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November 12, 2014

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Warmly,



Amy Gingerich
Editorial Director, MennoMedia

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Gospel Herald

TUESDAY, JANUARY 3, 1956. VOLUME XLIX. NUMBER 1

MENNONITE BIBLICAL SEMINARY

The Praying Church

By Wilbur Nachtigall

When a serious Christian observes the place of pre-eminence given to corporate prayer in the apostolic church, and then reflects upon the plight of the prayer meeting in his own church, he may share in the distress that not a few pastors experience today. Surely these first Christians knew the blessing and power that flow from lives that are joined together in prayer. According to Acts 1:14 the apostolic church was born in patient, prayerful waiting upon the promise of God. As the church grew, it was strengthened by converts of whom it is said, "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This church was zealous to preserve the holy practices of teaching the Word and prayer. Acts 6:2-4 indicates that they did not allow temporal duties to encroach upon the time that was dedicated to teaching the Word and to prayer. What could have kept them from the prayer meeting, for we hear them praying together in the temple or in their homes, in jail or by the river side, in the public square or behind closed doors? The apostolic church realized that there is power in the togetherness of prayer!

Why did prayer mean so much to them? One wonders if part of the answer does not lie in what prayer was for them; and, by the same token, one wonders if part of the reason for our floundering prayer meetings today lies in what prayer means to us. For them prayer seems to have meant simple, sincere, unaffected companionship with God through the Lord Jesus Christ. With Him they had walked the dusty paths of Galilee; at His feet they had sat and listened as He taught them about their heavenly Father; on His breast they had reclined, as He assured them, "Let not your heart be troubled; ye believe in God, believe also in me."

One believes, too, that surely they prayed because they had come to understand what prayer meant to the Saviour. They heard Him say: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). And, again: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). And ringing through it all, they could still hear Him say: "Have faith in God" (Mark 11:22). This was real, for they had seen Him live within the spirit of His own words. This was no delusive pretense; these were no mere words with empty meanings! This was experience.

Little wonder that they prayed, for had they not observed Him as He prayed! Jesus prayed at His baptism, as He consecrated Himself to the divine will. Jesus prayed when the crowd clamored about Him to hail Him as a miracle worker. It was then that He departed into a solitary place to search deeper into God's will. And before Jesus chose His disciples, He spent a night in prayer, for He knew that judgment is blind except it be given eyes of prayer. Upon the Mount of Transfiguration His face was altered as He prayed, and we recognize this to be a renewal of consecration to His Father's will, even though the acceptance of that will led Him into the shadow of the cross. Jesus prayed in Gethsemane. "Father, if thou be willing, remove this cup from me" (Luke 22:42). In a moment this prayer is absorbed in still another: "Nevertheless not my will, but thine, be done;" and a prayer begun in agony issues forth in that calm strength that Calvary was unable to break. And Jesus prayed as He hung upon the cross. "Father, forgive them; for they know not what they do." That vigil of prayer, never closely described, minutely narrated, nor systematically analyzed, yet repeatedly mentioned and reflected in the Gospels, is the living testimony that these early Christians witnessed. Jesus prayed: in the "great congregation" of the Temple, on the housetop under the stars, in the fields outside the city, on the lonely mountainside, in the "inner room." Prayer was the very climate of His life, for to Him it meant companionship with His heavenly Father. And for this praying church it was companionship with the Father through the Son whom they knew and loved and with whom they experienced intimate communion. Does prayer mean that to us? It can! And when it means that, it will make a difference in our prayer meetings.

Now here comes someone, with that pragmatic approach so common among Americans, and says: "Well, so what! What did He get out of it?" That is a shabby question, and one would hardly expect it among Christians. Yet when we think about what it is like in our churches on Wednesday night, we must face this question. If we felt that we were getting more out of prayer, perhaps we would give ourselves to it. What did Jesus get out of prayer? The answer might be "the cross"! And that is precisely why some people avoid the prayer meeting. It costs too much!

Let us take another look. First, prayer helped Jesus to live in a light that was not of this world. It meant the same for the apostolic church. Have you tried to walk down a steep mountain path in the

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My New-Year Prayer

Dear Master, for this coming year
Just one request I bring;
I do not pray for happiness
Or any earthly thing:
I do not ask to understand
The way Thou leadest me,
But this I ask: "Teach me to do
The thing that pleaseth Thee."
A quiet lot in life is mine,
Made up of little things;
Teach me to do as unto Thee
The duties each day brings,
Faithful in that which is the least,
Dear Master, I would be,
Thus making all my daily work
"The thing that pleaseth Thee."
I want to please Thee through the year
In every word I say:
Dear Master, take these lips of mine
And keep them day by day
From foolish talking, angry words,
And evil-speaking free:
Teach me, that I may ever speak
"The thing that pleaseth Thee."
Not only what to do and say
Would I be daily taught;
I ask Thee so to cleanse my heart
And purify each thought
That every thought and every wish
May pure and holy be:
I want in everything to be
"The thing that pleaseth Thee."
I want to know Thy guiding voice,
To walk with Thee each day;
Dear Master, make me swift to hear
And ready to obey;
And thus the year I now begin
A happy year will be,
If I am seeking just to do
"The thing that pleaseth Thee."

Selected by Fannie Martin.

dead of night? and, have you tried it without a light? There are missionaries who have. Shadows become ominous, noises haunt, and a stone in the path may send you sprawling, to say nothing about those slippery spots where a quick shower has made one's footing precarious indeed! But the light of day transforms that path. And prayer has that transforming power, as one lives before the face of God, seeing the end from the beginning and understanding that "God works in all things for our good." Prayer helps the weary pilgrim to catch a hopeful glimpse of the distant city.

In the second place, we must remember that Jesus stood between God and man, revealing God to man and, through His atoning death, justifying man to God. Why? Simply because "God so loved the world, that he gave his only begotten Son." As Jesus retired alone to pray, it must surely have been with the purpose of nourishing His faith in that eternal purpose of God to save men through the sacrifice of Himself upon the cross. Love for the purposes of God needs to be nourished in prayer; faith in the divine will needs the strengthening power of love that is bathed in prayer. And so it was that these early Christians prayed earnestly because they knew that sinful man is lovable only when he is loved, and that he can be loved only in a faith that ties that Christian in close companionship with God who is love.

In a fine passage Ruskin explains the destiny of the elements of a dusty road. The clay hardens into a sapphire; the sand becomes, by the refraction of light, an opal; the soot is a diamond in the rough; and the water freezes and becomes a snow-white star. There is a noble destiny for muddy humanity, but this earth cannot reveal it. Human endeavor through education, enlightenment, philosophy, and science cannot mold it. In this enlightened twentieth century, man realistically admits that human skill has become suicidal. However, out of the depths of eternity comes an answer to man's dilemma: "Love is of God; and every one that loveth is born of God" (I John 4:7). For only in God do we comprehend that there is an atoning sacrifice whereby the wicked is made righteous. But in a world that is realistically wicked, perverse, and unlovable we desperately need the kind of prayer that makes this divine fact of God's love a reality through faith; yea, a faith that must be nourished daily in prayer if it is to make a difference in our lives. How the church needs such prayer today!

In the third place, Jesus had power through prayer. He has promised the same power to those who follow Him in prayer comradeship. As we touch His hand in prayer, His love reaches out and touches the life that is lost in wretchedness and need. The triangle of divine power is completed. How the church needs such prayer today!

What do you get out of prayer? someone still insists. Jesus put His all into prayer, and He got "Calvary" out of it. Calvary redeems! The early church put its all into prayer, and the thrilling, soul-transforming, world-shaking experiences of the Book of Acts are what happened. What are we getting out of prayer? Perhaps about as much as we are putting into it!

Surely someone comes forward at this moment and says: "Sure, I believe in prayer; all Christians believe in prayer! But, why must I go to church to pray? Why all this business about 'prayer meeting'? I pray at home!" In many places the church has never learned to pray together. What is it like at your place? Does the handful of faithful bear the prayer burden for the whole church, while many church members never think of attending a prayer meeting?

It has been sincerely said that prayer by its very nature is private. Prayer is private; but it could be altogether private only if life were altogether private and individual. For a man to argue: "I don't go to prayer meeting; I pray at home," is no wiser than if he were to say: "I don't believe in congregational singing; I sing only solos!" As long as we hold life in the brotherhood in corporate bond, so long prayer demands corporate expression. Certainly a boy can be a good athlete alone; but he is a better athlete in the team experience. A musician can forever play solos; but he isn't a good musician until he knows choral and symphonic music. A Christian can and should pray alone; but prayer is incomplete, and it can be self-centered and powerless when it is without comradeship.

What can the prayer meeting do for the brotherhood? First, it completes private prayer in the joy of togetherness! But, even more, corporate prayer saves togetherness from its own internal strains. The frictions and tensions within the working units of the church—congregations, mission and relief units, colleges and high schools, hospitals and institutions—sometimes divert precious energy that should be invested in witnessing for Christ. Sometimes the attempts to win others for Christ are rebuffed because these internal strains are not easily hidden from a sensitive world that does not know Christ. Each one praying by himself in his own little corner of self-righteousness is not very effective in the solution of these conditions; such prayer only too often contributes to our own pious self-delusion. It is as we kneel together, within the group of which we are a part, and acknowledge to God and to each other that our own egotism has corrupted our idealism, that we experience the forgiveness of God that helps us to forgive each other. Without corporate confession our individual contritions leave us still imprisoned in our pious pretensions.

In the second place, even as corporate blessings spring from a togetherness in the Christian brotherhood, so also corporate praise is inevitable. As we are blessed together, so we ought to meet to thank God together. Thanksgiving is so much like a great oratorio. There are the solos, but there is also the "Hallelujah Chorus." Is once a week too often to meet and praise God together in prayer?

In the third place, no prayer intercession seems complete until it becomes the intercession of togetherness. Surely our togetherness will fail us without the intercession of togetherness. What greater need have we than to pray for each other, and do it sincerely as we meet together! To send missionaries out to the foreign field, and then to fail them in the intercession of togetherness is tragic. Whether the devil has horns, a pointed tail, and carries a spear doesn't make so much difference; but any missionary will tell you that he is real—so terribly real, devastatingly, heart-breakingly real! And in the face of this stark reality, some of us at home sit in our exclusive little corner, while the prayer meeting at church struggles along upon the concern of a pitiful handful. And while we sit at home, the prayers we utter become so general as to verge on the ridiculous. Who of us has not prayed: "God bless all the missionaries today"? What do we really expect God to do in the face of such distressing prayer neglect? When intercession is private, it may become its own mockery; it prays for all, but it prays alone! There is a place for private intercession, but the prayer of intercession is complete only as it becomes itself an act of love and devotion; and it becomes an act of love and devotion only as it becomes a corporate adventure. If ever there were a time when we need the togetherness of intercessory prayer, today is that time. The forces of hell are marshaled on every side. But effective prayer in the face of over-

(Continued on page 4)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

Second-Class Members

Who should be considered members of a church? What is a genuine membership list? What is involved in church membership? How fragile can the connection be between the member and the church? Somebody has spoken of three circles of church membership: the inner circle, the thinner circle, and the sinner circle. Is there such a thing as second-class, or even third-class, church membership?

One of the things that makes membership statistics a bit uncertain is the varying answer among churches to such questions. Some denominations, especially those practicing infant baptism, count all persons they have baptized, including children. Some churches, including some of our own, have members whom they seldom see or hear from. Other churches soon drop from their lists persons who do not attend services more or less regularly. With such a variation of practice, what does church membership mean?

The question has recently risen in our circles because of the growing practice of estimating giving budgets on the basis of church membership. During CPS days, we will recall, churches were asked to support the program at the rate of fifty cents per member per month, and were held pretty strictly to it. The only year in recent times when our church membership declined was during those years, and this was accounted for unofficially as a purging from our membership lists of people who were not active in church participation. Now we are asking our churches to support the relief and service program at the rate of fifty cents per member per month, and the Missions Week goal the last two years was expressed in terms of so much per member. We understand that some churches have asked that their amount be computed on the basis of the "active" membership, rather than the membership listed on official records.

This raises the questions asked in our first paragraph. Is it in accord with our historic concepts of church membership to have members who for some reason are really not members? Have we not departed from our foundational principles when we have on our rolls members who because of sin in their lives, or lack of commitment to Christ and the church, or general unconcern must be considered "inactive members"? Our fathers stood for the "gathered" church, as against the folk-church principle. They accepted and kept in the church only those who were fully persuaded in their own minds to follow Christ with all their hearts according to the stricter principles held by the believers' church. Have we come to the days of a "semi-gathered" church? Must we make room for a "thinner circle," even for a "sinner circle"?

We do not raise these questions because of their implications for church budgeting. Far more is at stake. Our whole concept of church membership is involved. We still officially believe that the church is composed of those who know Christ as their personal Saviour, and who are committed to a way of life which the brotherhood has agreed is the way required by true discipleship. We belong to a church which believes in the use of discipline to maintain the purity of the body of Christ. We believe that church membership belongs only to those who are active participants in the standards and the program of the brotherhood. Where is there place for "inactive" members?

We would agree members should not be summarily and hastily dismissed. We have prophetic authority for nursing the bruised reed and fanning the smoking flax. The shepherd must have a gentle and seeking heart toward the wandering sheep. But there must be such respect for church membership as will keep any person from thinking that he can be "just a church member," with no responsibilities and obligations. One applicant who told the pastor that he wanted to be just a member, not a worker, was told that the church had too many of that kind of members already. The body of Christ should have no members that are willfully paralyzed. And a shepherd should be able to give account of every member of his flock, so that the hundredth one which has strayed will be missed immediately.

The certificates of membership which are now available should help us to keep track of the members who are away from home and do not want to transfer their church letters. But every one of us should be conscious that we have a responsibility to participate in the program of the church where we hold our membership. Who would want to ride along in the church on a second-class ticket? And how can a congregation keep a New Testament concept of the church and make room for inactive members.—E.

Agricultural Missions

Guest Editorial

The recent decision of our [Eastern] Mission Board to send a team of I-W men to Somalia for agricultural and community development services represents a new and significant move. Almost ever since the beginning of our foreign mission program we have taken for granted medical missions and education. However, the idea of an agricultural emphasis has somehow gotten linked with the social gospel and its misplaced emphasis and has consequently been rejected by many as inappropriate.

Our conviction for medical missions and educational work has been clear and sound. We believe firmly in the Second Commandment as well as the First. We believe that true Christianity results in good works. We believe that as we preach we also follow the Master's example and seek to help men physically. We do this because we love our neighbor and wish to ease his suffering. To be callous to the needs of the sick and the hungry would certainly be contradictory to the spirit of Christ. A man in that condition could scarcely be expected to consider our message if we preached the love of Christ but failed to express that love in service to his need.

Another reason for a ministry to physical need is the urge to share. The very nature of Christianity and the example of Christ condemn the one who refuses to share with a needy brother his own abundance. Be it food, clothing, or medical skill, we are wealthy in terms of the remainder of the world and to refuse to share these with those in need is unthinkable for the Christian.

This same philosophy which has characterized our relief programs, our medical missions, and our educational work is also valid for an additional area, that of

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sharing knowledge and skill in the areas of agriculture and preventive health.

We have traditionally been a rural people and have had a deep attachment to the soil. For us farming has been an honorable occupation—one in which we could serve God. We have developed a tremendous resource of techniques and tools which have resulted in efficient and effective operations. We have a resulting abundance of good food and consequent good health and strong bodies.

On the other hand, we have been quite blind to half of our world's population who are usually hungry, who suffer continuously from disease and the lack of proper nutrition.

If it is right and honorable to farm in America where food is already plentiful—is it wrong to be a farmer in Africa or India where it is scarce? If it is right to use our heritage of agricultural skills for our own financial profit—is it wrong to share them with those who are hungry because they don't know how to till the soil effectively? If it is right to serve the Lord on a farm here—is it wrong to serve Him *and others* in agricultural missions abroad?

We would not deny that agricultural missions may be given an improper emphasis. We would always affirm that the Word of God is "the power of God unto salvation." Nothing will take its place. Every method and approach must be used in light of the centrality of the Word. But the Word must be lived, not only spoken. Hoarding to ourselves our skills and knowledge and possessions is sin against God and against our brother. To share them "in the name of Christ" is the true spirit of the Gospel. The danger of the "social gospel" is a real one, to be sure, but so also is the danger of becoming "rich men" who refuse to see the Lazaruses at our door.

—Paul N. Kraybill, in *Missionary Messenger.*

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"Just a Day at a Time!"

"Doctor, how long will I have to lie here?" asked one of God's servants who had sustained a hip injury. Replied the wise doctor, "Just a day at a time!"

The secret of victorious living is to live but a moment at a time, and to live that moment for God. It is not the yielded Christian who is momentarily victorious in Christ, but the *yielding Christian*, yielding moment by moment his all to God who always "causeth us to triumph in Christ" (II Cor. 2:14).

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Horns and Halos in Human Nature, by J. Wallace Hamilton; Fleming H. Revell Company; 1954; 173 pages; $2.50.

When the Heart Is Hungry, by Charles L. Allen; Fleming H. Revell Company; 1955; 159 pages; $2.00.

God's Way, by Harrison Ray Anderson; Fleming H. Revell Company; 1955; 160 pages; $2.50.

In each of these three books influential Christian preachers present or adapt messages prepared as sermons and apply spiritual and Scriptural truth to conditions and needs of our day. J. Wallace Hamilton, pastor of Pasadena Community Church, St. Petersburg, Fla., bases his messages on the parable of the prodigal son and from that story leads out to large areas. The prodigal son reflects a prodigal world seeking life in impossible places and desiring something great but meeting with frustration, emptiness, and disappintment. Much attention is given to the nature of man and the influence of current secularism and above all to the cardinal principles of the Christian faith.

Charles L. Allen, pastor of Grace Methodist Church, Atlanta, Ga., offers a series of studies on some of the parables of Jesus Christ. He seeks to present only some of the meaning of each parable and to apply truths that meet the spiritual needs of hungry hearts. He finds heavenly meanings in the old and familiar stories of the parables and gives interpretations and applications that are easy to understand.

Harrison Ray Anderson, pastor of Fourth Presbyterian Church, Chicago, Ill., deals with basic matters that concern man and particularly the Christian believer. Against the ways man seeks salvation—morals, the intellect, religion—the author sets God's way. He shows the significance of Jesus Christ, the church, God's Word, Christian homes, prayer, giving, and related exercises and virtues. Each message begins with and is based on a Bible text and helps the reader live the Christian life in the midst of modern situations and problems. In only a few instances are ideas given we do not recommend.—Edwin L. Weaver.

The Remnant

Like a crimson thread the doctrine of God's holy remnant runs through the Bible, the mighty use that He is able to make of the faithful minority. "Except Jehovah of hosts had left unto us a very small remnant, we should have been as Sodom, we should have been like Gomorrah." "A remnant will return—the remnant of Jacob—to the Mighty God. For though your people, O Israel, be like the sand of the sea, only a remnant of them will return."

"I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect."

Is this the way I am living?

"If any man would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, and whoever loses his life for my sake and the gospel's will save it."

Does my life reveal fidelity to the way of our Lord?

"Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven. For where two or three are gathered in my name, there am I in the midst of them. . . . By this is my Father glorified, that you bear much fruit."

Arise, shine, give God glory!—Kirby Page.

25 Years Ago

(from GOSPEL HERALD, *Dec. 25, 1930)*

Bro. Jacob Birky was ordained to the ministry in the Sand Hill congregation near Clarence Center, N.Y., on . . . Dec. 14.

Ohio Mennonite Sunday School Conference . . . Executive Committee: P. R. Lantz, Chm.; I. W. Royer, Sec.; I. J. Lehman, Treas.; D. S. Yoder, O. N. Johns, E. O. Hilty, E. L. Frey.

Johnstown Bible School. Instructors: S. G. Shetler, J. Irvin Lehman, E. C. Bender.

(from GOSPEL HERALD, *Jan. 1, 1931)*

A Historical Society has been organized in the Franconia Conference . . . .

Dr. Frank C. Laubach in the Philippines is adding to his many interests achievements in the invention of a written language.

THE PRAYING CHURCH

(Continued from page 2)

whelming evil comes only through the togetherness of love; and such togetherness exacts a price. It cost God His all.

How is it at your place? Do you confess and forgive together in a prayer of corporate confession? Such prayer will save us from the internal strains of togetherness. Do you praise God together? All are enriched, and each through all, and such spiritual enrichment emanates in the praise of togetherness. Do you intercede together? The prayer of intercession is complete only as it becomes an adventure of corporate love.

La Junta, Colorado.

Our Goals

By Titus Lehman

General Conference has in its recent biennial sessions projected enough goals to meet the needs of every Mennonite Christian for the stated two-year period. Everyone should choose a major and, if desired, several minor goals.

In the accompanying diagram analysis are nine suggestive goal essentials stated in one, two, or not more than three words. Note that the first four number-identified goals involve three of the nine essentials. The next eight goals are concentrated into another three and the remaining twelve goals yield more or less easily to the third trio of essentials.

It is a matter for thoughtful consideration that sixteen of the twenty-four goals are set for our improvement. That is, two thirds of the twenty-four goals and two thirds of the suggested nine essentials bespeak the needs of the Mennonite General Conference constituency—of you and me. But does our need loom as large as that? Yea, verily, Brother. Our leaders should know.

The third three essentials, strengthened education, more effective leadership, and unity and co-operation are so closely related that their discussion will not be attempted here. But let us note the sixth of this group of twelve goals, Number 14. This reads, "Conduct in every conference district study conferences on church organization and the work of the ministry."

This sounds like an important goal, if it is possible for one goal to be more important than another. Here there seems to be a suggestion that constantly changing needs call for periodic attention toward such modified patterns of church functioning as may better meet changing needs. And any careful study of "the work of the ministry" might soon become a sizable task. Maybe the question as to whether the work of the minister should include more than working as a minister should be getting more attention among us. It seems clear that the minister's work should not include laboring under a handicap of too limited preparation for the effective discharge of ministerial duties.

This problem is more acute now than it was just thirty years ago for such reasons as widespread use of the radio, longer school attendance by young Mennonites, wider lay acquaintance with varied Mennonite patterns of church life and organization, exposure of our youth to nondenominational youth movements, and our inability to remain isolated. Why discussion of this problem appears so rarely in our church publications is likely related to our ministers' close involvement and hesitancy about risking criticism. If the layman has less uneasiness in speaking about it this may be because of his greater ignorance about such a vital matter in our church life.

But several considerations seem to stand out as almost undeniable. Why should we insist that *our* ministers be handicapped in the constant audience-drawing competition? It would require considerable heart-searching before we could successfully contend that our negative attitudes are not influenced by the money factor, by the prospect of a higher congregation budget. Why do the physicians we call upon in times of illness usually have more exhaustive technical preparation for their task than do the guardians of our souls in turn have for theirs? Is civil law the only big factor here?

DIAGRAM ANALYSIS OF OUR GOALS

Goals	*Goal Essentials*	
1	Spirituality	For ourselves
2	(Renewal and resourcefulness)	
3	Doctrinal Soundness	
17	New Stewardship Convictions	
4		For others
10		
11	Evangelism	
12	Service	
13	Mennonite Witnessing	
15		
16		
20		
5		For ourselves
6		
7		
8		
9	Strengthened Education	
14	More Effective Leadership	
18	Unity and Co-operation	
19		
21		
22		
23		
24		

(The goals were printed in the issue of Oct. 4. Copies of a reprint are available on request. Address Mennonite General Conference, Scottdale, Pa.)

It is easier for representatives of every economic bracket in our congregations to look up to the minister when the latter's formal preparation is not overshadowed by the formal schooling of numbers of his flock. Most skilled and professional workers among us have worked toward their occupational goals for years before they attained. In too many Mennonite communities it is still true that a layman of almost any age up to sixty years cannot be sure that he will not on short notice be called upon to take up the responsibilities of the Christian ministry along with his present occupation. In this connection it would be interesting to know why our former attitudes toward speaking English instead of German, toward having Sunday schools, toward conducting evangelistic meetings, and toward supporting full-time missionaries changed sooner than do our attitude toward a professional ministry.

You may not have chosen Goal 14 as a personal objective, but you can pray for all who have chosen it.

Norristown, Pa.

Official Invitation

To the Sixth Mennonite World Conference

To all Mennonite congregations in Europe, America, Africa, and Asia:

Pursuant to the decision of the Fifth Mennonite World Conference in Basel in 1952 to hold the next conference of our Mennonite world brotherhood in Germany, the two German general conferences (Vereinigung Der Deutschen Mennonitengemeinden and Konferenz Der Suddeutschen Mennoniten), in the name of the Mennonite congregations of Germany, invite their brethren in the faith in all lands to attend the Sixth Mennonite World Conference at Karlsruhe.

With deep gratitude we recall the blessed service which the Mennonite World Conference of 1925 in Basel, of 1930 in Danzig, of 1936 in Holland, of 1948 in United States, and of 1952 in Basel, were enabled by God's grace to render to our entire brotherhood. We hope and desire that a further meeting in the spirit of Jesus Christ based on the foundation of our faith, may bring new blessings not only to each participant but to all our scattered congregations in the various countries and continents, and may make us more faithful and effective in our missionary service for the Gospel. The theme for the conference which has been chosen by the Preparatory Commission, "the Gospel of Jesus Christ in the World," is intended to continue and expand the theme of the Basel conference which was, "The Church of Jesus Christ and her Commission," and also to help our congregations to testify more fruitfully and powerfully to a hopeless world, of their Lord who is their only hope.

The buildings which have been made available for our sessions by the convention city of Karlsruhe, will make possible a satisfactory accommodation of any number of guests. The park which joins the buildings offers favorable opportunity for relaxation and free exchange in personal discussions in the free periods. In view of these favorable outward prerequisites for the success of the conference, we venture to express the expectation that a large number of brethren and sisters may be able to share in the world-wide discussions of the foundation and the expression of our faith. We would also be very happy to have the conference participants visit our individual congregations in South and North Germany either before or after the conference sessions.

All correspondence regarding the conference is to be sent to the conference secretary, Theo Glück, Lamprechtshof über Karlsruhe 2, Germany.

Given in Ludwigshafen and Hamburg in November 1955.

Vereinigung Der Deutschen Mennonitengemeinden
Otto Schowalter, President
Fritz Stauffer, Vice-President

Konferenz Der Suddeutschen Mennoniten
Abraham Braun, President
Johannes Hotel, Vice-President

First Meeting of Conference Secretaries and Statisticians

By Ellrose D. Zook

District conference secretaries and statisticians met as a group for the first time on Aug. 27, 1955, at Hesston, Kans., during an intermission between General Conference sessions.

The editor of the *Mennonite Yearbook* called the meeting with the approval of Mennonite General Conference officials. Items on the agenda had to do with suggested improvements in the *Mennonite Yearbook* and a general review of problems related to methods and accuracy in gathering statistical data.

Secretaries or statisticians attending from district conferences were as follows: South Central, Illinois, Indiana-Michigan, Virginia, Iowa-Nebraska, Lancaster, North Central.

Three other organizations sending representatives were as follows: Mennonite Board of Missions and Charities, Eastern Mennonite Board of Missions and Charities, and Mennonite Commission for Christian Education. The Executive Secretary of Mennonite General Conference also shared in the discussions.

The editor of the *Mennonite Yearbook* reviewed several proposed changes for the 1956 issue. They were as follows:

1. Names and addresses of licensed ministers will appear in 1956 for the first time in the Ministerial Directory. A key will indicate licensed status. The conference secretary will report annually who are licensed in his respective conference.

2. The Home Missions section showing missions by conference districts will appear only in the conference table. This change will save space by listing mission stations at one place only. All mission stations would appear in the conference table with which the mission is affiliated and a system of symbols will indicate whether the sponsorship is by a congregation, the district board, or the general board. This will afford a unified presentation of the organized congregations and missions of each conference.

3. Since the *Family Almanac* was discontinued in 1955, the 1956 *Mennonite Yearbook* will contain a church calendar showing general church days for the year as well as dates and places of meetings of common interest.

4. The conference secretaries agreed to include in their questionnaires as soon as feasible a question asking for the number of baptized members twelve years old and younger. The *Yearbook* will publish this data as soon as a sufficient amount is available.

5. It was agreed that until there is a better understanding of how an organized congregation can be defined, each secretary or statistician will report annually which congregations are organized and which are not.

In addition to the above items the group discussed briefly the matter of more accurate and uniform reporting of membership and what aids might be given the local congregations in this respect.

Out of this first meeting also came the suggestion that a special meeting be called of secretaries and statisticians to consider at greater length problems related to the gathering, compiling, and publication of statistical data for the church. Plans are now under way for holding such a meeting.

Some thought has been given to sending out a letter to all pastors asking them about the methods they are using presently in keeping membership records in the local church. The letter will invite their suggestions regarding the best methods of record keeping, these suggestions to be shared with the hope they may provide guidance for others, The accuracy of published data in the yearbook depends greatly upon the carefulness in membership keeping in the local church.

In the early church one of the first things we note is the often-quoted fact that at the first ingathering after Peter's sermon, they counted the number and found it to be 3,000 souls. If the Lord is careful to see that the name of every saved soul is written in the Lamb's book of life should we not also as His children exercise the same care for His children here in this world?

Scottdale, Pa.

At New Year's

By Norman A. Wingert

Last year's blessings,
What multitude!
A Niagara
Of gratitude
Bounds down, point-deep,
Into my heart!
God's great good grace
Did all impart!

—Tokyo Mail-Sack

Braided Hair

An Examination of New Testament Teaching

By J. C. Wenger

One of the distinguishing characteristics of the Mennonite Church is its desire to follow the instructions of the New Testament closely, both in spirit and in the letter. For this reason we oppose military service, the swearing of oaths, worldly fashions, etc., and advocate the literal observance of the holy kiss as well as the ceremony of feetwashing. Earnest inquiries are therefore sometimes made about broided or braided hair. Why be strict on other New Testament teachings, it is asked, and be vague and indefinite about braided hair? What is our answer?

First of all, let it be emphasized that we want to honestly follow the New Testament instructions without becoming legalistic. By legalistic we mean, conforming to the letter without seeking to obey in spirit. For example, when the New Testament condemns the wearing of gold and pearls, we take gold and pearls to represent external adornment with rings and jewelry. We do not obey the letter, but disobey the spirit and intention of God's Word by saying: "Very well, we are not allowed to wear gold and pearls (the Bible specifically says so!), but we are indeed free to wear silver, platinum, diamonds, etc." Such an attitude is hypocritical. It is perfectly obvious that the Bible frequently gives a concrete example or two, and looks to consecrated common sense to see the underlying principle. We do not argue that it is necessary to be nonresistant only if struck *on the cheek!* Jesus is rather teaching us the principle of not retaliating, by a vivid and common example. Let us keep this general principle in mind as we proceed with our study.

The relevant passages are I Tim. 2:9 and I Pet. 3:3. In the former Paul appeals to Christian women to be adorned with modest apparel, "not with broided [the margin reads, plaited] hair, or gold . . . ." Similarly Peter appeals to Christian women not to depend for their adornment upon "plaiting the hair, and wearing of gold."

The American Standard Version of 1901 uses *braided* and *braiding* in Timothy and Peter respectively. The Revised Standard Version of 1952 follows verbatim. Among the private translations one finds "braided" and "braiding" (Ballantine), "wreaths or gold ornaments" (*The Twentieth Century N.T.*, I Tim.), "plaits of hair" and "braids of hair" (Moffatt), "wreaths and gold" and "plaited hair" (Ferrar Fenton), "twisted hair" (*The N.T. in Basic English*), "plaited hair" (Weymouth), and "braided hair" (The Confraternity Revision of the Challoner-Rheims Version—Roman Catholic). John Wesley evidently decid-

A PRAYER

FOR THIS WEEK

Our heavenly Father, Thou who art from everlasting to everlasting, accept our humble adoration.

Thou hast seen fit to give to Thy creatures a new year; bright, clean, shining with the allure of the unknown and with the opportunities of unfilled days.

Father, help us, we plead, that we may be strong and wise in Thee—that we may fill the empty days ahead with good deeds, with loving thoughts, with only praise and thanksgiving. May we build for Thee on the ruins of our past failures; may our wretched weaknesses rise on Thy glorious strength; may our petty bitterness and grievances be erased by the purifying power of Thy love.

Thou knowest our weaknesses, Father, as Thou knowest our strengths; we bring both to Thee for Thy blessing, for Thy fashioning, and for Thy use.

O, Father, help us to show forth Thy redeeming love and Thy merciful kindnesses until Thou comest in Thy glory. Through Christ, our Saviour, we pray. Amen.

—Eunice Shellenberger.

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ed that the eighteenth-century equivalent of the hairdressing here condemned might as well be put down plainly; so in his revision of the King James Version he rendered I Tim. 2:9 as, "not with curled hair" and I Pet. 3:3 as, "not . . . curling the hair." But most of the careful translations (as distinguished from free paraphrases) have not advanced very much beyond dear old *Willyam Tindale* who rendered (1525) both Timothy and Peter as "broyded heare."

If the versions do not give us much light, what do we find in the lexicons? The term used by Paul is *plegmasin,* the singular of which is *plegma.* Dr. Thayer defines the word as "what is woven, plaited, or twisted together; a web, plait, braid . . . ." He notes that where the English Bible has braided hair the Latin Vulgate of Jerome reads, *crines torti,* "ringlets, curls." In the classical Greek the term meant "anything twined or twisted" (Liddell & Scott, 8th Ed.). The expression in I Pet. 3:3 is *emplokes trichon,* which Dr. Thayer explains as "an elaborate gathering of the hair into knots"; the word *emploke* (pronounced em-plo-KAY) itself he defines as "an interweaving, braiding, a knot."

Before arriving at a final conclusion we must yet turn to the commentaries which are based on the Greek. A good commentator learns all he can from lexicons, and utilizes his knowledge of Greek grammar and syntax to try to bring out the exact meaning of a given statement. In *The Expositor's Greek Testament,* J. H. A. Hart, M.A., explains that the passage in Timothy "refers to the golden combs and nets" used [in the attempt to "beautify" the person]. (Hart also thinks that Paul had Isa. 3:17-23 in mind as he wrote.) Hart calls attention to the fact that the Roman writer Juvenal (*c.*60-*c.*140 A.D.) describes the "elaborate coiffures which Roman fashion prescribed for the Park and attendance at the mysteries of Adonis." Hart continues by quoting Clement of Alexandria, a Christian writer (*c.*150-*c.*220 A.D.) who in commenting on I Pet. 3:3 describes the elaborate coiffures worn by some women who "do not even touch their own head for fear of disturbing their hair—nay more, sleep comes to them with terror lest they should unawares spoil [the pattern of the 'braiding' or interweaving]." On I Pet. 3:3 Dr. J. E. Huther in *Meyer's Commentary* interprets the Greek to condemn the waste of time involved in the construction of an elaborate coiffure. Perhaps the clearest interpretation is given in the recent Lutheran commentary of R. C. H. Lenski, who in commenting on I Tim. 2:9 describes the "braids" as being put up "in a showy, unusual fashion so as to become conspicuous, and not just common and customary braids." In explaining I Pet. 3:3 Lenski adds: "Both Peter and Paul mention the hair because the style of that day preferred elaborate and startling coiffures."

What is our conclusion? The writer offers the following:

1. Both Paul and Peter are trying to lead the Christian women of that day to a greater spiritual maturity, an awareness that the beauty and winsomeness of a Christian woman need not and do not depend on following worldly fashions by seeking to adorn the body by fashionable coiffures, expensive dresses, and the wearing of rings and jewelry.

2. The arrangement of the hair which is condemned by the apostles was a highly artificial coiffure, an elaborate twisting and building up of the hair into a ridiculous arrangement to conform to first-century fashions.

3. The simple braids which Mennonite mothers often use to arrange the hair of their daughters does not fall under the condemnation of the apostles. These braids are not worn to conform to fashion, they are not elaborate, and they are not worn to "show off."

4. Finally, it may be noted that the appeal of the apostles to Christian women was based on their being children of God who had a better source of winsomeness than a silly conformity to the fashions of the worldly society of the first century A.D. True beauty is that of the heart and spirit. It is not a stylish hairdo which wins an unsaved husband for Christ; it is rather the beauty of a tranquil Christian spirit.

5. The deep underlying principle of the anti-"braiding" passages is well paraphrased by J. B. Phillips in I Pet. 3:3: "Your beauty should not be dependent on an elaborate coiffure, or on the wearing of jewelry or fine clothes, but on the inner personality—the unfading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God."

Goshen, Ind.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the students in the Bible Institute in Puerto Rico whose services are so urgently needed in the local churches. Pray that they may be able to withstand the temptations which come their way and become mentally and spiritually prepared through the study of God's Word to give leadership in the church.

Pray for a lady high school teacher in Kamishihoro, Japan, who fears to come to the Bible Class conducted by Ruth and Rhoda Ressler lest her reputation suffer in a gossipy town. She enjoys the cooking class, likes to sing with the girls during the singing period, and seems sincere and friendly.

Pray that in the many winter Bible schools the Word may become effective in many lives.

Pray for the safety of our workers in Jordan and for the continued effectiveness of their work.

Pray for safe journeying for missionaries and other workers on the high seas and the airways.

French-fries into conversation—hamburgers into math problems—milkshakes into the ability to reason—T-bone steaks into the capacity to love! I almost smiled to myself when the speaker tonight talked in this manner.

It is a miracle, he said, every moment, every day, just to have your heart beating and to be breathing. It's a miracle to be turning bread into breath, soup into spirit, and meat into motives.

For a moment I just sat and allowed myself to ponder over the wonder of it all. Kagawa once wrote something about remaining in spirit as a child. Thinking thoughts like this makes me want to be childlike in my enthusiasm. He who would be bored with life should, in the spirit of a child, thank God for breath, for pulse, for the constant changing of material into spiritual taking place within the person. He should thank God for minute-by-minute miracles!

—Virginia Ann (Brenneman) Ryan.

OUR SCHOOLS

GOSHEN COLLEGE

Pastor A. van Gilse, leader of the Dutch Peace Center at Heerewegen, Holland, which is sponsored jointly by Mennonite Central Committee and the Dutch Mennonites, visited the campus Dec. 1 and 2. Pastor van Gilse addressed the Peace Society on the history of the Dutch Peace Movement, and the Mennonite Historical Society on the subject "Mennonites in Holland in World War II and Since." He also addressed student chapel.

During the seminary alumni consultation held Nov. 18, 19 a seminary Alumni Association with the following officers was formed—Russell Krabill, Goshen, Ind., president; Peter Wiebe, Wakarusa, Ind., vice-president; and Gerald Studer, Smithville, Ohio, secretary.

Dr. Yoder Publishes Book

S. C. Yoder, President Emeritus, has recently published his seventh book entitled **Things That Remain,** a collection of his favorite sermons, assembly talks, and other addresses.

Things That Remain is dedicated by the author to "The host of enthusiastic, hopeful young men and women, filled with faith and courage, who came to Goshen College as students during my tenure as President of the institution and whom I had the privilege of teaching while a professor in the college and seminary." The book may be purchased from the author at Goshen College, Goshen, Indiana.

New Recording Released

"Unto the Lord," a new 12-inch long-play recording of sacred music by the 64-voice A Cappella Chorus and the 23-voice Motet Singers, is now on sale at the Goshen College Bookstore for $4.00 with an additional 25¢ mailing charge. Among the numbers recorded by the A Cappella Chorus under the direction of Dwight Weldy are musical arrangements of Psalm 150 and the Beatitudes, two numbers by Palestrina, "Beautiful Saviour" and the German "Gott ist die Liebe." The Motet Singers directed by Mary Oyer have recorded the Bach Motet "Jesu, Priceless Treasure." Included in the 11 sections of this motet are "Jesu, Priceless Treasure" and "Death, I Do Not Fear Thee."

Nearly 200 students will sing Handel's Messiah under the direction of Ralph Wade Sunday afternoon, Dec. 18, in the Union Auditorium. Soloists for the presentation will be Rosa Diener, soprano; Edith Otto, alto; Dwight Weldy, tenor; and Verlin Garber, bass.

Students Win Honors

The Annual Anthology of College Poetry has recently accepted for publication poems by Ruth E. Yoder, senior nursing student from Hollsopple, Pa., and Louis Campbell, freshman from Chicago, Ill.

Warner Jackson, Cleveland, Ohio, won first place in the 21st annual Freshman Men's Speech Contest with a speech entitled "Psychology with Boys." Ezra Shupp, Fredericksburg, Ohio, and Adam Baer, Frostburg, Md., placed second and third respectively. Other speakers in the contest, which was held Dec. 1, were Louis Campbell, James Bixler, Elkhart, Ind., and Robert Gardner, Elkhart.

Winners in the women's and men's division of the Nov. 23 Peace Oratorical Contest were Frances Stieglitz, Milford, Ind., and Arnold Roth, Wayland, Iowa. Other contestants were Esther Stoltzfus, Elverson, Pa.; Costas Vasiliadis, Salonika, Greece; Calvin King, West Liberty, Ohio; and Glenn Stoltzfus, Aurora, Ohio. The contest winners will represent Goshen in the 1955-56 State Contest to be held here April 20, 1956,

Word has been received of the appointment of Dr. Lloyd E. Blauch as Assistant Commissioner for Higher Education in the Office of Education, Department of Health, Education, and Welfare, in Washington. A member of the Office of Education staff he now serves in this capacity as Director of the Division of Higher Education. Dr. Blauch, a 1916 graduate of Goshen College, was formerly from Aurora, Ohio.

College Receives Grant

Goshen College received an Endowment Grant of $103,400 in the recent Ford Foundation appropriation to educational institutions. The grant is to be held as income-producing endowment to help raise faculty salaries for a minimum of ten years, after which either capital or income may be used for any academic needs. The Ford Foundation plans to to pay the grant in two equal installments, one before July 1, 1956, and the other before July 1, 1957.

Korean Educator Visits Campus

Paul Myung, president-elect of the newly founded Keimyung Christian College in Taegu, Korea, spent the week of Dec. 8 to 14 on campus. Mr. Myung has been studying at Teachers' College, Columbia University, under the sponsorship of the Presbyterian Board of Foreign missions, and is now making an observation tour of Christian colleges and theological seminaries in the United States. He addressed student chapel Dec. 12.

Students Share Christmas

On Dec. 18 students participated in the annual "Y" packing and distribution of Christmas baskets to the needy in the Goshen area. Activities before Christmas also included student and faculty socials. Groups of students were entertained in faculty homes Dec. 16. At the faculty Christmas social Dec 19, a number of exchange students presented a program of "Christmas Around the World."

The annual Freshman Women's Speech Contest is scheduled for Jan. 5. Participants selected from a large group of original entrants are Anna Bowman, New Hamburg, Ont.; Geneva Cender, International Falls, Minn.; Sally Diener, Nappanee, Ind.; Francheon Emmert, Rome City, Ind.; Janice Luckenbill, Elkhart, Ind.; Joanne Miller, Berlin, Ohio; and Vivian Tyson, Wakarusa, Ind.

Faculty News Notes

Registrar Paul Bender will sail from New York January 11 for Holland where he will serve as Mennonite Central Committee representative for the next two years. He will work closely with Pastor A. van Gilse at the Dutch Peace Center at Heerewegen and with the Peace Movement in other western European countries. The Benders left Goshen Dec. 28 for an orientation period at MCC, Akron, Pa.

Dr. Bender, who has been on leave from his position as Registrar at Goshen College first semester, has been working on the study of Mennonite Higher Education. He will complete his study and present a report to the General Education Council of the Mennonite Board of Education at their regular meeting in Chicago on Jan. 3.

President Paul Mininger attended the Indiana Conference of Higher Education, Turkey Run, Ind., a conference for all state, private, and church-related colleges. Probable college enrollment was the main topic of the conference. President Mininger also met with the Executive Committee of the Mennonite Board of Education on Saturday, Dec. 17, in Chicago.

President Mininger, Harold S. Bender, John Mosemann, and G. F. Hershberger attended the Dec. 8 and 9 meeting of the General Council of the Mennonite Conference in Chicago.

J. C. Wenger was elected delegate to the Mennonite World Conference in 1957 by the Indiana-Michigan Conference at its special session on Nov. 30.

Director of the School of Nursing Orpah Mosemann, who is on leave for graduate study at the University of Minnesota, is on campus during the holiday season. While here in addition to working on projects for her graduate courses she will meet with the Nursing School faculty workshop.

EASTERN MENNONITE COLLEGE

Missionary Week

The week of November 7-13 was set aside for a special emphasis on missions. Bro. and Sister Clayton Keener, on furlough from Ethiopia, were on the campus on Tuesday and Wednesday and spoke during the chapel and assembly periods, and at the congregational prayer meeting, concerning the mission program in Ethiopia. On Thursday morning Elizabeth Hostetter shared some of her experiences in Holland as an MCC worker. James Lark of Chicago was present on Sunday and brought three missionary messages. The closing feature of the missionary program was an open meeting at which time students and faculty shared "Personal Experiences in Christian Witnessing."

Educational Tours

Four major educational tours were taken during the months of November and December. On November 4 the high school juniors, who are studying Virginia and United States

(Continued on page 21)

CHURCH MUSIC

The Song Leader's Part in the Congregational Program

By Karl Massanari

The song leader occupies a position in the church which is becoming increasingly more important.

1. The topic implies this—a potential part.

2. An increasing emphasis on lay responsibility in the church at large emphasizes the importance of the role of the song leader.

3. A growing interest in having instrumental accompaniment for congregational singing demands unique leadership.

4. It is the objective of most of the schools which Mennonite young people attend to provide a good music education program. This means that the song leaders in our congregations will need to provide leadership which will stimulate and challenge young people.

5. Leadership is needed to help the church hold on to what it now has in congregational singing. We cannot assume that the status quo will continue. An improved quality of leadership is needed to upgrade the quality of singing in our congregations.

The song leader's role will be spelled out in terms of eight major characteristics. Each characteristic and its subpoints will be stated behaviorally, i.e., in an action framework.

1. *He is a spiritual leader to his congregation.*

a. He prescribes a medium of worship for the worshipers through the hymns which he selects.

b. He recognizes that he leads the worshipers in an act of worship.

c. He interprets the message of the hymns.

d. He develops "heart-singing" in place of "lip-singing" in the congregation.

e. He sets an example by his personal life.

f. He co-operates with the pastor in planning the worship service.

2. *He is an effective leader of congregational singing.*

a. He selects hymns which are appropriate to the

(1) purpose of the occasion,

(2) size and ability of the congregation,

(3) message of the pastor.

b. He possesses the knowledge and skills necessary to the performance of his duties.

c. He understands something about group psychology, i.e., the behavior patterns of groups of people.

d. His leadership is inspirational, stimulating and captivating; yet it is not characterized by showmanship.

(1) He will say to his congregation with Wesley: "Come, let us join with one accord in hymns around the throne!" with Watts: "Let all the earth their voices raise to sing the great Jehovah's praise and bless His holy name."

e. He leads songs musically.

(1) Keeps accurate rhythms in his directing.

(2) Uses good tone quality in his singing.

(3) Utilizes the phrasing of the music in his interpretations of the songs.

3. *He works diligently and continually at the problem of upgrading the quality of singing in his congregation.*

a. He discplines himself to provide a high quality of musical leadership. He shuns mediocrity.

b. He encourages the scheduling of hymn sings and special song services for his congregation and provides leadership in such services.

c. He notes the singing errors which are made in regular worship services and works on correcting them in special song services.

d. He contributes indirectly, or directly if possible, to the improvement of singing in the children's departments.

e. He seeks to get wider participation on the part of his members in congregational singing.

f. He utilizes special music groups as a means for improving the quality of congregational singing.

g. He plans for an occasional district or state music conference to be held in his church and encourages his congregation to participate.

h. If his congregation is planning a new church building, he assumes responsibility for representing, or having represented, the concerns of the music program of the congregation.

4. *He leads the members of his congregation to appreciate an increasingly wide selection of better hymns.*

a. He knows what the present appreciation level of his congregation is toward the better type of hymns.

b. He understands that one cannot change this level of appreciation in a short period of time; however, he is convinced that it can be changed.

c. He is tolerant in his attitude toward, even though inwardly dissatisfied with, the present level of appreciation which his congregation has.

d. He uses every opportunity possible to lead others to understand and appreciate the great hymns of the church.

e. He works on the problem himself, thus keeping a pace ahead of the people he leads, while at the same time remaining sensitive to the problem in the personal realm.

f. He plans for and conducts hymn appreciation periods.

g. He encourages his pastor to utilize occasionally the words of a good hymn as inspirational and illustrative material in the sermon, and to select an appropriate good hymn to be sung following the sermon.

h. If the hymnbooks which are available are inadequate in meeting the needs of the congregation, he provides leadership in obtaining some that will meet these needs.

5. *He provides leadership in the organization and direction of special music groups in his congregation.*

a. He encourages the organization of small vocal ensembles.

b. He promotes the idea of organizing a church chorus and is active in supporting and/or directing it.

c. He assists in the selection of good music for the special groups.

d. He co-operates with the pastor in planning appropriate services for special occasions.

e. He encourages the organization of a chorus in the children's department and assists as needed.

6. *He is engaged in a continuing program of self-improvement—he is growing.*

a. He is growing spiritually.

b. His spiritual growth undergirds his growth in all other areas.

c. He is not content with himself as he is; he wants to get out of the rut. He appropriates unto himself the prayer: "Lord, forever keep me dissatisfied."

d. He attends music conferences, workshops, clinics.

e. If at all possible, he attends college to study in his specialized field.

f. He takes voice lessons.

g. He studies the "Church Hymnal" and other songbooks which are used in his congregation.

h. He studies hymns and tunes, their authors and composers.

i. He listens to good music, sung well.

7. *He recruits future song leaders and assists directly or indirectly in their training.*

a. He spots potential song leaders early.

b.He encourages and challenges them to prepare for this avenue of service.

c. He may meet periodically in a formal class or otherwise with potential song leaders and give them elementary instruction.

d. He encourages them to attend music conferences, workshops, and clinics.

e. He encourages them to attend college to obtain specialized training.

f. As much as possible, he utilizes them in assisting him in the music program of the congregation.

8. *He is concerned about and contributes to the task of improving congregational singing in the church at large.*

a. He promotes the idea of improving congregational singing.

(Continued on page 22)

FOR OUR SHUT-INS

The Secret of Serenity

Seventeen centuries ago a middle-aged man was sitting one day in a garden near the city of Carthage in northern Africa. His name was Cyprian, and he was the leader of the Christians in that area. That particular day he was writing a letter to a friend named Donatus. By a curious turn of circumstances his letter has survived the centuries. This is what Cyprian was saying:

"This seems to be a cheerful world, Donatus, when I view it from this fair garden under the shadow of these vines. But if I climbed some great mountain and looked out over the wide lands, you know very well what I would see. Brigands on the high roads, pirates on the seas, in the amphitheaters men murder to please applauding crowds, under all roofs misery and selfishness and cruelty. It is really a bad world, Donatus, an incredibly bad world. Yet in the midst of it I have found quiet and a holy people. They have discovered a joy which is a thousand times better than any pleasure of this sinful life. They are despised and persecuted, but they care not. They have overcome the world. These people, Donatus, are the Christians—and I am one of them."

Take that old letter, change a few words, alter an occasional phrase, and we have a perfect picture of life today. We might have included the same thought in a letter this past week. But do we have the Christian serenity that Cyprian had when he wrote his letter about the year 250? Can we gain that serenity today and still be a part of the struggle which strives to bring redemption through Christ to a sinful world?

The answer to these questions will be found in the basic nature of our faith. The Psalmist knew about it:

God is our refuge and strength,
A very present help in trouble.
Therefore will not we fear,
Though the earth be removed,
And though the mountains be carried
Into the midst of the sea.—*Ps.* 46:1, 2.

Paul in his unwearied zeal to make Christ known, though burdened with desire, yet could say:

We are troubled on every side, yet not distressed; we are perplexed, but not in despair;

Persecuted, but not forsaken; cast down, but not destroyed;

Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.—II Cor. 4:8-10.

In this faith will be found the Christian's secret of serenity.

—The Free Methodist.

Life's Red Sea

Stella Wenger Good

Sometimes in my life, it has seemed to me,
I had reached the dark borders of life's Red Sea,
Close following behind were disappointments and care,
Before, the dark billows of doubt and despair.

I believe that each soul must sometime reach the place,
Where there's no turning back, and a Red Sea to face;
When our faith seems weak, and our progress slow
Lest the enemy o'ertake, or deep waters o'erflow.

With no stalwart bridges, the deep waters to span,
'Tis then that we trust in One stronger than man,
By the might of His power, though dangerous and wide,
With a touch of His hand the deep waters divide.

He speaks but a word, the wild billows grow calm,
He sees our distress, and a sweet healing balm
He sends to relieve our disappointment and pain,
And quickly our souls take fresh courage again.

Dayton, Va.

He Understands

By Grace Cain

I left the hopelessness with God,
For I could not understand
Why trouble should my pathway block,
So that I could not see His hand.

The way was dark, but this I knew:
That He would ne'er forsake,
Though black the night, He still was there,
Interceding for my sake.

I do not need to understand.
With God upon the throne
The darkness can be light to me.
Knowing that, I'm not alone.

Nor do I need to see the path
Or wonder where it leads.
I can by faith just trust in Him;
He knows what's best for me.

Seattle, Wash.

My Refuge

Though I seek through the world
For refuge and rest,
None may I find,
Save on the Lord's breast.

The Lord is my shepherd,
No want shall I know
Tho' the valley be dim,
Whither I go.

Tho' the night be dark,
Fearful and dread,
He is my refuge—
The perfect Godhead;

He knows I'm but dust,
Considers my frame;
What is there to fear?
Oh, praise His dear name!

He reigns on earth—
The King of peace
Tho' worlds may roar,
In Him troubles cease.

—By a Sister.

After a Cross a Crown

By Edna Hull Miller

Above the cares of life that closely press us
A vesper hill leads upward to a cross,
Where we can feel a touch of tender kinship
With One who knew the sting of pain and loss.

And we like Him may feel ourselves forsaken,
May fail to see the plan of God's design—
And yet for every hurt there's blessed healing,
For every cross—there's peace of heart in time.

Oklahoma City, Okla.

TO BE NEAR TO GOD

Sunday, January 8

Read Romans 12:1-8. Righteousness in Moral Relationships.

Paul now turns to discuss the practical side of this great faith which is ours through Christ Jesus. He would now have us understand how righteousness can and should be expressed. First he deals with our moral relationships. The first requisite is unreserved consecration of one's self to God. In such a consecrated attitude of one's whole self Paul calls us to unity in exercising of our respective gifts. Perhaps you could first discuss the meaning of a living sacrifice. Then there are three things to be discovered about this transformed life. It proves three things about God. Help your family find them and discuss them together. You will also want to point up the exercising of our various gifts, not to overlook love which climaxes the chapter as Paul also does in speaking of gifts in I Cor. 12, 13.

Monday, January 9

Read Romans 13:1-14. Righteousness in Civil Relationships.

Today is your opportunity to lay hold on the Christian's responsibility in civil relationships. This is an important area in which the Christian truly needs to display the fruits of righteousness which he has found in Christ Jesus. You will not want to fail in making the most of this opportunity to lead your family into an understanding of the implications of civil relationships in peacetime, in local law enforcement, in civil relationships such as voting and office holding, and in war time. Why not discuss with care the I-W program and the privilege of witness that it affords, particularly when it can be directed through the channels of voluntary service. Perhaps you can discuss how your family may more intelligently support the morale of the boys approaching service and those in service. What about the financial implications? Paul reminds us that the high obligation of the Christian is that of love, and particularly in view of the approaching return of our Lord and the fruition of our blessed hope.

Tuesday, January 10

Read Romans 14:1-23. Righteousness in Personal Relationships.

Who has sufficient understanding that he can become the judge of another? Paul removes all judgments of one another because we are all servants of God and stand or fall in the eyes of our Master and not in the eyes of each other. Here the parent has an opportunity to discuss the interrelationship of one family to another within the brotherhood as well as individual to individual relationships. Why not discuss in a practical way the relationship we bear individual to individual and family to family? You have the privilege now of showing how standards between families may vary one from the other. Let us teach tolerance and love in these relationships, and withal honest hearts to search out carefully the will of God for those who are truly made righteous through His Son.

Wednesday, January 11

Read Romans 15:1-13. Displaying the Spirit of Christ.

To display the Spirit of Christ it is necessary that we have a desire to please others. Christ came to serve others; to display His Spirit therefore requires that we serve others. After carefully reading this passage, work through it again in an attempt to discover the various areas in which Paul suggests that we be helpful to one another. Can you discover other areas in which we can help others and thus show the Spirit of Christ? Perhaps you can discover some worth-while truths by locating the quotations which he uses from the Old Testament.

Thursday, January 12

Read Romans 15:14-22. Confidence in the Brethren.

Paul is most gracious in his expressed confidence in the brethren at Rome. Note the three qualities he attributes to them in verse 14. But this, he is careful to point out, is not sufficient. Paul is constant in his position and once again reiterates that righteousness can come alone through faith, not through our own merit or attainment. It may be that you will wish to lead your family in a discussion of the calling of the pastor and minister that may be serving your church. Note how Paul states that he is bound to Christ Jesus alone in his ministry. This may afford you an opportunity to develop in your family an increasing respect for the ministry.

Friday, January 13

Read Romans 15:22-33. Undergirding God's Servants.

It is interesting to note the unabating restlessness of the Apostle Paul in his urgent de-

(Continued on page 22)

Jesus Calls to Repentance

Sunday School Lesson for January 15

(Luke 13:1-35)

"I wonder sometimes if she really repented of her sin [which was fornication]. I know once I heard her rationalizing. She said that others did it too." This came from the lips of an interested sister who was worried when she could not find fruits of repentance in her friend's life. Perhaps, instead of repenting, the one who had yielded to sin tried to live it down. She may have tried to forget it, but could she? She may have deeply regretted the act, but regretting is not repenting. This woman's sorrow may have been only that kind that comes when one's sin is found out.

Is not this the way Satan tempts us to deal with our sins. We may be sorry at times. We may even weep many tears. We may apologize before those offended, perhaps even in some very difficult situation. Promise may be given to do better. And yet we find we don't and can't.

Behind every sinful act there is a sinful attitude, a wrong attitude toward God and toward His stated will for us. Today when so many people work on Sunday the commonness of the sin may lead us to think it is not so bad. But what has God said? What one will do depends largely on one's attitude toward God and His spoken Word. When God says that fornication is sin, it is sin regardless of what man says.

True repentance demands that the sinner recognize that an act which contradicts God's will expressed in word or principle is sin.

Jesus called the Pharisees to repentance. Some showed that they thought that Galileans who got killed while sacrificing were sinners. God killed them, they thought, to show His displeasure with them. Or that those who met death in the accident when a tower fell on them were sinners judged so by God. "Nay: but, except ye repent, ye shall all likewise perish." And perish undoubtedly referred to perishing spiritually. "The soul that sinneth, it shall die."

Jesus had been so long with the Pharisees now and yet they had not repented. What mercy He had shown to them these three years! But the time of judgment was coming. Many today may be presuming on His mercy, but what sad end most of them will come to and all because they do not appreciate God's mercy and love.

When approached concerning Herod's attitude toward Him, Jesus was not disturbed. Herod couldn't forbid Jesus' going to the cross to do what He and God had planned.

Jesus permits us to look into His great heart of compassion for sinners when He cries out, "O Jerusalem, Jerusalem, . . . ye would not!" Read this together aloud. It may help you to feel His great call to repentance not only for those sinners, but for all of us. "All have sinned." "The soul that sinneth, it shall die." But thank God He has provided a way to life. That is the way of repentance.

There should be time in the class for consideration of what repentance really involves. First, there must be a genuine realization of sin in the life. Sin separates from God. Sin is disobedience to God. While we may sin against another person, yet that is also sin against God. With this burden comes the powerlessness of one's self to get rid of it. There is deep sorrow for the presence of sin in the life and the heart honestly turns to God for forgiveness. And the soul that truly repents turns from the evil ways in which he lived. Repentance really is a joyous experience. With it comes the peace of God, joy of forgiveness, freedom from condemnation, deep appreciation for God's forgiveness, and a pleasure in living in the way of God.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Earl Buckwalter family had a complete family reunion at Scottdale, Pa., over Christmas at the home of the oldest daughter, Mrs. Lowell Hershberger. The two missionary sons, Albert of Argentina and Ralph of Japan, spoke in various services of the congregations here and of the Publishing House. Singing by the family featured the Vespers Christmas program at Market Street.

A new church building for the congregation in Indianapolis, Ind., is in the planning stage. Funds are being solicited by the Indiana-Michigan Mission Board.

Bro. Don Smucker addressed the Evanston Unit on Dec. 18 on "The Biblical Basis of Pacifism."

Bro. Ernest G. Gehman accompanied four foreign students of Eastern Mennonite College in programs at the following churches: Frazer, Dec. 30; Perkasie and Blooming Glen, Dec. 31; Towamencin and Souderton, Jan. 1.

Guest speakers at a World-wide Gospel Fellowship meeting at East Chestnut Street, Lancaster, Pa., on Dec. 26 were B. Charles Hostetter, Harrisonburg, Va., and James R. Hess, Trujillo, Honduras.

Bro. C. Norman Kraus was the guest speaker in the Christian Workers' Normal at Hopedale, Ill., during the holidays.

Bro. Paul Friesen and a group from the Pennsylvania Church, Hesston, Kans., conducted a Rescue Mission service in Wichita on Dec. 20.

Elizabethtown, Pa., young people were caroling in Washington, D.C., on Dec. 21.

The fiftieth anniversary of the church at Elizabethtown, Pa., was observed in special services on New Year's Day.

Bro. Herbert Yoder was ordained to the ministry at Lake Wawasee, Ind., on Dec. 18. He was licensed for the work there about two years ago.

Instructors in a union effort at West Liberty, Ohio, are Paul M. Lederach, Scottdale, Pa., and Milo Kauffman, Hesston, Kans.: Dec. 31 and Jan. 1, South Union; Jan. 2-6, Bethel; Jan. 8, Oak Grove.

Bro. Boyd Nelson, Elkhart, Ind., spoke on Dec. 21 at Alden, N.Y., to the churches of the area about opportunities in disaster service.

The Clarence Center, N.Y., congregation has voted to sponsor a refugee family from Germany.

Bro. David Shank, on furlough from Belgium, spoke to the Franconia Youth Meeting at Deep Run on Dec. 17.

Bro. Harold Fly is to be in charge of a rescue mission farm near Harleysville, Pa., where alcoholics from our city missions will be cared for and helped to victory in Christ.

Bro. Galen Johns, Benton, Ind., led a Christmas hymn sing at Yellow Creek Church on Dec. 18.

The Clinton Christian Day School near Goshen, Ind., gave its Christmas program on Dec. 22.

Bro. S. C. Yoder has completed lessons in the Book of Jeremiah at the North Goshen, Ind., midweek meeting.

Bro. Edward Buchanan was received into fellowship by baptism at Huntington Avenue, Newport News, Va., on Dec. 4.

Bro. Daniel Lehman accompanied E.M.C. students on an educational tour of the Virginia peninsula on Dec. 1, 2.

The Mennonite A Cappella Chorus, Lancaster, Pa., under the direction of Bro. Hiram Hershey, sang at Zion, north of Morgantown, Pa., on Jan. 1. A musical program on the first Sunday night of each month is a regular feature at Zion.

The Christopher Dock High School of the Franconia Conference has received accreditation for the current year by the Pennsylvania Department of Education.

The Willamette Youth Fellowship held its annual New Year's Eve Singspiration at Zion, Hubbard, Oreg.

In preparation for spring revival services, Bro. B. Charles Hostetter met with the Orrville congregation on Dec. 28.

Bro. Carl Miller was received into church fellowship at Iowa City, Iowa, on Dec. 18.

Iowa Mennonite School is extending its service to the community during the second semester by conducting an adult education program of evening classes.

Bro. B. F. Hartzler, Topeka, Kans., is conducting the Kansas City Mennonite Choir, which gave a program at the Argentine Church on Dec. 18.

Bro. C. B. Driver, veteran minister, at Versailles, Mo., died of a heart attack on Dec. 15. His funeral was conducted on Dec. 18 with H. A. Diener preaching the sermon.

Bro. Paul Martin directed the Keystone Literary Society in a rendition of a cantata at the Elmira, Ont., High School on Dec. 21.

The Wellington County Mixed Chorus gave a Christmas program at Berea, Alma, Ont., on Dec. 30.

Congregations of the Iowa-Nebraska and Conservative Mennonite conferences in the area of Wellman and Kalona are planning the construction of a home for the aged. A board of control of thirty-three members has been chosen and building sites are being considered.

A Winter Bible School has been conducted for two weeks at the Fairview Church, Kalona, Iowa. Instructors were the brethren: Andrew Gingerich, Mannsville, N.Y., and Val Headings, Hutchinson, Kans. Nearly 100 were enrolled.

The South Pacific Conference at Winton, Calif., over Thanksgiving was well attended by members of the district. Those from Albuquerque, N. Mex., traveled 1100 miles to get to conference. Bro. Melvin Ruth preached the conference sermon and was elected moderator; Bro. Sherman Maust is assistant moderator. Ministers from other districts who attended were J. C. Gingerich, Nelson Kauffman, Max Yoder, and the brethren from Sacramento, Calif.

Bro. J. Ross Goodall, Kitchener, Ont., was ordained to the ministry on Dec. 18 by the brethren C. F. Derstine, Oscar Burkholder, and J. B. Martin. Seven other ministers spoke on "Why I'm Interested in Hebrew Evangelism." Sister Goodall was appointed at the same time as a missionary worker for Jewish missions. They will work under the Ontario Hebrew Missions Board, Beth Shalom, 580 E. Ave., Kitchener, Ont.

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Calendar

Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 2-13.
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 10.
Canton Bible School, Canton, Ohio, Jan. 2 to Feb. 10, 1956.
Ontario Mennonite Bible School, Jan. 2 to March 23, 1956.
Ministerial and Christian Workers' Conference of Allegheny district at Johnstown, Pa., Bible School, Jan. 4, 5.
North Central Winter Bible School, Loman, Minn., Jan. 9-27.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Kishacoquillas Valley Bible School, Locust Grove, Belleville, Pa., Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 23-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio. April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The South Pacific Mission Board is sponsoring the Spanish Broadcast, **Luz y Verdad,** over radio station KWKW, Pasadena, Calif. The broadcast will be heard each Sunday morning from 7:00 to 7:30 and began on Jan. 1, if previous plans carried.

Five persons were received as members of the Pehuajo, Argentina, Church on Sunday, Dec. 18; two by baptism, two by letter, and one by confession and reinstatement. It was a time of great rejoicing when the former member returned in repentance and with him his wife and her uncle, who both received baptism.

Seventeen children are enrolled in the public school which was built this past summer at Russian Mission, Alaska, by Mahlon Stoltzfus, the village men, and the summer voluntary service unit. The room for Lydia Burkhart, the teacher, is not completed because the men are busy trapping for mink and keeping their families supplied with firewood.

A full church house was present for the Christmas program presented Dec. 17 by the chorus of the Mennonite Spanish Church, Chicago, Ill. Sister Esther Rose Graber is director of the chorus.

A fellowship supper and feet washing service was celebrated by the members of the Pehuajo Argentina Mennonite Church, on Saturday evening, Dec. 17. Sunday morning, Dec. 18, communion service was observed. Bro. William Hallman, missionary in charge of the work at Pehuajo, reports that church attendance has been increasing. There were sixty present in the morning service and seventy in the evening.

Average attendance in Sunday school at Russian Mission, Alaska, is about 27. There is a good deal of sickness in the village, which makes for some irregularity. Three persons are in the sanitarium for t.b. and quite a few are taking home treatment for the same disease.

The Pehuajo, Argentina, Mennonite Church responded enthusiastically to a special Bible project on Universal Bible Sunday, December 11. They had a display of 20 versions of the Bible in seven languages.

Sister Edna Good, missionary on furlough from Argentina, spoke about her work there at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, Dec. 11.

Plans are under way to begin the building of a permanent frame chapel at Guavate, Puerto Rico, to take the place of the palm leaf chapel constructed by the members over two years ago. One member is willing to donate the land, and there is already a sizable amount of money on hand and the other congregations on the island are contributing toward the cause. All donations will be matched by the Mission.

Church attendance is rising at the Calvary Mennonite Church, Mathis, Texas, reports pastor J. Weldon Martin. Over 100 persons have been coming out Sunday evenings.

Bro. Ralph Buckwalter, missionary on furlough from Japan, stopped at General Mission Board headquarters, Elkhart, Ind., on Dec. 21, and participated in the chapel service there.

The James Hess family, missionaries to Honduras, Central America, arrived home on furlough on Nov. 21 and will be living at 76 Greenfield Rd., Lancaster, Pa.

Reports from Bihar, India, indicate that Mrs. John Beachy has recently been hospitalized for observation and treatment. Pray for Sister Beachy and her family in their important mission responsibility.

A number of answers to prayer have recently been realized concerning Eastern Mission Board foreign missions: After many delays and frustrations the lease has been signed granting the right to land at Mahaddei Uen in Somalia. This means that building for the second station location there can now begin. Also, after many delays entry visas for Martha Hartzler and Mary Ellen Groff were granted by the Ethiopian government. These two girls together with Helen Witmer, whose visa providentially came through in a very short time, were scheduled to sail from New York on Dec. 19. However, their boat was delayed until Dec. 28. Naomi Smoker, en route to Tanganyika, also is accompanying them.

Bro. Nelson Litwiller, Buenos Aires, Argentina, was one of a number of evangelical churchmen recently granted a personal interview with Argentine President Aramburu. These churchmen requested the removal of certain restrictions which affect the activity of evangelicals in the large, so-called security zones of Argentina, the maintenance of lay education in the public schools, and the abolition of the card index of the non-Roman Catholic creeds, and full freedom to preach the Gospel by radio.

Missionaries Lois Landis from Ethiopia and **Mary Harnish** from Tanganyika arrived home on furlough on Dec. 16.

Bro. John Howard Yoder, Basel, Switzerland, serves on an ecumenical committee which is co-operating in preparations for the Deutscher Evangelischer Kirchentag, a German lay movement which attracts hundreds of thousands to its annual assembly. The 1956 Kirchentag will be held at Frankfurt/Main.

Bro. and Sister Don Jacobs, missionary teachers in Tanganyika, have been transferred to the Katoke Teacher Training School, where they will serve on the faculty. The school is sponsored by several missions for the training of African teachers and a number of Africans from the Mennonite mission area in Tanganyika are attending the school. The Jacobs can be addressed at the Katoke Teacher Training Center, P.O. Box 89, Bukoba, Tanganyika, East Africa.

Five persons from the Moreno villages along the coast of Honduras, Central America, were baptized and received into church fellowship during December. At Tocoa nine persons were received, six by letter and three by baptism. Total membership in Honduras now stands at 26, with a number of additional believers who have not yet been baptized.

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Your Treasurer Reports

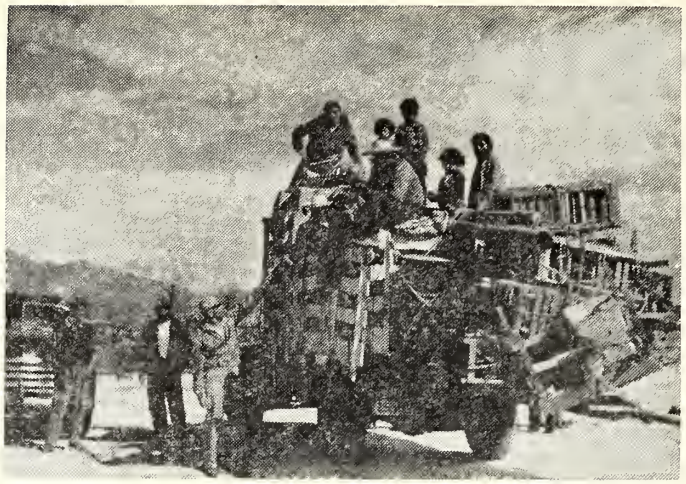
For many years the General Board has maintained a program whereby congregations, groups, or individuals can support a missionary both at home and on the foreign field. We are glad to say that most of the missionaries and missionary children under the Board are now being supported and this support is very much appreciated. A number of city missionaries are not yet supported and we would encourage congregations who are not yet supporting a missionary to give consideration to this possibility and, if interested, to write to our office to determine who might be suggested for their support.

In addition to the above we have found over years of experience that it is difficult to maintain a support program which adequately meets the support of all missionaries due to the fact that there are periods of time when a missionary is not receiving designated support because his name has not yet been suggested or accepted by some individual or congregation. In addition to this, there are a number of missionaries who are not yet supported and some for whom support has been discontinued and a new support arrangement has not yet been made. In such cases as outlined here it is necessary to take support from our Unspecified Missionary Support account or from General Mission funds.

For the purpose of meeting this need the Board also maintains a special account designated for unspecified missionary support. Into this account we place contributions sent to us by congregations and individuals who would like to contribute towards the support of foreign and home missionaries but who do not feel they can support a missionary on a continuing basis. A fund of this kind is very helpful in the support program and we would like to encourage contributions for it. An unspecified fund is maintained for foreign missionaries and another one for home missionaries. Therefore, contributions can be designated for either of these areas.

Anyone wishing to contribute for this purpose should designate his contribution for Unspecified Missionary Support in foreign fields or in home fields and remit the contribution through the district mission board channel.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Handing out Gospel literature in Lower California.

Sowing Gospel Seed in Mexico

On March 7, 1955, Mark Emmert and myself left Sweet Home, Oregon, on a trip through Baja (Lower California). This is a part of Mexico, consisting of a peninsula some 1125 miles long beginning below the California border and separated from the Mexican mainland by the Gulf of California.

This trip was the result of the burden of several brethren to make the Gospel available to the neglected areas in Baja which have no full-time colporteur. Our goal was to distribute Gospels, tracts, Testaments, and Bibles in the Spanish language to the people of Baja. Many of these people are poor and unable to buy literature, even if it were available.

We stayed in Sacramento the evening of March 7 and the following day some of the brethren accompanied us to San Francisco, where we bought Spanish literature from the American Bible Society. We left San Francisco early on March 9 for Los Angeles, where we obtained more Spanish literature from the Free Tract Society. We had 5,056 Gospels, (mostly St. John); 124 New Testaments, 50 Bibles, and thousands of tracts. We also had food and provisions, camping equipment, spare tires, and parts for the car, extra gas, oil, and water.

We crossed at Tijuana without inspection or customs duty of any kind, as Baja is free territory. The only costs were tourist permits at $3.10 each, which allow six months in Mexico.

We began our work of Gospel distribution where the pavement ends, about 75 miles south of Tijuana. Geographically, Baja stretches from the border gateways of Tijuana and Mexicali in the north to Cabo San Lucas, the southernmost tip, some 1125 rough, dusty miles away.

Baja has been described as a forbidding land. Its high rocky mountains, its deep canyons, vast and waterless deserts, all covered with a great variety of cactus and brush (well armed with thorns), together with a blazing sun by day, and bone-chilling nights, combine to make an effective barrier against the intrusion of man.

The resort towns, mining towns, fishing villages, and lobster camps are exceptions. In a few places in the desert springs of fresh water form green oases, which produce food for villages of a few hundred to several thousand people. Cattle ranches are scattered throughout the peninsula. We found true, old-fashioned hospitality at these and at times accepted their invitation to visit in the cool shade of a patio, which is a vital part of most Mexican homes. This was an opportunity to give our testimony as well as the Gospel. These ranches often are occupied by several families closely related, such as fathers and sons or sons-in-law, etc. Our greatest burden was for these people who have a lonely and meager existence.

When Should Baja Be Evangelized?

Due to increasing emphasis on education in Mexico and Baja it appears that now is the golden opportunity to spread the Gospel in Mexico, as most young people can read now. Baja is the most neglected area in Mexico, with the possible exception of the extreme southern part. These people have very little to read, because of lack of mail service in the interior except in the larger towns. Newspapers and periodicals are practically nonexistent.

That they are eager to read was demonstrated to us; workers in the field, travelers on the highway, housewives, merchants, ranchers, soldiers, and children would drop their work or play, and read Gospels, tracts, or Bibles given to them. The scarcity of printed matter and their eagerness to read anything, makes it imperative that Christians recognize this unique opportunity, and meet the challenge of a literature-hungry people. This can be done by sending Gospel literature and teachers NOW, before less desirable literature is made available.

The new agricultural and mining developments are bringing with them better roads, a more stable economy, and also an increase in population. The new settlers consist of farmers, factory workers, and agricultural laborers. They come from all parts of Mexico, and some from the United States.

We found these folk especially eager for Gospel literature, and open to our testimony. This is easily understood, as they are strangers, and are eager to form new friendships. Their very condition could also make them an easy prey to communism and other erroneous propaganda. To this writer it seems that NOW is the time to give them the Gospel before their minds are poisoned by other philosophies.

Believers in Baja

Spiritually, Baja has been largely neglected until the last few years, excepting the border towns. We found a few small groups of believers; some with pastors and others without. These latter are in need of pastoral care.

The lines of distinction are more sharply drawn in Baja between believers and unbelievers than in our country. Possibly this is due to persecution and sacrifices that they make, as many of them are poor and walk to church carrying their little ones. We enjoyed real spiritual friendship and blessings with these groups and they testified to the same, and invited us back. The believers in Baja represent the Nazarenes, Brethren Church, Apostolic Faith, Baptist, and undenominational.

There are many communities and pueblos without any Gospel witness, not even Catholic. We believe that our most effective work was done in these neglected and often isolated places. Here, the Gospel was eagerly received. Some of these folk, in a pathetic tone of voice, would ask when we would return.

Is Baja a Needy Field?

Much of Baja is unevangelized, and several areas seem much more needy than others. Among these, one district stands apart as an open door in a rapidly expanding, new agriculture development. This is attracting from various places in Mexico laborers and their families, who form new villages throughout the development area. These villages contain up to 500 inhabitants, and, as far as we could learn, had no Gospel witness. We were impressed with their open-minded reception of the Gospel, and our prayer is that a permanent witness will be established here soon. This area lies about 110 miles north and west of La Paz, near the southern end.

We met opposition in a few of the medium-sized towns, which usually resulted in the destruction of literature. But in general the Gospel was gratefully accepted, especially in the pueblos, the isolated villages and ranches, and by many travelers on the highway.

We drove 1500 rough, slow miles in Baja, from one end to the other; and from side to side several times. We finished our work in Baja on Wednesday, April 6, and loaded the car on the Estrella Costera for shipment across the Gulf of California, to avoid the long, rough trail back through Baja. We arrived in Mazatlan on the morning of the 8th and were home the evening of April 15. This was just two days less than six weeks from date of departure.

Experiences in Baja

"Que religion es?" We were often asked this question. One man suggested that we

keep our religion and they keep theirs. He said that he could not accept a Gospel that did not revere Saint Mary, Saint Guadalupe, etc. When he was asked how many saviors there were, he, of course, did not know. When he was told that the Bible teaches that there is only one, he said that he would accept a Gospel and read it to see if it were true.

In Central Baja we met a brother whose name is Cruz Espinoza. He has been a believer for 32 years. He was the only believer in his rather fanatical town until recently, when a young man came to help in the work. They now have a thriving Bible study class. Since arriving home, we have received letters from Cruz Espinoza expressing his appreciation for our visit, and inviting us back. In his letters he stated the need in their group for Christian literature, sacred books, and used clothing for every age, for men, women, and children. These folks are poor and, we believe, worthy of consideration.

We had many precious times of fellowship with different groups of believers in Baja. We were thrilled time and again by the children as they sang choruses, testified and prayed.

While awaiting passage across the Gulf of California, we visited in the home of Bro. Gomez, pastor of the Apostolic Faith Church in La Paz. After a period of fellowship with the pastor's family and other members of the flock, we were invited to a chicken dinner which we much enjoyed. After dinner, Bro. Gomez invited us to an evening service at a mission outpost 10 kilometers from the city.

The meeting place was a covered patio between the sleeping quarters and the kitchen of a farm home. The pulpit was an old box. Light was supplied by a kerosene lantern and a bonfire. There were a few benches, but most either sat on the ground or stood throughout the service. We were inspired by the songs and testimonies of praise and thanksgiving from this group of between 35 and 40. About one third of them were believers. These simple folk, though poor in earthly goods (most believers do not even own a Bible or Testament) were rich in God's gold. They were in possession of the pearl of great price. I was reminded of the words of Jesus, "Out of the mouth of babes and sucklings thou hast perfected praise" (Matt. 21:16). Bro. Mark and I had the privilege of speaking through an interpreter for a little while, after which Bro. Gomez brought a stirring message from God's Word. The testimonies were so joyous and free, and the presence of the Lord so real, that we were not surprised when at the altar call, seven souls responded, and among them the interpreter.

As I pen these lines, my heart overflows with praise and thanksgiving to my precious Lord for the privilege of witnessing this sacred scene. As those shouts of victory and praise, that rolled out upon the peaceful evening air, still echo in my own soul, I can only add my own shout of praise and thanksgiving to my matchless Saviour. Truly God's Spirit is moving, and at least a few of these too long neglected folk are coming out of their long period of darkness into the glorious light of eternal day.

We are trusting the Lord for a spiritual harvest of precious souls from the Gospel seed sown. In fact, we believe His promise in Isa. 55:11 is true. His Word will not return void. Praise His name!

Concluding Questions

1. Are these people, some of whom have never heard the Gospel, included in the Great Commission? Matt. 28:19; Mark 16:15; Luke 24:47.
2. Does anyone have the right to hear the Gospel twice until all have heard it once?
3. Are we responsible to take the Gospel to them?
4. Have we done all within our power to do so?

Our sincere prayer is that the Christians of our district will accept the challenge of presenting Jesus to those who do not know Him. Amen.—Joe Kropf in **Missionary Evangel.**

Pax in Europe: What It Is Today

Mennonite Central Committee Pax is the overseas service program for Mennonite and Brethren in Christ conscientious objectors. When performing their alternative service in Pax, I-W men are a part of MCC's worldwide Christian service program.

Pax projects are channels through which conscientious objectors demonstrate their belief in the power of Christian love. By doing their Christian duty to alleviate human need and at the same time promoting friendship and good will, Pax men perform service for peace.

Pax I-W's serve for two years without any financial payment for their work. The $1,800 required to support one man is provided (1) by himself, parents, or interested persons; (2) by his church conference or local congregation; (3) by a combination of these ways.

Pax today does relief and rehabilitation work in many countries on four continents—Europe, South America, Asia, and Africa. The program in Europe includes construction units in Germany and Austria plus agricultural rehabilitation services in Greece.

Germany: Pax Units Constructing Housing for Refugees

Pax units in Germany are assisting in resettlement projects for fellow Mennonites who fled from East Germany when their religious faith and way of life were threatened by Soviet occupation. Since about 5,000 of these 12,000 Mennonite refugees now living in West Germany do not yet have permanent living quarters, Pax men are building houses to help meet their needs.

Four construction units—located at Backnang near Stuttgart, Enkenbach near Kaiserslautern, Weden near Hamburg, and Bechterdissen near Bielefeld—work in close co-operation with the German Mennonite Resettlement Agency, the organization in charge of the resettlement program. After preliminary arrangements are complete, Mennonite Central Committee supplies the Pax men, who provide most of the laboring force for the actual construction. The work of these men, who receive no wages, makes possible a 10 per cent saving in building costs, resulting in cheaper housing for the refugees.

Completed settlements will vary in size from 12 to 30 apartment houses. Pax units began construction work at Backnang in early 1952, at Enkenbach in May, 1953, and at Wedel in August, 1953. The newest project, located near Bielefeld, began in April, 1955. With a full crew on the job, it requires an average of about five weeks to build the basic structure of the large four- and six-family houses at Backnang, Enkenbach, and Wedel. After moving into their new residences, families have up to 34 years to complete the purchase of the apartments.

Mennonite churches are being established at each settlement. The church at Backnang, a modern block structure with full basement, is now complete. Funds to build this church were obtained from the new settlers, nearby Mennonite congregations, the German Mennonite Resettlement Agency, and the Mennonite Central Committee. Donated labor of Pax men and several local builders, who also gave some materials, made possible a $7,000 saving in construction costs.

Although some Pax-ers have not had previous experience in the building trade, they quickly learn how to do the work. Many have become skilled in masonry, carpentry, plastering, tile laying, and electrical work. A German foreman usually directs construction and local firms are in charge of some specialized jobs.

Greece: Isolated Villages Aided by Agricultural Services

Pax men in agricultural services are working in isolated villages of northern Greece to help the people of these impoverished communities raise their standard of living. At villages Panayitsa, Tsakones, and Ioannina, where Pax men are stationed, the inhabitants came to Greece 30 years ago as refugees from Turkey.

The effects of primitive agricultural methods and the hardships of World War II and the following Greek civil war are the main factors causing the poverty of these villagers. At best, families obtain only a subsistence living from their plots of worn-out land.

Pax men in Greece, all of rural background, are demonstrating up-to-date agriculture, livestock raising, and food preservation. Demonstrations are practical. That is, the Greek farmers are taught to use methods they can readily adopt and tools they can make for themselves or purchase collectively.

On plots set aside for experimentation, Pax men have introduced new crops and shown how to get greater yields from those already grown in the area. To conserve and build up the fertility of the land, they introduced crop rotation, contour farming, and use of new fertilizers.

Livestock improvement has been encouraged by the introduction of high-grade animals for breeding purposes. In this way, farmers can operate a long-range program of

dairy cattle improvement and thereby greatly increase their output of dairy products.

Since villagers often do not have a healthful year-round diet, Pax men teach classes in food preservation to show them how to cure meat and can fruits and vegetables.

Poultry raising is a recently begun project. Hatched and raised by Pax, improved stock Rhode Island Reds, given balanced diet and proper management, weigh considerably more than those of identical breed and age raised by local standards.

Austria: I-W's Assist Rebuilding of Protestant Institution

Jointly administered by Mennonite Central Committee and Brethren Service Commission, the I-W unit in Vienna is assisting the Austrian Protestant Relief Agency to rebuild a large parochial school. The project calls for complete renovation of the city's principal Protestant school that will provide Christian education facilities for more than 600 boys and girls.

Completely gutted by fire in the last months of the war, the building's interior had to be cleared of massive rubble before actual construction could begin. To aid in obtaining funds for reconstruction, Vienna city authorities approved public solicitation and the Austrian government issued a series of postage stamps, with 25 per cent of the proceeds designated for the school. A $40,000 gift contributed by the North American Lutherans made it possible to begin reconstructing the institution.

Rebuilding this school is a significant venture for Austrian Protestants. During Soviet occupation, 140 Protestant schools in eastern Austria were closed. This is the only one being renovated for further use. Restoration is motivated principally by two things—the ever-continuing need to give youth a Christian education and the necessity to preserve the institution as a symbol of Protestantism in a city where the population is 85 per cent Catholic.—**Euro Pax News.**

Pray! Brethren, Pray!

BY ROSS M. GOLDFUS

We have been in Argentina now only three months, but already certain general impressions and needs present themselves. We have been put in charge of the work here at Tres Lomas, which is a town of over 7000 inhabitants including the people closely surrounding the town. The people have been very nice to us and are quite friendly. Already we have had the privilege to become acquainted with several of the doctors, the dentist, the principal of one of the two elementary schools, as well as several of the teachers. We have met and dealt with quite a few of the businessmen of the town and all show an attitude of politeness and friendliness. Yet there are only about 32 persons attending the Sunday evening service. The Sunday school is smaller still. This rather poor record does not reflect on the previous leadership of the work, since the situation is more or less similar in most of the other towns. I believe it has its roots much deeper.

Not many days ago we went to visit the home of two members of our congregation who live near the town cemetery. After a very nice visit we also walked through the cemetery, partly out of curiosity. I came away from there feeling sad. Perhaps some of it was from the lifeless and cold effect given by the large marble slabs which covered the length of each grave. Or perhaps because there was no nicely cut grass to add a little beauty to the place. Or perhaps it was the effect of seeing the more elaborate tombs containing the graves of an entire family displaying the wealth of that family in material things, when at the same time many of them probably never knew what spiritual riches were. I came to the conclusion that my sad feeling was a result of realizing that the majority of the people buried there probably never knew Christ as their Saviour.

We have been told that in the early years of the mission when the work was new, the churches were full and interest and curiosity were high. Then through the years the interest of the people seems to have diminished. This is due perhaps to many reasons including persecution instigated by the Catholic church. But the one reason that stands out so boldly to me is pure lack of interest in religion. You say, "It is the same here in the U.S." I ask you then, do you normally find a town of 7,000 or 8,000 population with only one Evangelical church and one Catholic church which has no better attendance than the Evangelical church?

Why then is there such an extreme lack of interest? You may say that the Scriptures teach us that only a few shall be saved. But are we to be satisfied with so few and say that we cannot expect more? I believe there is something yet to be done.

There are many stock reasons which one might give for the lack of interest in spiritual things on the part of people in general. One thing stands out to me as partially explaining the greater lack of interest found here in Argentina. It is the Catholic tradition. Through the centuries the Catholic religion has not satisfied their soul's thirst and so they have been disappointed in religion as a whole and have not only lost interest in it but see no need for it. This feeling has been continued through generations. Therefore, if their fathers, grandfathers, and great-grandfathers saw no need of Christ, why should they?

On the other hand, the same Christ who has given salvation to us can do the same for the Argentines. However, those of us whose task it is to bear that witness to these people must demonstrate by our lives that Christianity has for them what they need and that life can be so much more wonderful when they know our Lord as their Lord also. More than the responsibility we missionaries and our Argentine brethren have, is the responsibility you have there at the home base. You have the privilege and unavoidable responsibility to pray for these people who do not know His love. I know many of you are remembering this work in prayer and some are even travailing in prayer in its behalf. However, just remembering the work in prayer is not enough. What is needed is a more fervent interest and crying out from our hearts in prayer in behalf of these people in Argentina who have known enough of religion to give them a resistance against a real dose of salvation.

Among others there is a certain young man in our acquaintance who has shown some interest in the past but never made a decision for the Lord. Recently he has not come to any of the meetings but has always been friendly when I meet him on the street. I have continually invited him, but he always says, "Yes, I will come," and then he never shows up. This past week I had the definite promise that he and his brother would come to the meeting. Neither of them came. It seems that their polite manner will have them give a definite affirmative answer to an invitation and yet not reveal that in their hearts they never determined to fulfill their promise. Pray! brethren, pray! that the light of the Gospel will shine so brightly that they will want to know this Gospel.

As much as we North Americans hate to admit it, the material wealth of our people is working against us more than we realize. Already it has been made very evident to us since we have been in Argentina. When we get acquainted with a new friend, one of the first things he will ask us is, "How much does an auto cost in the States?" In general they talk about all the ways in which life is easier and better in the U.S., oftentimes to the point of exaggeration. The point is that the U.S. is known more for its material progress and wealth than it is for being a Christian nation.

Is there anything to be done about it? The Christians including our own Mennonite brethren can pray more mightily and unitedly in faith for a spiritual revival in Argentina. Every successful evangelistic effort has been preceded by more earnest prayer than perhaps we imagine; therefore, I plead, pray! brethren, pray! so that these people who have been held in the bonds of irreligion will feel the conviction of the Holy Spirit and will come out to the light and know the Creator and Saviour of their souls.

Tres Lomas, Argentina.

To Remember the Needy in Germany

Today in Berlin and East Germany

—there will be people who eat no butter because it costs $40 per pound.

—there will be people who eat no meat because that too is very expensive.

—others will get sick from the poor food they have to eat.

—there will be many old people who will have nothing to eat because their pension is very meager, and they are unable to work.

Today in East Germany

—some people will be mourning for a member of their family who was put into jail; even they do not know why.

—there will be people who will try to cross

the East-West border into Berlin as refugees, but will be caught and turned back or jailed.

—there will be some young men who leave their homes and parents and flee to the West because they do not want to join the communist army.

—there will be people hungering for truth, but they will not find it because the radios and newspapers are jammed with propaganda, because the schools are dedicated to one system rather than truth, because the church dare not evangelize and teach.

Today in Berlin and Western Germany there will be some happy, grateful refugees who received food and clothing "in the name of Christ" which will at least temporarily relieve their misery; there will be someone who moves into a new home which young men from America helped to build; there will be some who find new hope in a God of love who through Christ brought that love to men.—via MCC Information Service, Akron, Pa.

The Mennonite Hour

Report from the Bible Correspondence Department

The Home Bible Studies of **The Mennonite Hour** are now three months old. Since they were first announced on October 2, over 1200 persons have enrolled with applications reaching our offices every day. "God's Great Salvation" is the name of the first course. Church membership of enrollees in the first course includes Baptists, Methodists, Church of the Brethren, Presbyterian, Nazarene, Catholic, Lutheran, Mennonite, Brethren in Christ, Amish, Pentecostal Holiness, Friends, Unitarian, Evangelical United Brethren, and a few others. There are quite a few taking the course who report no church affiliation.

It is gratifying to note the double appeal of this course written by Marie Gingerich Snider and edited by Paul M. Lederach. Both within and without the brotherhood response was larger than expected.

Among the important results thus far are:

1. **Appreciation for this free opportunity** for systematic Bible study. Letters say:

"Since I was not privileged to go to Sunday school or Bible school as a child I count it a great blessing to take this 'Home Bible Study.'"

"I am a mother of three children all under three years of age. I feel that in taking this course it would help me greatly in raising my family."

"We are a family of 7 (5 children) who are studying this course together. We enjoyed this first lesson so much."

"My testimony as to why I am taking this course is that I wanted a better knowledge about the simple yet basic facts of the Bible."

"Thanks for your lessons. They are interesting even for old people."

"We are enjoying the Bible study so much and getting a real blessing as we search our Bible for references."

"We are taking this course as a family but are giving Dennis (one of the children) the privilege of filling in the test questions."

"My husband and I are in I-W service here in Akron, Ohio, and are interested in your Bible course."

"Could you please send me this course as I am a new Christian and would like to learn more about my Bible."

"My wife and I have enjoyed this study very much. We thank you and may God bless you abundantly."

"I have enjoyed the Bible course very much and I feel I have grown spiritually and learned the Bible."

"You present the facts in splendid order, short and to the point, clear as daylight, convincing as can possibly be done, based on the Word of God." (From a retired Augustana Lutheran minister who has "full theological training.")

2. **Missionaries request the course** for use among prospective and new converts in Honduras and Ethiopia. When in a few months the foreign stations broadcast announcements of the course we hope for more responses in faraway places. We are suggesting to foreign missionaries that they administer the course themselves in order to save time and postage. Correspondence courses are a splendid means for contact in mission fields.

3. **Prisoners have been enrolled** in Missouri, Virginia, Washington, and Pennsylvania.

One writes, "I received the first and second Bible course you sent me the other day and I sure do enjoy the course. It sure helps me learn more about the Bible."

Another says, "I am a young Christian just starting out but by the help of God I hope to continue. I also ask if you would pray for me to go on."

Several prisoners taking the course in a Virginia prison are waiting to be baptized into the Mennonite Church. Local pastors and laymen are co-operating closely with the offices of **The Mennonite Hour** in this ministry to men in prison. "I was in prison, and ye came unto me."

What of the Future?

On December 10 a meeting was held in Chicago with persons of the publishing and curriculum fields in the Mennonite Church. Plans are underway to prepare more Bible courses for study by correspondence as well as needed literature.

—via MBMC, Elkhart, Indiana.

Government Makes Efforts to Cure Mau Mau

The government of Kenya is exploring every possible means to correct the causes of the Mau Mau uprising. There are still 63,000 Mau Mau being held in 45 detention camps. Of these, 17,000 have been tried and proved guilty. These trials have had to be stopped, however, because in many cases the court witnesses were later murdered by the Mau Mau.

The government is seeking Christian workers to take the Gospel into these detention camps. At present there are two European missionaries and twelve African pastors working among the prisoners. A strong rehabilitation program is being carried on by the government in the camps, and many more evangelical workers are needed to supplement this with a Gospel ministry.

The government has built 855 villages, and (as of October, 1955) 1,077,500 Kikuyus have been brought into them. (The Mau Mau came from the Kikuyu tribe.) Eventually there may be as many as 2,800 of these villages.

The government expects the missions to supply evangelists and preachers, thus providing a new religious culture and Christian social life for these displaced masses. It is realized that education, without these spiritual emphases, produced the conditions that made the Mau Mau possible.—**EFMA Missionary News Service.**

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A Lutheran writer, describing the effort of LeTourneau to conquer the Peruvian jungle, says, "Even more amazing than his great machines are the men who operate them. They don't swear or drink, meals are begun with prayer, and there are Bibles in the bunk houses. Frequently these workers spend their Sundays sharing their faith with Indians in the surrounding countryside. Nothing like it, I was told, has ever been seen in the camps of big American outfits." It should be remembered that a part of LeTourneau's crew consists of Mennonite Pax men.

MISSIONS

EDITORIAL

Penitence, Passion, and Patience

A missionary speaking to a group of missionaries and mission executives said recently: "One reason why the present missionary situation is so urgent is that those being sent lack penitence, passion, and patience." However, the speaker went on to say that the modern missionary is the product of the churches who send him. They, too, lack penitence, passion, and patience.

When Christ walked the roads of the world He found the poor, the downtrodden, the sinner, and ministered to them. We can't seem to find these needy folk. They seem too far below us. Could it be because we cannot see our own failing? Have we become too complacent with our present way of life that we cannot see any room for improvement? The suggestion has been made that complacency leads to compromise, compromise to complicity, and complicity to condemnation before God. Let us not be afraid to be penitent.

The Apostle Paul claimed that he was the chief of sinners. Why? Because the wound of contrition for his having opposed his Lord never quite healed up as long as Paul lived. A little penitence and contrition will go a long way in healing some of the social wounds so prevalent in our day.

In addition to our failure to be penitent, we lack the passion which characterized the life of Christ and the early disciples. Jesus carried His own cross. He never suggested that the disciples could carry it for Him. He came to carry it, and carry it He would. It was a cross of self-abnegation.

The great social changes going on in Africa and Asia today provide an opportunity for western Christians to practice some self- abnegation. Is our passion to win men strong enough for us to grant leadership to Christians from Africa and Asia in the great struggle for men's minds and souls going on in the Asian and African countries? The situation has already been forced upon us in China. The new look in missions is illustrated by a missionary party composed of a Malayan Chinese, an Indonesian, an American Negro, and a white American, all missionaries, who recently went on a missionary safari up a Malayan river.

Finally we lack patience. We forget that Christ emptied Himself of His power and glory and entrusted Himself and His missions to God. He illustrates the patience we need. Satan tried to get Him to take things in His own hands, but Jesus recognized the temptation and patiently awaited God's time. May we have the patience which makes true obedience to God possible!—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Drought in Neuland

The last year was very dry in the Chaco. All the colonies had drought last year, but Neuland was particularly hard hit. Now, this year is proving even worse. Last year Neuland reported 151 mm. rain from September to December; this year there has been only 59 mm. It is so dry that the farmers simply cannot plant any crops or work in the fields.

September to March is the time of year when rain is needed to plant, sow, and grow the crops. Add to this the heavy frost of this past August, and the hardship in Neuland becomes apparent.

Although there is drought throughout Paraguay, the villages of Menno, Fernheim, Volendam, and Friesland have had a little rain and are faring a little better.

US Adds Grains to Surplus for Distribution

Four grains—wheat, corn, rice, and beans—have been added to the list of U.S. surplus foods which are available to voluntary relief agencies for distribution among the needy abroad.

At the present time these four items are available in the raw only. The agencies are petitioning the U.S. government to process these foods—wheat into flour and corn into corn syrup—but this needs further negotiating.

This additional food is made available under the same regulations which give dairy products—milk powder, butter, cheese, etc.—to the voluntary relief agencies: the items are available as long as they exist in surplus and the U.S. pays ocean freight only where the recipient government admits the items duty free and provides inland transportation.

The MCC relief workers in Jordan, Korea, Indochina, Formosa, India, and Indonesia will be able to use these grains to good advantage as they work among the refugees. In order to make this available to Jordan and Indonesia (one-half million refugees in Jordan; 93,000 refugees in Celebes, Indonesia) MCC must pay the ocean freight, since the U.S. government subsidizes relief agencies only in shipping clothing to these two countries.

Nurse to Mexico

Eleanor Mathies, R.N., Cottam, Ont., left Akron, Pa., Dec. 19, to join the MCC unit in Mexico. She will work in the regional hospital which serves both Old Colony Mennonites and the Mexicans around Cuauhtemoc.

This is Eleanor's second term with the MCC in Mexico. She was in voluntary service from Aug., 1949, to Nov., 1950, when she served as a nurse in the rural areas. She is now replacing Orpha Leatherman, R.N., Danboro, Pa., who had to leave Mexico because of illness. The Mexico unit still needs another nurse.

Eleanor is the daughter of Abram and Elisabeth Mathies of Cottam, Ont. She is a member of the Essex United Mennonite Church.

The Anglo-Indian Community in Calcutta

The situation among the Anglo-Indians in Calcutta has been considered an emergency by the relief agencies in India, and Edward and Helen Benedict of MCC are now assisting with the relief work among this group.

Calcutta is a city of seven million, and refugees are still coming in. Approximately one third of the employable men cannot find work. Overcrowding is the rule rather than the exception. The condition of the 25,000 Anglo-Indians in this city is perhaps the most unenviable of all. It is not uncommon to find ten and 15 persons living in a single room. Undernourishment has brought on disease, the greatest scourge being tuberculosis.

The Benedicts have helped a number of families to get their children in schools, find work for the father, and secure medical help. Presently 384 families have been investigated for need and registered with the MCC. They receive cards which entitle them to food and clothing distributions. To date 400 lbs. of milk powder per week, 2,300 lbs. of cheese, and four bales of clothing have been given to these people. The total number represented by these families with cards is over 1000.

Released December 23, 1955
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

Voluntary Service

The lack of sufficient personnel recently forced the decision to discontinue the hospital VS unit at Elgin, Ill., at least temporarily. This VS unit was started in November, 1954, when a group of I-W men employed at the Elgin State Hospital volunteered to serve on a voluntary service basis with MRSC administrating the unit. Later other members were added to the unit and several worked at the Sherman General Hospital, where the working relationships and service opportunities were excellent. But now with the present personnel completing their terms and the lack of additional volunteers it has become impossible to continue. It was difficult to decide to discontinue this unit, for it has made a significant contribution. Much prayer and effort were given in an attempt to continue the unit, but since volunteers have not come it was finally clear that it had to be closed.

Sarah Yoder, Elverson, Pa., reports that most of the parents of the children attending the kindergarten at Mathis, Texas, were at the Christmas program Friday morning, Dec. 16. Each of these Spanish-speaking children had an English sentence to say. The father of one of the pupils has a grocery store. He contributed an orange, an apple, pecans, and candy for each kindergarten child. Each child was also given a clean-up kit which had been contributed by the WMSA. The parents of the children expressed appreciation for the work of the kindergarten. Sarah, who has been teaching since September, is attempting to teach the children three English words a day. One of the main purposes for the kindergarten is to contact the homes of the people, some of whom are migrants.

Norman and Phyllis Lyndaker, Croghan, N.Y., completed their term of service and left for their home in New York Dec. 22. They had been serving as host and hostess of the Elkhart VS center.

Jean Snyder, Lititz, Pa., completed her term of service at Mathis, Texas, Dec. 20. She had been serving as nurse in the maternity home operated by the VS Community Service Unit at Mathis.

I-W Service

Boyd Nelson and Victor Esch from the Relief and Service office at Elkhart, Ind., attended a meeting of the I-W co-ordinating committee at Chicago Dec. 28.

The Cleveland, Ohio, I-W chorus packed Christmas boxes for the Gladstone Mennonite Church homes.

Released December 23, 1955
Office for Relief and Service
Elkhart, Ind.

WMSA Weekly Notes

The Cheerful Sunshine Band, Waterloo, Ont., gave a Christmas program at the County Home for the Aged. The junior girls, aged 7-13 years, sang the familiar Christmas carols. A duet, several dialogues, and recitations were included in the short program. All of the 26 girls assisted in passing out apples to the 75 guests who were present for the program.

Following the program, the girls returned to the church, where they were surprised to find their mothers had prepared a lunch for them. At a previous meeting the girls had decided they wanted to go out to do something for others, instead of having a party and gift exchange for themselves.

* * *

The women's day of prayer program has been arranged this year by Mrs. Carl Kreider. The Kreider family is living in Japan, where Bro. Kreider is serving on a special assignment with the International Christian University in Tokyo.

The theme, "Thy will be done," is the same as is being used throughout the world for this service.

The offering will be divided. Half of it again this year is being designated for the American Bible Society. The other part is for the Helen Hostetler Memorial Fund for Medical Training.

Unless otherwise specified, the prayer day offering will be divided between these two funds. Your contributions may be sent to your district WMSA treasurer.

The Shining Stars, teen-age girls from Kitchener, Ont., prepared a food hamper and gifts for a needy family at Warden Park, Toronto, Ont. The girls arrived at the Warden Park mission, about 70 miles from home, in time for the Sunday morning service. They took part in the service, and then shared the dinner they had brought with them with girls of their age from the mission Sunday school.

In the afternoon, the Shining Stars accompanied the mission girls to several homes to give a program. Before returning to Kitchener, a short time of fellowship was shared in the mission home.

* * *

Help for the devotional period of the local auxiliary is being prepared. This release will be mailed to the district WMSA secretaries for distribution.

Printing costs and postage are some of the items charged to the general fund of the WMSA. Your continued support of this fund brings these helps to you. May we encourage every girls' circle along with every adult sewing circle, homemaker's group, or mission circle to contribute annually to the general fund and the various projects of the WMSA.

* * *

"The Prayer Guide is used in our home and we do appreciate its world-wide coverage for prayer needs," said Mrs. Warren Metzler. now in Jamaica.

The Daily Prayer Guide can be ordered from Mrs. Ben Charles, 823 Market St., Scottdale, Pa. The price is 30¢. You, too, can join in this prayer intercession for Mennonite missionaries in Alaska, Argentina, Belgium, Brazil, Cuba, England, Ethiopia, France, Honduras, India, Israel, Jamaica, Japan, Luxembourg, Puerto Rico, Somalia, Tanganyika, and Uruguay.

Office of the WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

From Our Churches

GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations" (Ps. 100:5).

This year has been a very special year for our church. On June 26, 1955, we celebrated the fiftieth anniversary of Sharon Church, which incidentally is also the Jubilee of our community and province. The anniversary message was given by Bro. Stanley Shantz, who used "Jacob's Well" in John 4, as his setting for the subject, "Building for the Eye of God." Those 60 years old and over were honored during the fellowship dinner. Bro. Arnold Shantz very ably reported on the high lights and progress of the church in the past 50 years. There were only six "old timers" present that were present at the organizing of the congregation in 1905.

On July 24 Bro. Merle Shantz of Hespeler, Ont., brought us both morning and evening messages, using Acts 1:8, "Ye shall be witnesses," as his text.

On July 26 Bro. Roy D. Roth (of Hesston College) and his family were with us. Bro. Roth gave us two messages on Luke 15 and 16, under the topic, "Love to God and Love to Man." Our summer Bible school was held Aug. 1-12. Bro. Lowell Hackman of Carstairs, Alta., assisted with the teaching.

We reorganized our Sunday school on Sept. 25. Officers appointed were supt., Bro. Lyle Shantz; asst., Bro. Claire Eby; primary supt., Sister (Mrs.) Claire Eby; asst., Sister (Mrs.) Clarence Loman.

On Nov. 6 we commemorated the Lord's Supper.

Three of our young brethren assisted with the building of the church at Bluesky, Alta., recently.

On Nov. 13 we were privileged to have Sister Elva Snider, who recently returned from Bad Duerkheim, Germany, show pictures and tell of her two years' work there under the MCC.

We have increased interest in our W.M.S.A. work this year.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Correspondent.

HANCOCK, MARYLAND

(Black Oak Ridge Congregation)

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). ". . . have planted, . . . watered; but God gave the increase" (I Cor. 3:6).

On Nov. 13 Bro. and Sister James Bucher started revival meetings for us here. We were surely richly blessed and fed with the Word of the Lord; we also enjoyed fine Christian fellowship in their ministry to us. As a result 22 decisions and reconsecrations were visible, all of us were challenged and changed. Since then our attendance in S.S. and church and prayer meeting have increased. But Satan is busy. Some of those who confessed have met severe persecution from parents, etc. Pray with us that they may hold out. Pray that the pastor as well as all our workers will be able to feed and lead so these may grow to be mature Christians.

There is always a welcome to all who wish to stop off with us. Michael M. Horst.

KALONA, IOWA

(East Union Congregation)

Christian Greetings:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:16).

The members of our congregation have had many opportunities to be richly fed by the truth of God's Word. Many especially rich feasts were brought to us by Bro. Stanley Shenk of West Liberty, Ohio. He was with us Nov. 9-20. His messages were most heart-searching and caused old and young alike to search their hearts and renew their covenant with the heavenly Father.

Sunday evening, Dec. 4, the VS unit from Iowa City gave us an inspiring program. To hear the testimony of these young people as they serve God and the church in this capacity is most challenging.

A group of four Pax service men, just recently returned from Europe, gave us another glimpse of this avenue of service. They told us of their experiences in their work, and of the impact for peace this type of witnessing makes in the world today. Their testimony was a challenge to all who heard them, to faithfully stand behind our youth and support them by our prayers and our finances.

Our S.S. reorganization resulted in the following officers: supt., Orie Gingerich; asst., O. J. Rhodes; secy.-treas., Wilma Reber; choristers, Duane L. Yoder and Elman Bontrager; primary supts., Duane R. Yoder and Donald Showalter. Following the installation of officers an impressive dedicatory service was held.

As we prepare to observe the birth of our Saviour may we remember to honor Him in all of our activity and strive to enter the new year with greater zeal to serve the Father who gave Him.

Cor.

LYNDHURST, VIRGINIA

(Lynside Congregation)

Greetings of Love:

Praise God from whom all blessings flow. A Bible conference on home and missions was held here on July 2 and 3. Speakers were Linden Wenger and Daniel Lehman.

Three members were received by letter on July 3.

To the surprise of many on July 10, shrubbery had been planted around the church. It was donated by a good sister.

Visitors on Aug. 7 were Bro. and Sister Ray Brunk and family from South Boston, Va., and Bro. and Sister John Ressler from Gladys, Va.

Visitors on Aug. 21 were Bro. and Sister Floyd Brunk from Scottdale, Pa.

At the Sunday morning services on Sept. 18 the "Church Hymnal" was donated to the church by an interested family. That evening the Good and Brunk Chorus from South Boston gave a program to a well-filled house.

Communion was observed in the evening of Oct. 2 in charge of Truman Brunk.

On Oct. 6 the Big Valley Male Chorus gave a program in song and testimonies to a well-filled house. The chorus was directed by Bro. Paul Yoder. They came by bus and ate supper in the basement, where it had been prepared by the sisters. The 30 men spent the night in our homes. A praise service was held the next morning when they gathered to leave.

Bro. Lloyd Weaver from Newport News, Va., was in charge of our revival meetings Oct. 7-16. Four made their decision for Christ and were received into fellowship on Nov. 20.

Visitors on Oct. 30 were Mr. and Mrs. Raymond Campbell and family and Mr. and Mrs. Perry Whetzel from Harrisonburg, Va.

Bro. Harold Eshleman from Harrisonburg conducted our Thanksgiving services in the evening following a fellowship supper enjoyed by about 200 people in the church basement. This was a wonderful evening hearing Christians tell what the Lord had done for them.

Ewell and Anna Lee Hartman from Lancaster, Pa., worshiped with us on Nov. 27.

Visiting ministers who have preached here are Linden Wenger, Daniel Lehman, Wm. McGrath, Kenneth Good, B. Charles Hostetter, Lloyd Weaver, and Roy Geigley.

Our Sunday school is well attended and another class has been added, making 13.

Bro. Henry Weaver from Harrisonburg is teaching singing lessons to a class of about 100.

In the spring we expect Bro. John R. Mumaw to hold revival meetings here.

As we approach this Christmas season may we remember the needy and not forget the birth of our King.

Come and worship with us.

Viola Tisdale.

MANSON, IOWA

Dear Christian Friends,

"O give thanks unto the Lord; for he is good" (Ps. 136:1).

Bro. B. Charles Hostetter of Harrisonburg, Va., conducted a series of evangelistic meetings Aug. 27—Sept. 4. The messages were challenging and souls were spiritually refreshed. Two souls decided for Christ and were received into our fellowship by water baptism a few weeks later. May God bless Bro. Hostetter as he continues to give encouragement and understanding of God's Word in the different communities he contacts and also as pastor of the Mennonite Hour.

John David Zehr of Los Angeles, Calif., brought us the morning message Oct. 16 and Bro. and Sister Ralph Palmer conducted the evening services. Sister Palmer had a meeting for the children and Bro. Palmer followed with a message and related some of their experiences to us. Previous to the service, they demonstrated one of their street meetings by their trailer house. Let us pray for the Palmers as they so faithfully continue to serve Him!

Bro. Beare from Hesston, Kans., brought us the morning message Oct. 23. During the evening devotional period Oct. 23, Bro. Sam Oswald from Beemer, Nebr., gave us some very worthwhile thoughts. He warned how the church must constantly be on guard and not permit worldliness to creep in as it has begun to do.

The portable canner was in our community on November 1. There were 1703 cans of pork canned for relief.

Bro. Don Heiser preached the sermon at our missionary program Sunday evening, Nov. 20. He gave us some thought-provoking facts stating how we are living in the land of plenty and in foreign countries there is such a scarcity. Bro. Don and his wife, Betty, and their small son will soon be leaving for Puerto Rico where they will be engaged in mission work.

Groups from our congregation hold services at the Rescue Mission in Sioux City every two weeks.

Pray for our annual midwinter Bible Conference which is to be held January 1-3. Guest speakers will be Robert Keller from Greensburg, Kans., and J. J. Hostetler from Peoria, Ill.

Helen Sutter,
Church Correspondent.

MINOT, NORTH DAKOTA

Dear Readers:

"Unto us a child is born, unto us a son is given."

This fall our pastor was called away quite often by duties pertaining to his office. He held one series of meetings at Detroit Lakes, Minn. At Thanksgiving time he took his family to attend a Troyer reunion at Conway, Kans., the person of honor being Sister Kauffman's mother, Mrs. M. Z. Troyer.

Bro. Linford Hackman worshiped with us Dec. 4. He based his sermon on the latter part of Eph. 5:18, "Be filled with the Spirit." In the evening he showed slides of the Peace River country, the mission stations and workers there.

At our annual church business meeting the evening of Dec. 5 Bro. Lawrence Unruh was elected to superintend our YPM programs.

Jerry Unruh is at home and recovering nicely from serious surgery in the University Hospital in Minneapolis. He had a brain tumor removed. We praise the Lord for sparing him to us.

We are studying Hebrews in our midweek service. A. L. Glick is leader.

NORTH JUDSON, INDIANA

(Toto Menuonite Gospel Mission)

Dear Readers:

Our little group here at Toto has beeu busy planning for our annual Christmas program.

With the coming of winter we have begun having prayer meetings in our homes. "Youth and Nonconformity" is being discussed and we find it very interesting.

Bros. Verle Hoffman and Simon Gingerich were our guest speakers on Mission Sunday. The primary children gave the morning devotions and the mission banks were presented.

On Dec. 4 Bro. Ray Yoder from Nappanee brought the morning message.

The conjoint S.S. meeting was held here Nov. 27. Our church was well filled. Bro. J. D. Graber was the guest speaker. We were challenged to do greater things for the Sunday school and for the lost in this community.

The S.S. officers for this year are Supt., Lee Hershberger; asst., Walter Keim; primary supt., Mary Birkey; secy., Hazel Ritchie; asst., Jeanne Baughman; church chor., Mary Birkey; asst., Eva Hershberger; S.S. chor., Ethel Davidhizar; asst., Phyllis Keim; ushers, Richard Hershberger and Jerry Crider; libr., Jurlena Caudill.

We are happy that five of our young people are privileged to attend Bethany Christian High School this year. They are Eva and Richard Hershberger, Jeanne Baughman, Rhondal Wireman, and Phyllis Keim.

The evening service on Dec. 11 was giveu by a group from the I-W unit at Westville, Ind. A few from the unit worship with us regularly. We enjoy having them with us. We are especially thankful for the one teacher from there and the three from Wakarusa who come every Suuday, and we appreciate their interest in the work.

Once a month the MYF furnishes a program for the patients at a local nursing home. On Dec. 11 a group of the children gave a Christmas program and then took a gift of fruit to the room of each patient. It was enjoyed immensely by both children and patients and the children are already asking to do it again next Christmas! Correspondent.

SARASOTA, FLORIDA

(Bay Shore Mennonite Church)

Dear HERALD Readers:

The past few months have brought our congregation many spiritual blessings for which we do praise our Lord. On Sept. 18 the Quarterly Sunday School Meeting of the Tampa and Sarasota churches was held at Bay Shore with many of our Christian friends from Tampa and the other Sarasota churches attending. A fellowship supper on the church grounds was enjoyed by all between the afternoon and evening session.

During the week of Oct. 16-23, Bro. Clarence J. Ramer, of Duchess, Alta., conducted our revival meetings and his inspiring and challenging messages were a blessing to all. Several young souls accepted Christ as their Saviour. Pray with us for them as they are taking instructions and starting their Christian life.

Our fall communion service was held the evening of Oct. 30. At the Wednesday Bible Study meeting on Nov. 2, Bro. and Sister J. Ross Goodall, of Kitchener, Ont., were with us and spoke of their work in the Hebrew Mission.

We are always happy for those who come and visit with us, and as the Christmas season approaches and many will be coming here, we pray that our fellowship with them may be a blessing and that they may be spiritually benefited by their visit among us.

Mrs. Noah F. Yutzy.

Mission News

CONTINUED

The Carl Wesselhoeft family arrived safely in Mogadiscio, Somalia, for missionary service under the Eastern Mennonite Board of Missions and Charities on Dec. 4. They will remain in Mogadiscio for the present studying language.

Field Notes

CONTINUED

The House of Fellowship, Kitchener, Ont., is now in charge of Bro. Martin Goodall and wife, assisted by Sister Ruby Detwiller. This institution works among Gentiles and Jews and is still the "House of Friendship to all Nations." Many nationalities go in and out of these doors.

Bro. J. Mark Stauffer, Harrisonburg, Va., conducted a music training program at Weaverland, East Earl, Pa., Dec. 28 to Jan. 1.

Building alterations have been completed at Goodville, Pa.

Speakers in a week-end Bible meeting at Cambridge, Pa., Dec. 17, 18 were the brethren Richard Culp, Strasburg, Pa., and J. R. Mumaw, Harrisonburg, Va. Bro. Don Augsburger, Philadelphia, Pa., spoke at Cambridge on Dec. 24.

The alumni of Goshen College Biblical Seminary have organized with Bro. Russell Krabill, North Goshen, Ind., as president.

The Menno Singers, under the direction of Bro. Abner Martin, gave a Christmas program at Waterloo, Ont., on Dec. 18.

Bro. Melvin Gingerich and wife spent the holidays with our missionaries in Hokkaido.

Instructors in a home conference at Columbia, Pa., Dec. 31 and Jan. 1 were the brethren Harvey E. Shank, Chambersburg, Pa., and Elias W. Kulp, Bally, Pa.

Bro. Howard S. Bauman and a group from the Ontario Mennonite Bible Institute conducted a program at the Freeport Sanatorium near Kitchener on Dec. 11.

Bro. J. B. Shenk and twenty members of the Elkhart, Ind., MYF worked on the new community building at Camp Rehoboth in Illinois on Dec. 3 and remained for worship there the following day.

Attending the Stewardship Conference at Buckhill Falls, Pa., Dec. 14-16 were the brethren Milo Kauffman and J. Robert Kreider.

Sister Katherine Royer is reported to be somewhat stronger. She is at the Akron (Ohio) City Hospital. Continue to pray for her.

Correction. Bro. Paul Lederach did not speak at Hesston College on his recent trip to Kansas, as we reported last week.

Announcements

Dedication of new church at Salem Ridge, formerly the Eshleman Church, near Greencastle, Pa., Jan. 7, 8. Speakers include William Graybill, Donald Lauver, Richard Danner, and Mervin Baer. The dedication sermon will be preached by Bro. Harvey E. Shank.

Today's Family in Today's World is the topic to be discussed by P. Melville Nafziger, Wilmington, Del., at the Lititz, Pa., YPM on Jan. 8.

Song leaders conference for Franconia Conference at Souderton, Pa., 2:00 p.m., Jan. 15.

William McGrath, Hesston, Kans., in Bible conference conducted conjointly by Pleasant Valley and Crystal Springs, Kans., Jan. 6-8.

Ordination of a minister, D.V., at the Hildebrand Church, Waynesboro, Va., 2:30 p.m., Jan. 8.

A practical nurse is needed at the Virginia Mennonite Home. Address Jos. A. Brunk, Superintendent, R. 2, Harrisonburg, Va.

Visiting Speakers

Dec. 11. **M. A. Yoder,** Hesston, Kans., at West Liberty, Windom, Kans. **R. S. Koch,** St. Jacobs, Ont., at Zurich, Ont. **J. Ross Goodall,** Kitchener, at St. Jacobs, Ont. **John David Zehr,** Los Angeles, Calif., at Upland, Calif.

Dec. 18. **A. C. Brunk,** Colorado Springs, Colo., **J. C. Driver,** La Junta, Colo., and **Amos Gingerich,** Parnell, Iowa, at Versailles, Mo. **Albert Buckwalter,** on furlough from Argentina, at York, Pa. **E. B. Frey,** Pettisville, Ohio, at I-W Center, Cleveland, Ohio. **Lee Miller,** Shipshewana, Ind., at Clinton Frame, Goshen, Ind. **J. Paul Sauder,** Marilla, N.Y., at Clarence Center, N.Y. **William McGrath,** Hesston, Kans., at Fairview, Albany, Oreg. **Milton Brackbill,** Paoli, Pa., at Tuttle Avenue and Bay Shore, Sarasota, Fla. **James R. Hess,** on furlough from Honduras, at East Chestnut St., Lancaster, Pa. **T. E. Schrock,** Clarksville, Mich., at Holdeman, Wakarusa, Ind. **Mervin Longenecker,** Andalusia, Ala., at Congregational Mennonite, Marietta, Pa. **Truman Brunk, Jr.,** Greystone Park, N.J., at Plain, Lansdale, Pa. **Elno Steiner,** Elkhart, Ind., at Nappanee, Ind. **Simon Gingerich,** Wayland, Iowa, at Phoenix, Ariz. **Alfred Brenner,** Spartansburg, Pa., at Kidron, Ohio. **J. B. Shenk,** Elkhart, Ind., at Cheraw, Colo.

Dec. 25. **Russell Krabill,** Goshen, Ind., at Congregational Mennonite, Marietta, Pa. Amos Sauder, Ephrata, Pa., at Tamaqua, Pa. **Paul King,** Chicago, Ill., at Pleasant Hill, Sterling, Ohio. **Roy D. Roth,** Hesston, Kans., at Morton, Ill. **M. A. Yoder,** Hesston, Kans., at La Junta, Colo. **William McGrath,** Hesston, Kans., at Zion, Broadway, Va. **Richard Birky,** Adair, Okla., at Argentine, Kansas City, Kans.

Jan. 1. **Omar Kurtz,** Oley, Pa., at Zion, north of Morgantown, Pa.

Evangelistic Meetings

William McGrath, Hesston, Kans., at Mt. Herman, Lydia, Va., Dec. 25-30. **George R. Brunk,** Denbigh, Va., at Crown Hill, Rittman, Ohio, closing Dec. 22. Paul Angstadt, Reading, Pa., at Churchtown, Narvon, Pa., Dec. 4-11. Otis Yoder, Harrisonburg, Va., at Market St., Scottdale, Pa., March 23 to April 1. H. Raymond Charles, Lancaster, Pa., at York's Corners, N.Y., Jan. 11-22.

OUR SCHOOLS

(Continued from page 8)

History this year, spent the day in historic Williamsburg and Jamestown. The annual high school senior tour of the nation's Capital City was conducted on November 3, 4, and 5.

Daniel W. Lehman accompanied forty college students on the See-Virginia Tour on December 1-3. This tour included Charlottesville, Yorktown, Williamsburg, Jamestown, Virginia Beach, Newport News, and Natural Bridge. The New York Tour on December 2-6, under the sponsorship of Ira E. Miller, combined educational features with practical Christian service. The group of forty-four students rendered a program at the Bowery Mission, and assisted in two services at the Glad Tidings Mennonite Mission in New York City.

Visiting Speakers

Alexander van Gilse, a Dutch Mennonite minister who has been active in peace work and youth activities in Holland, spent December 7 on the campus. He brought a devotional message during the chapel service, spoke on their youth program during the assembly period, and addressed the Park View congregation in the evening.

On the following morning, James Hess, on furlough from Honduras, brought the morning chapel message.

HESSTON COLLEGE NEWS

B.R.E. Senior Accepts Pastorate

Alvin Kauffman, senior B.R.E. student, has accepted the call to serve as pastor of the Crystal Springs Mennonite Church, near Crystal Springs, Kans. He was ordained to the ministry on Sunday, Dec. 4, at the Crystal Springs Mennonite Church. The service was in charge of Bro. Milo Kauffman, Regional Overseer for the state of Kansas Mennonite churches. The Kauffman family plans tentatively to move to Crystal Springs immediately following the close of the first semester, when Brother Kauffman will complete requirements for the B.R.E. degree.

YPCA Gospel Team Announced

YPCA President, Lowell Wolfer, has released the names of the five college students who would compose the Christmas Gospel Team. They are: Noreen Cressman, Guernsey, Sask.; Freda Hartzler, Goshen, Ind.; Joanne Hershberger, Albany, Oreg.; Curtis Dietz, Intake, Mont.; Verle Headings, Halsey, Oreg.; accompanied by Ray Kauffman, Lebanon Oreg., speaker and team leader. This tour was planned primarily to visit rural churches in Iowa. The itinerary also included worship services in Missouri, Illinois, South Dakota, and Nebraska.

Christmas Chorus

The annual Christmas program by the choruses at Hesston College was given on December 20 in Hess Memorial Hall. The first half of the program featured the Collegiate Chorale, under the direction of Lowell J. Byler; Varsity Chorale, with P. M. Yoder directing; and the Choral Club. The traditional presentation of Handel's "The Messiah" by the 200-voice All-School Chorus completed the evening. Soloists for this work were Soprano, Lois Shetler; Alto, Velda Miller; Tenor, Curtis Dietz, Bass, John Glick.

Dickens' Christmas Carol

The twelfth annual presentation of Dickens' "A Christmas Carol" at Hesston College was on Saturday, Dec. 17. Paul Horst, a college freshman from Ephrata, Pa., impersonated Ebenezer Scrooge. The student directors were Melvin Schmidt and Don Weaver.

Revivals at Hydro

President Roy D. Roth served as revival speaker for the Pleasant View Mennonite Church, Hydro, Okla., December 4-11.

Pax Chapel

The Mennonite Central Committee Pax Team, Charles Yoder, Elwin Lefevre, Dean Zehr and Larry Eisenbeis, just returned from two years' Pax Service in Europe, conducted a special chapel on Friday, Dec. 9, for the students and faculty at Hesston. The chapel was planned to acquaint the students with the work of Pax.

Lederach Visits Chapel

Paul M. Lederach, Field Secretary of the Commission for Christian Education and Chairman of the Christian Education Department of the Mennonite Publishing House, Scottdale, Pa., spoke to the students in chapel on Dec. 16.

G. G. Yoder Returns

Gideon G. Yoder arrived in New York on Dec. 5, following his tour of Europe and the Holy Land. Brother Yoder returned to Hesston on Dec. 18. He is now completing the writing of his Conrad Grebel Lectures. During second semester he will be on leave of absence from the college to present these lectures and also his illustrated lecture about his travels through Europe and Palestine.

President to Chicago

President Roy D. Roth attended the meeting of the Executive Committee of the Mennonite Board of Education in Chicago, Ill., on Dec. 16.

William R. McGrath, instructor in Bible, conducted revival meetings at Western Mennonite School the week of Dec. 4-9.

LA JUNTA SCHOOL OF NURSING AND HOSPITAL NEWS

Katherine Heinrichs, Esther Shank, Anneliese Wieler, and Mary Oswald spent Thursday, Nov. 2, in Denver attending a concert and shopping. Barbara Nevins returned from Denver with them to resume work in the laboratory.

Grace Augsburger and Angie Maniaci attended the MCC Reunion in Newton, Kans., on Sunday, Oct. 30.

Friday evening, Nov. 5, the students gave a Fun Festival consisting of fun, food, and entertainment. The aim was to raise funds for their state student organization, the CSNA, district IV.

Lydia Schlabach has been chosen as the freshman class sponsor.

The freshman class presented a pageant of Nora Miller's life on Nov. 19 at Herren Junior High.

Katherine Yutzy, senior student, is taking a six-weeks field practice in Public Health Nursing with Otero County Public Health Unit. She is working with the Rocky Ford unit.

Ruth Brubaker, night supervisor, is taking a month's leave of absence to assist in caring for her sick aunt at her home in Pennsylvania. Regina Kauffman will serve as 11-7 supervisor during Miss Brubaker's absence.

Boyd Nelson, Elkhart, Ind., visited the VS Unit here Nov. 8.

Nov. 14 Mary Landis began an educational program training supervisors in hospital dietary management at Denver General Hospital and Emily Griffith Opportunity School in Denver.

Hospital-School meeting was held Nov. 11. The guest speakers were Mrs. Young and Miss Wright. They presented a glimpse of their work in the school for the deaf children and children with speech defects.

Employees and their families of the Mennonite Hospital and the Pioneers Memorial Hospital enjoyed the traditional complimentary Thanksgiving turkey dinner at noon Thanksgiving Day. Thanks to Paul Hershey, President of the Board of Directors.

New employees are

Nadine Connally, part-time high school dietary aide; Irene Mascarenas, relief dietary employee; Sarah Burke, housekeeping; and Carolyn Kauffman, Goshen, Ind., who joined the VS group as office receptionist.

On Nov. 15 the Freshman Physical Education Class visited the Arkansas Valley Chip Supply establishment in La Junta.

Opal Nitzsche spent Oct. 28, 29 visiting friends in the La Junta and Rocky Ford communities. She was en route to Lebanon, Oreg., where she is employed as director of Medical Records in the hospital.

Arlene Grieser, R.N., visited in La Junta Nov. 15 on the way home from Grants, N. Mex., where she spent a year in the service unit.

Carol Keller, Pueblo affiliate, spent the week end of Nov. 19, 20 in La Junta.

Jean Langenwalter, Denver affiliate, spent the week ends of Nov. 19 and 26 in La Junta in interests of the Nightingale, of which she is editor.

Irene Chavez and Doneta Yoder, affiliates, visited in La Junta Nov. 26 and 27.

Nora Stalter of Glenwood Springs spent the Thanksgiving holiday in La Junta.

The School was represented at Home-Coming at Hesston College by Florence Grieser, Mary Jane Swartzendruber, Mary Ellen Kauffman, Mildred Brubaker, and Doris Gerber. Others going to Hesston on Nov. 27 were Junior Miller, Royce Brunk, Louis Yoder, and Anneliese Wieler. Mary La Rue went with the group and she also visited her parents at Gas City, Kans.

Esther Geiser, junior student, went to her

home in Apple Creek, Ohio, to care for her brother, who is ill.

Florence Burkhart has joined the school faculty. She is serving as Medical-Surgical Clinical Instructor.

The acceptance service for the new class of nursing students was held on Dec. 4. Mary K. Long is president of the class.

Marie Kaufman.

CHURCH MUSIC

(Continued from page 9)

b. He assists in organizing music conferences, workshops and clinics.

c. He participates actively in such activities.

d. He contributes as he can individually by writing articles and giving talks.

e. He is aware of the need for producing new music and writing new hymns. He encourages others accordingly and contributes as much as he is able himself.

f. He co-operates with the church music secretaries at the district, state, and national levels.

TO BE NEAR TO GOD

(Continued from page 11)

sire to carry the Gospel to every quarter and by every means. He brings to the attention of the church at Rome his pending visit to them on his contemplated trip to Spain. Paul's reach was an outreach. But before this he must attend to the carrying out of the material ministry by delivering an offering to the church in Jerusalem. Finally, his desire is to incorporate the prayer support of the church at Rome for the success of his spiritual ministry. Might you consider ways and means of stimulating your own service and that of the family in the work of Christ? Why not also consider what further opportunities of service your church may embrace? And, above all, you will want to increasingly guide your family into being prayer-partners with the ministry of the church.

Saturday, January 14

Read Romans 16:1-27. Greetings, Warnings, Benediction.

Paul has reached the conclusion of his important letter. In his characteristic manner he now takes time to remember in greater detail the brotherhood and extend greetings. The list is unusually long in this Epistle. Does not this show something of Paul's fervent love for the brotherhood in Rome? In turn, he extends the greetings of his fellow Christians to the church at Rome. There has been this personal acquaintance among the churches of our brotherhood. Perhaps we are not as concerned to bear greetings one of the other, and one to the other as we ought. Will this not come as we have an increasing love for one another and for the work of the church? Paul also gives to the Christians a warning to be on guard against those who are unfaithful in life and in teaching. How can you stabilize those of your household to be more on their guard? And now, farewell, as Paul pronounces God's blessing upon those to whom he has written—to the church at Rome and to you with your family.

—Ivan R. Lind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Augsburger, Samuel and Katie (Beiler), New Holland, Pa., fourth daughter, Edith Marie, Nov. 18, 1955.

Birky. Neil A. and Lois (Troyer), Tangent, Oreg., first child, Karen Sue, Nov. 30, 1955.

Breneman, Amos W. and Ruth (Burkholder), second child, first son, Jay Earl, Oct. 31, 1955. (First child deceased.)

Brenneman, Lowell and Lucille (Swartzendruber), Kalona, Iowa, second son, Lowell Gregory, Dec. 8, 1955.

Cressman, Clayton and Gladys (Bauman), Plattsville, Ont., second son, Ralph Dennis, Dec. 2, 1955.

Denlinger, E. Lester and Pauline (Herr), Lititz, Pa., fourth child, third daughter, Sharon Louise, Dec. 5, 1955.

Dengler, Harold C. and Evelyn (Moyer), Telford, Pa., fourth child, first daughter, Deborah Lynne, Oct. 27, 1955.

Detwiler, Irvin M., Jr., and Althea (Alderfer), Goshen, Ind., first child, Sharon Rae, Oct. 8, 1955.

Ebersole. Everett R. and Dorothy (Book), Sterling, Ill., fifth child, fourth daughter, Marcia Joy, Dec. 4, 1955.

Good. Howard and Polly (Cline), Preston, Ont., third child, second son, Howard Douglas, Nov. 6, 1955.

Graybill, Donald C. and Sara Ann (Peachey), Mifflintown, Pa., second child, first son, Donald Carl, Jr., Sept. 14, 1955.

Gregory, William and Ila (Gregory), Brutus, Mich., fourth child, third daughter, Cynthia Jean, Oct. 7, 1955.

Grove, Martin B. and Iva (Showalter), Hanover, Pa., a daughter, Ellen Marie, Oct. 31, 1955.

Keller. Lloyd B. and Eunice (Martin), Lititz, Pa., third child, second daughter, Janet Louise, Dec. 10, 1955.

Kreider. Lloyd H. and Mary Alice (Denlinger), Lititz, Pa., first child, Marlene Ruth, Dec. 4, 1955.

Landes, Paul L. and Martha (Kulp), first children, twin girls, Sharon Ann and Karen Lynn, Dec. 8, 1955.

Martin, Joseph and Mary (Steckle), Bayfield, Ont., seventh child, fifth daughter, Edith Ann, Nov. 15, 1955.

Martin. Mark and Dorothy (Redcay), East Petersburg, Pa., second child, first daughter, LaVonne Elaine, Oct. 24, 1955.

Metzler, J. Robert and Minnie (Benner), Christiana, Pa., first child, Gerald Robert, Nov. 22, 1955 .

Miller. Sturges and Bernice (Meyer), Millersburg, Ohio, third son, Benjamin Beechy, Dec. 8, 1955. (Second son deceased.)

Moyer. Claude L. and Shirley (Allehach), Harleysville, Pa., first child, Steven Kent, Dec. 1, 1955.

Ropp. Elmer and Sylvia (Schrock), Kalona, Iowa, second son, Richard Lynn, Nov. 22, 1955.

Roth. Alan and Sylvia (Troyer), Pigeon, Mich., first child, Alan Jeffery, Nov. 3, 1955.

Ruppert. William H. and Dorothy M. (Kreider), Norristown, Pa., second child, first daughter, Darlene Louise, Nov. 23, 1955.

Sensenig. Roy and Anna Mae (Frederick), Terre Hill, Pa., third child, second son, Daryl Glenn, Oct. 15, 1955. (First son deceased.)

Shetler, Eldon and Lois (Roth), Ariel, Wash., third child, second son, Rohin Dale, Dec. 11, 1955.

Steider. Lowell and Bernice (Kempf), Strang, Nehr., third daughter, Barbara Diane, Dec. 1, 1955.

Stoltzfus. Daniel K. and Elizaheth M. (Sensenig), Middletown, Conn., second son, Arlen Lee, Dec. 13, 1955. (First child deceased.)

Weaver. John J. and Melva (Mullet), Mt. Hope, Ohio, first child by adoption, Leona, born April 16, 1955.

Weaver, Leon and Lorraine (Martin), Ephrata, Pa., third child, second daughter, Janice Eileen, Dec. 12, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Delp—Shenk.—Melvin Delp, Conestoga, Pa., and Elma Shenk, both of the Rivercorner cong., hy H. W. Nauman at the Rivercorner Mennonite Church, Nov. 12, 1955.

Garber — Nafziger. — Ora Garber, Morton cong., and Ina Nafziger, Hopedale cong., by Simon Litwiller at the home of the officiating minister, Hopedale, Ill., Nov. 16, 1955.

Gingerich—Naugle. — Rufus Gingerich, Kalona, Iowa, East Union cong., and Mary Good Naugle, Goshen, Ind., Elkhart cong., hy S. C. Yoder at the home of the officiating minister, Goshen, Ind., Dec. 5, 1955.

Horst—Wagler.—Aaron Horst, Elmira cong., and Eileen Wagler, Wellesley, Ont., Maple View cong., hy Howard S. Bauman at the Elmira Church, Dec. 14, 1955.

Kauffmann—Good.—Weldon Kauffmann, Minier, Ill., and Marilyn Good, Hopedale, Ill., hoth of the Hopedale cong., by Ivan Kauffmann at the church, Nov. 12, 1955.

Mark — Martin. — George Mark, Germfask, Mich., and Arlene Martin, Maugansville, Md., hy S. C. Yoder at the college chapel, Goshen, Ind., Dec. 17, 1955.

Miller—Gingerich.—Alvin J. Miller, Kalona, Iowa, East Union cong., and Mary Ann Gingerich, Kalona, Lower Deer Creek cong., hy J. Y. Swartzendruher at the Lower Deer Creek Church, Nov. 18, 1955.

Miller—Rutter.—Carl Miller, Kalona, Iowa, Lower Deer Creek cong., and Minta Rutter, Iowa City, Iowa, Iowa City cong., were married in civil ceremony on Sept. 27, 1955. Their marriage was consecrated to the Lord in Christian ceremony on Dec. 13, 1955, hy Virgil Brenneman.

Roth—Schultz.—Arnold C. Roth, Wayland, Iowa, and Lucille Mae Schultz, Evergreen Park, Ill., both of the Sugar Creek cong., hy Vernon S. Gerig at the Brighton Mennonite Church, Chicago, Dec. 17, 1955.

Shepherd — Litwiller. — Norman Shepherd, Bloomington, Ill., Christian Church, and Jean Litwiller, Delavan, Ill., Hopedale cong., hy Ivan Kauffmann at Hopedale Mennonite Church, Dec. 18, 1955. (Douhle wedding with Wilmert—Litwiller.)

Thomas—Delagrange.—Orval Thomas, Middlehury, Ind., Riverview cong., White Pigeon, Mich., and Phyllis Delagrange, Grahill, Ind., Cuha cong., hy Edwin Alhricht at the Cuha Menuonite Church, Nov. 27, 1955.

Widrick—Hill.—Darias Widrick, Carthage, N.Y., and Shirley Hill, Lowville, N.Y., hoth of the Lowville-Croghan cong., hy Lloyd Boshart at the Croghan meetinghouse on Nov. 30, 1955.

Wilmert — Litwiller. — Eldon Wilmert, Lincoln, Ill., Lutheran Church, and Joan Litwiller, Delavan, Ill., Hopedale cong., hy Ivan Kauffmann at Hopedale Mennonite Church, Dec. 18, 1955. (Douhle wedding with Shepherd—Litwiller.)

Wilson — Weldy. — Gerald Wilson, Goshen, Ind., Clinton Frame cong., and Roma Weldy, Elkhart, Ind., Olive cong., hy Elno W. Steiner at the Olive Mennonite Church, Dec. 4, 1955.

Yocum—Musser.—Samuel Yocum, Lititz, Pa., Erhs cong., and Ida Musser, Ephrata, Pa., Ephrata cong., hy Amos S. Horst at the home of the officiating minister, Akron, Pa., Dec. 15, 1955.

Yoder—Thomas.—Christian Yoder, Goshen, Ind., and Mary Thomas, Shipshewana, Ind., hy T. H. Brenneman at Sarasota, Florida, Nov. 24, 1955.

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Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Barnhart, Rose Murray, daughter of the late Henry and Fannie (Murray) Heller, was born Feb. 14, 1874; entered iuto rest Oct. 13, 1955, after several months of complications. She was a very faithful member of Black Oak Bethel Mennonite cougregation near Hancock, Md., for 3 years. She was loving and kind. Her trust in God was a challenge to all who knew her. She is survived by her husband, Charles A., and a daughter and a number of other friends and relatives. Funeral Oct. 16 at Black Oak Ridge Mennonite Church, services in charge of Pastor Michael M. Horst. Interment in cemetery adjoiniug the church.

Hochstetler, Clyde, son of Levi C. and Martha (Weaver) Hochstetler, was boru on Oct. 8, 1904, near Walnut Creek, Ohio; passed away at his home north of Walnut Creek on Dec. 13, 1955, having reached the age of 51 y. 2 m. 5 d. He had been ill for about 16 months. He leaves to mourn his departure a devoted wife (Erdine), 5 sons, (Lynn of Sugarcreek, Ohio; Douald and Jay of Louisville, Ohio; Kenneth and Stanley of the home), 2 brothers (Grant of Dorchester, Nebr., and Clarence of Rittman, Ohio), his stepmother, (Mrs. Rebecca Hochstetler, of Strasburg, Ohio), 3 sisters (Mrs. Carl Scheufler of Dundee, Ohio; Mrs. Harry Balder of Sbanesville, Ohio; Mrs. Ernest Brink of Fresno, Ohio), and 3 grandchildren, besides a host of other relatives and friends. Two sisters (one in infancy and Jemima—Mrs. Erwin Brown), his father and mother preceded him in death. He was uuited in marriage to Erdine Gerber on Dec. 22, 1928, and lived in matrimony for over 26 years. At the age of 17, he confessed his Lord and united with the Walnut Creek Mennonite Church, to which he remained a faithful member his entire life. During this time he gladly served in whatever capacity he was called to by the church. He served many years as teacher, superintendent, and trustee. About 6 years of this time was spent in mission work. In earning a livelihood, he worked many years in the brickyard and on the farm. His devotion to his church and family, his generosity to those in need, his friendliness to all he met, his loyalty to his friends, his coucern for the lost, and a great love for the Bible and its teachings are tributes that can be honestly ascribed to his worth-while life. Funeral services were held at the Walnut Creek Mennonite Church Dec. 6, 1955, with Paul R. Miller in charge. Burial in church cemetery.

Hostetler, Emma Helen (Christner), was born near Topeka, Ind., Dec. 6, 1923, the daugbter of Mr. and Mrs. Levi D. Cbristner. She passed on to be with her Lord, in India, ou Oct. 20, 1955, at the age of 31 y. 10 m. 14 d. Sister Hostetler died of complications which developed following surgery. She was married to Alvin Hostetler on June 13, 1942. To this union were born two daughters: Gloria Joyce and Carrol Jewel, both of whom are living. Surviving in addition to her family and parents are the following brothers and sisters, Menno Christner, Lagrange; Lizzie—Mrs. Valentine Miller, Milford; Sue—Mrs. Carl Christner, Topeka; David and Cbristian Christner, both of Wolcottville; Amos Christner, Huntsville, Ala.; Mary—Mrs. Jack Fereva, Stockton, Calif.; Sam Christner, Rome City, Ind., John Christner, Stockton, Calif.; Edith—Mrs. Bill Lyon, Howe; and Levi and Arthur Christner, both at home. A sister, Goldie, preceded her in death.

In March, 1952, Bro. and Sister Hostetler volunteered to go to India as MRSC workers for a five-year term. Since Sister Hostetler's death Bro. Hostetler and daughters are living in the Doctor Paul Conrad home in Dhamtari, India.

Sister Hostetler joined the Clinton Brick Mennonite Church as a young woman. She later became a member of the North Goshen Mennonite Church. A few years ago both she and her husband transferred their membership to the church in India, where she was a faithful member until the time of her death.

Funeral services were held for Sister Hostetler and she was buried up in the hills of India, near the Presbyterian hospital where she died. A memorial service was held at Dhamtari Nov. 6, 1955. Memorial services were also held at the North Goshen Mennonite Church on Dec. 18, 1955, with J. D. Graber and John C. Wenger as speakers. Missionaries on furlough, Jonathan Hostetler and Sam King, also spoke a word of tribute.

Litwiller, Samuel, of Kitchener, Ont., was born Jan. 16, 1881; died Nov. 27, 1955, at the K & W Hospital following a lengthy illness at the age of 74 y., 10 m. 11 d. Born in St. Agatha, he was a son of tbe late Christian Litwiller and Maria Miller. Jan. 1, 1906, he was united in marriage to Veronica Schrag, who predeceased him Nov. 29, 1940. He was a member of First Mennonite Church. He is survived by two sons (Manasseh of Wisconsin and Melvin of Toronto), 4 daughters (Laurene—Mrs. Wellesley Carnahan of New Lowell, Ont.; Phoebe—Mrs. Gordon Sanders, and Madelene—Mrs. Arno Hartwig of Kitchener; and Velma—Mrs. Stanley Schweitzer of Rummelhardt), one brother (David of Preston), one sister, (Mrs. Moses Jantzi of Baden), and 4 granddaughters. Two brothers and 4 sisters predeceased him.

Funeral at First Mennonite Church, conducted by C. F. Derstine. Theme: "The Liviug Will Lay It to Heart."

Martin, Robert W., Mabel Berkey Martin, and Perry Sanford Martin.

These three young Mennonite Christians lost their lives in the tragic plaue crash near Harrisonburg, Va., Oct. 29, 1955. Robert, age 38, was the oldest son of Perry S. and Annie Wenger Martin, and was born at Harrisonburg, Va., April 23, 1917. His wife, Mabel Christina Berkey, age 34, was born near Oronogo, Mo., Feb. 4, 1920, and was the daughter of E. J. and Mary Sheuk Berkey. Robert and Mabel were married May 23, 1941, and are survived by two children, Dwayne, age 12, and Helen, age 8. Other surviving members of Robert's family are his pareuts, Mr. and Mrs. Perry S. Martin of Harrisonburg, three brothers; J. Weldon, Mathis, Texas, John of Goshen, Ind., and Ralph of Harrisonburg; and four sisters, Mary (Mrs. Sanford King, Harrisonburg, Va.), Virginia (Mrs. Norman Derstine of Broadway, Va.), Ruth (Mrs. Robert Harnish of East Peoria, Ill.), and Margaret (Mrs. John Weaver formerly of Farnhurst, Del., but since the accident also of Harrisonburg as they have come to make a home for the two orphaned children.)

Mabel is survived by her mother, Mrs. E. J. Berkey of Harrisonburg; four sisters, Ruby (Mrs. George Reno) and Bernice (Mrs. Harry Reno) both of Akers, La.; Elsie Berkey and Janet Berkey of Harrisonburg, a brother Earl of Ponchatoula, La., and five half sisters, Ruth (Mrs. J. J. Hostetter, Harrisonburg), Esther (Mrs. Martin Weaver, Goshen, Ind.), Martha (Mrs. Ralph Smith, Oronogo, Mo.), Bertha (Mrs. Norman Wenger, Lancaster, Pa.), and Mary Etta Berkey of Orrville, Ohio. Her half brother, Elmer Berkey of Sheridan, Oreg., died with her in the plane crash. Mabel was preceded in death by her father and half sister, Ethel (Mrs. Lester Buerge).

Both Robert and Mabel united with the church early in life and lived unselfishly, serving the church and their fellow men faithfully and joyfully. The Lord saw fit to take them to Glory together. Both had served as Sunday-school teachers and Robert was assistant recording engineer for the Mennonite Hour while Mabel served in mailing the tapes each week to the dozens of stations on this worldwide broadcast. Robert was also a member of the church council of the Chicago Avenue Church of Harrisonburg, and the chairman of the YPBM committee. He was associated with his father in the Riteway Mauufacturing Company and was the corporation's treasurer and factory superintendent.

Perry Sanford Martin, age 24, fourth son of Perry S. and Annie Wenger Martin was born at Harrisonburg, Va., Sept. 2, 1931. On June 14, 1952, he was married to Shirley Ann Collins of Pinto, Md., who survives and two sons, Perry Sanford, III, 2½ years of age, and Bryan Dale, age seven months. For other family survivors see list in his brother Robert's obituary. Perry Sanford gave his heart to the Lord at the age of fourteen and was a faithful member of the Pinto Mennonite congregation where he lived about a year after his marriage, and was active in church work. He later moved to Harrisonburg to assist his father and brother Robert in operating the Riteway Manufacturing Company. Sanford was talented as a mechanic, engineer, and inventor. He will long be remembered for his pleasant disposition and for his excellent tenor voice which was heard in many lands as he was a member of the Mennonite Hour Chorus. He was a devoted husband, father, son, and brother.

A triple funeral service was held from the Eastern Mennonite College Chapel on Nov. 2, 1955. Short but impressive sermons were given by Bro. B. Charles Hostetter on the text "These All Lived by Faith" and by Bro. Harold Eshleman, pastor of the Cbicago Avenue Church, on the text "These All Died in Faith." Music was rendered by the chorus and the quartet of the Mennonite Hour. Burial at Lindale Mennonite Church Cemetery near Edom, Va.

Miller, Annie R., daughter of the late Benedict B. and Lydia (Mast) Miller, was born near Walnut Creek, Ohio, on July 24, 1892; passed away at the home of her brother and sister-in-law, where she had been an invalid for a number of years, on Dec. 3, 1955, at the age of 63 y. 4 m. 9 d. She was preceded in death by father and mother and 2 brothers. Surviving her are 2 brothers and one sister, (Milo, at whose home she resided, Percy, also of the same residence and Mrs. Dessie Blosser, Sugarcreek, Ohio). She was a member of the Walnut Creek Mennonite Church. Funeral services were held at the church Dec. 6, 1955, with Paul R. Miller in charge. Burial in church cemetery.

Peifer, Christian K., son of the late Martin E. and Mary Ann (Kreider), was born Oct. 24, 1872; passed away at the Pleasant View Rest Home after a year's illness; aged 83 y. 18 d. He was married Oct. 25, 1898, to Amy R. Stoner, who passed away Jan. 9, 1948. Surviving are the following children: Martin S., Christiana; Mary Irene—Mrs. J. Mowery Frey, Lancaster; Irviu S. and Daniel R., Lancaster. Also surviving are 18 grandchildren, 7 great-grandsons, a sister (Mrs. Fannie Hershey, East Petersburg), and a brother Elam K. Peifer, Manheim). A son, Christian S., preceded him in death.

Father had been at the home of his daughter for 8 months and on Aug. 10 was taken to the Rest Homc. Because of her illness she was unable to care for him. He was very content aud satisfied whatever was done for him. He was a faithful member of the East Petersburg Mennonite Church. Funeral services were held at the late home Nov. 16 by Bro. James Siegrist and at the church by Irvin Kreider and Henry Lutz. Interment was made in the adjoining cemetery.

Shellenberger, Lizzie L., daughter of the late Abram R. and Auna (Lehman) Shellenberger, was born Dec. 19, 1873; passed away Nov. 20, 1955, at the age of 81 y. 11 m., in the home where she was born. She was the last of her family and lived with her sister-in-law. Very dear to her were her three nephews and their families who live on the same farm. She was converted as a young girl and became a member of Habeckers Church, Sunday school, and the sewing circle. She spent much time reading, listeuing to the religious broadcasts over the radio, and sewing at home for the junior sewing circle. To know her was to love her. Because of her lovely disposition, kindness, and her love for Him, she had many friends. The funeral services were held in Habeckers Church with Bros. Jacob Habacker, Christian Charles, and Benjamin Miller in charge. Interment in the adjoining cemetery.

Tyson, George J., at the age of 98 y. 3 d., died at the Dallas Mennonite Home for the aged on Dec. 8, 1955, after a lingering illness. Bro. Tyson was born Dec. 5, 1857, at Prairie Depot, now called Wayne, Ohio. He was married there on Oct. 6, 1881, to Elizabeth Boyer Tyson, who died March 14, 1896, at Goshen, Ind. On Feb. 23, 1897, in Ohio he married Elizabeth Widmer, who died Jan. 21, 1898, Goshen, Ind.; and on March 14, 1901, at Bowling Green, Ohio, he was married to Cora M. Ries, who died Sept. 13, 1916, at Albany, Oreg. On April 27, 1917, he was married to Catherina Harman, who died June 17, 1924, at Lemon Grove, Calif. Preceding their father in death were 6 children (Hattie, Simon, Aaron, Sylvia, Effie, and Ephraim). Surviving are 4 children (Mrs. G. R. Bebb, Albany, Oreg.; Mrs. Abe Mehl, Dallas, Oreg.; Isaac Tysou, Lemon Cove, Calif.; and Glenn Tyson, Baldwin Park, Calif.) a stepdaughter (Mrs. Anna Geiser, Dalton, Ohio), a sister (Harriet Shirk, Exeter, Calif.), 18 grandchildren, 44 great-grandchildren and 5 great-great-grandchildren. Also many nephews and nieces.

Bro. Tyson was a native of Prairie Depot (Wayne), Ohio. He also lived in Michigan, Indiana, and California, before coming to Albany, Oreg., in November, 1911. He was engaged in farming and carpentry most of his life. In the spring of 1951 he fell and broke his right leg and had been confined to his bed since that time. Even though he suffered much he bore it patiently, often praying to tbe Lord to take him home. He was conscious, with a clear mind to the very last.

Throughout his long life he was constantly interested in the spiritual welfare of his family. His interest and devotion will be keenly

missed by those he leaves behind. He was a member of the Sheridan Mennonite Church. Funeral services were in Albany Mennonite Church in charge of Gabe Shenk assisted by Allen H. Erb and David Mann. Interment in Albany, Oreg., Riverside Cemetery.

Items and Comments

"Thanksgiving is the most Christian of holidays," said Eugene Carson Blake, President of the National Council of Churches, "because its only meaning is a religious meaning, namely, that the fruits of the good earth come to us from God who made the world and gives harvest to those who plow and plant and harrow." He said that Christians should celebrate this holiday chiefly in two ways: by worship and by sharing.

* * *

Paul A. Wagner, President of the Film Council of America, says that "American children are learning their ideas of how to right wrongs, ideals of living, and attitudes toward sex from low standard television programs and motion pictures rather than from the classroom. The most popular textbooks are comics and best-selling records."

* * *

The East German education minister has announced that severe measures will be taken against parents who send their children to West German or West Berlin schools. Many Soviet Zone Christians are having their children educated in church-operated schools in West Berlin or West Germany. Christian sources generally viewed the move by the minister as the latest in a series by communist authorities to estrange young people from religious and parental influences. A 1950 Soviet Zone law requires parents living in the Zone to send their children to East German schools. This law will now be strictly enforced.

* * *

The first study of the New Testament literature from a Jewish point of view ever undertaken by an American Jewish scholar will soon be published. The book, **A Jewish Understanding of the New Testament,** is by Dr. Samuel Sandmel, Professor of Bible and Hellenistic literature on the Cincinnati faculty of Hebrew Union College Jewish Institute of Religion, which is the publisher. The author is the first Jew in the United States to receive a doctorate in New Testament literature.

* * *

It is predicted by government agencies that church construction in the United States in 1956 will reach an all-time high of $850,000,000.

* * *

Prisoners in the county jail at Seattle, Washington, will no longer be obliged to listen to evangelistic services in the corridors of the prison. A court judge has upheld a rule prescribing that all religious services are to be conducted in the chapel. A suit had been brought by a prisoner against 19 religious organizations conducting serveices in the jail corridors. He said prisoners should not be forced to listen to such services. He testified in court that he believed in God but that he and other prisoners objected to be captive participants in religious services.

* * *

Pakistan has 67½ million Moslems, 10 million Hindus, and only half a million Christians.

* * *

Negro and white ministers' groups in Nashville, Tennessee, have been merged into the Nashville Ministers' Association.

* * *

Officials of Williams College and several Protestant denominations are making plans to observe the 150th anniversary next year of the beginnings of the American foreign mission movement. A twelve-foot monument that has stood on the Williams College campus for 88 years commemorates the event. It marks the site of a haystack under which five Williams students sought shelter from a sudden shower in 1806 and while waiting out the storm dedicated their lives to "the service and well-being of people in foreign lands across the seas." The monument bears on its face a replica in relief of the haystack incident and is surmounted by a globe.

* * *

The Church of England newspaper dismissed as "baby talk" recent proposals for disestablishment of the Church of England. "There are imperfections in the present system of establishment in England which might well be corrected," the Church Times continued, "but there is no significant support either in the country or in the Parliament for breaking the ancient and honorable bonds between the English church and the English people." Prime Minister Anthony Eden has flatly rejected a proposal in the House of Commons that a Royal Commission be named to examine the question of disestablishment.

* * *

President Aramburu, head of the new provisional government in Buenos Aires, in his inaugural address assured the country that he would carry out the general policy on church-state relations that his predecessor Lonardi had formulated. Two major laws against the church enacted by the Peron regime have not been repealed by the government. One called for a national referendum on ending the status of Catholicism as the official religion of Argentina, and another abolished Catholic religious instruction in public schools.

* * *

A campaign for $1,400,000 launched in September by the Roman Catholic Church in South Africa to preserve mission schools and seminaries in the country has been oversubscribed. The campaign was the church's reply to the 1953 Bantu Religious Education Act under which churches must hand control of their mission schools over to the government or lose state subsidies.

* * *

Mary Alice Jones, well-known writer of children's books, says that some Americans are trying to keep children from receiving an education "rooted and grounded in a view of life and the universe which presupposes the reality of God." She continued: "Though few of us would wish to disavow the American traditions of separation of church and state, this tradition is being interpreted by many persons to mean that the schools must be nontheistic. This in turn raises grave questions in the minds of many thoughtful parents."

* * *

It is reported that at present 2,750,000 pupils (about 1,750,000 of them Protestants) are enrolled in weekday religious schools of the United States. These schools are staffed by tens of thousands of volunteer teachers.

* * *

Among the 500 persons who accepted Christ during the two days that Billy Graham preached at Oxford University in England, was Roger Bannister, the first man in history to have run a mile in less than four minutes.

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Gospel Herald

TUESDAY, JANUARY 10, 1956. VOLUME XLIX. NUMBER 2

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I Believe—

By Carl Beck

I BELIEVE—

That God is:
that I and all about me are His creation;
that He is a personal, benign, and just heavenly Father;
that He is Jesus Christ, the redeeming Saviour;
that He is the Holy Spirit, a moving God at work.

That I am made for God:
that away from God I am incomplete and unsatisfied;
that my sin has made me run from God;
that this state of away-ness from God can be described as rebellion, as eternal death, as hell, as outer darkness, where there is weeping and gnashing of teeth, where the fire is not quenched and the worm dieth not, and that it is eternal for the unrepentant person.

That in Calvary's redemptive love my sin was annihilated:
that now I need no longer run from God;
that now I can reckon myself as also having died to sin at Calvary;
that I have been raised to a newness of life, and am indeed a new creature in Christ Jesus;
that I have entered into a new relationship with God, which can be described as friend, son, disciple, and which results in a righteousness that is by faith.

That, as a follower of the Lord Jesus, I will—
no longer try to maneuver God for my selfish designs;
rather allow God to maneuver me to the praise of His glory;
ascertain through the divinely inspired Word and the guidance of the Holy Spirit what is His will for me and implore His help in implementing it;
accept responsibility for all that is wrong in my environment;
accept responsibility for the sins of my nation;
never be quite comfortable with a full stomach, physically, or spiritually, while my brother goes hungry;
accept the challenge of Christ's two central commandments, which in reality are one, to "love" and to "go."

That God has ordained a just universe:
that justice shall roll down;
that it is written into the very heart of the universe;
that we can let it trickle through our valleys in a gentle, healing, stream, or that we can dam it up, until it must explode forth in a wild, mad holocaust, spewing destruction before it, but
that justice shall roll down.

That the church of Jesus Christ is the light of the world, the salt of the earth, and the implement for doing God's will:
that the only offensive weapon she has as she goes out to "compel" men and women to come to the great supper, is the divine billy-club of love;
that to the extent to which she fails to love as she should, to be the implement of divine redemptive activity—to that extent must the program of Jesus Christ fail.

That we await a day of divine consummation of all things:
that it will be both glorious and terrible.

Goshen, Ind.

The Herald of the Gospel

By Jacob Sudermann

A crier,
A cry in the wilderness!
Why in the wilderness?
Why in the desolate places?
To be heard:
To beat against no barriers
Of sound,
To take wing in all directions,
To find the listening ears
Cupped for the word of life—
Drowned out long since,
Drowned in the sonorous
Diapason of death.

But the cry,
The voice filters through:
Make straight,
Make straight
The way of the Lord!

We have waited so long
Standing in the withering blast;
We are dried shapes
Clinging like sere leaves
To life's source,
Held by slender stems
No longer succulent,
Shrunken, clinging.

While faith wrestles reason,
Love grows cold,
Still, hope springs eternal!

We have fastened on its warm breast
Convulsively, tenaciously
Waiting for the new flow,
Waiting so long!

He comes,
Hallelujah, He comes!
In the dry valleys,
Locked in dry silence
The dry bones stir,
The cactus buds,
The Trumpeter sounds
The day of incorruption.

Goshen, Ind.

Plans and Program

Plans Discussed For the Sixth Mennonite World Conference

August 10-16, 1957, at Karlsruhe, Germany

The Preparatory Commission for the Sixth Mennonite World Conference having completed the main part of its work in the arrangements and program of the conference at its two-day session August 9 and 10, 1955, at Karlsruhe and Thomashof, Germany, submits herewith to the Mennonite brotherhood throughout the world its first and provisional report. Final plans will be completed at the next meeting of the Commission at the Thomashof, June 19 and 20, 1956.

A hearty invitation is herewith extended to all conferences of the Mennonite brotherhood in all countries to participate in the work of the conference, and to send delegates to attend its session at Karlsruhe in August, 1957.

I. *Organization*

The planning of the World Conference has been by action of the Fifth World Conference (Basel, 1952) committed to a Preparatory Commission, composed of eleven members appointed by the conferences desiring to participate through the sending of one or two delegates to attend its meetings, which are held once a year at Karlsruhe, Germany (1954, 1955, 1956, 1957). The names and representation of the members are as follows, alphabetically arranged:

H. S. Bender, Chairman, (Mennonite Church), Goshen, Indiana, USA.

Samuel Gerber, Vice-chairman, (Konferenz der Altevangelisch-Taufgesinnten Gemeinden der Schweiz), Les Reussilles, Switzerland.

Theo Glück, Secretary, (Bad.-Warttbg.-Bayer. Gemeindeverband), Lamprechtshof b. Karlsruhe, Germany.

Abraham Braun (Konferenz der Süddeutschen Mennoniten), Ibersheim, Germany.

Ulrich Hege (Bad.-Württbg.-Bayer. Gemeindeverband), Reihen, Germany

H. H. Janzen (Mennonite Brethren), Winnipeg, Canada

Olin J. Krehbiel (General Conference), Berne, Indiana, USA.

H. W. Meihuizen (Allegemene Doopsgezinde Societeit), Den Haag, Holland.

Hans Nussbaumer (Konferenz der Elsaessischen Mennoniten), Altkirch/Schweighof, Alsace, France.

Pierre Pelsy (Conference of French-Speaking Mennonites), Remiremont, France.

Otto Schowalter (Vereinigung der Deutschen Mennonitengemeinden) Hamburg-Altona, Germany.

The Commission has chosen an Executive Committee consisting of the folowing five persons: Harold S. Bender, Samuel Gerber, Theo Glück, H. H. Janzen, and H. W. Meihuizen. The Commission considers itself as the organ of the World Conference and responsible for the preparation and execution of the business of the conference up to the end of the next conference. The term "Preparatory" is not a very fortunate designation to cover both functions, and it is hoped that the next world conference will decide on a better name and define the responsibilities of the Commission more accurately. The delegate session of the next conference will probably want to create a more permanent form of organization.

The world has forgotten, in its preoccupation with left and right, that there is an above and below.
—Franz Werfel.

At the request of the Commission the local South German Conference has set up an administrative committee for conference arrangements composed of the following persons: Fritz Hege, Chairman, Reutlingen; Richard Hertzler, Executive Secretary, Ludwigshafen; Heinrich Fellmann, Moenchzell; Theo Glück, ex-officio, as secretary of the V.K. As treasurer Gerhard Lehmann of Karlsruhe-Durlach, director of the large South German grocery store chain, Pfannkuch & Co., was chosen. With a present balance of about $1650.00 the Commission should be able to complete its work to the time of the next World Conference without subsidy from the participating conferences. Each conference pays the traveling expenses of its own representative on the Commission.

For the World Conference meeting itself it was decided to appoint a chairman for each day. The delegates session is to decide on any further organization. A secretariat is to be established at Karlsruhe to enable a better dispatch of conference work than was the case in Basel.

The Preparatory Commission does its work under a mandate from the last World Conference and from the conferences which appoint representatives to serve on it. At the Commission meeting in August, 1954, its members were commissioned to secure from their conferences instructions, proposals, and suggestions concerning the arrangements and program of the world conference for the use of the Commission at its recent meeting. This has been done and the Commission hopes that its work will meet the wishes and expectations of the brotherhood in general. It is naturally impossible to consult individual brethren and give consideration to all private wishes. Nevertheless, suggestions are gladly received and taken into account as much as possible, especially from groups not represented in the Commission. Individual suggestions from within the participating conferences should be routed through their representatives on the Commission. In North America the separate conferences are not represented directly on the Commission, because of the large number, but through a North American Committee of Reference and Council, composed of representatives of seven conferences, which in turn appoints three delegates in the Preparatory Commission. The appointed representatives are Olin J. Krehbiel, Berne, Indiana, chairman; H. H. Janzen, Winnipeg vice-chairman; Harold S. Bender, Goshen, secretary.

II. *Location and Time of Meeting*

The Sixth World Conference will be held in Karlsruhe, Germany (not Thomashof). The city's large Convention Hall, together with other adjacent large buildings, all located at the edge of a large park not far from the main railway station, offer a very good and convenient location for the conference with adequate meeting rooms and dining facilities. Because of the limited number of Mennonite homes in the area of Karlsruhe, most attendants will need to be quartered in hotels and pensions, or in the homes of members of the other Protestant congregations in the cities of Karlsruhe and Durlach.

The time for the conference has been fixed as August 10 (Saturday), 1957, to August 16 (Friday). On the first Saturday, delegate sessions will be held morning and afternoon, followed by small group meetings such as publishers, youth leaders, historians, etc.

The conference program proper will begin Sunday morning with a conference sermon, followed by afternoon and evening addresses. The weekday program will continue daily, morning, after-

(Continued on page 33)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Greetings

Last night the editor and his wife looked again at the cards and letters which their friends had sent them as Christmas greetings. Coming from many states and countries, they brought many happy thoughts of friends whom we may not have occasion to think of every day. It was a warm, cozy, Christian feeling which those cards and letters induced deep down in our hearts. God bless them, every one, is what we thought and prayed.

But those greetings cost our friends a good deal of money. Could the price of those cards and stamps and that mimeographing have been better spent? Is it good Christian stewardship to pay out our share of the hundreds of thousands of dollars that support the greeting card manufacturers? Is this a part of the secularization and the externalizing of Christmas that we Christians ought to avoid?

These questions bother some of our friends. One of them writes to propose that those who prefer to give this money to some church cause send their names to the editor and then next fall these names could be published in small type in the Gospel Herald so that their friends would understand why the usual card would not arrive. This the editor will be glad to do if there is sufficient response.

Or, our correspondent suggests, people next year might enclose in their cards a note stating that another year they would spend on a worthy cause the amount that usually goes for greetings.

We approve every sense of stewardship which wants to keep from wasting the Lord's money. We think that one who feels the sending of Christmas cards is a needless expenditure should not send them. We agree that there is no point in sending a greeting when we begrudge, for any reason, its cost. No doubt some Christmas cards are like some Christmas gifts: given with the hope of getting.

But there is another side to the question. The sending of greetings may be an investment in friendship and good will. People used to write friendship letters throughout the year. Some still do, but most of us are too busy for any but business letters. And so the year rolls around with no communication at all between friends who hold each other in high regard, but who have no point of contact. Is it worth a nickel or a dime a year to keep our "friendships in good repair," as Samuel Johnson phrased it? It rather seems to us that it is. Christmas may not be the time to do it. Perhaps Easter would be better, or on birthdays. But somehow, sometime, the old friends of the yesterdays, and the people who touched our lives helpfully during the more recent past, should know that kindly thoughts are going their way.

Mennonite Mutual Aid, Inc.

Has organized avenues in which the brotherhood can express its love one for another. For a complete list of these activities

Write: 1202 South Fighth Street
Goshen, Indiana

The greeting should be Christian, of course. It should not be ostentatious. The cheaper serve as well as the more expensive. An occasional picture to show how the families have grown serves the purpose of renewed acquaintance. The religious motif should predominate. The mimeographed letter is excellent for the longer news and meditations. No particular form of greeting can be prescribed, as originality is part of the pleasure, both to sender and receiver.

Any Bible for this? Sure. Read Paul's greetings in Romans 16 and I Corinthians 16 and Colossians 4 and II Timothy 4 and Philemon. To translate these into many languages and to copy or print them in millions of copies down through the centuries has cost a pretty penny. But somehow God wanted the warmth of personal greetings included in His Word to men.

So do not send Christmas greetings if your conscience tells you not to. Do not send them just because others do. Do not see how many you can send—or receive. Join, if you wish, the club of those who announce they will give to missions instead of sending cards. But find some way to emphasize personal friendships in your life. And receive the cards that come to you as a hearty handclasp and a cheery greeting across the miles from someone who loves enough to say so. Look at them more than once, and thank God for these annual reminders. The editor and his wife can think of things they would rather do without.

—E.

A Sense of Brotherhood

The more genuine and near to the New Testament pattern our faith is, the more it will produce a sense of brotherhood. It is the nominal faith, propped up with artificial sanctions and lost in a maze of customs and conventions, which lacks the outgoing love of true brotherhood. It is the overflowing concern of a heart filled with the love of Christ which finds a simple, uninhibited expression in attitudes of sharing and words and acts of kindness.

The church in our modern society is always in danger of turning its essential functions over to fraternal organizations outside the church and to a welfare state. The church must be always aware of this danger, and must be constantly at work to keep brotherly love alive. Certain methods and procedures will help in this, such as our various mutual aid organizations offer us. But merely as individuals we must resolve that the fountain of Christian care and compassion must never dry up. We will have ways of discovering lonely hearts and needy homes. We will cultivate the spirit of hospitality even when visiting runs out of fashion. We will find ways of fitting together capital resources and capital needs. Someone has pointed out the incongruity of one brother buying government bonds and another brother, perhaps his next-door neighbor who holds the songbook with him in church, borrowing government funds to build a house or carry on his business. Brothers ought, without benefit of the state, to loan to and borrow from each other.

As life becomes more complex in today's world, as the ramifications of our daily traffic relate us unavoidably to the unbrotherly ways of men, we must willfully save ourselves from a wicked generation and ally ourselves more than ever to the people of God. Let us do good unto all men, yes. But we have a special obligation to the household of faith—an obligation which we forget to the peril of our souls.—E.

Superstition

BY LORIE C. GOODING

"Ye men of Athens," said the Apostle Paul, "I perceive that in all things ye are too superstitious." And we, reading this, smugly say (to ourselves, of course) that this does not apply to us.

The Greeks had a "panel" of gods, each of which had a special function, and to all of which each person was subject. These gods were supposed to have their dwelling on Mt. Olympus, where they lived together, subsisting on the nectar of asphodel, the flower of death, while they directed human destinies, and loved and hated and fought like men.

But the Greek gods were outdated by the Middle Ages. Then the witch, the wizard, the magician, the alchemist came into prominence. They, with their "succubi" and "familiar spirits," were everywhere thought to be capable of performing such good or evil as their various temperaments and varying moods might suggest to them. They live on in folklore and fantasy, and even serious literature that has survived from that time.

But we are modern and realists, and knowledge has made us free. Science has explored the swamps and the jungles, and has taught us that the goblins and giants which live there are crocodiles and elephants. We have learned that hurricanes and cyclones are caused by atmospheric disturbances, and not by the wrathful breathings of some angry deity. The smoking mountain is a volcano, after all, and not the habitation of a fire-breathing dragon. We know that when the cow is sick, she has a recognizable disease, and has not been subjected to the "evil eye." We do not shiver with dread at the sound of a dog howling, because we know it is not an omen of death, but only a dog howling. All in all, we have been delivered from our fear of "ghoulies and ghaisties, and four-legged beasties, and things that go *bump* in the night."

Now we know these things, and we are no longer bound by the magic of Egypt, the demonology of Greece, the witchcraft of the "dark ages." Our superior knowledge and logic have made us free of our childish superstitions. But in their place, have we not set up our own particular "gods" to be worshiped, our own special "magic and witchcraft," a set of "adult" superstitions?

Mars, the god of war, who lends his name to all things warlike, must be worshiped in the guise of patriotism. "My Country" is the name now given to this god, whose worshipers will ruthlessly sacrifice themselves and everyone else to his insatiable greed.

Eros, the god of those emotions and attractions which the modern designates "love," is worshiped *en trio* with Adonis and Aphrodite, the god and goddess of physical beauty. Their abode is in Hollywood, U.S.A., and their followers are everywhere. This worship takes the form of imitation. For this reason every girl and woman must look, act, and dress like every other girl and woman, and all must resemble as nearly as possible the current idol. For the same reason every boy and man must bend every effort toward cultivating a resemblance to the currently most popular male on the Hollywoodian Olympus. These shining "stars" in our earthly galaxy are the proponents of "free" love and multiple marriage, whose exploits are published, discussed, praised, admired, and, insofar as possible, copied by their followers.

Daily hundreds of thousands of devotees are to be found in the temples of Eros, which are the theaters, there to sit and contemplate their idols as they cavort through ridiculous dramas whose plots are no plots, but only vehicles to carry suggestive, criminal, and frivolous situations. Here the bemused worshipers sit, surrendering their minds and surrogating their passions and emotions, as they project themselves, in a waking dream, into the pictured scenes.

There is a kind of tolerance which is damning and destructive; we must stand for the obedience of faith.—Allen H. Erb.

We have also added a new god whose name is "Success," and who is known locally by such names as "wealth," "power," and "fame". The worshipers of this god will sacrifice anything, including their health and their integrity, to achieve some measure of his favor.

Pseudo-science is our god of magic and witchcraft. Laboratories and observatories are his temples, and his priests are would-be scientists. True science has contributed many good things to our lives. But this "imitation science" is a detractor. Science is, by definition, a search for truth, but this pseudo-science is such a combination of misinterpreted fact, unlikely possibility, and irresponsible conjecture that even a schoolboy should be able to detect the fraud.

Yet belief in this has, in a large measure, supplanted faith in the Word of God. A man who would laugh at the suggestion of witchcraft sees nothing inconsistent in his belief in the possibility of "time machines" and "disintegrator rays." He is a firm proponent of interplanetary travel and the "anti-gravitator." He fully expects that man will arrive on the moon within the next several years. He has steadfast faith in the existence of "people" on other planets.

Just about now someone is saying, "Yes? Well, what of the flying saucer?" Well, what of it? It may be, as claimed, a new type of flying machine (information classified, of course). Or it may be a phenomenon of light conditions. Or it may be a figment of the new "space-consciousness" in the public imagination. It has never been demonstrably proved to exist!

Instead of folklore and fairy tale, our modern magic and idolatry is purveyed to the public by means of television, radio, newspapers, books, magazines, comic (so-called) books, and some seriously intended literature. It is so widely disseminated that the most backward communities are permeated with it. Grandfathers and school children, housewives and hermits, are on the alert for an attack by the little green men from Mars!

All this barely touches the surface of the quagmire of militarism, eroticism, criminal ambition, superstition, and terror in which we live. If someone were to dredge into the depths of it, we would flee in horror and disgust from the sight of the things which would be revealed. This is as truly a demonology as the "familiar spirits" of the witches, as truly an idolatry as the worship of "great Diana of Ephesus." It serves the one purpose for which it is intended. to so fill men's minds and hearts with superficial things, with pleasures, satisfactions, ideas, ambitions, speculations that their time is filled, their energies expended, and their thoughts drawn away from God and His Word. Satan has not given up the battle for souls; he has only changed his methods.

For the sake of the kingdom of Christ, His disciples must not be entangled in these things. It is rather the unpopular duty, the thankless service of the Christian to the world, to point out these gods which are no gods, and to say, "in these things you are too superstitious."

Holmesville, Ohio.

50 Years Ago

(from Herald of Truth, Dec. 28, 1905)

The meetings at the Wanner M.H. in Waterloo Co., Ont., resulted in nineteen confessions. Bro. A. D. Wenger . . . conducted these meetings . . . .

The A.M. brotherhood near Shickley, Nebr., has built a house of worship, which has been a great encouragement to the people of that vicinity.

It was one of Bro. J. S. Coffman's methods of helping converts by asking them to take the Herald of Truth and other Mennonite publications such as the Martyrs' Mirror, Confession of Faith, etc.

Our church [Elkhart, Ind.], which for some years has been torn by heartbreaking trials and siftings, is once more a unit and the brotherhood rejoices to see that once more "the people have a mind to work" in that sweet harmony and fellowship that characterized our congregation years ago.

Our membership now numbers 92 [Fairview, Mich.].

The church in Kansas City now has a membership of twenty souls.

Samuel's Well-Spent Life

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

One hill-peak is conspicuous in all the views around Jerusalem. It is Neby Samuel. This mountain lies about seven miles northwest of the Holy City. We can ride to the top through a series of olive groves, barley patches, and gardens, between rough stone walls or prickly pear hedges.

Diving down into a glen and then clambering up through terraced vineyards on donkeys, brought us, as comfortably as donkeys permit, to its summit. With its historic memorial and sacred associations, it is here before us! We must spend some time in surveying the vast panorama visible from the minaret of the mosque, an admirable "watchtower" which crowns the summit of the ridge. The site itself is some three thousand feet above sea level, and towers over the surrounding hills, affording an outlook unequaled in Biblical interest by any other point in this region.

The name Mizpeh, which signifies "watchtower" or "outlook," implies that it is situated on an elevated spot. It towers over the whole district and is seen from all points, so that no place could be so fitted for a lookout.

The hill "Mizpeh," with steep slopes on all sides, commanded at one time the roads which led from Jerusalem to the sea and those which lead up into Samaria. Such a site could not but play its part in olden days. The ruins seem here to attest not only to antiquity of the locality, but also to its importance.

Tradition places all the prominent phases of Samuel's career here—his birth, his residence, his death, his burial! His venerated name was given to it, and to him the place owed all its importance and celebrity.

This was the residence of Samuel, both significant and suggestive, for it overlooks the whole of that broad tableland on which the grandeur of the Jewish monarchy was afterwards unrivaled. From this spot Samuel often surveyed and deplored the coming desolation of Judah, and contemplated the humbling apostasy of her king. Its towering eminence is no unfit likeness of the solitary grandeur of the Prophet Samuel living and dying in the very midst and center of the future glory of his country. That is why it received the name of Samuel and finished by passing for his native place.

The sacred history enables us to limit the enquiry of this region, for there is no evidence that Samuel ever resided elsewhere. Here was the residence of Elkanah, to which place he returned from Shiloh with Hannah his wife, the mother of Samuel. Here the prophet was born. It was to this place that, after completing his official yearly "circuit to Bethel, and Gilgal," he returned, for this was his home.

Its tenderest association comes to us from the fact that nearby Samuel rolled the great stone of witness called Ebenezer, which has become throughout Christendom a motto of confidence and friendship. Something of sanctity has ever since clung to this spot!



The Moslem guardian at Samuel's grave carries a sheaf of wheat to be blessed.

Mizpeh was a place of great importance in early Old Testament history. Here Samuel judged Israel during his long and eventful life, and here he died and "all the Israelites were gathered together, lamented him, and buried him."

* * *

Sitting on a soft couch beside the Tomb of Samuel with the guardian of the mosque, we recollect the last scene of Samuel's earthly life.

What a gathering of mourners is this! Thousands upon thousands, for it is all Israel that are assembled to do honor to the deceased prophet. We picture a mighty nation congregated around the bier of Samuel at his home.

This must have been no ordinary "departed worthy." There must have been some more than usually rare combination of goodness and greatness which gathered together, in a village of Benjamin, so vast a concourse.

Come, let us join the saddened throng. As the wail of the mourners wakes the echoes of the hills around, let us enquire what it was that made the name of Samuel so revered—what so embalmed this prophet and judge in the affections and memories of Israel, what the secret of his greatness in life, and of the universal lamentation at his death and burial.

We could almost have inferred this genial beneficence of spirit in Samuel from the mere fact of old Eli's affection being drawn out so early and so strongly towards him. There could be but little affinity or sympathy between this old man and this mere child! Eli, the most illustrious name in Israel, God's high priest, the chief magistrate of the nation—combining the regal and sacerdotal functions—gathering around him, from his position, all the great and wise and good. Yet see how he clings to that child at Shiloh. No father ever loved his offspring more tenderly than did that old half-blind priest the little boy wearing the linen ephod, and whose couch was in the chamber adjoining his own. See how youth and age loved one another!

Let us stand in the midst of that dense crowd which followed the prophet to his earthly resting place, and take a brief retrospect of his life and character, tracing the sun from its earliest rising on Mount Ephraim and Shiloh, on through the clouded political firmament, to its setting in this place. The latter portion of his life was spent in apparent seclusion. He retired from his public work. But to the last, he was the devoted patriot.

His closing years could not fail to be years of sorrow. Not only had his own children failed to profit by the example of his lofty principle and exalted piety, but he saw the scepter dishonored in the tyrant's hand, and him, on whose head he had poured the anointing oil, proving sadly untrue to his great mission.

As to how Samuel fell asleep, his closing moments, his dying words and benediction, we know nothing. Nothing is recorded. But this we do know, that his influence and life, in its best sense, perished not with him in the grave; its pulses beat in the nation's heart for generations afterwards.

"Samuel died," we here read, "and all the Israelites were gathered together, and lamented him." Nay, in one sense, weep not! lament not! He is not dead, but liveth! Let the prophet's ashes repose in peace; his deeds are living, imperishable realities.

* * *

Indeed, in all ages this elevated spot has been prominent among historical sites; and though it is now, like many other places, a scene for wordy contention as before it was a place for actual strife and bloodshed, no one can look upon the high-place, or think of the idolatries which it witnessed, as well as of its sacredness, when the ark sojourned here as it did for many years, without feeling that the visit to his mountain has not been in vain.

Attached to the wing of the mosque is

a minaret, which we ascended. It is the view from Mizpeh and the history of the place that form the great attractions here. With the aid of a binocular, the view is scarcely possible to describe. It helps to make clear the dramatic visibility of the Holy Land and forms a small epitome of Biblical history. No enemy could move in force for any considerable distance in all that range without his being detected from this watchtower. The wayfarer is thus enabled to form a correct notion of the region, and understand, from the nature of the country, why the Prophet Samuel, as judge in Israel, went in "circuit to Bethel, and Gilgal, and Mizpeh." As far as they are known, the sites of these places are found in this district. To this magnificent outlook the great prophet of Israel often resorted and looked upon this landscape, so suggestive of topics for solemn meditation.

What a number of interesting objects and sites are near and far away. Those cloudlike mountains which bound the eastern horizon on the other side of the Jordan belong to Moab and Gilead. The glance then sweeps over the coastal plain with its palm trees. The Mediterranean shines clear on the horizon. We could almost see the vessels moving on its waters! Along its glittering shore lies the Plain of Sharon. Then we look over the Shephelah hills, the old battlefield of the Philistines, with their olive trees.

Nearer are the declivities of the Mountains of Judah, furrowed deep with many a ravine and bristling with many a castle-like village and ruin. The mountain strongholds of Judah and Benjamin renowned in sacred story or celebrated in sacred song are grouped around me, Bethlehem, overlooking the wilderness where its shepherd warriors were trained to battle, and in the center of the group, begirt with mountains, Jerusalem herself sits in queenly state. Then comes the abrupt drop into the Wilderness of Judea with its ghastly, spectral aspects as of a lunar landscape. It spreads out like a variegated map.

As the sun's rays light up point after point in the landscape—Rimmon, Ai, Geba, Gibeah, Gibeon, Bethhoron—we almost fancy ourselves living in a remote age, among chieftains, prophets, and warriors. What varied scenes have taken place on these hillsides, situated so near together yet they are separated by opposing claims and interests! The record of all these mounds, could they speak, would be one of alternate trouble and prosperity, triumph and despair, of deep degradation and sin, yet also of many a holy life and much-devoted service. We are thus able to identify many objects, the names of which had been familiar to us from our earliest years. This is a panorama which, once seen, can never be forgotten! Time cannot deface the picture: the mind must treasure up the stirring, hallowed memories with which every feature is associated. So many are the objects seen from this height that it is with reluctance we again descend the minaret.

We enter the mosque. The building has all the marks of having been a Christian church. The transept and chancel, though somewhat distorted by Moslem innovations, can be distinctly traced. All that remains of it is its transept, now converted into a shrine where is to be seen the cenotaph raised to the memory of the burial place of the last judges of Israel. It is covered with a coarse green cloth. The real tomb is said to be in a vault below.

The day had been very clear and fine. Now the sun was sinking on the western horizon, lighting up with golden tints the mountain peaks, towers and domes of Jerusalem, all tending to tranquilize the mind, and raising in our hearts a prayer of gratitude for the pleasure and instructions of this happy day's excursion.

Scottdale, Pa.

The Victorious Life

By M. J. Brunk

Wherefore let him that thinketh he standeth take heed lest he fall.—I Cor. 10:12.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:11-13).

The above Scriptures warn us that there are dangers of the victorious Christian life. Warnings are for our safety. Warnings along our highways are not to cause us to have wrecks, but that we may avoid them. Several years ago I heard a state officer speak on safety in automobile driving. He stated that approximately 90 per cent of accidents are avoidable. True, some accidents are unavoidable due to mechanical defects or road conditions. But when it comes to the Christian life, all wrecks are avoidable. God has given us warnings and made every possible provision for our success and safety. If there is any failure in the Christian life, it is because we have failed to use the means that God has given for successful victorious living.

The truly victorious Christian moves forward having put on the whole armor of God. Eph. 6:13. There is a life of victory—not a once-for-all victory, but a moment-by-moment victory. I have heard of persons who claimed that they have reached the place where they cannot sin. Beware! Such a person is in grave danger of a hard fall. We have a day-by-day victory, a moment-by-moment victory, but not a once-for-all victory. We have victory by looking unto Jesus. Heb. 12:2.

The victorious life is also a perilous life. Satan hates it. While the victorious life is a perilous life, it is also a victorious life. By looking unto Jesus there is victory. The perils are subtle. We need to face them. The way to victory is not by ignoring the dangers, but by facing them, and recognizing them. We need to be constantly on guard.

The victorious life is not an untempted life. Our Lord was tempted. The devil is very cunning. II Cor. 2:11. He goes about as a roaring lion. I Pet. 5:8. He also goes about as an angel of light. II Cor. 11:14. Perhaps the last mentioned way is more dangerous today than the former. There are false teachers on every hand, men behind the pulpit preaching unsound doctrine, which may wreck the faith of some. We need "the sword of the Spirit" (Eph. 6:17). Our Lord answered, "It is written." We need to know the Word so as to be on guard against the dangers of the victorious life as well as to avail ourselves of the provisions that God has made for victorious Christian living.

Our Victory

Subjectively it is:

1. To experience in everyday life the joy of victory over sin. To be kept free from anxiety, worry, and cares. Matt. 6:25; Phil. 4:6. For worry is unbelief in action—one of the so-called respectable sins of Christians.

2. To experience daily the fruit of the Spirit. Gal. 5:22, 23.

3. To know daily by experience what God means by "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

4. To enjoy daily fellowship with the Father and His Son Jesus Christ. I John 1:3-5.

5. To experience daily the words of Jesus Christ, "Out of [our] innermost parts shall flow rivers of living water" (John 7:38).

6. To say daily with quiet joy, looking to Him, "To me to live is Christ" (Phil. 1:21).

7. To rest daily while others are breaking in pieces, knowing this: "My grace is sufficient for thee" (II Cor. 12:9).

Objectively it is:

1. The Victorious Life is not a thing, but a Person; not an experience, but a new life. The Person, the Life, the Victorious Life, is Jesus Christ Himself. I John 5:12; II Cor. 13:5.

2. It is Jesus Christ living out in us His matchless, all-powerful, divine life. Gal. 2:20.

3. It is "Christ in you, the hope of glory" (Col. 1:27).

4. It is Victory by the Indweller. I John 4:4.

5. It is Jesus Christ living in you as Owner by faith. Eph. 3:17.

6. It is meeting temptation without a fall. I Cor. 10:13. Jesus said, "I am the way."

A PRAYER

FOR THIS WEEK

Eternal Father,
For calling me out of darkness,
For entrusting to me the Gospel of Christ,
For Thy steadfast, sustaining love,
For Thy creation's perfection and abundance,
For fellowship in Christ,
For loving families, trusting children, faithful friends,
For the privilege of intercession, and other challenging work,
I thank Thee.
I pray for:
Forgiveness for failing others and Thee with scanty, hasty prayers;
Sensitivity to Thy Spirit as prayers for me are answered;
A compassionate heart that finds a way to share;
Thy patience, love, and wisdom, as I meet souls seeking Thee.

As I turn again to unglamorous, everyday tasks, help me keep in my heart a holy-day glow. May the deep reality of a living Christ's companionship, the joy, the peace, the high resolve His life begets in mine—may these be mine anew each day by faith, until I know that perfect joy with Thee.

Through Christ I pray, Amen.

—*Dorothy McCammon.*

How may it be mine?

1. Definitely confess every known sin—worry, unlove, lack of prayer, lack of love for Him and His Word, all uncleanness. I John 1:9.

2. By a definite act of faith, thank God that He has now forgiven you and cleansed you. Victory is in being kept clean. He can keep only that which He cleanses.

3. As a definite act, present your body a living sacrifice to Him. Rom. 12:1. That is a personal act. Read Rom. 8, then pass directly to Rom. 12.

Helps by the way:

1. Praise Him that He lives in you; thank Him that He is keeping you. Jude 1.

2. Have a time alone with Him, not a few minutes, but a time to be quiet.

3. Have a time with the Book. Let Him talk to you.

4. Ask Him to lead you to someone to whom you can tell the glory of your indwelling Lord. Acts 1:8.

If you should fail:

1. He cannot fail. Though you fail, He remains faithful. II Tim. 2:13.

2. Go to Him at once; confess your failure; it was sin. I John 1:9.

3. At once believe, accept forgiveness and cleansing.

4. Remember that when you sinned He at once began praying for your return. I John 2:1.

5. Rest in His faithfulness, that He will establish and guard you. II Thess. 3:3.—*Pastoral Letter.*

Laurelville— Past, Present, and Future

About twelve years ago the Laurelville Mennonite Camp was purchased from Methodist friends for $12,000. On the 40 acres of land were substantial buildings and equipment to accommodate approximately 150 people. The Mennonite Church was fortunate in securing such a place, located 10 miles from Scottdale, just off the Pennsylvania Turnpike, at such a nominal cost.

In the twelve years since the camp was purchased, the Campground Association has carried on a program of improvements. These improvements were often done on a small scale, or as funds allowed. Cabins were built, some others were improved; heat was installed in the dormitory building; a new dining room and kitchen unit were built and some landscaping was done. Much more will be done as funds become available.

It has been a real pleasure to have a number of Mennonite young people (not over 70 years of age) employed each summer. Many have made an invaluable contribution to the total camp program. These work as cooks, waitresses, in the office, snack shop, bookstore, etc. This might be a good time to suggest that some of the readers of this article might be interested in a summer of work and good fellowship at Laurelville. If so, write to me, my address is Blooming Glen, Pa. This is an opportunity for consecrated young people to serve Christ and His church.

The Laurelville Mennonite Campground Association elects annually an *Activities Committee* whose responsibility it is to arrange for a camp program schedule, selecting such activities as will meet the needs of our constituency. We are grateful to God for the reports we hear of youth accepting Christ while at camp. We are grateful for testimonies of parents who attended Family Week, and for the testimonies of missionaries and others attending Missionary Bible Conference. Hearts have been warmed, visions enlarged, hearts dedicated to the task of Christian living—all as a result of inspiration received while attending camp.

There is always a temptation to spend vacation time or week ends at summer camps operated by other denominations or private individuals. Much of this is uncalled for. Generally speaking, their (other denominational camps) speakers are not superior. In fact, often their teaching and their theology is inferior and unsound Biblically. Let us be cautious on this point. Speaking of facilities, let us get behind our church camps, supporting them in every way, and help make them what they ought to be.

The Laurelville program for the summer of 1956 is as follows: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; I Junior High, July 21-27; II Junior High, July 28 to Aug. 3; Y.P.I., Aug. 4-10; Music Conference, Aug. 11-17; Mennonite Teachers Association Workshop, Aug. 11-17 (same week as Music Conference); Missionary Bible Conference, Aug. 18-24. This means that some of June and all of September are available for other activities. September, particularly, affords a most beautiful and restful setting in the mountains. In this "off-season" it would be practical to entertain groups of from 25 to 75 for a given period of time. The new kitchen and dining room contribute much to making possible good accommodations in a most congenial setting. The installation of an oil heater provides comfort in the main dormitory and lounge on cool fall days.

These grounds and facilities have been dedicated to the use of the church. We want to make them available to the largest number possible. We will be glad to entertain any inquiries from committees, study conference groups, etc. "Come apart . . . to study . . . rest . . . recreate . . . a while" in God's beautiful creation.

David Derstine, Jr., President,
Mennonite Campground Association.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a lady high school teacher in Kamishihoro, Japan, who fears to come to the Bible Class conducted by Ruth and Rhoda Ressler lest her reputation suffer in a gossipy town. She enjoys the cooking class, likes to sing with the girls during the singing period, and seems sincere and friendly.

Pray that in the many winter Bible schools the Word may become effective in many lives.

Pray for the safety of our workers in Jordan and for the continued effectiveness of their work.

Pray for safe journeying for missionaries and other workers on the high seas and the airways.

Pray that one who lost her Christian experience while taking training in a non-Christian hospital may be saved.

Pray that an aunt may have patience and hope for a niece she reared.

Pray for a family who need a closer relationship to their Lord.

OUR SCHOOLS

Building Alumni Loyalty

Ruth Stoltzfus Stauffer '25

[*Message given at the annual Alumni Fellowship Luncheon at E.M.C. June 4, 1955*]

Loyalty is such a fine word. Doesn't it mean "to be true to"? Doesn't it mean allegiance, devotion, fidelity? Doesn't it mean sincere, heartfelt interest in the purpose or aim of a worth-while personality?

Loyalty is such a kingly word. It suggests cultivated qualities, for loyalty can grow. Loyalty is a warm-blooded quality; it belongs to persons, not things. May I suggest that its color is blue, true blue—a royal hue. Its tone is not the dynamic fighting spirt of red; nor the light, lilting, nonserious glint of yellow. Its tone, like true blue, carries dignity and thoughtfulness. It covers, as the blue sky, like a canopy; it suggests security and protection within the bounds of which one may walk upright. Loyalty is not an enthusiastic emotion; like blue, it is a rich, strong, manly, vigorous expression of the whole character.

Loyalty is such a noble quality. Doesn't it walk hand in hand with love? These two—love and loyalty—walk together; for one cannot love without being loyal; neither can one be loyal without loving, in some measure, very dearly.

Suppose, then, we take a stroll together into the fields of alumniship to see where we cultivate loyalty.

First of all, it is graduation day. Just off the stately marching line of graduation are all the fair lads and lassies who have made the real achievement. They walk straight; they possess the upright sense of accomplishment. They laugh and chat together; they are happy and free. Here and there they speak of coming back for another year, for a reunion, or whatever. They shake hands warmly and wave good-by with a sense of belonging to one big, truehearted family. *Truly, loyalty has begun.*

Next, we meet the alumni parents. A long time ago you were heard to say, "When my son and my daughter grow up, I'll send them to E.M.C." And you did. Mary Ann has been here two years; John, Jr., will be coming next year. Your oldest daughter, who graduated last year, sits by your side today as a companion alumnus. She has the same thoughts and feelings that you do. At her Alma Mater, she learned many precious lessons. Some of her very best friends she found here. In the day-by-day Christian emphasis, she caught the spirit of consecration; and now, she, too, has committed her life to the outreach of the kingdom of Christ. It was you, alumni parents, who, through the years, spoke of the privileges of Christian education and set the pace in that direction. You thought of it, talked of it, recommended it, and supported it. *You were loyal.*

Next, there are those of you who are here today because it is "fellowship" day. You are here with "ties that bind and hearts that burn." You are happy to be here. You say nice things to your friends. You give a word of encouragement to the teachers and administrators who try to fulfill the objectives of Christian education year after year. You have not come back to find fault; you are not here to criticize. If there is help you wish to give, you pass it on kindly, for loyalty is kind. Perhaps it is reunion day, and you are the one who would not miss it when it comes your turn. *Your kind of loyalty we like.*

Sometimes we think we disagree when really we don't. We only use different words to mean the same thing.—L. C. Gooding.

Back in your home communities, you occasionally like to promote Christian education in a special way. Maybe you put on a program. You invite, to be with you, someone "up to date" from your Alma Mater. You give a special invitation to young people whom you would like to see attend our church colleges. Among the young folks, you stir up interest in Christian training. Perchance, you have a reunion of community alumni, or a special regional meeting into which you put your best effort. Perhaps, like one mother of four, you line up your children in front of the whole group and say confidently, "Here we are, E.M.C.; get ready for us; we are coming." *We like such loyalty, too.*

Then, there are those of you who have the cheerful, generous spirit of giving. You give of yourself and your means to your Alma Mater as you have opportunity. You work hard; you economize; you live simply, you sacrifice. You do not spend your earnings for everything new that comes along; you see needs beyond yourself. You often give liberally and without solicitation. You do not mind being a consistent supporter of Christian education. You realize that the church needs trained workers, that our children need Christian teachers, that our mission fields need trained and consecrated workers. You want to stand back of it; you support the Christian training program. *In this too, you are loyal; God bless you for it.*

We trust that there are many of you who pray for your Alma Mater and for those who work and study here. As you go about your work, do you think of the resources necessary for the training of Christian youth? of the strong environment which must be supplied in building proper attitudes? of the personnel required—those who have a vibrant Christian experience and are truly consecrated? Do you think of the patience needed, the graces expected, the discipline necessary? And then, do you breathe a prayer? We believe you do; and, indeed, we wonder just how much has been added to the spirit of E.M.C. because of your prayers. *My friends, we need your loyal intercession.*

We would not fail to add a word for those who, in some special way are giving their time, their talents, their lives to the work of the kingdom and the church. We think of pastors, missionaries, relief workers; we think of those in voluntary service, in Bible schools, in the Sunday school, and others. *To be loyal to Christ, to be consecrated in service; this is real loyalty.*

What can we say further? There is yet one question: what is the one, great, unifying factor in all these expressions of loyalty? There is but one answer: That one factor is the true Spirit of Christ Jesus, our Lord. This it is that binds our hearts in loyalty. Funds may mean quite a bit, friendliness may mean much, your prayers and your spirit of service may mean much. But the Spirit of Christ in our hearts means everything. Loyalty, we say, must reside in a person; that person is Jesus, our Lord. To be loyal to the Lord is to be loyal to your Alma Mater, for loyalty to Christ and Truth is, indeed, what E.M.C. stands for. The tie that binds is a Christian one. *"Blest be that tie that binds" our hearts in loyal love.*

Harrisonburg, Va.

HESSTON COLLEGE

January 23-27 will be red-letter days at Hesston for all pastors, their wives and lay leaders in the midwest. Attendants at the annual Ministers' Week, planned jointly by the South Central Mennonite Conference and Hesston College, will hear Dr. and Mrs. Andrew W. Blackwood.

Andrew W. Blackwood was born in Clay Center, Kans., the son of a horse-and-buggy doctor, and was reared in Ohio, where he attended college. Following graduation from college he studied at Harvard University and studied theology at Princeton and Xenia Seminaries. After 17 years in the pastorate in Columbia, S.C., Columbus, Ohio, and Pittsburgh, Pa., for five years he served as Professor of Bible at Louisville Presbyterian Seminary. In 1930 he became Professor of Homiletics at Princeton Theological Seminary. At present he is Professor of Bible and Preaching at the Temple University School of Theology. In addition to his pastoral and teaching experience, Professor Blackwood has written 17 books—14 for ministers. Nine of his books have been selections of the Pulpit Book Club. Dr. Blackwood has devoted his

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WORLD CONFERENCE

(Continued from page 26)

noon, and evening, except Tuesday and Friday afternoon and evening, when historical and scenic excursions into the Palatinate and the Black Forest will take place. The conference closes formally at noon on Friday. Visits to German Mennonite churches are planned for the Sunday following the conference close, with guest preachers from outside Germany. Tours through Europe, or to the Holy Land, will be available before or after the conference, through Menno Travel Service, which has offices at Akron, Pa., and Amsterdam, Holand.

III. *Conference Theme*

The general theme of the Conference will be "The Gospel of Jesus Christ in the World." The text for the conference sermon will be Romans 1:16. It is the intention through this theme and the various main addresses and discussions to present the meaning of the Gospel and its application to the needs of our world today. The subtopics have not been finally formulated, though largely chosen, hence the full announcement of topics and speakers cannot be made until after the next meeting of the Preparatory Commission in June, 1956.

IV. *Speakers*

Although the main language will be German, which will be used exclusively on Sunday and for the evening addresses, speakers will be chosen without preference as to the language. It is the intention to choose the speakers best fitted to the subjects. In view of the much-reduced number of main addresses it will not be possible to have as wide a representation of countries and conferences as in previous World Conferences. The details of the program and speakers for the sectional meetings have not yet been worked out.

V. *Program—Daily Schedule*

The daily program Monday-Thursday is as follows:

Morning

9-10 *Bible Exposition*—I Peter.

The Bible studies will be given in three languages (German, French, English), in each case carried through the entire week by the same speaker.

10-11 *Discussion groups* discussing the major theme and addresses of the previous day. There will be five or more groups, depending on the number of participants for each language.

11-12 *Main Address*

Afternoon

12-3 Noon intermission
3-4 *Main Address*
4-5 *Sectional meetings*

Five sections are planned: Missions, Peace, Youth, Women's Work, and Christian education. Some of these will meet every day, some only twice.

5-7:30 Evening Intermission
7:30-9 *Main Address,* with special choral music and closing devotions.

New for this conference is the provision of sectional meetings. The program and speakers for the meeting are assigned to the international Mennonite committees working in their fields: *Missions*—European Mennonite Evangelization Committee; *Peace*—International Mennonite Peace Committee. When no such international organizations exist the Commission will arrange for special committees. In every case care will be taken for North American representation on the program committees if at all possible.

Special music will be restricted to the Sunday and evening sessions, when choruses from Germany, Switzerland, France, and the United States will sing. It is possible that a communion service, conducted by the ministers of the local Durlach-Thomashof Mennonite congregation, will conclude the Friday morning session.

VI. *Delegates*

The number of delegates and manner of choice is left to the conferences to decide as they see fit, but it is hoped that the total number will be about the same as at Basel, 150-200. Names of official delegates are to be reported to the secretary not less than six months in advance, i.e., February 1, 1957. In addition to delegates, it is expected that a large number of visitors will attend. It is also expected that a considerable number of non-Mennonite people from the Karlsruhe-Durlasch area will attend the Sunday and evening meetings. North American delegates wishing to use steamer passage should make reservations 12-18 months in advance, because of the great pressure on steamer space. Application should be made as soon as possible to Menno Travel Service, Akron, Pa., which is handling travel arrangements for the conference, and is trying to arrange for group bookings, as well as pre-conference tours.

Finances and Expenses

The conference fees have not yet been fixed by the local administrative committee, but it is probable that a general fee of $3.00-$4.00 will be charged, with separate charge for meals. Visitors will be expected to make arrangements for and pay for their own rooms, through the local committee, since not many free beds will be available in the few Mennonite homes in the vicinity. However, it is planned that the total costs of lodging, meals, and conference fee, will be not higher than at Basel in 1952. It is expected that the conference can be financed out of the conference fee and that offerings be reserved for missionary, relief, and similar purposes.

VIII. *Translation*

The main language at Karlsruhe will be German. However, translation service will be offered in French and English, through the use of the I.B.M. simultaneous translation system as was done at Basel.

IX. *Conference Message*

In view of the experience of the previous World Conference at Basel, the Commission has decided to recommend that a conference message be again issued by the conference, and is taking steps for adequate advance work on the message.

X. *Informational Literature*

An informational booklet containing summary information on both German Mennonitism, and the Mennonitism of all countries, will be prepared and distributed at the beginning of the conference. The same three-language songbook will be available that was used in Basel. Exhibits and displays will be offered by participating groups.

XI. *Request for Intercession*

The Commission requests the support and prayers of the entire brotherhood throughout the world. The previous conferences have proved to have much significance and blessing for our congregations in many lands. The Sixth World Conference can by God's grace and brotherly co-operation again be such a meeting.

H. S. Bender, Chairman
Theo Glück, Secretary

♣

Individual man seems to be giving way to mass man. Man, the individual, whose free spirit was rediscovered and espoused in the Reformation, is threatened by a composite man. Man, the individual—with an immortal individual soul—standing in solemn grandeur as a created being before the sovereign majesty of his Creator, is yielding everywhere to collectivized man.

For two thirds of the world's population the most intimate details of everyday life are controlled by forces outside the individual. It may be less overt and deliberate here than in the East, yet this regimentation is becoming increasingly characteristic of Western civilization. The motion picture dictates our styles and sometimes our morals. The columnist provides us with premasticated ideas. Book clubs select our reading. Our business is done with chain stores and chain banks. We live under a dictatorship of psychological pressure and social atmosphere. Wherever you look, mass man is encroaching on individual man.

The life of Western man, once sustained and uplifted by religion, is progressively secularized. Services to human lives which had their inception in religious faith and which for centuries were motivated by the religious spirit no longer have specific relation to religion at all.

—From **America's Spiritual Recovery** by Edward L. R. Elson (Fleming H. Revell Co.)

GENERAL CONFERENCE

The December General Council Meeting

By Paul Erb, Executive Secretary

The first General Council session of the current General Council biennium was held in Chicago on Dec. 9, 10, 1955. A larger number of members than usual were absent. Moderator Truman H. Brunk presided, assisted by Howard J. Zehr. Worship periods were conducted by Bro. Brunk, Amos Horst, Elmer G. Kolb, Noah Landis, and E. G. Hochstetler.

Executive Committee minutes were approved, including the following actions:

1. Appointments to General Conference committees: Economic and Social Relations—A. P. Hallman, J. Lawrence Burkholder, John D. Hartzler; Mennonite Mutual Aid—H. Ralph Hernley, Harry Wenger, John D. Burkholder, Jr., Don Kreider.

2. Open type of conference for 1957.

3. Election of S. S. Wenger to Mennonite Board of Education, replacing J. H. Hess, who declined election.

4. Approval of election of Russell Krabill and Ray Bair to Commission for Christian Education.

The executive Secretary was appointed an ex officio member of the budget committee, as a method of keeping clear the budget implications of all programs and actions.

The next meeting of the General Council will be held at Laurelville Mennonite Camp the last week in September, 1956, co-operating with the Commission in conducting a study conference on the theology of Christian experience. Tentative plans for this conference drawn up by a committee under the chairmanship of John R. Mumaw were approved. There will be seven papers with time for much discussion.

The following were appointed as General Conference delegates to the Mennonite World Conference in Germany in 1957: Harold S. Bender, Truman H. Brunk, Howard J. Zehr, Howard H. Charles, C. J. Ramer, Paul Erb.

The office of Travel Agent was combined with that of the Executive Secretary.

An invitation study conference to be conducted by the Recreation Study Committee was approved.

Council members were granted the privilege of inviting to General Council sessions persons who could profit by the insights and the inspiration of these meetings. These invitations shall be approved in advance by the Executive Secretary and shall not add to the expense of the Council.

The Council approved the proposal of Mennonite Mutual Aid that MMA take under its ownership-control and management Mennonite Educational Buildings, Inc., and that MMA organize a subsidiary, probably to be known as Church Buildings, Inc., which would assist from investment funds assembled for this purpose in financing building projects for Mennonite Church use, on a secured amortized repayment plan.

The Ministerial Committee was authorized to move ahead in study of the areas of church polity and worship experience in our congregations.

The following new members were appointed to the Council's Committee on Co-ordination of Church Program: Paul M. Lederach, replacing J. R. Mumaw; Ernest Bennett, replacing J. D. Graber.

The Council devoted one entire session to a discussion of Stewardship. Milo Kauffman read a paper. An important step forward in this area was taken in the appointment of a Stewardship Committee with Milo Kauffman, Chairman; E. C. Bender, Richard Yordy, and a fourth person to be chosen by these three and to serve as secretary of the committee. The work of the Stewardship Committee may include the following:

a. Encourage the teaching of stewardship by our ministers and through the various curriculums.

b. Promote a series of stewardship conferences.

c. Prepare or recommend stewardship literature.

d. Study stewardship needs of the Mennonite Church.

e. Propose to General Council adequate organization for stewardship promotion.

f. Interpret the present financial program of the Mennonite Church to our congregations.

g. Advise congregations who ask for help in setting up a stewardship program.

h. Emphasize the spiritual aspects of stewardship.

The Stewardship Committee was not given a budget to work with, and it is obvious that they cannot do all these things on marginal time. But they will be able to do enough, we are sure, to make their appointment one of the most significant actions of this session. There is good hope that our church will soon be facing more realistically her stewardship challenge.

Scottdale, Pa.

An Arrow

"Careful nursing can cure almost any disease," said a patient to a nurse. "Yes, almost any disease, excepting a *grudge!*" replied the nurse.

OUR SCHOOLS

(Continued from page 32)

life to helping young ministers in their sermon preparation, worship services, and evangelism programs.

This year sessions have been planned for church women, by a committee composed of pastors' wives. The purpose of these meetings will be to help participants prepare more adequately to fill their places in local congregations. Mrs. Andrew W. Blackwood will accompany Dr. Blackwood to the Ministers' Week and will be the principal speaker in these sessions. She has become widely known through the Mennonite Church by her book, "The Pastor's Wife." Following its wide acceptance, the editors asked her to write a companion book, principally for lay women, "How to Be an Effective Church Woman."

In addition to the Blackwoods, there will be other visiting speakers. Clayton Diener, M.D., will discuss "Physical and Mental Health of the Pastor." Other speakers in the conference include E. M. Yost, Denver, Colo.; Darrell Otto, La Junta, Colo.; Milo Kauffman; and Clayton Beyler. Gideon Yoder will lecture to the group each evening on the subject, "The Evangelism of Children."

Pastors, you and your wives, along with some of your lay leaders, will want to plan to be at Hesston for these days of fellowship and spiritual growth. Remember January 23-27.

And to what shall we compare a Mennonite community, and the blessings found therein? Even to a portion of measured rations, which, when the rations have been given out to the 700 for whom it was prepared, there is no more, for they see not the needs of those not in the church. For many have seen the Mennonites, how they attend church regularly, and mend their fences and buy cars for their children, but few there are who decide to join them.

Mennonites pray long, and give their offerings, but their testimony meetings put in disrepute him who ordains them. Their young people "stand in meetings" but know not the sacrifice which some must make to identify themselves with Christ. The ways of the world are not known to them, yet they think they would enjoy finding out. When they leave their homes and go to the cities, behold they are fascinated by bright lights and loud songs; and they fall, for they are not aware of these dangers. Their parents have carefully protected them.

In that day shall Mennonites turn to praying parents and Sunday-school teachers who seek the face of God rather than tradition. In that time of revival shall their "hot" preachers be praised and the "lukewarm" ones put in disrepute. Then shall their money go into the offering plate instead of car accessories, for then will they have learned God's set of values.—Virginia Ann (Brenneman) Ryan.

TO BE NEAR TO GOD

Sunday, January 15

Read Luke 6:20, 24.

The Beatitudes bring a message contrary to human reasoning. It is a message of comfort—a message which shows us how to live as disciples of Christ. Happy are the poor; the poor in spirit; the lowly; the meek. Yes, and the poor in material wealth too. Riches cannot bring true happiness. Woe to the rich! They have received their consolation. How empty life would be if we could look for nothing better than this world has to offer!

Kind Father, help us daily to evaluate life and things as Thou dost, and help us to see that real riches are in Christ and the kingdom of God.

Monday, January 16

Read Luke 6:21, 25.

Often we long for a greater infilling of the Spirit of God. The Lord cannot fill us without a longing and hunger. Just as it is almost impossible to feed a child that isn't hungry, so God cannot feed us unless we truly hunger for the things of God. He longs to feed us and fill us and make us content and happy. Do we hunger for God's good food?

Dear Lord, help us to feed much on the Word and to drink deep of the water of life daily.

Tuesday, January 17

Read Luke 6:22, 26.

We like people to think well of us and accept us into their company. And what a jolt it is when we are set aside by our friends! However, if we are separated for Christ's sake, happy are we! Let us not shun to be His true disciples, nor fear reproach and estrangement, but let us go on in His fear, obedient to His Word and Spirit, trusting Him to lead and guide and keep us happy.

Father, help us not to seek for social approval to the dismissal of Thy blessing. Keep our eyes clear to see Thee and Thy desires for our lives.

Wednesday, January 18

Read Luke 6:27, 28.

We believe in nonresistance. Here we have resistance by love, kindness, blessing and praying, and friends. It really works. Oh, the joy that comes from following these admonitions of our gracious Lord! No hatred, no ill will, no retaliation; but love, love, and more love.

Dear Father, forgive when we have felt disturbed because of our enemies. Help us not to feel any unholy emotion when someone despitefully uses us in any way.

Thursday, January 19

Read Luke 6:29-31.

Can you prescribe a better way of ending a quarrel or getting back borrowed property? The Lord has wonderful ways of dealing with people. We are His. All we have is His. So why should we be concerned when someone touches or takes His own property? He can take care of His own and we won't need to help Him either.

Kind Lord, help us to obey these words of Thine. Help us to live daily the golden rule.

Friday, January 20

Read Luke 6:35, 36.

God is kind, not only to His children but to the unthankful and the evil. Why should we be less, Have you ever loaned something, hoping for nothing in return again? The promise of a great reward goes with this command; Christ also tells us to be as merciful as God our Father. Is that possible? He tells us to, so it must be possible. Let us tap the resources of God's mercy and apply it to our own lives.

Holy Father, Thou in Thy great love and mercy hast saved us. Help us to be as merciful as Thou art.

Saturday, January 21

Read Luke 6:37, 39.

Judge **not,** condemn not, forgive. How easy to do the opposite! But let us remember the power house. And when giving, let us give good measure. As we give, so we shall be given to. Let us live abundantly in Christ.

We thank Thee, heavenly Father, for Thy promises. Help us to live abundantly in the things of the Spirit and bear much of His fruit for Thee. —Edna Hertzler.

Parables on Discipleship

Sunday School Lesson for January 22

Luke 14

Begin the quotation that was studied concerning discipleship in December—Luke 9:23 —"If any man will come after me . . . ." Let pupils of the class finish. Perhaps you will want to turn to Luke 9 and together read it again slowly. What does it mean to be a disciple according to these words of Jesus?

In this lesson we see from Jesus' teaching something of what the cross is that each disciple must carry. Salvation is free. Yes. But discipleship is very costly. It costs daily. If it did not cost it would not be prized and enjoyed.

The whole of chapter 14 pertains to the theme of the lesson. Use what you can or what your class needs most. Keep ever in mind that we teach pupils. If they don't learn, we have not taught.

What are some mental and spiritual requirements for discipleship put forth by Jesus?

14:1-6. Read and find the requirement. It is required in a disciple that he have a **spirit of mercy** such as Christ had. When Jesus saw needy people He responded. How can a disciple be in the presence of need and shut up his bowels of compassion? It can't be done if one has the mind of Christ.

14:7-11. What were the facts of the story? Why did Jesus tell this parable? No doubt He had often seen men (perhaps even some of His listeners) choosing seats because they considered themselves worthy of certain places of honor. Might it be that some did (and do) seat themselves or rank themselves to make others envious of them? The true disciple has a good time in any seat. He **does not evaluate himself.** This the Lord can rightly do. In the kingdom of God there are no self-appointments. Each should be of the best possible service and this will please Him. We dare not compare ourselves among ourselves. "Seekest thou great things for thyself? seek them not" (Jer. 45:5).

14:12-15. A disciple gets his joy and blessing out of **unselfish** living. His thought in planning for guests or for other services is not, "What will I get out of this?" but "Who needs my service and what do they most need?" Jesus did not serve to get honor. He often told those He healed to tell no one. Christ has given us salvation. What we give Him in return is to serve others.

14:16-24. In response to the remark made by a man at the table Jesus told a story telling who would eat bread in the kingdom of God. The way in which men respond to the invitation of God indicates very clearly and definitely whether they will get a blessing. Jesus came unto His own, the Jews, but they were indifferent and received Him not. But to those that did receive Him, even though they were Gentiles from the highways, He did give power to become His sons. No one has to come. The door is always open. He who will may come. Those who have a **proper sense of values** will respond without excuse. Nothing else is more important. The blessing is received upon acceptance.

14:25-33. Outstanding in a disciple is the spirit of **sacrifice.** Jesus says that he who won't meet this requirement "cannot be my disciple."

Are your pupils followers of Jesus according to Jesus' requirements?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

A ninth or early tenth century Latin manuscript from a revision of the Psalms by St. Augustine several centuries earlier has been brought to light. It was found, according to the **New York Times,** in the immense archival recesses of the ancient monastery of St. Catherine on Mt. Sinai. Augustine's original revision of the Psalms attempted to correct the errors and resolve the differences in the many contemporary versions.

St Catherine on Mt. Sinai is one of the oldest monastic institutions in the world. It dates from the sixth century. It is built over the traditional place of the burning bush. It is especially rich in archival materials of many kinds, in as many as twelve languages.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Lester T. Weaver, deacon of the South Christian Street Mission, Lancaster, Pa., was ordained to the ministry on Dec. 18. He asks for the prayers of God's people.

The Gospel Herald subscription list enjoyed a small increase of sixty in 1955. Most of our other periodicals also had increases with the Christian Ministry leading percentage wise, 3.42 per cent. We will appreciate the continued efforts of our readers to help us toward the goal of the GOSPEL HERALD in every Mennonite home.

Bro. John Steiner, principal of Bethany Christian High School, Goshen, Ind., spoke in his former home community at North Lima, Ohio, Dec. 24, 25.

Bro. Roy S. Koch, St. Jacobs, Ont., spoke on Revelation 2, 3 at a ministers' meeting at Midland, Mich., Dec. 27-29.

The combined choruses of Science Ridge, West Sterling, and Freeport, Ill., gave a Christmas program at Science Ridge on Dec. 18.

Change of address: Bro. Perry Smith from Lima, Ohio, to Route 2, Elida, Ohio.

Bro. J. L. Stauffer, Harrisonburg, Va., was the instructor in a Bible Conference at Chestnut Hill, Columbia, Pa., Dec. 31, Jan. 1.

Members from the new church at Lombard, Ill., presented the needs of their congregation at Metamora, Ill., on Jan. 1.

Bro. Roy S. Koch, St. Jacobs, Ont., was the speaker for the Inter-literary Society Watch-Night service at First Mennonite Church, Kitchener, Ont.

Bro. Kenneth G. Good spoke at Amity Chapel, Sumner, Ill., on Jan. 5.

The Men's Quartet from Flanagan, Ill., assisted by their pastor, Edwin Stalter, gave a program at Morton, Ill., on Jan. 8. The MYF sponsored the program.

New church buildings are under construction at two mission points of the Lancaster Conference: one the Creek Indian Mission, Poarch, Ala., and the other the Gaithersburg, Md., Mission. This latter is an outpost of the Goshen Church, Laytonsville, Md.

Note the important announcement in the MCC notes of this issue concerning a delegation to be sent to Russia. The personnel of the delegation have not yet been selected.

Various councils of the Mennonite Board of Education met in Chicago Jan. 2-4. Of special interest was the report to the General Council of the Study Commission on Higher Education, a study which has been carried on within the past year and which has produced much information important for the future development of our colleges.

Twelve young people are under instruction for baptism at Millersville, Pa.

Bro. B. Charles Hostetter, pastor of **The Mennonite Hour,** was the guest speaker for the Calvary Fellowship on Jan. 5 at Mount Joy, Pa.

Bro. J. Robert Detweiler, assistant pastor of the Martins Church, Orrville, Ohio, is spending several weeks at Faith Seminary, Philadelphia, completing his theological studies.

Knowing and Using the Bible, the 1956 theme of The Mennonite Commission for Christian Education, should help our churches and our members to give the Bible a larger place in our lives. Find ways this year of stressing Bible study.

Membership increased by 20 at the Zion Church, north of Morgantown, Pa., during the past year. Bro. Ford Berg is pastor there.

Sister Nancy Troyer, after a period of secretarial service at the Mennonite Publishing House, has returned to her home with the purpose of continuing her education.

The speaker at the weekly assembly of the Publishing House workers at Scottdale was James H. Robinson, internationally known Negro pastor from New York City. Last year he gave the Lyman Beecher lectures.

Representatives of various church interests met in Scottdale on Jan. 2 to consider book needs of the Mennonite Church. The discussion was very helpful for the planning of future publications.

Bro. Herman Glick, Parkesburg, Pa., conducted daily devotions Jan. 2, 3, on WCOJ, Coatesville, Pa.

Bro. Aquila Stoltzfus, Grayson, N.C., showed slides concerning the North Carolina work at Media schoolhouse, an outpost of the Maple Grove congregation, Atglen, Pa.

Announcements

Annual Prophecy and Doctrinal Conference, Lindale, Linville, Va., with Sanford Shetler, Hollsopple, Pa., as guest speaker, Jan. 28, 29.

Kenneth Imhoff and **Harold Neuman** speaking on Pax experiences at Freeport, Ill., Jan. 29.

John R. Mumaw, Harrisonburg, Va., speaking on courtship and marriage in quarterly Bible Conference, Pinto, Md., week end of Jan. 29.

Howard H. Charles, Goshen, Ind., speaking on discipleship at Metamora, Ill., Jan. 22.

Melvin Lauver, Akron, Pa., YPM at Mount Joy, Pa., Jan. 22.

Christopher Dock Chorus at Zion, north of Morgantown, Pa., on Feb. 5.

Christian Laymen's Tent Evangelism, Inc., will hold its annual meeting at the Orrville, Ohio, high school auditorium, Feb. 10-12. Speakers, Myron Augsburger, George R. Brunk, Samuel Doctorian.

Conference on Agricultural Education, Goshen College, Feb. 17, 18.

Homer Bomberger, morning message at Strasburg, Pa., Jan. 15.

Question box discussion at Hess's, Lititz, Pa., young people's meeting, in charge of Paul Erb, Scottdale, Pa., Jan. 22.

Bible Instruction Meetings, Kinzers, Pa., with Clarence Fretz and Martin Kraybill as speakers, Jan. 14, 15.

Clarence Stauffer discusses "The Works of the Flesh" at Hammercreek YPM, Lititz, Pa., Jan. 15.

Martin Duerksen, MCC pastor in Buenos Aires, at Prairie Street, Elkhart, Ind., morning of Jan. 15.

Nurses' Chorus from Goshen College in program at Prairie Street, Elkhart, Ind., evening of Jan. 22.

C. Norman Kraus, Goshen, Ind., in a study of Romans at Prairie Street, Elkhart, Ind., each Sunday and Wednesday evening of February, beginning Feb. 5.

Visiting Speakers

Dec. 4. **Lester C. Shirk,** Jonestown, Pa., at Churchtown, Pa.

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Calendar

North Central Winter Bible School, Loman, Minn., Jan. 9-27.
Shekinah Bible School, Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3.
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 9 to Feb. 17.
Special Bible Term, Eastern Mennonite College, Jan. 12 to Feb. 22.
Ministers' Course, Eastern Mennonite College, Jan. 16 to Feb. 3.
Kishacoquillas Valley Bible School, Locust Grove, Belleville, Pa., Jan. 16 to Feb. 3.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 16-27, 1956.
Winter Bible Term, Hesston, Kans., Jan. 16 to Feb. 24.
Ministers' Week, Hesston, Kans., Jan. 23-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
1956 Conrad Grebel Lectures by G. G. Yoder: E.M.C., Harrisonburg, Va., Jan. 30 to Feb. 3. Goshen College, Feb. 13-15. Scottdale, Pa., Feb. 21-24. Subject: The Education and Evangelism of Children.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting, Christian Laymen's Tent Evangelism, Orrville, Ohio, High School, Feb. 10-12.
World Day of Prayer, Feb. 17.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual meeting, Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The bill regulating religious conversions recently introduced into the Parliament of India was rejected by an overwhelming majority following a very discerning speech by the Prime Minister, Mr. Nehru, recognizing the evils which the bill attempted to remove but rejecting the legislative method as a valid means for removing them.

The Moody Bible Institute is sponsoring two three-week courses in missionary literature during the summer of 1956: June 18 to July 6 and July 9-27. Missionaries on furlough will be interested in these courses because of the great need for literature to meet the requirements of new literates in many mission lands.

Missionaries in Japan have no difficulty receiving gift packages, nor are they ordinarily subject to customs charges. However, in the light of a new tax law now going into effect, there may be advantages in sending **cash** gifts to the Board office in Elkhart specifying that they are personal gifts from individuals to individuals. The Board can then send notice to the missionary, and he can receive the money in Japanese currency through the field treasurer.

Reports from Bihar, India, indicate that although the rains were not sufficient this past year to produce a rice crop, sufficient rain did fall for some of the other crops so that the people do not face actual starvation.

The Warren B. Metzler family, who arrived on the mission field on Dec. 1, can be addressed at 5 White Hall Terrace, Constant Spring P. O., Jamaica, B.W.I. Bro. and Sister Mahlon Blosser, Harrisonburg, Va., who were on the field for two months while the Metzlers were securing necessary residence papers, returned to their home on Dec. 9. A class is under instruction for baptism in Jamaica.

Sister Elsie Shirk, missionary to Bihar, India, continues to gain strength but has difficulty refraining from doing more work than her strength will allow. Pray for Sister Miriam Beachy, who has been confined to the Mandar hospital for some weeks.

The Executive Committee of the Mennonite Church in India is planning to secure land at Bhilai, the location of the new steel plant being erected by the government of India between Durg and Raipur. This land is being secured in anticipation of giving assistance to Mennonite families who will want to move into the area to secure employment and who will need home sites.

The annual Jalsa (Spiritual Life Conference) of the Mennonite Church in India was held Dec. 28 to Jan. 1.

Bro. Lewis S. Martin, Harrisonburg, Va., recently visited mining areas in Belgium where 51,000 Italian men are employed, who with their families make a total Italian speaking population of 150,000. He was accompanied by Charles Grikman and Vasil Magal of Belgium, Paul Lehman, missionary to Italy, and a young Italian Christian from Florence, Italy, who was ready to pay his own way to Belgium in order to witness to his people. Bro. Martin reports a very profitable investigation.

The annual meeting of the missionaries serving in the M.P., India, was held on Dec. 27, beginning at 8:30 a.m.

A Mennonite service was held in Dayton, Ohio, on Sunday, Dec. 18, with representatives of the Ohio Mission Board—James Steiner, N. Lima, Ohio; Erie Sauder, Archbold, Ohio; and Rollin Krabill, Louisville, Ohio—and Nelson Kauffman, secretary for Home Missions and Evangelism of the General Mission Board present. The local group includes Mennonites resident in the area and other interested persons. Services are planned each Sunday morning with Bro. James Steiner in charge until a local committee can be organized.

The Allen Martin family returned from Puerto Rico just before Christmas. Bro. Martin has completed his I-W service in the La Plata Mennonite Project. Sister Martin served as a missionary teacher in Betania Mennonite School, Pulguillas. Bro. Martin will be enrolled in Eastern Mennonite College, Harrisonburg, Va., the second semester, and Sister Martin will serve as a secretary in **The Mennonite Hour** offices. She was a former secretary for Bro. William G. Detweiler, director of **The Calvary Hour,** and has been supported on the mission field by **The Calvary Hour.**

The Betania Mennonite Church, Pulguillas, Puerto Rico, enjoyed its highest attendance in history on Christmas day with a total of 221.

Thomas G. Thompson, Accra, Gold Coast, W. Africa, a businessman in the export-import business, was baptized at the London Mennonite Centre on Jan. 4 by the brethren Quintus Leatherman and John Coffman, if previous plans carried. Bro. Thompson later left for Stuttgart, Germany. to contact a printer there about printing the Bible in the leading native language of the Gold Coast.

(Continued on page 44)

Your Treasurer Reports

On various occasions we get requests from individuals and groups wanting to know where funds are needed in the mission program. In many cases these requests are in the interest of assuming responsibility for particular projects. As much as possible, the General Board office tries to supply suggested projects for this type of request and we need to do this in line with current developments within the mission program. Since these continually vary, it is difficult to publicize lists of this kind, and for this reason we have not attempted to list small, individual projects for group programs. However, our office does stand ready to try to supply this type of information where it is needed.

For those who would like to contribute for something specific and yet want to contribute to the general area in which the program is being carried on, I would like to say that there are areas of the mission program for which funds are continually needed. In this connection I would like to list below the mission fields which have been opened within the last several years which are considered new mission fields under the General Board and for which we would encourage designated contributions.

All of the fields listed below are under the General Mission Board and active mission programs are now under way or are being planned within the country. For the purpose of information the number of missionaries now located in each field is given. For each of these fields we must supply a general budget which includes costs of housing, medical expense, transportation, and equipment for the missionaries serving there. Most of the individual missionaries are being given support for their missionary allowance through the missionary support program.

	No. on field
Uruguay	4
Puerto Rico	22
Brazil	8
Japan	18
Belgium	2
London	4
Paris, France	2
Israel	2
Algeria	(Pax boys) 6

For each of these fields the General Board office maintains a general fund. Individual contributions can be designated for the mission fund for that particular field. Where there are special needs within any of these countries these needs are met from the General Mission fund unless designated contributions have been received for these purposes. It can immediately be recognized that funds contributed to the general fund can best be adapted to the needs of the mission program.

All contributions for these fields should be clearly designated and forwarded through the district conference mission board channel.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Christianity Is on the Spot

BY H. JAMES AND ANN MARTIN

Have you ever been on the spot? It is sort of like being on trial, isn't it? Yes, I'm about to say that Christianity is "On the Spot." You may ask, "What do you mean? Isn't Christianity beyond question? Can't the precepts and ideals of Christianity be interpreted into practical life and experience?"

To all of these questions I must readily answer "yes." Then how is Christianity on the spot? Maybe I should have said that it is the present-day Christian who is on the spot and not Christianity; however, I would like to remind you that the person I was talking to the other day does not realize the difference between Christianity and the so-called Christian church. But let me explain; then maybe you will understand exactly what I mean.

I think all of you have, by reading the GOSPEL HERALD, realized that a mission program has begun in Uruguay. Probably you know a little about our method and approach. The reason you don't know more is that we have not written more. Let me tell you a little of our approach and work right now, and then we will get on with our subject about Christanity being on the spot.

After much prayer and discussion it was decided that we would try to use an anproach which would lend itself to the indigenous church principles you have been hearing so much about during the last few years. We are not renting halls and having big meetings; on the other hand we are working through personal contact. Yes, it is very slow but very interesting.

Clyde Mosemann and I each have a number of students who are studying English. These are high school graduates and have jobs in offices where they will need to speak English. They are the thinking type of persons: and it is our hope that from these the Lord will call the nucleus for an indigenous church here in Uruguay. I remember the other night I was talking with a young lady student about religion and what we believed; she was very interested and evidently had done a lot of thinking before. For a while I thought that I might be able to lead her to the Lord right there: but then she asked one of those questions, that thinking kind, you know, and was **Christianity ever on the spot!**

But I'll tell you more about that later: right now we are thinking about method, so let me finish. We also spend some time visiting from house to house, three afternoons a week to be exact. Our plan is to somehow get the people to receive a portion of God's Word. Then in about a month we return with some other literature and try to talk with them. It is very interesting and we hope in time to be able to have a number of homes into which we can go for Bible study. Sometime maybe I'll tell you more about our visiting along with some of the experiences we have had; but now that you understand what we are trying to do, let me go on with my subject.

I would like to tell you about a particular Señorita who is studying English one night a week. She is the quiet type of girl. When you talk to her she thinks before responding. Then when she talks it is your turn to think. She is the logical type of girl; she wants to reason a thing through and then believe it. She says she does not like philosophy, but in spite of that one soon realizes that she is philosophically inclined. She is what you might call a perfectionist, in that she likes to do things perfectly. In the course of the first few weeks we kept right to our book—it is commercial English that we are studying. But then one night we decided that she must have more practice in conversation, so we tried to select a subject that we could both think about and then discuss in class the next week. I asked her if she liked philosophy. She said, no, that it was too difficult. I asked her about music, but that would be hard to talk about and she preferred to listen to music only. Then sort of sideways-like I asked her if she liked talking about religion. Right away she brightened up and said she would like nothing better. So, it was decided to talk about religion. The next week I asked her what religion she followed. She replied that she didn't know, but she supposed that there was no religion like hers. She read the Bible and liked it a whole lot. By thinking about it she formed her opinions and ideas. I asked her if she went to church and she said, "No, not to Mass." She couldn't accept what the priests taught so she went when she could be alone and sitting in church she meditated and thought about what she read in the Bible. Then I asked her if she had ever talked to an evangelical Christian. "No," she said, "but I certainly would like to know what they believe about the Bible." I then told her that now she has the opportunity because I am an evangelical pastor and would like nothing better than to discuss these things with her. Then is when **Christianity was on the spot.** You might say that I was on the spot, but then you must remember that for her the fine distinction you draw by that reasoning does not exist.

We talked that first night about Jesus and what He did for mankind. I remember her expression. She had sort of a wistful, longing expression in her eyes as I told her, by reading the Scripture, that Christ came to save mankind and that we all can have the hope of being with God for all eternity. It was then that she closed her eyes and with the typical Spanish motion of the hand, said, "Oh, if only I could believe that. I should like nothing better than to have that assurance."

I asked her if she could believe it if she saw it in God's Word. That was the time I told you about earlier when I felt the door was just about open to lead her to the Lord. But then she asked that question. To you it might not seem like much of a problem because you might, like I, have taken it for granted. She asked: "How can I know that the Bible is the Word of God?" What would you tell her? You see what I mean when I say that **Christianity was on the spot?** After this question it was soon time for closing the class. I spent the next week reading Harry Rimmer's book **Internal Evidence of Inspiration.** This question was answered to her satisfaction in the next class.

Another time we were talking about sin: what it is and what are the results. Somehow we got on the subject of eternal punishment. I don't like to talk about that too much, at least to a first-time contact like this young lady, but then when we talk about salvation, that side always has to come up to do justice to God's love and His great salvation. Well, she said "You mean to tell me that you believe in hell? Why, I couldn't think that God would send anyone there."

There it was again—**Christianity on the spot.** We then talked about sin and man's free moral character; I tried to illustrate by telling her about my son David. He is just a little boy and does not understand everything yet, so I need to keep telling him not to go on the street and if he persists in disobeying I must punish him. Now after he once is old enough to understand the danger, I will be able to explain it to him. Sometime when he gets older if he deliberately goes on the road and if a car happens to hit him and kill him, would I be to blame? No, because I had done everything possible to keep him off the road; of course, I certainly would be sorrowful about it. I tried to explain that God works in a similar way with man; He has done everything possible so that man does not need to go to hell, but if man still persists in his own way there is nothing left for God to do because God will not take away man's free moral character. She then seemed to see that God wasn't to blame that some go to hell but that they go there in spite of what God has done to prevent it.

The next time we talked about faith: what it is and what it does for a person. I tried to explain it to her as best I could; I told her that faith did not exclude reason and she finally did understand that she could have faith and still be reasonable, that she did exercise faith in her everyday life and that it would be just as logical to have faith in the spiritual side of life. After all, faith does open doors to new areas for reason to explore.

Another time I asked her about what she thought of Jesus Christ as a possible Saviour who could be her own personal friend through life. She said she hadn't thought about it that way yet and would like to think about it some more. I then prepared for next time an outline for her to follow about Jesus: who He is and what He proposes to do for her. Right now she is studying that. Last night she told me something that made me really think. She asked if I knew what made her doubt God in the first place. Of course, I answered no. She said that Christianity excluded all other religions and claims to be the one true religion and that she pitied the poor people who then would be wrong—all the heathen and those who know no better. Therefore, she began to doubt Christianity. **That spot!** See it? **Christianity stands right there!**

I hope you can catch her reasoning. If Christianity is the only true religion why

isn't it world-wide so that every creature can have a chance to know the truth? I had to tell her that it is God's plan that every generation should hear the truth and the reason it doesn't is that we Christians have failed to fulfill God's plan, but that if we as Christians would be faithful and diligent every creature would have an opportunity to hear the news of salvation. We then decided to discuss for the next time the question, what is God's plan for Christianity in terms of world-wide influence?

What shall I tell her when she learns that there are thousands and thousands of believers in North America who really don't appreciate their opportunity and really don't seem to care if someone else hears about the Gospel of Jesus Christ? What shall I tell her when she learns that if someone doesn't like the way one preacher presents the Gospel all that person needs to do is to go down the road half a mile or so and he can join a church who will receive him into fellowship and preach what he wants to hear? What shall I tell her when she learns that there are believers who have everything they need and use all their influence to keep their children within a close radius of the home place instead of encouraging them to go out into the unevangelized communities to let their influence be felt for God? What shall I tell her when she learns that thousands and thousands of the believers are really living in a high state of luxury and storing up treasures in this world for moths and rust to corrupt while the mission boards need to limit their outreach and vision for lack of funds and personnel?

I'm serious: What shall I tell her? Maybe I'd better try to hide all that from her. At least, I don't think I shall tell her right away. But Brother, **Christianity is really on the spot,** or will be, when she finds that out!

Let us always remember that as far as these dear people are concerned you and I are Christianity. Recently this same girl asked me: "Do you think that God sent me here that we might talk about these things?" I asked her how she felt about that. She said, "I think He did." I told her I thought too that He did and that we certainly are ready to help her find God's will and leading for her life. Ann and I are praying for this girl all the time. We think that she will be part of the nucleus for the church which God wants to establish here in Uruguay—unless! Unless what? Unless Christianity can't justify its claims. Won't you pray with us for this girl and the many others like her whom we are contacting from day to day? God wants to save their precious souls from sin and destruction.

So you see: **Christianity is on the spot! I am! And so are you!**

Montevideo, Uruguay.

♣

The Spanish language is spoken by 133,469,700 people. Next to the Chinese language that is spoken by 450,000,000 people and the English language spoken by 225,000,000 people, the Castilian language occupies the third place among the 2,500 languages spoken in the world.—**Spaingrams.**

Evangelistic Report from Yeotmal

By Frank H. Kline

It is often said that a Christian church that is not a missionary church will in time become itself a mission field.

The same thought may well apply to a theological school and college. If the training institution for the church does not afford and encourage missionary and evangelistic activity as part of the over-all training program, that institution itself will in time demonstrate its special need of those same activities.

Continual revival is the secret of success, both in individual Christian experience and in any group or institution in Christian life. One of the musts in this daily walk "from faith unto faith" is sharing. What hath God wrought! Some mistakenly see in a witness an attempt at self-glory. Such is not necessary, and it definitely is not Christian. To tell another of God's goodness, mercy, and the peace He gives is to glorify the giver—the God of all glory Himself.

The students of Union Biblical Seminary, Yeotmal, joined with many others this year in telling of God's glorious message of peace and hope in Christ. They joined in teams, served as teachers, gave testimonies in public and private, benefited from the discipline of ashram life, ministered in churches, and in general gave of themselves in the service of the church of Christ and His spiritual kingdom all over India.

In the course of this service the following statistical report from Professor Samudre, our Director of Evangelism, will indicate how God used these students in various situations:

381 (at least) were converted from among nominal Christian church members.
1 baptism took place.
104 special inquirers were dealt with.
279 full sermons were preached, besides witnesses and short testimonies.
184 Gospels were sold.
85 New Testaments and one Bible were sold.
6,725 (at least) tracts were distributed.
7 parishes and many churches in 19 denominations were served.
8 students took part in Every Member Evangelism campaigns.
2 served as pastors and many with Youth in Vacation Bible schools.
3 ashrams were visited.
4 teams participated in evangelistic services.
248 different villages were visited.
3,815 miles were traveled in actual evangelistic trips.

May God bless this service in His kingdom and to His glory.

Yeotmal, India.

170 I-W Personnel Serve

Since the beginning of Pax Services in Europe in early 1951, 170 I-W men and seven matrons have served in the European program. This list includes personnel whose terms have not yet expired.

These personnel came from 25 states and three Canadian provinces: Pennsylvania 36, Ohio, 29, Indiana 21, Kansas 18, Iowa 12, Nebraska 11, Illinois 10, Virginia 4, South Dakota 3, New York 3, Manitoba 3, Wisconsin 2, Michigan 2, Oklahoma 2, California 2, Oregon 2, Idaho 2, Montana 2, Minnesota 2, Missouri 1, Colorado 1, Florida 1, Maryland 1, Delaware 1, New Jersey 1, New Hampshire 1, Alberta 1, Saskatchewan 1.

From the first contingent of 20 men at Espelkamp in 1951, the European Pax program has grown until today it includes 89 I-W men and five matrons serving in six countries.—Euro Pax News.

♣

Missionaries conducting an evangelistic campaign in Saigon, Viet-nam, have made the following observation. "The need is urgent . . . Saigon represents one of the greatest spiritual needs in the Orient, having only three churches and two main preaching centers. Among the Chinese alone, one finds 800,000 people with but one church, one chapel, and one missionary."—EFMA Missionary News Service



Students and faculty of Yeotmal Theological Seminary at time of graduation, March, 1954. Also present are some of the Board members and Bro. J. D. Graber, Elkhart, Ind., who preached the baccalaureate sermon.

World Day of Prayer Program

February 17, 1956

Theme: Thy Will Be Done

We do not worship alone. From East to West on this very day the name of God is being praised above every name. We join in fellowship with Christians around the world who have been called from darkness into light. There are thousands of languages but one understanding Father. Variations in climate and race, but one faith. Let us be drawn by the Spirit of Christ into a compelling love for our brethren and sisters during this hour of prayer.

Silence and Meditation

Call to Worship

Hymn: "Church Hymnal," No. 21, or 165
Leader: Psalm 95:1-7a

Response

People: Psalm 63:1-7

"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

Adoration and Praise

"How precious also are thy thoughts unto me, O God how great is the sum of them" (Psalm 139:17).

Leader: Let us praise God together.

Prayer in unison: O God, Thou art our hiding place from the wind, our fountain of joy, nearer than breathing and nearer than hands and feet, we humbly bow our hearts before Thee because of what Thou art.

Thou art the almighty One, the perfect, holy and just One, the Creator of the universe, the Fashioner of our hearts and the Shepherd of our souls. Thou art Love—unchanging, sure, overflowing.

We praise Thee not only for what Thou art, but for what Thou hast done for us. Thou hast called us from the winter of our sins to the summer of forgiveness. Not because we are worthy, but because in our misery Thy Son, Jesus, bore our sins on the cross for us. May Thy name be praised!

Hymn: "Church Hymnal," No. 166
Scripture reading: Ephesians 3:14-20

(A person may be chosen to read the Scripture and lead in the following prayer.)

Prayer: For the whole world—God's vineyard
Talk: **Thy Will Be Done**
Hymn: "Church Hymnal," No. 14

Thanksgiving and Gratitude

Leader: Let us thank God together.

Prayer in unison: We thank Thee, Lord,
For the hunger for Thee Thou hast placed in our hearts
And for Thy Word to satisfy it.
For the mercy of Thy pardon to all men who believe,
For the buoyancy of faith,
For the awareness of Thy constant concern.
We thank Thee, too,
For work to do,
For eyes to behold Thy beautiful creation,
For friends who cheer and chasten,
For families near at hand and the larger family of God,
For joys on earth
And the certain hope of perfect joy to come,
For the fellowship of believers in the church
And for Thine inescapable command to share the Good News.
We remember, too, to be thankful
For our nation (Lord, make us humble and show us our responsibility)
And for our material abundance (Lord, forgive our overabundance).
Thou hast given so much to us, give us one thing more, a grateful heart for Christ's sake. Amen. —George Herbert

Confession

Silent meditation: Each worshiper opens her heart to God in penitence.

Prayer: **For this individual congregation** (by one chosen from the group).

Hymn: "Church Hymnal," No. 247

Leader: O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off.

Create in me a clean heart, O God;
And renew a right spirit within me.
Restore unto me the joy of thy salvation; and uphold me with thy free spirit.—Psalm 139:1, 2; 51:10, 12.

Prayer in unison: Almighty God, unto whom all hearts are open,
All desires known, and from whom no secrets are hid,
We remember our sin and bring our longing hearts to Thee for forgiveness.
Forgive our devotion to self, our smaller devotion to Thee,
Our love of safety,
Our love of ease,
Our pride of heart, even our pride in simplicity,
Our feverish activity, our anxiety,
Our joylessness,
Our small faith,
Our leanness of soul,
Our easy forgetfulness of the plight of millions who suffer while like the priest and Levite we pass by on the other side.
Save us, we pray,
From our timidity, selfishness, stagnation,
From our lifeless prudence,
From envy which blights the soul,
From our satisfaction with our own righteousness (forgetting the greater righteousness),
From our severity with those who differ from us,
From our thoughtless temptation to trust in works (forgetting Thy sacrifice),
From our unconscious slavery to law (forgetting the Spirit which frees),
From our ceaseless wanderings from Thy way.

Leader: We cast these burdens upon Thee, our Father, with the assurance of forgiveness. We trust Thy promise that our sins are removed from us as far as the east is from the west, and that they are remembered against us no more. Let us die in repentance and rise up strengthened by Thy forgiveness to heed the words of Jesus when He said, "Go, and sin no more."

Intercession

Bear ye one another's burdens, and so fulfill the law of Christ. —Gal. 6:2.

Hymn: "Church Hymnal," No. 389 or "In Christ There Is No East or West."

Leader: Almighty God, our heavenly Father who lovest all Thy creatures and tenderly longs for their response,
We bring our supplication to Thee, believing.

Prayer in unison: Lord, bless our homes.
May Thy Word be read with eagerness and understanding,
Encourage our disciplines of the will
(To think good instead of evil)
And to refrain from gossip.
Create in each family a redemptive fellowship
Where Thou art real.
Lord, bless our congregations and church institutions.
"Stab each brood awake" to an awareness of its calling—
To be in the world but not of it,
To be light and salt and leaven,
To live and work in love—leaders and followers alike—
To give courage to the weak, humility to the strong,
To capture all creative powers for Thy sake,
the abandoned dedication of youth,
the seasoned counsel of maturity.
To seek out the oft-neglected,
the sick and crippled,
the disappointed and bereaved,

Secondhand Christmas Cards

By Dorothy Snapp McCammon

The Christmas season is just past, and we are thinking gratefully of the friends who took time to bundle up old cards and send them our way during this past year. Perhaps if you do it in January instead of September, it won't slip your mind this year. One less bundle to dust, too!

You might be surprised at all the places your cards end up, but I think you would approve in every case. It would be good if we could write and tell each person, but there's no time for that, so let this be a general thank-you from sick folks, orphans, students, Sunday-school pupils, and many others.

One tip I would like to pass on: PLEASE DON'T CUT THE CARDS. Some people cut off the back half; others cut out the signature. My opinion is that cards are easiest to work with if you **send them just as they are.** Pencil signatures can often be erased; ink can be disguised by pasting some pretty bit of paper over. Holes are a lot harder to work with, and half-cards are pretty obviously that.

Another thing: Postage will be cheaper for you, and we will pay no fee to receive cards if you wrap them all together and label them "printed matter." Making several small packages instead of one large one is no advantage for either the sender or the recipient.

Christmas cards in America are beautiful; the Japanese young people think so, too. Of course, we find the really Christmasy ones most useful. Winter scenes, family pictures, residences, etc. are usually meaningless the second time, since nobody knows the people involved.

So this year, instead of storing your cards away, sort out the meaningful ones, pack them up, and send them to some mission station. Next December will find some enthusiastic young people gathered together, equipped with paste, colored paper, and scissors, getting your cards ready for another trip!

Tokyo, Japan.

MISSIONS

EDITORIAL

Holy Spirit-Led Revolution

Someone said recently that the two most powerful forces in the world are atomic energy and the Christian idea, the latter meaning that if Christianity were truly practiced by its adherents it could conquer the world for Christ. The problem seems to be that Christianity has taken on certain forms and methods of expression which present-day Christians accept without checking them against the teachings and life of Christ and which fail to reveal Christianity for what it really is.

Some persons would have us declare a revolution at once in the Christian church and be done with everything which smacks of the past. We must find new ways of saying and doing things. Since Christianity doesn't reach the man on the street or meet his need, our present methods of evangelism are outmoded and might as well be discarded.

Such reasoning can very easily lead thoughtless Christians into error as serious as tenaciously holding to the past. Let us admit that the Christian church can stand some revolution in methods, particularly mission methods and methods of evangelism. But to discard all that is old and accept all that is new would create as many problems as it would solve, if not more.

Christianity has ever been a pioneering movement. It has been able to adjust methods to meet spiritual and physical need. Jesus could reach the publicans and sinners who were untouchables to the very religious Pharisees. He had no difficulty with the traditions of the fathers when those traditions failed to take into consideration the souls of men. He declared: "The Son of man came not to destroy men's lives, but to save them." Such an attitude will save anyone from becoming so enamored with an outmoded way of life that he will fight for it, injuring others in the process.

Yes, revolution may be necessary now and again to purify the Christian church and her witnessing methods. Witness the Protestant Reformation whose children we are. But such revolution dare not be man-made. It must be Holy Spirit led. Men committed to God and led by His Spirit must lead a revolution within the church if it is to have a purifying effect and result in the advance of the cause of Christ.

The Holy Spirit's coming into the lives of the early disciples empowered them to become the founders of the church and the initiators of evangelism. Our obedience to His leading will enable Him to continue leading the church to victory in our day.—L. C. Hartzler.

♣

Two Spanish sailors, members of the Brethren Assembly at Vigo, Spain, have been sentenced to two years in prison for the "crime" of refusing to kneel at Catholic mass. The sentence was imposed by a martial court of the Spanish Navy. The condemned sailors appealed to the higher Court of Justice in Madrid, which confirmed the sentence.

According to law the men will be required to fulfill two years more of military service after serving their two years in prison. If they again refuse to kneel at mass the probable sentence will be two to four years in prison for repeating the same offense. Thus is set in motion a cycle which could result in either going against religious convictions or spending the entire life in prison.

—EFMA Missionary News Service.

♣

A saved church, in order to remain saved, must be a saving church.—J. H. Mosemann.

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those troubled,
the lonely and aged,
the widows and orphans,
those tempted without the will to resist.

May all find in the fellowship of believers a haven of love which is very patient, very kind, and always hopeful.

Lord, bless the work of missions.

Thou "Hound of Heaven," draw all men to Thee by Thy Spirit.
May the missionary find his confidence in Thee.
Save him from discouragement, we pray,
And give him the grace of patience.

Lord, bless the nations of the world.

May Thy Spirit rule over national leaders who counsel together,
Make Thy will known to them,
Heal their sores of greed and national pride and
Let each nation of the earth fear Thee and turn to righteousness.
Make all men one in Thee for Christ's sake. Amen.

Silent prayer—For a specific missionary and mission cause you know.

Dedication

Who then is willing to consecrate his service this day unto the Lord?
—I Chron. 29:5.

Offering: To be divided between
American Bible Society and
Helen Hostetler Memorial Fund for Medical Training

Prayer: Thanksgiving—Dedication (by one chosen from the worshiping group).

Hymn: "Church Hymnal," No. 409

Silent Prayer of Personal Dedication

Prayer in unison: O Lord our God, we offer our whole selves to Thee in humility. We know Thou hast made us for Thyself because our hearts thirst for Thee. Lord, there are many others who thirst. We dare not selfishly enjoy the draughts of living water. Send us forth in loving service to share the Good News—that the Living Water is meant for all.

Take the offering of our work, our time, our thoughts, our prayer, and our leisure.

Out of Thy great treasures pour out Thy power upon each worshiper, our Father. Take our mean gifts, and transform them by Thy grace. Make Thy healing love flow through us, Thy children, into every corner of the earth that Thy will may be done. Amen.

Hymn: "Church Hymnal," No. 23, or No. 607

Benediction.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

H. S. Bender, Goshen, Ind., and Boyd Nelson, Elkhart, Ind., represented MRSC at the annual MCC meeting in Chicago, Dec. 29 and 30. During the presentation of the budgets for the coming year it became apparent that the Mennonite ". . . constituency should either give greater support to the . . . (Relief and Refugee Aid) . . . program during 1956 than was given during 1955, or the budget should be reduced to meet the amount contributed during last year." This will be brought to the Relief and Service Committee Meeting at Elkhart, Ind., on Jan. 24, as an item of major concern.

James R. Bomberger, Publicity Assistant at the Elkhart, Ind., headquarters also attended the meeting.

I-W Service

On Nov. 21, the Middletown, Conn., I-W unit was invited to a potluck supper by the Bethel Covenant Church where they worship. A Bible study following the supper was on James 3. Shem Peachey, Quarryville, Pa., visited the unit and spoke briefly, Nov. 22.

The peace team committee of the I-W Services and First Mennonite Church, Indianapolis, Ind., gave the program, Dec. 29, at the Wheeler Mission, 245 N. Delaware St.

Voluntary Service

A request has come from the Camp Reboboth, St. Anne, Ill., VS unit for a jungle-gym or monkey bars for the use of the kindergarten children. A group of men from a congregation could possibly construct and supply the jungle-gym for the camp.

At the Calling Lake, Alta. VS unit the camp chapel is now under roof. It should be in use in a couple of weeks. Its size is 30′ by 22′.

Stewart Shank, Linville, Va., is beginning a short-term service period at Mathis, Texas, the first of the new year.

Allen and Ruth (Nussbaum) Martin, Goshen, Ind., stopped in at Mission Board headquarters, Elkhart, Ind., Dec. 27. The couple recently returned from service in Puerto Rico. Allen, who had been serving in the VS program, will attend EMC second semester.

Released December 31, 1955
Relief and Service Committee
Elkhart, Ind.

In view of the fact that some 750,000 mental and retarded patients are now being hospitalized on any given day and that 47 per cent of the hospital beds in the nation are occupied by mental patients, Congress has granted $1,250,000 to the United States Surgeon General to carry out "an objective, thorough, and nation-wide analysis and re-evaluation of the human and economic problems of mental illness."

MCC Weekly Notes

MCC Annual Meeting

The MCC Annual Meeting convened at the Mennonite Home Mission in Chicago Dec. 29 and 30. During the afternoon of Dec. 29 the representatives of the Mennonite constituent groups received reports of the past year's work. In the evening program the challenge of the Disaster Services, continuing aid to Mennonites, and the I-W program were discussed by Boyd Nelson, H. A. Fast, and Ray Bair. Eberhard Arnold of the Society of Brothers, told the story of that group. December 30 was devoted to planning for the coming year.

In the Far East the Relief Section operates units in Korea, Japan, Formosa, Viet-Nam, Indonesia, and India. Korea and Japan programs continue as during the past year. In Indonesia a new agricultural aid program on the island of Timor will call for a group of workers. The work in Viet-Nam will be built around the medical program begun late in 1955.

The needs of the half million Arab refugees in Jordan continue as the years of homelessness and unemployment go on. In Europe the MCC program operates in direct relief to refugees and displaced persons, particularly in Berlin, and in standing by our European brotherhood in their church program rehabilitation and spiritual reawakening.

Russian Delegation

The MCC also moved to send a delegation of three to visit Russia sometime during the summer of 1956. This delegation is to establish contact and fellowship with Christian people, including Mennonites, and discuss with appropriate government officials the possibility of ultimately reuniting family members in Russia with those living in Canada and South America.

Aid to Paraguayan Colonies

The Paraguayan colonies are suffering from drought for the third year, as was reported in previous news. However, the extreme need was eased somewhat by rains during the week of Dec. 20. The MCC moved that we apply for surplus commodities sufficient to care for the 1956 needs of the colonies as well as for distribution to Paraguayans in the immediate area, and that we keep in close contact with the relief needs of the colonies during this next year to find where our help is needed.

These three items highlight the Annual Meeting business, but they do not cover the scope. MCC is dedicated to service and this meeting discussed the I-W program, how MCC could co-ordinate disaster services, the mental health program, voluntary service and Mennonite aid.

Released December 30, 1955
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The two projects for World Day of Prayer offerings selected by the WMSA this year will be the Helen Hostetler Memorial Fund for Medical Training and the American Bible Society.

Mrs. Alvin Hostetler went to India nearly five years ago with her husband and small daughter as a long-term service worker. Another daughter was born during the first year of service in India. Sister Hostetler entered the Women's Christian Medical College Hospital, Ludhiana, U.P., India, for spinal surgery in September 1955. Complications set in following surgery, which resulted in Sister Hostetler's death on Oct. 20, 1955.

Ludhiana Women's Christian Medical College Hospital has served as a missionary institution for many years. The first young woman from the Mennonite Church in India to take nurses' training, Mrs. M. Bhelwa, secured her training at Ludhiana a number of years ago. The hospital also made only a nominal charge for the surgery and hospital care given to Sister Hostetler. Therefore, the General Board Executive Committee has authorized setting up a $500 fund to be used by Ludhiana in its present expansion of program and facilities.

The WMSA has accepted this as a special project and is encouraging its members to give toward that end as part of the World Day of Prayer offering.

The second project suggested is support for the American Bible Society, one of the oldest missionary organizations in America, founded in 1816. It concerns itself with the translation, publication, and distribution of the Scriptures and the promotion of Bible use, not only at home but also abroad. In its foreign service the American Bible Society cooperates with the British and Foreign Bible Society and other national Bible societies through the United Bible Societies organized in 1946.

The churches and interested individuals are the chief source of funds for the translation and distribution of the Scriptures and for the promotion of Bible reading. The total budget for 1956 has been set at $2,899,000, but those who work in the program and see the opportunities for witness through increased Bible distribution and Bible reading feel that they could very well use $590,500 more in the coming year.

Brazil has been using more Scriptures than the Bible Society has been able to provide during the past year. Argentina is putting on a campaign of Bible distribution through the churches. East Germany and Hungary are requiring assistance with paper on which to print the Scriptures. Many translations into mission languages need revision badly and new translations are constantly in process.

During 1954 the average contribution per capita population in the U.S. for the American Bible Society totaled $.01231 while our Canadian neighbors were giving an average of $.03674 per person to the British and Foreign Bible Society of Canada. Canadian WMSA organizations may want to give their funds through the Upper Canada Bible So-

ciety or the British and Foreign Bible Society of Canada.

Office of WMSA Executive Secretary
1711 Prairie Street
Elkhart, Indiana.

From Our Churches

ARCHBOLD, OHIO

(West Clinton Congregation)

Dear Readers:

The Lord has blessed us again this year with all spiritual blessings in Christ Jesus.

Dec. 11 was a day long to be remembered by the members of the West Clinton congregation, when we had a Missionary Home-coming Fellowship Meeting. It was a real privilege to have with us S. Paul and Vesta Miller, on furlough from India, and Carl and Esther Beck on furlough from Japan. Vesta and the Becks were former members of this congregation. We were also privileged to have Chauncey and Ilva Grieser, who are serving in southern Ohio, and Dale and Mildred Nofziger from Cleveland, and Raymond and Mae Richer, who have charge of the Springfield Chapel near Toledo, at home with us. Their messages at this all day mission meeting were an inspiration and a challenge to the home congregation. We were sorry that Melvin and Lois Leidig, who are working with the colored folk in Saginaw, Mich., could not be with us for the day, Lois also having gone out from this congregation. We were made conscious in a new way of our responsibility to those who have never heard the Gospel as well as to those who are serving in various places throughout the world, to bring the Good News to needy ones. It is our sincere desire that many more may go out from this congregation to serve wherever the Lord of the harvest may send them.

Immediately following we were privileged to have Bro. Ross Metzler, McVeytown, Pa. with us for a week of revival meetings, Dec. 12-18. The Word was declared in the power of the Spirit and Christ was exalted. A number of young people manifested by public confession their desire to accept Christ, and believers were strengthened and challenged to live more Christ-like lives through the rich, Scriptural preaching of our brother.

Because the congregation has literally outgrown our church building we are in the midst of a building program. A church house is in the process of erection in the northeastern part of our community. It was the desire of the brotherhood to form another congregation rather than enlarge our present place of worship. It was felt that more effective work could be done in the community as this will increase our field of witnessing. This new congregation will be known as the North Clinton congregation. The building is located within a mile of Wauseon. We are thankful for the spirit of unity that is evident in this project, and we desire to be built up spiritually as we expand outwardly.

Will you pray with us that as we enter a new year we may be more diligent in witnessing than ever before.

Cora M. Baer.

HANNIBAL, MISSOURI

Dear Readers:

At the close of the year we can truly say that the Lord has been good to us. This month we received nine members into our congregation by letter. Another convert at the Missouri state prison has requested baptism into our church. He says in a letter, "I am growing in the Lord daily, but I am hindered as a result of living in such a wicked environment. Yes, it is a challenge but I will have to be champion." Another of the men writes, "I have no personal gain in sight other than that my name be written in the book of life. I hope you will instruct and guide me in the way to be a credit. I have prayed to God to be His messenger and a shining light." These men all need our continued prayers.

Over Thanksgiving vacation a group of students from the Iowa Mennonite School came to Hannibal to give a program and to render some other service. They helped to paint the basement of our church building. A group from the Voluntary Service Center in Kansas City were also here in our part of Missouri and gave programs in our churches.

Bro. and Sister Ralph Buckwalter, missionaries from Japan, were in Hannibal on Dec. 18 and gave illustrated talks on their work.

On Dec. 19 the members of our congregation attended a reception for our son Stanlee, who was married on Dec. 8 to Sister Janice Bender of Kalona, Iowa. They will be leaving here to begin service at the Mission Board headquarters in Elkhart, Jan. 2, doing voluntary service as a I-W assignment.

The young people of our congregation sponsored a clothing drive for relief. This has been an annual program in Hannibal for several years and a great deal of clothing has been collected and sent to the Mennonite Central Committee.

Bro. Richard Miller, our apprentice pastor, and his wife Marilyn spent a few days in Ohio visiting relatives just before Christmas. Bro. Miller is a graduate of the Goshen College Biblical Seminary and is spending a year here in preparation for service elsewhere as the Lord leads. He will be in full charge of the congregation for the next three months, planning and carrying through the total program of the congregation. Bro. Harold Kreider will be co-operating in the work, and assume his regular responsibility at the end of the period.

The prayers of the brotherhood are needed as the witness for Christ continues in Hannibal. It is our desire to continually strengthen our program of Christian witness.

In the Name of Christ,
Nelson E. Kauffman.

WASHINGTON, INDIANA

(Providence Mission)

Dear Herald Readers:

"O magnify the Lord with me, and let us exalt his name together."

Our S.S. election in September resulted as follows: supt., Elmer Knepp; asst., Loren Yoder; secy., Joyce Slaubach; treas., Herman Stoll; chor., Frank Stoll; asst., Mary Lou Stoll; lib., Sarah Yoder.

Every Tuesday evening we have a study on the Book of John, followed by prayer service. Our pastor, Bro. Tobias Slaubach, is instructor. A Bible class is held every Saturday afternoon for the children.

Alvin Becker, representative of Northern Bible Society, spoke to us the evening of Nov. 20.

Truly the harvest field is ripe, ever ready for reapers. Pray with us that in each means of witness we might present Christ, and that His kingdom might increase as a result.

Hannah Yoder.

WICHITA, KANSAS

(Eureka Gardens Mennonite Church)

Dear Readers:

Greetings of Christian love to all of you from all of us at Eureka Gardens, Wichita.

We are busily preparing for another Christmas season. Singing and recitation practice can be heard from all our classrooms during the Sunday-school hours. Our Christmas program will be held on Dec. 18 at 7:30 p.m. We invite those of you to attend who are near and interested. Will you pray that the parents who come at this season may be brought to a fuller realization of the message of Christ. And will you pray that each of us who are members at the mission will truly be ambassadors for Christ in reaching those in the community and in the communities in which we live.

In August at district conference, which was held at Hesston, our congregation was voted to be a mission congregation with its own government. This makes us more responsible in the support of our church financially and in church organization.

Elections this fall have resulted as follows; S.S. supt., Argie McElmurry; S.S. sec., Winona Harris; ushers, Marvin Bean and Bobby Howell; church chor., Rosa Beachy; librarians, Doreen Miller and Wanda Heritage; and church treas., Bill Miller. The board of trustees consists of the church treasurer, Delmar Byler, and Marvin Bean. The church council consists of the board of trustees and Jonas Yoder.

Our congregation was blessed through meetings held by Bro. Ed Miller last August. We certainly appreciated the efforts and effects of this servant of God.

May many of our community accept Christ through the efforts of the church and may we all grow spiritually that we might serve Him better.

Bonnie Byler,
Church Correspondent.

WILLOW STREET, PENNSYLVANIA

(Byerland Congregation)

Dear Gospel Herald Readers:

Greetings in Jesus' name from the Byerland congregation.

We have all been blessed in many ways this past summer.

We had an average of 293 at our summer Bible school. I am sure we were all blessed, both adults and children alike.

Our revival meetings have just been concluded. They were from Nov. 6 to 20. Bro. David Weaver from the Weaverland congregation was the evangelist. How thankful we are to the Lord for meetings such as this to invite the sinner to accept Christ and also revive the Christian.

We as a group of young people go to Lancaster City to distribute "The Way" every first Sunday in the month.

May the Lord bless us all and make us a blessing as we labor together in His work.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1, 2).

Sec., Dorothy Mae Miller.

EXPRESSIONS OF APPRECIATION

I wish to extend my thanks to my many friends who remembered me with cards of sympathy during the passing of my sister Rebecca, Mrs. D. L. Diem.—Fannie G. Stoltzfoos, Gap, Pa.

* * *

We wish to thank our many kind friends who so kindly remembered us with cards, flowers, and expression of sympathy in the passing of our dear wife and mother We also want to thank our friends for the prayers, cards, flowers, and visits to her during her illness at home and at the hospital. May the Lord bless each one of you.—D. L. Diem and family, Lititz, Pa.

* * *

We wish to express our sincere thanks and appreciation to the many dear ones who so kindly remembered us with cards, flowers, fruit, gifts of money, the many other tokens of love, and most of all the many prayers for all of us during the sickness and home going of our dear husband, father, and grandfather, Reuben W. Newswanger. Special thanks to the many S.S. classes, youth groups, and congregations who

so thoughtfully remembered us. May the Lord bless each one of you as you continue to serve Him. Sincerely, Mary E. Newswanger and family, Ronks, Pa.

I wish to express my sineere thanks and appreciation to all who so kindly remembered me with prayers, cards, encouraging letters, flowers, fruit, help, and gifts received in the dime shower during our recent illness. May God richly bless each one is our prayer.—Mrs. Norman Brackbill, Witmer, Pa.

I want to thank each one of the many friends who so kindly remembered me in prayer, and for cards, letters, and flowers, while in the hospital and since my return home. May the joys and blessings of the Lord be with each one of you in the coming days.—Menno S. Martin, Maugansville, Md.

I wish to thank the many friends for the visits, letters, cards, flowers, and the many prayers that were ascending to the throne in my behalf while I was in the hospital and after I came home. May the Lord bless each one of you.—Miss Katie Sauder, Farmersville, Pa.

I wish to express sineere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers and other gifts while I was in the hospital and since my return home. May God bless you all.—Levi M. Weaver, Lancaster, Pa.

I wish to thank my many friends who so kindly remembered me in prayers and with cards, gifts, and flowers, as well as visits, during my recent stay in the hospital and since my return home. May the Lord richly bless each one of you.—Mrs. Mervin Weaver, Lititz, Pa.

The Mennonite Hour

From North Africa

A very stimulating letter just reached **The Mennonite Hour** office which should be an encouragement to supporters of **The Mennonite Hour** since the broadcast is released on the facilities of WTAN, Tangier, Morocco (North Africa). Incidentally we also received a letter from the Pax Unit in Germany stating that WTAN comes in very clearly there. Then too, we recently received a letter from Spain requesting information on the Bible Correspondence Course.

Ralph Freed, Field Director of WTAN, writes:

"This will be my last report to you in 1955 and so I want to review some of the high lights of the past and the prospects for 1956.

"I must confess that I have been living somewhat in the future, looking forward to increased blessing when once our new 10,000 watt transmitter is in operation, expecting only the normal results in the meantime. The Lord, however, had a great surprise for us when suddenly in August we received from countries outside of Spain three times as many letters as in the previous months. Then in November even this great increase was doubled. We actually received during this past month more letters in reply to our English and German broadcasts than we received in all of 1954. The increase in requests for New Testaments was even greater. It is all the Lord's doings and we would give Him all the praise.

"I would greatly appreciate your bringing to the attention of your large circle of friends for prayer our plans and prospects for 1956:

1. The new 10,000 watt transmitter to be in operation on January 1, the Lord willing, in addition to the present 2500 watter, eventually with the five directional antennae.
2. New languages are to be added.
3. A Portuguese department is to be established in Tangier under the direction of an associate missionary couple from Portugal.
4. WTAN's own live program to be beamed to the U.S.A.
5. Another live missionary program to be beamed to Great Britain.
6. Six new missionaries (three families), now under appointment—expected to reach the field in 1956.
7. At least one additional missionary secretary is expected.
8. Another Spanish worker to help in the Spanish Department.
9. Opening of extension work in Europe.
10. Opening of a Bible school for the training of Spanish workers."

Excerpts enclosed in Mr. Freed's letter came from England, Sweden, Germany, Portugal, Ireland, Spain, and Finland. Praise God for this Christian Radio Station!

On the Calendar ...

January 12-15, B. Charles Hostetter, instructor at Berlin Bible School, Berlin, Ohio.

January 16-27, B. Charles Hostetter, instructor at the Maple Grove Bible School, Atglen, Pa.

via MBMC, Elkhart, Ind.

Mission News

CONTINUED

Special services were held nightly at Coamo, Puerto Rico, during the holiday season. Many members felt the need for special services to keep them busy and away from the temptations so prevalent during this season.

All the Christian workers in Bihar, India, met for fellowship and prayer on Nov. 26 at Bathet. The 43 persons present enjoyed an inspiring message on "The Victorious Life" by Archibal Toppo of Ranchi, who testified that he gave up a good paying job as school inspector to work full time for the Lord and is trusting God for all of his support.

Bro. Arcadio Natal, former student at Hesston College and Bible School, Hesston, Kans., began a series of evangelistic meetings at Usabon, Puerto Rico, an outpost of the Betania Mennonite Church, Pulguillas, on Dec. 27.

Bro. Allen Shirk, Bihar, India, attended a meeting of the Tract Society at Allahabad on Dec. 8. The missionaries receive much of their Hindustani literature through this organization.

Sister Elizabeth Schrock, after 27 years of service at the Peoria, Ill., mission, retired on Jan. 2. A special farewell service for her is being planned for Jan. 22.

A farewell service was held for Lawrence and Dorothy Brunk, who will be returning this month to Argentina, at Scottdale, Pa., on Jan. 1. Attending this service was Luis Rojas from Colombia, S.A., who was the language teacher of the Brunks when they first went to South America. He is now studying in Washington, D.C.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Broad Is the Way, by Marjorie Buckingham; Oliphants Ltd.; 1953; 216 pp.; $2.00.

This Christian story by an English author portrays the happenings in a devout family and an ideal home where one daughter abandons the narrow way of Christian living for the broad way of worldliness. Delightful is the delineation of a home where the Bible is constantly used and its teachings accepted and practiced, where the church is supported and regularly attended. The members of the family are a witness and an inspiration to friends and neighbors because they live simple and consecrated lives, shunning worldliness in amusements and personal appearance and admonishing and instructing one another in righteous living.

Much of the action in the story involves the worldly-minded daughter who departs from the teachings of the Bible, the church, and her parents, and instead chooses worldly companions and pleasures. After her folly had resulted in tragic events she returned to God.

In addition to portraying wholesome family life the book illustrates impressively the effectiveness of prayer and the attractiveness of simple Christian faith and life. It makes a strong appeal to young people and will be of interest to all. One character in the story needs to be excepted, for losing his life in the war he is described as saved and honored by his church. Otherwise the story is very acceptable.—Edwin L. Weaver.

Field Notes

CONTINUED

Dec. 18. **Codwo Ankrah,** Gold Coast, West Africa, at East Goshen, Ind.

Dec. 25. **Martin Goodall,** Kitchener, Ont., at St. Jacobs, Ont. **Gerald Studer,** Smithville, Ohio, and **Milton Brackbill,** Paoli, Pa., at Bay Shore, Sarasota, Fla. **B. Charles Hostetter,** Harrisonburg, Va., at Frazer, Pa. **Leland Bachman,** Goshen, Ind., at Hopedale, Ill. **John Martin,** Harrisonburg, Va., a student in Goshen College Seminary, at Bethel Springs, Culp, Ark. **W. R. Eicher,** Milford, Nebr., at Phoenix, Ariz. **Ford Berg,** Birdsboro, Pa., at Thomas, Hollsopple, Pa. **John L. Harnish,** Eureka, Ill., at Prairie Street, Elkhart, Ind.

Jan. 1. **William McGrath,** Hesston, Kans., at Wesley Chapel, Newark, Del. **Abner Miller,** Cumberland, Md., at Pinto, Md. **A. L. Longenecker,** Pinto, Md., at Cumberland, Md. **David Shank,** on furlough from Belgium, at Yellow Creek, Goshen, Ind. **Eldon King,** Louisville, Ohio, at Wooster, Ohio. **Ernesto Suarez** and **Raul Garcia,** Argentina, at Waterloo, Ont. **B. Charles Hostetter** and wife, Harrisonburg, Va., at Trissels, Broadway, Va.

Evangelistic Meetings

Paul Roth, Masontown, Pa., at Trissels, Broadway, Va., beginning March 18. **Peter Wiebe,** Goshen, Ind., at Shore, Shipshewana, Ind., closing Jan. 1. **William H. Martin,** Menges Mills, Pa., at Osaka, Ala., Dec. 25 to Jan. 1, and at East Brewton, Ala., Jan. 2-8.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Sommers.—Wilbur Bender, Hartville, Ohio, and Mary Jane Sommers, Hartville, Ohio, both of the Marlboro cong., by Jerry S. Miller at Marlboro Conservative Mennonite Church, Dec. 9, 1955.

Conrad—Dyck.—Carl J. Conrad, Smithville, Ohio, Oak Grove cong., and Brigitte Dyck, Smithville, Ohio, Backnang, Germany, cong., by V. M. Gerig at the home of the bridegroom, Dec. 16, 1955.

Egli—Schrock.—Thomas E. Egli, Manson, Iowa, and Glenna Irene Schrock, Hutchinson, Kans., by Harry A. Diener at the Yoder Mennonite Church, Dec. 11, 1955.

Gascho—Zehr.—Mervin Gascho, Milverton, Ont., and Mary Elizabeth Zehr, Baden, Ont., by C. F. Derstine at the First Mennonite Church, Dec. 17, 1955.

Kauffman—Bender.—Stanlee DeVon Kauffman, Hannibal, Mo., and Janice Marie Bender, Kalona, Iowa, Lower Deer Creek cong., by Nelson E. Kauffman at the Lower Deer Creek Church, Dec. 8, 1955.

Keiner—Brenner.—Roger Keiner, Dalton, Ohio, Kidron cong., and Eunice Brenner, Apple Creek, Ohio, Britton Run cong., by Reuben Hofstetter at the Kidron Mennonite Church, Dec. 17, 1955.

Miller—Sams.—Deldon Miller, Lagrange, Ind., and Betty Lou Sams, Sturgis, Mich., both of Emma cong., by Ivan Miller at the Emma Mennonite Church, Dec. 25, 1955.

Miller—Bryant.—Roman Miller, Jr., Hartville, Ohio, Hartville cong., and Norma Bryant, Kokomo, Ind., Howard-Miami cong., by T. H. Brenneman at the home of the pastor, Sarasota, Fla., Dec. 24, 1955.

Shantz—Martin.—Milo Shantz, New Hamburg, Ont., Biehn cong., and Laura Martin, Waterloo, Ont., St. Jacobs cong., by Roy S. Koch at the St. Jacobs Mennonite Church, Dec. 24, 1955.

Stutzman—Mast.—Ivan Stutzman, Berlin, Ohio, and Eileen Mast, Berlin, Ohio, both of Berlin cong., by Paul Hummel, assisted by D. D. Miller at the Berlin Mennonite Church, Nov. 13, 1955.

Stoltzfus—Stoltzfus.—Allen L. Stoltzfus, Lancaster, Pa., and Malinda Z. Stoltzfus, Honey Brook, Pa., both of Old Order Amish cong., by Gideon Stoltzfus at the home of the bride, Dec. 1, 1955.

Walters—Esh.—Robert R. Walters, Allensville, Pa., Allensville cong., and Louise Ann Esh, Belleville, Pa., Maple Grove cong., by Jacob F. Weirich at the Maple Grove Mennonite Church, Dec. 24, 1955.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bishop, Marcus and Irene (Snyder), Pueblo, Colo., a daughter, Loanne Hope, Nov. 10, 1955.

Bowman, Clayton S. and Mabel (Ruhl), Ronks, Pa., fourth child, second son, Kenneth Eugene, Nov. 26, 1955.

Byler, Ernest and Sadie (Peachey), Norristown, Pa., twins, second son, first daughter, Wendell Lee and Wanda Lou, Nov. 13, 1955.

Eberly, Ben and MaDonna (Kauffman), New London, Mo., first child, Marcella Evonne, Dec. 20, 1955.

Fisher, Joseph L. and Malinda (Stoltzfus), Ronks, Pa., second child, first son, Elvin Ray, Dec. 15, 1955.

Groff, Mr. and Mrs. Landis W., East Earl, Pa., sixth daughter, Lois Jean, Dec. 17, 1955.

THINGS THAT REMAIN by S. C. Yoder

THINGS THAT REMAIN by Sanford Calvin Yoder is a memorable collection of essays, sermons, and speeches aged to perfection and presented here with all the warmth of S. C.'s public appearances. In this newly published volume he brings back many of the memories and forgotten thoughts of those occasions—a Chapel Talk on Armistice Day, 1939, war drums throbbing in the background; a Sermon for Thanksgiving Day, and a Christmas Meditation. All eloquent, and phrased in his beautiful prose style.

If you've ever known or heard S. C. Yoder, you'll find this a wonderful sampling from his best talks. And if you've not had that pleasure, as yet, we can think of no better introduction to the simple beauty of his messages, the warmth of his manner, and the depth of his understanding of people, than browsing through this volume.

THINGS THAT REMAIN is a book to be read at leisure, to be tasted, pondered, and meditated on. Its pages are filled with wisdom. $2.25

BY THE SAME AUTHOR:

Horse Trails Along the Desert. $2.50

People, scenes, and poetry in a delightful gallery of word-portraits about the far west, around the turn of the century.

Mennonite Publishing House Scottdale, Pennsylvania

Groff, Mr. and Mrs. Landis W., East Earl, Pa., sixth daughter, Lois Jean, Dec. 17, 1955.

Hershberger, Roman and Florence (Zehr), Palmer, Iowa, third child, first son, Craig Michael, Dec. 19, 1955.

Hofer, Sam G. and Sue J. (Hofer), Stirling, Alta., second child, second daughter, Carolyn Sue, Dec. 7, 1955.

Martin, LeRoy E. and Mildred Lois (Weaver), Coatesville, Pa., second son, Lewis Weaver, Nov. 24, 1955.

Martin, Orville E. and Pauline (Martin), Hagerstown, Md., seventh child, fourth daughter, Shirley Ann, Dec. 3, 1955.

Metzler, Ivan D. and Anna E. (Huber), Strasburg, Pa., second child, first daughter, Joann H., Dec. 15, 1955.

Miller, Calvin and Dorothy (Miller), Hartville, Ohio, first child, Wendell Dean, Oct. 23, 1955.

Miller, Joseph C., Jr., and Blanche (Bennington), Ronks, Pa., third child, second daughter, Shirley Jane, Nov. 6, 1955.

Nussbaum, Marion A. and Anne M. (Lehman), Orrville, Ohio, fifth child, third son, Karl Edward, Dec. 16, 1955.

Rice, Howard and Anna (Miller), Perkasie, Pa., first child, Dennis Gerald, Dec. 20, 1955.

Roth, Lester L. and Dorothy (Blough), Logan, Ohio, fourth child, second son, Kenneth Eugene, Dec. 15, 1955.

Rutt, Leroy B. and Betty (Ebersole), Elizabethtown, Pa., third child, Barbara Jean, Nov. 4, 1955.

Schlabach, Noah M. and Katie (Miller), Sugarcreek, Ohio, third son, James, Dec. 8, 1955.

Strite, Allen and Anna May (Martin), Clear Spring, Md., third child, second daughter, Mary Jane, Dec. 21, 1955.

Swartzendruber, Wallace and Pauline (Miller), Wellman, Iowa, fourth child, second son, Philip Herman, Nov. 20, 1955.

Weaver, Victor R. and Ruth (Boll), Bronx, N.Y., second daughter, Janice Marie, Dec. 4, 1955.

Weber, Richard and Viola (Stoltzfus), Worcester, Pa., first child, Shirley Ann, Dec. 15, 1955.

Yoder, David R. and Mattie (Yoder, Allensville, Pa., third child, second daughter, Marilyn Katherine, Sept. 26, 1955.

Anniversaries

Hershey, Amos W. and Maggie (Denlinger), Intercourse, Pa., observed their sixtieth wedding anniversary Saturday, Dec. 17, 1955. They entertained 33 guests at the home of their son-in-law and daughter, Mr. and Mrs. Noah Martin. They were married in Kinzers on Dec. 19, 1895, by John Ranck. They have a son and 3 daughters (Alice—Mrs. Benjamin Ranck, Intercourse; Ivan, Witmer, Pa.; Elva—Mrs. Frank Martin, East Earl, Pa.; and Elsie—Mrs. Noah Martin, Intercourse). They also have 12 grandchildren and 2 great-grandchildren. They are both in very good health. They are members of Hershey Mennonite Church.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubacher, Lovina, daughter of the late David and Susannah Ernst, was born Oct. 4, 1875, in Wellington Co., Ont.; passed away Dec. 10, 1955, very suddenly of a heart attack at her home in St. Jacobs, Ont.; aged 80 y. 2 m. 6 d. She accepted Christ as her Saviour in her youth and remained faithful to Him to the end. She was a member of the St. Jacobs Mennonite Church. On March 12, 1902, she was married to Eli Brubacher. Her husband, one sister, and 4 stepbrothers preceded her in death. Surviving are a son (Clayton, of St. Jacobs), 3 grandchildren, 6 great-grandchildren, and one brother (David Ernst, of Elmira, Ont.). Funeral services were held at the St. Jacobs Church on Dec. 12 in charge of Roy S. Koch and Noah Hunsberger. Burial was at Three Bridges.

Driver, Cornelius Branner, familiarly called "Neal," was born June 1, 1879, in the farming community near Versailles, Mo. He passed away of a heart ailment at his home near Versailles on Dec. 15; aged 76 y. 5 m. 15 d. He was a son of minister Daniel F. and Sarah (Branner) Driver. In youth he gave his heart to Christ and united with the Mt. Zion Mennonite Church. On Sept. 17, 1911, he was united in marriage with Lydia Harder, who shared with him the remainder of life's experiences. No children were born of this union. On Jan. 1, 1916, Bro. Driver accepted the call to serve in the ministry and was ordained. He was called to serve the Berea Mennonite Church near Birch Tree, Mo., where he labored faithfully for 4 years, after which he and his companion returned to the Mt. Zion community. For many years, in addition to serving at Mt. Zion, he preached bimonthly at Gravois Mills, south of Versailles. He made his chief interest the cause of Christ and the church, serving willingly. Bro. Driver was preceded in death by his parents, 4 brothers (Frank, Lewis, John, and Jake), and 2 sisters (Emma—Mrs. Dave Shank, and Ida—Mrs. W. M. Lingle). Besides his wife he leaves 2 brothers (Joe C., of La Junta, Colo., and Arthur, of Howe, Ind.), 2 sisters (Maggie Driver and Mrs. Fanny Detwiler, both of the home) and many other relatives and friends. We are told in the Scripture, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Funeral services were conducted at the Mt. Zion Church on Dec. 18 by Harry A. Diener, Amos Gingerich, and Daniel Kauffman. Interment in the adjoining cemetery.

Leatherman, Daniel D., son of the late Daniel S. and Esther (Detweiler) Leatherman, was born at Lansdale, Pa., on Feb. 6, 1914; died at the North Penn Hospital, Lansdale, on Dec. 16, 1955; aged 41 y. 10 m. 10 d. On Aug. 31, 1930, he was baptized in the Plain Mennonite Church, Lansdale, and faithfully served his Lord until death. He transferred his interests and membership to the Lansdale Mennonite Mission when that work was begun in 1936. He was always interested in a personal witness to his unsaved friends, both Jewish and Gentile. On Nov. 22, 1947, he was ordained to serve the Lansdale congregation as a minister. In 1955 the congregation decided to fully support one of its ministers, who should then give full time to the missionary outreach in this growing town. He was chosen for this work and diligently entered into it. On Nov. 14, 1936, he was married to Ruth Bolton, who survives. To this union were born 3 children, who survive (Daniel, Goshen College, Esther and James at home). He is also survived by his mother (Esther Leatherman, Chalfont, Pa.), and the following brothers and sisters (Rachel Hunsberger, Chalfont, Pa.; Mary Kratz, Hatfield, Pa.; Martha, Norristown, Pa.; Edith—Mrs. Henry Keeler, Lansdale, Pa.; Roosevelt, Souderton, Pa.; Anna and John, both residing at Upland, Calif.; and Charles, El Monte, Calif.). For the past two years Daniel had not been enjoying the best of health, but continued his activities in the church. He spent his last five days in the hospital, where he died of leukemia. Funeral services were conducted in the Plain Church on Dec. 21, 1955, by John E. Lapp and Jacob Z. Rittenhouse. Burial was made in the adjoining cemetery.

Miller, Lewis C., was born June 30, 1887, in Ohio; passed away Nov. 19, 1955. He served the church for a number of years as a minister. His first charge was at Limon, Colo. In 1933 he was asked to serve the congregation at Manitou Springs, Colo., which later moved to Colorado Springs. He served this congregation as pastor until his resignation in 1951. Survivors include his wife (Susie Mae Miller, Colorado Springs), 4 sons (Leroy Miller, Mesa, Ariz.; Wm. Frank Miller, Boise, Idaho; Donald Miller, Nampa, Idaho; and Jerry Miller, Jerome, Idaho), 2 daughters (Mrs. Mary McKellip, Melba, Idaho, and Mrs. Florence Landis, Hawthorne, Calif.), 7 brothers (Elias and Levi of Colorado, Alfred and Billie of Kansas, Tucson and Harold of Oklahoma, and David of Ohio), 3 sisters (Mrs. Ursula Miller and Miss Mary Miller of Kansas, and Mrs. Christina Garber of Minnesota), 20 grandchildren and 3 great-grandchildren. He was preceded in death by a son (Robert) and a daughter (Stella Melinda). Services were held from the Blunt Mortuary in Colorado Springs in charge of Earl Showalter of La Junta. Interment was made in Crystal Valley Cemetery, Manitou Springs.

Siegrist, Samuel W., son of the late Abraham and Frances (Wenger) Siegrist, was born April 10, 1863, in East Lampeter Twp., Pa.; died at the home of his son Abram, with whom he resided, Dec. 2, 1955; aged 92 y. 7 m. 22 d. He was preceded in death by his late wife, Mary (Eby), 12 years ago. He is survived by 4 sons (John, Henry, Abram, and Emanuel), 19 grandchildren, and 57 great-grandchildren. He was a lifelong member of the Stumptown Mennonite Church. We who survive thank the Lord for a godly father and mother. Their influence is manifest in this that all their children and grandchildren have united with the church. Funeral services were held Dec. 6 at the Stumptown Church in charge of Elmer Martin, Lloyd Eby, and John Oberholtzer. Interment was in the adjoining cemetery.

Stoffer, Anna (Mellinger), was born near North Lima, Ohio, Dec. 8, 1871; daughter of Abraham and Christina (Metzler) Ziegler, died of complications at Salem City Hospital, Salem, Ohio, Dec. 22, 1955; aged 84 y. 14 d. She resided in the immediate community her entire lifetime. She was married to Samuel Mellinger, who died in 1906. Later she married John Stoffer, who died in 1921. Survivors include 2 sons (Virgil Mellinger, North Lawrence, Ohio, and Lester Mellinger, Leetonia, Ohio), 5 grandchildren, and 4 great-grandchildren. Also 2 stepchildren, Lois (Stoffer) Cullar, Columbiana, Ohio, and Paul Stoffer, Laporte, Colo. She was a member of the Leetonia Mennonite Church. Funeral services were held Dec. 24 from the Fry Funeral Home in Columbiana, in charge of brethren S. A. Yoder and John P. Oyer.

Troyer, Urvan J., son of Samuel E. and Fannie (Eash) Troyer, was born Oct. 6, 1880, in Lagrange Co., Ind., died very suddenly of heart trouble Dec. 15, 1955; aged 75 y. 2 m. 9 d. He was in failing health a little over a year. On July 12, 1902, he was united in marriage to Addie Eva Miller, who preceded him in death about a year ago. To this union were born 4 children (Marie—Mrs. Perry Hostetler, Sturgis, Mich.; Wavia—Mrs. Clarence Troyer, Engadine, Mich.; Berneice—Mrs. Ora Schrock, Burr Oak, Mich.; and Glen S. Troyer, Lagrange, Ind.). A foster daughter (Mary—Mrs. Mahlon Neff, Lagrange) was raised in this home. Also surviving are two sisters (Mrs. Rollin Norris and Mrs. Lamar Cripe of Elkhart, Ind.), 33 grandchildren, 28 great-grandchildren, and many other relatives and friends. He united with the Mennonite Church when a young man and remained a faithful member until death. He was a devoted father, a wise counselor and was concerned about the welfare of his family. Services at Short Mennonite Church Dec. 18, 1955, in charge of Lee Miller and Percy Miller.

Weaver, Magdalena E., daughter of the late Cyrus and Anna (Wenger) Eby, was born in Penn Twp., St. Joseph Co., Ind., Nov. 16, 1873; passed away Dec. 13, 1955; aged 82 y. 28 d. On Nov. 5, 1894, she was united in marriage with Samuel E. Weaver (1872-1950) in a union which lasted 55 years and which was blessed with 4 children: a daughter (Grace—Mrs. Dwight Ehret, Aibonito, P.R.), and 3 sons (Merrill C., who lives on the farm where his mother was born, and where she also passed away; Ivan and Levon, deceased). Magdalena and her husband spent all their life together on the same section of Olive Twp. In 1910 she was converted and united with the Olive Mennonite Church, of which she was a faithful member until death. She suffered a stroke on Nov. 29 and was taken to the Goshen Hospital for 9 days, then was removed to the home of her son, where she spent her remaining days, much to her joy. Her daughter reached home from Puerto Rico in time to spend the last days with her mother. In addition to the two children, she is also survived by 4 grandchildren and 5 great-grandchildren. She is the first member of her family of 7 to pass on, being survived by a brother (Elmer Eby of Wakarusa, Ind.) and 5 sisters (Ella Enders, Alice Schrock, Emma Parrott, Agnes Sawyer, and Alva Amick). Magdalena was a sincere believer on Christ, and during her last illness told her son that should the time of her departure now have arrived, she was ready to go. Funeral services were conducted in her late home and in the Olive Mennonite Church on Dec. 17 in charge of J. C. Wenger, C. A. Shank, and Elno Steiner.

Weber, Lydia, daughter of the late Mr. and Mrs. Isaac Weber, was born April 7, 1875, in Waterloo Twp., Ont.; passed away at Braeside Home, Preston, Ont., Dec. 21, after a lingering illness; aged 80 y. 8 m. 14 d. She lived in St. Jacobs, Ont., for many years before moving to Braeside Home several years ago. She was the last surviving member of her family. She accepted Christ as her Saviour in her youth and became a member of the Mennonite Church, of which she was a member at the time of her death. She lived a simple life and was of a quiet and retiring nature. Funeral services were held at the St. Jacobs Church Dec. 31, 1955, in charge of Roy S. Koch. Burial was made in Martin's Mennonite Cemetery.

Wengerd, Sarah, daughter of Levi and Anna Sommers, deceased, was born in Holmes Co., Ohio, on Feb. 4, 1900. She passed away Dec. 1, 1955, from results of a stroke suffered on Nov. 25, 1955; aged 55 y. 9 m. 27 d. She became a member of the Mennonite Church at an early age. In recent years she became a member of the Wesleyan Methodist Church at Massillon, Ohio. She was united in marriage to Alva J. Wengerd on Dec. 20, 1919. He preceded her in death Feb. 2, 1951. Surviving are 5 daughters (Mrs. Amy Schloneger, Louisville, Ohio; Mrs. Doris Lehman, Embarrass, Minn.; Mrs. Delma Nussbaum, Marshallville, Ohio; Mrs. Verla Fath, Dalton, Ohio; and Mrs. Carole Carter, Massillon, Ohio), 3 sons (Alva, Jr., of N. Lawrence, Ohio; Robert and Blaine, both of Orrville, Ohio), also 2 foster children, (Betty and Joe, of West Liberty Children's Home) 28 grandchildren, 2 brothers (John Sommers, Uniontown, Ohio, and Abe Sommers, Trail, Ohio), and 4 sisters (Mrs. Mattie Miller, Massillon, Ohio:

Mrs. Albert Harrisburger, Mrs. Clyde Gerber, and Mrs. Paul Hamsher, all of Walnut Creek, Ohio). The funeral was held at the Pleasant View Church, in charge of her pastor, ——— Huntsman. Interment was in the Pleasant View Cemetery.

Yoder, Jerry Lynn, infant son of Dean L. and Velma (Weaver) Yoder, Wellman, Iowa, was stillborn Sunday, Dec. 18, 1955, at the Keokuk County Hospital, Sigourney, Iowa. Besides his parents' empty arms he leaves two little brothers (Elwin Dean and Leon Ray), his grandparents, Mr. and Mrs. Amos H. Weaver, Kinross, Iowa, and Mr. and Mrs. Roy L. Yoder, Wellman, Iowa, great-grandparents (Mr. and Mrs. Harvey Yoder, Wellman, Mrs. Amanda Weaver, Waynesboro, Va.), and one great-great-grandmother (Mrs. Mose Yoder, Wellman). Services were conducted by Silas Horst at the Powell Funeral Home, Wellman. His little body was laid to rest in the English River Cemetery, South English, Iowa.

Items and Comments

The Southern Baptist Convention plans to initiate 2,000 new churches and revive at least 700 dead ones during the coming year.

* * *

The human race increases by about 88,000 births every day, according to a report on world population and resources published in London and reported by Reuters. The report emphasizes the need for the utmost development and conservation of world resources in food and minerals.

* * *

The United Missionary Church, formerly the Mennonite Brethren in Christ, in its general conference at Kitchener, Ont., early in November reorganized to provide for a General Superintendent. Kenneth E. Geiger is the first person to serve in that office in that denomination.

* * *

Eugene Carson Blake, President of the National Council of Churches, told a Senate Subcommittee on Immigration that all discrimination based on race or color should be stricken from current U.S. immigration laws. He also felt that the quota system should be made more flexible so that persecuted victims of totalitarian regimes or victims of national calamity might be helped regardless of the national origin of the prospective immigrants.

* * *

An estimate issued by Rand McNally and Company, map publishers, shows that the world population on July 1 was 2,620,000,000. This figure, it was stated, is an increase of 120,000,000 over 1950 and 380,000,000 over 1939.—**Watchman Examiner.**

* * *

Quakers who ordinarily do not sing in their services have their first formal hymnal in a new book entitled **A Hymnal for Friends.** While it will not introduce music to the traditional meetings for worship, the volume provides a suitable hymnal for all other occasions including Sunday schools, youth meetings, conferences, and family groups. A foreword states, "Friends have long recognized the power of silence in giving a sense of unity to a group, but we are just beginning to discover that singing together can also draw us into close fellowship." One of the motivations for a hymnbook was "the attempt to stem the loss of young Friends to other religious bodies."

* * *

According to John H. Noble, an American citizen who spent ten years as a prisoner in the Soviet Union, the armed forces should emphasize religious training if they want men to resist brain washing tactics. This 31-year-old man said he found that "a strong trust in God is the most effective way to bear torture." True, physical fortitude alone is not enough to resist communist starvation and vitality. Mr. Noble says he observed that prisoners who weakened first were strangers to the Bible.—**Watchman Examiner.**

* * *

The median income for clergymen in the United States in 1949 was $2,412. In that same year bakers made $2,917; blacksmiths $2,701; bookkeepers $2,847; bus drivers $3,116; accountants and auditors $4,002; architects $5,580; dentists $6,232; lawyers and judges $6,257; physicians $8,115; art teachers, farmers, barbers, deck hands, waiters, and laborers received less than the clergymen.

* * *

The Waldorf restaurant chain in Boston has distributed about 80,000 prayer cards in the past year. These cards are placed on tables in the restaurant and the customer is invited to take one home for family use. An official of the restaurant says that from nearly every city where these restaurants are operated have come enthusiastic reports from customers in all walks of life.

* * *

The Presbyterian Church in the U.S.A. (northern) and the United Presbyterian Church have decided to work toward union without waiting for the Presbyterian Church in the U.S. (southern) to join in a three-body merger.

* * *

Malaria takes 2,500,000 lives a year, most of them children. In some areas, such as the headwaters of the Tigris and Euphrates, malaria kills one out of five infants. Elaborate programs for malaria eradication are being carried on by the United Nations Children's Fund and other organizations.

* * *

The Association of Statisticians of American Religious Bodies, "deeply disturbed at cumulative evidence of serious question as to whether the Department of Commerce, the Budget Bureau, and the President will recommend the taking of the census of religious bodies in 1956," sent a telegram to Sherman Adams, Assistant to the President, urging that this census be taken.

* * *

Membership in the Seventh-Day Adventist Church is now more than one million. About 70 per cent of the denomination's members live outside the United States. Adventists have mission work in 183 countries and political subdivisions. They have a chain of 235 medical institutions. The church operates nearly 35,000 schools and colleges, constituting the third largest parochial school system in the United States. The larger systems are those of Roman Catholics and Lutherans.

* * *

The Supreme Court of Canada unanimously ruled that the Jehovah's Witnesses and all other religious groups in Canada have absolute freedom of worship, assembly, and conscience. The decision stressed that since Canada has no official state religion, no one religious group has the right to impose its will on a minority.

* * *

The governor of Tanganyika, addressing an all-Africa Lutheran Conference, said that creation of a widespread government network of medical services will gradually relieve missionaries of much of their present work in his country. The governor spoke appreciatively of the part played by the missionaries in the development of Africa. He said that in Tanganyika alone there were more than two thousand missionaries, belonging to over 150 different groups.

* * *

The Yonan Codex, one of the oldest copies of the New Testament known to scholars, is on a tour of the 48 states by bus. The ancient manuscript believed to have been written about A.D. 400 is in Aramaic—the language spoken by Jesus. Michael Yonan, an Iranian rug importer, brought it to the United States when he immigrated here 25 years ago. He says it had been in his family for 900 years. Recently the manuscript has been on display in the Library of Congress at Washington.

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The Illinois Supreme Court has ruled that it is within a city's general police powers to prohibit business activity on Sunday. It upheld as valid an Evanston Sunday-closing law which had been appealed by automobile dealers. "Sunday has been observed traditionally as the day on which the normal, nonessential, nonemergency activity of the business world ceases," the court stated.

* * *

A ruling by the California Attorney General which banned prayers in public schools has been openly challenged by the San Francisco school board attorney. This attorney advised the teachers they could continue a thanksgiving prayer recited by children before their midmorning snack of milk and crackers. The prayer in question is as follows:

"We thank Thee, God, for food we eat,
For family and friends we meet,
For books we read and songs we sing,
We thank Thee, God, for everything."

* * *

The process of desegregation in the United States continues to advance. The Interstate Commerce Commission has ruled against all racial segregation in interstate bus and train travel and depots. This is a departure from the former "separate but equal" doctrine which several Supreme Court decisions have invalidated. If some of the carriers should bring suit on the decision of the ICC, then the Supreme Court would probably have to rule on it. The decision does not affect travel within any one state.

* * *

An all-Africa Lutheran conference held recently in Tanganyika was completely interracial. Africans and whites were lodged in the same dormitories. The local hotel abolished the color bar completely during the conference. This conference was told that the spread of Islam threatens the future of that continent.

* * *

The Jewish population of Australia has increased more than 51 per cent since 1947.

* * *

Handel's Oratorio, the Messiah, was presented simultaneously by some 2000 singers at 65 different locations in southern California and lower Nevada to herald the opening of the Christmas season. It was the ninth annual mass rendition in this area. About 500 churches participated. The promoter is Dr. Gordon Bachlund, a blind music director.

* * *

The Salvation Army is planning to build a new eight-story headquarters building in Chicago for the eleven-state central territory. The building will cost $1,250,000.

* * *

A Georgetown University social scientist said that "increasing emphasis on the material possessions" is a factor in the growing number of delinquents and "inadequate persons" among American youth.

* * *

A new 500,000-drachma bank note just issued by the Greek Treasury bears a representation of the Apostle Paul preaching to the Athenians from famed Mars Hill. The note is worth about $16.60 at the current exchange rate.

* * *

In Minneapolis, Minn., liquor advertising signs have been removed from the sides of the buses.

* * *

Out of the 65 to 68 million United States adults who drink, only ten million are regular drinkers(three or more drinks per week).

* * *

India is now considering a government committee report, which if adopted would outlaw all liquor within the next two and one half years. Prohibition is already in effect in some states.

* * *

The Hutterian Brethren are raising in the South Dakota courts the question whether the 1955 state law prohibiting expansion of their colonies is constitutional.

* * *

Among the United States daily newspapers which do not accept liquor advertising of any kind are Chicago Daily News, The South Bend Tribune, The Des Moines Register and Tribune, The Topeka Capital, The Christian Science Monitor, The Minneapolis Star and Tribune, The Kansas City Star and Times, and The Lincoln (Nebraska) Journal.

* * *

The Grand Court of the Wanamaker's store in Philadelphia was prepared for the Christmas season through a huge cathedral design. Among the details of the cathedral were windows presenting various Christmas scenes. Lighting effects, chimes, and various musical programs throughout the season carried out the cathedral effect.

* * *

Don E. Smucker, Mennonite Biblical Seminary professor well known in our circles, taught a course in Christian ethics during the first quarter at McCormick Theological Seminary in Chicago. This is a Presbyterian seminary. Smucker's course was required of all seniors in the school.

* * *

From Indiana comes a report of a study of 107 inmates at the Indiana State Boys' School. Broken homes accounted for 63% of the youth being there. Attitudes of indifference or hostility on the part of parents were revealed by 71% of the youth. Criminality, immorality, alcoholism, and other disuniting forces in the homes were reported by 55% of the youth.

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Gospel Herald

TUESDAY, JANUARY 17, 1956. VOLUME XLIX. NUMBER 3

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Effective Types of Evangelism

By Allen H. Erb

We assume that today all who read this brief discussion are familiar with the many types of evangelism. We will only list them without a detailed discussion or explanation.

First, evangelism by preaching. This has pre-eminence. God said, "Go ye into all the world, and preach the gospel." For a minister of the Gospel or an ordained missionary, any means that will make preaching possible has priority claim in method.

Second, evangelism by exemplary living. Paul says, "Follow me as I follow Christ." A demonstration of the Gospel in holy living is a most effective way and a necessary method in every evangelistic program.

Third, evangelism by teaching the Word. This is done in Sunday school, summer Bible school, Bible institutes, and every agency established for the bringing of the knowledge of the Word. Fourth, evangelism by Bible conferences and related meetings. These are of varying types and lengths.

Fifth, evangelism by personal work. Hand-to-hand dealing with men can never be left out in any effective program.

Sixth, evangelism by young people's meetings, junior meetings, children's meetings, and all types of special efforts in particular groups.

Seventh, evangelism by youth retreats, summer camps, family camps, children's camps, and such like.

Eighth, evangelism by Christian literature. This includes books, our official church paper, all of our other publications by our publishing house, Sunday-school literature, tracts, and all related efforts with the printed page.

Ninth, evangelism by relief activities, the bringing of bread and clothing and housing to the needy. This extends from relief to the immediate poor in the congregation to relief to the most extended areas of the earth. This effort carried on in the name of Christ prepares the way and softens the heart for the Gospel message.

Tenth, evangelism by institutional care—old people's homes, children's homes, welfare homes, hospitals, and any institution that would give physical comfort or relief to the needy or sick.

Eleventh, evangelism by medical and nursing service. Trained skills are needed in taking care of the sick. To enter into the areas of the world with such service is a means of contact for evangelism.

Twelfth, evangelism through church schools.

Thirteenth, evangelism by prayer. There need to be intercessors before God pleading in the name of Christ for the salvation of the souls of men.

This list might be extended. Any possible means to make known the knowledge of Christ and to bring His sympathetic love and compassion to men is a legitimate type of evangelism.

Any of these types of evangelism are effective if they succeed in evangelizing. Probably it is more in the spirit and the way these methods are carried out that chiefly determine their effectiveness. The method might resolve itself into a mere form and lose the essence of its objective. We might discuss comparative efficiency of these methods. Some may have a more assured efficiency but probably any one is more efficient when any and all methods are used. No method will be stronger through the limitation or elimination of any other method. The way of strength is the way of utilization of all possible means of evangelism.

We will not try to discuss how to make each of these methods effective. We will rather discuss a spirit that is necessary to make all of them succeed.

Some time ago in a Christian newssheet I ran across a digest of a study made by President V. Raymond Edman of Wheaton College of the lectures of Charles G. Finney on revival. These summarizations seem to me so pertinent as an analysis of the spirit that is necessary to make all methods of evangelism effective that I present them here as the spirit that must be back of our program if any method is effective.

I. When Is Revival Needed?

1. When there is a want of brotherly love and Christian confidence among professors of religion, then a revival is needed. Then there is a loud call for God to revive His work. . . .

2. When there are dissensions and jealousies and evil speakings among professors of religion, then there is a great need of a revival. These things show that Christians have got far from God, and it is time to think earnestly of a revival. Religion cannot prosper with such things in the church, and nothing can put an end to them like a revival.

3. When there is a worldly spirit in the church. It is manifest that the church is sunk down into a low and backslidden state when you see Christians conform to the world in dress, equipage, parties, seeking worldly amusements, reading novels, and other books such as the world reads. It shows that they are far from God, and that there is a great need of a revival of religion. . . .

4. When the church finds its members falling into gross and scandalous sins, then it is time for the church to awake and cry to God for a revival of religion. When such things are taking place as give the enemies of religion an occasion for reproach it is time for the church to ask of God, "What will become of Thy great name?" . . .

5. When there is a spirit of controversy in the church or in the land, a revival is needful. The spirit of religion is not the spirit of controversy. There can be no prosperity in religion where the spirit of controversy prevails. . . .

6. When the wicked triumph over the church, and revile them, it is time to seek for a revival of religion. . . .

Words and Deeds

By Lorie C. Gooding

"Oh, shame," we cry, as the heathen pray
To their idols of brass or wood or clay.
"The Gospel of Christ they should be told."
Then we turn and bow to our gods of gold.
(Ye cannot serve God and mammon.)

"Ah, pity," we cry, as men seek for pleasure
In the carnal lusts that they count as treasure.
Then we turn and reach, with a greedy shout,
For the tinsel toys the world holds out.
(The friendship of the world is enmity with God.)

"Oh, shame," we cry, as men go astray,
To turn, each one, his own wicked way;
And we never consider the consequences
Of our own small disobediences.
(All disobedience is sin.)

"O Lord," we cry, "bring Thy lost sheep in
From the shades of night, from the ways of sin."
Then we quickly forget the words we say,
And step aside from the Master's way.
(To whom ye yield—his servants ye are.)

"Oh, pity and shame! Do they count the cost,
Tho' they gain the world, if their souls are lost?"
But perhaps more souls would be marked as His
If our lives were as pure as our doctrine is.

Holmesville, Ohio.

7. When sinners are careless and stupid, sinking into hell unconcerned, it is time the church should bestir itself. It is as much the duty of the church to awake as it is of the fireman to awake when a fire breaks out in the night in a great city. . . . Sleep! Should the firemen sleep, and let the whole city burn down? What would be the thought of such firemen? And yet their guilt would not compare with the guilt of Christians who sleep while sinners around them are sinking stupid into the fires of hell. . . .

II. When Are We to Expect a Revival?

1. When the providence of God indicates that a revival is at hand. The indications of God's providence are sometimes so plain as to amount to a revelation of His will. There is a conspiring of events to open the way, a preparation of circumstances to favor a revival, so that those who are looking out can see that a revival is at hand just as plainly as if it had been revealed from heaven. . . .

2. When the wickedness of the wicked grieves and humbles and distresses Christians. Sometimes Christians do not seem to mind anything about the wickedness around them. Or if they talk about it, it is in a cold and callous and unfeeling way, as if they despaired of a reformation; they are disposed to scold at sinners—not to feel the compassion of the Son of God for them. But sometimes the conduct of the wicked drives Christians to prayer, and breaks them down and makes them sorrowful and tenderhearted, so that they can weep day and night, and instead of scolding and reproaching them they pray earnestly for them. Then you may expect a revival. . . .

3. A revival may be expected when Christians have a spirit of prayer for a revival. That is, when they pray as if their hearts were set upon a revival. Sometimes Christians are not engaged in prayer for a revival, not even when they are warm in prayer. . . . But when they feel the want of revival, they pray for it: they feel for their own families and neighborhoods, and pray for them as if they could not be denied. . . . This travail of soul is that deep agony which persons feel when they lay hold on God for such a blessing and will not let Him go till they receive it.

4. Another sign that a revival may be expected is when the attention of ministers is especially directed to this particular object, and when their preaching and other efforts are aimed particularly at the conversion of sinners.

5. A revival of religion may be expected when Christians begin to confess their sins to one another. At other times, they confess in a general manner, as if they were only half in earnest. They may do it in eloquent language, but it does not mean anything. But when there is an ingenuous breaking down, and a pouring out of the heart in making a confession of their sins, the floodgates will soon burst open, and salvation will flow over the place.

6. A revival may be expected whenever Christians are found willing to make the sacrifice necessary to carry it on. They must be willing to sacrifice their feelings, their business, their time, to help forward the work. Ministers must be willing to lay out their strength and jeopardize their health and life. . . .

7. A revival may be expected when ministers and professors are willing to have God promote it by what instruments He pleases. Sometimes ministers are not willing to have a revival unless they can have the management of it, or unless their agency can be conspicuous in promoting it. They wish to prescribe to God what He shall direct and bless, and what men He shall put forward.

8. Strictly I should say that when the foregoing things occur, a revival, to the same extent, already exists. In truth a revival should be expected whenever it is needed. If we need to be revived it is our duty to be revived. If it is duty it is possible, and we should set about being revived ourselves, and, relying on the promise of Christ to be with us in making disciples always and everywhere, we ought to labor to revive Christians and convert sinners, with confident expectation of success. . . .

Lebanon, Oreg.

Associated Mennonite Seminaries

Plans for uniting efforts in theological education through the proposed Associated Mennonite Biblical Seminaries were reviewed in a two-day conference convened at the Atlantic Hotel in Chicago, December 21 and 22.

The preliminary decisions of the investigating committee were reviewed and the proposed plan of co-operation was examined. General approval of the proposed plans in principle were voiced. The problems associated with the selection of a site as the location for the project were deliberated.

Conference sessions were directed by a steering committee composed of Arthur S. Rosenberger, Chairman of the Board of the Mennonite Biblical Seminary; S. F. Pannabecker, President of Mennonite Biblical Seminary; Nelson Kauffman, Chairman of the Board of Education of the Mennonite Church; Paul Mininger, President of Goshen College Biblical Seminary; and C. N. Hostetter, Jr., Chairman of the Mennonite Central Committee, who served as presiding officer for the conference.

In addition to the steering committee, nineteen other representatives from the General Conference of the Mennonite Church of North America and seventeen from the (old) Mennonite Church participated in the conference. The Brethren in Christ Church was represented by Erwin W. Thomas, Manager of the E. V. Publishing House. Other attendants authorized to observe and report were Reuben Short, Moderator of the Evangelical Mennonite Church; A. P. Toews, Missions Secretary for the Evangelical Mennonite Brethren; and Henry H. Janzen, Moderator of the Mennonite Brethren Church.

The meeting voiced general support for Mennonite co-operation in theological education and urged to continue negotiations toward the establishment of Associated Mennonite Seminaries.

Our Readers Say—

Having read William McGrath's article, "When He Comes Will He Find Faith?" (Dec. 27 issue) I would like to say a word about his use of the paraphrase. A paraphrase, of course, is the restatement of a text, passage, or work to give the meaning in another form. The use of the paraphrase in Bible study is to make the message clear. In Greek exegesis, for example, we prepare paraphrases with the express purpose of capturing the exact meaning of a particular passage. This is a valid use of the paraphrase.

But there are limits to the reverent use of the paraphrase. One ought to speak out against evils as he sees them. However, to take the thought forms of inspired Scripture to communicate his notions is unwise. Such paraphrasing may seem novel or sensational, as it seems to catch some of the authority of the Bible. But personally I feel that "paraphrasing" the beautiful, humble confession, "The Lord is my shepherd," by such things as "Mars is my shepherd," or "King Alcohol is my shepherd," is hardly reverent or in good taste.

I hope that we can learn to communicate our concerns in a more wholesome manner. If such "paraphrasing" is the way, then use Longfellow, Dickens, or Swift. To give the ring or thought forms of great treasures of Scripture to some of our personal ideas is hardly satisfactory.—*Paul M. Lederach, Scottdale, Pa.*

Money often causes hardening of the attitudes.—*Stewardship Facts.*

GOSPEL HERALD

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EDITORIAL

Graham Says Yes, Moody Said No

Guest Editorial

Evangelist Billy Graham is a newsworthy figure whose actions and comments are of interest to most of our readers. For this reason we have included frequent reports of his campaigns in our news pages. As we have observed his growing popularity and influence we have been impressed with his sincerity, his passion for winning converts for his Lord, and his eagerness to co-operate with the recognized church leaders of each community in order to present the claims of Christ.

Our interest in keeping our readers informed about Billy Graham does not mean that we endorse all his doctrinal positions or approve of all his methods. He has certainly been willing to profit by his experience; he is apparently humble in the midst of the kind of publicity that would turn many a man's head; and he has avoided many of the pitfalls that ensnared other evangelists when they became public attractions.

Because of such qualities a few of our readers think we ought not to criticize a man who does so much good. Yet we believe we should point out that even Billy Graham, though the Lord may use him in a remarkable way, can be mistaken. We believe he was wrong in telling the Veterans of Foreign Wars in August that America should "pray for peace but be prepared for attack. We must never strike the first blow, but we must be able to strike the last one." There is not too much difference, however, between striking the first or waiting to strike the last blow if that action is in itself contrary to what we understand to be Christ's way of overcoming an enemy. The basis of our survival in any conflict, let it be noted, is not our ability to strike the last blow but rather our loyalty to the will of God as taught by Christ Himself.

When a young Britisher, who was troubled in conscience about joining the army, asked for Billy Graham's advice, the evangelist's London office urged him to take whatever military service was suggested. This advice is in sharp contrast to that of another American evangelist with whom Billy Graham is often compared. Dwight L. Moody was a young man of twenty-four when the Civil War began. There was pressure for recruiting soldiers. His friends and converts enlisted and Moody was urged to join up. But instead he said, "There has never been a time in my life when I felt I could take a gun and shoot down a fellow being. In this respect I am a Quaker."

In this respect we hold with Moody and differ with Graham, though we welcome the sincerity and devotion of each in his efforts to win men for Christ.—Kenneth Morse, in *Gospel Messenger*.

Congregationalism

One of the trends in the life of the Mennonite Church today is a renewed emphasis on congregational autonomy. Local churches want to be free to conduct their church life in accordance with their own understanding of the Scriptures and of the will of the Lord. They are fearful of ecclesiastical control which comes upon them from without. Their basic concept of the church is of the local brotherhood rather than of the organized, centralized denomination.

This renewed emphasis on the congregation comes first from a study of the church described in the New Testament. There we read of the body of Christ, but of course see nothing of our modern denominationalism. We read of the church in certain cities, or in somebody's house, but not of an over-all organization with headquarters in some central city. The simple, sometimes varied, organization prescribed is for the local congregation. There is no hierarchy or central jurisdiction.

It has been recognized, too, that congregational autonomy comes out of our Reformation history. The Anabaptists withdrew from the organized churches, Catholic and Protestant, and existed as spontaneous fellowships of true believers, following the leadership of the Spirit. Conferences of the various congregations were not held regularly, but only on special occasions to express a common mind on matters of faith and life. Throughout the centuries Mennonite church polity has been chiefly congregational, preserved today, for instance, in the Old Order Amish. Organized conferences with regular meetings began among us in the late eighteenth and early nineteenth centuries, according to the *Mennonite Encyclopedia*. In our own branch these "developed into authoritative ecclesiastical bodies with power over the local congregations and ministers." Our General Conference has remained only advisory and without authority over its member district conferences.

The renewed emphasis on congregationalism comes, moreover, from fears of what a centralized, authoritative church organization might do to our faith and life. There are fears that our becoming a "church" rather than a loose fellowship of local brotherhoods will take us away from the New Testament pattern, and make us a man-led organization with many of the faults from which our Anabaptist ancestors fled. That is, the protest against an authoritarian church organization is not necessarily a rebellion against authority, but is often a true spiritual concern for the purity of our faith.

There is danger, however, in going too far in this protest. Conferences have proved to be of great value. From the first Anabaptist conference, held at Schleitheim in 1527, to our 1955 Mennonite General Conference, the coming together of brethren has made possible statements of position on many details of Christian faith and life. Mediums of organization have been set up which have enabled us to do as a larger group what we could not do as congregations. Articles of faith have been adopted which have not only expressed the faith held at that particular time, but also have been a formative guide through the years. Standards of discipline have been adopted which have made for a unified holiness of life. Acquaintances have been made and fellowships intensified which have been a powerful influence toward unity and solidarity. We are all stronger because we have yielded to our more distant brethren, if only unconsciously, some of our sovereignty.

It is right that we should retain the Scriptural concept of the local church fellowship. In so far as we may have lost this, we ought to regain it. But it is good too that we should retain what our more recent history shows us is of value in the

wider fellowship of those of similar faith throughout the area or the nation or the world. The inertia of the larger group may at times seem to be a handicap, but it will more often, probably, prove to be a safeguard against hasty innovations or ultimate errors. Broadening the base of counsel and multiplying the thrust of action makes our testimony to truth and right more effective.

In changes and processes now in development among us, it will be good to keep within hearing distance of each other. Our terminology must be intelligible to all; our concerns must include the good of the whole denomination; our constant effort must be toward co-operation. We can have an effective denominational life without weakening the congregational base upon which it is built.

Let each Mennonite congregation, by its own spiritual character, strengthen the Mennonite denomination, and the Mennonite denomination be a source of strength to each congregation.—E.

Meeting a Challenge

BY S. S. WENGER

[Bro. Wenger is, so far as we know, the only attorney in our brotherhood and is in good position to present the facts in this article. —Ed.]

Historically, the Mennonite Church has stood squarely against permitting its members to sue at law. Typical is the ruling in the discipline of the Lancaster Conference.

"If members sue at law, they fall under censure. Gross sins . . . as . . . lawsuits . . . shall be confessed publicly."

So well has the church adhered to this doctrine that the average Mennonite cannot even recall an instance where a member of his church has brought a lawsuit. On the whole there have been few deviations in the Mennonite Church from this doctrine of not entering suits at law.

There is an area, however, in which the doctrine against suing at law may increasingly be in question and, if the situation is not realistically faced, may result in the breakdown of the stand of the Mennonite Church on this issue. The situation in question is that of securing settlement for damages arising from automobile accidents. The crowded conditions of our highways make accidents inevitable and damage to his automobile is practically an expected happening to every car owner.

The seriousness of the matter can be properly understood if one calls to mind the fact that for a surprisingly large number of people an automobile is the only thing which the individual owns. If this possession is partially or completely destroyed in an accident, this owner will be inclined to put up a strong fight to recover for the loss sustained, which may be partially or entirely the only thing he has in life. It would take a pretty thoroughgoing Mennonite who owns a nice farm to have that farm taken from him without putting up some kind of fight.

If a Mennonite involved in an automobile accident is at fault, there is no problem so far as our subject is concerned. But if the other party of the accident is at fault, then the Mennonite who is the other party and who has suffered damage has the problem of collecting his claim from the other party, and this is where the difficulty arises so far as a challenge to the practice of nonsuit at law is concerned. Increasingly, our folks who have claims of this type are finding themselves in a situation where the other party, or his insurance company, does not pay the claim after he discovers that the claimant is a Mennonite. This other party feels sure that failure to pay will not be followed by suit and so refusal to settle becomes an easy matter. To be sure, this situation does not always exist, for there are individuals and insurance companies which do the honorable thing and settle their claims on the basis of what is right, but the tendency to take advantage of the situation is becoming increasingly obvious. The inevitable result of this situation will be that the individuals who are the victims of this practice will feel themselves urged to bring suit as the only possible solution. The purpose of this paper is to discuss an alternative which will make unnecessary that solution.

Another aspect of this automobile situation needs some attention. In fact, it grows, in part at least, out of the condition previously discussed. The owner can protect his property by carrying insurance to protect himself from any loss for damage to his car, the coverage being generally described as collision insurance. This possibility would, on the surface, actually solve the problem for the Mennonite. He can carry collision insurance and so can recover his loss growing out of an accident, even when the other party is liable.

But something else enters into the picture—subrogation. His collision insurance company, having paid him, immediately acquires his right to sue the third party who may have caused the accident. One might be inclined to say that if the insurance company which carries the collision insurance wants to sue, let it sue, but that is not the way it happens. The individual insured must bring the suit—at least, that is the law in the State of Pennsylvania and supposedly in most other states. The Mennonite who carries this type of coverage is agreeing to bring a suit at law to protect his insurance carrier. That is really putting the Mennonite position against suing at law into jeopardy.

Several years ago the General Conference of the church delegated to Mennonite Mutual Aid, Inc., one of its active organizations, the task of working out some plan which would take care of this problem on a church-wide basis.

It should be pointed out at this place that there were motives other than that of protecting its stand against suing at law which moved the church leaders to move in the direction of having an organization within the church itself to take care of automobile loss. Historically, the Mennonite Church has always stood for the principle of sharing losses within the brotherhood. When members of the church suffered a hardship such as fire loss, sickness, death in the family, and, in the older days, loss of goods through religious persecution, the entire brotherhood shared in the loss. The practice needed to be brought up to date with respect to automobile damage as a result of the assignment given by the General Conference of the church to Mennonite Mutual Aid, Inc. A plan was worked out and given corporate form in the organization named Mennonite Automobile Aid, Inc. This is organized as a nonprofit organization under the Laws of the Commonwealth of Pennsylvania. Local representatives are being appointed in various areas of this state and in other states in which the corporation is qualified to act. Applications can be taken at the home office of Mennonite Mutual Aid, Inc., at 1202 South Eighth Street, Goshen, Indiana.

This plan makes possible several things which are of greatest importance to the Mennonite Church in maintaining its historic and Biblical position on the matters referred to in this article.

(a) It does away with the injustices which result from unpaid automo-

(Continued on page 57)

75 Years Ago

(From Herald of Truth, Jan. 1881)

. . . the custom of keeping whisky in the cupboard for the family and the hired hands, although handed down to our fathers by the venerable practice of ancestors, has been weighed and found wanting.

. . . why is the marriage ceremony among our people . . . performed only in private houses, and not in church . . .?

. . . Bro. Shem Zook . . . deceased . . . Amish Mennonite . . . in 1849 he published an edition of the Martyrs Mirror in German language . . . a friend to Sunday schools . . . supporter of the HERALD OF TRUTH.



Hess Memorial Hall, Hesston College, Hesston

"A Multitude in the Midst of the Earth"

From Hess-Land to Hesston

By Ira D. Landis

This title expresses the goal which Jacob had in mind in his blessing for the posterity of Joseph. Gen. 48:16. Palestine was the geographical center of the earth. The 1955 Mennonite General Conference was held near the center of the U.S.A., at Hesston, Kans.

Our journey to Hesston began at 4:30 a.m., Aug. 15, when Mother and I and our growing Faith left the native land of the Hesses in Lancaster County, Pa., and followed in the trail of Abraham and Amos Hess as they migrated to their new homes in what was later to become known as Hesston (named for Abraham), but we did not travel by Conestoga wagon nor always by the same route.

When we reached the Willow Hill Exchange on the Pennsylvania Turnpike, we were joined by Donald and Esther Shelley Lauver of Oakland Mills, Juniata County, Pa.

Lauver and Landis, Limited, rolling westward, were soon beyond the Appalachians and took dinner in Ohio. After a day's journey of almost 500 miles we landed in West Liberty, Ohio, first in the home of Stanley Shenk, pastor of the large South Union congregation. We also called at the Children's Home, where Paul and Maxine Diller were in charge. The evening was spent in the Emmet Hartzler home. After a good night's rest we were soon on our way through the Hoosier State with our objective as Eureka, Ill., the pumpkin center of the nation, located in the richest agricultural county in the state.

Here we had the privilege of attending some of the sessions of the Illinois Conference, held on the campus of Eureka College, and with Ezra Yordy in charge. We enjoyed the fellowship and the privilege of listening in on the discussions. We were given night's lodging at the home of Peter Householter.

Leaving Illinois, after we came to the "Father of Waters" at Alton, Ill., we entered the "Show-Me State" on a St. Louis by-pass. It was very dry over much of the trip of the day; in fact, this condition did not improve until we reached Central Missouri on the return. The Ozarks soon came into view in the central part of the state.

After entering Arkansas we crossed Norfolk Lake by ferry and negotiated a mountain climb that seemed almost insurmountable. We eventually reached our destination, Calico Rock, with its three decks of houses overlooking the north bank of the White River. This is the rural mission field of Dr. Meryl Grasse and his wife, Gladys Landis, of Blooming Glen, Pa. After a term of service in Ethiopia he opened a home clinic for this community of 10,000 mountain folk. A staff of four is doing a real piece of mission work through this medical program.

From here we went by devious roads and a ferry to Culp, with its one store and one family. Here we stopped at David Wenger's and after supper went to the Bethel Springs meetinghouse for services. Names associated with this place are Maude Buckingham Douglas, Nelson Histand, Frank Horst, and more recently Manasseh Bontreger. To our surprise Bro. and Sister Curtis Cressman, New Hamburg, Ont., were at the services. This was the home of their late daughter, Ruth, Mrs. Clifford Strubhar. In the Bethel Springs School here are Carl Metzler, Kenneth Long, Erma Grove, and Margaret Ulrich as teachers.

We left for Mountain Home by another way. Here is a Rest Home furnished by the state and staffed by the church. Bro. and Sister James Martin, of Indiana, have charge of the seventeen guests.

We are not out of the Ozarks, even after we enter Oklahoma, for deep, narrow valleys are still with us. When we traveled on the Turner Highway, reaching from Tulsa to Oklahoma City, the first turnpike west of Pennsylvania, we thought we were in another world. We reached the Hydro meetinghouse about six, after having been stuck in the sand and being pulled out by Alva Swartzendruber with his John Deere. At the services were the Slagells (parents of Mrs. Paul M. Lederach) and others with familiar names. We spent the night at Alva Swartzendrubers. The hospitality of the Oklahomans is ideal, after you arrive.

Leaving after dinner we pulled for Harper, Kans., passing Jet and Manchester, Okla., former Mennonite communities. We came through Harper, Kingman, and Reno counties, in Kansas, and finally to Harvey County, with its Hesston center. Here South Central Conference was in session. The multitude was coming.

The first Mennonites to settle in Kansas were Daniel Brundage (native of Ontario), who moved to Spring Valley in 1873, and Henry Hornberger, who in the same year moved from Lebanon County, Pa., to Peabody. In the late 70's David Weaver, of Weaverland, Lancaster County, Pa., moved to Harvey County. Others followed and the Pennsylvania congregation, with a meetinghouse located between Hesston and Newton, was founded about 1880. Hesston was named after Abraham Hess who, with his brother Amos, settled in this area in 1884. In 1908 Hesston was merely a post office on the Abraham Hess farm. In 1909 Hesston Academy and Bible School (now Hesston College and Bible School) was founded on land donated by Abraham Hess. D. H. Bender, Tillman Erb, and John D. Charles were the main faculty figures. The large gymnasium-auditorium in which General Conference was held is called the A. L. Hess Memorial Hall; the science building in which many committee meetings were held is the J. D. Charles Hall.

Sunday morning for the first time we worshiped not in *a* Pennsylvania church but in *the* Pennsylvania Church. Inside, Earl Buckwalter, bishop, met us and Gideon G. Yoder was nearby. Nelson Kauffman, once a janitor here, brought the message on the South Central Conference theme for all the churches, "The Divine Gospel." Sunday school followed the church services.

On Monday morning South Central Conference, having begun on Saturday, was still in session on the Hesston campus, with E. M. Yost in charge. An important item of business in this session

was the adoption of a revised constitution.

In 1933 General Conference met on the same Hesston campus. S. F. Coffman was moderator; O. N. Johns, assistant moderator; Simon Gingerich, secretary; J. C. Frey, treasurer; Harry Diener, Aaron Mast, additional members of the Executive Committee.

Twenty-two years thereafter, how different! *Out*standing were A. J. Metzler (moderator) and Truman Brunk (moderator-elect), *up*standing were C. J. Rarner and Harold Sommerfeld, *in* standing was Paul M. Miller (conference sermon), and *under*standing were Paul Erb and J. C. Wenger. The latter as secretaries had to *understand* all the commitments, all the suggested changes, all that was said and what was not said, all that was intended and what was not intended.

A. J. Metzler characteristically defined the function of General Conference as follows: (1) To provide and promote church-wide fellowship and worship; (2) to unify and strengthen the doctrine and life of the brotherhood; and (3) to best develop and harness the church's total program.

The challenging conference sermon on the text, I Pet. 2:9, 10, by Paul Miller, stressed the spiritual nature of our calling in Christ Jesus now.

The multitude, 1,600 at the peak, was cosmopolitan. Here were John Driver, Puerto Rican; Carl Beck and Ralph Buckwalter, Japanese; Amos Swartzentruber, Argentinian; David Shank and Roger Rimbert, Belgians; Clayton Keener, Ethiopian; O. O. Miller, from the far corners of the earth. Royalty had its Kings, and the common people had their Weavers, Millers, and Dieners. Here was the Long and the Short of it, but the Short was longer than the Long. Here were three generations of Drivers—Joe C., Daniel D., and John. Here were three Daniel Kauffmans, all from South Central Conference. Joe C. Driver, 88, had been a minister for the longest time (ordained 1896), and D. A. Yoder, 72, ordained in 1910, was the senior bishop. D. Edward Diener, 38, ordained May 29, 1955, and John E. Gingrich, 55, ordained Aug. 7, 1955, were the youngest bishops. James D. Yoder, ordained minister July 17, and John C. and Eldon King, licensed the same day, were the youngest ministers. Owen Hertzler, Mechanicsburg, Pa., ordained Feb. 20, was the youngest deacon. There were present 76 bishops, 130 ministers, and 20 deacons. Compared with other General Conferences, age was almost lacking, and there was a predominance of younger and new faces, especially in the delegate body.

On Wednesday morning reports began streaming in. Inspirational messages were interspersed with devotional periods and congregational singing in charge of Jesse D. Hartzler. Puerto Rico Conference was admitted as a member of General Conference. The first report of the million-dollar Schowalter estate was presented. The Sixth Mennonite World Conference was approved for 1957, and delegates will be chosen pro rata. The first volume of the new *Mennonite Encyclopedia* was presented by Harold S. Bender and others in a bit of ceremony. Since advance orders were taken at General Conference the labors of ten years are bearing fruit. A letter to President Eisenhower in appreciation for his efforts to maintain peace was authorized. There was a fresh pledge for mutual aid and an effort to strengthen the Sunday evening service.



Pennsylvania Mennonite Church, Hesston, Kans.

The historic commitments had to do with race discrimination, the trend toward infant baptism, and separation from the world and unto God. The statement on race was clear-cut in the light of the Supreme Court decision on desegregation. As a church we need to work out in our schools and missions the Gospel pattern of race relations.

We have been drifting toward infant baptism unbelievably faster than we want to admit. This in spite of the fact that here is a doctrine so Scripturally foundational that many of the founding fathers died martyrs' deaths for this alone.

On separation from the world for the present generation, a fairly comprehensive position was stated by the committee and adopted by Conference. May each try to recover lost ground and all of us present a united front before an unfriendly world.

The most deaths of persons familiar to General Conference assemblages ever reported during one of its sessions were announced, viz., Isaac S. Mast, Eli S. Hallman, and Lydia, wife of Reuben Weaver.

With appropriate resolutions and a 24-point goal for the next biennium, spearheaded with a challenge to "a spiritual renewal through prayer and a return to New Testament Christianity, striving especially to express the Anabaptist concepts of the church," the installation of new officers, and a parting blessing, the regular session of this Hesston General Conference became history.

Now we turn our faces toward the eastern horizon, thankful to God for the many blessings of these days. We stopped at the Pennsylvania Church cemetery in passing, came very close to the Peabody Church, and so traveled on to eastern Kansas. At Kansas City we again entered the "Show-Me State," finding refuge in the Samuel S. Hershberger home, near Harrisonville, in Cass County. He, now 72, has been a minister since 1913 in the Sycamore Grove congregation. The church in this community has a long and interesting history, the first Mennonite settler having arrived in 1860. Many brethren well known throughout the church had their origin here. A fine fellowship was enjoyed that evening with the brotherhood. Ezra Bowman and James P. Yoder are the other ministers.

On this trip we did not want to miss John R. Shank; so we drove accordingly. We were soon at Cherry Box, in Shelby County. Daniel Kauffman, the regional director for the Mennonite churches of Missouri, is bishop here. Noah Detweiler and R. D. Harder are the deacons.

Pea Ridge is near Philadelphia, Mo., and somewhat to the north of the latter is the Fenton-Shank home. Mrs. Fenton is John R. Shank's sister. Bro. Shank, 78, was long active as an editor of our Sunday-school and young people's Bible literature. Now retired, he writes only as he is "inspired," as he puts it. His wife, the former Clara Brubaker, is a sister of Protus Brubaker, Edwards, Mo. Fifty years ago John R. was ordained for Pea Ridge. He served many years as a home missionary in the Ozark region and has now come home to rest.

Next we come to Palmyra, the home country of J. M. Kreider and others. Our next stop was Wayland, Iowa, where we entered for the first time the home of Simon Gingerich, 76, for many years active in General Conference and Publication Board work. That evening we enjoyed the fellowship of the brotherhood in the commodious Wayland Church.

By the following evening we had made the thirty-five-mile trip over dusty Iowa roads to the Lower Deer Creek or Timber Church for services. John Y. Swartzendruber is bishop. Opposite the church is the Iowa Mennonite School, of which Paul T. Guengerich is principal. In the region is also a large Conservative Mennonite Church, of which Elmer Swartzendruber is bishop.

We next roll through east central Iowa, span the Mississippi River, and are in Whiteside County, Ill., in which are located the Morrison and Sterling congregations. Arriving at Enos Nunemaker's at 2:30 a.m. we had a little time to sleep in the early morning hours. The first Mennonite settlement in this region was made around 1850, and now we have the large Science Ridge congregation of 236 members. At this point the Lauvers made a side trip to Freeport to visit relatives. When they returned and we proceeded our next stop was Nappanee,

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a young husband, a father of children, who took to drinking, and is unfaithful to his wife, that he may realize his sin and again be restored to God.

Pray that in the many winter Bible schools the Word may become effective in many lives.

Pray for the safety of our workers in Jordan and for the continued effectiveness of their work.

Pray for safe journeying for missionaries and other workers on the high seas and the airways.

Pray that one who lost her Christian experience while taking training in a non-Christian hospital may be saved.

Ind., at Homer North's, also calling on Maynard Hoover and his German wife. We also saw Wm. McGrath buried in a deluge of books.

Next at Goshen we saw Melvin Gingerich just before he left for Japan, Harold Bender, Nelson Springer, Howard Charles, Atlee Beechy, *et al.*

At Elkhart with J. D. Graber and the Mission Board headquarters we made a brief but extensive visit, going from garret to cellar. Going east we passed through Middlebury and Shipshewana, well-known Mennonite centers.

Entering Archbold, Ohio, we found the home of Jesse Short in this great Mennonite industrial center. Later, rolling on, we came to the home of Solomon Miller, near Rittman, Wayne County, Ohio, and then on to Wadsworth, to the home of Robert Kreider, General Conference treasurer.

Soon we were back to the home state, traveling through New Castle and then on the William Penn Highway we passed Huntingdon and Mattawana and landed in Juniata County, the home of Bro. Lauver, who is one of the bishops in the church there. A hundred miles more, and we were again in the land that the Hesses of Hesston left behind them in 1884.

On this extensive trip, eighteen days in length, we touched six district conferences and passed through two more. We took in parts of two district conferences and then General Conference. Outstanding were the hospitality and fellowship on every hand. Outstanding too were the emphases on education, activity, and change. There was a noticeable absence of such expressions as "teaching them to observe all things," "faithfulness," and "obedience." Complacency with the status quo also seemed evident.

However, underneath and at many places, especially at General Conference, there seemed to be an innate desire to recapture the Anabaptist conception of the church, with all its implications. May God lead and guide each one of us as we bring these challenges afresh to our home brotherhoods. The multitude, now in the valleys instead of the mountaintop, has been charged afresh for service.

Bareville, Pa.

Mennonite Foundation

An avenue of channeling tax exemption funds to recognized organizations. This enables the disposal of funds at a later date.

Write: 1202 South Eighth Street
Goshen, Indiana

The Riot in Jericho

The MCC workers in Jordan have returned to Jericho. While in Jerusalem they reported the events of Dec. 17:

"At 7:00 a.m. the distribution staff of Walter Rutt, Laverne Unruh, Vernon Frey, Irvin Voth, and four Arab helpers left for Auja, about ten miles north of Jericho. At 8:30 Ernest Lehman took a Jericho tuberculosis patient to a Bethlehem hospital. This left only Mrs. Gladys Rutt, Mrs. Ernest Lehman, and an Arab boy helper at the MCC house.

"At about 11:30 a.m. a mob of several thousand, mostly boys and young men from the two refugee camps near Jericho, approached our residence. The gate was locked; so they began to break it down. The women called the police . . . but they did not come. Actually, the police were in no case able to stand against such a large mob."

After breaking down the gate, the mob stoned and set fire to an old Ford in front of the house. Then they began throwing stones at the windows and doors of the house; soon they broke in the locked front door. Mrs. Rutt, Mrs. Lehman, and the Arab boy barricaded themselves in the bathroom. While the mob pillaged the house, two friendly men beat away the crowd from the bathroom door. As soon as the mob left the house, these two men helped the women to escape.

The distribution team and Ernest Lehman returned about noon, and the whole unit finally met at the police station. There they learned that the mob had gone on to loot and burn the clothing center with about $60,000 of relief supplies. In the late afternoon the workers left for Jerusalem and stayed there until the rioting subsided.

A PRAYER

FOR THIS WEEK

Father, forgive us for questioning Thy love.
Forgive us for doubting Thy daily care.
Forgive us for neglecting to thank Thee for Thy many gifts: Peace of mind, church, diversity of talents, beauties in nature, above all—Thy Son.
Forgive us when we neglect to see Thy goodness in what may seem to be difficult circumstances.
Show us how to be truly thankful for Thy love and to know how to share it with others.

—Edith Herr.

These uprisings were incited by British pressure that Jordan join The Bagdad Pact. The rioting was directed against the present Jordan government as well as against foreigners.

MCC is the best-known agency in Jericho and thus received the brunt of the attack there.

The future of MCC in Jordan is not yet clear, but we have no intention of withdrawing. As Walter Rutt writes: "I want here to pay tribute to our local help for loyalty. We found real evidence of friendship. And the strange thing about mob nature is that I believe we could personally associate freely with many of these same individuals the day before or the day after. We want them to know that we have no anger for them. They destroyed the things that were for themselves."

Such incidents only point up the tragedy of the refugee situation in Jordan. For seven years over one-half million people have lived without homes or jobs or hope for these in the future.—via MCC.

My Heart Is Full

By Mary Alice Holden

My heart is full when only yesterday
A vacuum flickered with no warming ray;
How strange the satisfactions that increase
When human wills their self-ness will release;
And God can fill the void with songs of May.

The common things now have a lilting way;
The minutes sing as happy birds at play;
Each dawning hour is rainbowed and cerise—
My heart is full.

My work re-echoes with a happy lay;
The children call and all the world is gay;
And with the lovely breath of new-found peace
Blows in contentment that will never cease;
So permeated with true joy today,
My heart is full.

Cimarron, Kans.

OUR SCHOOLS

GOSHEN COLLEGE

Camp Leaders' Workshop

Goshen College is again making plans to sponsor a workshop for camp leaders and counselors and invites you to participate. Whether or not this proposed workshop materializes depends on you. If you and enough other persons interested in camp leadership (you needn't have past experience) register, there will be a workshop.

The third one of its kind, this workshop would be held at the Mennonite Youth Village camp site June 5-19, a perfect location for providing "on-the-spot" and "in-the-camp" instruction in:

1. Camping skills and techniques
   a. outdoor cooking
   b. hiking by compass
   c. crafts using native and commercial materials
2. Methods in Christian education
3. Nature study
4. Camp management and administration
5. Counseling of children
6. Camp programing
7. Water-front activities

You can earn two semester hours of college credit or participate in the workshop without credit. An inclusive fee of $55 for the two weeks includes room, board, and most craft expenses. A limited number of grants-in-aid are available to persons who are then willing to serve in a church camp during the remainder of the summer.

Write for more information today to:

Karl Massanari, Acting Dean
Goshen College
Goshen, Indiana

Growing Naturally

By Mary Miller

Chapel term address, September 12, 1955

If our high-school freshmen and sophomores would ransack their family photo collections and discover fourth-grade pictures of themselves, they'd likely exclaim and wonder over the little creatures they used to be. Or if the older students happened on to their eighth-grade graduation pictures, they'd feel a sort of mystery that they could ever have looked out through that immature, unknowing expression. Or if our faculty could stretch their imaginations far enough back to see themselves as college freshmen, to feel again the interests and concerns that were so big and vital to them then, they'd be conscious too that they've grown different.

While we went about our work and play, time passed on and left us changed. Our bodies stretched up—and sometimes too far out—and in our minds and spirits big new concerns shoved out the old ones and took over. In the days when philosophers were trying to discover the one material that everything in the world was made out of—the one tendency or trend that ran through everything in the universe—the philosopher Heraclitus exclaimed, "I've got it. I know what it is! It's change! Everything that is, is changing continuously." His answer—it has always seemed to me—is a much wiser one than that of the philosopher who finally decided it was atoms.

Every year since I've been at Hesston, into my class in the fall would come a boy who shoved into the back seat, did C- or D work. During class he did all sorts of clever or unclever things to attract attention to himself and to annoy his cranky teacher. By spring that boy had moved up toward the front, was making B's or A's, was taking eager part in discussion, asking questions that made the rest of the class wave their hands to agree or disagree, and now and then stopping after class to tell me how much he really liked *Quo Vadis* or *Les Miserables* or to show me a new book that "really is good; you ought to read it! Everybody ought to read it!"

If ministers preached as poorly as they announce the offerings, the congregation would starve.
—Mahlon Blosser.

Every year a change like that seems a mystery to me—a heart-stirring miracle. The person himself seems hardly aware that he is different, that something has happened to him. To try to figure

1. how and when the change occurred
2. what it was that really happened inside the person to change him
3. and what might spur on such a natural growth in some of the rest of us

are the problems I'd like to work on during the rest of my speech.

When I was a child, our family raised cucumbers—big patches of them. After we had all we wanted, we cut them for other people—every day or every other day—because people didn't want big ones. I often noticed that a cucumber that was so tiny it was barely started on Monday was a huge thing—almost yellow—by Wednesday. In case no older person helped us cut them on Monday, there'd be baskets of big ones by Wednesday. If they grew so fast as that—I thought I'd pick out a tiny one and sit me down and watch it grow. I did—five minutes—ten minutes—thirty minutes. It was still as tiny as before. By Wednesday there it was—a thing eight or nine inches long. I've never stopped wondering when or how the little cucumber turned big.

I read this summer that when Thomas A. Edison was six years old, his family went out one day to set a goose on a nest full of eggs. He stayed close by—wide-eyed with wonder. "What are you doing? What for?" They told him that in four weeks' time—if the eggs were kept warm—they would change into little baby geese. When he asked, "How? How will they change?" they gave him such unsatisfactory answers that he decided how this was done he would see for himself. Very quietly he went through the kitchen and basement collecting food for himself—enough to last the four weeks he thought—and carried the food out to the nest. In those days little boys of six still wore dresses. He drove the old goose away, squatted down over the nest, and spread his dress out over the eggs. When his amazed parents found him and broke up his plan, he was heartbroken.

Most of the growing—changing—transforming processes seem to be going on while we aren't looking—while we aren't at all conscious they're happening. I believe physiologists say it takes five digestive juices poured in from various other organs to change the food we eat into something that will do our arms and legs and brains some good. Which of you is conscious of the minutes or hours when those life-manufacturing juices start spilling in—or when the life materials start seeping into your blood? Which of you keeps paying attention while the blood is carrying it around to the muscles and brain tissue and the body absorbs it and gets new life? Can you picture the soft, dainty little hands and feet you used to have as a baby? What has happened to them since? If most of the things that happen to us—to our bodies and minds and spirits—didn't go on while we weren't looking, why would we need physiology and psychology textbooks to tell us all about ourselves? The growing seems to happen as a result of some plan—some force in the universe.

Not only does natural growth keep happening while we go on about our business, but it rarely happens very fast. Growth is a part of God's plan in the universe, and God doesn't seem ever to be in much of a hurry. The Prophet Habakkuk cried out, "How long, O Lord, are you going to let this go on? Why don't you do something?" The Lord replied, "Wait and watch and I will do a marvellous work. Though it will tarry, wait for it; it will come." When Christ told His people He'd come back someday, they looked for Him every day. Finally some of them decided, "Oh, everything's just as it always was; He won't come." We'd like to plant an apple tree today and have apples tomorrow—but we can't change God's plan of slow, steady, natural growth. Some of the freshman boys might like to add a

(Continued on page 69)

PEACE AND WAR

Puidoux Theological Conference

(In the Sept. 20, 1955, issue of the Gospel Herald, Albert Meyer, at present in the MCC program in France, reported on a study conference in Switzerland, called through the initiative of the Continuation Committee of the Historic Peace Churches (Brethren, Friends, Mennonites). This conference brought together theologians from these churches as well as from continental denominations traditionally not pacifist. A conference statement was prepared as well as a summary of the theological discussions. These statements were to have been published on a subsequent peace page, but through oversight this was not done. Readers are therefore asked kindly to turn back to the above issue.—Paul Peachey.)

The following declaration was adopted by a theological conference held at Cret Berard, Puidoux, Switzerland, in which a number of theologians from Lutheran and Reformed churches in Europe met with representatives of the Historic Peace Churches (Brethren, Friends, and Mennonites) and of the International Fellowship of Reconciliation. The following were on the presiding committee: Oberkirchenrat H. Kloppenburg, Dortmund, Chairman; Professor Dr. H. de Graaf, Utrecht; Pastor Jean Lasserre, St. Etienne; and Oberkirchenrat Professor J. Beckmann, Düsseldorf. Denmark, England, France, Germany, the Netherlands, Switzerland, and the United States were among the countries represented.

* * *

With thankfulness and rejoicing we report that we have discovered again in a concrete way that the unity of the Church of our Lord Jesus Christ takes form, as we listen to Scriptures, in a fresh realization of our common responsibility for faithful witness to our Lord and for service in His name in the world.

In spite of the variety of our ecclesiastical traditions and theological conceptions, we have found ourselves unanimous in affirming that our Lord expects from us today an obedience to His Gospel which expresses itself through a self-sacrificing love for all men.

This love constrains us to action for justice and peace among men with all our strength, by every means compatible with the Gospel, and therefore without recourse to war.

We believe that the church, as it accepts the constraint of this love, will be inspired and enabled to commend the Gospel by manifesting the neighborliness which transcends differences of race and class, and by carrying out across all national boundaries the work of compassionate service and of Christian evangelism of which our world stands in such need.

We shall be glad to share the résumé of our discussions with any who are interested. We intend to continue our study of the theological problems which have engaged us at this conference, and we cordially welcome the co-operation of our fellow Christians.

I

1. From the witness of Scripture we learn that Christ is really Lord over both the church and the world. The goal toward which God is working through the kingdom of His Son is the building up of the body of Christ; the meaning of history is in the redemptive work of the church.

Humility is not our thinking meanly of ourselves. It is not thinking of self at all!—Walter B. Knight in Gospel Herald, Cleveland.

2. The church's witness to and in the world is the proclamation of the lordship of Christ as Saviour, Servant, and Judge. This proclamation is embodied in the call to reconciliation, in works of love, and in the expression of God's claim upon the world.

3. Since God respects the "no" with which sinful men may respond to His work of reconciliation, the church as the obedient body of Christ is the community of those whose "yes" to God's work distinguishes them from the world. Their unity is a precursory sign of God's eschatological victory over the world and, therefore, of the provisional character of the state.

II

1. The lordship of Christ signifies for Christian ethics that the "good" is one: there are not two separate and unrelated realms or criteria in the church and in the world.

2. In the common confrontation with Scriptures, we receive directions whose authority is not that of a legal prescription but that of a reliable exposition of the meaning of obedience.

3. The relevance of these directions for the world and thus for the state is conditioned by the "no" of the world to God and also by the "yes" of the kingship of Christ to both the world and the church. The tension existing between the church and the world is thus the duality of human freedom and not a static dualism; it cannot mean that God's command is irrelevant, but only that its relevance is mediate.

III

1. War is always sin. It can never be considered as an instrument of order and thus it cannot be justified even as a mediate expression of the lordship of Christ over the world.

2. When the state wages war in spite of the witness of the church against its use, the church does not become silent, but rather continues to testify as to the way in which this violence is used. In its criticism of political events the church will guide itself by criteria which translate into political terms the directives of the Word of God. These criteria ("middle axioms"), such as concepts of retributive and distributive justice, are valid measures for relative judgments, even though they fall short of the righteousness of God and therefore may not be determinative for Christian discipleship.

3. The church's responsibility for peace and justice consists in her incarnation of God's reconciling initiative, in her own fellowship, in works of sacrificial service, in the promotion of understanding, in efforts to transform peacefully unjust social structures, and in the refusal of her members to participate in war.

* * *

With humility and repentance we recognize our past failure to obey our Lord faithfully; we seek to further study our responsibility for peace and to commit ourselves to the witness and life of unmixed love.

MEETING A CHALLENGE

(Continued from page 52)

bile losses—they are paid by the group within the brotherhood who have joined the plan. A Mennonite having recovered his loss, this church corporation or organization does not need to sue the other party involved in the accident.

(b) The Mennonite who carries his coverage for damage to his own car in Mennonite Automobile Aid, Inc., does not sign an agreement to bring a suit at law after his damage has been paid.

(c) The member of Mennonite Automobile Aid, Inc., or similar organization is able to give expression to the Biblical injunction of "Bear ye one another's burdens, and so fulfil the law of Christ." These are devices in this present century to perpetuate a Mennonite practice of brotherhood sharing which goes back to the founding of the church more than four hundred years ago. In another sense these plans are attempts to give expression to the mutual sharing which was so energetically practiced by the apostolic church as described in the Book of Acts and so frequently referred to by the Apostle Paul.

Lancaster, Pa.

"The tongue destroys a greater horde,
Than ever was destroyed by sword."

FAMILY CIRCLE

Are We Cheating Our Children?

BY MARGARET KAUFFMAN

Are we as Mennonite Christian educators getting the job done? We stand before our classes in Sunday school, Sunday evening junior meetings, junior club work, summer Bible school sessions, holding the wonderful Word of God and all its rich truths and lofty ideals up to them. We mean to be teaching the eternal verities of Life. And to a certain extent we are. But in many, too many cases, we are actually teaching, by allowing our children to practice them, three very ungodly habits and attitudes: Indolence, Impudence, and Irreverence.

Four things are required to obtain an adequate educational situation: Facilities, Curriculum, Teachers, and Pupils.

As a church we are beginning to realize our responsibility to provide teaching facilities. Our new churches contain classrooms, tables, chairs, literature, blackboards, bulletin boards, even toys in the nursery, things secular education provided long before we did.

Surely the Bible is our textbook for Christian education. We are working hard at selecting and arranging the materials from it that fit the various age levels and experience interests of the children. We are doing our best to put into the hands of our teachers materials designed to help them make the Word of Life relevant to the particular group being taught. We are even working a little at providing for the total development of our children, i.e., athletics, crafts, chorus groups, mission projects, etc. Curriculum building is a job for the experts. There is much yet to be done in this area.

The church has among her membership more trained professional people as teaching potential than ever before. Besides these, she has many naturally and spiritually qualified people who do not have professional training but who neverthless are very effective as teachers. It is true that we still are forced to place unqualified, inadequate people too many times before our children.

And we have the pupils! Our own and those in the community! More students than we have ever had before. What kind of youngsters are they? Just as sweet and lovable and teachable potentially as children have ever been. But visit a typical church basement on Sunday morning. Running, scuffling, loud talking, romping. The bell rings. Opening exercises begin. Nudging, whispering, scraping of chairs, giggling, smart remarks. Go into the classroom. Very little serious lesson preparation beforehand. But more than that, no application or attitude of work in the class session. Unless the teacher is unusually striking, and really lays herself out to make the lesson as graphic and entertaining as she possibly can, she can get very little attention and then only for the high points of her story. Self-effort, on the part of the child, which is the basis of any real education, is almost totally lacking. Does this description seem too hard? Is it really as bad as this? Perhaps this is only an isolated situation due to an occasional poor teacher. Would that it were! It seems that the larger the church, the more such conditions are likely to exist. Anyway, they exist to a large enough degree that we cannot afford to be complacent about them.

If the above conditions really do obtain, then why? Why can a successful day-school teacher have order, rapport, co-operation, and application from her children during the week in day school and this same teacher in junior meeting on Sunday night have the situation described above? Might the answer lie in the one word, *authority?* In day school the parents expect some work to get done. They expect a regular report on the progress of their children, inadequate though the system of reporting may be. Behind the parents are compulsory education laws. Behind the teacher are certification laws. Behind the school board there are minimum standard laws. There is authority in the public school. There is still much to be desired in the end result of the public school. But by and large, the public school is doing a much better job in discharging its responsibility than the church is doing. (It could do an even better job if the church as a whole were fulfilling its obligation to the school.)

It seems then, parents, that the answer or at least the beginning of the answer lies with us. We have a law much higher than any civil law ever passed that makes us responsible for the education of our children. It is more effective for us to place our children together at intervals in class situations for part of their Christian training. When we do, we are asking the one who takes charge of our children for that period to take our place with these children for that particular time and purpose. If the teacher is to do this effectively, she must have the right to use whatever means are necessary to obtain order and co-operation, which would include in some cases the use of some form of corporal punishment. Teachers don't need drastic forms of punishment as much as parents do. And if the parents are wisely disciplining their children, the teacher will need only mild forms of punishment. But there are always exceptions. The teacher must be free to deal with these exceptions effectively for the child's own good and for the good of the group.

In some ways, disciplining in the short Christian education periods is easier and in some ways it is harder than in the all-week periods of the day-school situation. There needs to be even closer co-operation between home and school than in the day-school situation. In the past the teacher has been afraid to discipline the child or report his need to his parent for fear of offending the parent. The parent has been afraid of checking the child's activities for fear of reflecting on the teacher. (A report card reveals as much about a teacher as it does about a child if it tells the truth). So to keep peace, there has been no communication and very little discipline. As a result, our children are forming lazy study habits and attitudes toward the Bible. They have little respect for their spiritual teachers and less reverence for the house of God. "Perfect love casteth out fear." Christians want the truth no matter how much it hurts. In the long run it heals much more than it hurts. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." These words of the Lord were recorded by three of the Gospel writers—Matthew, Mark, and Luke. Perhaps this is some indication of the seriousness of the business of Christian nurture. May God help us as Christian parents and teachers to join hands and fulfill our obligations to our children and stop "offending" and failing them.

Hammond, La.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me in a surprise shower, and while I was in the hospital. Most of all I thank you for your prayers, visits, cards, flowers, and gifts of food, money, and other gifts. May the Lord grant each of you a special blessing.—Mrs. Jacob E. Gehman, Chambersburg, Pa.

* * *

I am very grateful to my Father in heaven for His blessings in so many ways during the time I was hospitalized and since. I heartily agree with David in Psalm 31:19. I also thank my friends for the prayers, cards, letters, and gifts they so kindly remembered me with. May God bless you all.—Mrs. Nora Eichelberger, Hydro, Okla.

* * *

I wish to express my appreciation to all who so kindly remembered me while I was in the hospital recently. Especially do I thank you all for your prayers, visits, and all other gifts. May God richly reward you all. Although my physical eyes are still much disabled, we are thanking God for His outstretched hand. Acts 4:30. I would highly appreciate correspondence.—Bro. C. H. Eshleman, 15 Crest Ave., Lancaster, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who remembered me with prayers, cards, flowers, visits, and other gifts while I was in the hospital and since my return home. May God bless each one of you.—Mrs. Lloyd H. Kreider, Quarryville, Pa.

TO BE NEAR TO GOD

Sunday, January 22

"If, on a quiet sea,
Toward heav'n we calmly sail,
With grateful hearts, O God, to Thee,
We'll own the fav'ring gale."

Kind Father, we thank Thee for the calm, quiet sea of life. We thank Thee for gentle winds that often blow our way and turn our hearts to Thee in thanksgiving.

Monday, January 23

"But should the surges rise,
And rest delay to come,
Blest be the tempest, kind the storm
Which drives us nearer home."

We thank Thee too, dear Lord, for the surges that arise and disturb the calmness of our quiet sea at times. For is it not the tempest that drives us nearer to Thee? Truly the storms are kind when they associate us more closely with our heavenly Father.

Tuesday, January 24

"Soon shall our doubts and fears
All yield to Thy control;
Thy tender mercies shall illume
The midnight of the soul."

We praise Thee, Father, that doubts and fears become tender mercies when yielded to Thy control. Help us, in the midnight of our souls, to see and feel the light of Thy mercy illuming our path.

Wednesday, January 25

"Teach us, in every state,
To make Thy will our own;
And when the joys of sense depart,
To live by faith alone."

Thy sweet will is best in every condition and circumstance, Lord, and help us to know and love Thy will. And when we no longer have the use of all our senses, help us to know that to live by faith is best of all.

Thursday, January 26

"Light after darkness,
Gain after loss,
Strength after weakness,
Crown after cross;
Sweet after bitter,
Hope after fears,
Home after wandering,
Praise after tears."

Lord, we thank Thee for light, strength, hope, and the cross. Help us not to succumb to the bitter, the tears, and the fears. Only as we turn our eyes to Thee can we remember the sweet, the peace, and the hope. Help us to ever look to Thee.

Friday, January 27

"Sheaves after sowing,
Sun after rain,
Sight after mystery,
Peace after pain,
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last."

The rest of the Christian is sweet, dear Lord. We thank Thee for it, and for sheaves, sun, rain, and calm, and the rewards of faithfulness. Help us to be faithful, remembering Thy promises.

Saturday, January 28

"Near after distant,
Gleam after gloom,
Love after loneliness,
Life after tomb,
After long agony,
Rapture of bliss,
Right was the pathway,
Leading to this."

Oh, the joy, dear Lord, of the reward of faithfulness! Help us to press toward the mark for the prize of the high calling of God which is in Christ Jesus.

—Edna Hertzler.

God Is Not Silent!

"You are angry," said a Negro fellow traveler to Dan Crawford, at the end of a fifteen-mile trek in the tall grass of Central Africa. "Why do you say so?" asked Mr. Crawford. "Because you are silent," was the reply. "Tell me more about it," requested Mr. Crawford. Said the Negro, "In our language, we say that if a man is silent, he is angry. This is why we know God is angry. He is silent!" The faithful missionary was cut to the heart. "God is silent!" He opened his Testament and read to the man the first verse of the Epistle to the Hebrews. Also he went to work at translating the New Testament into the language of his Central African brother, and at building schools where the people might be taught to read about the Word which God has spoken in Christ nearly two thousand years before. **God was not silent.** But the messengers to whom He had committed His Good News had been slow to tell it unto the ends of the earth!—**Gospel Herald, Cleveland.**

God's Concern for Sinners

Sunday School Lesson for January 29

(Luke 15:1-32)

Our lesson is taken from three stories. (Have three pupils tell one each.)

Why did Jesus tell these stories? Why do you think the publicans and sinners were so attracted to Jesus? I wonder if they didn't draw nearer than the religious scribes and Pharisees. But they were there too. For what purpose? What was their objection to Jesus' attitude toward sinners, especially His eating with them?

What one word appears eight times in this chapter? Why should Jesus tell the Pharisees stories about lostness? Was it not another way of the seeking Saviour to bring conviction to these lost men? What is lostness according to each story?

The little lamb was away from God's care, guidance, security, peace, and love. The lost coin was out of circulation or usefulness. The lost son was without a father who gives home and care, responsibility, inheritance, education, and love. Not much wonder the son despaired. He had wasted his time, his opportunity, his character, and money. Every man away from God is lost now and eternally unless he returns to the fold.

Why did the lamb get lost? He strayed away, no doubt. He didn't heed the shepherd's directions. He probably thought he knew better, for he saw good grass. Maybe he was too busy to heed. The coin was no doubt lost through carelessness of some kind. The young man deliberately tried to escape responsibility, demanded his inheritance ahead of time, and went into degenerate living.

The Pharisees probably understood the facts of these short stories better than we do. They, like the prodigal, had to arise and go. It was hard for them to admit their need for return.

What is the great teaching of our loving Lord to the Pharisees and to all others then and now through these stories? Jesus' heart goes out for sinners. That is why He came to earth. One lost one bothers His compassionate heart. Each one counts with Him. There is tremendous loss in one and tremendous joy when one is found. The Pharisees did not value men to this extent. This personal interest in each one of us shows the supreme value God places on a soul. Each is worth seeking for, diligently seeking for, and working for his coming back to the fold. The love of Jesus for sinners surely touched their hearts. Perhaps it angered many Pharisees, for they knew they were supposed to be shepherds, but they did not qualify at all. Jesus was tearing down their religious system.

Assure the hearts of all your pupils of this great personal love of God for sinners. He was hard on sin, especially self-righteousness, but greatly loved the sinner. He is "rich in mercy." He loves with an "everlasting love." Perhaps one of your pupils needs to see and hear and feel God calling him back to the fold.

This lesson should speak to teachers. Someone must seek diligently to bring every soul into the kingdom. Are we as concerned as Jesus is? Are we really seeking? Do we have faith that Jesus loves and can save?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Change of address: Bro. and Sister Paul Bender from Goshen, Ind., to Heerewegen, Driebergseweg 11, Zeist, The Netherlands. They sailed on Jan. 11.

Bro. Howard Kauffman and family have returned from Chicago to Goshen, Ind. Their address is 1629 S. Main St.

The Yearbook of the Goshen College congregation indicates a membership on Sept. 30 of 580, an increase of 44 within the past year.

A chorus program was given at the Pike Church, Elida, Ohio, on Jan. 1 by the Pike and Central young people.

The Michigan Bible School opened with an initial enrollment of 49 in the day school and 241 in the evening classes. A two-week ministers' school will be held Jan. 30 to Feb. 10 in connection with the regular school, Aaron Mast and A. G. Horner instructors.

The Metamora, Ill., congregation is soliciting funds for the erection of a parsonage.

Young people from Pueblo, Colo., gave a program at Denver on Jan. 1.

The Blooming Glen, Pa., congregation had charge of the service at Norristown on Jan. 1. Attending the Christmas service at Blooming Glen were persons from India, Canada, New Jersey, Rhode Island, Ohio, Indiana, and Vermont.

This notice appeared in the Blooming Glen, Pa., church bulletin: "In recent months a salesman has been in our community selling **The Bible Story Book** by Arthur S. Maxwell. There are seven volumes. . . . This is a Seventh-Day Adventist publication. . . . Learn that the place to buy books is through our own bookstores or upon the approval of Scottdale reviews."

Bro. Ralph Malin and the Vincent Mennonite School, Spring City, Pa., gave a program at Worcester, Pa., on Jan. 8.

Bro. Ivan Kauffman and a group of workers from Hopedale, Ill., gave a program at Peoria, Ill., on Jan. 15.

The enrollment for the Bible Normal at Hopedale, Ill., was about 80, with 32 from the local congregation.

The executive committee of the Illinois Mission Board met on Jan. 8 with members who work and/or live in Bloomington to discuss ways in which the church can be of service to them.

The Dillon congregation, Tremont, Ill., has decided to have a song service the last Wednesday evening of each month.

Bro. J. Frederick Erb was installed as pastor at the Science Ridge Church, Sterling, Ill., on Jan. 8. Bro. Howard J. Zehr preached. Bro. Erb's address is 718 Broadway, Sterling.

The new church building at Hesston, Kans., will probably be in use by commencement time. The congregation exceeded its 1955 giving goal for building purposes.

The Week of Prayer service in the Louisville, Ohio, area on Jan. 6 was held at the Beech Church.

The Berea congregation, Alma, Ont., has adopted the budget system of church financing.

Change of address: Calvin Redekop from Hesston, Kans., to 858 East 59th St., Chicago 37, Ill.

Bro. Michael Shenk was ordained to the ministry on Jan. 1 at the Tuttle Avenue Church, Sarasota, Fla. The charge was given by Bro. Truman H. Brunk, Denbigh, Va. Bro. Shenk has served for two years as a licensed minister at a mission outpost of the congregation. He retains this responsibility in addition to serving as an associate of the pastor of the Tuttle Avenue congregation.

Bro. D. A. Yoder, after a period of illness in northern Minnesota, has returned to his home in Elkhart, Ind. May the Lord grant him complete recovery.

Bro. I. Mark Ross, Hesston, Kans., served the three congregations at Milford, Nebr., in music instruction and song leaders' training. The music week closed with a united hymn sing at East Fairview on the evening of Jan. 8.

Sister Elsie Troyer. Beaver Crossing, Nebr., is slowly improving from the injuries received in the accident which took her husband's life.

Bro. Donald King, Pigeon, Mich., was at Ashley, Mich., on Jan. 1 for the dedication service of the church parsonage.

Bro. Howard H. Charles, Goshen, Ind., conducted a series of studies in the Gospel of John at Vineland, Ont., Dec. 30 to Jan. 1.

Bro. Maurice C. Shaum was received by water baptism into the fellowship of the Olive congregation, Elkhart, Ind., on Dec. 25.

Bro. Walter E. Yoder serves as music coordinator for the Goshen College congregation. He keeps in touch with all music organizations of the church and the college and suggests special music for regular or special occasions. The congregation is using the hymn-for-the-month plan with all choruses memorizing the hymn and parents urged to sing it in the family circle.

A new church-chapel building is in the planning stages at Goshen College, Goshen, Ind. A joint building committee has been appointed by the congregation and the Mennonite Board of Education.

The initial enrollment of the Bible School being held at Tuttle Avenue Church, Sarasota, Fla., was 70.

Bro. Norman Bechtel, Pottstown, Pa., spoke in the annual New Year's Song Service held at Deep Run, Pa., on Jan. 2.

The Perkasie, Pa., congregation has purchased a building adjoining the church property and will convert the basement into Sunday-school rooms.

The Zion congregation, north of Morgantown, Pa., has been assigned four worship services for 1956 at the Berks County Old People's Home. The first of these was held on Jan. 8.

Bro. Marcus Clemens, Quakertown, Pa., spoke at the monthly tract meeting at the Salem Church, Shelly, Pa., on Jan. 16.

Bro. Ernest K. Moyer, Quakertown, Pa., accompanied by Bro. Linford Hackman, Carstairs, Alta., left on Jan. 5 for a week's trip to Puerto Rico.

Bro. Wm. Miller, North Liberty, Ind., spoke in the midweek services of the Howard-Miami congregation, Kokomo, Ind., on Jan. 12.

A western Ohio hymn-sing, sponsored by the MYF, was held at the Oak Grove Church, West Liberty, on Jan. 14.

The Mennonite Historical Bulletin, in its January issue, is featuring the Origin and Early History of the Mennonite Church in Nebraska, with articles by E. Phillip Clemens and Ammon E. Stoltzfus. Interested persons may obtain quantities from N. P. Springer, Goshen College, Goshen, Ind. Subscription rates to this magazine are $1.50 per year and should be paid to Ira D. Landis, Route 1, Bareville, Pa. This magazine deserves a much larger circulation.

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Calendar

Ministers' Week, Hesston, Kans., Jan. 23-27.
Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
1956 Conrad Grebel Lectures by G. G. Yoder: E.M.C., Harrisonburg, Va., Jan. 30 to Feb. 3. Goshen College, Feb. 13-15. Scottdale, Pa., Feb. 21-24. Subject: The Education and Evangelization of Children.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting, Christian Laymen's Tent Evangelism, Orrville, Ohio, High School, Feb. 10-12.
World Day of Prayer, Feb. 17.
Illinois Ministers' Fellowship, Chicago, Feb. 27, 28.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio. April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Spring and Fall Missionary Days will fall on the second Sunday in March and November beginning in March, 1956. This means that the official Spring Missionary Day will be March 11, 1956. This change was made primarily to avoid the conflict between the Thanksgiving and missionary emphases in the fall. Local officials are always free to adjust their missionary emphasis to meet local need; however, the Spring Missionary Day folder will be mailed to Sunday-school superintendents about Feb. 21 for distribution to family heads.

The Winter Bible School sessions of the Japan Mennonite Church were held as follows: Obihiro, Jan. 7-10; Nakashibetsu, Jan. 12-15.

The Wilbur Nachtigall family, La Junta, Colo., arrived in Puerto Rico on Dec. 28 for a two-week visit.

According to information from Belgium, André van der Meusbrugghe, who has been in prison almost continuously since June, 1954, because he is a conscientious objector, has been released from prison by the Belgian government. After regaining strength lost during his long imprisonment, André expects to enter seminary.

The January mission offering for the Eastern Mission Board constituency has been designated for the general fund of the Tanganyika, E. Africa, mission program.

The Bethany Christian Day School choruses, Pulguillas, Puerto Rico, prepared Christmas and New Year programs which were presented in the Palo Hincado, Pulguillas, and Coamo churches. The intermediate chorus was directed by Sister Doris Snyder, the junior chorus by Sister Patricia Brenneman, and the primary chorus by Sister Anna K. Massanari. The choruses provided the music to accompany a Christmas film on Christ's birth and a ninth-grade boy read the Scriptures appropriate to the story.

Missions Week was observed by the Calvary Mennonite Church, Mathis, Texas, Dec. 4-11. Bro. Samuel Swartz, Premont, Texas, preached on "Lift Up Your Eyes and Look" on Sunday evening, Dec. 4, and Sister Susie Hostetler, Westover, Md., conducted the children's meeting. On Wednesday evening, Dec. 7, Sister Lucinda Martin, Elmira, Ont., gave a meditation on "Lift Up Your Heart and Pray," and Sister Sarah Yoder, Elverson, Pa., told a missionary story to the children, and the local pastor, Bro. J. Weldon Martin, preached the sermon. Final messages were given by Bro. Martin on Sunday, Dec. 11, on the subjects, "Lift Up Your Feet and Go" and "Lift Up Your Hands and Give." Bro. Paul Conrad, formerly of Orrville, Ohio, led the devotions in the morning and Bro. Elvin Mast, Wooster, Ohio, gave a pre-sermon message in the evening. The annual mission offering taken the last evening amounted to $125.00.

Seventy persons were present for the Christmas morning services at Coamo, Puerto Rico, on Christmas morning when the children presented the Christmas story from the Bible.

Bro. and Sister Alex Lark and Sister Rose Marie Freeney directed the special Christmas program given by the junior and senior departments of the Sunday school at the Bethel Mennonite Community Church, Chicago, Ill., on Christmas evening. The primary department program was given on Sunday morning, Dec. 18.

A victorious death was witnessed by the community in Coamo, Puerto Rico, when Sister Juana Alvardo de Rojas passed away on Dec. 17, 1955. She accepted Christ on March 30, 1955, and gave a faithful testimony until the end. Even though none of her family are believers, they respected her faith and permitted the missionaries to conduct the funeral. Pray for Sister Juana's family.

The Sunday school at Camp Rehoboth, St. Anne, Ill., gave its Christmas program on Dec. 22. About fifty young people participated in the choral speaking and singing program. The MYF went caroling following the program and fellowship period, visiting six homes.

The Bible Institute students at La Plata, Puerto Rico, prepared a Christmas and New Year program consisting of choral readings, Scripture reading, and music under the direction of E. V. Snyder, Marcelino Restos, and Miriam Kauffman. The program was first given at the Community Center in La Plata and then scheduled in churches as follows: Jan. 1, Pulguillas; Jan. 8, Palo Hincado; Jan. 10, Usabon; Jan. 15, afternoon, Guavate; and Jan. 15, evening, Rabanal.

Recent speakers at the Wanner Mennonite Church, Hespeler, Ont., included Bro. and Sister Amos Swartzentruber, missionaries on furlough from Argentina, and Sister Arlene Sitler, relief worker returned from Korea. Sister Swartzentruber spoke to the WMSA on Wednesday afternoon, Jan. 4, and Bro. Swartzentruber to the prayer meeting group in the evening. Sister Sitler gave an illustrated message on Korea on the evening of Dec. 26.

All Mennonite families from the U.S. living in Puerto Rico enioyed an annual Christmas get-together at Pulguillas on Dec. 26, which included a fellowship lunch followed by a singspiration. Nearly everyone was able to be present.

Bro. J. Ross Goodall, director of the Ontario Hebrew Mission, preached at the Elmira, Ont., Mennonite Church on Sunday morning, Jan. 8.

A special prayer service at the Mennonite Home Mission, Chicago, Ill., recently resulted in the conversion of a drunken husband who was mean to his wife after she had been baptized, even though he had consented to the baptism. Bro. Laurence Horst writes: "It was a real thrill to hear him tell his family, 'Your daddy is saved.'"

Missionaries Helen Witmer, Mary Ellen Groff, and Martha Hartzler, en route to Ethiopia, and Naomi Smoker, missionary en route to Tanganyika, sailed from New York City on Friday, Dec. 30. They are due in Aden in about three weeks.

(Continued on page 68)

Your Treasurer Reports

We can now give you a preliminary report on the returns received from **Missions Week** contributions. As of Jan. 9 total funds received at the Elkhart office of the General Mission Board amount to $105,184.94. Due to the fact that these contributions have followed the regular channels for handling funds and were sent through the district treasurers' offices it has not been possible to get complete figures yet. However, we think that the above figure does represent a significant portion of contributions received for the General Mission Board.

In addition to the above, there are contributions which have been held by the district mission board for the district program. This is in line with the plan for this year whereby the General Mission Board and the district mission boards are sharing in all contributions given during **Missions Week.** In the near future we will try to bring together complete information including contributions held by each district board.

At this point it is difficult to determine how near we have come in reaching a suggested goal for **Missions Week.** It would appear from reports being received that we will probably fall considerably short of the suggested goal of $9.00. We do believe, however, that contributions received will result in a significant addition to the total funds available for the continuing mission, relief, and service programs of the church.

It has been especially evident this year that most congregations have very closely followed the suggested pattern of giving contributions through the congregation and through the district mission board. This is very much appreciated as it does help to facilitate the handling of funds in a way so that they will be used in line with the purposes for which they are given. We want to sincerely thank all the pastors, mission board members, and others who have assisted in making **Missions Week** significant to the church and to the local congregation.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

A City Church Extends Its Services

BY LEROY AND IRENE BECHLER

Although the local church conducted services on Sunday morning and evening, a midweek service, and children's Bible clubs and youth activities, yet it developed a vision of a program that would meet some community need. In any community one can see needs for a united spiritual program and a social service program. It was clear that a Day Care Center would meet the needs of children of working parents. Increasingly, large numbers of mothers work. This was the challenge that faced the Ninth Street Mennonite Church in Saginaw, Mich.

In 1953 this vision became a reality. Plans were made, facilities provided, city requirements met, and a Community Day Care Center opened in the church. Several children were enrolled. The program consisted of supervised recreation, songs and records, stories, naps, and a well-balanced lunch at noon. Indirectly, the children learned good health habits, co-operation and sharing in play, and most of all received the loving care of an interested teacher. The Center charged a fee of ten cents an hour with thirty cents for the noon meal.

Attendance increased until there were ten children enrolled, the total capacity of the quarters in the church. The community response proved that the temporary quarters must be replaced with more adequate and permanent ones. The congregation began to plan and pray for a permanent place which would house the Day Care Center and also provide a center for youth activities.

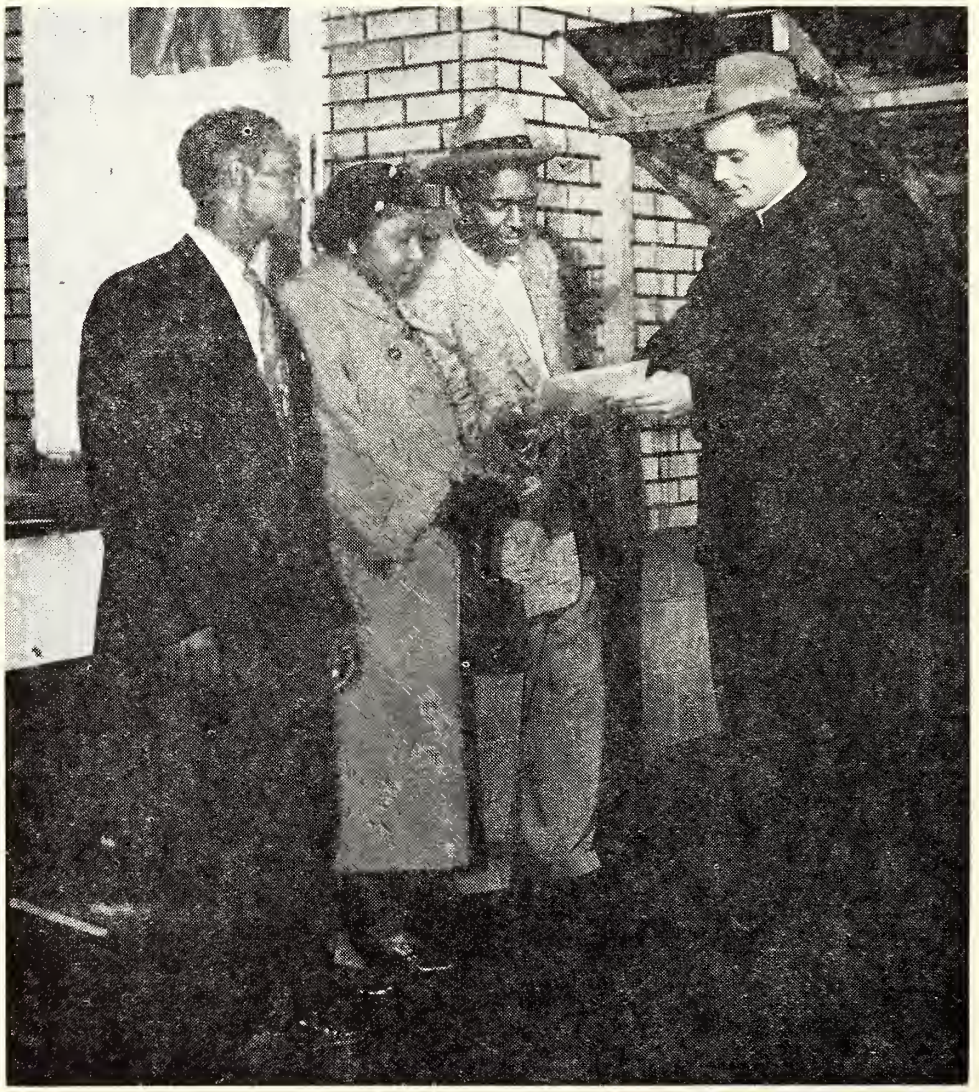
During the summer of 1955 the Lord opened the door to such a place. A house three doors from the church was listed for sale. Inspections were made by the church and city officials. The city approved and the church was impressed with the possibilities of this house and immediately made plans to purchase it. The year-old building fund mounted until the down payment was made in August. The total cost is nearly $7,000 with a $60 a month payment.

The house is a two-story dwelling with a full-sized basement. The main floor will be the home for the Day Care Center. The basement will become the Youth Center. This, too, is a vitally important asset, for facilities for youth activities have been very poor. The second-floor apartment will be rented to help with the maintenance cost.

There is much to be done yet. Remodeling is under way and gradually dreams become realities. It is hoped that the Day Care Center can move to its new home shortly after the first of the year.

The work of the Day Care Center is indeed a challenge and an opportunity to meet spiritual and social needs in the community. Your prayers are coveted for this endeavor.

Saginaw, Mich.



Courtesy **The Saginaw News**

John A. Wicker, Mrs. Lawrence C. Wicker, and Floyd L. Hall, finance committee members, and LeRoy Bechler, pastor of the Ninth Street Mennonite Church, Saginaw, Mich., check a progress report in front of the recently remodeled building to be used as a Day Care Center.

Sicily, an Open Door

BY CORA E. MARTIN

Sister Franca Ceraulo, the local director of the Mennonite Mission in Sicily, writes that the work is very encouraging in spite of the fact that they have had much sickness.

One of the ill persons she writes about is Sister Moncada who is the wife of their licensed minister and a very faithful helper of Sister Franca's. Sister Moncada has been in the clinic with a very serious illness ever since the latter part of June and rejoices that she is counted worthy to suffer if it would be the means of winning her family for the Lord. She is so badly needed, but we want to commit it all to the Lord. When pausing at the throne of grace, will you remember her?

Bro. and Sister Vincent Moncada have been a wonderful asset to the work. Do pray with us that the Lord will raise up other Sicilian workers like them, for a great and effectual door is open unto them and there are many adversaries. I Cor. 16:9. The work is just as big as they want to make it, and they have a big God behind them. Praise His name!

There also has been much sickness in the Ceraulo home. Franca has just recovered from a heavy cold and a week in bed with fever. Guiseppe met with an accident and was not able to work for weeks. Neither of them are very strong at the best.

Another member of the Sicily Church met with an accident about the same time and was confined to his home for a while. Do pray for them.

Sister Favaloro, an elderly lady, is in dire need since the death of her husband. She is very feeble and not able to care for herself. She needs the prayers of God's people.

Sister Franca further writes that when the American brethren come over, they will be pleased to see the fine group who are attending services regularly in their home. We feel that they need a church building, but the Lord has not made it possible yet. Maybe it is His will to continue services in the home and to open other homes in the city for worship. His will be done.

She sent us 112 names for Christmas bundles. With the help of kind brethren and sisters they were all packed and mailed. We sent them individually since they have been going duty free. She is very careful who receives a package.

The Waldensian pastor shares the free food they receive from the U.S.A. with our group, which is very much appreciated. There are

seventeen children attending the Waldensian school.

Do pray for Bro. Lewis Martin since he is alone in Sicily at this time, that he will have journeying mercies. Also that he may have wisdom, judgment, strength, and courage, and definitely feel the leading of the Lord as he endeavors to help solve problems and make future plans for the work there.

If it would not be for the faithful prayer support of our many friends, the work would not prosper. So keep on praying. Can the Lord depend on you?

Harrisonburg, Va.

(The work in Sicily has developed under the direction of the Virginia Mennonite Board of Missions and Charities.—Ed.)

Churchmanship at Bad Boll

BY DANIEL W. MILLER

The Kurhaus Bad Boll, built some 350 years ago by a duke of Württemberg, was the scene of the European MCC Workers' Conference, October 6-9. This Moravian center, beautifully situated in the Schwäbische Alps of South Germany, provided an ideal environment for the purposes of this conference: to think and worship in the colonnaded chapel, with its great pulpit-window and autumnal view of changing leaves . . . to question and answer and pray together in the comfortable reception rooms, lined with posters and displays from the Pax units . . . to continue conferring in the large dining room, looking toward meadows and mountains, and under the ancient trees of the park.

Quite a few of the 155 workers there felt that this was one of the most helpful church conferences we have ever attended. The pleasant environment helped to make it so; far more influential were the co-ordinated thinking of the speakers and a conference program that really gave place to conferring. There was a notably high degree of participation and intimacy, uncommon in a group so large and varied.

The crowd was swelled by Pax men from Germany, Austria, France, Greece, and Algeria. In smaller numbers were veteran MCC workers (such as Mary Ellen Shoup and the Jonas Classens from France, Irene Bishop and Emma Schlichting from Austria) and missionaries (such as Harvey Miller from Luxembourg, Abraham Neufeld from Austria, and Orley Swartzentruber from France).

Although carefully prepared addresses were given by only six men, everybody was really "on the program." The congregation was divided into eleven discussion groups. Each principal address on the theme of "Our Witness" was followed by an equal amount of time spent in conferring in small groups on the questions raised by the speaker. The result was a splendid combination of live topics and time taken to confer on them. The opinion was expressed that this arrangement is too little used in church conferences in the States, and that the lack of audience participation may be partly responsible for the ineffectiveness of some of our church lectureships.

Missionary Orley Swartzentruber's initial address on "What Is the Church?" caused some to realize for the first time that when they came to Europe they brought their church with them. "Wherever Christians are thrown together, there is the church." An MCC unit is, in a very real sense, a church; and its members are called to churchly tasks and functions. We not only represent a church back there across the Atlantic, whose stewardship makes it possible for us to work here; but in many cases, we are the church here.

Discussion groups found plenty to discuss as they toiled with the implications of discipline and freedom in the inner life of the unit-church. Redemptive shunning was generally recognized as Biblical but delicately dangerous to practice. It was hoped that unit-church members would live according to communal standards in devotional life, purity, and separation from the world without actually having to define the minimum discipline of the group.

MCC-France Director Albert Meyer, in his thorough paper on "Our MCC Message in Europe," made a passionate plea for increased efforts to enter communist areas with material aid and a witness of reconciliation. He also described the peculiar task of Mennonite "relief workers" in relation to the established and free churches in Europe and urged us to seek more fellowship contacts with Christian groups whose practices are precisely opposed to ours. "We have not always clearly seen this spiritual ministry of teaching, learning from, and growing with our fellow Christians as an important commission in itself, a task whose goal is the church's fuller observance of 'all things whatsoever' He has commanded us. It is the task to which we MCC workers in Europe are being increasingly called."

Throughout the conference there was repeated stress on the obligation to verbalize and articulate our message as well as to live it before the people. This observer felt at many points that the American Mennonite churches could rejoice in the serious evidence of Biblicism, evangelistic zeal, and mature churchmanship shown by these foreign representatives. Among them are our most creative and energetic "missionaries."

John Duerksen, popular Pax pastor and "busiest man on the grounds," led evening devotions and directed the Pax Chorus. (They recorded, so maybe you will hear them, too.) All workers were introduced by standing as their names were mentioned in the survey reports read by Milton Harder, MCC Assistant Director, and Dwight Wiebe, Pax Director. D. C. Kauffman, European Director just returned from the States, presented encouraging evidence of eagerness "at home" to continue this witness in Europe.

The conference concluded with an impressive Sunday morning service led by Jacob Klassen, MCC pastor in Berlin.

Allschwil, Switzerland.

Conduct in Mennonite worship would be greatly improved if families would sit together.—John Burkholder.

Luz Y Verdad

Spanish Gospel Broadcast

Reception Good in Argentina

Already correspondence concerning the Montevideo broadcast has come in from the Provinces of Buenos Aires, Mendoza, and Entre Rios. From Mendoza, the correspondent informs us that reception is good. It seems that outside of Buenos Aires reception is better than in the capital city of B.A. This is due to the strong stations right in the city. However, from a suburb of Quilmes, a listener writes asking for the 1956 calendar. From Uruguay also we have received mail saying that Radio Station CX14 is heard clearly.

Does Tampa Need the Gospel in Spanish?

Our agent has inquired whether we are interested in WEBK on Ybor City, Fla., station catering to Spanish-speaking people. Time is available, and the cost is $30.00 per half hour per week. Anyone interested in this area, please write the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart. Ind., or the director, Lester T. Hershey, Box 1018, Aibonito, P.R.

From a Prison Camp in P.R.

"I will begin by telling you that because I did not know the Gospel, I was a delinquent, being already a man of past middle age. But, I give thanks to God that I have been able to know His Word, and I have dedicated myself to study it. . . . I am trying to please Him now, since He has transformed my life completely. I am another man today. . . . True it is that I am prisoner, but if God permits it that some day I may gain my freedom, I want to give by grace, since by grace I have received so much. What I mean is, that I want to teach the Gospel to those who do not know it because His coming is near, and I want to see others prepared for that time. I want to continue with the studies. What other one will you have after I finish this one?"—Victor A. R.

Clarification Asked for and Given

Armero, Colombia.—"I have just received your kind letter giving me your concept of faith. Much do I appreciate this explanation. . . . I want to now subscribe myself to your correspondence course. . . . I want to ask you some more questions, for I see you are interested in really explaining the Scriptures to me. . . ."—Roberto C.

Testimonies from Listeners

La Loma, Entre Rios, Argentina.—"I have the greatest pleasure to tell you that I am a listener to your program. I want to ask you that you send me the book **Twice-born** and a calendar for the new year, 1956."

Aguas Blancas, Dpto. Lavalloja, Uruguay.—"May the peace of Christ be in your hearts. I am a listener to your broadcast over CX14, Montevideo. I heard you are offering free a booklet **Twice-born.** Please send it to me. . . ."

Salinas, P.R.—"I have received the Bible you sent me. I am also waiting for the next lessons or the course."

San Antonio, Texas: "Brethren, I am a sister in Christ, and a servant of the Lord. I am asking for one of your sermons, and the Bible course you are offering. If you have any calendars left over, I would like one, too."

via MBMC, Elkhart, Ind.



Hope Rescue Mission building, 530-532 S. Michigan St., South Bend, Ind., recently purchased for $60,000, which offers sleeping facilities for 60 men and women, a chapel, prayer room, office, attendants' quarters, clothing storage space, and kitchen, dining, and recreation facilities.

Hope Rescue Mission Seeks Building Funds

A campaign to raise $17,500 for the down payment on the Hope Rescue Mission building in South Bend, Ind., was launched at a laymen's fellowship supper at the mission on Saturday evening, Dec. 17. Total cost of the building purchase is $60,000. Mission officials hope to raise the down payment funds by Jan. 20. Lyman Davis, superintendent of the Milwaukee, Wis., Rescue Mission, gave the main address of the evening. He said that rescue missions originated in England about 125 years ago and that the first one was established in the U.S.A. about 100 years ago. Rescue missions are located today in 106 U.S. cities with a population of over 100,000 each.

The service a rescue mission can render was illustrated by the story of a man who was brought out of the depths of sin to Christ at a rescue mission. His life changed from one of drunkenness, debauchery, gambling, and profligacy to one of kindness, temperance, and acceptance of family responsibility. One Sunday morning while he was on his way to church with his family, his Bible under his arm, he met one of his former drinking companions who, seeing him with his Bible, immediately tried to "shame" him for his "goodness." Taking the Bible this former companion pointed out several seemingly controversial portions which he wanted explained. The untutored sinner saved by grace was unable to answer his questioner but finally countered with a question of his own, "How do you explain me?" No one can refute the transforming power of Christ which can take miserably lost men and change their lives completely.

Tobe Schmucker, superintendent of the Hope Rescue Mission, also spoke about the developments of that work which was begun on Feb. 28, 1954. Many men and women have been transformed from skid row lives to Christian lives of usefulness in the community. During the first year of the mission's operation individuals and churches contributed $35,000 for equipment and operating expenses, not including large quantities of donated food and clothing and $8,000 worth of donated labor.

Purchase of the building assures the mission of a permanent location in a strategic spot for carrying on rescue mission work. Over 60 beds are now available to take care of men and women who daily come for help. Clothing distribution to needy persons is carried on each morning at eight o'clock. Eighty to 100 meals are served each day free of charge and regular services are held nightly with the help of churches in the area.

The building fund was inaugurated following the fellowship supper on Dec. 17 by an offering totaling $1,100 from the some 30 laymen present. Solicitors have been chosen to contact interested persons and a letter is being sent to pastors in the area soliciting financial support for the purchase of this mission building.

Interested persons may contribute through their district conference treasurer or send their contribution direct to the treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind., clearly marked for the Hope Rescue Mission building purchase.

via MBMC, Elkhart, Ind.

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Oklahoma Baptist University has voted to admit Negro students to the school at the beginning of the next semester.

The Land of the Wakindigas

Recording the Gospel for Those Who Never Heard

We are in the land of the Wakindigas in Tanganyika, Africa. Who are they? we asked. Where can we find them? Is there one Christian? Do you have pupils from that tribe? Always the answer was "sijouie"—the trade language word for "No." We were told that these little people of the pori (bush) were a small tribe of perhaps only 2,000. Skillful hunters, these little men just five feet tall can deftly handle a bow seven feet high.

"Have you heard their language?" we asked. "Yes, it is the worst I have ever heard." It is so weirdly strange that a legend has been woven about it by other Africans. They say that in the beginning of the world when languages were given out, one tribe arrived too late. So the Big Chief took a little from each of the other languages and gave this to the Wakindigas! It has some very strange sounds, and the people make queer contortions down deep in the throat. Fearful and timid, these men of the forest run away when they see a white man approach, although formerly they were savage and used to kill.

"Have the Wakindigas ever heard the Gospel?" Again the answer was, "No, except that one missionary tried to talk to them a little, and once on a hunting expedition missionaries were able to attract some of them with medicines and trinkets, and gave a message to them through a boy who could interpret. Other attempts were without success."

So prayer for this tribe was begun and two weeks later we were on our way to a little mission station nestled in among huge rocks that stand as great fortresses about it. Work had already begun toward getting this language for us. The big African chief of the area, willing to use his influence, had sent out word to the Wakindigas that they should send in three men on a certain day. So when we arrived they were awaiting us just a few miles out from the mission. They were out hunting meat for themselves. The next morning the missionary set out early to bring them in and we hoped and prayed they had not run away. As the car came back three little black forms became visible—our Wakindiga men!

After prayer the work of recording began. Soon some of the recorded tape was played back to them. Oh, what wonderment when they heard the box talk back! After that every time the older man (who proved to be their chief) spoke into the microphone, he would put up his finger and teach it, just as though it were a little creature that he must teach his language so that it could speak it back to him. It was wonderful to hear him explaining to a younger boy how to express John 3:16. When the sentences were played back he would nod with pleasure and say, "Sahwa, sahwa," meaning, "It is good."

One message of only 425 words took nine hours to record, but others went more quickly. The man Ann worked with was not as responsive as the chief, and although he seemed pleased at first, he got discouraged trying to find the words to express the Gospel. He

would say, "Why do we have to say any more about God? We have already talked about Him. Aren't we through with Him now?" Another time he said, "Why should I say more about God? I do not know Him." But little by little the precious thoughts were transferred to this strange tongue which had never tried to express such truths. Although it has been tedious and at times seemed impossible, it was glorious at last to have eight "talking tracts" to send to this tribe.

They had come a long way; so when we had finished, we emptied our jeep of baggage and loaded in the three Wakindigas, two interpreters, and five missionaries. Off we started to the African pori. The road was not too bad at first but we soon found ourselves in dense bush, and before long there just wasn't a road. We were thankful for the power that could mow down bushes, tall grass, and slender thorn trees and pull us across ditches and up the sides of stream beds. On and on we went. It seemed endless. This was a country of wild animals—elephants, rhinoceroses, lions, leopards—but all we saw were some gazelles and a single file of beautiful zebras dashing across the road.

It was nearly dark when we came to the end of the distance we could go by car, and it seemed foolish to try to walk on to the fireside of the Wakindigas. But we all were so eager to play the message for them that on we went. Night caught us still on the trail. But at last we reached the camp. A number of women partially clothed in animal skins came down the rocky incline, hands outstretched, to greet us.

Under a giant tree were several little hutlets made of straw. There were their sleeping shelters, containing the sum total of their possessions—a few gourds, some bones of animals, and some skins.

Soon we started to play the recorder. Imagine our thrill as we sat there in the dark watching these little people—black silhouettes against a star-studded sky—as they heard the salvation story in their own tongue coming from a strange little box! They drank it in. Not a sound was heard except the voice from the box. Then as it finished we heard clicks all around the campfire—clicks of pleasure. They wanted more. We asked if they understood it. Yes—every word! Message after message was played and some were repeated a second time. At last, though they wanted more, we must go.

The chief could not show his appreciation enough. He would shake our hands in their tribal fashion first one way, then another, again and again. Finally he said, "God will help you." He was giving back to us some of the message he had been teaching to the box all the last two days!

We walked the trail back to the car and started home. If we were lost once that night, we were lost 50 times! On and on, and round and round we went. Finally we stopped to pray and started again. Before long we saw tracks and knew it was the road. At last—home and to bed at 2:00 a.m.—rejoicing in the knowledge that none of those little people of the bush would need to close their eyes without the knowledge of a Saviour who died for them and who loves them.

Tomorrow we go out seeking another lost tribe. May the Good Shepherd direct us on and on until they all can hear before setting sun.—By Joy Ridderhof in **News from Abroad** by Gospel Recordings, Inc.

The Mennonite Hour

Kenneth Weaver Joins Staff

On Jan. 2, 1956, Kenneth Weaver joined **The Mennonite Hour** staff. He comes to our program with a fine background of business experience to which he has added Bible training and church work. Kenneth was born and raised in Lancaster County, Pa. For some years he helped his father in the meat business as a clerk and in 1948 he graduated from Lancaster Mennonite School.

Kenneth's desire to serve the church led him to attend Eastern Mennonite College for four years, where he received a B.A. in Bible in 1952. The following year he earned the Th.B. at Goshen College Biblical Seminary. A few days after graduation he married June Marie Collins, a registered nurse of Harrisonburg, Va. They have one child, a girl.

During parts of 1953 and 1954 Kenneth's plans were interrupted by illness. After he regained his health he returned to business employment. He is also active in Sunday-school and young people's work.

The Mennonite Hour welcomes Kenneth Weaver to its staff. His duties include accounting in the treasurer's office and assistance in the Bible Correspondence Department.

Headquarters House Cleaned

A very fine response on the part of many sewing circles here in the Shenandoah Valley brought a "new look" to the former Moose Lodge now occupied by **The Mennonite Hour** and recently purchased by the Mennonite Board of Missions and Charities as a radio evangelism headquarters. This house cleaning done on Dec. 20 made it possible for **The Mennonite Hour** to move Dec. 22 from their former location at Eastern Mennonite College to the larger quarters located along U.S. 11 just north of the Harrisonburg city limits.

Funds are needed to pay for the church's broadcasting headquarters. Send your gift for the purchase of the building to Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

via MBMC, Elkhart, Ind.

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The Embassy at Washington, D.C., has stated that 421 foreign missionaries were granted visas to enter India between Dec. 1, 1954, and the end of October 1955—that is, after the introduction of restrictions and changes in passport rules. An additional 63 missionaries from Commonwealth countries were also given visas for entry into India.

—EFMA Missionary News Service.

MISSIONS

EDITORIAL

What Good in Communism?

Many people regard communism as the greatest evil in the world. But they never stop to examine the communist faith. They do not seem to realize that communism has gained power and prestige by taking advantage of the great social revolution in today's world to which Christianity has been slow to respond.

Communism should cause Christians to rethink their faith because it affirms many of the same things Christianity does.

Communists constantly study and examine their own lives in the light of Marxist doctrines. Self-criticism in the light of the Marxist standards is part of the so-called "brainwashing" technique used upon prisoners in an attempt to win them to the communist cause. Communist "traitors" accept death calmly when the court finds them guilty of failure to comply with the communist doctrine.

Communists use the group technique. Their success in developing group unity should cause Christians to re-examine the position of the local church in the ongoing program of the kingdom of God.

Communism stimulates personal discipleship. It promotes a severe discipline. It has had its martyrs. It will have more, no doubt.

Communism uses the personal work technique to win members. Many young communists are much more effective in winning others to their faith than Christians. A young Christian picked up a hitchhiker one day and afterwards remarked to a friend, "I wish I could testify for my Lord the way that fellow testified to his faith in communism!" A young Filipino girl won 80 of her friends to communism in one year.

Communism uses literature to a good advantage. And what is more, in most countries where communism is trying to win the minds of men, such literature is often sold far below cost in order to get it into the hands of the common people.

A careful examination of the effective way in which communism is using the methods and even ideas of Christianity should cause every sincere Christian to reaffirm his faith in Christ and re-examine his own witness to the world. Could it be that atheistic communism is Satan's end-time counterpart to the Christian Church? There are many evidences to confirm such a belief.

The most effective weapon against communism continues to be the love of Christ expressed through His faithful followers.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Nelson Kauffman, Hannibal, Mo., Secretary for Home Missions and Evangelism, and Roy Burkholder, Elkhart, Ind., Co-ordinator of I-W Services, spent Jan. 5 and 6 in Cleveland, Ohio, investigating possibilities of establishing a church in connection with the I-W unit there.

The Middletown, Conn., I-W unit reports that Eugene Hostetler, a student from Eastern Mennonite College, Harrisonburg, Va., led the fellows in their Sunday-school discussion on Dec. 29 at the regular unit worship service. Eugene was visiting his brother Earl, who is a I-W man at Middletown. Noah Good, Lancaster, Pa., Chairman of the Lancaster Peace Problems Committee, gave the message on the same date.

On Dec. 30, the I-W unit and their Covenant Church friends from Middletown conducted a service at the Open Hearth Rescue Mission in Hartford, Conn. Eight of the I-W men attended. Earl Hostetler, New Paris, Pa., one of the unit members, gave the message. About 60 men attended the mission that evening.

Voluntary Service

Isaac Glick, Harrisonburg, Va., leader of the Calling Lake, Alta., VS unit, reported an attendance of 25 at the Sunday school held in the unit cabin Dec. 18, and 15 on Dec. 25. The unit also reported the conversion, on Christmas Day, of a 21-year-old local resident. The young man will be coming to the unit for instruction each Wednesday evening.

Stanlee and Janice Kauffman, Hannibal, Mo., assumed responsibility for the Voluntary Service Center, 1525 Prairie St., Elkhart, Ind., Jan. 3. In addition to his duties as host of the VS center, Stanlee will be assisting in the directing of the VS orientation program.

During the Christmas season quite a few Christmas bundles were distributed.

The Elgin, Ill., unit gave 32 cleanup kits and 60 layettes. New Testaments were also given along with these gifts.

At Mathis, Texas, 420 Christmas bundles were given to the boys and girls of needy Latin homes. Layettes were also distributed. The Mathis maternity home continually gives layettes to homes where there are new babies.

Navaho boys and girls living in six different migrant camps in the Phoenix, Ariz., community received 249 Christmas bundles. Around the Black Mountain Mission community at Chinle, Ariz., 129 bundles were distributed to Navaho children, while in the Buckeye Mission area near Phoenix, 314 were given out to needy families in the Negro migrant camps.

These bundles and layettes were provided by WMSA groups and individuals from all parts of the church.

Personnel needs still continue.

Alice Lepley, Reedsville, Pa., assistant housemother, and Helen Kauffman, Plain City, Ohio, director of club work, at the Kansas City, Mo., VS unit have volunteered to extend their terms for three months. Persons are urgently needed to replace them when they leave in April.

A nurse is still urgently needed for the Navaho work in Phoenix, Ariz. Nurses interested in public health nursing would enjoy the work there.

Feb. 28 to March 10 are the dates for the next voluntary service orientation school to be held at Elkhart, Ind. In addition to the above-mentioned personnel needs there are openings in many of the other units. Anyone who feels God calling him to a period of VS and who can volunteer now should apply immediately. Write to Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., for information.

Released January 6, 1956
Office for Relief and Service
1711 Prairie St., Elkhart, Ind.

MCC Weekly Notes

Workers Sail for Jordan

Robert and Virginia Lapham of Wyandotte, Mich., sailed Jan. 6 aboard the Saturnia for MCC service in Jordan. The Laphams will serve at Irbid, north of Jericho. They will be assigned to the Near East Christian Council, another voluntary service agency, to distribute relief goods to the Arab refugees.

Robert and Virginia Lapham are members of the Methodist and Evangelical and Reformed churches, respectively. During Robert's years in college he developed the conviction that **agape** love is the core of the Christian message. It has taken five years of appeals for him to get his I-O classification. The tension and unrest of the refugees in Jordan at this time is another incentive to serve "in the name of Christ."

MCC Unit Returns to Jericho

The MCC workers returned to Jericho by Jan. 1 after the rioting had subsided. They again will receive mail at Mennonite Relief Unit, Jericho (via Amman), Hashemite Jordan. The Akron office has not received further report on the extent of the damage resulting from the Dec. 17 riot.

Construction Begun at Brook Lane

On Nov. 30 the J. B. Ferguson Co., of Hagerstown, Md., began construction of the kitchen-dining room building at Brook Lane Farm. The two-story concrete block building will provide kitchen and dining facilities for 85 people, food storage and preparation areas and laundry facilities.

To construct and equip such a building costs $75,000. Nine Mennonite conferences east of Ohio are supporting this project.

The West room of the former barn at Brook Lane has been made into a library. Roger Sprunger, designer for Dunbar Furniture Co., Berne, Ind., designed the room, and Eldon Bargen, a member of the Brook Lane staff, directed the construction. The Dunbar Furniture Co. and six Sunday-school classes of the First Mennonite Church of Berne contributed the 21-piece furnishings. Habegger Furniture, Inc., also of Berne, contributed the lamps. Alumni and present staff members at Brook Lane donated tile floor and acoustic ceiling.

Disaster Organization in California

The Mennonite churches in California organized a disaster service to work in the flood areas in northern California. On Dec. 29 Arthur Jost, director of the MCC West Coast Office, met with representatives from various Mennonite churches to organize and plan their participation in the disaster cleanup. On Dec. 30 the Executive Committee elected visited Yuba City.

Yuba City, at the junction of the Yuba and Feather rivers, is one of the worst hit. Here 280 homes were destroyed, 2,000 seriously damaged, and 4,000 damaged. The Mennonite workmen will assist the aged and widows with cleanup. In Yuba City residents are not permitted to reside or cook in their homes. They may come and work during the day but join in mass exodus at night. The Red Cross feeds about 9,000 persons daily.

Although closely integrated with the Red Cross, the Mennonites will work as a clearly identified unit. Because top Red Cross administrative officials had known the Mennonite disaster work in the Midwest and Eastern disasters, the West Coast representatives received a warm welcome for the services they offered.

Released January 6, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

"During the Christmas season when we have our inspirational evening together as sisters, we pack boxes for needy families in the community," said Mrs. Henry Yoder, from Grantsville, Md.

* * *

Guest speaker at the Hawkesville WMSA regular meeting in December was Mrs. Amos Swartzentruber, missionary home on furlough from Argentina. Mrs. David Bauman, secretary, Waterloo, Ont., reported that Mrs. Swartzentruber's subject was taken from II Kings 4, which speaks of the Shunammite woman.

Sister Swartzentruber also spoke to the WMSA groups of her home congregation at the Steinman A.M. Church, Baden, Ont. This group included all the women and girls of the Steinman and St. Agatha congregations.

* * *

Sunshine girls from the First Mennonite Church, Kitchener, Ont., gave a Christmas program to the children at Willow Hall,

Waterloo, Ont. Willow Hall is the local community home for children. The short program of recitations and dialogues was interspersed with familiar Christmas carols.

The 36 children from Willow Hall said "thank you" by repeating in unison Psalm 34. Before the littlest ones went to bed, the girls presented the gifts which they had brought for the children.

* * *

You can have a share in the beginning of the new work at Calling Lake, Alta. Contributions may be sent to the district WMSA treasurer for some very necessary items. Some of the things which must be purchased are linoleum for the floors, kitchen cupboards, dining room table and chairs, beds, springs, mattresses, chests of drawers, desks, bookshelves, small bedroom tables and chairs.

The voluntary service unit members have been busy building the cabin and some of the furnishings. Many articles have been contributed by WMSA groups, but there are still many things needed to make the Unit Home comfortable.

WMSA groups, homemakers, or Sunday-school classes which prefer to give money may send their contributions for Calling Lake, Alta., Voluntary Service Unit, to the district WMSA treasurer, or to Mrs. Paul Graybill, R. 3, Freeport, Ill.

Office of WMSA Executive Secretary
1711 Prairie Street
Elkhart, Ind.

From Our Churches

BURR OAK, MICHIGAN

(Locust Grove Congregation)

Greetings:

Our new Sunday-school workers for 1955-56 are the following: Supt., Menno Chupp; Asst., Eli Miller; Supt. Primary Dept., John Esh; S.S. Chor., Miriam Lederman; Asst., Margery Miller; Secy., Edna Carpenter; Church Treas., Eli Miller; Church Chor., David Lederman; Asst., John Eash; Moderators, Emerson Andersohn and Joe Carpenter, Jr.

Ora Schrock was elected for the second year as superintendent of our mission station, South Colon. William Wickey was chosen by lot and licensed to preach there for one year.

Charles Haarer of Bean Blossom held week-end meetings here, Oct. 13-16, and we all received a blessing from them.

Our young people are continuing their work of singing for shut-ins every other Sunday. They also prepared fruit baskets to give and to cheer these folks at Christmas.

We extend a hearty welcome to anyone coming our way to worship with us.

Ruby Lederman.

HICKORY, NORTH CAROLINA

(Mountain View Congregation)

Dear Readers:

In February, 1952, three brethren and I took a trip through the southeastern states. At Tellico Plains, Tenn., a young couple were converted and they later moved to Hickory, N.C. It was the outcome of this trip that the work at Hickory was started. In January, 1953, my wife and I moved to Hickory to start mission work. We located ten miles south of Hickory, a rural area, and started worship services in the homes, from house to house until the numbers increased so that we needed larger quarters. We rented a four-room house and later bought it. In August, 1953, the Wellington Moyer family from Quakertown, Pa., moved to this area to help with the work. In September, 1953, Sunday school was started in a home. Later it was moved to the four-roomed house. At first we took out one partition and then in November, 1954, all partitions were taken out and the assembly room made larger.

In July, 1954, we held our first Bible school with an average attendance of 72 pupils. We had five teachers. In July, 1955, we had a Bible school with an average attendance of 93 with seven teachers. These Bible schools were sponsored by the Warwick Mennonite Church, Denbigh, Va. The present Sunday-school attendance averages 70. The highest attendance has been 95. A large part of this number are youth and adults. Mr. and Mrs. Mark Landes moved into the area in February, 1955. Mrs. Landes is the writer's daughter. Edward Godshall, his son, moved into the area in June, 1955. We are all working together to lift up the Lord Jesus Christ that the lost may find their Saviour. On June 26 a class of applications were received, twelve by baptism, six by letter. Some of these through misunderstandings have drifted away. The present active native members are eleven, not including those who are under instruction. Three are to be received in the near future, and probably more.

We are making an urgent plea for ministers in other states to come and visit us for week-end Bible instruction meetings. Anyone who would be able to come could contact us or Bro. Truman Brunk, Denbigh, Va.

We want to thank those who have already shared in this work and for the prayers that were offered. We urge you all to continue to pray that we as workers may continue in the Lord's will and that the work may grow and more souls be saved.

Anyone from the north going to Florida is invited to stop off at this Mennonite community. For information ask at Shell's Motor Court on routes 70, 64, southwest of Hickory.

Clayton and Edna Godshall
Route 1, Box 687
Hickory, N.C.

LONG ISLAND, NEW YORK

(Centereach Mission)

Dear Christian Friends:

We want to extend our greetings to all who read and hear these messages.

Back in March we read one of these letters and through circumstances worked out by God, the writer found himself in a position to move out here and immediately was put to work, and of the Lord's work there is plenty. Here is one place where even one talent is appreciated.

We again face a problem that probably confronts many mission stations. We have many children coming to our services and we could get more, but are handicapped by a lack of teachers and especially lovers of little children, for it takes teachers who can exercise patience, love, and who are serious-minded in the work of the Lord.

We as the Mennonite Church on Long Island among millions of people stand out before all. Our examples to others will have a bearing on the future even of our own people.

We welcome anyone who reads this message and is in earnest for his Lord to come out here and work for Him, and particularly those who have a burden for others. No new languages need to be learned—plenty of homes—plenty of all God's goodness, but faith in God you must supply. The saving of souls on Long Island is just as big a battle against Satan as though it were in the darkest part of China or India. You will meet people here just as ignorant of God's marvelous work and just as self-willed and hardhearted as any in any part of the world.

As Christians all of us here rejoice in the fact that we can be in the battle, but we want to reach more people and we need your help. A few statistics will tell you how things are going. We have a Sunday-school and church attendance of about 50 every Sunday morning, with children being in the majority. Our church services come first in order that the children do not become too restless during the preaching of the Word. Every other Sunday evening we have services also; Monday evening, cottage meetings; Wednesday evening, Bible study and prayer meeting. In all of our meetings we refrain from any signs of foolishness. We are earnestly seeking to help others. At the present time there are only six workers here including the minister's family.

We do not feel it necessary to tell you that the summers here are pleasant nor that the winters are cold. We expect you to come regardless of what conditions may be.

As a member of the Mennonite Church but not from Mennonite parentage, I have found only one thing that I think is a weakness in the Mennonite Church and one which only we can correct. There are too many young people, members of Mennonite families, members of the church, who are not as concerned with the work of the Lord as they might be. In some instances the writer has run across young Mennonite people (older ones too) who act as if they were members by choice of church and not because they were converted to the Lord. To them being members of the Mennonite Church is something they did to please their parents and to keep themselves a sheltered place to have fun. The saving of souls is too much of a burden to real Christians that there should be any horseplay, foolishness, or call it what you will at any of our services. As members of the church we have the highest standard to uphold. We must be good examples for those outside.

The writer has put these things into writing here not to condemn anyone, for we are here to save, but rather that we do not slip with our own children, while looking at the actions of other young people. Our own children, no matter how good, are Christians also only as they accept Christ in their hearts, and not because they have grown up in the church.

May the Lord bless all of you. I am glad to be a member of a fighting church against the evils of this world.

Pray for us—and come out to Long Island. Write us if you can't come.

Walter Roughton, Supt.
Mennonite Sunday School
Centereach, Long Island, N.Y.

MONTGOMERY, INDIANA

(Berea Congregation)

Greetings in the Master's name:

This new year let us make it our goal to serve our Lord better than in past years. Our Sunday school is striving for two goals—be to church on time, and help in class discussion.

Nov. 6-13 we had revival meetings with Bro. Sanford King, Hutchinson, Kans., as speaker. Pray with us that the seed sown may bring forth fruit. There were those who gave their hearts to the Lord, but also others who should and would not.

Dec. 5-11 we had revival meetings at Morgantown, Ky., with Bro. Charles Haarer in charge. We are thankful that we have one family who has moved down there. Pray for the work that God's will might be done there.

On Christmas morning our church had a program at Morgantown, Ky. We had our Christmas program in the evening. Bro. Cletus Slaubaugh, newly ordained for Morgantown, gave the evening message which we all enjoyed. Let us remember them in prayer that they may be used as the Lord leads.

On Christmas morning Bro. Tobe Slaubaugh from the Washington Mission gave us the message. Let us put them on our prayer list that that field of labor may grow.

A group of our folks went to Fairview, Mich., for a six-week Bible school.

On Dec. 18 was the sad funeral of Ray Maust, son of Paul Maust. He leaves wife and two small boys. We do not understand but know that God knows best. Our ways are not always His ways. Maggie M. Knepp.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Answered Prayer on the Mission Field, Basil Miller; Zondervan Publishing House; 1955; 151 pp.; $2.00.

Missionaries from every age and in every land have experienced remarkable answers to prayer. In this book, Basil Miller portrays through vivid word pictures over one hundred and thirty incidents on the mission field where God, through miraculous ways and means, answered the prayers of His people.

These fascinating stories from the journals, diaries, and personal testimonies of such illustrious people as David Brainerd, Hudson Taylor, Mary Slessor, Jonathan Goforth, and many others, are compiled under the following eight headings:

Prayer Provides Food, Shelter, and Land
Remarkable Deliverances Through Prayer
Divine Guidance in Answer to Prayer
Answered Prayers for Protection
Prayer and Animals on the Foreign Field
Prayer Controls the Elements
Divine Interventions Through Prayer
Prayer and Soul Winning

As one reads these dramatic stories in which is demonstrated afresh that firm faith results in answered prayer, the reader receives new assurance that God will also answer his prayer of faith. God does supply our needs, whether they be seemingly insignificant or major necessities.

Many ministers, Sunday-school teachers, and evangelists, as well as other church workers will prize these inspiring stories as effective illustrative material. Both young and old will be keenly interested in these thrilling, yet true, stories of marvelous answers to prayer.—Marie M. Moyer.

Field Notes

CONTINUED

Witnessing is the title of a monthly publication of the Mission Interests Committee of our Old Order Amish brethren. In its fourth volume this publication appears in a printed format (hitherto mimeographed). The magazine is well edited and contains material of deep spiritual significance. Copies may be secured from Harvey Graber, Route 1, Goshen, Ind., who is the editor.

The Ambassadors from Paradise, Pa., gave a program at the Wayside Rescue Mission in Philadelphia on Jan. 11. Bro. Clair Eby spoke and a mixed quartet sang.

The Lancaster Mennonite A Cappella Chorus consisting of 80 city and county women gave a Christmas program at the McCaskey High School auditorium on Dec. 15. Bro. Hiram Hershey directed the chorus and Bro. David Shank spoke. Approximately 1200 people attended.—Mennonite Weekly Review.

Announcements

Virgil M. Gerig, Smithville, Ohio, in a series of Bible studies at Wooster, Ohio, beginning Jan. 20.

Tenth anniversary services of Bridgeport, Pa., Gospel Mission all day Jan. 22.

Illinois Ministers' Fellowship sponsored by the Chicago churches on Feb. 27, 28. One of the speakers will be Granger Westberg, chaplain of the University of Chicago hospitals.

The Christian Education Cabinet of the South Central Conference will again sponsor a youth camp at Florida, Mo., Aug. 6-12, 1956. Young people of Arkansas, Missouri, Iowa, Illinois, and Kansas are invited to begin planning for this youth camp.

Bible meeting at Pond Bank, Chambersburg, Pa., with Kenneth Seitz, Harman, W. Va., and Benjamin Weaver, East Earl, Pa., as instructors, Jan. 21, 22.

Mennonite Students' Fellowship at Philadelphia Student Center at 7:30 p.m., Jan. 28. Speaker, Dr. Walter Schlabach.

Henry Lutz, Mt. Joy, Pa., will speak on "The Peril of the Unbeliever" at the Miners Village, Pa., YPM on Jan. 22.

Bro. Clarence Fretz, on furlough from Luxembourg, prayer meeting speaker at Steelton, Pa., on Feb. 16.

Visiting Speakers

Dec. 11. **A. L. Sanderson,** Toronto, Ont., at First Mennonite, Kitchener, Ont.

Dec. 18. **Ivan Magal,** Charlottesville, Va., at Huntington Ave., Newport News, Va.

Dec. 25. **Oscar Schrock,** Martinsville, Ind., at Springdale, Waynesboro, Va.

Jan. 1. **I. Mark Ross,** Hesston, Kans., at Beaver Crossing and Milford, Nebr. **C. Norman Kraus,** Goshen, Ind., at Hopedale, Ill. **Wayne Wenger,** Hardshell, Ky., at Holdeman, Wakarusa, Ind. **J. L. Hostetler,** Meadville, Pa., at Beaver Dam, Corry, Pa. **Samuel Ummel,** North Adams Church, at Ann Street, Peoria, Ill. **Kenneth Snyder,** Corry, Pa., at Cheraw, Colo. **David Shank,** on furlough from Belgium, at Yellow Creek, Goshen, Ind. **Fu Sheng Chen,** Princeton, N.J., at Wooster, Ohio. **Eugene Garber,** Hesston, Kans., at Iowa City, Iowa. **James R. Hess,** on furlough from Honduras, at East Chestnut Street, Lancaster, Pa. **Charles Shenk,** Goshen, Ind., at Bethel, Mummasburg, Pa.

Jan. 8. **I. Mark Ross,** Hesston, Kans., at East Fairview, Milford, Nebr. **Ford Berg,** Birdsboro, Pa., at Sandy Hill, Sadsburyville, Pa. **Cleon Nyce,** Souderton, Pa., at Trissels, Broadway, Va. **Martin Lehman,** Tampa, Fla., at East Chestnut Street, Lancaster, Pa. **Blanche Sell,** on furlough from India, at Bayshore, Sarasota, Fla. **Martin Duerksen,** Buenos Aires, Argentina, at College Mennonite Church, Goshen, Ind. **J. C. Wenger,** Goshen, Ind., at Holdeman, Wakarusa, Ind. **Wm. G. Detweiler** and Calvary Hour staff at Beech, Louisville, Ohio.

Jan. 15. **David B. John,** Sudan Interior Mission, at Neffsville, Pa. **I. E. Burkhart,** Goshen, Ind., at Elizabethtown, Pa. **John Breneman,** Willow Street, Pa., at Plain, Lansdale, Pa.

Evangelistic Meetings

James Hess, Honduras, at Ybor City, Fla., Jan. 16-23. **Stanley C. Shenk,** West Liberty, Ohio, at Versailles, Mo., beginning Jan. 17. **Andrew Jantzi** and **Myron Augsburger** at Palm Grove, Sarasota, Fla., Jan. 1-8.

Mission News

CONTINUED

Two missionary families are returning to Argentina during January: the Lawrence Brunks left Miami, Fla., by air on Jan. 16 and the Amos Swartzentrubers will be leaving New York by air on Jan. 30.

The Eastern Mission Board at its recent bimonthly meeting approved expansion plans for the Tanganyika, E. Africa, mission. This involves the opening of a seventh station across the border of Kenya, about twenty-five miles from the town of Tarime. A group of Africans in this section have given our mission an invitation to enter the area and establish a mission program.

Bro. David Shank, missionary on furlough from Belgium, spoke at the Pleasant Hill Mennonite Church, Sterling, Ohio, on Jan. 15 and will be speaking at the I-W Center and at the Mennonite services in Indianapolis, Ind., on Jan. 28, 29.

The Leroy Shirks, missionary builder couple in Somalia, E. Africa, have moved to the second station location at Mahadei Uen. They are living in a temporary building and are beginning construction of the clinic and residence units.

Sisters Ruth and Rhoda Ressler moved into their new rented quarters, the second unit in a row of four built under one roof in the village housing project at Kamishihoro, Japan, on Dec. 17. The house is built of cement blocks and the Ressler unit is 24 by 14 feet, inside measurements. The Resslers are now praying for a place in which to conduct their Sunday school. Their address continues to be Kamishihoro cho, Kato gun, Hokkaido, Japan.

Bro. Orie O. Miller, secretary of the Eastern Mennonite Board of Missions and Charities, reported to the Jan. 4 meeting of the Board the wide open door and challenging opportunity in Viet-Nam and the prospect of a ready response. In light of the previous Board action approving entry into Sumatra (at which time the door was not open in Viet-Nam), the Board approved the recommendation that Viet-Nam be entered first instead of Sumatra if the way continues to be clear in that direction and if Bro. Miller's proposed MCC trip to that area continues to confirm this leading. It is hoped that two couples can be sent to the field later this year.

Bro. George T. Miller writes that they are distributing 50 copies of **El Heraldo Evangelico** in the Trujillo area in Honduras.

Speakers at First Mennonite, Kitchener, Ont., on Dec. 28 were Amos Swartzentruber, Anita Swartzentruber, Ernesto Suarez, and Raul Garcia.

Six applications for membership are reported by the missionaries in Cuba.

A preliminary report from the MRSC builders' unit in Algeria shows that negotiations are under way for a project at Flatters. While that develops the fellows are working with the Rolland Mission and the Algiers Mission Band. A full report of Bro. John H. Yoder's visit to Algeria, Dec. 26 to Jan. 2, is not yet available.

OUR SCHOOLS

(Continued from page 56)

cubit to their stature—but all they can do about it is go on living and let it happen by itself. We teachers and your parents—and no doubt some more people—wish for pity's sake some of you would hurry and grow up—and occasionally we tell you so in rather strong terms, but it rarely does us or you much good. The father of one small boy seemed to realize growing up was a drawn-out process. He said, "Thousands of years it took to make man civilized, and for our little boy, it's going to take thousands more!"

To see that our growing takes place while we aren't looking and that it's slow and steady and quite unspectacular is simple. It goes on all around us. To see what's happening and what makes growth happen is not at all simple. What went on inside that boy to change him from a rowdy into a gentleman? I hope I can make clear to you some of the enlightening explanations I read this summer of the tangled, never-stopping processes going on in your nerve and brain centers to make you a different person next year from what you are now. No part of this explanation—so far as I can see—conflicts at all with Bible teachings; it merely supplements them. Christianity is, after all, not something set off by itself. It is Spirit—a life that is interfused with our total being, that runs in and through everything we do, think, experience, and plan. It permeates and motivates all our behavior. Life is all of one piece.

Now for the explanation of what happens inside of you to make you a different person—even tomorrow. The person you are now at this minute—everything you know, everything you care about, the ideas and things you think are important, the behavior you think is right and proper, the kind of mind you have now—is not at all the whole of your mind. Everything you've seen and felt and learned and experienced since you started living is also a part of your mind. All these past experiences served their day and were then stored away in huge mental storehouses to be called in, whenever the right button is pressed. Our minds—according to the psychologists—are like the Bible woman's barrel of oil; there's much to draw from.

Our conscious mind—the person we think we are now—is only the central field of the mind—the part in focus at this minute. By and by the film moves on—another picture comes into focus—the central field has shifted and already we have grown different. But what is it that moves the films on and brings in the new picture—the new brain area? You learn something new—maybe it's a geometry theorem—or what a robin looks like or what Shakespeare's *Julius Caesar* is about. The new learning moves into the central field and automatically presses all sorts of buttons down in the mind and storehouse. Messages start whizzing along the mental wires, tangled associations are set up, a complicated new central field is in focus now; and out I come a different person.

Not only the new things we learn, but new experiences, living in a different environment, meeting new groups of people, thinking new ideas—all these start the button pressing, the buzzing along the wires, and moving in of richer, more varied and complex mind pictures. Naturally by Christmas time we'll all be quite **different.**

James, the psychologist, says a strong emotional experience never leaves one the same person he was before. A girl was telling at great length of the scandalous behavior of her roommate. Her brother blurted out, "Aw, you're just jealous! That's all that ails you." The girl wept in anguish most of the night, but before morning she was honest enough to face the fact—to admit to herself that she really was jealous. She came out of the ordeal a new person. It took an all-night battle for Jacob to get rid of his grasping, greedy self. The Apostle Paul had to be struck down by a light to get himself made over; Peter had to spend hours weeping over his own mistakes, and even Christ spent a night in Gethsemane to keep the central picture clear. No doubt every person who ever grows into the finest, highest grade of character will need to go through Gethsemane experiences. "Growth," Starbuck, the psychologist says, "is largely an unselfing."

In case you care to check on yourself, here are the steps in character growth—as Starbuck gives them:

1. The transfer of mind activity from self-interest to interest in the whole, in the larger world outside one's self. (The boy who turned from a rowdy to a gentleman passed through this step.)

2. The individual tends to become a positive spiritual force. (When the boy began discussing and asking questions to help make the class hour interesting, he passed step two. He became a positive helping force.)

3. The individual not only acts, but acts wisely. He has spiritual insight. (There are enough wires whizzing in his brain—enough associations being made—to bring out something new and original to help move things in the right direction.)

4. He reaches out after a fuller, richer, deeper life. He has a craving for righteousness.

One question remains to be answered. What of it? How does all this concern me? What shall I do about it?

Mr. and Mrs. Knott, my next-door neighbors, have a wonderful tree in their back yard. They're proud of it. It stretches its long arms out over their spacious lawn so that it matters not where they sit, they're still in the shade of that tree. They say—and naturalists verify the idea—that its roots below the ground reach out as wide and deep as its branches above the ground. The moral is—study, develop wide interests in many, many different things, dig down into the truths in books and in all the world around you—have rich, deep intellectual, social, and spiritual experiences—spread out your roots—and the branches above ground will keep on spreading and spreading.

In New England, a little boy, Ernest, saw on the mountainside a face carved out of rock. He often sat on the back steps of his home and looked up at the face. He studied it, noticed the kindly lines in it—the love and tenderness and power in the face. For a long time a prophecy had been kept alive in the valley. Someday a man would come who looked like the Great Stone Face. "Today he's coming!" the multitudes shouted. Ernest was there with the rest—eager, excited. He took one look at the newcomer. "This," he said, "cannot possibly be the one! There is no gentleness, no majesty in his face." Again he sat on the back steps with his mother and talked about how the face smiled down a blessing upon the people in the valley. Other men came to fulfill the prophecy—but each time Ernest turned away disappointed. Years later—one Sunday evening—the people had gathered in the valley for worship. Between them and the Great Stone Face stood their leader—a kindly, gentle minister, who had been the little boy Ernest. Ralph Waldo Emerson, the poet, had sauntered out into the valley to visit Ernest. He stood a while with the worshipers—listening—looking from the minister's face to the kindly stone face above him. Suddenly a light broke in the poet's face; he lifted his hands and cried aloud, "It is Ernest, it is Ernest who looks like the Great Stone Face!" The people looked and knew it was true. Ernest became what he thought about, what he admired, what his mind was full of.

The English poet, Tennyson, has his restless, ever-seeking, ever-learning Ulysses say, "I am a part of all that I have met."

Our American poet, Walt Whitman, elaborates the idea:

There was a child went forth every day,
And the first object he looked upon, that object he became,
And that object became a part of him for the day or a certain part of the day,
Or for many years or stretching cycles of years.

These beginning days in school are rich in growth possibilities. We meet new people, we learn how to work math problems, what the air is made out of, how many bones in the body, new Latin, German, and Spanish words. We learn to know better the One who is all truth. And always the cycle keeps going on. The new truth presses buttons—from the storehouse spills in whatever the new truth needs for its assimilation—a whole

new picture springs into focus, and out we come different persons.

The growth plan of the Creator and Manager of the universe seems almost as simple as this: To us the Creator says: If your body, your mind, your spirit is fed, it will grow. You take care of the feeding—and I'll take care of the growing.

Hesston, Kans.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bearinger—Weber.—Vernon Bearinger, Kitchener, Ont., and Mildred Elizabeth Weber, Waterloo, Ont., by C. F. Derstine at the home of the bride, June 18, 1955.

Beck—Stuckey.—James Beck, Wauseon, Ohio, West Clinton cong., and Charlene Ann Stuckey, Archbold, Ohio, Lockport cong., by Walter Stuckey at the Lockport Church, Dec. 24, 1955.

Esh—Handrich.—John Esh, Au Gres, Mich., Conservative cong., and Katie Handrich, Fairview, Mich., Fairview cong., by Harvey Handrich, Dec. 4, 1955.

Farmwald—Stahly.—Leon Farmwald, Nappanee, Ind., and Esther Stahly, Wakarusa, Ind., both of North Main Street cong., by Ralph Stahly at the North Main Street Church, Nov. 24, 1955.

Grove—Shertzer.—Kenneth E. Grove, Hanover, Pa., cong., and Mary Louise Shertzer, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at Mellinger Church, Dec. 29, 1955.

Hostetler—Hostetler.—Paul A. Hostetler, Tampico, Ill., and Orpha A. Hostetler, Prophetstown, Ill., both of the Tampico cong., by Ora Hostetler at the Fairfield A.M. Church, Tampico, Nov. 24, 1955.

Kniss—Lehman.—David L. Kniss, Baltimore, Md., Pulaski Street Mennonite cong., and Esther Elnora Leaman, Lancaster, Pa., Columbia cong., by Lloy A. Kniss at the Columbia Church, Dec. 28, 1955.

Martin — Fisher. — Leon Hornberger Martin, New Holland, Pa., Groffdale cong., and Lydia Stoltzfus Fisher, Soudersburg, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the Maple Grove Church, Dec. 31, 1955.

Nyce—Hackman.—Walter Nyce, Spring Mount, Pa., cong., and Kathryn Hackman, Perkiomenville, Pa., cong., by Cleon Nyce, brother of the groom, at the Spring Mount Church, Dec. 31, 1955.

Rhodes—Fry.—M. Braxton Rhodes, Brewton, Ala., Bethel cong., and Ruth Elizabeth Fry, Manheim, Pa., Risser's cong., by Noah W. Risser at Risser's meetinghouse, Dec. 31, 1955.

Rivera—Ramirez.—Serafin Rivera, La Plata, P.R., Calvary Mennonite cong., and Zenaida Ramirez, formerly of Cayey, P.R., by Aquilla E. Riehl at the Fox Street Mennonite Church, Bronx, N.Y., Dec. 17, 1955.

Schweitzer—Swartzendruber. — Sterling Wayne Schweitzer and Dorothea Swartzendruber by George S. Miller at the Wellman, Iowa, Church, Dec. 29, 1955.

Sommers—Beachy.—Willis Sommers, Hartville, Ohio, King cong., and Mabel Beachy, Plain City, Ohio, Old Order Amish, by Wallace Byler at the home of Vernon Yutzy, Dec. 1, 1955.

Weaver—Alexander.—Edwin L. Weaver, Fort Wayne, Ind., cong., and Geneva Alexander, Elkhart, Ind., Yellow Creek cong., by Peter B. Wiebe at the Yellow Creek Church, Dec. 26, 1955.

Yoder—Burkey.—Simon Yoder, Nappance, Ind., North Main Street cong., and Martha Burkey, Goshen, Ind., East Goshen cong., by Ray Keim at his home, Nov. 24, 1955.

Anniversaries

Hackman. Joseph W. and Katie (Derstine) Hackman, Souderton, Pa., observed their fiftieth wedding anniversary on Dec. 9, 1955. A family dinner was held in their honor by the children on Christmas Day, when their 6 children (3 sons and 3 daughters) with their 25 grandchildren and 3 great-grandchildren were present. Bro. Hackman is 71 and Sister Hackman is 70. Both are in fair health and members of the Franconia Mennonite Church.

* * *

Gahler. Bro. and Sister John Gahler celebrated their fiftieth wedding anniversary at their home with open house on Sunday, Dec. 18, 1955, when many relatives and friends called to offer congratulations. They reached the fifty-year mark on Christmas Eve. They have 6 children, 14 grandchildren, and 3 great-grandchildren. They are both enjoying good health and are active in daily life and regular in church attendance. They are members of the Zion Mennonite Church near Hubbard, Oreg.

* * *

Barge. Witmer J. and Elnora Barge, Lancaster, Pa., observed their golden wedding anniversary on Dec. 20, 1955. The afternoon was spent in entertaining some of their relatives and friends. During the evening a family dinner in their honor was given by their children. They are the parents of 4 daughters, and they have 22 grandchildren and 5 great-grandchildren. They were married Dec. 20, 1905, by Isaac Eby of Kinzers, Pa. In February, 1906, they moved to Sterling, Ill., worshiping at the Science Ridge Church. In January, 1925, they moved back to Pennsylvania. Twenty-six years ago they were asked to help with the work at Sunnyside Mission, Lancaster, Pa., where they are still engaged in the work of the Lord.

* * *

Miller. Orie O. and Elta (Wolf) Miller observed their fortieth wedding anniversary with a family dinner at their home, Akron, Pa., on Aug. 26, 1955. They have one daughter, who lives in New Jersey, and 4 sons: Albert, in the shoe business at Akron; Daniel, a student at the University of Basel in Switzerland while on furlough from missionary service in Argentina; John, teaching Old Testament at Goshen College Biblical Seminary; and Robert, in relief work in Indonesia. Bro. Miller has for many years been active as a layman in Mennonite church activities: as executive secretary of the Mennonite Central Committee, whose headquarters are across the street from his Akron home; as secretary of the Eastern Mennonite Board of Missions and Charities; as financial agent of the Mennonite Board of Education; as president of Mennonite Mutual Aid, Inc.; and in numerous other responsibilities.

* * *

Gehman. Jonathan L. and Ella M. Gehman, Ephrata, Pa., observed their fiftieth wedding anniversary with their family, friends, and relatives at their home on Dec. 17, 1955. They were married Dec. 17, 1905, by Benj. Weaver. They are the parents of 4 sons and 2 daughters, also 25 grandchildren and one great-grandchild. Both are members of Groffdale Mennonite Church and attend as often as health permits.

* * *

Roth. Elmer G. and Minnie (Wenger) Roth, Mt. Pleasant, Iowa, observed their silver wedding anniversary Dec. 30, 1955, by entertaining 37 relatives and friends for a family style dinner at Sail Inn, Wayland, Iowa. They were married in 1930 by Bishop Simon Gingerich at the home of the bride. Dinner attendants included Sister Roth's father, Edd Wenger, and Bro. Roth's parents, Mr. and Mrs. Ben R. Roth. The Roths, members of the Bethel Mennonite Church near Wayland, have 5 children: Willard, 22, a student at Goshen Biblical Seminary; Royce, 19; Larry Dean, 15; Karen, 12; and Janice Elaine, 2.

* * *

Erb. Isaac B. and Katie B. (Landis) Erb, Lititz, Pa., celebrated their fiftieth wedding anniversary on Nov. 2, 1955. They were married Nov. 2, 1905, by Abram Herr. They are parents of 4 children: Esther—Mrs. John S. Hiestand, Maytown, Pa.; Helen—Mrs. Lewis Good, Mt. Joy, Pa.; and Howard, Lititz, Pa. Helen and Howard are twins. One child died in infancy. They also have 11 grandchildren. Open house was held in their honor at their home in Lititz, where they greeted many of their friends. They are members of Erb's Mennonite Church.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Leonard and Evelyn (Garrett), Gaithersburg, Md., third child, Sharon Irene, Dec. 11, 1955.

Book, Leland and Dorothy (Saltzman), Sterling, Ill., third child, second daughter, Ellen Louise, Dec. 21, 1955.

Burkholder, William H. and Naomi (Knicely), Harrisonburg, Va., fourth child, Twila Kay, Dec. 22, 1955.

Conrad, Paul and Ann (Burkholder), Mathis, Texas, first child, David Paul, Oct. 1, 1955.

Gehman, Arthur E. and Helen (Shafer), Columbia, Pa., first child, Catherine Faye, Oct. 20, 1955.

Gingerich, Alvin and Rebecca (Eby), Zurich, Ont., third child, first daughter, Mary Elizabeth, Dec. 28, 1955.

Gochnauer, Paul H. and Jean Y. (Herr), Lancaster, Pa., second child, first daughter, Carol Jane, Dec. 25, 1955.

Hege, Adin E. and Rhoda (Risser), Hagerstown, Md., twins, first son and fourth daughter, Lester Ray and Lorraine Ann, Dec. 16, 1955.

Hoover, George and Rachel (Good), Oley, Pa., fourth child, second son, Joel Lynn, Dec. 23, 1955.

Hoover, Lowell W. and Velorous (Shaum), New Paris, Ind., fifth child, second son, Howard Eugene, Dec. 23, 1955.

Kauffman, Raymond E. and Wilma (Graybill), Richfield, Pa., second child, first daughter, Barbara Jean, Dec. 30, 1955.

King, John C. and Edith (Birky), Millersburg, Ohio, second child, first daughter, Julia LeAnn, Jan. 3, 1956.

Lehman, Clyde H. and Naomi (Burkholder), ———, ninth child, fourth son, Melvin B., Nov. 10, 1955.

Martin, Erwin G. and M. Arlene, Terre Hill, Pa., fifth child, third daughter, Susan Arlene, Dec. 3, 1955.

Miller, Earl and Grace (Gerig), Albany, Oreg., third son, Clinton Earl, Dec. 11, 1955.

Miller, Vernon U. and Bertha (Stauffer), Goshen, Ind., fourth child, first son, Jerry J., Dec. 26, 1955.

Schrock, Daniel D. and Alice (Shetler), Lagrange, Ind., first child, Donald Duane, Dec. 13, 1955.

Shertzer, C. Charles and Helen (Nissley), Millersville, Pa., fourth child, second daughter, Dorothy Faye, Dec. 22, 1955.

Short, Cornelius and Bessie (Miller), Archbold, Ohio, fifth child, third son, Rickey Neil, Dec. 19, 1955.

Stottlemyer, Ernest and Eldora (Baker), Westover, Md., second child, first son, Wayne Daniel, Dec. 9, 1955.

Sutter, Clayton C. and Elsie (Eash), Eureka, Ill., fourth child, third daughter, Ruth Sue, Dec. 27, 1955.

Swartzendruber, Levi G. and Iva Ellen (Yoder), Winesburg, Ohio, third child, second son, Richard Lee, Dec. 14, 1955.

Swartzentruber, Mervin and Marilyn (Stutzman), Scottdale, Pa., first child, Julia Marie, Dec. 30, 1955.

Weaver, Martin H. and Ruth (Gehman), Ephrata, Pa., fifth child, second son, Lloyd, Nov. 28, 1955.

Weber, Willis and Vera (Martin), Guernsey, Sask., third child, second daughter, Donna Marie, Nov. 25, 1955.

Welfley, William and Hester (Tennefoss), Greenwood, Del., sixth child, second daughter, Alta Dawn, Nov. 4, 1955.

Witmer, H. Howard and Miriam (Mohler), Manheim, Pa., first child, Arlene Louise, Dec. 12, 1955.

Witwer, Roy V. and Emma A. (Hoover), Gap, Pa., third child, second daughter, Judy Ann, Nov. 17, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albrecht, Veronica, nee Ropp, was born Sept. 29, 1869, in Ontario, Can.; departed this life at the home of her daughter, Mrs. Peter Gerber, Nov. 17, 1955; aged 86 y. 1 m. 19 d. She had been ill a few weeks. She accepted Christ as her Saviour in her youth and was faithful until death. In 1886 she was united in marriage to Jacob Albrecht. He preceded her in death in 1927. One daughter and one son also preceded her. She is survived by 3 daughters and 3 sons (Mrs. Peter Gerber, Mio, Mich.; Mrs. Monroe Yoder, Wyandotte, Mich.; Mrs. J. O. Shetler, Pigeon, Mich.; Amos, Flint, Mich.; Aaron, Standish, Mich.; and Elmer, Detroit, Mich.), 20 grandchildren, 40 great-grandchildren, and one brother (Mose, Kalona, Iowa). Funeral services were held on Nov. 20 at the Pigeon River Conservative Mennonite Church with Edwin Albrecht in charge. Burial was made in the church cemetery.

Bender, Hugh Eugene, son of Steward and Mary (Rhone) Bender, was born Aug. 26, 1933, at Pond Bank, Pa.; died Dec. 26, 1955, as the result of an accident; aged 22 y. 4 d. The boys were skating on a pond and Hugh twirled a toy pistol in fun and challenged another boy who pulled out a real gun and shot. He said he didn't know it was loaded. Hugh had been a member of the Grace Brethren Church. He will be remembered by his cheerful greeting and wave of his hand to everyone he met. He is survived by his father and stepmother, 2 brothers (Paul and Clarence, both of Chambersburg, Pa.), a half brother (Franklin Rhone, Chambersburg), and his grandparents (Mr. and Mrs. Harry Bender, Chambersburg). Funeral services were held at the Pond Bank Mennonite Church on Dec. 29, by Harvey E. Shank and John Ritchey, with interment in the Mount Pleasant Cemetery near Scotland.

Birky, Becky Lyn, daughter of Wilbert and Viola (Zehr) Birky, was born Jan. 20, 1955; departed from this world on Dec. 26, 1955, at a hospital in Champaign, Ill. Funeral services were held at the East Bend Mennonite Church, Fisher, Ill., on Dec. 28, and were in charge of Howard J. Zehr, assisted by Ivan Birkey. Becky enjoyed good health and a normal life until three weeks before her death when she became seriously ill with encephalitis. In spite of the very best that medical service could offer, her condition proved fatal. She leaves to mourn her departure, besides her parents, 3 sisters and 3 brothers (Sandra, Linda, Roger, Dennis, Mervin, and Tamra), grandparents (Mr. and Mrs. John S. Birky, Foosland, Ill., and Mr. and Mrs. Dan A. Zehr, Ludlow, Ill.), and one great-grandmother (Mrs. Phoebe Birky, Eureka, Ill.).

Bohn, Charles Edward, stillborn son of Merlin and Shirley (Miller) Bohn, was born Dec. 16, 1955. Besides his parents, he is survived by his grandparents (Mr. and Mrs. Ernest L. Miller and Mr. and Mrs. Albert Bohn). Funeral services were held at the Larson Funeral Home with Ed Birkey in charge. Burial was in Baby Land of Rose Hill Cemetery.

Bumbaugh, Mark William, Jr., infant son of Mark and Doris (Suter) Bumbaugh, died Dec. 16, 1955, shortly after birth at the Rockingham Memorial Hospital, Harrisonburg, Va. Besides his parents the infant child is survived by his grandparents (Charles H. and Lydia Bumbaugh, and Jacob C. and Mary Suter, Parkview, Va.). A brief service was held at the Linsey Funeral Home, Harrisonburg, Va., on Dec. 16 and graveside services at the Weaver Mennonite Church Cemetery, with Ira E. Miller in charge.

Fast, Robert Lowell, son of Menno and Naomi (Brubaker) Fast, Lexington, Ky., was born Nov. 26, 1955; died Dec. 24, 1955; at the age of 4 weeks. He was a beautiful, healthy baby in his short life, and was sick only his last two days. The exact nature of his illness has not been determined. He is survived by his parents, 2 sisters (Catherine Louise and Elisabeth Anne), and his grandparents (Mr. and Mrs. I. B. Fast, Newton, Kans., and Mr. and Mrs. Jacob E. Brubaker, Lancaster, Pa.). Services at the funeral home on Dec. 27 were conducted by Jacob E. Brubaker. Interment was made in the Lexington Cemetery.

Gerber, Catherine (Katie Ann), daughter of the late Joe and Sarah (Garver) Christner, was born in Holmes Co., Ohio, April 11, 1868; departed this life Dec. 31, 1955, at the home of a son Harry, Sugarcreek, Ohio, with whom she and a daughter had been residing, following an extended illness, being bedfast about 4 years; aged 87 y. 8 m. 20 d. In her late teens she made a confession of Christ and became a member of the Walnut Creek Mennonite Church, retaining her membership here until her death. On March 13, 1892, she was united in marriage to Emanuel Gerber, who predeceased her in 1934. All five children born to this union survive her passing (Elmer, Lloyd, Ada, and Harry of the same community, and Wilbur, Wooster, Ohio). Also surviving are 17 grandchildren, 22 great-grandchildren, 2 brothers (Harvey and Henry, both of Baltic, Ohio), besides many other friends and relatives. Funeral services conducted at the Walnut Creek Church on Jan. 3 were in charge of Venus Hershberger, Alvin W. Miller, and Paul R. Miller, with burial in the church cemetery.

High, Annie F. (nee Swartz) Gross, daughter of the late Isaac and Barbara Swartz, was born Oct. 4, 1882, in Plumstead Twp., Bucks Co., Pa.; died Aug. 5, 1955; at the age of 72 y. 10 m. 1 d. Her first husband, Isaac L. Gross, died Dec. 13, 1917. She was later married to Edwin D. High. She was a member of the Mennonite Church at Deep Run, where she remained faithful till death. She died at the Eastern Mennonite Home, Souderton, where they had lived. Surviving besides her husband are 2 sisters (Ida Swartz, of Souderton, and Mrs. Samuel G. Leatherman, of Perkasie). Funeral service was held on Monday evening at the Home and on Tuesday afternoon, Aug. 9, at the Deep Run Mennonite Church in charge of Wilson Overholt and Erwin Nace. Interment was made in adjoining cemetery.

Housman, Ricardo, son of Edith (Folckomer) and the late Cyrus Housman, was born near York, Pa., Aug. 8, 1903; died at the Lancaster General Hospital in Lancaster, Pa., Dec. 12, 1955; aged 52 y. 4 m. 4 d. He was married to Anna Mae Stehman who survives him as do the following children (J. Harold, Philadelphia, Pa.; Lois—Mrs. D. W. Buckwalter, Hastings, Fla.; Mary Jane—Mrs. John Peffley, Jr., Landisville, Pa.; and James, at home) and 2 grandchildren. His death was sudden, due to a heart attack. He was an active member of the East Petersburg Mennonite Church where funeral services were held Dec. 15 in charge of Henry Lutz, Irvin Kreider, and James Siegrist.

Landis, Elmer M., son of the late Reuben and Lizzie (Moyer) Landis, was born in Bedminster Twp., Bucks Co., Pa., March 11, 1887; died Aug. 17, 1955; aged 68 y. 5 m. 6 d. Confessing his faith in Christ he became a member of the Mennonite Church, where he took interest and remained faithful till death. He was united in marriage to Elizabeth Overholt June 2, 1906. To this union were born 3 sons and 2 daughters. His first wife died in 1940. On Dec. 24, 1942, he married Nora Hill. On the afternoon of Aug. 17 he went to his orchard to pick peaches. Because he did not return when expected, his wife went out and found him lying near his car with the motor running. Those surviving are his wife, 2 daughters (Mrs. Frank Meyers and Mrs. William Bishop, both of Quakertown, Pa.), 3 grandchildren, and one stepdaughter (Mrs. James Swartley, Dublin, Pa.). Funeral services at the Deep Run Church on Aug. 21 were in charge of Abram Yothers and Joseph Gross. Interment was made in adjoining cemetery.

Stoltzfus, John H., oldest son of Christian U. and Malinda (Mast) Stoltzfus, was born Aug. 21, 1875; passed away at his home near Morgantown, Pa., Dec. 25, 1955; aged 80 y. 4 m. 4 d. Five and a half years previous to his death, he was overtaken suddenly by a stroke which left him with but very few words with which to speak and communicate to others. Through these years of affliction, he was a real example of patience and submission, with no word of complaint, but always an expression of appreciation for whatever friends or the family would do for him. From his youth he was a member of the Conestoga A.M. Church. Throughout his life, he exemplified faithfulness to the church and an interest in its many avenues of service. He served as a Sunday-school teacher through most of the years of his active life.

On Dec. 20, 1900, he was married to Priscilla Mast, who survives him. Together, they lived 55 years of married life. There were 8 children (Myra—Mrs. Jonathan A. King, Joanna, Pa.; Martha—Mrs. Milford R. Hertzler, Morgantown, Pa.; Ruth—Mrs. Paul E. Stauffer, Harrisonburg, Va.; Walter, Morgantown, Pa.; Christian U., Joanna, Pa.; Esther—Mrs. Jacob E. Martin, Jr., Harrisonburg, Va.; and Amanda [Becky]—Mrs. Joe D. Zehr, Ligonier, Ind.; one daughter, Linda, preceded him in death in 1943). Surviving also are 15 grandchildren and one great-grandchild; one sister (Lydia) and one brother (Stephen H.), both of Joanna, Pa.

Funeral services were conducted at the Conestoga A.M. Church by Ira A. Kurtz and Christian J. Kurtz. Noah G. Good delivered the funeral sermon. Interment was made in the Conestoga Cemetery.

Items and Comments

A communist magazine **China Youth,** published in Peiping, conceded that it is hard to "brainwash" religious believers. The editor complains: "People can break any idol but we can't wash the divinity off the brain of religious followers—this must be done through persuasion and education."—EP

* * *

In India a church building constructed as a memorial to the first Mennonite Brethren missionaries is nearing completion. The building is located in the southeastern part of Hyderabad City. It is 52 years since the first missionaries moved into this area. The Mennonite church in this location is the only Christian church in that part of Hyderabad.

* * *

A section of Jaffa's city wall has been unearthed in recent excavations at Tel Aviv in Israel. The top of the uncovered wall is of the Persian period 400 B.C., while a lower section dates from Canaanite times, about 1200 B.C.

Nearly one third of all Finnish theological students are women. Most of them become teachers of religion upon graduation. Recently the application of one for ordination in the Lutheran Church was rejected.

* * *

The first new edition of the Russian Orthodox Bible since the revolution will be published in Moscow in January. The volume has been edited and prepared by the Russian Orthodox Church and will have a first printing of several hundred thousand copies. Subsequent printings are expected to swell its production into the millions. The Orthodox Bible includes the Old and New Testaments as well as some of the Old Testament apocryphal books.

* * *

The number of farms in the United States dropped by 600,000 from 1950 to 1954, according to the Census Bureau. The size of farms increased by an average 26.9 acres. The average farm last year was 242.2 acres, larger than at any time in a century.

* * *

The recent White House Conference on Education approved federal aid to public schools. The aid desired is for buildings, rather than operational expenses. The conference opposed any kind of aid to nonpublic education.

* * *

The American Bible Society distributed over 9,000,000 volumes of Scriptures in this country during the past year. The total number of Scriptures distributed by the Society since its founding in 1816 has reached 466,231,012. The budget provided for 1956 is $3,858,000, the largest in the history of the Society.

* * *

Jordan asked Egypt to curb infiltrations into Israel at least until after Christmas to avoid an adverse effect on the tourist trade. Tension in the area reduced Christmas pilgrimage groups below the normal figure.

* * *

A course in Christianity will be taught to Christian students in government and private schools of Syria under an order issued by the Ministry of Education. The course will be drawn up by a commission representing the heads of the various Christian commissions in Syria. Courses in Islam were made compulsory for Moslem students in government schools two years ago.

* * *

A staff member of the Industrial College of the Armed Forces estimated that a third world war would cost about four trillion dollars—ten times the cost of the second.—**New York Times.**

* * *

Life devoted its Christmas issue to the subject of Christianity. It is a beautiful piece of magazine making, in fact, almost a book. Articles and pictures combine to present a picture of historical and contemporary Christianity. Not everyone will be pleased, but considering what a vast range of opinion and practice there is to please, one feels that a worth-while effort has been made. All branches of Christianity are represented—Catholicism, the various denominations of Protestantism, and even the cults. The Pope, Billy Graham, and Oral Roberts all come in for notice. The usual full pages of whisky advertisements in this magazine are entirely lacking. The issue seems to have had a wide sale.

* * *

A Toledo religious bookstore must pay personal property taxes on its inventory of books and supplies, the Ohio Supreme Court has ruled. The Lutheran bookshop is operated by Lutheran Welfare Service with all the proceeds going to that organization. The attorneys for the store argued that this entitled it to tax exemption as a religious and charitable organization.

* * *

Church property in Argentina is again exempt from taxation as the result of a decree issued by the government of President Aramburu. The original law granting such exemption was repealed by the qusted Peron regime last May.

* * *

Three Pocket Testament League teams, each traveling in an especially equipped sound truck, are conducting Gospel campaigns in areas which only a few months ago were the scenes of Mau Mau violence and bloodshed. The teams, distributing Scriptures and preaching the Gospel to thousands over public-address systems, are traveling through Kenya Colony's 52,000 square miles of native African reserves. They will also hold meetings in Kenya's large cities.

* * *

Heifer Project interest is growing in other countries. Switzerland has sent goats to Greece. Holland has sent duck eggs to Korea. Japanese people have sent cattle, goats, and chickens to Korea.

* * *

Russia has noticeably increased its output of antireligious pamphlets in the weeks following the collapse of the "Geneva spirit." At least five such pamphlets with a total circulation of more than 700,000 copies were produced within a month by the Soviet Mass Education Society. One developed the thesis that "Capitalists give millions of dollars for religious purposes in the expectation that religion will support capitalism."

* * *

The population of the United States, according to **New York Times,** has grown by 90,027,000 since June 1, 1900. Not only has the nation doubled in number during the first half of this century, but the rate of increase is growing.

* * *

A committtee appointed by the British Medical Association reports that homosexual offenses in that country have increased more than eight times since 1930. The report estimates that active homosexuals in Britain constitute between two and three per cent of the adult population, more, according to **Time** magazine, than 500,000 men.

* * *

Pine Crest is the name of a new congregation of Church of God in Christ Mennonites near Louisville, Georgia.

* * *

Homer Rodeheaver, singing evangelist who worked with Billy Sunday, died recently at the age of 75.

* * *

Religious themes dominated the 26 displays resembling giant Christmas cards erected along Bayshore Boulevard in Tampa, Florida.

* * *

The Home Minister of India said that Christianity has taken an "Indian complexion." He added that he doubted if "so-called Christian countries" follow in the teachings of Christ as well as does India. "Indians accept without reservation the doctrines enunciated by Christ in the Sermon on the Mount," he declared.

* * *

In Africa there are still 112,000,000 outside of the Christian fold. In Burma there are only 400,000 Christians out of 17,000,000 persons. In India only a fourth of the 360,000,000 inhabitants have ever heard of Christianity and only 9,000,000 are actually Christians. In Egypt there are just about 2.000,000 Christians in a land of 22,000,000.

YOUTH PROGRAM IDEAS, Vol. I

A series of 12 special programs for young people edited by Ethel Metzler, with art work by Allan Eitzen. Spiral binding. 184 pp.

The Mennonite Youth Fellowship, to give a more permanent form to its former monthly releases, and to give them a broader distribution, has just published its program suggestions for 1956 in a spiral-bound book 5½ x 8½ inches. Planned as a yearly project, these program suggestions will become a very valuable permanent file of ideas for games, discussions, programs, and recipes! (In Vol. I, now ready, Helen Good Brenneman has an excellent program planned for Christmas, 1956, with recipes from soup to nuts included!) Who should own this book? It belongs in the MYF clubhouse or library, and the person in your congregation directly responsible for youth activities should have one. You will be impressed with the wealth and practicality of the materials in Volume I! And remember, each program is designed for adaptability to your community. Order YOUTH PROGRAM IDEAS, VOLUME I, *today. $2.00*

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What Is a Will and Its Purpose

By Milo Kauffman

For the Christian a will is an integral part of a life of stewardship. His life plan of stewardship is not complete until he has made a will, or has in some other way made provision that his material possessions will be used wisely after his death. We are stewards of what we have, whether we have little or much. It is God who gives man wealth and the power to get wealth. Our possessions are therefore a trust from God and should be administered according to His will. The fact that a man may have given a tithe of his income does not free him from the responsibility of making wise provision for the use of what he has accumulated.

Thousands of dollars that God has entrusted to Christian men and women, that should have been used for the work of Christ's kingdom, have fallen instead into the hands of lawyers and ungrateful heirs, many of whom were not Christians. Christian people should see that their wealth serves good purposes after they themselves are gone. If people permit these earthly treasures to be corrupted by moth and rust, or stolen by thieves, they will be robbed of treasures in heaven. It is nothing short of tragic when a person with earthly possessions passes on without having made provision for these treasures to be translated into eternal values. The rich fool laid up much of this world's goods, but without utilizing them was called by death. God asked, "Then whose shall those things be, which thou hast provided?" Jesus remarked, "So is he that layeth up treasure for himself, and is not rich toward God."

Every faithful Christian steward should face up to the problem of what will happen to his possessions after he is gone. How can God say, "Well done, good and faithful servant," to one who has received from his Lord large amounts of material possessions but has made no provision for their use after his death? If the Lord rebuked the servant for hiding his one talent in the earth and not using it, what will He say to one who has not put to good use the thousands entrusted to him? Good stewardship demands not only the tithe but also the proper use of the nine tenths.

A will is a tool in the Christian's hands to safeguard the principal he is using, so that it too may be used for good purposes after he no longer needs it. It prevents the dedicated money of consecrated men and women from falling into the hands of unbelievers, or into the hands of those who would squander or misuse it. In this way man can use the income during his lifetime for worthy purposes and secure the principal for these same purposes after he can no longer use it.

Expressing Stewardship Through the Will

A Christian's will should be a Christian will. A Christian will is a will made in conscious recognition that God is the Owner of material things, and that man is His steward. In this will the Christian steward expresses his last wish about his possessions. Can a will that leaves large amounts to relatives and friends, but completely ignores the work of God and the church, be called a Christian will? Can the testator be called a Christian steward?

One man who had carefully made out his will was told by his Christian attorney that he had left out his best friend—the one who had done the most for him. This attorney pointed out that God had not been remembered in the will, yet it was God who had given him all that he had. The man saw his mistake and changed the will to include the work of the church. The Christian's will is his last opportunity to confess Christ, and this every Christian with means should do.

To faithfully care for what we have while living and then be careless about its use after we are gone is folly and a violation of the principles of stewardship. The property of dedicated men and women should not fall into unbelieving

Judgment

By Barney Ovensen

It isn't how long you live that counts,
Or the money they say you are worth;
It isn't how handsome or pretty you are,
Or how great is your height or your girth;
It isn't the reputation you have,
Or how good you may feel, or how blue;
The judge of your life is the Lord of the earth—
And the question is, "What did you do?"

Did you love your Creator with all your mind?
Or did you ignore His Word?
Did you keep the commandments of Jesus Christ?
Or neglect to do what you heard?
Did you love your neighbor in words and deeds,
Helping the sick and the poor?
Or must you repent on the day of the Lord
And wish you had done so before?

You can't keep on living forever, you know,
In your temple of water and dust.
And the things you possess are not truly your own
When you leave them to moths and to rust.
The worth of a man is the treasure he has
Of things that he gave away;
For the Lord will reward us for what we have done
On that final Judgment Day.

Miami Beach, Fla.

hands. Nor should the wealth of those who toiled honestly fall into the hands of profligates who will squander it in riotous living. This would make it a Christian's duty to have a will unless his property has been made secure in other ways. It is a Christian imperative.

Important Questions to Ponder

A man with possessions should face squarely a number of questions: How much should be left to companion and children? What amount will be best for the children? Will they use it with profit? What amount should be willed to the church? How can he best confess Christ in his will? How will one's property serve the best purposes?

Certainly it would not be right to rob companion and children in order to give more to the church. To fail to provide for one's own is to become worse than an unbeliever and to deny the faith. Most people, however, are more likely to sin in the other extreme. They bequeath large amounts to relatives and friends and completely forget God. And oftentimes they are bringing a curse upon the ones to whom they are leaving large amounts. The statistician, Roger W. Babson, said,

We are striving and even slaving to lay up property for our children, when statistics clearly show that the more we lay up for them, the worse off they are going to be. If statistics demonstrate any one thing, they demonstrate that the less money we leave our children, the better off they will be.

The interested parent should ask two questions before leaving large amounts to children: "Will my child be safe with that amount of money?" and, "Will my money be safe in the hands of my child?" If these questions cannot be readily answered in the affirmative, it might be wise to give the money to worthy causes.

How Much Should I Will to the Church?

Recently I read of two wealthy church members in the South, both respectable church members. Their combined estates were valued at $13,000,000, yet they left not a single dollar to the church or to any Christian institution or mission. This shows an utter lack of a sense of stewardship.

The amount that a Christian should give to the church through his will depends upon a number of things. He may have made provision in other ways for the right use of his money. It will depend upon the number, need, and character of the heirs. It may depend on the amount of money he has. Some Christians believe that a minimum of a tenth of the estate should go to the church. Others will to the church or some church institution an amount equal to that inherited by each child. Others, who have lost a member of the family, remember some church institution with the amount that normally would have gone to that person. No doubt some should will a farm or other possessions to the Mission Board or to one of our church institutions. (It would be better to deed it than to will it. A life lease could be kept on the property. This would avoid the possibility of the will being contested.)

One need not have a large amount of money to remember God in his will. It would mean much to the kingdom if every Christian would remember his church in his will. Whether he has little or much, what he has should be safeguarded by a will. Many well-meaning people neglect doing what they know they should. Billy Graham tells of a man who consulted him about a worthy place to will his quarter million of dollars. Dr. Graham gave him good advice. A few months later the man died, and Billy Graham was glad he had had the opportunity to help him with his will. When the man's will was opened it was found he had neglected making the changes, and unsaved relatives inherited his money.

God said to Hezekiah, "Set thine house in order: for thou shalt die, and not live." Is our house in order? We too must die. Jesus said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Let's remember our church in our wills.

Hesston, Kans.

♣

The true unity of the church . . . will not be expressed in unity of form, in the uniformity of one unified organization, one unified hierarchy, one unified form of worship . . . . Rather various churches can and should grow up beside one another and differing completely from one another in history and in the reasons for their founding, without hindering the true unity of the church. If the churches agree only in confession to the Gospel and to a service in conformity to the Gospel, then in spite of all their differences the true unity of the church has been expressed . . . .—Ernst Kinder.

Our Readers Say—

In the **Herald** of Dec. 20 you printed a poem, "To Humble Folk," in which the name of our humble and God-fearing president was unwisely used. Because of the privileges the Mennonite people enjoy, something like that should not be printed. . . . Read Acts 23:5; Rom. 13:37; Heb. 13:17.—Jacob B. Weiler, Goodville, Pa.

[No disrespect or criticism was expressed or implied. President Eisenhower was referred to only as one of our great men. The point of the poem was that the Baby came to a lowly family, not to the king's household. There was no thought of likening the character of Eisenhower to the character of Herod or Caesar.—Ed.]

• • •

Delayed discovery of the especially inspiring character of the Christmas issue of the **Gospel Herald** is hereby acknowledged. That bit from Joseph Fort Newton is in itself a fragment of sublimity.—Titus Lehman, Norristown, Pa.

• • •

. . . We want to say a hearty amen to Sister Ruth Hackman's article, "A Committeeman's Wife." . . . Let us beware lest we become so involved in committees that we neglect the children whom God has entrusted to us, not just to Mother. May we pray that we might discern where to draw the line. . . .—Bro. and Sister Lester Souder, Lederach, Pa.

• • •

"Verse," if you please (referring to the article published in the **Gospel Herald** dated Dec. 6, 1955). For the fact that the meaning of the words "stanza" and "verse" is so nearly identical, and that the use of "verse" probably predominates and is most appreciated among the common or average literate people throughout the nation, we like it best.

Obviously, the foregoing is insignificant. But why omit the third verse. The writer has been leader for some 30 years, and does eliminate verses very frequently, but does not announce casually which verse without first checking to determine which is most appropriate for the occasion, and which may be omitted with no ill effect. A brief study will reveal that in many, if not the majority of songs, each verse carries a complete message or distinct thought of its own, and of such we sing or omit as we deem expedient, in an effort to maintain the interest and approval of the audience. Occasionally only one verse may be used effectually just preceding the sermon, such as "A charge to keep I have, a God to glorify; a never-dying soul to save, and fit it for the sky," presenting a challenging thought for meditation as we listen to the message. We seldom sing more than three verses of full-page numbers. We like to stop while the going is good, as it leaves the congregation in an untiring mood; not desiring to get the services over with ahead of time, but on time.

Singing too many verses may be like too lengthy sermons. We are all human and can only take so much at a time appreciatively, as well as advantageously. After we have been filled to capacity with either song or sermon, the overflow is utterly a waste of time and energy, and has a tendency to detract.—Reuben S. Burkholder, Waynesboro, Va.

♣

A church which does not reach out will soon pass out.—*Stewardship Facts.*

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Leaving Our Money

What else can you do with money but leave it? If you spend it, it is parted from you. If you give it away, it leaves you. If you hoard it, it may be stolen or lost. If you invest it, you seem to keep it, but sooner or later you die, and your investments stay behind. There is no way to turn our money into eternal coinage. It is of the earth earthy, and our best wisdom is to learn how to so dispose of our money that it may be transformed into eternal values.

Be sure to read the leading article of this issue. It is the first of a series of six articles which will appear in our columns during the next few months on a Christian's responsibility for the property of which God has made him steward. These articles give specific information concerning wills and life income agreements. This information is important for those who have property to use and dispose of, and also for those who are in a position to influence and advise those who have. It is certainly one of the responsibilities of a pastor to keep his members from making mistakes in the disposal of their property. Once a church member dies and leaves his property for non-Christian heirs and lawyers to squabble over, or when the state falls heir to what the church should have, that person's pastor bears a part of the responsibility if he has not done his part in counsel and guidance.

Here is an area where we still have much to do in the building of Christian consciences. We must not be satisfied with the practices of the world with respect to the succession of property. We must be obedient to the laws of the land with respect to inheritance, but we must also be alert to make use of all legal provisions whose intent is making possible the use of wealth for religion and human welfare.

Committees of General Conference are giving these matters careful study, and are providing the articles which will appear in our series. They are written by men who are well versed in these matters, and will make available for us principles and facts which should aid us greatly. Keep these articles for rereading and future reference.—E.

Three Publication Peaks

The lengthening range of Herald Press publications has cast up three mighty peaks within a few months. Certainly never before has any Mennonite publisher produced within so brief a period such a collection of important publications. And there is nothing on the horizon to indicate that this feat will be duplicated for a long, long time.

The three books to which we refer are the *Mennonite Encyclopedia* (Vol. I, published Nov. 1), *Smith's Greek-English Concordance* (published Dec. 20), and the *Complete Writings of Menno Simons* (to be published Jan. 30, 1956).

The *Encyclopedia* will be completed with three additional volumes by 1958, the Lord willing. It is the first comprehensive survey of the Anabaptist-Mennonite movement. For a long time it will be the standard reference work about all things Mennonite. It must be available to everyone who wants to know the facts about our history, our faith, our culture, our life and work as a church. The editor has already found it the source of facts and ideas which he needs for his writing and editing. His experience will be duplicated by many hundreds during the years to come.

The *Encyclopedia* is the product of the labors of more than four hundred of the outstanding writers and scholars of the various Mennonite branches. For ten years these people have been searching, translating, conferring, writing, and editing. The Herald Press is for this work only one of the co-operating publishers. The publishing organizations of the three largest Mennonite bodies have co-operated in investing more than $30,000 in editorial costs alone, costs which in all probability will not be recovered in the sales of the work. Much editorial time has been given. And so the *Mennonite Encyclopedia* is a labor of love on the part of many people who wanted the story of the Mennonites to be made available for their own children and for the world of non-Mennonite scholarship. It can be a source of deep satisfaction to all Mennonites that we now have in hand or in immediate prospect a reference work so comprehensive, so accurate, so well edited and printed. To hold in one's hands the first volume of this monumental accomplishment is to feel a deep thankfulness to God for what He has enabled His servants to do.

The second great publication of these months, the *Greek-English Concordance*, also represents an almost incomprehensible amount of work. It is too bad that Bro. J. B. Smith could not live to hold in his hands the result of his years of labor, for this is indeed the *magnum opus*, the chief work, of his active and able mind. He always delighted in figures, in tabulations, and was an excellent linguistic scholar. His capacity for detailed labor, together with his other endowments, fitted him for the compilation of a concordance, arranged on a new principle—tabulation of occurrences in columns, and more thorough and inclusive than any heretofore published.

But the *Concordance* would not have been published without the assistance in checking, correcting, and arranging of many persons, chiefly of Dorothy Kemrer; without the careful editorial planning of Ellrose D. Zook; without the skills of typists and printers who produced this unique book by the most practical method — lithographic reproduction.

This *Concordance* has already won the high praise of many scholars, and is likely to fill an important place among the study tools of Bible students everywhere. Those who knew Bro. Smith personally will be especially anxious to own and use this help which he has left for us. Thus he continues to be our teacher.

The third of the 1955-56 publishing peaks is the new translation of Menno Simons. This great Anabaptist leader, whose name the Mennonite Church, in its several branches, carries, was the most literary of the Anabaptists. The great influence he exerted upon the movement in the years following his death is largely due to the fact that he left voluminous writings behind him. These were available to our fathers, first in a German translation and then in an English translation based on the German version. But this English version was inadequate. It did not include several tracts, letters, and hymns written by Menno. And the translation, two removes from the original Dutch, was faulty.

Now for the first time we have the complete works of Menno Simons translated directly from the Dutch by a com-

petent scholar at home in the Dutch language, Leonard Verduin. The work has been edited by John C. Wenger, who has provided illuminating introductions to the various parts. There are eight portraits from the sixteenth century, and an extract from a letter in Menno's handwriting.

This work is being released on Jan. 30, exactly four hundred and twenty years after Menno finally broke with the Catholic Church and became a flaming teacher of the evangelical faith. Since his works have been out of print for some time, it is likely that a great number of our people, including ministers, have never read his writings. Many of us will now for the first time peruse the sermons and apologies of this great man. We may expect that they will influence us deeply again toward a Bible-centered faith and a separated Christian walk.

This editorial is not written as an advertisement to stimulate sales. We do hope all these books will sell as widely as they deserve to be. But here we are calling attention to them as significant events which deeply affect our brotherhood. These books are a gift of God to us through faithful men whom He has been able to use. None of us dare remain unconscious of their existence and value.

Since each of these great works is a publishing venture of magnitude, we may again be thankful for a Publication Board, a Publishing House, and a Publishing Agent who are willing to venture on expensive undertakings which may require subsidizing. The church is in the publishing business, not to make money to spend on something else, but in order to produce books and other publications which the church and the world need. Somewhere, of course, profits must appear if the whole work is to continue. But it is good to know that our Board is willing to undertake some ventures, like the *Encyclopedia,* for instance, which can hardly produce a profit. The Mennonite Church is finding her voice and she is fortunate in having the amplifying facilities to send her message into all the world.—E.

♣

It has been estimated that within the next 10 years one out of every 27 Americans may be either killed or injured by a drinking driver.—*Concern.*

Gospel Herald as Source Material

By Sanford G. Shetler

I am wondering whether most of us realize what a wealth of source material lies in back issues of the Gospel Herald. For many Sunday-school teachers there is always that problem of getting together extra materials for the Sunday-school lesson. For those who give talks in young people's Bible meeting, there is always that last-minute rush to get something for your discussion. For preachers who have busy schedules, there is also that constant problem of getting plenty of pertinent background material for sermons. Have you ever thought of turning to the Gospel Herald for help?

Most of us have libraries of some sort or another, but they are not exhaustive in the variety of subjects they cover or in the quantity of information available on any given subject. The Gospel Herald with its key front-page articles on outstanding subjects, the editorial page with its pointed commentarial views on current events of note, as well as its critiques of church life and doctrine, the historical sketches of prominent church leaders and congregations, its pages on schools, the home, teaching, missions, and doctrine, the meaty digest of news found on the last pages, together with the poems and special articles from many pens, furnish an almost unlimited supply of worth-while source material on nearly every conceivable subject.

Recently, for example, I was interested in getting material on television for a talk on *recreation.* The encyclopedia didn't go much beyond the scientific aspects of this new and wonderful invention. In my small library I had no very good discussion of TV in any recent book. Without having access to any exhaustive library of periodical literature such as *Reader's Guide* might uncover, in the limited time I had, I quickly turned to the Gospel Herald and was amazed at the ease with which I could find some help on this topic by merely referring to the indexes found in the December issues of the various years.

This was not the first time, of course, that I had made use of these back issues, but on other occasions it has been a great pleasure to find very good treatises on many subjects dear to Mennonites and handled in a way that would give quick light and illumination to the subject at hand. Many of the authors of these articles are men whom we can quote with authority and whose names have a meaning when quoted in Mennonite audiences. The material, too, is not necessarily second-rate, but easily equal, and superior also, to much of the reading matter we find in many so-called popular books and magazines today. And in each case there is that sympathetic treatment of the material that leaves no unsettled questions in our minds as to what the writer meant or who he might be.

Space here does not justify cataloguing the numerous subjects covered, but whether the subject is recreation, missions, stewardship, education, or the Holy Spirit, in every case there is *much* to be found that is worth while to use in our study.

The late J. D. Mininger impressed me with his numerous quotations in his interesting and deeply spiritual messages. Later, when as a young minister I had occasion to ask him about his method of sermon preparation, I discovered the secret; he had files which were rich in materials gathered here and there and including our own church publications. He frequently quoted other Mennonite ministers and gave evidence of living not only close to his Lord and to the Book of books, but also of living close to the heart of the church he dearly loved. Whether your delight is to "dissect" magazines in the Mininger fashion and file pertinent source materials in accessible places, or whether you file volumes with indexes, in either case you will have in the Gospel Herald materials that are too good to be thrown away and to relegate to the most unworthy position of tinder.

Hollsopple, Pa.

♣

Your heart will not be on the altar unless your money is there also.—*Stewardship Facts.*

25 Years Ago

(From Gospel Herald, *Jan. 8, 1931)*

Bro. Jason Weaver was ordained a deacon . . . near Waynesboro, Va., on Christmas Day. . . .

(From Gospel Herald, *Jan. 15, 1931)*

"No war clouds in Europe," says former Secretary of State Kellogg.

Revival meetings . . . conducted by A. J. Steiner [Belleville, Pa.]. Twenty-four were baptized.

The special instructor for this year [at Hesston College] is Bro. John Thut.

(From Gospel Herald, *Jan. 22, 1931)*

Eighteen new members at Prairie Street . . . .

. . . meetings . . . at Mellingers . . . 64 public confessions . . . in charge of Bro. J. C. Clemens. . . .

. . . area soon to be flooded when the Bagnell Dam is completed. . . . Many families have already moved . . . . Carver post office is discontinued.

. . . new . . . branch Sunday school on the north side of Goshen.

Prayer

By Frank Nice

"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (I John 3:22).

We say we believe there is an all-powerful God in heaven who hears and answers prayer, yet there are so few of us who really accept the abundance God has for us through prayer. We believe "great" men have answers to their prayers but feel God is too busy to hear us. Yet, thank God, there is a real "mercy seat" for every person who will avail himself of it.

The question then presents itself—who can pray? We have thought of those who, because of their godly lives, have proved themselves to be what we call "great" with God; yet the Bible shows us that the sinner, the one who without Christ has lived an ungodly life, can find justification through prayer. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified . . ." (Luke 18:13, 14).

There are many who once had a saving experience with the Lord and have gone back into sin, and are now either living in carnality or in deeper sin whom God would have to return and be saved. In II Chron. 7:14 we read, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." They have the privilege of prayer if they take advantage of it.

Christians have the privilege, yes, the command to "call" on our Lord. "Thus saith the Lord the maker thereof, the Lord that formed it, to establish it; the Lord is his name; call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:2, 3).

Did you know that you and I can limit God? Before He shows us these "great and mighty things," we have the duty to pray, proving to God by our actions that we are sincerely striving to serve Him. So then we can all have audience with our Maker, whether we are sinners or saints. But let us remember we must approach God only in the way that He, through His Word, tells us. A sinner cannot approach God as a saint and be heard (Luke 18:10-14), and neither should a saint come as a sinner, but let us come with boldness and humility as a child coming to his father.

Our text states two requirements that must be met to have answered prayers: keep His commandments and do those things that are pleasing in His sight. Let us consider the second of these conditions. What are these things? How can they be separated from His commandments? Doesn't God give us all of His will in the Bible? To answer this question, I will give a personal illustration. One day while I was in high school, a large number of us took a trip of about seventy miles to see the Freedom Train on display at Richmond, Va. After we had seen the display, we had a number of hours left before time for our return trip, and I had some decisions to make. A large number of the young folks were not Christian, and so they went to a movie. I do not remember that my father instructed me, before leaving home that morning, that I was not to attend a movie while I was in Richmond, yet I did not spend my leisure time that way. Why? Because I knew my father's attitude toward those places and that I would not be pleasing him had I attended.

Now our heavenly Father is much the same as this. Had He given minute description of the things that are right and wrong, the Bible would be immense in volume and the instructions for past cultures would not suit at all with our twentieth-century inventions. He has, however, given us principles of right and wrong and we are to work them out by His help (Phil. 2:12, 13) and serve Him accordingly.

What are His commandments pertaining to prayer so that we can know that He hears us? Heb. 10:19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." We learned earlier that we are to pray according to our standing with God—a saint or sinner. Those of us who were sinners and are now saved, through surrender of our lives to Christ and claiming His Word as our guide for life, have the privilege of having no fear to approach God's throne. Yet we came by the blood. As the Old Testament saint claimed the blood of a pure innocent lamb that was slain at the altar for his purification, so we come boldly to God, claiming the pure, undefiled blood of Christ for our purification—giving us the position of a son of God! Praise His name!

"And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13).

Was it ever said of you or someone you knew, "The time was short; so he worked with all his heart to get done in time"? How energetic was he? Did he just drag one foot behind the other? Of course not—he had zeal and real effort in his business to accomplish the task. That's what God wants today—someone who really means business when he prays—willing to labor in prayer because the time is short and the reapers are few.

God also wants the complete heart in His services. Away with this halfhearted worship. Serving the devil all day and then trying to have communion with God in the evening just doesn't work. "No man can serve two masters." We have the privilege of serving the greatest; let us serve and obey Him.

We have seen the need of the blood of Christ and how we can come boldly, once it's applied, with zeal and a pure heart. In Eph. 2:18 we see the Trinity at work. "For through him [Jesus] we both [Jews and Gentiles] have access by one Spirit unto the Father." Such a volume in one verse! We pity those who have a "Jesus only" doctrine. Here we plainly see each person of the Godhead and part of their great work leading us to a true worship experience with our wonderful heavenly Father.

Let us never seek someone on this earth or in heaven to go through to approach God but Christ Jesus. "For there is one God, and one mediator between God and men, the man Christ Jesus." Any other approach is sin and assures no promise of an answer to prayer.

What part does the Spirit have in our praying? We earlier mentioned "with all your heart," earnestly and with zeal. We read in Rom. 8:26, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The Spirit, we understand, is praying for us, with great earnestness—wrestling, as it were, for us. He is the one who teaches us "all things" and gives us an understanding of God's will. In Rom. 8:26 He gives us an example of the fervor we should have in our prayer life. How we would grow in our prayer, and earnestness in prayer, if we could, with the natural eye, see the Holy Spirit wrestling for our souls' welfare in prayer to the Father. Yet we can see Him with the eye of faith. In Rom. 8:27 we see another aspect of the Spirit which we have already mentioned as the "one who teaches us 'all things' " (see John 14:26). "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Have you ever wanted to give your testimony or say a few words of encouragement to a friend? Often not knowing exactly what to say or how to say it, still we approach the person and then God—working in His amazing ways—gives us just the right words for the occasion. So it is in prayer—"We know not what we should pray for as we ought: but the Spirit"—He who knows the mind and will of God—has been promised to us as our Comforter and Guide for our life here on earth. As we yield to Him, He speaks to us showing us the very will of God—the ideas He wants us to have both in prayer and in our daily lives. Just as we are apt, because of unyieldedness or human weakness, to speak the wrong

thing, so we are apt to pray the wrong things if we do not keep in close touch with the source of knowledge.

Our prayers must be saturated with faith. Heb. 11:6, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." We please God by taking Him at His Word and acting thereon. What, then, can I pray and *know* that God will answer? We again turn to His inspired Word which reveals His holy will.

"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles" (Ps. 34:17). Christian friend, you have the privilege of living a victorious life, free from the bondage of sin. It's God's will! Pray for it if you do not have it—if it's yours, through the power of God, then continue to rely upon Him and trust Him to help you continue in it.

Sinners are helped in being saved through Christians prayers. Peter could not stand except through the prayer of Christ. (See Luke 22:31-34.) Peter was "sifted" but the prayer of Christ was answered—Peter returned. In I John 5:16 we are taught to pray for a brother who falls into sin. In Matt. 18:17 Christ puts a sinning brother in the same class as the heathen. Finally in I Tim. 2:1-4 we are taught to pray "for all men" because God "will have all men to be saved," implying we are to pray for those who never had accepted Christ as Saviour.

We are to pray for wisdom "and it shall be given him" (Jas. 1:5-7). However, if we do not pray in faith—"let not that man think that he shall receive any thing of the Lord."

There are also conditional requests we can make to God—according to His will for the present situation: For physical sickness (Jas. 5:13-18), "what things soever ye desire" (Mark 11:24), and "any thing" (Matt. 18:19, 20). We must ascertain the will of God and pray for His honor and glory, doing only His will as also His Son prayed.

In Luke 11:5-8 Christ gave an illustration teaching us to persist or continue asking in our prayer life. Too often we don't receive answers merely because we don't continue and do not prove to God that we are really in earnest. R. A. Torrey in his book, "The Power of Prayer" (a very good book for the study of prayer) tells of praying fifteen years for a person, remembering him daily throughout that period—that is persistence! The prayer was answered; the man was converted and used by God.

Read Matt. 15:21-28. Here is a woman who accepted a severe rebuke, humbly, and wouldn't take no for an answer. She received her answer because she believed in the power of God and was persistent. Luke 18:1-18 is another good example, and Christ our perfect example prayed the same thing three times in the garden. Why? To be in the center of God's will and because of His earnestness—His agony.

How do I know God hears? Because I come with the blood applied to my sins, with all my heart, through Christ, by the Holy Spirit, with active faith that believes God, with persistence, and finally, II Chron. 16:9—with a heart that is perfect toward Him.

In Acts 12 we read the life of the early church and of two men of God—James and Peter. Verse 5 gives four points on the prayer of victory for Peter—"without ceasing," "of the church," "unto God," "for him." Let us follow this and all (not just ministers) unite constantly to the true God for specified needs.

It is interesting to observe that the church left no record of a prayer to deliver James. Did they so perfectly know the will of God that they did not pray for his deliverance? Entirely possible. Then let us be careful not to pray or demand of God something (healing, for example) that is not His will.

In Ezek. 22:30 God was looking for someone to "stand in the gap" so He wouldn't bring destruction. The same is for us today. God calls us to prayer; if we fail, the nation might be destroyed; yes, our own spiritual lives depend upon it. Will you answer God's call?

". . . as soon as Zion travailed, she brought forth her children (Isa. 66:8b). To bring saints into life from the depths of sin we must travail (agonize) for them.

"Fight the good fight of faith" (I Tim. 6:12). It takes real courage and work to meet His commands, yet it is for us—and possible through Him!

We can do the will of God as we remember Christ is in the midst of the church, by the Spirit, to work out His will in us (Rev. 1:12-18) and He is at the Father's right hand to intercede for us (Heb. 7:25).

May God richly bless each one of us as we strive to enter the complete salvation He has provided for us.

Orrville, Ohio.

Letters from Russia

BY J. C. WENGER

A certain Russian Mennonite wife in Canada recently received the following letters from her sister and brother-in-law in one of the Mennonite colonies in the general area of Omsk and Tomsk in Siberia, far north of India. The letters are translated from the German. Omissions have to do with purely personal matters, or with names:

August 20, [1955]

Dear Brother . . . and Sister . . . and Children:

We received your letter of July 12 on the 16th of August. We thank you for writing something about each one. . . . We have sent photographs to all our brothers and sisters. You ask whether we have a church. More than twenty years ago we can still remember of German churches in many cities. There are still Russian churches. Russian Baptists and meetinghouses are located at various places in the cities of . . . . It is too difficult for us to travel there, and too expensive. Since 1950 we nurture our fellowship with singing and prayer in private homes, employing birthdays, weddings, and funerals for this purpose: although it is forbidden. The youth take a very active part in singing, . . . addresses, and personal conversation. In 1951 and 1952 a revival swept through here, resulting in the conversion of many souls; old Christians were refreshed, and without fear or anxiety openly confessed their Lord and Saviour Jesus Christ. . . . Our dear Aunt . . . died June 5 after suffering a stroke in May. She could not hear, see, speak, or eat, and she fell asleep quietly after fourteen days of severe suffering. She is resting softly on the bosom of God. . . . In love, Your brother and sister . . . .

Glaubensstimme No. 618, In allen meinen Taten [A greeting in the words of Hymn No. 618 in the hymnal, Voice of Faith].

P.S. Dear Brother and Sister (Geschwister):

Would it be possible for you to send us a Bible, and a songbook (Books 1, 2, and 3)? There are so many [here] who have no Bible. If the brothers and sisters would get together and send a shipment of Bibles, we would be happy to distribute them.

This morning we received an invitation to attend the silver wedding anniversary of . . . at 5:00 p.m., but unfortunately I cannot go, for I work from 4:00 p.m. until midnight.

Dear Brother and Sister, Children and Grandchildren:

We greet you with Peace. Good Morning. It is Sunday and . . . is playing the guitar and singing. . . . In spirit I will visit you. First of all, thank you very much for your letter. Yes, dear Sister, when I opened the letter and saw your handwriting, how thankful I was! After long waiting I was privileged to read your letter. The Lord be thanked! I am deeply moved, wondering whether we will see each other again. Let us strive for that which is Above: then we will see each other again. There partings will be no more. Dear Sister, much is entrusted to you. Do not get weary in your duties, nor [grow weak in] patience and courage. You can accomplish much. How I do feel myself so small. . . .

P.S. This letter came back; so we are mailing it again on Sept. 13.

P.S.S. This morning, Sept. 13, it rained very hard; the ditches are standing full of water.

It should be reported that the Canadian family has already sent the requested Bibles and songbooks. If those are received safely, more can be sent.

Let us pray earnestly for our *Geschwister* in the faith in Russia, and let us thank the Lord for making possible the renewal of correspondence between them and their loved ones abroad. Let us pray also that the Russian Government may continue with its present more lenient policy in reference to mail, religious services, etc. How thankful we must be that God has stood by His people through the past years of difficulty and trial, granting enabling grace to His saints, and even sending them a revival! May we in turn thank God and take fresh courage.

Goshen, Ind.

Mennonite Aid, Inc.

1. Hospital and Surgical Aid
2. Burial Aid
3. Catastrophe Aid

Above are ways we can "Bear . . . one another's burdens." For details

Write: 1202 South Eighth Street
Goshen, Indiana

A PRAYER

FOR THIS WEEK

We thank Thee, O Father, Lord of heaven and earth, because Thou art answering the prayers of Thy children continually. Thanks be unto Thee, Jesus Christ, by whom we have everlasting life as we believe.

We confess our failings, O Father. Thou seest our envious attitudes, our bitter jealousies and vicious prejudices which drive the church into cliques so that love goes out. O Father, forgive us! Our sins of omission, indifference, and unbrotherliness we confess. We pray, O Father of unity, for a oneness from shore to shore so that the world may believe that Thou hast sent Jesus as God manifest in the flesh.

Gracious Father, we pray Thy blessings upon all the activities of Thy church. O Lord of the harvest, send forth laborers into the field. The Mission Board deliberations, wilt Thou take them and translate them into many souls for the kingdom of God. Thy Holy Word, as it is preached, carried forth by whatever media, may the Holy Ghost take it and transform the hearers into saints of the Most High.

All-knowing and loving Father, we pray now for that vast multitude whom respectable society has condemned and forgotten. Yet Thou lovest them. We pray that there may be special help for unwed mothers and the children who have no God-ordered care and home. Father, we pray that there may be no bracket in society of ill repute, no children born out of wedlock. Thou knowest the problems such people face. We pray for them. Give them victory and a saving knowledge of Thee. Give them friends that reflect Thy love. We pray for all who are in jails and in prisons. Unshackle their bands of sin and give them a new lease of spiritual life. Save from their sin all prostitutes, adulterers, all alcoholics, and sexual perverts. Father, these things are loathsome to us, yet their souls are as precious in Thy sight as our own; therefore we earnestly pray that these forgotten people may be saved for glory. Holy Father, make us aware afresh, this week, of the bitter cries of the slums. In Jesus' name. Amen.

—Moses G. Gehman.

A Negro from Greensboro, North Carolina, has been installed as associate minister of the Church of the Cross Roads (Congregational) in Honolulu at a service in which Japanese, Chinese, Hawaiian, and Caucasian ministers participated.—**Christian Century.**

Are YOU Guilty?

By Ruth A. Reesor

"A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Prov. 22:1). How true! How many of us, if we had a choice, would choose the riches? Very few. Who would not rather have the love and respect of his fellow men than a mansion and no friends?

However, there are many cases of men who have been dragged down to the depths of sin through no particular fault of their own. Take Geoff for instance. Everyone thought he was such an up-and-coming young citizen. Nice family and home. Many fine friends. Now he is among the worst on Skid Row. Why?

It all started so simply. Alice said to Janet over the back-yard fence, "Did you hear what Geoff did last night?" She wasn't thinking, of course, about Janet being the worst gossiper in the whole neighborhood. Janet lost no time making sure everyone found out *that* little piece of news. Each time she told the story it got worse, until you would hardly have recognized the one little item of news Alice had passed on. Finally Geoff's boss heard this garbled version and Geoff lost his job. Everywhere he worked the story would follow him, until no one would even hire him.

But what was it Geoff had done in the first place? Possibly saw one of his wife's friends downtown, when he was working late, and drove her home. Or he may have been seen on a street with someone of a doubtful reputation. Or it may have been any of a dozen other things. So he lost his job. Meanwhile the gossips have been very busy running around spreading the news and undermining his character. When he speaks to his neighbor, he receives a very chilly reply. Now Geoff is a friendly chap and needs someone with whom to associate. His old friends will have no part of him. He turns to people who are not so particular. His former associates are quick to notice this and tell each other, "See, what did I tell you? Water always finds its own level." No one wishes to be seen with him. He sinks farther until eventually he reaches the point of no return. All because of what Alice said to Janet over the back-yard fence long ago.

But—how about us? Am I an Alice? Are you a Janet? Let us hope not. That choice morsel of scandal is rather irresistible though, isn't it? We simply must tell someone. Don't! Psalm 101:5 tells us, "Whoso privily slandereth his neighbour, him will I cut off." Besides, how do you know the person you are talking about isn't having a struggle in his own right. He needs a hand to help him up. A person can step down fast enough without being pushed. It's the steep grade that requires the effort. It is simple enough to say, "If I had been in his shoes I would have done it differently." Have you ever paused long enough to really put yourself in a certain person's position? Next time you feel tempted to spread scandal ask yourself this question, "What would *I* have done?" Sure, we say we won't associate with so-and-so, he drinks. How do you know that what you said about him five years ago didn't drive him to drink in the first place?

We find in James 3:6-10: "The tongue is a fire, a world of iniquity: . . . it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."

How simple it would be if we could only say, "I will not speak a word against anyone any more!" We can, however, strive not to gossip. Lives have been ruined, homes broken, friends lost, all because of some one little item of news someone *had* to tell. The story was told and the poison spread until—look what happened. There are many more Geoff's in this world than we would care to admit.

We Mennonites, as a church, sit around feeling pretty smug that "we are not as other men are." We don't do "this or that" which "so and so" does. We have inspiring church services, good attendance, large offerings. Yet we some-

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PRAYER REQUESTS

(Requests for this column must be signed)

Pray that in the many winter Bible schools the Word may become effective in many lives.

Pray for the safety of our workers in Jordan and for the continued effectiveness of their work.

Pray for safe journeying for missionaries and other workers on the high seas and the airways.

Prayer is requested for a young husband and father who is mentally ill, that he may be granted a speedy recovery and serve God faithfully.

Pray for a father who is about to marry a divorcee, that he may see the evil before it is too late.

Sister Katherine Royer returned from the hospital to her home on Jan. 4, but she is still very weak. Remember her in your petitions.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Christmas Work Project

For the eighth consecutive year, school was dismissed several days early for the Christmas holidays in order to give students, employees, and faculty an opportunity to work and to solicit funds for the college. The money received from the work projects in 1948 through 1952 was used for the Women's Dormitory. In 1953 the money was divided equally between the Women's Dormitory Fund and the Gymnasium and Student Center. With the exception of a few contributions, the receipts of the 1954 and the 1955 drives were placed into the Gymnasium and Student Center Building Fund.

The results of this year's work project are as follows:

Student, Faculty, and Employee Earnings	$ 4,715.50
Contributions	19,685.60
Pledges	977.00
Board Refund (Savings in Dining Hall)	1,274.40
Total	$26,652.50

The total receipts this year are more than $8,000.00 higher than in any previous year, and bring the total for the eight years to $129,615.95.

Foreign Student Tour

Four of the foreign students enrolled at Eastern Mennonite College this year—Hiyam Hammouri, Jordan; Tilly Schaap, Holland; Nuwa Kajubi, Kenya; and Wolfgang Nickel, Germany—and Bro. and Sister Ernest G. Gehman were on tour from Dec. 29 to Jan. 2 and rendered programs in six churches in eastern Pennsylvania. Their itinerary included Maple Grove, Atglen, Pa.; Frazer, Pa.; and the Perkasie, Blooming Glen, Towamencin, and Souderton churches in the Franconia Conference. They also visited and rendered short programs at the Christopher Dock Mennonite School and Lancaster Mennonite School.

Special Bible Term

Special Bible Term opened Jan. 12, with Norman H. Derstine serving as director. Guest instructors include Elmer Kolb of Pottstown, Pa., and Harvey E. Shank of Chambersburg, Pa. Seventy-six persons have enrolled for the regular course. Nine states are represented in this group: 57 from Pennsylvania; 9 from Virginia; and the others from Delaware, Illinois, Kansas, Maryland, Michigan, Ohio, and West Virginia.

WEMC Schedule

Beginning with Jan. 9, Station WEMC (91.7 FM), the 10-watt FM college broadcasting station, began daily broadcasts. Regular features include the daily chapel service, campus news, Mennonite church news, The Upward Look, The Children's Hour, Poems You Remember, Footprints in the Sands, Sunday-school Teachers' Lesson, and the regular Sunday services. Special features currently on the air are "Down on the Farm" by Wilmer Landis, and "Adventures in the Near East" by G. Irvin Lehman. Carl Shenk has been appointed as engineering co-ordinator, and Carl L. Keener as program director.

Literary Program

The Public Literary Program of Jan. 13 was entitled "Society Smorgasbord," and included excerpts from the programs of eleven of the extracurricular societies which meet regularly on the campus. Those societies which had part on the program were: Avian Society, Astral Society, Mennonite Historical Fellowship, Spanish Society, German Society, Forensic Society, Home Economics Club, Prenursing Society, Premedical Society, Bible Memory Club, and Scriblerus Society.

* * *

Jesse B. Martin of Waterloo, Ont., conducted daily chapel on Wednesday morning, Jan. 11. J. D. Graber of Elkhart, Ind., performed a similar service on the following day, and interviewed students interested in serving under the General Mission Board.

John R. Mumaw, president, attended a meeting of the American Association of Religious Education in Cincinnati, Ohio, on Dec. 28 and 29. He was also present for the annual meeting of the American Association of Colleges in St. Louis, Mo., on Jan. 9-11. The Council of Mennonite and Affiliated Colleges, of which Bro. Mumaw is chairman, also met in St. Louis on Jan. 10.

The midyear revival meetings are scheduled for Feb. 5-12. J. Otis Yoder of the Bible School faculty will serve as evangelist.

Christian Life Conference will be held on Feb. 18 and 19, with Paul Hummel, Millersburg, Ohio, and Linden M. Wenger of the E.M.C. faculty serving as speakers.

The White House Conference on Education

BY C. F. YAKE, EDUCATIONAL AGENT

From Nov. 28 through Dec. 1, 1955, a most significant meeting in the interest of education in the United States was held in Washington, D.C. It was the White House Conference on Education called by President Eisenhower in accordance with Public Law 530, 83rd Congress. Nearly 2,000 men and women from every state and territory gathered at Sheraton Park Hotel on Monday, Nov. 28, and registered either as participants or observers. Every person there had come by invitation or by appointment. Attendance at this meeting was only by such official authorization, and each member was admitted only by badge.

The meeting began with a public convocation on Monday evening, with Vice-President Richard M. Nixon as the chief speaker. Neil H. McElroy, Chairman, gave the opening address and Clint Pace, Director, gave the closing address. An introductory message by television was given by President Eisenhower. Each of the messages was informational and inspirational, and tended to give the keynotes to this educational conference. The task of the conference was to study the six major topics or questions confronting our country concerning the education of children and youth. These questions related particularly to the elementary and the secondary fields of education. The following were the topics:

1. What Should Our Schools Accomplish?
2. In What Ways Can We Organize Our School Systems More Efficiently and Economically?
3. What Are Our School Building Needs?
4. How Can We Get Enough Good Teachers and Keep Them?
5. How Can We Finance Our Schools —Build and Operate Them?
6. How Can We Obtain a Continuing Public Interest in Education?

During the three full days of conference, Tuesday through Thursday, these subjects were discussed in two ways and reported back to the conference assembled as a body. For example, topic No. 1, "What Should Our Schools Accomplish?" was introduced to the conference in a general assembly. The speaker presented the various aspects of this topic and endeavored to prepare the audience for the group discussions of this subject when dismissed for this purpose. Following this presentation, the participating delegates were assigned to round tables (actually round) in groups of approximately ten or a dozen. Each of these round tables, numbering almost 170, discussed the topic which was presented in the general assembly. Following this discussion, which lasted several hours, the chairmen of all of these tables reassembled and discussed the reports; then the chairmen of these groups reassembled in two round-table discussions to evaluate the report; then finally two chairmen alone reviewed this report and drafted a report for presentation to the assembled group of delegates. One of these two chairmen read this report to the conference body, and this report became the official statement to be presented to the President of the United States.

This same process was used in the discussion of each of the six topics. It was, to my mind, one of the most democratic procedures that I have ever witnessed. The subjects were approached objectively, and, I believe, generally without bias or prejudice. The purpose was to discover the best answer to the question discussed. And while there naturally would be differences, the reports as a whole indicated sound deliberation and unbiased thinking.

Some of the most important points which came out of this conference held in the interest of our public schools and

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CHURCH HISTORY

Mennonites Becoming Vocal

By John Umble

Further evidence that the Mennonite Church is finding a "voice" is contained in the recent "Special Issue" of *Speech Monographs* published by The Speech Association of America. This issue of 159 pages, entitled "Pulpit Eloquence: A list of Doctrinal and Historical Studies in English," presents among some 5,000 items, reference to only three Mennonites—Menno Simons, John S. Coffman, and Daniel J. Johns—before 1900. But following that date the bibliography lists a number of Mennonite ministers and leaders as they are mentioned in the writings of Mennonite scholars.

The list is arranged by centuries. The first reference to a Mennonite occurs in the sixteenth-century group. The complete item reads: "Menno Simons (1496-1561). P[rotestant]. See: Bender, H. S., In 20th century list." Turning to the 20th century list we find: "Bender, Harold Stauffer, and Horsch, John. P. Menno Simon's Life and Writings, a quadricentennial tribute; biography by H. S. Bender, writings selected and tr[anslated]. from the Dutch by John Horsch, Scottdale (Pa.) 1936." This form of reference and cross reference is employed throughout the issue.

Following the lone reference to Menno Simons in the sixteenth century the reader looks in vain all through the seventeenth century for additional reference to a Mennonite leader and preacher. This was the century of John Bunyan, John Donne, Thomas Fuller, Jeremy Taylor, John Tillotson, Isaac Walton, Roger Williams, and other famous names well known to the student of history and literature. But so far as this bibliography is concerned the voice of the Mennonite Church was silent.

And so on down through the eighteenth-century list. Here are many famous names including Isaac Watts, the Wesleys, and George Whitefield. The bibliography mentions general sermons, essays on eloquence, advice to young ministers, collections of sermons, addresses on the duties, character, and rewards of the preacher, and many other topics. But here again the Mennonite voice is silent. Not a single name is listed that would be recognized as unmistakably Mennonite.

Now starting down the nineteenth-century list past the name of Lyman Abbott we come to an Alger. A Mennonite? Possibly, for there are Algers in Virginia. But no, his article on "Preaching and Hearing," printed in Boston in 1857, appeared in the *Universalist Quarterly Review!* Then down past two hundred and eighty "anonymous" items we come to some German names like Baum. But William Miller Baum wrote for the *Lutheran Quarterly*. Evidently not a Mennonite.

At last we reach a Mennonite name familiar to every student of Mennonite history. The item reads: "Coffman, John S. (1848-1899). P[rotestant]. See Kennel, L. E.; Shank, F. A.; Steiner, M. S.; Umble, R. H. in 20th century list." Here we have an indication that a group of younger men are interested in the genius and history of their church. Regrettably, however, the bibliographers missed the considerable number of Coffman's sermons printed in the *Herald of Truth*.

We must teach our people that everything we give to the work of the church is given to God.
—David Derstine.

Farther down in the nineteenth-century list appear such German names as Conrad, Kremer, Kurtz, Schenck, and Shoup, but they usually write for Lutheran, Reformed, or Evangelical publications or give other evidence of non-Mennonite interests or connections. Besides John S. Coffman the only other name in the nineteenth-century list that is unmistakably Mennonite is D. J. Johns. The item reads: "Johns, Daniel J. (1850-1942). P. See Kauffman, Daniel, in 20th century list." It refers to the biography of Daniel Johns in Kauffman's *Mennonite Cyclopedic Dictionary*.

The inclusion in the twentieth-century list of nearly thirty references to Mennonites or writings by Mennonites indicates the growing recognition accorded Mennonite writers by American scholars. More than twenty of these references mention the work of one of the scholars at Goshen College. Earlier some young Mennonites had difficulty in persuading their university advisers that a Mennonite theme promised sufficient worth and dignity for a dissertation. Now many graduate departments eagerly welcome such a theme because they have learned to look to young Mennonites for fresh insights in the fields of business, economics, and related areas as well as in religious life and Biblical interpretation.

The compilers of this bibliography include reference to the following Mennonite books, periodicals, and unpublished theses: *Christian Ministry*, Gospel Herald, *Mennonite Cyclopedic Dictionary*, *Mennonite Historical Bulletin*, *Mennonite Pioneers*, "Mennonite Preaching" (unpublished doctoral dissertation by Roy Umble), ". . . Three Sermons by John S. Coffman . . ." (unpublished M.A. thesis by LeRoy E. Kennel), *Mennonite Yearbook and Directory*, *Proceedings of the Third Annual Conference on Mennonite Cultural Problems*, and *Sword and Trumpet*.

Oddly enough the bibliographers omit reference to *The Mennonite Quarterly Review* and to the *Herald of Truth*. It seems strange too that they include only the work of members of the (Old) Mennonite Church. General Conference Mennonites and members of other prominent Mennonite groups in America are omitted entirely.

Although Mennonites have made a beginning in making their distinctive interpretation of the Gospel known, in many areas "their voice is not heard." Much study of the Word and of their historical background, much speaking and writing still is necessary before "their voice goes out through all the earth and their words to the end of the world."

Goshen, Ind.

OUR SCHOOLS (Continued)

(Continued from page 80)

the education of our children and youth were very revealing. They are as follows:

1. Throughout the entire nation there is great need—of adequate school buildings and facilities, of qualified and well-trained teachers, of financial resources in many places to carry on the necessary educational work.

2. With the growth of the population in our country there is a natural growth of the school population—by 1960 a 6,000,000 increase in children population of the ages 5-13 and a 2,000,000 increase in the ages 14-17.

3. The chief responsibility for meeting these needs lies with the state and with the local communities.

4. In President Eisenhower's opening address introducing the first session of this conference by television, he emphasized two points: one, that our education must be free for everyone; two, that in the light of the great need the federal government must provide some financial assistance where the need is greatest and in proportion to the need.

The delegates returned to their local communities inspired and generally resolved to do everything possible to provide the best education possible for our children and youth through the public school system.

In a later article I will have further observations on this conference as well as on our responsibility as to conducting Christian schools.

Scottdale, Pa.

A man's reward does not so much consist in what he gets but what he becomes. —*Stewardship Facts*.

FAMILY CIRCLE

Brown Shoes, and a Prayer

By Clara E. Headrick

Last night I looked at my little girl's shoes,
So sturdy and brown and strong,
And a gratefulness surged into my breast,
A feeling of being so wonderfully blessed
That I almost burst into song!

We haven't the money to buy lots of toys,
Or all of the fanciest clothes,
But my girls have their eggs and milk every day,
And warm suits and mittens to wear while they play,
And we are contented with those.

I think of the women without any homes,
Whose children are hungry and cold,
And I try to imagine how it must feel
To not have even the simplest meal
To offer; but how can I know?

I've never been cold, or had to refuse
My children the things that they need;
So I have to kneel and pray for more love,
The kind that comes down from the Father above
And wipes away all trace of greed.

Lord, I want to give and share what I have
As though those poor children were mine.
In giving I'll show you a gratitude true;
By giving to them, I'll be giving to you,
For are they not children of Thine?

La Junta, Colo.

Good Marriage Relationships

By Erma F. Metzler

There is a spiritual order in God's kingdom which parallels the home or family order and sets a beautiful pattern for harmonious living. The Son was obedient to the Father; the church is obedient to her Head, Christ. In the home the husband loves his wife, the wife is submissive to the husband, and the children are obedient to their God-given authority, all living in subjection to Christ, the Head over all things.

Marriage and the home are instituted of God. The home is the smallest unit of society. When God created Adam and gave him dominion over every living creature, Adam found none that was a help suitable for him. God knew it was not good for man to live alone and He came to his rescue. When Adam was caused to sleep, God took from the very closest part of his anatomy Eve, his bosom companion. So God plans for husband and wife to be in such a close companionship, each one dearest to his heart, with God between them. God's order is one man for one woman and both Christian. Companionate or common law marriage is not God-ordained, but a mockery; it is as poisonous and detrimental as a snake and has no place in God's program of home building and propagation. There is only one ideal way to have good marriage relationship and that is for one Christian man and one Christian woman to be joined in holy wedlock, a binding together harmoniously from the day of marriage, through twenty-four hours of the day, all the days *"until death shall separate you."*

Peter Marshall said, "Marriage is entering the halls of highest human happiness. It is not a federation of two foreign states, but a fusion of two hearts, the coming together of two tributaries, which after being joined in marriage, will flow in the same channel, in the same direction . . . carrying the same burdens of responsibility and obligations."

Marriage is a union in four realms in the home: in the domestic, the social, the physical, and the spiritual realm. Let us see what makes for happy relationships in these areas.

I. The Domestic Relationship

1. There must be a *unity of purpose;* both should have the same conviction and exercise teamwork. When two hearts are united on purpose and conviction, there is a working together, a sharing, a partnership pulling together to reach that goal. It may be a conviction for the farm, to live in a certain needy community; it may be the mission field, the schoolroom, or the ministry. Of greatest importance is the fact that Christian husband and wife share these convictions and work to that end. For example, how unbalanced would be a team if one desired the country and the other the city?

2. Let each one *recognize the variety of tastes, likes and dislikes.* Respect will contribute much to happiness and compatibility. Attending a wedding in the recent months, a minister gave this illustration of respect for each other. A friend of his has been married for twenty-five years. His wife often fixes a food that is a delight to her taste, but he does not care for it. To this day the husband has not let his beloved know that he has no fondness of taste for her favorite dish. What a splendid example of respect and love for the other! To seek to blend adds to harmonious living. As housewives we all admire a beautifully decorated cake; we enjoy the satisfaction of having the work of our own hands yield such a product. It is not only appealing to the eye, but satisfies the taste too. But take the ingredients singly—raw eggs, dry flour, shortening, sugar, flavoring; would raw eggs taste good alone, or the dry flour, or the shortening? The sugar and flavoring would be pleasant but not the others. When mixed together, blended well, one sees and tastes something very pleasant. So may the blending of likes and dislikes and respect for each other yield a beautiful harmonious home atmosphere. This requires Christian graces and attitudes.

3. *Seek God's wisdom, exercise courage and sacrifice.* From the beginning the foundations of home life, which are material, will be safely and religiously laid by adopting and pursuing the following:

"1. An agreement concerning thrift.

"2. The adoption of the family policy of living, not only within the family income, but within a margin of that income, no matter how small the income may be.

"3. An avoidance of debt, with the possible exception of investments in some things which bring certain income and which have reasonably assured abiding values.

"4. Careful and Christian stewardship of all capital, whether it be in the form of physical strength or in that of property value."—J. A. Huffman.

Again there must be co-operation from husband and wife to live these standards and make them work in the home.

II. In the Social Realm

The home is a social unit. Here the family is submitted to the acid test, and this area will need to be properly evaluated and Christianized.

1. There needs to be a maintenance of proper relationship between husband and wife. A pitfall is taking too much for granted. The common courtesies observed before marriage need to continue after marriage. The much-appreciated "Yes, dear," "Thank you," "Please, dear," should not be discontinued. The tender helpfulness exercised before marriage should increase with the years after marriage. The best husbands are as knightly after marriage as before. The best wives are those who give careful attention to personal appearance and cleanliness, and continue to express their love as before marriage. Married life should be one continuous honeymoon, perpetual lovers and sweethearts, loving each other more after twenty-five years than on their wedding day. Both will do well to retell often the love for each other and occasionally review those marriage vows. Love is of God and where there is much love, there is much of God's presence felt.

2. There needs to be *a proper attitude of the husband and wife toward race debt.* They live together for something greater than themselves. Unless this is acknowledged they will lose a blessing.

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TO BE NEAR TO GOD

Sunday, January 29

Read Psalm 25.

We thank Thee, Lord, for Thy mercy and truth. Help us not to look about us and lose faith, but may we ever keep our eyes toward Thee. We praise Thee, Father, for the way in which Thou dost teach us daily—sometimes in joy, sometimes in sorrow. We accept what Thou dost bring into our lives as Thy very best for us and as steppingstones to better things.

Monday, January 30

Read Psalm 49.

O Lord, we thank Thee for the riches of love in Christ Jesus! We praise Thee for experiences which have made Thy Word precious to us and which have brought us special messages like this psalm in a time of need. Truly Thy Word meets every need of mankind. Help us then to share Thy Word and to make it known from shore to shore.

Tuesday, January 31

Read Psalm 63.

Truly, kind Father, Thy Word is like refreshing water to the thirsty and food to the hungry soul. Thy loving-kindness is great; Thy mercy is wonderful. We thank Thee for the sleepless night when Thou hast revealed Thyself to us in a new way. We rejoice in the shadow of Thy wings.

Wednesday, February 1

Read Psalm 65.

When we consider the great wickedness in this world today, Lord, we marvel at Thy patience and continued goodness to Thy creatures. Help us not, in any way, to credit ourselves with any goodness because of Thy blessings upon us. We are undeserving of Thy many blessings, but we praise Thee daily for them. Help us to be a true neighbor to anyone in need.

Thursday, February 2

Read Psalm 86.

Many are the times, kind Father, when we have come to Thee with our need and Thou didst hear and answer. We thank Thee for the waiting periods of our lives when the answer was not immediate. We praise Thee for the rich lessons Thou hast taught in times of waiting. Increase our patience, Lord; increase our faith.

Friday, February 3

Read Psalm 90.

Help us, dear Lord, to be ever mindful of life's brevity and to do only the most worthwhile things. May God be the center of life and may all our actions rotate around Him. Help us in firmness to live for Thee and to drop the many unnecessary activities which may so easily crowd Thee out.

Saturday, February 4

Read Psalm 91.

Truly Thou art great and terrible, O Lord, and even the hills melted like wax at Thy presence. In rejoicing over Thy love and mercy, help us also to remember Thy justice and truth. We praise Thee too for Thy holiness. Help us, Father, to live holy lives before Thee, for Thou hast said, "Be ye holy; for I am holy." —Edna Hertzler.

The Son of the Living God

By Mrs. George Reno

Jesus, the Christ child, to Bethlehem came.
Angels from heaven announced His great name.
The Wise Men and shepherds worshiped Him too.
Still through the ages His praise rings anew.

Jesus, the Christ boy, to God's house repaired.
The teachers and Wise Men dumfounded heard;
Marveled at wisdom in such a young lad;
Learned the great truths which could make their hearts glad.

Jesus, the God-man, through Palestine's land
Taught all who would hear His messages grand;
Healed their diseases and raised up the dead;
Blessed little children; the multitudes fed.

Jesus, the Christ-man, refused to be crowned.
Alone in men's hearts is His kingdom found—
His kingdom of love, of peace, and of power
Where He has control as Lord every hour.

Jesus, Creator of earth and the sky,
Bowed low in the garden, choosing to die;
Was betrayed and mocked, was scourged and denied,
And then on the cross He was crucified.

No wonder the great earth trembled that day.
The sun shone no longer as if to say:
"Men killed the God-man upon a cruel tree,
Men are in darkness; True Light cannot see."

Jesus, the Saviour, they laid in a tomb.
The hearts of His loved ones were robed in gloom.
But, shout the glorious truth through all lands,
Christ rose from the dead, and Conqueror stands!

Akers, La.

Jesus Teaches Gratitude

Sunday School Lesson for February 5

(Luke 17:1-19)

Someone has said, "God has two dwellings: one in heaven, the other in meek and thankful hearts." Doesn't God dwell in unthankful hearts? What do your pupils answer to this? If a man is not thankful, isn't he a Christian? Let the class tell why they think a Christian will be thankful.

Jesus teaches us on this subject. See what He says. Read the leper story of the lesson.

What was the status of these lepers? They were miserable men. No one would have anything to do with them. They were feared and therefore separated from society. Perhaps they were often treated cruelly. The Pharisees with little or no mercy must have passed by them far on the other side. These ten men stood "afar off." They must have heard of Jesus and have known something of the power He was demonstrating. Their faith in Jesus' power and compassion caused them to ask for mercy. There was great desire for deliverance from this dreadful disease that was wasting them away.

At the command of Jesus to go show themselves to the priest they went. They were not yet healed; so they must have had faith in Jesus, who gave the command.

What a symbol is leprosy of sin! We notice that these lepers were cleansed. The disease goes through the entire system and therefore cannot be healed just as a sore. Sinners often try to heal over their sins. Were not the Pharisees in a religion that attempted such salving rather than a cleansing?

What more did the one leper get who returned? Surely he got an additional blessing that the others missed. "Thy faith hath made thee whole." Might this wholeness not refer to the cleansing of the leper's spirit or heart, while the others got only the cleansed body? He no doubt got a new mind, the mind of Jesus, and could fellowship with Jesus.

Some good questions for discussion: Why couldn't Jesus make the unthankful lepers "whole"? We are told, "It is a good thing to give thanks unto the Lord." It is good, but is it essential to Christian life? Was Jesus displeased with the nine lepers?

Gratitude comes from the same root as **grace. Thank** comes from the same root as **think.** Is it God's duty to cleanse a sinner or is it of His grace that we are saved? Can we be thankful without really thinking of our miserable condition from which we have been redeemed and of the wonderful grace that has come to us in Christ Jesus? All this might suggest that gratitude is really an essential to Christian life. If we really were sick of sin and cried for mercy, for cleansing, and then got cleansed, we will be thankful.

Perhaps it would be good to discuss the other side of gratitude, ingratitude. Why are we so unthankful to God and to others who serve us? Might it be that we don't see who is giving? Perhaps we think we deserve or earn the gift. Might it be that we don't think? How can we be so thoughtless? Thinking of ourselves too much. Might it be that we don't appreciate God's gifts? Appreciation follows thinking. "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. William G. Detweiler, pioneer radio evangelist of the Mennonite Church, died from a heart attack at his home at Orrville, Ohio, the morning of Jan. 13. A great throng of people attended the funeral services, held at Orrville, Ohio, on Jan. 15 and at Blooming Glen, Pa., on Jan. 17. Obituary next week.

Change of address: Bro. Wm. R. McGrath from Hesston, Kans., to Goshen College, Goshen, Ind. Bro. McGrath is teaching at Goshen during the second semester.

Six adults and several young people were baptized at the Gladstone Mission, Cleveland, Ohio, on Jan. 1.

Bro. J. C. Wenger, Goshen, Ind., preached on Jan. 8 at the Holdeman Church, Wakarusa, Ind., where he has been installed as bishop of the congregation.

Bro. Raul Garcia, Argentine lay pastor now studying at Goshen College, spoke at the Olive Church, Elkhart, Ind., on Jan. 11.

The Argentine congregation, Kansas City, Kans., has adopted this motto: "That in all things He might have the pre-eminence."

The Crumstown, Ind., congregation gave a program in Benton, Ind., on Jan. 8.

Sister Clara Bauman spoke concerning MCC relief work in Jordan in Waterloo, Ont., on Jan. 11.

The St. Jacobs, Ont., congregation plans to provide Sunday-school rooms in the basement of the church.

Elias Saig, Bethlehem, Jordan, a student at E.M.C., spoke in a number of Michigan churches during the holidays.

Bro. Roy S. Koch, St. Jacobs, Ont., addressed the Michigan ministers' meeting at Midland during holiday week.

Five new members were received by baptism and one by transfer at Pigeon, Mich., on Jan. 8.

Bro. Henry Wenger, Wellman, Iowa, discussed mutual aid at Iowa City, Iowa, on Jan. 8.

Bro. C. F. Derstine, Kitchener, Ont., conducted the forty-eighth series of "Pastor and People" evangelistic meetings at Kitchener, Jan. 15-22. Seven singing groups assisted.

The La Junta VE unit gave a program at Cheraw, Colo., on Jan. 8. Lee Ontiveros, who was converted through jail services of the MYF, is living with the VS unit and gave a ringing testimony for the Lord.

SUNDAY SCHOOL CONVENTION

Fifth Church-wide Sunday-school Convention, Aug. 9-12, 1956, at Goshen, Ind. District and congregational Sunday-school leaders and teachers should plan to attend.

Bro. Marion C. Weaver was chosen by lot and ordained to the ministry at the Hildebrand Church, Waynesboro, Va., on Jan. 8. Bro. Daniel W. Lehman preached the sermon and Bro. Ward Shank gave the charge.

A new church is being planned at Kralls, Lebanon Co., Pa., to replace the old stone building erected in 1811. Recent visiting speakers at Kralls were E. S. Garber, Nampa, Idaho; Jay Bechtold, Elizabethtown, Pa.; Amos Shank, Hanover, Pa.; and Clarence Fretz, Luxembourg. On Jan. 14 two young people were received by baptism, one adult upon confession of faith, and one by letter.

Bro. J. R. Shank and wife are moving from Philadelphia, Mo., to Edwards, Mo., where they will be staying with Sister Shank's brother, J. P. Brubaker.

Bro. Robert Stetter, Jr., has been chosen to serve as pastor of the group at Worton, Md. Bro. Stetter plans to take up residence in the area and teach school there.

Bro. Carl Ulery, Brethren in Christ leader from Springfield, Ohio, gave an illustrated talk on world missions to the Youth Rally at West Liberty, Ohio, on Jan. 21.

Bro. Clarence B. Nolt was ordained as a deacon for the Chestnut Hill congregation, Columbia, Pa., on Jan. 10. Bro. Clarence Lutz preached the sermon and the ordination service was in charge of Bro. Henry Lutz.

The Missionary Conference held at Eastern Mennonite College Jan. 14, 15, featured addresses by Bro. Abner Stoltzfus, Gap, Pa., and Bro. Harold Lahman, Elkton, Va.; also two programs furnished by the Glad Tidings congregation, Bronx, New York City.

Bro. Willard Claassen, Newton, Kans., was in Scottdale Jan. 16-20 working with Bro. Paul M. Lederach on graded Sunday-school outlines. They also plan a Writers' Orientation to be held at Newton, Kans., in June.

Bro. Wm. McGrath within eight days in December preached twenty-five times to various groups and audiences in Oregon.

Bro. Jess Kauffman, Colorado Springs, Colo., Secretary of Church Camps in the Commission for Christian Education, is spending the month of February visiting church camps and camp leaders.

Change of address: Bro. Paul Lantz from Winesburg, Ohio, to Route 5, Millersburg, Ohio. Telephone, Berlin 3-4612.

The three congregations at Alpha, Minn., Manson, Iowa, and Beemer, Nebr., co-operated for the fifth consecutive year in providing a turkey Christmas dinner at the Sioux City Gospel Mission on that city's Skid Row. The meal was served on Dec. 26 to about 200 guests. Workers from Manson and Beemer helped with the serving. Bro. Edward Birkey preached a Christmas sermon.

Bro. Paul W. Kolb was ordained deacon by lot on May 26, 1955, at the Vincent Church, Spring City, Pa. This ordination took place 45 years to the day after his father, Bro. Charles Kolb (who is still serving the congregation), was ordained at the same place for the same office.

Bro. Ray Bair, Akron, Pa., spoke in a youth meeting at Skippack, Pa., on Jan. 21.

Bro. George R. Brunk, Denbigh, Va., is serving as one of the speakers in a Bible Conference at Tabor College, Hillsboro, Kans., Jan. 29 to Feb. 5.

Bro. Ray Bair, Akron, Pa., was guest speaker in a Discipleship Conference at the Canton, Ohio, Bible school the week end of Jan. 8.

A Fellowship Center is under construction at the Lockport Church, Stryker, Ohio.

In a I-W orientation course at MCC headquarters, Akron, Pa., last week the brethren Noah K. Mack and Ford Berg were on the staff.

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Calendar

Ministers' Week, Eastern Mennonite College, Jan. 30 to Feb. 3.
1956 Conrad Grebel Lectures by G. G. Yoder: E.M.C., Harrisonburg, Va., Jan. 30 to Feb. 3. Goshen College, Feb. 13-15. Scottdale, Pa., Feb. 21-24. Subject: The Education and Evangelization of Children.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting, Christian Laymen's Tent Evangelism, Orrville, Ohio, High School, Feb. 10-12.
Ministers' meeting and Bible Study, Conservative Mennonite Conference, at Riverview, White Pigeon, Mich., Feb. 14-24.
Study Conference of Franconia Conference at Souderton, Pa., Feb. 15.
World Day of Prayer, Feb. 17.
Illinois Ministers' Fellowship, Chicago, Feb. 27, 28.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Sister Margaret Derstine, missionary appointee to Cuba under the Franconia Mennonite Board of Missions and Charities, will be leaving for La Plata, Puerto Rico, for Spanish language study on Feb. 3.

Recent missionary address changes include the Paul Knisses, missionaries on furlough from Bihar, India, to Eastern Mennonite College, Harrisonburg, Va., and the Ralph Buckwalters, missionaries on furlough from Japan, to 1601 S. 8th St., Goshen, Ind.

The annual meeting of the Eastern Mennonite Board of Missions and Charities is scheduled for Wednesday and Thursday, March 7 and 8, at the Landis Valley Mennonite Church, Lancaster, Pa.

Bro. and Sister Paul Kniss, missionaries on furlough from India, and Bro. Urie A. Bender, Scottdale, Pa., editor of the **Youth's Christian Companion,** served on a week-end Bible-missions conference at the Diamond Street Mennonite Church, Philadelphia, Pa., Jan. 14, 15, 1956.

Seven junior - intermediate Sunday - school pupils accepted Christ during the Sunday-school hour at the Jefferson Street Mennonite Church, Lima, Ohio, on Sunday morning, Jan. 8. Bro. Darwin O'Connell, local pastor, requests prayer for these new believers.

Bro. B. Harold Thomas, pastor of the Glad Tidings Mennonite Church, Bronx, N.Y., served on a missionary conference at Eastern Mennonite College, Harrisonburg, Va., over the week end of Jan. 15.

The Eastern Mission Board at its Jan. 4 meeting authorized a deputation to visit the Eastern Board missions in Africa and Europe this coming summer.

The supply of 1955 Annual Reports for the General Mission Board is practically exhausted. Should any churches have copies on hand that will not be used, they should be sent to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or to the Mennonite Publishing House, Scottdale, Pa. Attempts are being made to supply individuals who need copies for study and missionary information.

Three deacons were ordained at the Shirati Church in Tanganyika on Dec. 18. They were Zefenia M. Koja, Isaya O. Odongo, and Dishon M. Ngoya. This brings to seven the number of deacons who have been ordained in the Tanganyika, E. Africa, field.

Friends of the Goodwill Rescue Mission, London, Ont., have been sending in funds to purchase coal for the mission. One brother in a letter accompanying a check to cover the cost of two tons of coal wrote: "Since I feel that I would like to share in a small way, I am enclosing a small amount toward your coal bill. It may help to warm the outside while the saving grace of God warms the inside. We cannot say, 'Be ye warmed and filled,' and leave them on the sidewalks."

A child, John Frederick, was born to the Carl Wesselhoefts, Eastern Board missionaries in Somalia, E. Africa, on Dec. 18.

Bro. John Friesen, superintendent of the Shantipur Leprosy Home and Hospital near Dhamtari, M.P., India, writes as follows regarding Christmas Day services: "After the service yesterday I went with Gene out to the wards to give our Christmas greetings to those who could not come to the service and to have a word of prayer and song with them. The men wanted to sing; so we sang a synopsis of the life of Christ put to music. One man who gets such terrible reactions and who has been up and down so much . . . stood with his head shaking and his eyes rolled up and sang as though he really meant it."

A cook is urgently needed at the Goodwill Rescue Mission, 538 Talbot St., London, Ont., since Bro. and Sister Alvin Roth have moved to a private residence at 434 English St. Interested persons should contact Bro. Roth soon.

The missionaries to the Navaho Indians—Stanley and Arlie Weaver and Lois Kauffman—are taking a two-month course in the Navaho language and report a profitable study. Bro. Weaver writes: "Two weeks of language school are just about soaked in, I think. We are enjoying the school very much and finding plenty to study. We are learning much and still have much more to learn. We have classes from 8:00 a.m. to 5:00 p.m.; so we don't have much time on our hands." The missionaries continue to get mail at Black Mt. Mission, Ganado, Ariz.

Bro. and Sister J. A. Cressman, superintendent and matron of the Fairview Mennonite Home, 799 Concession Rd., Preston, Ont., moved into their apartment in the new building on Dec. 17. The remainder of the staff and the guests were scheduled to move in on Jan. 17, 18. More space is available to men guests and the 20-bed bed-patient unit has room for about 15 more patients.

At the Dec. 27 meeting of the missionaries serving in the M.P., India, the following officers were elected to serve their organization, the American Mennonite Association, for the coming year: John Friesen, president; Jacob Flisher, secretary-treasurer; additional members of the executive committee, Florence Nafziger, Elizabeth Erb, Goldie Hummel.

Bro. Addison Erb, Waterloo, Ont., father of Bro. J. Frederick Erb, who has served at the Detroit, Mich., Mennonite Church under the General Mission Board for a number of years, passed away on Saturday morning, Jan. 14. The funeral was held at the Erb Street Mennonite Church, Waterloo, Ont., on Tuesday afternoon, Jan. 17.

The Carl Beck family will be leaving Goshen, Ind., on Jan. 27 for the West Coast en route back to Japan for a second term of service. Present plans call for stops at Harper, Kans., Perryton, Texas, Phoenix, Ariz., and Upland, Los Angeles, and Winton, Calif. The Becks will be leaving San Francisco for Japan on Feb. 11. A farewell service was held for them at the College Mennonite Church, Goshen, Ind., on Sunday evening, Jan. 15.

Bro. Ralph Buckwalter, missionary on furlough from Japan, will be speaking to the midwinter meeting of the Indiana-Michigan MYF at the College Union Auditorium, Goshen, Ind., Jan. 28, 29.

Bro. and Sister Don Heiser, missionary appointees to Puerto Rico, will be leaving Tampa, Fla., by air for Puerto Rico on Feb. 1.

Bro. James Hess, on furlough from Honduras, will speak at the Frazer, Pa., church on the morning of Feb. 5.

Sister Martha Hoover, secretary of Bro. Tobe Schmucker, at the Hope Rescue Mission, South Bend, Ind., spoke to the Women's Missionary Meeting, Nappanee, Ind., Jan. 16.

Bro. S. Paul Miller and wife showed pictures of their work in India at the Archbold, Ohio, school, Jan. 19.

Your Treasurer Reports

Occasionally we like to report here some special need which develops in the general mission program. At the present time a need has come to our attention which we feel might appeal to someone who would have funds that could be invested on a non-interest or low interest bearing arrangement.

Recently the mission church at Saginaw, Mich., where Bro. LeRoy Bechler is serving, was able to purchase a house near the church building which is used for congregational activities. This purchase is being made by the local congregation and, therefore, is an effort to develop the program on an indigenous basis. This house was purchased on a contract arrangement and the congregation is making monthly payments.

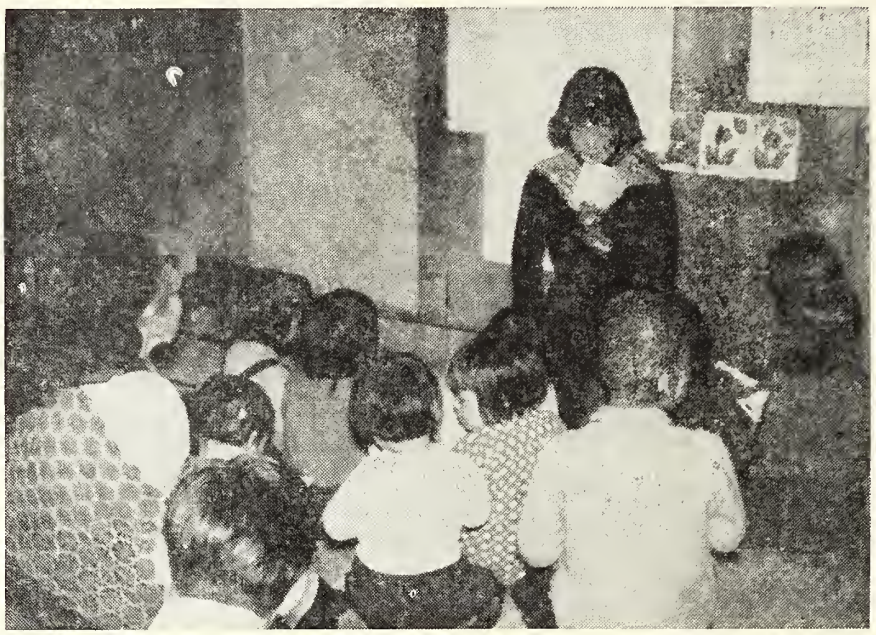
However, due to the fact that this contract carries a normal interest rate for this type of loan, a large percentage of the monthly payment goes into interest. Bro. Bechler has requested our office to make this arrangement known in hopes that someone might be willing to carry this contract for the church on a non-interest or low-interest bearing loan. The total amount needed to make this possible is approximately $5,400.00.

Anyone who would be interested in carrying a loan of this kind which would make a contribution to the Saginaw Church program should contact the General Mission Board treasurer's office for information and details regarding how this can be worked out.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Kamishihoro Youth Take Their Sunday School to the Villages

BY RUTH RESSLER



Yooko-san taught the beginners' class when the group stopped to conduct Sunday school.

O wind, a-blowing all night long!
O wind, that sings so loud a song!

The second-grade lesson came to mind again as I awoke to the tune of the whistling wind. Boots broke brittle against the ice as the men went by the window on their way to the six o'clock train.

"Sunday! And this is the week we go to the mountain. Shimanuki-san says the mountain is always colder than Kamishihoro!"

Rhoda was a little hopeful: "It may be a high wind this time. The people don't look so very cold." But nevertheless we piled them on: one layer, two layers, three layers, with an extra sweater and a jacket, "just in case."

Soon Yamaguchi-sensei came. "Anything I can do to help?"

Then we were ready: the brief case, the lunch basket, the songs, the flannelgraph story—and off. This week there were ten of us in all. It was Goshi-san's first trip, since she is a telephone operator and only now and then has the chance to take a day off. Sugimoto-san has been working since early morning in his noodle shop in order to have time for the trip. He slumped into his seat and was asleep by the time the train left the station.

Mitsumata is at the end of the line, cuddled in a little dish of a valley, surrounded by serrated lines of white, white mountains. The children were all gathered at the station, waiting for us. After a little scouting around, we found the playground goal posts just in front of the station and Yooko-san propped up the song chart and began to sing "Silent Night." Rhoda, with the girls who were not telling stories, took Christmas cards to each of the one hundred little houses. "Hurry to the front of the station!" they told the children they met, and off they scampered, sometimes without even waiting for an extra sweater. And how they all sang! The same songs you know: "Joy to the World," "O du Froeliche," and "Away in a Manger." In that tiny village there in the pine woods, child voices echoed against the hills—Yooko-san was everywhere at once, it seemed. It was she who had found the eighty-two-year-old grandma who had waited all day for us in Kamishihoro last Sunday. She and her family are Christians and eager to have some Christian work and a worship service in their village, too. Together we went to see her and together we cried a little over finding each other in such a lonely place. "During the week the women here have nothing to do. Please come for a women's meeting some day during the week," she importuned. We want to go back to Mitsumata.

Then the whistle blew, and we gathered up the song sheets, the lunch baskets, the brief case, and boarded the train again, this time huddled in the corner of the last car where we poured hot curry over the rice each of us had brought and ate our lunch.

At Nukabira the children were waiting in the schoolhouse, rows and rows of them, sitting on the floor. A grandma or two had come too—one with a great shawl over her head, sitting in the corner, surreptitiously smoking a cigarette or two during the story. The other sang heartily for every song and said, "Please come again," as we met her on the path back to the station. The young teacher in the white shirt said, "If you would meet in the afternoon for Bible class, I could come, too. I want to come. . . ." We want to go back to Nukabira.

The village mayor met us at the door of his hotel and invited us in for a bath. How good it would feel! But the children at the Dengen were waiting; so we dared not stop. Then came the long hike across the mountain, with its magnificent view of the huge new power dam of which these Tokachi people are so very proud. Up—up—up—ice, and snow, and slush, sometimes singing, sometimes just puffing, then down—down—down—until it slowly became dusk before the friendly truck driver stopped and picked us all up for the last five minutes' trip into the next village. It was a gay trip and rough enough to convince even these girls who have never ridden in an auto that it may be more comfortable to walk.

Four-thirty! Only just now we let the children go home. It was getting dark. How sorry we all were! So we took our packets of cards and tracts to the houses of the electric power works, long rows of little houses that will one of these days be empty because the power plant is completed. Many of these men are skilled engineers who do the planning for the hydroelectric work and whose wives have been city girls who lived away down south not long ago.

"Many women came with their children this afternoon," they said. "They waited and waited. They want a Sunday school in this village for their children." And so we took the carols, all that we knew, up and down the little streets of the Dengen, in the early winter dark. We want to go back to the Dengen, too! We shall go back very soon, we hope. Those children waited for us, and we failed them.

Yamaguchi-sensei stopped off on the way home at his father's farm. "There I can have a hot bath tonight. That will feel good," he said. The rest of us had less and less to say as we came nearer home. Some of us slept. Sugimoto-san said, "Our shop is busy now. I shall need to work late this evening. . . ." The girls helped carry the song chart home, then hurried home to bed. Suzuki-san is chilling, and tomorrow morning she must get up early to go to work again.

Last week and the week before that, we visited other little villages with our songs and our Bible story. Next Sunday, and the next, and the next, there will be other schoolhouses in other little villages in other little valleys where these young people meet the children to tell and sing together once more the old story. And in not one of them is there any other Christian work!

The house was cold and dark as we returned, but it was a good day. Even Kokitsu-san, who practices his tenor as he pushes his bicycle far into the country to visit farmers who are slow with their taxes, said, "Today I am stiff here—and here—" It was a good day. Good because of the faith we found in each village and eagerness for the things of God. Good too, because working hard together helps weld us into a unit, a unit of Christians who are learning to become "workers together with . . . [God] . . . ." Pray for Kamishihoro and her young believers!

Kamishihoro, Japan.

Bicycling with the Gospel

BY JOE RICHARDS

We had been planning a retreat for many weeks. Most of the fellows in my Bible class either worked or went to school on Saturday; so this needed to be a one-day retreat. It was finally scheduled for Sunday, October 30. But in some ways it really began the evening before when the boys came to our house. The final gang included three fellows plus myself.

That evening while drinking our Japanese tea, we folded the tracts and stamped the Tokyo Mennonite Center stamp on each tract. Meanwhile my wife was in the kitchen adding a few finishing touches to our obento (lunch) that we were going to take with us: apples, jelly sandwiches, and hard boiled eggs. When the last tract was folded and stamped, we all headed for bed. Ours was to be an early rising the following morning. The three fellows, Matsuda-san, Koneko-san, and Mitsuka-san, slept on the floor in our living room.

We were up by five the next morning and prepared to leave. We were going by bicycle; so we strapped our cameras, obento, tracts, and rain gear to our bicycles. We all took raincoats with us; for although it looked as if it would be a nice day, during typhoon season we couldn't be sure.

Because of our early start we got out of Tokyo and off the main highway before the traffic began. It was certainly a lovely fall morning to be out of the huge crowded city. Since we had had many heavy rains, the farmers were behind in their work. And today they were trying to catch up. Most of the rice was already harvested and hanging out to dry. But since the sweet potatoes were still in the ground, many of the farmers were harvesting their sweet potatoes. Others were working the soil. Most all of this work was done by hand except for the two oxen that we saw relieving the burden of several farmers. The farmer and his entire family seemed to be working. Mothers carried their babies on their backs while they worked, and the other small children played along the road. It was an interesting panorama that we viewed while pushing our bikes up and down the narrow gravel roads—thatched roof houses, autumn colored trees, harvested rice fields, and hard-working people.



Koneko-san, Joe Richards, Mitsuka-san, and Matsuda-san on the hill where the worship service was held. Koneko-san and Mitsuka-san are members of the Obihiro Mennonite Church.

By 8:30 we were ready for a break and stopped in a small village for our breakfast. We ate Chinese soba, a sort of soup with noodles and some vegetables in it. What we couldn't eat with our chopsticks, we drank. It tasted good to the last drop, and it gave us the energy to keep moving. Between 8:30 and 10:30 we passed out about 400 tracts. We gave them to the people we met on the road: farmers either walking or on their bicycles, children playing along the road, and women joining the men in the fields. We also stopped and handed out our tracts in eight small villages. By this time in the morning the villages were busy with activity. It seemed that the tracts were received and read with interest. We were almost surprised at the good reception they had every place. In some shops we left a small handful of tracts with the shopkeeper, hoping that he would make them available to his customers.

By 10:30 we planned to stop and have our worship service. Parking our bikes along the road near the top of a hill, we walked through the fields to a lovely area on top of the hill. Here we sat down and had our worship service. Since we had our songbooks, we sang, and then prayed, meditated, and read the Bible together. The Japanese countryside was our cathedral! What a gorgeous place to worship God! However, one couldn't help feeling sad to see the people working with no regard for the Lord's day and living without a knowledge of Christ. It gave me a renewed vision of my work in this foreign land.

After our very meaningful worship service together we moved on, stopping now and then to pass out a few tracts or take some pictures. At 12:30 we stopped in a lovely wooded area to eat our lunch. This, too, was a delightful spot—the cool, brisk autumn breeze blowing past us and the multicolored trees and shrubs surrounding us. The jelly sandwiches that didn't strike my fancy the evening before now looked most inviting. Our trip was half over, and as for my "unconditioned" legs—well, you know what I mean!

Since we were taking a circle route, our trip home was just as varied as our trip going. We stopped for a while at UNESCO lake, another beauty of God's creation. We passed out a few tracts, but we didn't tarry long since it was getting late, and we did want to get home before it got dark. We moved along at a pretty good clip until we reached the main highway. Here we were slowed down considerably by the passing traffic: American sight-seers in cars, army trucks, three-wheeled Japanese trucks, and motor scooters. We stopped once for a very brief rest and a drink. Then off we went on the last lap of our trip. I left the boys at the highway, and we each went our separate ways. It was just six o'clock when I walked into the house. After a warm supper and a hot Japanese bath, I was ready to retire. A twelve-hour bike trip covering 62 miles was quite a journey!



Mitsuka-san and a village lady receiving one of the tracts.

Now several days have passed and the trip is a memory—a good memory. Why? Well, for one thing, we passed out tracts which we hope were read by many of the people who received them. Then, too, it was an opportunity for the Bible class fellows to do some personal work. It gave me a good chance to learn to know these fellows better. And it was an enjoyable day of fun, fellowship, and worship amid the beauty of this land, with her peoples and their need. May God take this one day and use it for the building of His kingdom in Japan!

Tokyo, Japan.

By Whom?

BY JOSEPH N. BURKHOLDER, M.D.

Upon arriving home one night I learned that a young woman in the village was ill and that her husband wanted me to see her. I found her complaining of physical symptoms which did not follow any familiar pattern, but whose severity was shown by continual moaning and incoherent muttering. As is the custom in this country, a large group of people had gathered to comfort and reassure the patient and to scrutinize every act of the doctor.

Various kinds of medicine did not produce the desired result. By the next afternoon one could sense a growing resentment in the crowd because the patient was not recovering. Hospitalization was advised. It was apparent, however, that the people were preparing to take the situation into their own hands. That afternoon the patient was removed to her mother's house. There, the mother was told that the patient had been taken by a "kuda," that is, a spirit of one person which devours another person and thus gains possession of her. Accordingly, the patient was taken to the house of a group

of wizards whose special business is to cast out evil spirits.

In preparation for the occasion, large amounts of "chat," a narcotic leaf which they chew; "tej," a potent home-brew; cigarettes; and perfume were laid by. The exorcists sat in a circle in the dimly lighted house with the patient in the midst, while a group of close friends stood by to witness the casting out of the spirit.

At first they pleaded unsuccessfully with the "kuda" to reveal her true identity. Then, covering the victim with a sheet and holding her by the back of the neck, they commanded the spirit to leave. The spirit replied in the voice of the victim that she would leave presently, but her promise was obviously not being fulfilled. The ceremony continued all night, during which various incantations were made, and the spirit was pleaded with and argued with. The relatives and friends were enjoined to have faith in God for the healing of the patient. All the while, the exorcists indulged copiously in their "chat," "tej," and cigarettes, one old woman alone consuming two packs of cigarettes.

Finally, early the following morning, the "kuda" announced that she would leave at six o'clock that afternoon but not without a terrific struggle. The ceremony continued all that day. During the afternoon the patient became progressively restless. She talked irrationally, jumped up and down, ran, and had to be forcibly restrained. At precisely six o'clock, amid loud, weird crying, the "kuda" left, and the patient returned to her normal state.

The above is the account given by an eyewitness of this event. It is only one of many possible illustrations of the vivid consciousness which these people have of the spirit world, and of the manner in which they deal with undesirable spirits. One who possesses "kuda" is a person who has the power of the "evil eye." These persons are not always known as such. But it is stated that if one of their victims is burned with fire, an identical scar will appear in the same location on the body of the person who has the evil power. These people can, either by a direct look, or by an animal medium, cast a spell on their victim so that the victim's spirit is consumed and controlled, and he is then said to have "kuda." Beautiful people, babies included, are particularly susceptible to this type of victimization.

There are several lessons to be learned from the above illustration. The first is that we seem to have moved too far in the direction of a materialistic concept of evil. The spirit world is as real today as it was when our Lord walked this earth and designated mental (Mark 5:2-5) and physical (Mark 9:20-22) diseases as demon possession; or when false teaching was labeled "doctrines of devils" (I Tim. 4:1). "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). We fight, not against some intangible being called Satan, but against a real, personal devil, and a whole host of spirits working under his direction in the lives of the people to whom we minister.

In the second place, until we return to the spiritual concept of evil taught by our Lord Jesus Christ, how can we cope with these situations in the manner that He intended? How else can we appropriate the power described in Mark 16:17—"In my name shall they cast out devils"? Who shall show these signs? "Them that believe."

"Why could not we cast him out?" the disciples asked, and we may well ask. "Because of your unbelief," Jesus replies. "This kind goeth not out but by prayer and fasting."

Finally, if we, who believe in a crucified and victoriously risen Saviour and in His healing power, do not help these demon-possessed unfortunates, someone else will make the attempt, with varying degrees of success. And that attempt may be in the form of a complex system of atheistic psychology. Or, as in the account given above, it may be in the form of a group of exorcists, nominal Christians, successfully casting out an evil spirit in the name of God, in association with the consumption of huge quantities of the food and drink of devils. Jesus asked the Pharisees, "By whom do your sons cast them out?" By whom do our exorcists cast them out? By whom shall we cast them out? By whose power? Jesus says, "In my name."

Deder, Ethiopia.

Israel Faces Christ

By Roy Kreider

"What think ye of Christ? Whose son is he?" This crucial question has been placed by God before the minds of men in every generation since the beginning of the Christian era. And men of those successive generations have struggled for and with the answer. But in no nation has the struggle achieved the intensity it has in the nation that gave Christ birth. Each new generation faced that question and produced an answer. The accumulation of decisions of the Wise Ones of the past stands like a formidable wall of logic for every Jew attempting to pass beyond and explore the sancta of this foreign faith. Nevertheless a few have in every generation entered in, and through faith became the remnant out of Israel who entered the church of the new covenant community, the true Israel.

The effects of the trend in our modern world to regard as less binding the convictions and decisions laid down by their forefathers has also made its deep inroads upon the thinking of Jewish youth. The result has been a determination to read and discover for themselves the merits and demerits of that which their ancestors had conclusively ruled in or out.

But this changing mental attitude is not as free as one would suppose, for the writings of the fathers have left an indelible impression upon the bias of the Jew today. His thoughts are never entirely free of those feelings of suspicion as he approaches the New Testament. He must battle the thought that herein lies the seed and source of much of the unreasoning hostility which he and his ancestors endured for long centuries. There is an inner urge, stronger in some, to keep away from it because it contains something alien, the holy ground of another faith. Yet he wants to understand his Christian neighbor and so must become familiar with his beliefs. He knows that Jewish hatred of Christ has been a strong uniting force for holding his people together.

The Jewish professor of philosophy, Martin Buber, in declaring the position of Orthodox Judaism stated: "Whoever regards Jesus as an historical personality, be he ever so high, may belong to us; but he who acknowledges Jesus to be the Messiah already come, cannot belong to us; he who tries to weaken or to divert our belief in a redemption yet to come, there is no agreement with him." The rabbis declare emphatically: "The greatness of Judaism enables it to absorb into itself a great deal of philosophical and religious thought so long as it does not hinder his vital relationship in Judaism. Keep out Christ and you can pack anything into Judaism. Jesus would be the extra grain in the composition of Judaism which radically changes the whole nature. Christ annuls Judaism as the life-force of the Jewish nation and breaks down Jewish nationality." In the Rabbinical writings the modern Jew reads: "God has sworn that He will not betray Israel by embracing another nation."

As a Jew he is not to accept any revelation since Sinai, not even if it came from a heavenly voice. He is to ignore Christianity as if it did not even exist. Born a Jew he is obliged to remain a Jew, for being a "son of Abraham," which is the soul of Judaism, makes him different from all other men. He does not stand on the same level as the Christian. As a Jew he is not considered free to choose another religion. His salvation resides in his remaining a Jew.

Nevertheless, his curiosity stirs him to read the New Testament, to attempt to understand for himself the astounding growth, influence, and impact of Christianity. Where he will land in his final conclusions on the matter of Christ is ever unpredictable. He has a formidable barrier of thoughts and culture to surmount. Whether his bias will be free enough, his conclusion clear enough, his faith strong enough, his determination great enough cannot be known until he reveals what manner of man he is.

But Christ must be faced. He is being faced, and there is every variety of response. Occasionally one finds a rare individual like the youth who came to me last week having leaped the barrier, pulled his family over after him, and now desired to be identified with the Christian fellowship. Others need the strong hand of prayer, counseling, and teaching to help them over. But the crowds turn from Him and prefer Christless days and Christless ways. But regardless, Christ ever faces Israel; He is unavoidable, both in grace and in judgment. He has faced them through the words of prophets and by His own life. He has stood facing them through

the church for 1900 years. It is impossible to crowd Him from their memories, for He faces them through every true believer, as the Person, the Message, and the Answer to every cry of their God-abandoned hearts.

Prayer for Israel enables Christ to stand before them all the clearer and purer. Herein lies your greatest challenge as laborers with us. Pray that through us Jesus may be evidently set forth, placarded upon the foreground of our lives, a living Person facing dying men.

Jerusalem, Israel.

LEAL Convention Next June

Dates have been set for the constitutional convention of LEAL (Literatura Evangelica para America Latina), according to a decision reached by members of the organizing committee who met recently in San Jose, Costa Rica. The convention will be held May 16 to June 2, in Placetas, Cuba. "Los Pinos Nuevos," the Bible institute of the West Indies Mission, will be host to the convention delegates.

Feature event of the convention will be Latin America's first evangelical literature workshop, offering courses dealing with writing, editing, composition and layout, production problems, bookstore management, distribution, colportage techniques, and related subjects. Leaders from every literature-related field (writers, bookstore managers, colporters, publishers, editors, printers) will bring exhibits, exchange ideas, and learn from one another. Outstanding speakers from both north and south are being invited.

Some 30 organizations have already affiliated with LEAL in the nine months of its existance. Executive secretaries Virgil Gerber and Israel Garcia have expressed deep satisfaction with the progress already made. This satisfaction is shared by the seven other men who compose LEAL's executive committee and who gathered in San Jose to plan its forward movement. Representing four different Latin countries, they were unanimous in their enthusiasm for the potential ministry of LEAL in the fields of literature co-ordination, production, and distrubution.

In conjunction with the launching of **Vida,** proposed popular-type magazine for Latin America, consideration is being given to the establishment of a news service to be made available to other evangelical publications. The service would cover the latest religious news events of significance to the Spanish-speaking world.

A basic bibliography of books that every pastor should have in his library, purchasable by subscription, is one current LEAL project, as well as the preparation of a bookstore management manual, being translated and adapted in Columbia. It has been decided to send membership buttons to all associate members of LEAL.

The executive committee meetings were held in LEAL's new offices in the recently completed Editorial Caribe building in San Jose, loaned by the Latin America Mission. **—EFMA Missionary News Service.**

The Mennonite Hour

Important New Policy on SERMONS OF THE MONTH

Many have written in the past asking if they could be put on the mailing list to receive the booklets of sermons regularly. But until now our method of handling the mail did not lend itself to this practice.

Our Change

Beginning with the January sermons on Juvenile Delinquency we are changing our policy. From this time on:

1. Anyone can receive the sermons in booklet form, one each month, for **$1.00 a year.** They will be sent automatically after each booklet is printed. You will be notified when your year has expired.

2. If you prefer not to be on the sermon mailing list, you can still receive free a copy of the SERMONS OF THE MONTH by writing and asking for it by name during the month the sermons are being preached. When they are no longer current messages a small charge will be made for purchase.

This policy begins with the January series. By sending $1.00 you can receive January's series on "Juvenile Delinquency" plus all of 1956 SERMONS OF THE MONTH including messages given by guest speakers through the year. **Be sure to indicate** that you want the dollar to go toward SERMONS OF THE MONTH for 1956. Address your letter to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Voluntary Helpers in the Mennonite Hour Offices

As work in the offices of **The Mennonite Hour** grows it has been possible to rely on voluntary helpers besides the regular staff. On Jan. 7, Darlene Miller, Kalona, Iowa, completed a year of voluntary service as an efficient secretary. Charles Heatwole, Bridgewater, Va., a I-W man, gave free time during November and December while convalescing from an operation. C. B. Shoemaker, retired worker of the Mennonite Publishing House, had been donating free time since last October. He is now employed part time by **The Mennonite Hour.**

The Mennonite Hour is most grateful to those who have donated time and labor in its offices.

January Sermons on Juvenile Delinquency

Letters of request for this series are coming to our offices daily. Today's mail brought a number of interesting reactions to the first message of the "Juvenile Delinquency" series.

From North Carolina a teacher writes,

"Please send me a copy of the message given on your radio program last night. It was the best statement of what I have known and have felt to be true for several years concerning juvenile delinquency that I have ever read or heard. . . . My work is with young people and I would like to have a copy of your talk to enable other members of the staff to read it. . . . It couldn't be stated more concisely or more effectively than you have done. . . ."

From eastern Pennsylvania,

"This morning as I was getting ready for church, I heard your message over the radio—it really gave me a blessing and a wonderful feeling. . . . We need more ministers to get up and not be afraid to preach the Word as I heard this morning. I am of the Baptist belief. . . ."

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Identification, Not Imitation

Jesus faced criticism from the religious leaders of His day because He ate with publicans and sinners. The accepted procedure for religious leaders was to keep aloof from the **lower** classes. The Pharisees could not understand Jesus' methods. They saw no way to be leaders except to be superior.

Too much of that same attitude has crept into the mission program of the church today. The accepted method in the past has been for the missionary to be the **jefe** or **sahib** while the national quietly followed the directions which the missionary gave.

One of the requests being made of missionaries in newly independent countries in Asia today is that they identify themselves with the people they serve. This identification is not necessarily a complete identification economically, but rather the missionaries' acceptance of the national as his equal. It is not the sympathy of superiority but the empathy of the Christian for his neighbor. It is the identification of brotherhood and not the mere imitation of good will.

Empathy is defined as the mental entering into the feeling of a person. For example, the people of India have reason to expect Americans to understand and appreciate their desire for self-government in the light of the American Revolution and in the face of more than 150 years of democratic government and democratically controlled institutions.

Certainly Christians who claim to be motivated by the love of Christ should be able to identify themselves with the people they serve as Christ identified Himself with the publicans and sinners. It does not necessarily mean sitting down to eat singed, half-roasted monkey with South American Indians as one missionary did, but it will mean living close enough to the people served to convince them that you do not consider yourself better than they.

Someone put the problem aptly when he said: "It is not what we do **for** people but what we do **with** people that is important." And we must not be discouraged when others do not respond to our attempts at identification. Jesus selected a potential thief and traitor to be one of the disciples and gave him every opportunity to become a true follower of His. Nor did He berate Judas when the latter finally chose to be a traitor.

We too often yield to the temptation to practice the sympathy of superiority rather than the empathy of Christ. God grant us the humility to overcome any superior feeling toward Christians of other nationalities or peoples of other cultures.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Jordan

The Mennonite Central Committee work in Jordan was affected by the second series of riots the week end of Jan. 8. Ernest Lehman cabled from Beirut, Lebanon: "All Jordan workers safe. Work halted."

Bro. Orie O. Miller, Executive Secretary of MCC who is presently on a deputation visit to the Middle East and Europe, cabled Jan. 12: "Jordan situation still muddled. Probably slowly clearing. Lehman and myself likely going to Jordan Jan. 13 or 14."

We will report further as we get more information from the field.

Habecker Sails for Formosa

Roy Habecker, Washington Boro, Pa., sailed for Formosa aboard the S.S. **Dolly Turman** Jan. 20. He will join the MCC unit in Formosa and assist Dr. Roland Brown, the director of the MCC work and the hospital at Hualien.

Bro. Habecker is the son of Mrs. Susan Habecker. He graduated from Philadelphia Bible Institute this past June. He is a member of the Habecker Mennonite Church at Lancaster, Pa.

Passage for World Conference

Menno Travel Service will handle travel arrangements for the Sixth Mennonite World Conference to be held at Karlsruhe, Germany, Aug. 10-16, 1957. MTS also plans to conduct tours of Europe and the Holy Land during the summer of 1957. Because there is greater demand for transatlantic transportation each summer, they urge all those planning to go to Europe in 1957 to contact them now.

Korea

Katherine Dyck, Rosthern, Sask., conducts a clinic for mothers and babies at Pusan, Korea. Two hundred and thirty mothers and children come to this clinic for powdered milk and training in baby care. Katherine describes one mother who came recently with two babies tied on her back. "A glance showed me that they were not twins, nor was there more than six months' difference in their age. The story was that the older child (seven months old) had been left on her doorstep several months ago. Now one month ago she had had a baby of her own. She did not have enough milk for both, and especially the older one was undernourished. She was very happy and thankful when we told her she could come regularly for a supply of milk.

"It seems to me that there are a lot of babies abandoned by their mothers. This is hard for Christians to understand. But then to see a poor mother who has not enough for her own family take in a child abandoned and treat it as her own—that is sometimes hard to understand, too."

MCC workers distribute government surplus milk powder to many orphanages and hospitals in Korea.

Released January 13, 1956
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

The new address of the men of the Algeria, N. Africa, unit is: Mission Rolland, Tizi-Ouzou, Algeria. Since Walter Smeltzer, Elkhart, Ind., completed his term of service with the Algerian unit, Mark Conrad, Canby, Oreg., has been appointed unit leader. Smeltzer will be visiting Pax units in Germany before he sails from Bremerhaven, Germany, for the U.S. A new project is to begin shortly at Flatters, a town eight km. from the former camp. Tentative plans are for the building of 30 houses for Arab families.

MCC Support

Questions have been raised recently about the use of government surplus foods for foreign relief distributions. During the past fiscal year, MCC relief workers distributed 687 tons of surplus foods in several foreign countries. These foods consisted largely of dairy products. During the coming year, grains have been added to the list of available foods. MCC will request as much of such food as can be distributed efficiently and effectively in keeping with the principles of good stewardship and witness. There may be some additional costs this year since ocean freight and processing charges may be included in some of the grains.

In some circles the support of this program is presented as a way in which one dollar given by the church actually distributes and provides twenty dollars' worth of food at the distribution point. Our congregations need to keep in mind that they are giving this support through their regular Relief and Service offerings and that funds are actually seriously needed in order to keep this program operating at its present levels. Although fifty cents per member per month for such offerings has been suggested, it must be clear to everyone that some persons will not or cannot give this much and that someone's more will need to compensate for someone else's less.

I-W Services

J. B. Shenk, I-W pastor from Elkhart, Ind., visited I-W's at Westville, Ind., Jan. 5. Victor Esch, from the Elkhart, Ind., I-W Services offices, contacted the men of the Fort Wayne, Ind., I-W unit, Jan. 11.

Homer North, Nappanee, Ind., pastor of the North Main Street Mennonite Church, spoke at the midweek fellowship of the Indianapolis, Ind., I-W center, Jan. 7. At the midweek fellowship on Jan. 18, the film, "Dedicated Men," will be shown.

David Shank, missionary on furlough from Brussels, Belgium, will speak to the Indianapolis, I-W men the week end of Jan. 29.

Voluntary Service

The VS center in Elgin, Ill., closes on Jan. 15. Several fellows who had not yet completed their terms of voluntary service are continuing on a regular earning basis. Sherman General Hospital, Elgin, Ill., is still interested in employing I-W men. The I-W office at Elkhart assumes responsibility for the workers in Elgin after Jan. 15.

The voluntary service unit will assist in the construction of the sanctuary part of the new church building for the Mennonite congregation in Mathis, Texas. This building will be built in the next several months. The unit was responsible for constructing the Sunday-school section of the building which was completed last year.

Isaac Glick, unit leader for the voluntary service unit at Calling Lake, Alta., is working with the Provincial Department of Health in establishing a district nurse in the Calling Lake area. If this can be accomplished, it will render a real service to the families living in the logging camps in the area and also to the Indian population in the community. It is hoped that it will be possible to assign a teacher to a proposed school in this community.

Released January 13, 1956
Office for Relief and Service
Elkhart, Indiana

WMSA Weekly Notes

District Secretary of Literature Valina Martin, Floradale, Ont., was busy the weeks before Christmas preparing missionary letters for mailing. Local girls' circles assisted in addressing envelopes for the personal lists of the missionaries. Copies of the letters are also sent to each Ontario circle.

A quilt is being made for the new home for the aged at Preston, Ont., by every Ontario adult circle. Many of the circles have also assisted with the other sewing for Fairview Home.

The World Day of Prayer program which appeared in the GOSPEL HERALD, Jan. 10, may be adapted for use in the local circle or for use in the community service.

If you wish to join in the community service on Friday, Feb. 17, why not arrange to use this service, planned by the WMSA, at another time? We need to pray for the work of our church.

Offerings from World Day of Prayer services will be divided, unless otherwise specified, between the Helen Hostetler Memorial Fund for Medical Training, and the American Bible Society. Designate your offering World Day of Prayer Offering, and send it to the district WMSA treasurer.

Junior girls from the Metamora Mennonite Church provided seasonal nut cups for Thanksgiving dinner for everyone at the Home for the Aged, Eureka, Ill.

Carpenter aprons made for a boys' club in Kansas City, Mo., by an Iowa WMSA were initiated in the Kansas City VS Unit kitchen. The boys in the "Carpenters' Gang" begged to be allowed to bake cookies before the apron pockets were filled with nails, rulers,

etc. Cookies, "pancake size," were made and served with Kool-Aid to the "Wee Homemakers."

Twilight WMSA, St. Jacobs, Ont., entertained the senior circle at a Christmas dinner. Each of the younger women had as her partner for the dinner one of the sisters from the senior circle.

Elva Snider, Kitchener, Ont., former relief worker in Germany, spoke of the work now being done by MCC in Europe. She showed pictures of the Children's Home, Bad Duerkheim, and of the Berlin Center.

Office of the WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

CRESTON, MONTANA

(Mountain View Congregation)

Greetings of love:

May we all strive together with greater zeal to serve God faithfully in this new year.

A Christmas program was given on Sunday evening, Dec. 25, by the Sunday school. Some of the older ones gave their part of the program again at a later date by singing for the inmates of the County Hospital. They were asked to come back again sometime. We are often too busy with our own interests to take time to do things which will be of help to others, such as visiting the sick or singing for the shut-ins which means so much to them and takes very little of our time.

Our bishop, Bro. J. G. Hochstetler, is in Loman, Minn., at the present time holding winter Bible school.

We are looking forward to evangelistic meetings here next month with Bro. Elias W. Kulp, Bally, Pa., as evangelist.

The results of our Sunday-school reorganization are as follows: supt., Owen Hochstetler; asst., Frank Mast; church chor., Harold Oesch; asst., Paul Kauffman; S.S. chor., Arlene Lapp; asst., Shirley Brenneman; secy., Delbert Brenneman; asst., Lyle Birky; librarian, Naomi Mast; asst., Terry Sadlier; Mission Board member, John Boss.

The results of our annual business meeting held on Dec. 31 were as follows: trustee for three years, Ezra Birky; Silas Mast for one year to replace Joe Connor; treas., Pete Hofer; secy., Paul Kauffman; auditing committee, Jeff Buller, Paul Birky, Clifford Brenneman; ushers, Frank Mast, Joe Kauffman; church correspondent, Elma Mast.

Bro. Clifford Brenneman, who spent two years in I-W service in Germany and Austria, showed pictures and told about his work while there. It was very interesting to see and hear.

We are always glad to have folks stop and worship with us. Correspondent.

ELKHART, INDIANA

(Olive Congregation)

At this Christmas season we have experienced anew the blessedness of sharing our material and spiritual blessings with others. About 26 Christmas baskets were distributed in this community and at Hudson Lake, our mission outpost, and the young people brought cheer to many by caroling in both communities. The children did their part by giving a program on Christmas evening. The sewing circles served a Christmas supper to about 120 at the East Goshen Lighthouse, and also furnished some food for a dinner at the Hope Rescue Mission in South Bend. At Thanksgiving the For Others Circle gave out two dozen fruit plates.

Sister Lois Marks, who spent five years in relief work in Ethiopia, returned home in July. We appreciated the interesting accounts she has given us of the work that is being done in the name of Christ in that country.

We were also privileged to have missionaries from other fields speak to us. On Oct. 3, Timothy Dzao, a Chinese convert, gave an account of his conversion and of his work in that country, and more recently in Indonesia. On Dec. 18, Mrs. H. W. Buckinham, a missionary from Algeria, related interesting experiences from her 30 years of work there, and also told of the severe persecution suffered by many of those who decide to follow Christ. Her message was of special interest to us, as two from our congregation, Carl and Walter Smeltzer, are serving in a Pax unit there. Bro. Walter, who served two and one-half years, expects to arrive home in January in time to enroll for the second semester at Goshen College. Bro. and Sister S. M. King, returned missionaries from India, were the speakers for Missionary Day in November.

Special programs in the congregation using local talent were a nonconformity program on Sept. 18, with ten members from the congregation discussing various aspects of this subject, which proved to be a very profitable discussion, and a Harvest Home service on Sept. 25, with a sermon by C. A. Shank.

Sunday-school superintendents for this year are Jacob W. Shank, general supt.; S. Edw. Weaver, asst.; Everett Eby, junior supt.; and Berniece Martin, primary supt.

We praise God for answered prayer, when several souls in recent months were willing to accept Christ as their Saviour. One, a man of 51 years, was received by baptism on Christmas Day.

We appreciate what the MYF is doing in the work of the church. As a missionary project this year, each member contributed a day's wages for missions. Before our evangelistic meetings Oct. 30 to Nov. 6, by Bro. Harold Zehr of Roanoke, Ill., the extension committee of the MYF planned for the distribution of folders announcing the meetings. One of their number, Lois Barkey, has accepted the call to serve as secretary for the MCC at Akron, Pa. Dean Hartman sailed in November to begin a term in Pax service in Germany.

The MYF in their midweek prayer meetings are studying Ephesians, led by Darrel Hostetler of Walnut Creek, Ohio. Dr. Hostetler of Goshen showed pictures on Alaska at their monthly meeting in October at Bro. Elno Steiner's home.

Bro. Willard Roth, a Bible student at Goshen College, is conducting a mission study class on South America for the adult midweek service.

Bro. D. A. Yoder, who had gone to International Falls, Minn., on church work, and underwent emergency surgery there, has returned home and is convalescing satisfactorily.

Two couples who have attended Olive practically all of their married lives observed their golden wedding anniversary recently, Bro. and Sister Mervin Eby and E. F. Martins. Bro. Martin served as treasurer of the Indiana-Michigan Mission Board for many years.

Bro. J. C. Wenger went by plane to Duchess, Alta., on Nov. 19, where he was scheduled to speak at a Christian Workers' and Ministers' Conference. He with his family spent the week following Christmas at his former home at Telford, Pa.

We are expecting to have Bro. Peter Wiebe of the Yellow Creek congregation with us for Passion Week services, March 28 to April 1.

Beulah Shank.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Christian Greetings:

Our local MYF sang carols on Christmas Eve to many of our aged and shut-ins. These young people also contributed many gifts for the children at the Children's Home in Kansas City, Kans. On Christmas morning, after Sunday school, the primary, junior, and intermediate departments gave an interesting and inspirational program.

Earlene Roth and Esther Hartzler, employed at the Rocky Ford Hospital in Colorado, recently spent some time at their respective homes.

The S. Paul Miller family, missionaries from India, now living at Pettisville, Ohio, spent Christmas with the J. A. Miller family. Mary Eleanor, a daughter of Mr. and Mrs. J. A. Miller, now teaching at Goshen, Ind., also was at home during the holidays.

Bro. O. N. Johns, Louisville, Ohio, and Mrs. Johns spent the holidays with their daughter, Mrs. Glen Yoder, at Kansas City, Kans. They accompanied the Yoders to our community Jan. 1 and Bro. Johns delivered the morning message in our worship service.

Our annual business meeting was held the evening of Dec. 30. The new church officers took office Jan. 1.

A group of nine men from this congregation went to Walker, Mo., on Dec. 7 and assisted the brethren at that place with the building of their new church.

Bro. Glen Yoder, superintendent of the Children's Home at Kansas City, Kans., delivered our morning message on Nov. 27. Our local pastor, Bro. James D. Yoder, assisted in the services at Evening Shade that day.

Bro. and Sister S. S. Hershberger, with their family, enjoyed a family reunion at the J. M. Mast home at Hesston, Kans., over Thanksgiving.

Our congregation and local MYF assisted a number of Iowa churches in purchasing a station wagon for the Maynard Yoder family who serve the Evening Shade community so faithfully. The Yoders moved from Iowa to that community several years ago. They had charge of our evening meeting on Missionary Day. Evening Shade is our mission outpost.

Leroy Yoder and Wayne Stutzman, from our congregation, who served in the I-W program for two years at Ann Arbor, Mich., returned in November. Since then Wayne was married at Detroit, Mich., to Phyllis Lovely, of Foraker, Ky. They will make their home near Rutland, Ill., and attend the Roanoke Mennonite Church.

Jay Hartzler, in I-W at Elkhart, Ind., will soon be discharged. Junior Zook is serving in Pax in Germany since last July.

Students who have returned to school are James Schrock at Goshen College and Vera Zook and Dale Hershberger at Hesston College.

Mrs. Ira T. Zook.

JOHNSTOWN, PENNSYLVANIA

(Blough Congregation)

Dear Readers:

Christian greetings. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The Lord has done great things for us and we praise His name. We truly can say that God has been good to us as a congregation. We have added to the church, and God has said that one soul is worth more than the whole world.

God is blessing the work at our mission station. The building at Thirty-Eight Mission has the wall up. They are making preparation to put the roof on.

In our New Year morning service Bro. Harry Blough preached a real inspiring sermon from Matt. 6:33; I Cor. 10:31; and I Thessalonians.

In the evening the young people's meeting program was given mostly by the young people who were home from college for the holidays. The program was interesting and spiritual. The following topics were discussed: The Backward Look, by Erma Yoder; A Spiritual Inventory, by Anna Lehman; A Forward Look, by Hannah Lehman. After the young people's meeting Bro. John Lehman had a Spirit-filled sermon on "A Forward Look for 1956." Phil. 3:8, "That I may win Christ."

A few of our members are on the sick list, and if not asking against God's will, we ask God to bless them spiritually and with a speedy recovery. They are missed in their places of worship. Mrs. Josiah Blough.

PALMYRA, MISSOURI
(Pea Ridge Congregation)

Dear Readers:

Greetings in the name of our Saviour. Our Sunday-school lesson on New Year's Day was entitled "Jesus Rebukes Insincerity," and the discussion brought to our minds how prone we are in our human weaknesses not to practice sincerity as we should. May we, in this new year, endeavor by God's grace to overcome some of these failures and be drawn closer to Him and be a true witness wherever we are and in whatever we do or say.

Due to the illness of our correspondent, Bro. J. R. Shank (he was not able to attend church services much the last two months), he has asked me to write this letter for the last quarter of the year. Neither he nor Sister Shank have been well, but we were thankful they could both be with us in the services on Christmas, and Bro. Shank delivered an inspiring Christmas message. Although he was not able to stand, we were reminded that Jesus preached to the people while in a sitting position, and we enjoyed the sermon very much.

As the Palmyra Church has closed for the winter months at least, we are glad we have the privilege of having some of them worship with us. Bro. Harry Buckwalter delivered the Thanksgiving sermon. During the Thanksgiving period we were favored with visits from the service unit at Kansas City and a Gospel Team from I.M.S. They gave very inspirational messages in word and song.

Bro. Leslie Hathaway and Sisters Leona and Mabelle attended the dedication services of the Berea Church at Birch Tree, Mo., Nov. 27.

Bro. Herman Hershbergers of Parnell, Iowa, attended our services on Nov. 13 and visited the Leslie Hathaway home.

Sister Mina Esch, La Junta, Colo., visited in the home of her sister, Clara Shank, over the week end and attended services here Dec. 4. On Dec. 18 Bro. Ralph Buckwalter, wife, and children, missionaries from Japan, were with us. He delivered the morning sermon and Sister Buckwalter gave a talk to the children, telling of the ways and customs of the Japanese people.

Bro. Oney Hathaway, wife, and children from Birch Tree, Mo., spent the Christmas holidays here and Oney preached the Christmas sermon at our midweek prayer meeting.

We have been saddened by the sudden illness of Sister Emma Fenton, who has been a regular attendant at our services. She suffered a slight stroke on Dec. 27 that caused facial paralysis and has been bedfast since. We hope that if not asking against God's will she may soon be restored so that she can be with us again. We miss her very much.

We have had a very mild winter so far with little snow or moisture and so the cisterns are low.

Remember us in your prayers.

Leona Hathaway.

SCHELLSBURG, PENNSYLVANIA
(Pleasant View Congregation)

Dear Readers:

Greetings. At the beginning of this year let us put on the whole armor of God that we may be able to stand against the wiles of the devil and let us press toward the mark for the prize of the high calling of God in Christ Jesus.

On Oct. 23 we had the privilege of having the Thomas congregation give us a much-appreciated program.

On Oct. 26 Bro. A. J. Metzler, Scottdale, was with us in our prayer meeting, and on Oct. 30 Bro. I. K. Metzler, Accident, Md., was with us for our communion services.

On Nov. 12 Bro. Clayton Graybill, Martinsburg, Pa., brought us our morning sermon.

On Dec. 24 we had our Christmas program. After the program twenty-seven people went caroling. After caroling in several towns, they met in one of the homes for hot chocolate and cookies.

We are very grateful for the brothers and sisters who come in to worship with us. Pray for the work at this place.

Mrs. John Weyant.

Field Notes

CONTINUED

Enrollment in the Bible school at Phoenix, Ariz., exceeded sixty with many additional visitors every night.

North Clinton is the name of a new congregation being formed as an extension of the West Clinton Church. The new building will be erected one-half mile west of the north end of Wauseon, Ohio. We commend the method by which the Fulton County congregations are growing.

The constitution of the Ohio Conference permits either the ordination of deacons or the election of stewards. The South Union congregation at West Liberty has elected two stewards.

Bro. Warren Long, Tiskilwa, Ill., gave an illustrated talk on Palestine at Peoria on Jan. 18.

The Canton Bible school gave a program at Beech, Louisville, Ohio, on Jan. 22.

Bobby Miller was baptized on Jan. 15 at Headrick, an extension of the Thomas Church, Hollsopple, Pa.

Bro. G. F. Hershberger, Goshen, Ind., gave his lectures on "The Cross in Human Relations" at Belmont, Elkhart, Ind., Jan. 20-22.

"Introduction to Theology by Bro. Wenger is among the new books in our library. This book is excellent for reference when preparing topics for Sunday evenings."—Olive (Elkhart, Ind.) Church bulletin.

Mrs. Mary Louise Snapp, the mother of Dorothy McCammon, who last year spent a number of weeks in Japan, spoke to the Women's Fellowship of the Yellow Creek Church, Goshen, Ind., on Jan. 19.

The Warwick River congregation, Denbigh, Va., sponsored seven Bible schools last summer—three white and four colored—with an over-all registration of 1,074 pupils.

The Rock of Ages Radio program, originating at Denbigh, Va., now broadcasts from WRVA (Richmond), WTAN (Tangier), and WGSA (Ephrata, Pa.). Plans are pending for a release from Manila, P. I., and from Winchester, Ky.

Plans for enlarging the church building at Warwick River in Virginia were discussed at the annual business meeting, and the **Warwick River Tide** reporter says, "It almost seemed as though we got somewhere."

Announcements

The World-Wide Gospel Fellowship will hold its next meeting at Vine Street, Lancaster, Pa., Jan. 30, with Harold Eshleman, Harrisonburg, Va., as speaker.

C. F. Derstine, Kitchener, Ont., in Bible Conference at Church of the Brethren, Juniata, Pa., Jan. 30, 31.

Ray Sala, representing Mennonite Mutual Aid, at Pleasant Hill, Sterling, Ohio, Jan. 29.

Discussion Conference on various current church problems, sponsored by Franconia Mennonite Conference, at Souderton, Pa., Feb. 15.

Ohio MYF midwinter officers' meeting at Franklin Township School, north of Archbold, Ohio, Jan. 28, 29.

Milo Kauffman in Stewardship lectures at Cheraw, Colo., Jan. 28, 29.

Don Augsburger, Philadelphia, Pa., discussing "Obedience" at Lititz, Pa., YPM, Feb. 5.

Annual ministers' meeting and Bible study of the Conservative Mennonite Conference at Riverview, White Pigeon, Mich., Feb. 14-24. All ordained men are invited regardless of conference affiliation.

On Feb. 5 **William McPherson,** who has been without eyes and hands since June, 1906, will celebrate one more birthday. This man reads God's Word with his tongue. Recently he spent some days in the hospital for surgery. May many friends remember to bring cheer to him through cards, letters, and gifts. God will bless you for your kindness. Address 1918 E. 71st St. Terrace, Kansas City, Mo.—Anna D. Smith.

Song Festival at Tiskilwa, Ill., with Dwight Weldy in charge, Feb. 3-5.

The newly established church at Blountstown, Fla., is in need of songbooks. If anyone has used **Life Songs No. 2** or **Church and Sunday School Hymnal** available, please write Joe Esh, Blountstown, Fla.

Annual Christian Day School meeting at Mechanicsburg, Pa., all day Feb. 11. Speakers: Clarence Fretz, Norman Nauman, Paul M. Miller, Sanford G. Shetler, Shem Peachey. Moderator: Ray S. Yost.

Andrew Gih, Formosa, at Rocky Ridge, Quakertown, Pa., Jan. 30.

Visiting Speakers

Jan. 1. **Floyd Shantz,** Toronto, Ont., at St. Jacobs, Ont. **Warner Jackson** and Men's Quartet from Gladstone Mission, Cleveland, Ohio, at Aurora, Ohio. **Ray Bair,** Akron, Pa., at Midway, Columbiana, Ohio.

Jan. 8. **Harold M. Fly,** Bethlehem, Pa., at Phoenix, Ariz. **Nelson E. Kauffman,** Hannibal, Mo., at Clarence Center, N.Y. **William Miller,** Bremen, Ohio, at Sharon, Plain City, Ohio. **J. G. Hartzler,** Windom, Kans., at Lower Deer Creek, Kalona, Iowa. **H. J. King,** Arcola, Ill., at Fisher, Ill. **Lawrence Brunk,** Argentina, at Woodridge, Washington, D.C.

Jan. 15. **David Shank,** on furlough from Belgium, at Pleasant Hill, Sterling, Ohio. **D. D. Miller,** Berlin, Ohio, at Wooster, Ohio. **Alvin G. Becker,** Northern Bible Society, at Arthur, Ill. **Verle Hoffman,** Elkhart, Ind., at Clinton Frame, Goshen, Ind. **John Purves,** Brook Lane Farm, Hagerstown, Md., at Clarence Center, N.Y. **T. E. Schrock,** Clarksville, Mich., at Pigeon, Mich.

Jan. 22. **Milton G. Brackbill,** Paoli, Pa., at Kansas City, Kans. **John V. Troyer,** Delavan, Ill., at Midway, Pekin, Ill.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Fredericktown, Ohio, Jan. 24-29. **John Steiner,** Goshen, Ind., at East Goshen, Jan. 8-15, (J. C. Wenger on Jan. 9). **B. Charles Hostetter,** Harrisonburg, Va., at Orrville, Ohio, March 25 to April 1. **O. N. Johns,** Louisville, Ohio, at Farmerstown, Ohio, Jan. 16-22. (Prophecy emphasis.) **Orvin Hooley,** Sturgis, Mich., at Rexton, Mich., Jan. 8-15. **A. J. Metzler** and **George R. Brunk,** Tuttle Ave., Sarasota, Fla., Jan. 8-15. **Milo Kauffman,** Hesston, Kans., at Pershing St., Hutchinson, Kans., Jan. 15-22.

ARE YOU GUILTY?

(Continued from page 79)

times wonder why we don't have more converts from the "outside." One very good reason is that we delight to point out how this or that new convert did something unethical, according to Mennonite standards. I can state at least one case of a convert who was accepted *but not yet baptized,* and who was very nearly discouraged because of slanderous talk going around. Just because of some unthinking act which was perfectly all right some months before. Next time you hear of someone who has done something of which you don't approve, don't tell your best friend, but rather, "Go and tell him his fault between thee and him alone." Not only will it help to clear things up; you will likely find it not nearly as serious as you thought at first. Instead of spreading rumors, you should be cultivating friendships.

Dear friend, are *you* and *I* guilty because Geoff fell? May God have mercy on us.

Maple, Ont.

FAMILY CIRCLE

(Continued from page 82)

God says, "Be fruitful, and multiply." Ps. 127:5 says, "Happy is the man that hath his quiver full of them," meaning children. The Lord has so constituted humanity that the finest things of human experience are developed through parenthood. For one to give of one's own substance and life to bring into being another human being is unlike anything else in the world. You parents know the thrill of picking up this wee bundle of joy with awe of the Almighty, who has made us in His image. To give birth to, to sacrifice, to shelter, to feed, to protect, to nurture, to discipline, and to educate —all these give husband and wife, parents, new meaning to life.

3. *Observe the rights of the children for their own sake.* Try to get down on their level and to see things in this world through eyes of understanding. Children play an enormous part in home developments. They continually challenge our wisdom and awaken and cultivate the best in men and women of which human nature is capable. It's the Lord's desire that children become a comfort to parents when years have rolled by, and the child is another parent. Parents' hearts are touched and made young again when baby comes and entwines his love about their hearts. Grandparents' hearts are mellowed when grandson or granddaughter comes for caresses or a romp upon the knee. It is so arranged that parenthood and childhood complement each other and that their fortunes are bound together. Every child born into the home should be wanted and has a right to a good heritage, one who has a birth date of which he is not ashamed when compared to the parents' marriage certificate. Parents' hearts' desire should be to want and to cherish children.

Children should be taught what they owe to society. Their schooling, their abilities, their nobleness, their obedience to God and the law of the land will make them an asset to society and to the nation. "Righteousness exalteth a nation: but sin is a reproach to any people." Every parent should seek to train children so that they desire the good rather than the evil.

4. *Guard against the misuse of the tongue.* Practice faith in each other, making ideals realistic. Perfection must not be expected, except for heart motives, even of the best person we know, even of husband and wife.

Misunderstandings will arise, but a cheerful acceptance of the blame (even though innocent) will have a catching effect upon the other and will iron out many a wrinkle.

Don't you believe that your husband or your wife is the best God-given companion for you? The very fact of imperfection establishes a closer kinship and a greater challenge for higher developments of the Christian graces. Allow Christ to control your thought life and that which issues from the tongue. Phil. 4:8. Gossiping, slander, faultfinding, disagreements should not be fostered and truly not engaged in before children. Parents' attitudes and behavior are very catching to the children.

III. In the Physical Realm (Health)

Very important but frequently overlooked until disaster occurs is the value of one's health. The time to value it and preserve it is while we are possessors of it. When two young people come to the marriage altar, they should desire to give each other the best in physical fitness. God created man whole and sound. Sin entered and as a result the body is subject to sickness and eventually death (unless delivered by Jesus' second coming).

God has many promises in His Word regarding health and healing. Our bodies are the temple of the living God; therefore due diligence should be given by parents to the preservation of our bodies, recognizing them as sacred gifts from God. Due respect should be given parental health to give our offspring a just and rightful heritage of health. Remember that they are God's heritage and we should desire that they grow up strong so as to be used to serve the Lord our God and bless their generation.

Family health can be promoted and preserved by observing and planning a well-balanced diet, regular rest, proper ventilation, proper seasonal clothes, and self-controlled living.

IV. In the Spiritual Realm

I am mentioning this last, yet it is most important. Recently I read this strikingly true statement by F. B. Meyer, "Put God between you and everything." Unless homes are established with God first, foremost, and as the foundation, is it little wonder that so many have crumpled beneath the strain of the adjustment of two who know not the source of eternal, true forgiveness, and true blending of purpose?

Here are a few points to aid in the spiritual development in a home.

1. *Establish a family altar.* During this period the family comes in oneness of heart, desire, and purpose, seeking divine help, giving praise to Christ the Head. If daily we seek after the things of the Lord, our homes will not be stagnant or nominally Christian, but will have vitality that will be witnessed—not for show but for God's glory. And when the family circle increases to three or a dozen, the family interests and problems continue to be laid before the Lord. There is no better way to meet the increasing problems of family life than at the throne of grace. The time of family devotion should be such that every member is present. The value of these periods of devotion together will only be revealed in eternity. "And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

2. *Value of personal prayer habits.* The religious life in the family is not only collective, but individual. No matter how consecrated husband and wife are to God and to each other, they each need time alone with God. Anything which enhances the spiritual life enriches their lives, and sweetens, ennobles, and sanctifies the home life.

3. *Value of obedience to the Holy Word.* To make the home Christ-centered, there must be obedience to the Book. It contains God's wisdom for man's need; it requires our obedience for God's blessing upon us. Obedience to the Word has been a great secret to the greatness of the American nation in times past.

The Bible has the solution to every problem, whether social, financial, parental, vocational, or educational. I know the answer requires "waiting upon the Lord," "asking," "seeking," and "knocking." The Bible is ours to read, and cherish not only in sickness and adversity, but in health and prosperity. "With my whole heart and at all times will I praise the Lord," would make a good motto.

The Bible mottoes adorning the homes (Deut. 6:9), the Bible pictures those little hands fondle, the questions asked by innocent little lips and answered by God-loving parents will have untold value, bear fruit, and leave tender, sacred memories in the generation to come.

Regular attendance at church services should be a desire of every member of the family. The church is next to the

home in the divine institutions and it furnishes much help in Christian home building. Therefore we should be diligent in going to services together, in keeping Sunday holy, in rest, worship, instruction, and inspiration in singing and in praying. Incorporating church services, cottage meetings, prayer meetings, evangelistic meetings into the home life will have a bearing upon the entire future of the home. "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons" (Deut. 4:9). May we take heed to our parental responsibilities.

As husband and wife seek to live together harmoniously in these four areas of home life—the domestic, social, physical, and spiritual—the Lord will grant grace for every circumstance. Homes where Christ has the pre-eminence will be witnesses of His love to their neighbors, to the community, and to the world.

Constant Spring, Jamaica.

EXPRESSIONS OF APPRECIATION

I wish to thank my many friends who so kindly remembered me with prayers, cards, flowers, and visits during my stay in the hospital and since I am at the Wetzler Convalescent Home, Blue Ball, Pa. May the Lord bless all of you. —Miss Mary Brackbill.

* * *

I wish to thank each one of you who so kindly remembered me with visits, prayers, gifts, cards, and letters while I was in the hospital and since my return home. May God richly bless each one of you.—Mrs. Amos H. Good, Stevens, Pa.

* * *

We wish to take this opportunity to express our most sincere thanks and deepest appreciation to our very many friends who so kindly and thoughtfully remembered us with gifts, visits, letters, cards, and prayers during the past holidays. May God give you His richest blessings for your many kind deeds.—Harry and Alma Lehman, Chambersburg, Pa.

* * *

I want to express my sincere appreciation to our many friends for the visits while I was in the hospital eleven days in Minnesota and since my return home. We know that many prayers ascended in our behalf as expressed in the many cards and letters we received while in Minnesota and since we have returned home. Even though near death's door, God marvelously used doctors and nurses in saving my life. May God have all the glory and may we continue to honor and serve Him faithfully.—D. A. Yoder and wife, Elkhart, Ind.

* * *

I take this opportunity to thank my friends for their prayers, visits, cards, letters, and gifts to me during my stay in the hospital and since my return home.—Rebecca Heatwole, Harrisonburg, Va.

* * *

We wish to thank our many friends and relatives for the fruit baskets, letters, cards, gifts, prayers, and visits during our illness, especially the carolers over the Christmas season. May the Lord abundantly bless and reward each of you as you serve Him in the new year.—Mrs. Annie L. Groff and Ruth, Kinzers, Pa.

* * *

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, and gifts while I was in the Ephrata hospital and since my return home. May God bless you all.—Mrs. Edwin G. Weber, Reinholds, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, John L. and Ethel (Eberly), Fayetteville, Pa., second son, John Elmer, Dec. 8, 1955.

Baer, Harry and Thelma (Horst), Chambersburg, Pa., eighth child, second son, Neil Daniel, Dec. 16, 1955.

Beachy, Raymond and Emma (Schrock), North Canton, Ohio, third child, second daughter, Barbara JoAnn, Dec. 16, 1955.

Bender, James S. and Martha (Ropp), Harrisonburg, Va., third child, first daughter, Joyce Ann, Dec. 31, 1955.

Blough, Alvin J. and Gertrude (DeBoer), Parnell, Iowa, ninth child, fourth daughter, Julia Annette, Dec. 26, 1955.

Bontrager, David and Bertha (Carpenter), Centerville, Mich., second child, first daughter, Donna Jean, Dec. 25, 1955.

Burkholder, Carl G. and Dorothy (Shenk), Lancaster, Pa., first child, Carl Gene, Nov. 15, 1955.

Campbell, Harold P. and Bertha (Yutzy), Waynesboro, Va., eighth child, seventh son, John Paul, Dec. 13, 1955.

Erb, Albert, Jr., and Bernice (Yoder), Bancroft, Nebr., second child, first daughter, Roxanne Lavone, Dec. 14, 1955.

Esh, Glenn and Virginia (Smucker), Akron, Pa., fourth child, third son, Steven Glenn, Dec. 2, 1955.

Feick, Edward and Beatrice (Habermehl), Breslau, Ont., first child, Lawrence Edward, Dec. 18, 1955.

Gingrich, John M. and Blanche (Kreider), Lancaster, Pa., fourth child, third son, Nelson Roy, Dec. 23, 1955.

Gascho, John and Geraldine (Bender), Baden, Ont., second daughter, Jane Elizabeth, Nov. 26, 1955.

Grasse, Dr. A. Meryl and Gladys (Landis), Calico Rock, Ark., second child, first son, Joel Anthony, Nov. 18, 1955.

Grieser, Jesse and Mary (Schmucker), Albany, Oreg., first child, Daniel Jesse, Jan. 2, 1956.

Heisler, Robert and Esther (Hostetler), Hartville, Ohio, third child, second daughter, Debra Jean, Dec. 26, 1955.

Hess, Homer G. and Dorothy Mae (Shultz), Mt. Joy, Pa., first child, Jane Louise, Dec. 29, 1955.

Kandel, John J. and Frieda (Miller), Berlin, Ohio, fourth child, third daughter, Maxine Dawn, Nov. 10, 1955.

Kauffman, Sylvan and Elsie (Glick), Bird in Hand, Pa., fifth child, second daughter, Twila Joy, Dec. 29, 1955.

Kenagy, Edward and Edna (Gingerich), Silverton, Oreg., third child, second daughter, Karen Diann, Jan. 8, 1956.

King, David M. and Rhoda (Longacre), Cochranville, Pa., fourth son, Marvin Wayne, Jan. 1, 1956.

Kratzer, Loyal and Rosa (Nussbaum), Dalton, Ohio, fifth child, second son, Veryl Alan, Nov. 5, 1955.

Landis, Milton B. and Thelma (Eby), Kinzers, Pa., first child, Sandra Jean, Dec. 22, 1955.

Lapp, Melvin and Virginia (Mohler), Akron, Pa., third child, second son, Dean Melvin, Dec. 21, 1955.

Litwiller, Stanley R. and Vietta (Good), Calgary, Alta., first child, Joanne Laverne, born Aug. 3, 1955; received for adoption, Aug. 10, 1955.

Longacre, J. Arland and Jean Ann (Aschliman), Bally, Pa., second child, first daughter, Brenda Renee, Jan. 2, 1956.

Martin, Mr. and Mrs. Henry M., Bechtelsville, Pa., a son, Frederick, Dec. 30, 1955.

Mast, Harvey J. and Sadie (Stutzman), Amelia, Va., thirteenth child, eighth daughter, Judith Eileen, Jan. 5, 1956.

Maust, Clifford J. and Dorothy (Graber), Elkhart, Ind., first child, Gary Jay, Dec. 26, 1955.

Nice, Richard S. and Doris (Freed), Harleysville, Pa., first son, Duane, Dec. 7, 1955.

Nisly, Alvin and Katherine (Kurtz), Greentown, Ohio, third child, second son, Randall Alvin, Dec. 21, 1955.

Otto, Junior and Nancy (Beachy), Hartville, Ohio, third child, second son, Robert Dale, Dec. 19, 1955.

Peters, Luke and Lois (Brubaker), Manheim, Pa., first child, Karen, Dec. 9, 1955.

Petershmitt, Willy and Jeanne (Boltzinger), Muntzenheim, France, second child, first son, Jean (John), Dec. 27, 1955.

Ramer, Milton D. and Grace (Brunk), Royersford, Pa., third child, first son, David Lynn, Dec. 26, 1955.

Reeser, Clarence and Ruth (Bixler), Albany, Oreg., second child, first son, William Dale, Dec. 18, 1955.

Rissler, Menno and Lois (Miller), Akron, Pa., first child, Leon Miller, Dec. 22, 1955.

Rogers, Ralph and Violet, Middlebury, Ind., ninth child, fourth daughter, Virginia Faith, Dec. 6, 1955.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., second child, first daughter, Laura Jean, Dec. 28, 1955.

Roth, Wallace and Betty (Wagler), Baden, Ont., first child, Laurel Kaye, Nov. 4, 1955.

Schantz, Boyd and Evelyn (Erb), Bancroft, Nebr., second child, first son, Robert Boyd, Dec. 9, 1955.

Shank, Merle A. and Elsie V. (Martin), Chambersburg, Pa., third child, second daughter, Linda Kaye, Dec. 22, 1955.

Siegfried, John and Jane (Kulp), Telford, Pa., second child, first daughter, Kathy Louise, Dec. 30, 1955.

Sommers, Merle and Kathy (Wyse), Louisville, Ohio, first child, Lyn Lafawn, Dec. 20, 1955.

Stauffer, Willard B. and Grace L. (Hollinger), Lititz, Pa., second child, first daughter, Phoebe Grace, Dec. 31, 1955.

Stoltzfus, Einer and Mary Ellen (Wagler), ——, second child, Douglas John, Sept. 1, 1955.

Weaver, Elmer P., Jr., and Martha (Groff), Pequea, Pa., fifth child, fourth son, Timothy Eugene, Jan. 4, 1956.

Weaver, Lloyd, Jr., and Sarah Marie (Yoder), Warwick, Va., third child, second daughter, Lavonne Grace, Dec. 15, 1955.

Wesselhoeft, Carl J. and Leota (Good), Mogadiscio, Somalia, Africa, third child, second son, John Frederick, Dec. 18, 1955.

Yoder, Ivan E. and Mary C. (Yoder), Belleville, Pa., third child, second daughter, Sharon Louise, Dec. 4, 1955.

Zeager, Carl and Nora (Whisler), Bainbridge, Pa., third child, first daughter, Alma Mae, Oct. 2, 1955.

Anniversaries

Hershberger, Ephraim D. and Dorinda (Kempf), Kalona, Iowa, observed their sixtieth wedding anniversary at the home of their son Samuel in Iowa City on Thanksgiving Day. They were married on Thanksgiving Day in 1895 by Bishop Christian Warey at the East Union Church where they have had their membership during their entire married life and where, at the age of 87 and 86, they continue to attend services regularly.

They are the parents of 5 sons and 4 daughters. Samuel, Cora (Mrs. Simon Brenneman), Mary (Mrs. Clark Brenneman), and Edna (Mrs. Wallace Gascho) reside in the home community; Guy F. at Goshen, Ind.; Daniel in Maywood, Ill.; Jay in Texas; and Barbara and Ralph in California. All were present with their companions for the anniversary occasion, except those residing in Texas and California. There are 15 grandchildren and 6 great-grandchildren, most of whom were also present.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bachman — Buenting. — Lloyd Bachman and Corrine Buenting, both of Pomeroy, Iowa, Manson cong., by Edward Birkey at the Manson Mennonite Church, Dec. 31, 1955.

Barth—Jantzi.—William Lloyd Barth and Aimee M. Jantzi, both of Baden, Ont., by C. F. Derstine at the home of the bride, Dec. 31, 1955.

Bowman—Ebersole.—Ivan Earl Bowman, Ephrata, Pa., and Irma Floy Ebersole, Sterling, Ill., by A. C. Good and Richard Yordy at the Science Ridge Church, Dec. 28, 1955.

Brenneman—Miller.—Raymond G. Brenneman, Kalona, Iowa, O. O. Amish Mennonite cong., and Bertha Miller, Kalona, Iowa, by Wm. S. Yoder at the Joseph F. Miller home, Dec. 8, 1955.

Brubaker—Shetler.—Kenton K. Brubaker, East Petersburg, Pa., cong., and Emma M. Shetler, Millwood cong., Gap, Pa., by LeRoy S. Stoltzfus at Millwood, Dec. 17, 1955.

Delp—Derstine.—Rowan C. Delp, Telford, Pa., Salford cong., and Sarah L. Derstine, Telford, Pa., Franconia cong., by Menno B. Souder at the home of the bride, Jan. 7, 1956.

Detwiler — Halteman. — Homer M. Detwiler, Harleysville, Pa., Towamencin cong., and Pauline B. Halteman, Souderton, Pa., Franconia cong., by Ellis L. Mack at the Towamencin Church, Dec. 17, 1955.

Garber—Sentz.—E. Ralph Garber, Elizabethtown, Pa., Congregational Mennonite cong., and Marion Sentz, Manheim, Pa., by Charles E. Parmer, assisted by John S. Heistand, at the Salem Evangelical United Brethren Church, Dec. 31, 1955.

Gochenour—Briskey.—John Gochenour, Peru, Ind., and Esther Briskey, Howard-Miami cong., Amboy, Ind., by Clayton Sommers, Sept. 10, 1955.

Graber—Burkholder.—Allen Graber, Leo cong., Spencerville, Ind., and Donna Burkholder, West Clinton cong., Pettisville, Ohio, by E. B. Frey and S. J. Miller at the West Clinton Church, Jan. 1, 1956.

Graber—Miller.—Jacob Graber, Daviess Co., Ind., Berea cong., and Tillie Miller, Howard Co., Ind., Howard-Miami cong., by A. G. Horner at the Howard-Miami Church, Jan. 8, 1956.

Lehman—Horst.—David R. Lehman, Pleasant View cong., Chambersburg, Pa., and Mary L. Horst, Rowe cong., Shippensburg, Pa., by Amos E. Martin at the home of the bride, Dec. 24, 1955.

Metzler—Ebersole.—Lloyd G. Metzler, Kinzer, Pa., cong., and Ethel V. Ebersole, Chestnut Hill cong., Columbia, Pa., by H. E. Lutz at the Chestnut Hill Church, Jan. 5, 1956.

Miller—Wertz.—Durward Miller, Conneaut, Pa., Sunnyside cong., and Nova Jean Wertz, Bay Port, Mich., Pigeon River cong., by Emanuel Swartzendruber at the Pigeon River Church, Dec. 30, 1955.

Miller—Oswald.—Glen Miller, West Clinton cong., Wauseon, Ohio, and Marilyn Oswald, Plainview cong., Aurora, Ohio, by E. B. Frey and Vern Miller at the Plainview Church, Dec. 18, 1955.

Sonifrank—Miller.—Noland Sonifrank, Bethel cong., Broadway, Va., and Eva Miller, Zion cong., Broadway, Va., by Timothy Showalter, assisted by J. Ward Shank, at the Zion Church, Dec. 8, 1955.

Weaver—Fulmer.—Leslie H. Weaver, Rawlinsville cong., Holtwood, Pa., and Elsie Mae Fulmer, Millersville, Pa., cong., by Christian K. Lehman at the Millersville Church, Jan. 2, 1956.

Zimmerman—Smee.—Jimmie Zimmerman, Protection, Kans., cong., and Vivian Smee, Ashland, Kans., by —— Lovelady at the Ashland Methodist Church, July 17, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Alvarado, Monserrate, daughter of Crespin and Florentina Ramos Alvarado, was born in Coamo in 1897; died Jan. 6, 1956; aged 59 years. She leaves her husband (a member of the Usabon Mennonite Church), 2 sisters, one daughter, and 2 adopted children. Her illness had deprived her of strength for the last five years. At last, one and one-half weeks after she had accepted Christ as her Saviour, she succumbed to a heart ailment. Her testimony for Christ during that brief time was a surprise to her family, except her husband, who knew she would finally accept Christ. A funeral service at the home was in charge of Lawrence Greaser (former pastor) and at the Bethany Mennonite Church in charge of Lester T. Hershey. Burial was made in the Aibonito Municipal Cemetery.

Augustine, Jacob J., died Jan. 3, 1956; aged 86 y. 1 m. 12 d. Funeral services on Jan. 7 at the Habecker Church were conducted by Frank Garman and Benjamin Miller. Text, Job 7:9, 10. Interment was made in Habecker Cemetery.

Barnhart, Katie D., daughter of the late Samuel and Mary (Dissinger) Ruhl, was born in Quentin, Pa., July 15, 1883; passed away at the home of her son-in-law and daughter, Mr. and Mrs. Raymond N. Bucher, Lititz, Pa., Nov. 1, 1955, after a long illness due to hardening of the arteries; aged 72 y. 3 m. 5 d. On Feb. 18, 1909, she was united in marriage to John S. Barnhart. Surviving are her husband and one daughter (Mildred E.—Mrs. Raymond N. Bucher, Lititz, Pa.), 3 grandchildren, 3 sisters (Mrs. Annie Gromoll, Mrs. Mamie Raffensperger, and Mrs. Harvey Raffensperger), and 4 brothers (Edwin, Howard, Samuel, and Frank Ruhl, all of Elizabethtown). One daughter, Mary Ellen, preceded her in death. She was a faithful member of Bossler's Mennonite Church, where funeral services were held on Nov. 5, in charge of Martin Kraybill and Clarence Lutz. Interment was made in the East Donegal Cemetery.

Blosser, Fannie M., daughter of the late Joseph H. and Margaret S. (Powell) Good, was born April 4, 1901; died of a brain tumor at her home near Harrisonburg, Va., Dec. 23, 1955; aged 54 y. 8 m. 19 d. On Feb. 21, 1923, she was married to Michael O. Blosser who survives. Also surviving are one daughter (Mrs. James E. Showalter), one grandson (James Michael Showalter), 3 sisters (Mrs. Herman Burkholder, Dayton, Va.; Mrs. Herman Heatwole, La Junta, Colo.; and Mrs. D. R. Thacker, Harrisonburg, Va.), and one brother (Lewis C. Good, Riverdale, Md.). A sister (Mrs. Lillie Layman) and a brother (Leonard Good) preceded her in death. She united with the Weaver Mennonite Church in girlhood and was active in the sewing circle and in the work of the church and community. Surely "her sun has gone down while it is yet day." Funeral services were held Dec. 25 at Weaver's Church by D. W. Lehman and Oliver Keener. Interment was made in the cemetery nearby.

Eimen, Anna, daughter of Simon and Mary (Garver) Miller, was born Jan. 2, 1876, near Goshen, Ind.; passed away at the Shenk Nursing Home, Wellman, Iowa, Jan. 4, 1956; aged 80 y. 2 d. She accepted Christ in her youth and faithfully served Him throughout her life. On Sept. 1, 1895, she was united in marriage to Peter Eimen, who preceded her in death Jan. 3, 1950, after 54 years of wedded life. To this union were born 10 children. Ammon and Edwin died in infancy, and Charley and Sarah also preceded her in death. Surviving are 3 sons (Rufus and Omar, Iowa City, Iowa; and Seth, Homestead, Iowa), 3 daughters (Mary—Mrs. A. Lloyd Swartzendruber, Kalona; Arvilla—Mrs. Harold Litwiller, Wichita, Kans.; and Edith—Mrs. Johnwilliam Boyer, Phoenix, Ariz.), 11 grandchildren, and 3 great-grandchildren. She was the youngest of 11 children of which John S., Goshen, Ind.; Noah S., Kalona, Iowa, and Seth, Milford, Nebr., are still living. She loved to spend much time in reading, and had committed many passages of Scripture to memory. She also loved to write poetry for her own enjoyment. Funeral services were held Jan. 7 at the East Union with J. John J. Miller and George Miller officiating. Interment was made in the East Union Cemetery.

Gingerich, Daniel J., son of Joe C. and Catherine (Swartzentruber) Gingerich, was born near Kalona, Iowa, Jan. 30, 1873; passed away at his home near Turner, Mich., Dec. 9, 1955; aged 82 y. 10 m. 9 d. He grew to manhood in the community in which he was born, accepted Christ as his Saviour, and united with the Amish Mennonite Church of which he was a faithful member and worker until the Lord called him home. He had been in failing health the past year with a heart condition, but had attended services the Sunday before his sudden passing on Friday. He was united in marriage on Feb. 11, 1894, to Lydia Kaufman. To this union 2 daughters and 6 sons were born. One daughter, Mrs. Magdalena Esh, and 2 sons, Ralph and Amos, preceded him in death. He leaves to mourn his departure his wife, with whom he enjoyed more than 61 years of married life, one daughter (Catherine, at home), one foster daughter (Fannie Mae—Mrs. Leroy Schlabach, Flint, Mich.), 4 sons (Elias, Joseph, Edward, and Daniel), one foster son (Melvin), all of this community. The foster children were his brother Ed's children whose mother died when they were small and they found a welcome in this home. He also leaves 9 grandchildren and 3 great-grandchildren. Daniel was of a family of 15 children, of whom ten grew to maturity. Remaining are 4 brothers (Amos, Parnell, Iowa; Simon, Wayland, Iowa; Joe C., Dagmar, Mont.; and Ezra, Quincy, Ill.), one sister (Emma, Kalona, Iowa), and a host of other relatives and friends. Funeral services were conducted by Noah Swartzentruber and Levi Swartz at the church on Dec. 13, with interment in the Whitney Cemetery. One brother, Amos, and his wife and son were present at the services.

Items and Comments

Plans for the publication of a dictionary of American hymnology have been announced by the Hymn Society of America. The book will contain the story of hymnody in America, the writers of hymns and Gospel songs, and known facts about the hymns and music now used in American churches.

* * *

A herd of cattle and horses carrying the brand of the cross will roam the grasslands of Montana next summer. By fall roundup time the owners of the cross brand, the Christian Rural Overseas Program, will have the animals slaughtered and packed for shipment to the needy in Europe and Asia. The animals will be donated by Montana ranchers, who will raise them on the open range with the remainder of their herds during the summer, and turn them over to the agents at fall roundup time.

* * *

The Society of Biblical Literature and Exegesis rejects claims of the age, importance, and value of the Yonan Codex, an ancient New Testament manuscript which has recently been shown in various cities of Amer-

ica. Claims have been made that the manuscript is 1600 years old, and that it is the oldest known copy of the New Testament, being written in Palestinian Aramaic, the language Christ spoke. The Society has classified the Codex as an authentic seventh- or eight-century copy of the Syriac Peshitta, a version made from the Greek New Testament about A.D. 400.

* * *

President Itzhak Ben Zvi of Israel greeted representatives of 15 Christian communities in the country at a New Year's reception. He expressed the hope that friendship and brotherhood would prevail among the various communities in Israel and that they would grow stronger in the coming year.

* * *

Buddhism is reported to be winning adherents in large numbers in Hawaii. Mormons are in the early stages of building a two-million dollar college on the island.

* * *

American appointments for the Billy Graham evangelistic party this year include Oklahoma City in June and Louisville, Kentucky, in October.

* * *

Achille Deodato, Moderator of the Waldensian Church of Italy, was the guest of honor and principal speaker at an anniversary dinner of the American Waldensian Aid Society in New York on January 18. Dr. Deodato is visiting a number of other cities in America, including Valdese, North Carolina, founded by Waldensians who came from northern Italy in 1898. Once reduced by persecution to 400 members, Waldensians throughout the world now number about 100,000. There are almost as many in Uruguay as in Italy. Waldensians still hold to the rule of low salaries for their church workers and operate on a small budget. Regular churches are self-supporting and give to the maximum of their economic ability to general educational and social welfare work.

* * *

United States Supreme Court Justice William O. Douglas in an article in **Look** magazine says he found that religion still survives in the Soviet Union despite an incessant communist campaign against it. In a Russian city he found 600 people present in the Baptist church one night. There were people standing in the rear. Justice Douglas was asked to share the pulpit with the minister.

* * *

As a result of the Supreme Court order to desegregate public education, 500,000 Negro children are attending what were formerly all-white schools. But determined opposition is developing in southern states. An organization has been formed called the Federation for Constitutional Government. Included in the Advisory Board are governors, United States representatives, United States senators, former governors, and a former candidate for President. Senator Eastland of Mississippi has expressed the purpose of the organization, "to fight the Supreme Court, fight the CIO, fight the National Association for the Advancement of Colored People, and pressure groups who are attempting our destruction." The strategy of the new organization is to seek an amendment to the Constitution calling for racial integration in all public facilities and institutions. The southern states are confident that this amendment would not be ratified by the necessary three fourths of the states. Thereupon, they could disregard the Supreme Court decision on school integration on the ground that it had been nullified by the refusal of the states to endorse it.

* * *

Life magazine in its notable Christmas issue says, "Christian doctrine on war ranges from the Catholic distinction between just and unjust war to the complete pacifism of the Quakers. Christianity as a whole has nothing of commanding uniqueness to say to the world on this subject." This is probably true, but what a pity! One ought to add that Christianity as a whole has not yet been willing to accept the answer of the Christian faith on the question of war.

* * *

In Sweden all persons are born into the Lutheran State Church. According to **Life** magazine, less than 1% take advantage of the freedom to resign and yet less than 5% of the population attend church regularly. There are many so-called Christian countries which are actually pagan, at least non-Christian.

* * *

Tax exemption has been restored for all church property in Argentina. This is another step in the liquidation of Peron's fight with the clergy.

* * *

Two Lutheran publishing houses are cooperatively engaging in one of the nation's largest publishing projects: a 55-volume edition in English of the most important writings of Martin Luther. There are about 7,000,000 Lutherans in America, but heretofore there has been no complete or any ways near complete edition of Luther's works in English.

* * *

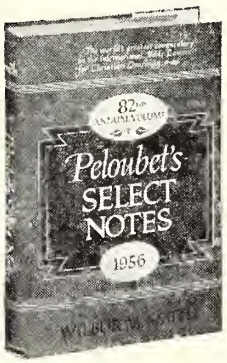
Prayer time on company time is becoming a popular thing in the industries of the country. Workers gather in the Ford River Rouge Plant weekly for an informal service and in Saginaw, Michigan, the Severance Fuel workers take fifteen minutes each morning.

* * *

The American Scientific Affiliation has launched plans for a co-operative volume in defense of theism, to be released in 1959 on the 100th anniversary of Darwin's Origin of Species.

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Gospel Herald

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Other Foundation Can No Man Lay

By Joe Richards

(Address delivered at Sapporo, Japan, May 6, 1955.)

Dear Christian friends, this evening we conclude our conference. Our communion service brings a climax to these rich days we have spent together, days in which we have spoken many words and uttered many prayers. Yet with the wisdom that God has given us concerning ourselves and our work, we know that there are still words unspoken, prayers unuttered, ideas unexplored, acts undone, and faith unborn. In light of this knowledge the words of Paul in I Cor. 3 supply for us some vital truths—truths relating ourselves and our work to Jesus Christ. Indeed, this is a good emphasis for the final devotional meditation of this conference—Jesus Christ!

"For other foundation can no man lay than that is laid, which is Jesus Christ." I would like for you to think with me as we explore three questions concerning our text: under what circumstances was Paul writing? What did he write? And what is its value to us? First very briefly let us review the circumstances of his writing.

Vanity Fair

The ancient city of Corinth was a powerful and wicked city, rightly deserving the name "Vanity Fair." When Paul wrote to the Christians of this city, it was the capital of the Roman province of Achaia and the seat of the Roman governor. Because of its location as a seaport, it became an important commercial center uniting the East and the West. Here lived about half a million people from almost every place in the ancient world, representing all races and creeds. This city became the "melting pot" of the ancient world. And what were these people like? Maybe the word "Corinthian" itself can best characterize them. According to Lenski the term "Corinthian" meant a profligate, and the verb "Corinthianize" meant to abandon all pretensions to moral decency.

How rocky this soil must have seemed to Paul, when he came to this city for the first time during his second missionary journey! But with faith in the seeds of the Gospel, he proceeded to sow. Acts 18:1-8 is a witness to the fact that even here the Word of God took roots and bore fruit. However, about four years after this first visit Paul received word that the faithful group he had left at Corinth was having trouble. An outbreak of party strife and immorality infected this group of believers (enough to make any preacher sweat and write letters!). Thus we have the book of I Corinthians written to a divided church. And for that reason of writing, this book is not a doctrinal book like Romans or Galatians. Instead, it deals mainly with practical and ethical questions. Although it does not contain a systematic presentation of the Gospel, it does deal with many of the major aspects of it. And Christ is the center of the message.

This was the message the Corinthian church needed, and Paul knew it. He had founded the church at Corinth. He had lived there in this large, uninhibited, commercial city. He knew the people—bronze workers, shopkeepers, fishermen, potters, freemen, and slaves, all newly born into the Christian home—would meet up with many difficulties. But he also knew that no matter how new their faith, how difficult their environment, and how strong their temptations, there were uncompromising demands of their faith that could not tolerate immoral conduct and party strife. Holy and peaceful conduct, however foreign to their former manner of living, was essential.

The One Foundation

So Paul wrote, beginning with the grass roots—the foundation—and laid down for the Corinthian church those things so basic to their faith. Our text is part of his dissertation. So secondly, let us see just what Paul wrote to these Christians. In the first four chapters, Paul deals with the problem of party strife and division. Paul, Apollos, and Peter all had a following in Corinth. There seems also to have been a group that called themselves the "Christ Party." With stern love Paul shows that factions have no place in the Christian fellowship because they tend to replace Christ with men, they make the wisdom of men superior to the wisdom of God, and they produce rivals instead of fellow workers. These are very serious indictments against those who cling to their own factions so religiously.

Using the metaphor of a building, Paul with one bold stroke erases all cause for a divided church. "For other foundation can no man lay than that is laid, which is Jesus Christ." Three facts were very evident, even to the hardened rivals: (1) there is only one foundation (2) it has already been laid (3) it is Jesus Christ.

Paul had labored faithfully in Corinth; he knew and boldly taught the Gospel. During his eighteen months there he laid a foundation of the Gospel for which he makes no apologies. He started to build a church in Corinth. He laid the foundation, the only foundation. The superstructure still remains to be built, and with great care it must be built upon this foundation. The superstructure may vary, but the foundation is always the same. The verb "lay" is found in two different tenses in this verse. Paul says that he "laid the foundation" . . . past tense. And "it is lying" . . . present tense. Through preaching, teaching, and consecrated living Paul laid the foundation of Jesus Christ in the hearts of the Corinthian people. All that Paul did moved toward the end of exalting the only basis of our faith, Jesus Christ. Christ was central in all that Paul taught and lived. But more important to the Corinthian brotherhood than the fact that the foundation had already been laid is the fact that it is lying—lying permanently, forever! Nothing can replace it. The irreplaceableness of Jesus

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Christ Comes

By Miriam Esh

Christ comes to the gay in heart
And life is given new depth.

Christ comes to the lonely heart
And rich fellowship ensues.

Christ comes to the esthetic heart
And new vistas of beauty unfold.

Christ comes to the faltering heart
And fresh courage blossoms forth.

Christ comes to the once selfish heart,
Such as beats in all humanity;
And there He plants the cross,
Which at first seems like some foreign substance
Imbedded in tender flesh.
But as the pebble that invades the oyster's membranes
There becomes a pearl,
So the cross becomes the inner core
Of true spiritual adornment.

Belleville, Pa.

Christ in their faith must be recognized. That foundation is the only one remaining through the ups and downs of the Corinthian church. All the wisdom of men, their pride, prestige, and skill cannot build a faith to stand through time and eternity. It is only that faith built upon Jesus Christ that affords a firm and solid foundation. How important it was for the Corinthian church to believe this—really believe this! Likewise it holds great significance for us who are concerned about building the proper foundation. Which brings me to my third point, the most important question: "What does this mean to us?"

First of all, this foundation which Paul laid must continue to be laid. Obviously Paul was speaking of a specific place, Corinth. Here he laid the foundation. He wasn't speaking of Chicago, La Plata, or Kushiro. Perhaps things would be easier if he would have been, but he wasn't. In this case he was speaking of Corinth. But in our recognition of Jesus Christ, we know that His fellowship must be built throughout the world. For that reason we are here, and for that cause we must be willing to do all things. We must literally lay down our lives in order that the foundation might be laid. It means that all the human resources and talents given to us by God must be utilized. The day by day consecration of study and meditation, the best employment of our training, and the love of our fellow men must be the rule, not the exception to the rule. We must be diligent and sure that we ourselves are firmly grounded on Jesus Christ. And that whenever and wherever we build the fellowship of the believers, they must believe only in Jesus Christ. "We preach Jesus Christ" should be our aim, our motto. It is a single aim, for although we desire to see the believer enjoying better social, economic, or medical conditions, or a Christian society—that is not what we preach. It is not what we build upon. We should not be known as English teachers, fine friendly persons, part of the Allied forces, rich foreigners, or tools of the capitalists. And although we may unconsciously attempt to build a miniature Mennonite church in Japan, even that is not what we preach. Our message concerns Jesus Christ—the Godhead who became man, lived among men, was tempted as we are tempted, yet without sin, who bore men's sin upon the cross, who arose and is living, and through His death and resurrection now gives life to all who believe in His name. Brethren, this is a profound message! This foundation, by God's help, we must build in Japan. As human beings we may plan wisely and with great care, but human plans crumble, churches fail, mission programs collapse, social improvements are of no avail—unless Christ! We cannot build the eternal church of Christ unless we first lay the eternal foundation. Brunner gives a very good interpretation of this building metaphor: "Where the foundation is weak or decayed, the house is constantly threatened with collapse. How much more important is the solid base than a good coat of paint on the weatherboarding outside."

There is another thing that God through Paul would say to us from this passage. Doubtless there are many things He would say to us, but there are three things I would like to leave with us. The first I have already mentioned, that we must continue to lay this one and only foundation. Secondly, we must maintain a strong faith in its truth and irreplaceableness. History is full of the accounts of noble plans and ideas that have failed, utterly failed, because no one believed enough in them. Well, I am not bold enough to even suggest that this foundation would never be laid if we did not remain faithful. Instead I marvel that God can use such a diversified and weak group as we probably are to build for Him. In fact, I marvel as I leaf through the pages of history, that God could use Christians unworthy of the name to build His church. I am certain that we can never succeed in our work if we do not maintain a faith in the truth and irreplaceableness of Jesus Christ in the total mission program of our church here in Japan—be it Sunday schools, kindergartens, farm projects, hospitals, and schools to a people without a faith in Christ. The best cattle feeder I know never stepped inside a church. But if we succeed only in raising better cattle we fail in our work. It is only Christ that can give meaning and purpose to our work. We must be careful that we don't overemphasize the structure and underemphasize the foundation. In all of our efforts we must remember that God is our judge, viewing our work from eternity. With infinite wisdom He recognized the work built upon His Son, our Saviour and Lord. Thus as we live and build

(Continued on page 117)

We can give without love, but we can't love without giving.
—Quoted by Mahlon Blosser.

Our Readers Say—

The following are excerpts from summaries of the front-page article in the **Gospel Herald,** Nov. 29, "A Message to American Christians." Each week the Senior Bible Class of Western Mennonite School reads assigned articles in the **Gospel Herald,** of which each member in the class receives a weekly copy. Other than assigned articles are also read by these seniors with interest.

"The church is so filled with materialism and greed, according to this article, that we no longer are filling our mission on earth. We are more concerned about our ease and luxury than in the saving of souls. I think this is really a challenge and should make each of us think more seriously."—Evon Zook.

"We should not look around to see how other people are doing with the things God has given them, but we should follow that which the Holy Spirit speaks."—Ellen Hostetler.

"This is a very challenging article. It has caused me to realize more what is really going on in the U.S.A. We need articles like this to challenge us."—James Miller.

"I really enjoyed this essay for the qualities that our brother is trying to point out to us. Our forefathers gave their all, their whole life to Him, and some today cannot even give their time."—Sherry Lee Berkey.

"Personally, I feel that this is an extraordinarily good article. I believe that an article like this can do much good, if people take it to heart, and act upon it."—Mark Headings.

"I want to give myself and all that I have more fully to Christ to use for His work and service."—Donna Kauffman.

"This, I would say, is a very timely message to American Christians today. The picture he gives of the Christian in America today is entirely too true. We seem to forget that all we have and enjoy comes from God—our lives, health, intelligence, time."—Connie Martin.

"This article really challenged me not to look around and see what my brothers and sisters are doing, hut to let the Holy Spirit speak to my heart."—Rosalee Landis.

"It was an interesting article and I think that it is good for those who have accepted Christ to read it. The one thing I got most from it was where he said how we refuse to give our all to Him. We just give Him the leftovers. I think really that is what is wrong with a lot of us today when we accept Christ we don't really yield our life to Him."—Rosalie Kentta.

"This article should open our eyes so we may see ourselves as others see us."—Doris Wolfer.

"This is a sobering and challenging message given by an Overseas Brother. We should be more concerned for lost souls and consecrate all that we have and are to Him."—Esta Schrock.

"I think that if each one of us really applies the things said in this article we will live a better Christian life."—Marvin Kauffman.

"I believe it is good for us to have someone from outside our own circles to show us our faults, for if we only compare ourselves among ourselves, we are not wise. I enjoyed this piece much, though it is hard for me to see the condition of the church exactly as he sees it."—Lee Zook.

—Paul E. Yoder, Albany, Oreg.

GOSPEL HERALD

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EDITORIAL

The Office or the Work

. . . If a man desire the office of a bishop, he desireth a good work.—I Tim. 3:1.

Paul does not condemn a man for aspiring to an office, even so important one as that of overseer of the church. The qualifications which he immediately lists show that not everyone, even in the church, is fitted for office. But it is not wrong for one to seek an office for which he is qualified, even to work in order that he may qualify. People who have hoped to become missionaries or ministers of the Gospel have not had a wicked ambition. Would that more people aspired to find a place of usefulness in God's kingdom.

But it is important to note how Paul shifts attention from the office to the work. And some people are more ambitious for an office than they are desirous to do the work of that office. It is position, honor, prestige, power, advantage that they have their eye on, not the task that needs to be done. Perhaps the task involves too much effort, hard work, self-sacrifice, criticism, difficulty, sweat, toil, and tears. They want the job, but are willing to let someone else do the work. Some who achieve office hold on to it long after it is plain that someone else could do it better. We have all seen people brokenhearted because they lost an office. We have seen far too few who have been brokenhearted because they have performed the task inefficiently.

We speak not only of the ministry, although this applies there. But it can apply to any office in the church: deacon, librarian, teacher, treasurer, usher, janitor, president of women's auxiliary, Sunday-school superintendent, song leader, trustee, MYF sponsor, or any other one of the hundreds of callings in the church. No one should want to hold on to a job when he thinks, or when others think, that someone else would fill the place more acceptably. The kind of ambition which is utterly unworthy of a Christian is self-seeking, reaching out after honor and recognition—"lust of station," one of our hymns calls it.

To want to work for the Lord is a good thing. We ought to be unwilling to face our Judge if we have not made our lives count in every possible way for Him. We should want to witness for Christ, to pioneer in some new exemplification of the Christian walk, to teach the Word, to win men out of sin to salvation in Christ, to make some contribution to the cause of righteousness. If this is what we have in mind, if this is our goal and purpose, then it is good to want to be a teacher, a preacher, a bishop, a writer. This, says Paul, is a "good work."

We have tended to frown on any aspirations for office because our thoughts did not go beyond the office. "He has a preacher's bee in his bonnet," we used to hear it said. If a young man with convictions for the Lord's work went to school to prepare for it, he kept his thoughts strictly to himself.

There was reason for our strictures against ecclesiastical ambition. For there were people who wanted a chair to sit in, rather than a row to hoe; there were those who wanted a place in the procession rather than a secluded, forgotten spot where they could lose themselves ministering to desperate human need. There were people who wanted to skip the cross and receive the crown. A little boy said he would like to be a missionary on furlough. He wanted acclamation and glamor; the monotonous years in heat and discomfort and grueling work he was willing to leave out.

Yes, be ambitious, but for work, not for office.—E.

The Essence of Prophecy

Testimony to Jesus is the spirit which underlies Prophecy—Rev. 19:10, Weymouth.

The Seer is all but overwhelmed by the magnificent Hallelujah Chorus sung by the redeemed multitude because the Babylon which is opposed to God has been destroyed. The judgment of God against all unrighteousness and the certainty of the salvation accomplished for the saints has provoked the mighty outburst of praise which rolls along like the sound of many waters, but punctuated by the shouts of praise like mighty claps of thunder. The angelic attendant tells the Seer to record a blessing upon those who are called to the marriage supper of the Lamb. For, he adds, "These words are among the verities of God." He is referring to the faithfulness of God in fulfilling His promises of salvation to His people.

It is this overpowering fact which brings John to his knees in worship of the messenger. His deep emotion blurs for the moment his distinction between the Lamb and the angelic guide. But the angel reminds him of what he very well knew, that angels are only creatures, and are not worthy of worship. He is, says he, only a comrade of those who have borne a martyr witness to Jesus. Worship must be given only to God.

And then is thrown in the profound sentence quoted above. It is not clear who the speaker is. But what is said is extremely important in the interpretation of prophecy. The very life breath of God's revelation of the future is witness to Jesus. The revelation becomes clear only as the slain Lamb is put at the heart of it. The Gospel of salvation brought by Jesus and the testimony which the saved hold precious is the necessary groundwork of all understanding of the future.

What is that testimony? What else than that Jesus came into the world to reveal God—His character, His power, His love, His will—and that in His sacrificial death and triumphant resurrection God's redeeming purpose was made known. The central and decisive point of all human history is that cluster of events by which God accomplished a salvation for sinful man. The victory of the ages was won when Christ in His own person, i.e., in the person of God, atoned for sin and broke the power of death. All later events grow out of the tremendous acts of Calvary and Easter and Pentecost. The climax is there; all that follows is only the working out of the implications and results and promises of what happened then.

No angel, then, or subsequent revelation, or person, or people, or event dare crowd Christ out of His rightful place. That Lamb with His throat cut is the dominating image in a book which abounds in striking images. But throughout the Lamb is triumphant—able to

open the book, exalted in paeans of jubilant praise.

The Coming of Jesus to which we look forward does not stand as an isolated event. It is merely the conclusion to what was started long before. It is a closing chapter of a story which is the Gospel, the good tidings that God has made a way by which Satan may be overcome and man be brought into the demonstration of holy likeness for which he was created.

The study of prophecy has often been brought into disrepute by those who do not properly relate it to the Gospel. They try to study the Omega without knowing the Alpha. Their charts and diagrams and calculations do not make the things Christ did at His first coming determinative of what shall follow. They get all wrapped up in details that lose their reference to the primary revelation concerning Christ.

We need to be reminded again and again that "this witness to Jesus is the very life breath of prophecy."—E.

Mass Evangelism—Valid or Vain

BY MYRON AUGSBURGER

The whole program of revival and evangelism in our church is under review. Our congregational revivals don't appear to be bringing in the lost as we desire. Tent evangelism has thus begun to fill a place. It came into our church in a more prominent way in the last few years, beginning in great popularity, then leveling off, if not dropping back a bit, but now it appears to have found its place as another method of evangelism.

It is true that no method has all the answers to our problems. Personal evangelism could rate as high as any if practiced. I feel the best program is a coordination of methods, using personal evangelism, cottage meetings, radio, etc., with a larger evangelistic program. At best, however, they are all methods, whether radio, cottage meetings, street meetings, or congregational meetings. We need to seek the best program possible, but with it we need to seek the Divine Presence. A program without His presence is vain.

The question remains: Is mass evangelism valid or vain? There are many who would say valid, who are better acquainted with it and have been blessed through it. Many would also say vain, as they have been disappointed through some lack or mistake. Many objections, however, would be removed if honestly faced. Some have expected it to be a cure-all and are disappointed. The fault is their own. Others perhaps expected it to accomplish results by its own impact and failed to pray and work. Others fail to see the value of the unifying effect of whole communities gathered under one canvas and unkindly call it "spectatoritis." Others envy the evangelist's so-called popularity and would endorse such a program, but feel the wrong person is behind the pulpit. Others call it a money machine, but the same persons wish to raise money for what they promote or wish to spend upon themselves without question. Many are the objections, until instead of confronting the world with the Gospel we love and preach, we are confounding one another with the criticisms we inject.

Permit me, as evangelist of the "Crusade for Christ," to present a few facts. During the four-month period of operation in 1955 we ministered to 35,000 people in campaigns in six communities. In these meetings there were over 2,000 visible commitments, averaging over 300 responses per campaign. The money lifted in offerings for staff, campaign expenses, indebtedness on equipment, and missions totaled about $35,000.00, averaging one dollar per person. Out of this the staff received its allowances; about $3,000.00 went to missions as gifts; there were five series of radio programs; there was about $10,000.00 paid on equipment; and the remainder went into operation. Comparing the total with the commitments the expense was $18.00 per commitment, which isn't very high. These commitments were first-time, backsliders, confessions of sin, and consecration. Others made commitments we heard of later and many others we know nothing about.

Not including those who were in the church, lacking assurance, there were about 200 genuine saved sinners. Of these, there were about 50 who had no connection with the Mennonite Church, including Methodist, Baptist, Catholic, Lutheran, and Mormon backgrounds. Counting only the 200 converted sinners, comparing with total expense, it cost $180.00 to win a soul for Christ, and all the other blessings to the Church in the other 1,800 commitments didn't cost anything. Comparing this with our mission program of the church, we conclude it's one of the least expensive methods of mission work. These figures of converts are intentionally underestimates, rather than exaggerations, for valid reasons.

Thousands of Christians believe that mass evangelism is a valid program. Many of our communities would profit by such a program if open to the Spirit's leading. Perhaps we ought to consider more Bible conferences to revive and build our own congregations and then a biennial community-wide campaign. Let's rethink our methods objectively. The Spirit of God is here to convict the world, but He waits to do it through His own.

Sarasota, Fla.

50 Years Ago

(from Herald of Truth, Jan. 4, 1906)

The Mennonite congregation . . . of Elizabethtown . . . built themselves a commodious house of worship at a cost of $5,600. The M.H. was opened for worship on Thanksgiving Day.

The Sunday school at the Salford M.H., Montgomery Co., Pa.., closed for the winter on the 31st of December. The pupils were presented with Bibles and hymn books.

(from Herald of Truth, Jan. 25, 1906)

Bro. J. W. Yoder of Belleville, Pa., has organized a singing class . . . at Strasburg, Pa. . . . There should be a well conducted singing class in every congregation at least once a year.

Those elected [Blooming Glen, Pa.]: Bro. Wilson Moyer, superintendent; Bro. Titus K. Moyer, assistant . . . ; Bro. Henry Shaddinger, secretary; Bro. Leidy Hunsicker, chorister.

These meetings [Stony Brook, Pa.] resulted in the conversion of twenty-seven precious souls; six of these are over sixty years of age, and the youngest is sixteen.

EXPRESSIONS OF APPRECIATION

May the Lord bless every one of my friends and neighbors who so kindly remembered me with prayers, cards, gifts, visits, and the beautiful flowers while I was in the hospital and since my convalescing at home. Many thanks to Dr. Mann and the nurses.—Mrs. Martin W. Martin, Blue Ball, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, gifts, flowers, and visits while I was in the hospital and since my return home. May the Lord richly bless each one of you.—Edward H. Shirk, Bareville, Pa.

* * *

I wish to express my sincere appreciation to my many friends who so kindly remembered me with prayers, visits, cards, gifts, and flowers during my stay in the hospital. May the Lord richly bless each one of you.—Mrs. Menno Eby, Jr., Gap, Pa.

* * *

As we cannot begin to answer the hundreds of cards and letters we received since our accident and the passing away of our dear husband and father, we take this means of thanking you for these and also for your prayers that ascended to the throne in our behalf.

May God richly bless each one of you is our prayer.—Mrs. John R. Troyer and children, Beaver Crossing, Nebr.

* * *

I wish to thank my friends who so kindly remembered me with visits during my four weeks of illness, with cards on my birthday, and get-well and Christmas cards, also for the flowers and the many fruit cakes and other gifts; and I also want to thank the neighbors who so kindly helped us. May the Lord richly bless each one of you is my prayer.—Sister Mary R. Douple. Bareville, Pa.

Wading Hezekiah's Tunnel

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Jerusalem is situated in an arid district of hard limestone formation. The city has no river, brook, or copious fountains. Those who have been in the East will understand and appreciate the necessity of water, and that great merit was attached to those who contributed to its supply. In no part of the world could this necessity of guarding against drought be more necessary than in Jerusalem.

On the Kidron side of Jerusalem, not far from the city walls, there is one of these natural features that remain the same through the ages—a flowing well. Biblical associations are connected with the city of this fountain.

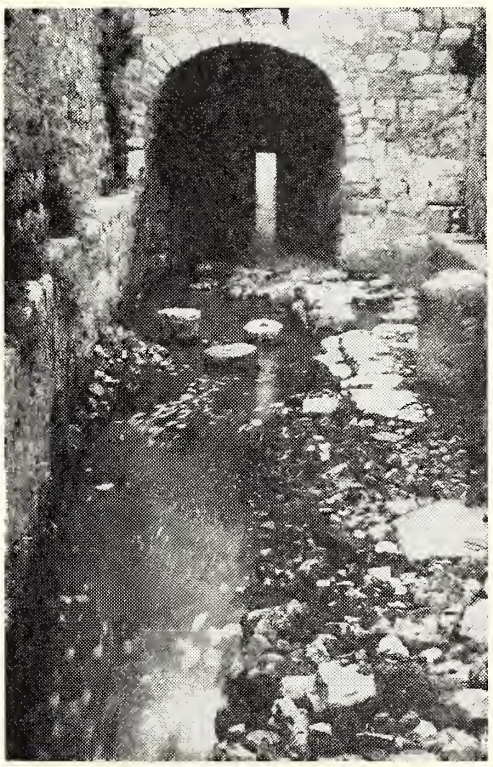
The romantic Vale of Kidron, watered by the Pool of Siloam, was always my favorite afternoon walk. I suppose that of all visitors who visit the Holy City, only a few ever come here, and that of these not many are stirred by what they see!

Yet this fountain is the origin of Jerusalem. Without it no city ever would have been here! The next known stage in the evolution of a better water supply to the Temple was made in the reign of Hezekiah. How astonishing it is that while so much of Old Jerusalem has perished, Hezekiah's Tunnel, one of its earliest relics, should exist today almost as it was seven hundred years before Christ.

I am sure that Hezekiah's Tunnel will never become a popular sight with visitors. It is wet and messy! But this tunnel is interesting for several reasons. Historically, it was made at the time of Sennacherib's well-known invasion, and in it was found the famous inscription. It is interesting from an engineering standpoint because of the ingenious manner in which the work was carried out, in a comparatively primitive period.

The importance of this fountain to Jerusalem was conspicuously manifest in the days of Hezekiah. Sennacherib, the Assyrian, was invading Palestine. When he was on his way ransacking Judah, shutting the king himself "like a caged bird in Jerusalem," Hezekiah and his people, though terrified at this greatest peril that ever had befallen Zion, nevertheless thought in time about water and how the lack of it would cripple the Assyrians. If we wish to feel the terror that seized Jerusalem at a time when men lived in fear of hearing the Assyrian battering-rams against the walls, let us read the denunciatory thunder of Isaiah. He lived through this dangerous reign, and his writings rebuke Jerusalem for her sins, and promise God's vengeance on the enemy. King Hezekiah, forced to contemplate a siege, was troubled by the fact that the only spring of water, known as the Pool of Siloam, lay just outside the walls of the Old City of David.

Jerusalem could not exist long if her water supply fell into the hands of the Assyrians. Always the main problem of Jerusalem besiegers has been "water." Why leave the fountain for Sennacherib to drink? Hezekiah's object in making this tunnel was to bring the water within the walls of the city, without its being



Hezekiah's Tunnel existed seven hundred years before Christ.

available to a besieging army. He carried the fountain 1,750 feet through the solid rock of Ophel, and he covered the outer entrance to the spring so that the Assyrians could not find it, and would not be able to cut off Jerusalem's water supply.

We may read this record in the Bible, but it is even more interesting to climb through the tunnel itself, and see with our own eyes.

The tunnel is a black hole in the side of the hill, from which water is flowing. It flows in such a perfect stillness, that it seems to us to be a "standing pool," until we put our feet into it and feel the gentle current pressing them aside. Nothing could be more descriptive of the flow of these waters than the words of Isaiah "the waters of Siloam that go softly."

When the way was clear down we went. We flashed our torches in the ghastly depths, and assembled on the stone bank of the pool to remove our shoes and stockings. The villagers thought us crazy to enter a dark tunnel. No devout Moslem would go through this tunnel at dusk!

Our first step was across a narrow slippery plank spanning three yards of pool. "Take care," said my friend over his shoulder. I took very great care and survived.

Then we swung sharp left into a narrow tunnel and were in the conduit itself. It was pitch dark.

As we waded into the tunnel our electric torches lit up the flow of water and the clammy walls. All the time our feet were squelching in oozing mud. On we went in step with the water hissing past us like the sea lapping the entrance of a cave. I held my light high and scared away many bats which hung upside down from the roof. They appeared to screw up their wizened little faces and blink their eyes for a moment before deciding to fly away from the brightness.

It was very exciting. I soon let myself drift into pure romance. I was back in the days of Hezekiah.

The digging of this tunnel was a long and arduous undertaking. Clear cut on the walls and slanting away from me were the pickmarks of his hewers of stone. The work is rough and uneven, the walls rudely shaped, and the tunnel itself of unequal width and length. For the nonce I became one with the hewers in spirit as, cramped and perspiring, they toiled desperately against time to get the conduit finished before Sennacherib arrived! Every step of the tunnel bears evidence that it was dug in an emergency.

The first three hundred feet were simple. The bottom is a soft silt, with a calcareous crust at the top. We waded on and thought we were getting on very pleasantly, the water being only two feet deep, and we were not wet higher than our hips. Then all of a sudden the water was running with great violence and we were up to our chests in it. At times there was ample space above our heads, while at other times we crouched with our faces almost in water. What a weird experience it was, this slow splash through a tunnel which Isaiah must have seen in the making.

It is also clear that the tunnel was made by two parties of men working towards each other from both ends. As I trudged along I really felt the excitement of the old Jewish engineers who, with no compass to direct them, were little better than burrowing moles working towards each other through the solid rock, and hoping against hope that the two parties would meet in the middle.

I was interested to see that here and there the working parties had apparently lost their sense of direction. The tunnel would go in the wrong direction for a foot or so, and then as if the men had stopped to listen for the picks of the other party working towards them, re-

sume in the right direction. The workmen heard the sound of picks, of the other party in the bowels of the hill, and called to their fellows. Thus guided they advanced to break through. They worked in great haste and paid no attention to uniformity of workmanship. The main factor was time and the only thing that really mattered was to bring the water within the walls of Jerusalem, as quickly as possible. And if Hezekiah was anything like some of the generals of war, I am sure he fussed all the time. "Hasten, hasten! The Assyrians are in Galilee, in Samaria, at the gates of Jerusalem."

Indeed one can easily see what desperate efforts these primitive engineers had to make in order to effect this meeting, not troubling to disguise the unequal levels of the walls and ceiling. The blind turnings and offsets where they had gone astray in their direction still remain in the tunnel, as also do the perpendicular shafts, which the two parties had constructed in order to ascertain where they respectively were, and in which direction they must correct their work in order to meet at last. In the center we came to the place where the two parties met.

In 1880 an inscription was found on the walls of this tunnel, the oldest Hebrew inscription known, telling the story of Hezekiah's labors and triumphs. The tablet is gone. The Turks removed it. But tablet or no tablet, we had shared Hezekiah's triumph. The conduit was pierced, and the Assyrian army was waterless. As it happened, the invaders were conquered by disease, but this remarkable piece of engineering remains as evidence of the historicity of the Bible narrative. Did the disease spread because they were short of water? "And when they arose early in the morning, behold, they were all dead corpses."

A mystery about Hezekiah's tunnel which no one has yet solved is why, at a time when every moment was precious, the workmen cut a winding tunnel, 1,750 feet long, when the direct measurement from the two points is only 1,098 feet? Why should they have cut through an unnecessary 652 feet of rock? Perhaps of a purpose to avoid some holy spot, perhaps because without compass they missed their way.

As we splashed onward the roof of the tunnel became higher and the water cleaner. Then we noticed that the electric torch seemed less bright: and suddenly a pinprick of white light appeared far ahead. Soon we heard the sound of running water, and wading through a large rock-pool, waist high in parts, we came out into a clear moonlit night. We were glad for the dusk and approaching night, for a more disreputable-looking crowd would be hard to find. With stockingless legs mottled in black, clinging wet clothes, unrecognizable shoes, we hastened to our homes, devoutly hoping not to meet our dearest friends.

Scottdale, Pa.

Coming Again

By Menno Brubacher

When our Saviour was here on earth and knew that He would soon leave His followers, He comforted them with the words of John 14:3. After He had given His life, risen from the dead, and further instructed His followers, He led them out until they were over against Bethany: and He lifted up His hands and blessed them. And it came to pass, while He blessed them, He departed from them, and was carried up into heaven.

When this took place two men in white apparel stood by them and assured them that He would come again.

We believe He will, but when? Neither men nor angels know, but God only. How thankful we should be that the Bible informs us as to conditions in the world and in the church in the last days. When we slowly and reverently read I Tim. 4; II Tim. 3; II Pet. 2, and Dan. 12:4, we have abundant reason to believe that Christ is coming soon. Some think that the words "time of the end" at Dan. 12:4 mean the end of Israel's captivity, but they so well describe present conditions, that we may take them as a warning for us, for surely there never was more running to and fro than there is now, on the land, on the water, under the water, and above the clouds.

If the Way of Truth seems hard, do not turn back, deceiving yourself into thinking you can find an easier way. There are no other roads.—L. C. Gooding.

"Knowledge shall be increased." Have we seriously meditated on the importance of those words? For thousands of years people cut their grain with sickles, but what have we now? Machines that a few years ago were thought to be the limit in usefulness and convenience are set aside (not half worn out) because a more wonderful thing has been invented.

With present-day machines one man can do with ease a job that meant hard work for many men when we were young, and do it in a fraction of the time. Modern inventions remind us day and night of the early return of our Lord.

King Belshazzar knew what happened to Nebuchadnezzar because of his pride, and was rebuked for not humbling himself, though he knew all this. Well and justly can God say to our generation, Thou knowest the fate of many rulers of the past, and those of our time, Hitler, Mussolini, Stalin. Thou knowest that the mighty upheavals of nature, which only God can perform, have of late years occurred with increased frequency. Thou knowest that in spite of all the teaching and preaching and sound literature, many are giving heed to seducing spirits and doctrines of devils, and have the audacity to say things that cast reflection upon the intelligence of the Son of God and of those who obey His commands, thus proving II Pet. 3:3, which tells us that there shall come in the last days scoffers. Many of us have met such and their scoffing proves to us that the devil is not satisfied when he gets people to disobey God's plain commands, but delights in getting them to say that some ordinances are senseless and useless, forgetting the fact that He who had wisdom enough to plan a universe, and power to speak it into existence and keep it in order for thousands of years, and love enough to give His life to save us, would never require anything of us but that which is for our good.

How necessary it is that we frequently and fervently pray for grace to cheerfully obey His commands and reverently observe His ordinances, regardless of what the world and worldly-minded professors may think, or say, or do. Overemphasizing one ordinance will never give us the right to disregard and even despise the others, for they are all given for a wise purpose by our all-wise Saviour.

May we not only read, but reverently heed the solemn warnings of Christ against the sin of disobedience, and may we cheerfully meet the conditions upon which He has promised eternal blessings to those who love Him and keep His commandments, for He is coming soon and then it will be either night or morning for us.

The Morning Cometh

Behold, the morning cometh,
The night has passed away,
The glorious morning cometh,
The resurrection day
When Christ the Lord appearing,
Of all the church the Head,
Shall change His living people
And raise His sleeping dead.

He comes, the King of glory,
His chosen ones to save,
And they shall sing in triumph
Their victory o'er the grave,
With shouts of praise ascending
To meet their Lord above,
To dwell with Him forever,
In joy and peace and love.

The Night Is Coming

Behold, the night is coming,
The day is almost gone,
The night of death is coming,
Man's work will then be done.
When Christ, the King of glory,
Who gave His life to save,
Will call to judgment all of those
Who scorned His love and grace.

And they must part forever
With what to them was dear,
No peace or rest will ever be
In that place of fear,
But woes and lamentations
'Neath dark and sunless skies,
Where the fumes of their tormentations
Will never cease to rise.

Waterloo, Ont.

A PRAYER

FOR THIS WEEK

Holy Father, to whom our godly parents dedicated us before birth, and to whose service we dedicated our lives one day years ago, we come to dedicate ourselves again for more loyal and obedient service. Too often we have failed to put Thy work first. Give us today a clearer vision of the task to be done and the assurance of Thy reality and power to accomplish it. Help us to remember every moment of today that we are pilgrims of eternity and look at earthly things and souls about us in that light. Renew right spirits within us through Jesus Christ our Saviour. Amen.

—*C. Carol Kauffman.*

Death in Ecuador

Five American Protestant missionaries, slain in the jungles of Ecuador by savage Auca Indians they had sought to convert, were buried on the banks of the Curaray River.

Encouraged by success with Indian tribes north and east of their base at Shell Mera, a former oil company town, the group had established friendly contact with the Auca tribe deeper in the jungle and determined upon the trip to the Curaray River.

Two flights, a week apart, were made. On the first Nate Saint, a member of the Missionary Aviation Fellowship who for a number of years operated a flying service for missionaries in the area, piloted Edward McCully and Roger Youderian to the river bank where a base was set up. Then he returned to Shell Mera.

After McCully and Youderian reported by radio that they had made friendly contact with Aucas of the area, Mr. Saint took Peter Fleming and James Elliott to the base. At 12:15 they reported back to Mrs. Saint in Shell Mera that they had landed safely and would communicate again at 4:00 p.m. Exactly at that hour, Mr. Saint established radio contact but had spoken only a few words when he interrupted himself to say excitedly, "Here comes a group of Aucas we've not known before." Then communications were broken off.

What happened, and why, is not known. U.S. Air Force helicopters discovered the bodies.

The wives of the five men are reported to have accepted the news of their widowhood with "a deep calm." Other missionaries associated with the effort to evangelize the Aucas are said to be undismayed by the tragedy and to have a "burning desire" to continue efforts to bring the Indians to salvation.

The Auca mission had been in preparation for about a year. Initial contact was made with four Indian women from whom some of the Auca language was learned. Since October the missionaries had made twelve air trips to the Auca territory dropping gifts in an effort to win the friendship of the Indians. The gifts, delivered in buckets lowered by rope, included metal kettles, brightly colored ribbons, and clothing. The Indians responded by returning gifts of a feather crown, a parrot, and various native foods. They cleared brush and trees to facilitate the air drop of gifts, built a crude model of the plane which they placed atop one of their huts, and even erected a 20-foot platform to receive the bucket-delivered goods.

Later, after the missionaries had established their base camp, they were visited by the Indians. One man was taken for a ride in the plane after he expressed great interest in it. The story of how the relationship shifted from one of apparent friendliness to hostility and death may never be told.—*Religious News Service.*

PRAYER REQUESTS

(*Requests for this column must be signed*)

Pray that in the many winter Bible schools the Word may become effective in many lives.

Pray for the safety of our workers in Jordan and for the continued effectiveness of their work.

Pray for safe journeying for missionaries and other workers on the high seas and the airways.

Pray earnestly for a young man whose wife left him, that he may remain true to God and live in His will.

Pray that the television set may be removed from a home where its presence is a great burden to a grandmother.

Holy Boldness

Demonstrated by Mission Workers

BY A CITY MISSIONARY

It was one of those hot sultry days when one wishes he were in Alaska or points farther north. Three young men were out on personal visitation in the mission community in which they are workers. None of the fellows had yet reached the twenty-year mark, yet they had proved themselves to be real young soldiers of the cross and were ready for anything that might call for fortitude and courage in the Lord's work.

Mr. (shall we call him Blank for want of a better name? Anyway, I don't know how to spell his real name.)—yes, Mr. Blank had come to the little mission a number of times, yet it was very evident from his recent behavior that he was becoming rather indifferent about his attendance. Lately he had no desire to come to services. Several times he had been accosted by members of our group but the only assurance they received was a weak promise which was always broken. Several times brethren had stopped by his house only to find the blinds drawn and the door bolted.

They were sweating that day as they approached the Blank home. As they reached the bend in the road, one of them saw Mr. Blank make an extremely hasty exit from the great outdoors through the door of the dingy little house. Mrs. Blank was also ready to take flight, but it was too late; the observant young eyes had spotted her and she knew that she would have to face the music. She stood stoic-like and waited. She assured the lads that Blank wasn't anywhere about but that he was at work (a very unusual thing for Blank). One of the bolder of the trio promptly informed her that he had seen Blank run into the house.

"Are you trying to make me out a liar?" she retorted sharply.

"No," the lad assured her, "I am not."

"O.K., go into the house and look for yourself," she said.

The boys took her up on the offer and, entering the domicile, found nary a soul on the first floor.

"Do you mind if we look upstairs?" they queried. "We're sure we saw him go into the house."

"Certainly not, go ahead," she replied indignantly.

And so it was, up the stairs they dashed with all the energy of youth. Under the bed, they found two small saucy, badly trained boys who yelled, "Let us alone, you old Christians," as they ran helter-skelter downstairs into the arms of their mother.

While they were this far, they decided, it wouldn't take much more sweat and effort to go up into the attic. She gave them permission and the boys were soon up in the eerie place. There was a sort of runway similar to a barn bridge built from the attic roof into the mountain and after searching the little room, the fellows decided that the man had fled from their presence into the seclusion of the shady mountain. They were about ready to leave, when a large chest under the eaves caught their attention. However, after opening the lid, they found no one. Somehow or other in opening the thing one of them pushed the big chest out of its original moorings. Suddenly in the dimness, one of them spied something and began to cry out to his

(Continued on page 105)

OUR SCHOOLS

HESSTON COLLEGE NEWS

Winter Bible Term students registered for classes at Hesston on Monday morning, January 16. Sunday School Teachers' Training is being offered not only to Winter Bible Term registrants, but to Sunday school teachers and church workers. Clayton Beyler, head of the Bible Department, and author of the **Herald Adult Lesson Quarterly** will teach the class, which will meet each Thursday evening from 8:00 to 10:00 p.m., January 19 to February 23.

In a recent study made by the music faculty, of student schedules, is was revealed that one fourth of Hesston's student group is enrolled for private voice or piano lessons, one half are members of an organized chorus, and four fifths participate in the all-school chorus, reports Lowell J. Byler, head of the Music Department.

Miss Florence Michael, County Superintendent of Schools, presented the charter to Trella Bontrager, president of the newly organized Pestalozzi Chapter of the Future Teachers of America, on Wednesday evening, January 11. Roy D. Roth, president of Hesston College, had charge of the installation of the new officers, Trella Bontrager—president; Doris Slagell—vice-president; La-Vera Miller, secretary-treasurer.

Melva Kauffman, head of the Education Department at Hesston, was instrumental in the chapter organization, and will serve as sponsor.

"Education for what?" was the title of the address given by Vincent J. Krabill, instructor in biological sciences, on Monday morning, January 16.

Construction of a four-car garage, immediately north of the Industrial Arts Shop, began on Monday, January 9. The garage is planned to house the official college car, the YPCA country sedan, the driver education car and the college pickup.

GOSHEN COLLEGE NEWS

Fourteen Goshen College second semester courses will again be offered in the evening and on Saturday for those who desire part-time college work.

Classes scheduled for Tuesday evenings are Introduction to Art, Eighteenth Century Literature, Latin American History, Home Nursing, Life of Christ, Teaching of Arithmetic, Educational Psychology, and Introduction to Spanish Literature. Tuesday evening classes will begin Jan. 31 at 7:00 p.m.

Design and Crafts is scheduled for 8:15 to 11:50 Saturday morning. Other Saturday classes include Birds, 8:15 to 10:55; Teaching of Physical Education in the Elementary School, 10:05-11:50; Teaching of Reading, 8:15-10:55; and Teaching of Social Studies, 8:15-10:00. The first Saturday class will be held Feb. 4.

Public School Art will meet each Wednesday at 4:05 p.m., beginning Feb. 1.

Part-time students may register before the first regular meeting of the Tuesday evening and Saturday morning classes.

Twenty-six sophomore nursing students participated in the sixth annual Candlelighting Service, Jan. 27. Paul Brosy, pastor of the First English Lutheran Church, Goshen, addressed the audience. Each sophomore received a white New Testament, presented by Mrs. Ancel Whittle, Bible secretary of the Goshen Gideon Auxiliary. The candlelighting and pledge, in charge of Edna Amstutz, Acting Director of the School of Nursing, symbolizes dedication to the nursing profession. Participation in this exercise indicates that the student has satisfactorily completed preliminary study and is accepted for the nursing program.

Death is only a horizon, and a horizon is nothing save the limit of our sight.—R. W. Raymond.

Martin Duerksen, pastor of a Buenos Aires congregation made up of Mennonite refugees and director of MCC in Argentina, with his wife Kaethe, visited the campus Jan. 3-16. During their stay on campus, Bro. Duerksen visited classes and spoke at a Jan. 8 vesper service of the College Mennonite Church and Jan. 11 in college chapel. He also filled appointments in several neighboring churches.

Other visitors on campus include Dr. Maurice Troyer, Vice President of the International University, Tokyo, Japan, and Dr. J. Edward Dirks of Yale University, editor of **The Christian Scholar** and chairman of the Executive Committee of the Faculty Christian Fellowship. Dr. Dirks spoke to the faculty Jan. 13 at 4:15 p.m. concerning the work of his organization and the growing interest in theology and Christian higher education in American colleges and universities. Dr. Troyer, who has worked closely with Dean Carl Kreider at I.C.U., spoke in chapel and addressed the faculty in a special faculty meeting, Jan. 12.

The Manchester College A Cappella Chorus, Manchester, Ind., presented the chapel program Jan. 18. This was an exchange college program; the Motet Singers sang at Manchester last year.

Artist Dudley Crafts Watson will appear Feb. 2 in the fifth number of the current Lecture-Music series. The title of his lecture is "Modern Art and the Old Masters." The American Chamber Orchestra under the direction of Robert Scholz will perform Feb. 7. This small orchestra, composed of all the same instruments that made up an orchestra in Mozart's day, will present an all-Mozart program.

Arthur R. Siebens, pastor of the American Church in Berlin, Germany, appeared Jan. 12 on the Goshen College Lecture-Music Series as a replacement for Chester Bowles, former ambassador to India, on this year's series. Pastor Siebens, who spoke on "The Drama of Berlin," comes into contact with many refugees from behind the iron curtain. He is also acquainted with the work of the MCC and with the MCC workers who have worked in that city.

Janice Luckenbill, Elkhart, Ind., won first place in the annual Freshman Women's Speech Contest held Jan. 5. Second and third places went to Francheon J. Emmert, Rome City, Ind., and Sarah Diener, Nappanee, Ind., respectively.

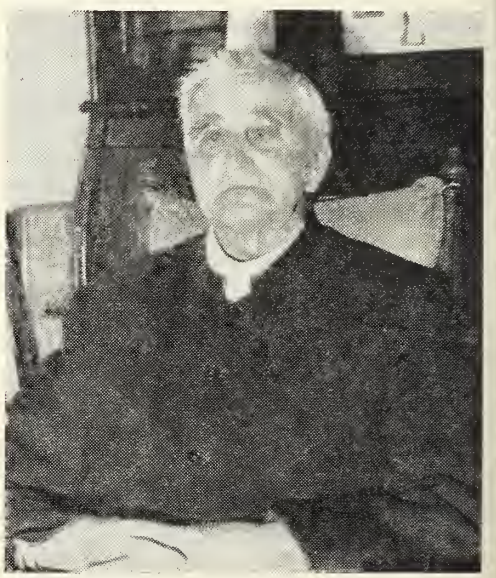
The Biblical Seminary will offer its fourth annual three-week School for Ministers, Jan. 31 to Feb. 17. Milton G. Brackbill, Paoli, Pa., will serve as guest instructor with other staff members chosen from the Biblical Seminary faculty. J. C. Wenger is Acting Director of the school.

The annual Christian Life Conference will be held Feb. 10-12.

First semester closed with examinations the week of Jan. 21-27; second semester began Monday, Jan. 30.

♣

The president of the Seventh-Day Adventists recently told officials of that denomination that "Christ exerted His great influence by being a specialist in religion, not in government or in sociology. By changing people He was able to change events and social practices. He lived under a despotic autocracy more anti-religious than anything we have seen in modern times and yet He never attacked that government. He made no suggestions on the administration of the army. He never went so far as to attack directly the slavery that existed. And yet Christ's message to the world has resulted in social action vastly more far-reaching than anything He could have achieved through the manipulation of the affairs of the state."



Eli A. Bontrager, on his 94th birthday, Dec. 16, 1955. Bro. Bontrager was ordained to the ministry in 1900 at Nappanee, Ind. He moved to Fairview, Mich., in 1903, where he was in charge of the congregation until 1916, when he took charge of the church at Midland, Mich. After the death of his wife in 1936 he did much traveling and became widely known. Though he had known little illness, recently his health failed and he passed to his reward on Jan. 19.

TEACHING THE WORD

Knowing and Using the Bible in the Sunday School

By J. J. Hostetler, Secretary of Sunday Schools

Out of 102,172 pupils (1954 annual report) only 351 read through the Bible during 1954, and 826 read the New Testament. This is a small percentage. Of course many pupils were children, and many were older persons perhaps handicapped in reading. Then too, many pupils read the Bible, but did not read it through completely as one reads other books. However, it is clear much needs to be done to encourage more Bible reading.

Recently a large group of workers were asked to show hands if they knew who lived first, David or Daniel. Only two were quite sure of the answer. A question frequently asked is, "What verses would one use to lead a soul to Christ?" When you ask audiences to find certain Scriptures that bear on a topic, they often are at a loss. This challenges us to know and use the Bible more effectively.

The Sunday school is a unique agency in the church to help each person to "Know and Use the Bible."

1. The Sunday school should make the Bible available to every person. Most of our pupils are able to purchase personal copies. However, a good missionary project for each school is to determine the need for Bibles and then to provide copies. Clear, readable print and fairly good bindings are essential to stimulate the appetite for the Word. Some children develop a distaste for the Bible because of cheap bindings, poor paper, and small print. People with sight difficulties need extra large print to read with comfort and ease. It pays to invest in good Bibles.

Scripture portions, such as Psalms, or the Gospel of Luke, are available, and stimulate pupils to special effort in reading parts that may be related to the Sunday-school lessons. The recent editions of the "Good News" picture portion published by the American Bible Society are excellent to give to pupils to read along with the lessons.

2. The Sunday school should encourage reading the Bible. In some schools a weekly report is posted of the total chapters read that week. Other schools set reading goals for a quarter, to read certain portions in connection with the lessons. Ideas that stimulate action and that influence people to read because others read will serve a good purpose. Each year the American Bible Society promotes a unified reading program from Thanksgiving to Christmas. This was begun during the war when a soldier wrote home and suggested that during his absence they have fellowship in the Word by reading the same passages each day. There is value in reading together. Sunday-school leaders should plan and set forth such goals that may be used in their local group. Special book marks and Bible reading charts are available to use in such unified reading programs. Write to the Mennonite Publishing House for particulars.

3. The Sunday school should promote the study of the Bible. Our church provides lesson helps for Bible study which can be used to advantage. However, it should be understood that these are only helps. The superintendents and teachers should lead pupils into the study of the Word, rather than the lesson help only. This is a sign of good teaching. Perhaps this calls for some "teacher training" to learn how this can be done. Teachers should make special assignments for study between Sundays, and ask for class reports. Lesson helps touch only a few Scriptures. Often there are many verses in between, or additional portions, or correlated passages, that call for study and research. The Sunday school should also encourage midweek Bible studies of the church, and promote Christian workers' training courses that provide for the study of the Word. Special Bible survey books and courses have been provided by our Publishing House that are excellent aids to the study of the Bible. These should be used this year in every school.

The New Testament gives us, not a better law, but a better covenant.—Allen H. Erb.

4. The Sunday school should give direction in the use of the Bible. The Word of God is called a "sword." It is the Christian's weapon and tool. Its value is in its use, and not in its graceful position on some shelf or table. The Sunday school should encourage and seek to provide extension activities where pupils take the Bible and minister from it to those who may be in need. Such needs are to know Christ, to understand the principles of Christian living, and to receive encouragement, and to be warned of deceptive and beguiling religious teachings propagated by false groups.

The Sunday school should also promote family worship and the use of the Bible in the home. According to the Sunday-school's report of our church there are 19,840 homes associated with our schools. However, only 6,357, or less than one third, report family worship. This is a touchy subject with many, largely due to the fact that so many do not have it but realize they should.

Sunday-school teachers should promote exercises in the practice of locating Scriptures, and knowing the basic content of each book. Prominent chapters should be pointed up in which pupils may find answers to certain problems, e.g., the faith chapter, the charity chapter, the good shepherd chapter.

5. The Sunday school should provide opportunity for memorizing the Bible. A few years ago a truck driver over 60 years of age was challenged to memorize the Gospel of John. He applied himself along with his work, and did it. He didn't stop there, but since has memorized most of the Psalms, Romans, and many other portions. His life was changed through this effort and his testimony is challenging to all. This shows there is no age limit for this practice.

Memorizing stores the mind with spiritually enriching thoughts and changes our speech. It stores facts and directives that are available upon every occasion and problem confronting us. It also uses to good advantage the capacity God gave to exercise our minds and keep them active and alert. Even though it might be used only as a good hobby, it will change your image into that of Christ, more than any other hobby.

The teachers and leaders of our schools should provide some challenge and set up some plan for every age group.

This should be a great year for "Knowing and Using the Bible" in the Sunday school. The opportunities along this line seem to be unlimited, subject only to the vision and conviction of leaders and teachers. This program will give your school purpose, variety of activity, and goals worth while. Why not plan a program now?

Peoria, Ill.

HOLY BOLDNESS

(Continued from page 103)

fellows, "Help! Help! Here lies a man. He must be overcome by this stifling heat. Help me pull him out of here and get him revived!" "Leave me alone," a voice said from under the floor boards somewhere, "I'm just resting." Finally out of the floor and dimness of the attic room emerged Mr. Blank.

We're happy to report that sometime later he and Mrs. Blank asked the boys for forgiveness for their rude treatment and came to the services again with their two bad little boys. However, we didn't see them at the services last Sunday, and I'm wondering if the boys should not go digging around under the eaves of the attic again for our friend.

You can't live the new life with the old heart.—*Stewardship Facts.*

FAMILY CIRCLE

Vital Statistics Report

By Orville R. Stutzman

Births

In the fourth quarter of 1955 the Gospel Herald reported 449 births, of which 214 were males and 235 were females. One hundred six were a first child. Largest families reported were 13 (two). One daughter was stillborn. Other children numbered approximately 850. Four daughters and one son were adopted. Two pairs of twin sons, two pairs of twin daughters and one of son and daughter were reported. This is about one pair for every 88 single births.

Given names numbered 174 males and 168 females, of which 96 males and 95 females were used only once. Used most (male) Jay 16, Eugene 15, John 13, Ray 12, Dale, David, Lee, and Lynn 11; (female) Ann 20, Marie 21, Kay 18, Sue 17, Joy 16, Jane 13, and Ruth 12. Family names number 256, of which 167 occurred only once. Martin 23, Yoder 21, Miller 16, Weaver 10, and Stoltzfus 8.

For the year 1955 births reported totaled 1,710, of which 852 were males and 858 were females. Twenty pairs of twins were reported, or one to about 83 single births.

Days with the highest number of births: Dec. 14 and 25 (1954), Jan. 1, Jan. 3, Feb. 6, 8, and 10, April 23, and Oct. 11, each with 12; Jan. 21 with 13; Feb. 16 with 14; Feb. 23 and Sept. 14, each with 16; and Feb. 21 and 25 with 17. Twenty-six days had only one birth and 32 days had only two births. No births were reported on Dec. 2 (1954), Feb. 2, and May 15.

Family names occurring most often during the year were: Yoder 81, Miller 75, Martin 67, Weaver 29, Kauffman 23, and Hostetler 20. Boys' names used most often were: David 58, Lee 53, James 41, Lynn 38, Eugene 37, Ray 37, Jay 35, John 35, Paul 32, and Dale 32. Girls' names used most often were Ann 91, Marie 61, Kay 60, Sue 54, Elaine 45, Louise 44, Mary 39, Jean 34, and Carol 31.

Marriages

For the fourth quarter marriages numbered 178, with 140 held in churches or mission stations, by 121 bishops and ministers. One official had 7 weddings, one 5, and three had 4. Eighty-five officials reported only one marriage. Twelve weddings were reported on Sept. 17 and Oct. 8. In 33 marriages the bride and groom were from different states or provinces. One double wedding was reported.

For the year 696 marriages were reported, with 540 held in churches, chapels, mission stations, and one in a hospital, 310 bishops and ministers officiating. Two reports missed the official's name. Mahlon Zimmerman reported 19, J. Paul Graybill 16, Homer D. Bomberger 13, Jacob T. Harnish and Roman H. Miller 11 each. June 4 had 18 weddings, June 25 had 18, Aug. 20 had 16, June 11, 18 and Aug. 27 each had 14.

Deaths

Deaths numbered 140 for the quarter. One daughter was stillborn. Six males died as a result of accidents. One accidental death was from drowning, one was from fire, another resulted from a plane crash, and three were highway accidents. One male took his own life. One bishop, two ministers (one died in a highway accident), two deacons, and one deacon's widow were reported. Of these 140 deaths 73 were males and 67 females. These 140 persons lived a total of 9,117 years, 4 months, and 42 days, or an average of 65 years and 5 days. This is only approximate since one age was not given and in other instances the exact age was not given. One person lived to the age of 103 y. 11 m. 23 days. Seventy-six, or 54 per cent, lived beyond 70 years.

For the year 576 deaths were reported. The average age for the year was 63 y. 2 m. 10 d. Three hundred nineteen, or 55 per cent, lived beyond 70 years. The church lost 4 bishops, 8 ministers and, 10 deacons. (In 1954, seven bishops, 10 ministers, and 3 deacons were reported.) Thirty-six accidents were reported and two died of self-inflicted wounds.

For the quarter 111 persons left descendants. These 111 left a total of 3,022 descendants. A total of 555 children. 1,457 grandchildren, 974 great-grandchildren, and 36 great-great-grandchildren were reported. The largest number of descendants left by one person was 281. The largest number of surviving children, 13, reported twice.

For the year 450 persons left descendants. The number of surviving descendants was 10,403. A total of 2,025 children, 5,040 grandchildren, 3,279 great-grandchildren, and 59 great-great-grandchildren were reported. These figures are only approximate insofar as complete information was not given in every case. The average number of descendants reported was 23.

Five Year Comparisons

	Births	Marriages	Deaths
1951	1595	712	546
1952	1879	674	591
1953	1706	624	562
1954	1871	640	544
1955	1710	696	576

Deaths by Ages

	4th quar.	year
Age not given	1	5
Under one year	7	31
1- 9	4	19
10-19	3	18
20-29	2	13
30-39	1	14
40-49	6	20
50-59	16	48
60-69	22	87
70-79	37	158
80-89	29	129
90-99	11	33
100-	1	1

	Births		Marriages		Deaths	
	4th quar.	year	4th quar.	year	4th quar.	year
No date	3	17	2	4	1	5
July, 1949	0	1	0	0	0	0
Feb., 1952	0	1	0	0	0	0
Feb., 1953	0	1	0	0	0	0
July, 1953	0	1	0	0	0	0
Feb., 1954	0	1	0	0	0	0
March	0	0	0	1	0	0
April	0	0	0	0	0	1
May	0	1	0	0	0	0
June	0	0	0	2	0	1
July	0	1	0	0	0	1
Aug.	0	2	0	2	0	0
Sept.	0	8	0	2	0	2
Oct.	0	8	0	5	0	5
Nov.	0	20	0	5	0	17
Dec.	0	138	0	51	0	61
Jan. 1955	0	150	0	45	0	40
Feb.	0	145	0	34	0	56
March	0	136	0	36	0	46
April	0	141	1	56	0	50
May	0	130	3	38	1	41
June	0	114	4	133	4	51
July	12	144	6	47	4	33
Aug.	36	135	20	77	20	47
Sept.	133	148	42	58	38	42
Oct.	147	147	61	61	41	41
Nov.	96	96	33	33	30	30
Dec.	12	12	6	6	2	2

The birth dates previous to 1954 are birth dates of children adopted.

By States, Provinces, and Foreign Countries

	Births		Marriages		Deaths	
	4th quar.	year	4th quar.	year	4th quar.	year
Ala.	0	2	0	0	0	3
Ariz.	1	1	0	1	1	2
Ark.	1	6	0	1	0	1
Calif.	2	3	1	3	0	5
Colo.	6	20	3	8	1	3
Conn.	0	6	0	0	0	0
Del.	3	14	1	6	0	1
Dist. of Col.	0	1	0	0	0	0
Fla.	1	11	0	3	1	6
Ga.	0	1	0	0	0	0
Idaho	4	9	1	1	1	1
Ill.	20	75	7	30	3	17
Ind.	38	152	23	86	12	45
Iowa	23	83	7	32	5	27
Kans.	9	38	3	22	3	12
Ky.	1	1	0	0	0	1
La.	0	1	0	0	0	0
Md.	13	44	0	7	4	16
Mich.	14	66	5	19	5	13
Minn.	2	5	0	1	1	2
Miss.	0	0	1	1	0	0
Mo.	0	11	1	5	2	9
Mont.	3	8	1	3	0	1
Nebr.	15	34	0	9	5	13
N.J.	1	4	0	0	0	0
N. Mex.	0	1	0	0	0	0
N.Y.	5	22	2	11	1	9
N.C.	0	0	0	1	1	1
N. Dak.	1	5	1	4	0	1
Ohio	46	200	16	92	12	75
Okla.	1	6	0	1	0	1
Oreg.	11	48	2	14	7	23
Pa.	160	616	71	239	56	203
R.I.	1	1	0	0	0	0
S.C.	1	2	0	0	0	0
S. Dak.	0	1	0	0	0	1
Tenn.	0	0	0	0	0	1
Texas	0	0	0	1	0	0
Vt.	1	4	0	1	0	0
Va.	26	51	5	16	4	21
W. Va.	0	2	0	0	3	7
Wis.	0	1	0	2	0	0
Alaska	0	0	0	0	0	1
Puerto Rico	2	7	2	3	0	0
Marshall Is.	0	1	0	0	0	0
Cuba	1	1	0	0	0	0
Bermuda	1	1	0	0	0	0
Java	1	1	0	0	0	0
Honduras	1	1	0	0	0	0
Alta.	5	17	1	3	1	5
Man.	0	0	0	0	1	1
Ont.	14	78	21	64	10	43
Sask.	1	3	0	1	0	1
Japan	1	3	0	0	0	0
India	1	1	1	1	0	0
Brazil	0	1	0	0	0	0
Belgian Congo	0	1	0	0	0	0
France	0	1	0	0	0	0
Tanganyika	0	1	0	0	0	0
Ethiopia	0	2	0	1	0	0
Germany	0	1	0	0	0	0
Switzerland	0	0	1	1	0	0

An interesting fact revealed in our vital statistics reported in the Gospel Herald: Mennonites are living in at least 42 of our 48 states and in at least 4 provinces of Canada. (Only 41 states are listed here, but in the first issue for 1956 there is a report from Washington state.) There may be Mennonites and Amish in most of the other six states but no reports come from them.

Newton, Kans.

TO BE NEAR TO GOD

Sunday, February 5

Read I Samuel 2:18-20; chapter 3.

Let us this week glean lessons from the lives of Bible children. You know, Jesus took a little child and said, "Except ye . . . become as little children, ye cannot enter into the kingdom of heaven." We so often tell children to act like grownups. But the Bible way is not so. Grownups are to be like children. In Samuel we see the example of obedience, readiness to serve, devotion, and godly fear.

Monday, February 6

Read Acts 12:1-19.

The child is a faithful, trustful being. Rhoda's simple, sincere faith that God would answer prayer for Peter's release was indeed a challenge to the grown-up people in that prayer meeting. Do we expect God to do great things when we ask Him? Let us ask in faith believing, as Rhoda did, and God will be able to do great and mighty works.

Tuesday, February 7

Read Exodus 2:1-10.

Miriam as a child is a good example of godly keenness and tact. Just at the right time she knew what to do for the good of her baby brother. No doubt her mother had often prayed for the safety of her baby boy. Now Miriam was responsible to see what happened to him. We believe she did not hold back because of the grandeur of the princess, because she thought of the safety of her brother, which drove her to do the right thing in the fear of God.

Wednesday, February 8

Read II Timothy 1.

Timothy is an example of teachableness. Paul told him that he remembers his faith and that of his mother and grandmother. These Christian women must have found much enjoyment in teaching this tender youth. Paul also tells Timothy to let no man despise his youth but that he should be an example of the believers. What a challenge to youth today—"Be thou an example [a sample] of the believers."

Thursday, February 9

Read I Samuel 16:1-14.

David as a youth is an example of good behavior. Before Saul, even in his great anger and jealousy, David behaved himself wisely and more wisely than all the servants of Saul. Behavior is an important part of our lives because it means our relationship to others and to God. We must truly love our fellow men, and our love for God must be blameless, in order to behave ourselves wisely as did David in the presence of enemies.

Friday, February 10

Read John 6:1-15.

Can you fathom the joy in the heart of the lad with the little lunch at the close of the day after a great multitude had eaten of his food? In the hands of Jesus our little can often do great things. Do you think that this lad ever wanted to depart from the Master? He is a wonderful example of the blessing of sharing. Something shared, no matter how small, goes so much farther than even a greater thing unshared. Remember the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

Saturday, February 11

Read Luke 2:41-52.

And now we have the example of Jesus Himself as a child. Even though He felt His work and call at an early age, yet He was obedient to His parents. His great wisdom and knowledge came very natural to Him and gave Him no thought of pride or loftiness in His own accomplishment. "And Jesus increased in wisdom and stature, and in favour with God and man."

—Edna Hertzler.

♣

A monument to Eternal Peace was recently unveiled in the Plaza in front of the Tokyo station. It contains an eleven-foot male figure in bronze, erected on a nine-foot pedestal and placed on a foundation that bears the Japanese and Greek words for love. . . . Too often the efforts that are made to achieve everlasting peace rest on some other foundation than the kind of love that is described by this same Greek word in the New Testament. Because of God's reconciling love for all men, the Christian Church has a unique mission in this time of revolutionary change. God's love alone can work the transformation that assures peace. It is the sure foundation on which His children can build.—**Gospel Messenger.**

Parables on Prayer

Sunday School Lesson for February 12

(Luke 18:1-14)

Did you ever go to prayer but didn't pray? Perhaps you even knelt in a prayer posture and yet you didn't pray. Or did you ever say a prayer which was no more than a saying of words? Can't one pray by kneeling, or closing eyes and bowing head; or listening to some one pray aloud; or counting beads? What then is prayer? Let pupils answer. (If one or two pupils want to do all the talking, call on others by name.) In true prayer we look toward God in our hearts and commune with Him as a real Person.

In our lesson Jesus used two parables to teach about three possible approaches to God in prayer.

Approach 1—not to faint. Jesus uses the story of a widow begging an unjust judge to give her justice regarding her inheritance. She asked and asked and the judge granted her request. He couldn't stand the annoyance of her begging. Not so with our Judge. He is pleased with our persistence. It wearies Him not, since He is long-suffering, loving, sympathetic, and righteous. Why must we plead with God since He knows our request before we ask? He knows our need. God needs time to exercise the full influence of Himself upon us. His delays are for our benefit that we may continue in faith and faint not. A great desire of a Christian, which is according to His will, keeps the pleader close to God. That is what the saint needs and what God desires.

While they are yet calling, God answers, according to Isa. 65:24. But we can not know His working to bring the answer. We need to know and believe the command and promise. "He shall call upon me, and I will answer him" (Ps. 91:15). The effective fervent prayer avails much. Pupils might tell of their experiences in persistent prayer.

Approach 2—trusting in self-righteousness to bring the favor of God. Read the soliloquy in his own praise made by the Pharisee. Notice his negative righteousness—not an extortioner, not unjust, not an adulterer, and not like the publican. Since he saw himself as so high, he saw others with contempt. Does God ever owe man anything for his good works? What felt needs did this man have? His prayer, so-called, was really just a show-off, like his fasting and tithing. Did God hear this man speak? Did he talk with God?

Approach 3—trusting in God to cleanse and make righteous. What was it in this publican's prayer that God honored? We see how like David he was. He felt his iniquities had gone over his head. They took hold upon him. He was not able to look up. He was truly penitent, "bowed down greatly." How unworthy he felt to approach the great God of mercy! He was very conscious of his sin, truly sorry for it, earnestly desired to get rid of it, and trusted that God could pardon and remove his burden. He knew he couldn't cleanse himself. His faith was in God, not in himself.

In each of the two parables we notice that Jesus Himself makes the application: "I tell you." The requisites for answered prayer are absolute and universal. We must always keep in such relationship with God that He can and will hear our prayer. This attitude is one of constant faith and genuine humility. He is the great and powerful and perfect God who loves and cares for us and will give us great blessing when we call. Jer. 33:3. We come with no merit. He only can exalt us enough to come into His presence. But He will show us "great and mighty things" if we truly desire them. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Mt. Clinton, Va., congregation began with the New Year the use of church bulletins. The GOSPEL HERALD is happy to be on the mailing list. Are there churches which have bulletins and do not send us a copy?

Foreign students attending Eastern Mennonite College gave a program at Mt. Clinton, Va., on Jan. 8.

Bro. D. W. Miller, Wooster, Ohio, upon his doctor's recommendation, is spending a month in Florida to recuperate from his recent accident. He and his wife left on Jan. 24 and will return on March 1. Their address is General Delivery, Sarasota, Fla.

Contact is the name of the new publication of Western Mennonite School, of which we have just seen the first copies. It is well edited and well illustrated and should be in the home of all patrons of the school.

Evening school is being conducted each Monday night at Western Mennonite School until March 26, with courses by various members of the faculty.

Ministerial permits have been granted by the Bishop Board of the Lancaster Conference to twelve different brethren who are serving in various mission assignments.

Teachers in the Winter Bible School at Blooming Glen, Pa., include David Shank, on furlough from Belgium, and Ben Hess of the Christopher Dock faculty.

A gift of the three books described in last week's editorial would be one of the finest things a congregation could do for its pastor.

Graduates of the Christian Writers' Course, Philadelphia, during the past year include Ella May Miller, Harrisonburg, Va., Helen Wade Alderfer, Blooming Glen, Pa., and Miriam Beachy, Bihar, India.

Bro. John Hostetler, who has been working for the MCC at Frankfurt, Germany, spoke in a union meeting of the West Liberty, Ohio, congregations at South Union on Jan. 15.

Bro. E. A. Bontrager, veteran church leader, passed to his reward on Jan. 19. See his picture on page 104. Obituary later.

Bro. John F. Garber, Burton, Ohio, spoke at Elora, Ont., on Jan. 18.

Instructors in the Ministers' Study Week, Canton, Ohio, Jan. 24-27, were Chester K. Lehman, Harrisonburg, Va., and Paul Erb, Scottdale, Pa. Dr. and Mrs. J. G. Yoder, Goshen, Ind., were additional speakers in the Christian Life Conference there Jan. 27-29.

The Nurses' Chorus, La Junta, Colo., sang at a singspiration in Colorado Springs on Jan. 14 and at the Colorado Springs Mennonite Church on Jan. 15.

Regional Bible schools taught by local brethren are being conducted Jan. 3 to Feb. 9 in the following places in Lancaster Conference: Elizabethtown, Manheim, Hanover, Rohrerstown, Weaverland, Lauvers, Slate Hill, Strasburg, Gingrich, Ephrata, Groffsdale, East Chestnut Street (Lancaster), Mechanics Grove, Twelfth and Windsor (Reading).

Bro. William McGrath spoke at the Maple Grove Church, Atglen, Pa., Dec. 31 and Jan. 1; at the Bart, Pa., Conservative Church on Jan. 2; at Lauvers, Cocolamus, Pa., on Jan. 3; at Delaware, Thompsontown, Pa., on Jan. 4; and at West Liberty, Windom, Kans., on Jan. 5.

The Holdeman congregation, Wakarusa, Ind., has given a Chevrolet station wagon to Bro. Wayne Wenger for use in the mission work at Caney Creek, Ky.

Fifty students were enrolled in day classes of the Bible school at Fairview, Mich. Evening attendance was a great deal higher.

Change of Address: Sam Oswald, Lyons, Nebr., to Beemer, Nebr.

Irvin B. Horst discussed "Christian Love in Action" at Park View, Harrisonburg, Va., on Wednesday night prayer fellowship during January.

Bro. James Payne, McVeytown, Pa., now a student at E.M.C., who spent nearly three years in Voluntary Service, and **Nuwa Kajubi,** an Eastern Mennonite School student of Uganda, East Africa, spoke and showed slides relative to mission interests at the Maple Glen Church, Grantsville, Md., Sunday evening, Jan. 8.

Baptismal services were held at the North Main St. Church, Nappanee, Ind., Jan. 22, when six persons were received into church fellowship by baptism and one by letter, Bro. Homer North officiating.

Correction.—In the announcements last week it was stated that the Annual Christian Day School Meeting, Feb. 11, is to be held at Mechanicsburg, Pa. We are sorry that this note stated the wrong place for the meeting. Corrected, the place should read, "The Mechanics Grove meetinghouse, 20 miles south of Lancaster, Pa.; one block west of U.S. Route 222."

Martin Duerksen, Buenos Aires, Argentina, who has been pastor of a church composed of Mennonite Refugees since 1950, spoke at Midway, Columbiana, Ohio, on Wednesday, Jan. 18.

The Eighth Annual Ministers' Bible Study of the Conservative Mennonite Conference will be held at Riverview congregation, White Pigeon, Mich., Feb. 14-24.

A group of foreign students from Goshen College gave a program at the First Mennonite Church, Fort Wayne, Ind., on Sunday, Jan. 29.

Announcements

Laurence Horst, Chicago, Ill., missionary day speaker at Iowa City, Iowa, March 11.

James Hess, on furlough from Honduras, at Frazer, Pa., Feb. 5.

(Continued on page 116)

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Secretarial Service Opportunities

Right now there are opportunities for consecrated persons to fill these positions at the Publishing House. If you are interested and qualify, please write to the Personnel Manager, Mennonite Publishing House, Scottdale, Pa.

Secretaries—Two trained secretaries with experience. Both are to serve as private secretaries to executive personnel. Male secretary preferred for one top position.

Typist—One trained typist for machine transcription, general typing, and copy work tasks. Female only.

Office Clerk—One person interested in doing specialized office clerical work. Typing ability essential. Male or female.

Calendar

1956 Conrad Grehel Lectures by G. G. Yoder: E.M.C., Harrisonburg, Va., Jan. 30 to Feb. 3. Goshen College, Feb. 13-15. Scottdale, Pa., Feb. 21-24. Subject: The Education and Evangelization of Children.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting, Christian Laymen's Tent Evangelism, Orrville, Ohio, High School, Feb. 10-12.
Annual Christian Day School meeting, Mechanics Grove, south of Lancaster, Pa., Feb. 11.
Ministers' meeting and Bible Study, Conservative Mennonite Conference, at Riverview, White Pigeon, Mich., Feb. 14-24.
Study Conference of Franconia Conference at Souderton, Pa., Feb. 15.
World Day of Prayer, Feb. 17.
Annual Ministerial meeting of the Lancaster Conference, Weaverland, East Earl, Pa., Feb. 22, 23.
Annual Ministers' Conference, of Iowa-Nebraska Conference at South English, Iowa, Feb. 23, 24.
Illinois Ministers' Fellowship, Chicago, Feb. 27, 28.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The funeral for Sister Rebecca Mast, wife of John M. Mast, Oley, Pa., and mother of Sister Esther Kniss, missionary on furlough from Bihar, India, was held at the Oley Mennonite Church on Wednesday afternoon, Jan. 18.

Bro. Ralph Buckwalter, missionary on furlough from Japan, spent Jan. 15-22 at Iowa Mennonite School, Kalona, Iowa, and the nearby churches in the annual Missions Emphasis Week sponsored by the school.

Arrangements are being made to release the Spanish Broadcast, **Luz y Verdad,** over radio station ZP9, Asuncion, Paraguay, supported by the Betania Mennonite Church, Pulguillas, Puerto Rico.

The Puerto Rico annual conference will convene over the week end of March 9-11 this year.

F. J. Huegel, missionary to Mexico for 35 years, will be the special speaker for the Family Week at the Trenque Lauquen, Argentina, Campgrounds, Feb. 13-17. He is the author of several books including **Bone of His Bone.**

Bro. Ernesto Suarez, editor of **La Voz Menonita,** Bragado, Argentina, will be the Argentine representative to the annual meeting of the Mennonite Publication Board at Fisher, Ill., Feb. 29 and March 1.

Denny Koppenhaver, son of Bro. and Sister John Koppenhaver, Bragado, Argentina, accidentally injured his leg on a barbwire fence while riding a horse on Christmas Day. The injury has been closed three times with a total of 42 stitches, but each time the stitches are removed the wound opens again. Pray that his wound may heal this time.

The Japan missionaries will be meeting in Tokyo on Feb. 3 for their annual winter meeting. One particular problem which requires decisions will be the tax problem related to foreigners in Japan.

Sister Blanche Sell, missionary on furlough from India, can be addressed at 407 Marilyn Ave., Goshen, Ind., or Goshen College, after Jan. 28.

Bro. John Koppenhaver, Bragado, Argentina, spent Sunday, Jan. 22, with the Carlos Casares congregation for their annual reorganization meeting.

Mennonite Youth Village, White Pigeon, Mich., will again operate a regular camp schedule from June 25 to Aug. 18, 1956. Each camp this year will operate from Monday to Saturday, making a possible total of eight camps. Staff personnel are needed to serve, particularly counselors with previous camping experience. Counselors are urged to participate in the two-week camping workshop conducted at Youth Village by Goshen College immediately before the camp period begins. For further information write the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

Eight souls, mostly young people, were received into church fellowship with the Shantipur Leprosy Home congregation, Shantipur, India, on Jan. 8.

Rejoice in answered prayer regarding the return to Christ of Lita Tsosie, former Navaho interpreter for the Stanley Weavers at Black Mt. Mission, Ganado, Ariz. Billy Charley has also obtained victory and requested baptism.

Sister Marjorie Shantz, missionary nurse to Puerto Rico, will be leaving there for a short furlough on Feb. 1 and returning to the U.S. and Canada via Jamaica and Cuba, visiting the missionaries there. Her parents plan to meet her in Florida. Sister Shantz writes under date of Jan. 16: "There were 82 in Sunday school (Rabanal) yesterday without me. I was on a maternity case. Business is good. It seems that all want to have their babies before I leave."

Sister Mary M. Good, retired India missionary, and **Sister Marie Moyer,** missionary on furlough from India, are attending the School of Journalism at Syracuse University, Syracuse, N. Y., the second semester.

The men's quartet and the chorus of the Gladstone Mennonite Church, Cleveland, Ohio, gave a program at the Plain View Church, Aurora, Ohio, on Jan. 1. Bro. Warner Jackson gave a Gospel message. Pray that God will lead the Gladstone congregation to a new location for their church since the city of Cleveland plans to begin industrializing the area in which the present church is located this summer.

Six MYF groups from Northern Indiana continue to give monthly support for the Spanish broadcast, **Luz y Verdad,** over KIWW, San Antonio, Texas, but more funds are needed to take care of total costs. Complete pledged supports are also lacking for the following stations which showed a deficit as of Dec. 31: Tangier, N. Africa; WOPA, Oak Park, Ill.; TGED, Guatemala; and KCCT, Corpus Christi, Texas.

The Women's Auxiliary Committte for the Hope Rescue Mission, South Bend, Ind., have recommended to the local board that a qualified women's worker should be employed by the mission.

Dedication services were held for the new Rehoboth Mennonite Nursery-Kindergarten building at R. 4, St. Anne, Ill., on Sunday afternoon, Jan. 22. The kindergarten children under the direction of their teacher, the local public school principal, a schoolteacher from the community, and special music groups from two other local churches appeared on the program. Bro. James Lark gave the message and dedicatory prayer and the Bethel Mennonite Chorus, Chicago, Ill., sang.

The Local Board for the Hope Rescue Mission, South Bend, Ind., decided at a recent meeting to conduct an anniversary service each year the last Sunday in February. Plans are now underway for a service on Feb. 26.

Your Treasurer Reports

A further report can now be given relative to the contributions received during **Missions Week** this past November. Although total contributions have not yet been received nor do I have a complete report from all district conferences regarding funds received and designated for the conference program, I can report the following distribution of funds from reports already received. The General Mission Board has received a total of $127,067.25 to date. Nine district mission boards reporting indicate receipts totaling $54,658.36. These two amounts together total $181,725.61 representing total contributions reported to date as contributed during **Missions Week.**

Adjusting our total membership figure to include those conferences which participated in **Missions Week** and making some adjustment for membership in mission stations which may not have been able to contribute to the total program, it appears that we have received approximately $3.50 per member thus far. At this point I cannot determine whether the total contributions will be as much as last year's **Missions Week** program, but it appears that the total may be somewhat under the previous year. Some congregations have reported having met the total goal established.

Although the total amount is considerably less than the goal, we certainly can be very grateful for the many contributions which have been given and it is very evident that these contributions are going to be of considerable assistance in the total mission outreach of the church. Several of the district boards have reported that returns from **Missions Week** will be of considerable assistance to them in meeting the needs of their program for this year. Finances of the General Board continue to be satisfactory and with the assistance being received from **Missions Week** it seems to us that we will be able to complete this year's mission program without financial difficulty.

Due to the fact that the total returns are less than the total goal established, it is likely that the share of the General Board returns for the Relief and Service Fund will not be adequate to meet the deficit which has accumulated in this fund. When total returns have finally been established, it will be possible to then determine the financial position of the relief and service program and also plan for the future budget of this part of the church's service outreach.

It is hoped that each congregation will continue its regular contributions to the relief and service program in hopes that we can meet the 50¢ per member per month budget.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Civil War in East Indonesia Causes Suffering

BY ROBERT MILLER

Indonesia celebrated the tenth anniversary of its independence in August, 1955. For ten years Indonesia has been free from the Dutch, but she is not yet free from civil war and internal strife. During these ten years there have been uprisings in many parts of this island nation and at present there is civil war in at least three places. There is strife in Atjeh territory of North Sumatra, there are rebel groups in West Java near the capital Djakarta, but perhaps the greatest trouble is on the island of Celebes in East Indonesia.

Celebes is a four-pronged island lying east of Borneo. It is a mountainous island, rich in fish, copra, asphalt, spices, and coffee. Its northern port of Menado is the oldest center of Christianity in Indonesia. In this northern part of Celebes is the large Minahassa Christian Church with several hundred thousand members. In south Celebes, on a wide plateau above the sea, is located the large Teradja Church. These Teradja Christians find themselves in the center of the civil strife of Celebes.

Civil War

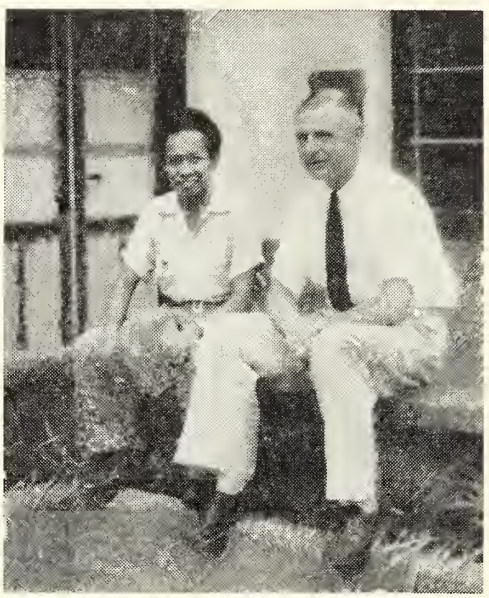
In 1946 East Indonesia was still under Dutch control. The Indonesian leader of the opposition against the Dutch was a man named Kahar Muzakkar. After the Dutch surrendered, Muzakkar expected to be appointed commander of the East Indonesian army. But Djakarta appointed another man for the job. Kahar Muzakkar, apparently overcome with anger and jealousy, took some of his troops and went off into the mountains. Since that time he has opposed the government and led a reign of terror throughout South Celebes.

This rebel group seems to have mixed motives. There are fanatic Moslems among them who oppose the government and the Christians and would set up a Moslem state. There are those, like the leader himself, who are jealous or angry at being refused admittance into the army or some other government position. There are those who are simply out to plunder and rob for personal gain. But whatever the motives of these men, their influence is tragic. These relatively few rebels have crippled the whole southern half of the island, done serious harm to the economy, driven thousands of people from their homes and land, and have kidnaped and killed at random.



Dr. Goslinga visiting refugees in camp in Palopo.

The fighting and plundering has been centered in the area of the port town Palopo. There are several battalions of soldiers in Palopo and the surrounding area. They are able to give good protection to the towns so that it is safe to live in town. But the army is able to do very little about the insecurity outside the towns. This is made difficult by the fact that this is mountainous country. The role of the army is defensive and the bandits are free to wander about at will.



Mr. Tambing, Indonesian Christian, and Dr. Goslinga, Dutch missionary doctor, the two men in charge of distributions of clothing, milk, meat and medicines to refugees.

The Refugees

According to government statistics there are about 93,000 refugees in this Palopo area. The majority of these people are Christians. But it would be wrong to say that this is simply a Moslem rebellion against Christians. There has been direct Moslem persecution of Christian leaders, but there are also Moslem refugees. The motives of the rebels are too mixed to say that it is simply Moslem against Christian. These refugees have been forced to leave their homes and land because their homes have been burned and often their crops destroyed. They do not return to their land because it is still unsafe. Some have tried to return and rebuild their homes only to have their houses burned a second time.

These refugees crowd into Palopo and the other towns of that area and live wherever they can find a place. In the center of Palopo, near the square on a low piece of ground, there is a camp or village made up of about 400 refugees. Their houses are poorly built



Taking supplies to port at Kolaka; milk from CWS and rice from the Indonesian government.

bamboo structures, damp and dark. There are fifteen to twenty people living in one house. Since there are usually only two or three beds, many people must sleep on the dirt floor. Some of the refugees eat rice, but there are many who cannot get rice and who eat a sort of broth made from corn. In this particular camp the sanitation problem is quite serious. The water supply is poor and there is bad drainage. As a result many people are sick with malnutrition, malaria, and dysentery. The doctor found several people who were seriously ill, but he could not take them to the hospital because it was already overcrowded.

Some of these people were forced from their land as early as 1951, and almost all of them have been refugees for at least a year. A very few of them are able to find rather good jobs as teachers, but most of these refugees have no work at all or only very temporary jobs. They are dependent on outside help for a living. They receive some rice from the government but only at intervals and cannot depend on it regularly. The lack of good food in the towns is shown by the following incident. A few months ago the army brought 500 persons from their land in terrorist area to the safety of the town of Masamba. When they came to Masamba they were in good health and normal weight. Only two months later they were all very thin.

What the Refugees Need

The refugees in these camps need help. They need their staple foods of rice and peas, but they also need nourishing food such as meat and milk. Many are sick and need good medicines such as vitamin pills, quinine, antibiotics, liver preparations, penicillin, and bandages. At first it seemed that the government health department could supply enough medicines. But now it is clear that they are short on supplies and cannot supply the need. Some sickness is simply malnutrition from lack of good food, but there are many other diseases among the refugees such as malaria and dysentery. There is a need for clothing of all kinds since many of the refugees have only very poor clothing and clothing is necessary for warmth.

There is at least one camp and perhaps several others where living conditions are very

poor partly because of bad location, low ground, lack of planning, or poor sanitation system. Perhaps the village could be moved to a more healthy area or steps be taken to improve living conditions. This would require a considerable outlay of funds.

There is another need of the Christian people there. They need spiritual encouragement and strengthening. There are instances where Christians have been forced to renounce their faith and follow Islam. When the threat was gone these people again followed the ways of Christian life and worship, but not without great heaviness of heart. One missionary told me that these people had asked him if he thought God would forgive them for such a renunciation of faith or if He might forgive them a second or a third time. Their problem is not easy.



Refugee mother and child about three years old.

What Is Being Done

In an effort to meet this need MCC is working with the Church World Service and the relief committee of the Indonesian Council of Churches. In Makassar, the capital of Celebes, there has been formed a local relief committee to handle the actual administration of the work in Celebes. Up in Palopo, the central town of the refugee area, are two men to supervise the distribution of food and clothing and medicine. The one man is a Dutch missionary doctor with long experience in that area and the other is an Indonesian Christian, trained for government service and an able administrator. Thus the administration of the program seems in good hands.

In June MCC sent a first shipment of about 100 bales of clothing, yardage material and bandages to Celebes. That shipment has already reached Makassar and Palopo. MCC has also sent 120 cases of canned beef and chicken. Church World Service has sent a carload of U.S. surplus skim milk powder for Celebes. The plan is to open about thirty milk kitchens throughout the refugee area. CWS is also giving money for the purchase of medicines for Palopo. MCC is arranging the purchase of this medicine and will ship it to Celebes.

Thus another program of relief has begun for a people in suffering and need. We hope that this effort and these gifts may help to alleviate the suffering and bring men to know something of the love of Christ. We do wonder what is the solution to the cause of the whole problem. A relatively few rebels roam the mountains and cause sorrow and suffering to thousands. The army cannot find them to fight them. And if they could fight them would that solve the problem? How is a rebel changed into a good citizen? What is the Christian answer? We pray that God in His wisdom and power will work out the answer to this sad situation.

via MCC Information Service, Akron, Pa.

(Your monthly contribution to relief and service through your local congregation offering will help to meet this relief need.—Ed.)

Our Foreign Relief Must Continue Strong

BY BOYD NELSON

Although the spirit of Geneva has infected the international scene, we still continue our foreign relief program. Although the armed conflicts now going on are not world-wide, we continue to aid people the world over through foreign relief. Why is this?

In the first place, concern for the unfortunate is still a Christian responsibility. Whether a man is homeless, ill, or starved because of war or for some other reason, he is still a concern for God and therefore for us, God's children. "Be ye therefore perfect, even as your Father which is in heaven is perfect" in sending sun and rain on the just and unjust alike—in loving them.

In the second place, localized civil war is always more tragic and deadly (spiritually and even physically sometimes) than a large conflict on an international scale. The hatred of neighbor for neighbor or brother for brother which erupts in violent strife dries up the resources for all of life. Spiritually souls wither. Economically agriculture and industry and transportation can no longer produce. Even the resources we have available are destroyed.

Such conflicts continue in much of the world today, even where no formally declared war exists. The article on these pages from Indonesia is one example. The description of the sacking of the MCC house in Jericho is another along with the burning of material aid valued at $60,000. These incidents bring to our attention the continued need for demonstration of the love and grace of God through Christ, not to speak of physical needs around the world.

We have been told that our MCC relief workers in 1954-55 served 130,000 people in such a ministry. Even a sizable number like that is but a drop in the bucket when one remembers that:

1. There are 850,000 to 900,000 refugees dwelling in tents and shacks now for eight winters;

2. Among these refugees there are approximately 150,000 children who do not receive rations from United Nations;

3. There is more need in Korea now than earlier due to the U.S. army's assistance being reduced;

4. There are still several hundred thousand refugees in Germany;

5. There is one doctor for 35,000 people in Viet-Nam.

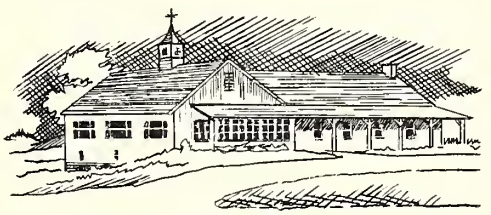
Our government has offered MCC (along with other relief agencies) as much powdered milk, butter, wheat, corn, rice, and beans as it can distribute. We have decided to ask for what we can distribute. Others have estimated that in this way $1.00 of the church's money will do $20.00 worth of work.

The world is still in need. Our enlightened government makes our resources go far. But we are still limited in what we can do because our relief and service offerings are not reaching our $.50 per member monthly goal. The monthly relief and service offering is our opportunity to share in this cause.

Elkhart, Ind.

Construction at Brook Lane Farm

On November 30, 1955, the J. B. Ferguson Co., of Hagerstown, Md., started construction on the kitchen-dining room building at Brook Lane Farm.



Architect's concept of new dining hall-kitchen building at Brook Lane Farm.

The architecture of the new structure (as shown in the picture) will blend with the present buildings. It is two story, built on a slope close to the brook. The main floor will house ample kitchen and dining room facilities for 80 to 85 people. The basement floor will house food storage and food preparation areas as well as the entire laundry. Behind the building is a large area for delivery purposes.

The construction is concrete block with a white stucco veneer. A green roof capped with a cupola which will house the old dinner bell, will be the distinguishing mark of this building.

To construct and equip such a building costs $75,000. Nine Mennonite conferences east of Ohio agreed to support this project. At the present time one fifth of the total amount has been received from approximately one eighth of these churches. The largest amounts to date have been contributed by the Amish fellowship and the Washington County, Md., Mennonites.

The date set for completing this drive for funds is April 1. Congregations or individuals wishing to contribute should send their

contributions designated for the Brook Lane Farm kitchen-dining room to their district mission board treasurer or to H. Ernest Bennett, Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

via MCC Information service, Akron, Pa.

Luz Y Verdad

Spanish Gospel Broadcast

Radio Listener Persecuted in Spain

Correspondence has been carried on for some time with a radio correspondent who had searched over all of Spain for a Bible, but could not find one. He then wrote us asking us to send him one. He would gladly pay for it in canceled stamps, which in turn could be sold to collectors, he reasoned. We sent him his Bible. He now asks us to send Bibles to four friends of his. He then adds:

"The Catholic authorities in this town have told me that I should stop making propaganda for the Evangelicals, or they will put me in jail. I don't know what to do. I will be led by your counsel and advice, since I am a member (in my heart I carry this great Truth) of the Protestant religion even if there isn't a church here. So, I am expecting you to give me advice, and in the meantime I shall go about secretly telling others of my newfound joy. God bless you."

Will you not pray for this newborn babe? No church to go to—no Christian to counsel with—BUT, a Bible to read—a Holy Spirit to lead him . . . and a Gospel radio program to listen to and to be encouraged by.

First Graduate of Correspondence Course

The first correspondence student to finish our course "The Life of Christ" is Pablo Sanabria, Adjuntas, Puerto Rico. He was among the first to subscribe and since then has sent in at least 16 names of others interested in taking the course. He has now received a certificate of acknowledgment and a New Testament as a gift from us. He attends a church in that city and feels strengthened through his study. He would like to take another course. But, we don't have any at present to give him. Pray with us that very soon we will have one or two other courses to offer.

Students from Many Lands

LUZ Y VERDAD is happy to send out lessons on the Bible course "The Life of Christ" to students in 15 different countries including Spain, Africa, South and Central America and the Caribbean Islands, besides Chicago, Ill., and several towns in Texas. Pray for these people. Many of them are not Christians. Housewives, high school and primary school students, and men of many trades are enrolled. One of our Bible school students at La Plata, Puerto Rico, Samuel Rolon, is in charge of this correspondence course and is doing a fine job. Pray for him.

California to Hear Luz y Verdad

Part of the 75,000 Spanish-speaking population of Los Angeles and Pasadena, Calif., will now be hearing a Gospel message in their own language. Beginning Jan. 1, 1956, **Luz y Verdad** went on radio station KWKW, Pasadena, Calif. It can be heard Sunday mornings from 7:00 to 7:30. This program is being sponsored by the Pacific Coast Conference.

ZP9, Asuncion, Paraguay, to Broadcast Luz y Verdad

As soon as arrangements can be made to begin, **Luz y Verdad** will be on the air in Paraguay's ZP9. Coverage will extend to the Mennonite colonies as well as some distance north and south of the capital, Asuncion, and across the border into Argentina. We hope it will reach the Argentine Chaco, too. Sponsorship is by Betania Mennonite Church, Pulguillas, Puerto Rico.

Testimonies of Radio Listeners

San German, P.R.—"I am grateful to you for the help you are to me, so that I may know more about the Word of God, and I hope in God, our Father, that He will give me sufficient strength to finish this course and be able to keep the faith till the end."

Penuelas, P.R.—"Also, I want to express to you the joy I feel in being able to participate in this correspondence course. It is for me of much interest and importance."

Armero, Colombia, S.A.—"Thanks for the good broadcasts I am able to receive in my home. For a long time I have been listening to you, and I am thankful to God for the messages. It is my hope that God will give you understanding and wisdom so that you may grow more and more in this work."

Cebadilla de Abangares, Costa Rica.—"Will you please sing a song especially for my wife—and also for my little girl whose birthday it will be soon? Continue your good work."

San Pedro, Saul Cortés, Honduras.—"We want to congratulate you on your program, and with **gusto** I am sending you this card to stimulate you and encourage you in your good work."

Pehuajó, Argentina.—"This one who writes . . . a radio listener to your broadcast **Luz y Verdad**, asks of you the booklet you are announcing on your program. . . ."

Gualan, Guatemala.—"I have great pleasure in greeting you in the name of the Lord who will strengthen you by His Spirit in the proclamation of the Gospel by radio. I listen to you each Sunday morning and hear the teachings which are of much encouragement to my spiritual life. . . . Also I want to take the Bible course. Send it to me."

San Fernando de Apure, Venezuela.—"By means of your radio broadcasts I have learned of your offer of a Bible course which is entitled 'The Life of Christ.' As my desire is to study this course, I am asking you to send it to me, and consider me as a student. I hope the lessons will soon be forthcoming."

Trujillo Alto, P.R.—"I want to congratulate you for your programs which are so instructive and spiritual. At the same time I am asking you to send me your 1956 calendar. I am completely grateful for everything your program has contributed to my life, and wish you blessings from God on your great work."

Malaga, Spain—"Even if I have not written you for some time, I want to say that we haven't forgotten you. We are always waiting for Wednesday to come when we can listen to the spiritual messages. I want to wish you a Happy Christmas and prosperous New Year, and may God give you many years with the maximum of blessings."

San Fernando, Argentina—"I listen to your broadcast **Luz y Verdad** over the Montevideo, Uruguay, station CX14. It comes in clear. We are all believers in our Lord .... You can count on me as a propagandist of your broadcast in this place. I am also going to propagate it by placing a sign on my motorcycle where I already have another announcement which says 'The Evangelical Voice' drawn on an open Bible which says 'Life and Peace.'"

San Antonio, Uruguay—"I want to express my sincere gratitude for the spiritual breath which I receive by means of your **Luz y Verdad** broadcast which comes over CX14 .... I am sick and I live at a distance of about 600 kilometers from Montevideo in the interior .... I want to take this opportunity to ask for your 1956 calendar."

Maracaibo, Venezuela—"With regards to the correspondence course I am taking from you, I want to testify to the fact that I like it very much and that it has served me of much spiritual blessing. I hope to receive the next ones very soon."

Duitama, Colombia—"It is with pleasure that I write you . . . as I now am made aware of the true way in which we can worship God in spirit and in truth .... In a way we are Christians; that is those of my home .... Will you pray for my salvation? I am trying to take this step, but hesitate somewhat. So pray for me."

The Ford Foundation has allotted a sum of $2,308,300 for spread of education in India. Various educational projects have been sanctioned by the foundation, including seminars, workshops, extension services, and rural institutes for this purpose.—**Indiagram.**



Persons present for the dedication service for the new radio evangelism headquarters at Harrisonburg, Va., on Jan. 11 included members of the Radio Evangelism Committee of the General Mission Board, The Mennonite Hour staff, and the Mennonite Crusaders who produce The Mennonite Hour. Bro. B. Charles Hostetter conducted the devotion and Bro. J. D. Graber gave a message based on Heb. 11: 23-27, emphasizing the need for faith and vision in carrying on the work of the church.

Unclean

By Mrs. John R. Schmidt

For ten years the MCC has worked with the Paraguayan Mennonites to develop a leprosy treatment mission for Paraguayans. This is one way in which the Mennonites can express their appreciation to the government of Paraguay for the religious freedom and asylum offered to Mennonite immigrants when they were without home or country.

Dr. John and Clara Schmidt of Mt. Lake, Minn., went to Paraguay in 1950 to begin this service. Paraguayan Mennonite young people assist them on a voluntary service basis.

There are now three clinics for the treatment of leprosy or Hansen's disease. The first and largest is at Barrio Grande, the second at Km. 81, and the third and most recent at Coronel Oviedo. From these clinics they also go out to find the sufferers, for here, as everywhere else, those called "unclean" are often deserted and forced to live apart.

Why was it that just tonight the Bible story which I read to the children chanced to be the cleansing of the leper? How strangely real it seemed to me as I read how the man, barely able to walk, left his poor hut when he heard Jesus was in town; how, in his tatters and dirt, all fled before him; how Jesus laid His loving hands on his "unclean" person! Was it that I should know that in all times leprosy has brought such misery and poverty? Was it because I should tell my children that this morning I had also seen one just as poor? Or was it to remind me how Jesus served these sufferers, and that He now calls us to do this work?

The patient whom we went to see had been found right in our neighborhood the week before, deserted because of the dreadful disease, leprosy. After driving several miles we came to a rocky area and drove carefully into what seemed no man's land. Here we found our patient's 6′ by 6′ log hut with its grass roof. Inside the hut on a cot was the scrawny, scabby, drawn-together heap of misery, a woman about 37 years old. She was bedfast, and her only attendant was her 12-year-old boy who also showed the early signs of the disease. She was literally starving to death as well as suffering from leprosy.

After heating some water on the fire we made from the embers which were in the middle of the room, we tried to clean her somewhat. This was hard because of the cold wind blowing through the cracks of the wall and because of painful scabs on arms and legs. Even her face was almost one scab. We dressed her in clean, warm clothes and then she was ready for the heated soup, bread, and cheese which we brought. By this time she could smile at us, and a soul shone through a body racked with pain and disease! Then we carried her outside for a bit while we straightened her ragged bedclothes.

We are doing what we can to ready one room of the house which is under construction now so that we can bring this patient here for treatment and care. Till then her boy comes regularly to get food for his mother.

This house is planned for our patients who need special attention. As many as have sufficient care, food, and shelter take their treatment and medicine while in their homes. Many are very poor, but most of them are not as deserted as this patient. We are so happy to report that most of our patients have improved; some are able to discontinue their medicine because they show negative tests. However, they are still under observation. And so we hope that this lady can be helped in time.

I wonder, did the leper whom Jesus healed believe in Him as his personal Saviour from sin? We pray that this patient may also turn to Him of whose love we try to witness in our humble service!

via MCC Information Service, Akron, Pa.

The Mennonite Hour

The Challenge of One Day's Foreign Letters

Nearly every day brings foreign mail to the offices of **The Mennonite Hour.** On January 16 the foreign mail was larger than usual with a total of ten letters. Five of these letters were from India. The others came from British East Africa, Leeward Islands, Virgin Islands, Bermuda, and Indonesia.

The letters from India contained requests such as these:

Sermon booklets on "Christ Warns the Church."
Records of **Mennonite Hour** Music.
Information on "your distinctive tenets."
"Is there a Mennonite Church in Ceylon?"
Mennonite Hour desk calendar for 1956.
"Any other interesting literature which you wish to spare me will be thankfully accepted."
"I shall also be grateful for a free bumper sticker." (From the Political Department of Patna, Bihar, India).

The letter from Bermuda is from a "sister in Christ" who requests the desk calendar.

The letter from British East Africa is by a student in an Arab Secondary School who wants printed sermons "so I can pass them on to my friends who are mostly Moslems." The letter also requests the "gramaphone record."

From Leeward Islands (West Indies): ". . . a copy of the message. Also one of the desk calendars. . . . I feel that the effects of the broadcasts are far-reaching. Continue the good work and may God bless you."

From Indonesia: "I am very anxious to receive the above free booklets." (Gospel literature, weekly sermons, hymns).

From the Virgin Islands: "Please send me a copy of 'Abundant Living' and two copies of Pastor Hostetter's sermon, 'Juvenile Delinquency.'"

The reading of these letters made a deep impression on the staff of **The Mennonite Hour.** They represent only one day's mail. But what opportunities for follow-up and follow-through! Each letter is receiving a courteous reply. Every request will be met as far as possible. Will you pray that these efforts to follow up and follow through will have God's special guidance and blessing?

via MBMC, Elkhart, Ind.

♣

We ought to learn to be a cemetery for gossip rather than a broadcasting station.—J. L. Stauffer.

MISSIONS

EDITORIAL

Returning Good for Evil

The recent riots in Jordan which destroyed $60,000 worth of relief supplies may strike a sour note for many contributors to the relief and service program. However, let us not judge too quickly a situation which we may not understand. Although the cause for the rioting has been attributed to British pressure on the Jordan government to sign the Baghdad pact, other factors should also be considered in trying to understand this event which endangered the lives of Mennonite relief workers and destroyed relief supplies.

Over one-half million people have been living in Jordan for seven years now without homes or jobs or hope for these in the future, according to Walter Rutt, one of the workers on the scene. Have you ever faced such frustration? The plain fact is that homes and jobs are not available in Jordan for them. It is not a matter of the refugee not exercising a little ingenuity and making a job for himself like many an American has done when caught without work. No amount of ingenuity can manufacture jobs when the government is either unable or unwilling to absorb the refugee into the national economy.

According to the report, the mob was made up mostly of boys and young men. Can you imagine the reactions of your sons to an impossible situation such as these young refugees face? Is it not understandable that mob violence which ignores both truth and reason should eventually break out? The unfortunate circumstance here is that the refugee mob destroyed relief supplies designated for the refugees.

The simple reaction would be to withdraw immediately all aid to such unappreciative people. But this would not be the Christian reaction. First, because the local persons assisting the relief workers showed their appreciation during the episode by giving every aid to the workers. Withdrawal would certainly be breaking faith with them. Secondly, because one does not withdraw from the struggle simply because evil triumphs for a brief moment. Evil can only be conquered by positive good. By continuing to give out relief supplies the workers will be returning good for evil according to the principles of Jesus.

We can continue to do two things: (1) pray that the workers will have the necessary wisdom to faithfully serve the refugees in the spirit of Christian love, and (2) continue to give sacrificially of our money and goods so that our workers will have the means and materials with which to overcome evil with good.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Bro. Cleo Mann, I-W unit pastor, spoke on Jan. 8 at the regular monthly I-W service given by the Indianapolis, Ind., I-W men at the Good News Rescue Mission.

Bro. J. John J. Miller, Kalona, Iowa, minister from the East Union Mennonite Church, spoke to the Des Moines, Iowa, I-W men, Jan. 12.

Beatty Memories, I-W yearbook of the Westville, Ind., I-W unit, has been released. Interested persons can purchase a copy from the editor, Loren Weldy, Beatty Memorial Hospital, Westville, Ind.

Voluntary Service

Boyd Nelson, secretary of Relief and Service, Elkhart, Ind., spent the week of Jan. 15 contacting the VS units at Hesston, Kans., and La Junta, Colo. He also spent some time at Glenwood Springs, Colo., investigating the possibilities of establishing a VS unit there in line with a request from the Valley View Hospital.

The Elgin, Ill., unit closed Jan. 16. Many of the furnishings from the center have been transferred to the VS unit at Camp Rehoboth, St. Anne, Ill. The balance will be brought to the MRSC warehouse in Elkhart, Ind., for use in other units.

On Jan. 12 Virgil Rocke, Tiskilwa, Ill., was transferred from La Plata, Puerto Rico, to Palo Hincado, to do carpenter work on the new church there.

Twelve youth of the Mennonite Church attended the Jan. 10-20 orientation school of the MRSC voluntary service program. Wednesday afternoon, Jan. 12, they went to the Hope Rescue Mission, South Bend, Ind. For a work project the fellows spent the afternoon painting and fumigating, while the girls cleaned storage shelves and ironed linens. In the evening they attended a service at the rescue mission. Monday evening, Jan. 16, in a crafts class under the direction of Francis Troyer, Elkhart, Ind., each VS-er made a small article. Tuesday evening, Jan. 17, they became acquainted with the Relief and Service staff at an informal social.

The following assigments were made. Gerald Stevens, Mountain Home, Ark., and Rose Waidelich, Archbold, Ohio, will serve at Kansas City. Mo.; Paul E. Yutzy, Plain City, Ohio, will go to Camp Rehoboth, St. Anne, Ill. Elma Riehl, R.N., Quarryville, Pa., will join the VS-ers at Calling Lake, Alta., Anna Lutz, R.N., Gap, Pa., will serve at the maternity home, Mathis, Texas. Lois Huddle, Glen Rock, Pa., will go to the Mennonite Home for the Aged, Eureka, Ill. Mr. and Mrs. Elmer Schwartzentruber, Kitchener, Ont., Ronald Wyse, Midland, Mich., James Hodgkins, Reading, Pa., and Esther Good, Reading, Pa., have been assigned to La Plata, Puerto Rico. Wesley Oyer, Fisher, Ill., will be going to Puerto Rico under the Ulrich Foundation.

The next VS orientation school will be held Feb. 28 to March 10. There are still a few openings.

A Spanish-speaking person is needed for the summer migrant work unit at South Bend, Ind., July 20, 21. Anyone interested in this or other VS opportunities should write to Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released January 20, 1956
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Naturalization of CO's

The office of the Attorney General in Washington, D.C., recently announced a change of policy in procedures for naturalization of conscientious objectors which affects about 25 Mennonites now seeking U.S. citizenship.

"The Immigration and Naturalization Service has issued instruction that a petitioner for naturalization who expresses willingness to perform work of national importance under civilian direction will not be interrogated further regarding the type of such work he is willing to perform. The cases of such petitioners, including those who are unwilling to work in a munitions or defense plant, will be presented to the courts with favorable recommendations."

This policy change should solve the problems currently confronting 25-30 Mennonite conscientious objectors who were encountering difficulty because they were unwilling to work in defense industry. Ernst Harder, a minister in the GC Church at Newton, Kans., received his citizenship at Wichita, Kans., on Jan. 10 as a result of this new directive.

Java

The MCC unit in Java traveled to South Java over New Year's week end. In the mountain town of Salatiga they visited a government sanatorium and Christian village project for orphans, crippled, and poor people. There are about 700 in the village, and MCC provides milk for 300 children and sick people.

The unit also visited the large Christian hospital in Jogja. Here are over 500 beds, mostly nonpaying patients. In the children's ward were some very pitiful undernourished babies. MCC and other relief agencies also supply this hospital with milk for 300 patients.

India

Rudy Friesen, Marquette, Man., spent the latter part of November, December, and most of January in the Punjab of northwestern India. This is the area where the floods in October were so serious. Here the normal rainfall is very low, and the summers are hot and dry. Most of the houses are built of mud with flat roofs. These houses were demolished when as much rain fell in three days as they usually get in one year. Many people had to seek refuge in treetops until they were rescued.

Though the danger and emergency period is now over, Friesen distributed clothing, blankets, and medicines to the flood-stricken villages. They especially need blankets and clothes for the cold weather. "And believe me, it gets cold here," says Friesen. He also helped to install pumps for drinking water, for most of the water supply was polluted by the floods.

Interview with General Hershey

Recently representatives of the Mennonite Central Committee and National Service Board for Religious Objectors interviewed General Hershey to discuss the changes in provisions for CO's which he had proposed. In essence General Hershey's proposals were: (1) to eliminate the Department of Justice referral of CO cases on appeal, and (2) to include specific criteria of sincerity such as "humility," "time of conversion to conscientious objectors beliefs," etc., for use by the local boards in classifying CO's.

Released January 20, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

World Day of Prayer

"Is it too soon to plan now for this day, Feb. 17? Surely not! In fact deep down in my heart, I have been looking forward to it, and almost unconsciously planning for it, ever since Feb. 25, 1955, when we had such a blessed fellowship in prayer," writes Mrs. John Gingrich, Johnstown, Pa.

She continues in the same article, suggesting that the local WMSA would be the place to talk and pray about plans for such a meeting. If the men "who also enjoy prayer fellowship" were to be included, plans would be made with the pastor. An evening meeting could also include the younger members in school or at work during the day.

Mrs. Gingrich continues, "Many churches have 'union meetings' where many denominations meet together for prayer. This has its advantages and takes just one 'over-all planning,' but it seems to me we can pray more specifically (at least we are more likely to) if we meet in smaller groups and pray for the needs God lays on our hearts."

From Japan, Mrs. Eugene Blosser writes, "Just a note to let you know we received a package of Christmas greetings, and were glad for them. Wednesday of this week, on the Japanese Thanksgiving day, our members who could come spent the day here preparing the Christmas cards and working on aprons which the sewing circle is making for an orphanage as a Christmas project.

"The neighbor women have been coming to our women's meeting, for which I'm so thankful. We are setting aside a special meet-

ing, which will be a Christmas meeting, in which we shall try to set forth the true meaning of Christmas and what relation it has for us as individuals."

From Iowa City, Iowa, Mrs. Virgil Brenneman writes to a WMSA committee member, "I am happy that when I write to you, I know just how you look, and feel that I know you from meeting you."

This is one of the reasons every sister should plan to attend district WMSA meetings. You can meet and become acquainted with those who have been elected to district WMSA committees.

Every district officer should plan to attend, as often as possible, general WMSA meetings. The personal contacts and mutual exchange of ideas, help us to work together better.

On Christmas day, Miss Ingham, Superintendent of the Hospital for Sick Children, Thistletown, Ont., wrote to the Cheerful Sunshine Band, Waterloo, Ont., on behalf of the children and staff of the hospital.

"I wish all who contributed those lovely teddy bears to our children could see them today. The children are hugging and dressing them up and having a wonderful time. It is indeed most generous of you. On behalf of the nurses and myself, I want to say a very warm, 'Thank you.'"

Office of the WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

LANCASTER, PENNSYLVANIA

(North End Congregation)

Dear Readers:

We had our fall evangelistic meetings from Oct. 2 to 9. Previous to the meetings we canvassed the community door to door to inform folks of the meetings, leaving a card at each home. Bro. Noah Hershey, Parkesburg, Pa., who was our evangelist, brought us very practical spiritual messages each night which brought us closer to our precious Lord Jesus Christ. Meetings were well attended throughout the week.

At present there are four young folks under instruction previous to baptism. Pray for them and the instructor.

On Nov. 6 Bro. and Sister Allen Byler, who have returned from a building service in Ethiopia, were with us in the Sunday evening service when Bro. Byler gave the message.

On Sunday evening, Nov. 13, Bro. and Sister Harold Shenk of the Laurel Street Church were with us. Sister Shenk spoke to the children and Bro. Shenk gave the message.

We earnestly solicit the prayers of the Lord's people that the unsaved in this community may be made very conscious of their utterly lost condition and that church members may be revived. John E. Landis.

MARION, PENNSYLVANIA

(Marion Congregation)

Christian Greetings:

As we stand on the threshold of another year, we are made to think of the blessings we enjoy by living in "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12).

As we take a retrospective view of the past year we can say the Lord has blessed us with physical health; there was only one death in our congregation. As to spiritual health, we need the aid of the Great Physician daily in our lives.

During the year 1955 our three ministering brethren each preached sixteen sermons at our regular Sunday appointments. The other appointments were filled by fifteen visiting brethren. The brethren outside our conference district and state were Martin Lehman, Tampa, Fla.; William McGrath, Hesston, Kans.; Clarence Fretz, missionary to Luxembourg; and Timothy Showalter, Broadway, Va.

Oct. 13-16 was our annual Bible Conference and we were glad to have quite a number of visiting brethren and sisters with us to enjoy the spiritual food given out at that time.

Over the Christmas season a number of families were remembered with natural food along with the Christmas story told in the form of Christmas carols as the group went from house to house.

The Franklin County district Bible school is being held each Tuesday evening throughout the winter months at the Chambersburg Church. Our members take part in this also. As a congregation we are looking forward to revival meetings in the spring by Bro. David Thomas of Millersville, Pa.

There is no lack or famine of the Word of God, and He has promised that His grace is sufficient; so in the year 1956 let us go forth trusting Him—come what may.

Lydia R. Hess.

MIDLAND, MICHIGAN

(Midland Congregation)

Dear Readers:

Oh, for a closer walk with God! May this be our desire for the coming year. May each one of us take an inventory of his own life and see how we can improve. May we be steppingstones to a closer walk with Him and not stumbling blocks to others.

Bro. Jesse Yoder brought us a missionary sermon on the evening of Nov. 20, Missionary Day.

We enjoyed a week-end conference from Nov. 11 to 13 with Bro. B. Charles Hostetter as guest speaker.

On Jan. 1 a group of brethren from the Bethany Christian High School, Goshen, Ind., rendered a program in our morning service.

We had our business meeting on Jan. 3 when the following church officers were elected: trustee for three years, Otis Terwilleger; chor., Charlie Bontrager; asst., Oscar Kindy; Mission Board member, Lawrence Wyse; assoc. Mission Board members, John Steckley, Melvin Yoder; lib., third member, Clarence Yoder; ushers, Homer Yoder, Roger Miller; Christian Workers' Conference delegates, Murl Rupright, John Steckley; nominating committee, Menno Miller, Oscar Wyse; corr. secy., Amanda Miller.

Amanda Miller.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

New Year greetings to all:

At the beginning of this new year we have opportunity and great reason to thank God for past mercies and to think soberly concerning the future. In our spiritual inventory have we compared our lives with the Word of God? Will "This year for Christ" be our motto, constant desire, and daily practice? May we find "the good way, and walk therein."

Sunday evening, Nov. 27, Bro. and Sister Rolland Shank, Broadway, Va., and Bro. and Sister Good and Harley of Harrisonburg, Va., worshiped with us. These men gave us a peep into their work and experience in I-W and VS service.

A profitable nonconformity conference was held Dec. 3, 4. Speakers were J. L. Stauffer and J. Otis Yoder, Harrisonburg, Va.

On Sunday morning, Dec. 11, Bro. and Sister Clayton Godshall and a group of young people drove up from Hickory, N.C., in their station wagon in time for Sunday school and preaching services. Bro. Godshall brought the morning message. The fellowship was mutually enjoyed and we became better acquainted with the people and work at Hickory. To them and others we extend a hearty welcome to come again.

On Dec. 11 at 7:00 a.m., a group of us distributed "The Way" and tracts with a Christmas message in South Boston. In the afternoon we sang carols and handed out tracts to patients and visitors in two local hospitals.

Bro. and Sister Henry C. Stalter and family, Waynesboro, Va., were visitors in our community Dec. 24-26. Bro. Stalter conducted the morning devotion on Christmas Day.

We have enjoyed and endeavored to share with others a happy Christmas. Though the season is past, the spirit and blessings remain. With these and the never-failing promises of God, may we go forth this new year living and serving "as unto Christ."

Beulah I. Good.

TEGES, KENTUCKY

(Newfound Mission)

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121:1, 2).

Certainly these hills about us speak forth the praises of a great God which made heaven and earth.

"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth" (Luke 3:5).

As we think of this Scripture, there certainly are many great hills of sin to be brought low. We see sin on every hand: negligence, hypocrisy, formalism, and great indifference to spiritual realities. We are happy for those who are willing to pay the price and even under trying circumstances live a life yielded to God and have a living testimony of what the grace of God can do.

Will you continue to pray for the work at Newfound? Also remember the services at Riverside where we conduct Sunday school and preaching every two weeks on Sunday afternoon. We have a distance of 14 miles to Riverside. Three members live in this community. The attendance has been very encouraging.

The road to Newfound is extremely rough and muddy and this makes the jeep do its best even in four-wheel drive at times. Many who come in to visit ask, "How can the jeep hold up under such rough circumstances?" Well, the truth is that it can hardly go without continuous repair bills, and a new jeep is needed badly. Would you like to share in the work of the Lord in this part of His great vineyard by helping to purchase a new jeep? Any gift, great or small, would be very much appreciated. Send your gift to Ezra Good, Teges, Ky.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Greetings of love to all those in Christ Jesus:

So far this winter we have had below normal cold weather for this part of God's vineyard.

Bro. Orrie Yoder and family, Del Paso Heights, Calif., were with us on the evening of Aug. 9 and brought us a message and also told us something of their work in California which we appreciated very much.

On Sept. 18 we reorganized our Sunday school with the following officers installed: supts., Abe Minnich, George Malin; song leaders, Marolyn Minnich, Fred Detwiler; secy.-treas., Anna Hostetler; librarians, Marian Miller, Carol Detwiler.

Bro. Stanford Mumaw, Dalton, Ohio, conducted evangelistic meetings here Oct. 23-30, and we are still glowing under the blessing of his labors, as he expounded unto us the way of God more perfectly.

Our bishop, Bro. Ira Kurtz, Morgantown, Pa., conducted counsel meeting on Saturday evening, Nov. 12, and the communion service on Sunday morning. We thank the Lord for his concern

and careful shepherding of the little flock here at Holly Grove.

Bro. S. Paul Miller and wife, returned missionaries from India, were with us on Nov. 21 and told us about the work there in words, pictures, and objects.

Our annual business meeting was held on Dec. 14. The following officers were elected: trustee for four years, Herman King; song leaders, Herman King, Kenneth Detwiler; correspondent, Ruth Hostetler.

We expect to take up a study of the Puerto Rican mission field in our midweek prayer meeting soon.

We need your prayers; therefore pray.

Mary Miller.

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Gospel Herald Readers:

On Oct. 16 Bro. Daniel Kauffman, wife, and two small daughters were with us in our communion services. Others from other congregations who took part in the service were Bro. and Sister John Detwiler, Sturgis, Mich.; May Larrew, Blaine, Oreg., and Mary Detwiler, Kansas City. We were glad to have sisters Dolora and Lydia DePriest, who work in Willow Springs, Mo., with us also.

On Oct. 30, Bro. and Sister Lawrence Schrock of Garden City were with us for the evening service.

Sister Mina Esch, La Junta, Colo., was in the community from Nov. 19 to 30, and helped in the work of finishing the interior of the new church and also in the dedicatory service.

Nov. 22 Bro. and Sister Lawrence Brunk conducted very interesting meetings here, when Sister Brunk held children's meetings and Bro. Brunk told of their work in South America.

On the evening of Nov. 23 a Gospel team of five young people: Mary Lou Freeman, Culp, Ark.; Faye Gingerich, Parnell, Iowa; Arthur Eash, Wellman, Iowa; James Zook, Hannibal, Mo., and Ronald Wyse, Mt. Pleasant, Iowa, gave a program of testimony and song. They were with Myrtle Hamilton, Mountain Home, Ark.

The most important event of the year 1955 was the dedication of the new church on Nov. 27. We praise God for brethren and friends who were with us for this service. We praise Him, too, for the comfortable, warm building in which we can gather to worship. Following the dedication Sunday, Bro. Max Yoder, Wellman, Iowa, was with us in a preaching and teaching meeting for a week. The weather was cold and attendance was not so good. Those who were there feel that they were richly blessed and God's name was honored in the services. We feel a warm fellowship with Bro. Yoder and pray God's rich blessings on him and the work at Wellman.

On Dec. 11 Anna Suderman, (MB) missionary to India, spoke in our evening service. She helped us feel that our privilege of prayer is a real resource.

Ray Hochstetler, wife, and son of Kalona, Iowa, visited in the home of the Detwiler sisters on Dec. 31. They were en route to Texas.

Bro. and Sister Ora Swartzendruber and Mrs. Alvin Yoder worshiped with us on Jan. 1.

Bro. Oney Hathaway and family spent the week of Dec. 25 to Jan. 2 with relatives in northern Missouri.

Bro. Gene Templetons have moved back to their farm home and are with us in midweek services.

Our small group needs the prayers of fellow Christians. We invite friends and brethren coming near to stop with us.

There are a number of farms for sale around us and we feel that the Lord might lead some consecrated person to settle with us and help in His work here. The harvest is plenteous, the laborers are few, but we desire to be faithful to Him who has called us.

Esther Detwiler.

Field Notes

CONTINUED

Sunday School Secretaries!
Please Note!

It is again time to send your orders for Sunday-school supplies. Send us your order for the April-June quarter by **February 10** if possible. This will help us get your order processed earlier and more easily.

Thank you.

Circulation Department.

Bible Conference at the Stumptown Mennonite Church, near Bird in Hand, Pa., Saturday evening and all day Sunday, Feb. 18, 19. Guest speakers: Harold M. Fly, Harleysville, Pa.; Raymond Peachey, Belleville, Pa.; Richard Detweiler, Perkasie, Pa.

Monthly meeting on Jewish Evangelism at the Vine Street Church, Lancaster, Pa., Monday evening, Feb. 6. J. Irvin Lehman, speaker, on "Study in Leviticus." Service for prayer at 1:00 o'clock.

Sanford G. Shetler, Hollsopple, Pa., speaker at Bart Chapel, 2½ miles south of Bart (Georgetown), Lancaster Co., Pa., Sunday, Feb. 12, with services morning, afternoon, and evening, on the following subjects: "Meeting the Conflicts of Life," "The Christian Behavioral Pattern," "The Christian and Mental Health."

Josef I. Herschkowitz, Minneapolis, Minn., at Morton, Ill., Feb. 7, 12, 15.

John Gingrich, Johnstown, Pa., at Morton, Ill., March 28 to April 1.

Christian Life Conference in connection with Johnstown Bible School, Saturday evening and Sunday, Feb. 4, 5, with Nevin Miller, Harrisonburg, Va., as guest speaker.

A **Christian Workers' Normal,** sponsored by the Christian Education Cabinet of the Allegheny Conference in connection with the Johnstown Bible School, at the Stahl Church, Johnstown, Pa., Feb. 8, 9. District workers are urged to attend. A main feature is a workshop in charge of Paul M. Lederach.

Annual Ministerial Meeting of the Lancaster Conference at Weaverland, East Earl, Pa., with Daniel Lehman, Harrisonburg, Va., and Irwin S. Shank, Hagerstown, Md., as out-of-the-district speakers.

The demand has been great for 1955 General Conference reports, so that the supply is exhausted. If anyone ordered more than are needed, it would be appreciated if he would return them to Paul Erb, Mennonite Building, Scottdale, Pa.

J. Lawrence Burkholder, Goshen, Ind., guest speaker at special meetings at Oak Grove, Smithville, Ohio, Feb. 1-5.

The Goshen College Nursing School Chorus at the Nappanee, Ind., Church, evening of Feb. 19.

Visiting Speakers

Jan. 1. **Earl Hartman,** Brutus, Mich., at Olive, Elkhart, Ind. **Clayton Beyler,** Hesston, Kans., at Prairie View Hospital, Newton, Kans.

Jan. 8. **Edwin Stalter** and male quartet, Flanagan, Ill., at Morton, Ill.

Jan. 15. **Chester C. Moser,** at Ann Street, Peoria, Ill. **Edward Milonas,** on furlough from Italy, and Laird Harris, Faith Theological Seminary, Philadelphia, Pa., at Congregational Mennonite, Marietta, Pa. **Stanford Mumaw** and group from Martins, Orrville, Ohio, at Longenecker, Winesburg, Ohio. **Ross Goodall** and wife, Kitchener, Ont., at Waterloo, Ont. **J. J. Hostetler,** Peoria, Ill., at Roanoke, Ill. **Ivan Kauffmann,** Hopedale, Ill., at Peoria, Ill. **Martin Brandenberger,** pastor of Fair Haven, Negro Church, at First Mennonite, Fort Wayne, Ind.

Jan. 22. **J. J. Hostetler,** Peoria, Ill., at Morton, Ill. **C. Richard Kling,** Atmore, Ala., at Zion, Broadway, Va. **Paul Erb,** Scottdale, Pa., at Lititz, Pa.

Jan. 29. **James Hess,** on furlough from Honduras, at Paradise, Pa. **Don Augsburger** and student group from Philadelphia, at Frazer, Pa. **Carl Beck,** on furlough from Japan, at Harper, Kans.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Elora, Ont., Jan. 15-22. **Roy D. Roth,** Hesston, Kans., at Iowa City, Iowa, March 25 to April 1. **Richard Martin,** Elida, Ohio, to Creek Indians, Atmore, Ala., Jan. 27 to Feb. 2. **Alvin Becker,** Woodburn, Ind., at the Jefferson St., Mennonite Church, Lima, Ohio, March 4-11.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

God and Missions Today, by Arthur T. Pierson; Moody Press; Chicago; 1955; 127 pp.; 35 cents.

A. T. Pierson was an outstanding spiritual leader of a past generation. He was born, by a significant coincidence, in the year 1837, which is also the birth year of Charles H. Spurgeon and Dwight L. Moody. This small and attractive booklet is a condensation of Pierson's book, **The Divine Enterprize of Missions,** long out of print. We are glad Mr. Strachen and the Moody Press have made it so readily available again in this condensation.

Along with the many recent books on strategy and method in missions it is good also to have this volume which concerns itself with the spiritual foundations and the divine motivation. The titles of the brief and readable chapters give a good résumé of the volume: (1) God's Men and Women; (2) God's Goal for Missions; (3) God's Method of Missionary Work; (4) Godly Motives; (5) God's Power in Missions; (6) God's Confirmations: Fruit; (7) God's Call Today.

The booklet is highly recommended as devotional reading. Its spiritual challenge is of a high order. Missionaries and mission administrators find in it also a good corrective against too much concern with method and strategy so common in much of the present-day missionary literature.

The missionary illustrations are vivid and striking but are naturally not recent because the original volume, of which this is a condensation, was written about one hundred years ago.

—J. D. Graber.

OTHER FOUNDATION

(Continued from page 98)

His kingdom day by day, we must know and believe that Jesus, His cross, and His tomb can never be superseded! Christ does not and will not conform to what we think He ought to be or to what we think our envronment will allow us to say of Him. He is our principle of interpretation, our norm, our standard, our judge. We do not judge Him, but He judges us. We as a church or as missionaries do not give meaning and explanation to Christ. It is Christ who gives meaning to the church. The key to any successful mission program is Christ as the basis of all. To begin with anything else spells itself out in failure!

Thirdly, I believe Paul says to us that the Gospel which we preach is our power. In building His church there will be joyful and inspiring times. There will also be times of difficulties and stress. There will be times when we cannot see the fruits of our labors, and our enthusiasm will turn to faintheartedness and uncertainty. The future of the world and of our work is not certain, but we dare not let this disturb us. Above all of the uncertainties that seek to conquer us, there is still that power that would uphold us. It is the power of the blessed Gospel which we have been commissioned to preach. This is the seed we must sow here in Japan—it is God's. And His strength and power dwells in it. The living Christ is with us; His Gospel is full of power, power for us and for those who will hear and accept it. Let us say anew with the Apostle Paul, "I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Then the words in John's Gospel will become a greater reality, "Thou shalt see greater things than these"!

In conclusion I leave this challenge with each of us. We must give of our best to our Master, build as wise masterbuilders, live for time and eternity, maintain a long-range view of our task, and work with the certainty that we are building not for ourselves but for Jesus Christ, and He will provide every need. As we conclude this conference commemorating the death and suffering of our Lord, may we carry this faith and this spirit with us back to our fields of labor, knowing that no other foundation can any man lay "than that is laid, which is Jesus Christ." To this end may God bless us.

Mennonite Automobile Aid, Inc

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$5.00 registration fee on each vehicle.
Assessments are made in April and October on cost of claims and operations.
Write: 1202 South Eighth Street
Goshen, Indiana

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Allebach, Roy and Verna (Freed), Perkasie, Pa., fourth child, third son, Philip F., Jan. 6, 1956.

Augsburger, Don and Martha (Kling), Philadelphia, Pa., second daughter, Patricia Louise, Jan. 6, 1956.

Barkman, Emanuel and Tena (Yutzy), Wooster, Ohio, third child, first son, David Ray, Jan. 6, 1956.

Craul, Gene L. and Helen M. (Hess), Lancaster, Pa., second daughter, Phyllis Ann, Jan. 8, 1956.

Eichelberger, Clifford and Lucille (Kauffman), Bloomfield, Mont., fourth child, third daughter, Rose Marie, Dec. 29, 1955.

Gerber, Glenford and Lillian (Gerber), Kidron, Ohio, second child, first son, Eugene Lee, Jan. 10, 1956.

Good, Ira K. and Beulah (Greider), South Boston, Va., sixth child, fourth son, Nathan Robert, Jan. 14, 1956.

Heisey, Harold R. and Anna Mary (Gehman), Hummelstown, Pa., third child, second son, James Myron, Jan. 12, 1956.

Hertzler, Jason and Margaret (Gable), Mechanicsburg, Pa., second daughter, Sharon Elaine, Jan. 11, 1956.

Hooley, Max and Patricia (Rorher), Ligonier, Ind., third daughter, Diane Kay, Jan. 10, 1956.

Hostetler, Earl and Alta (Wittmer), Mogadore, Ohio, second child, first daughter, Darlene Louise, Jan. 17, 1956.

Keener, Harold and Mary (Shearer), Mt. Joy, Pa., fourth child, second son, Harold Stephen, Dec. 18, 1955.

Kramer, John and Fannie (Hershberger), Uniontown, Ohio, third child, second son, Dennis Jay, Jan. 14, 1956.

Kreider, Ellis D., and Amy (Groff), Quarryville, Pa., second son, Wayne Ellis, Dec. 31, 1955.

Lefever, John M. and Nora (Hershey), Quarryville, Pa., third child, first son, Fred Hershey, Nov. 15, 1955.

Martin, Paul and Alice (Eichelberger), La Junta, Colo., second son, Keith William, Dec. 11, 1955.

Martin, Roy H. and Isabel (Diller), Greencastle, Pa., sixth child, fourth daughter, Lois Ann, Dec. 22, 1955.

Miller, Arland and Alice (Detweiler), Hudson, Ohio, third daughter, Joyce Yvonne, Dec. 29, 1955.

Miller, Roy and Velma (Wengerd), Smithville, Ohio, first child, Karen Lorraine, Jan. 13, 1956.

Musser, Roman and Anna (Martin), Reinholds, Pa., third child, second daughter, Marilyn Marie, Dec. 7, 1955.

Newcomer, Elban and Hilda (Kreider), Seville, Ohio, fifth child, third daughter, Jean Marie, Dec. 19, 1955.

Nolt, Elvin H. and Ruth (Dick), Elizabethtown, Pa., first child, Cynthia Lee, Dec. 26, 1955.

Nunemaker, Willis and Miriam (Harter), Wakarusa, Ind., seventh child, second daughter, Linda Sue, Jan. 10, 1956.

Rhodes, Robert, Jr., and Anna Lee (Showalter), Broadway, Va., first child, Susan Lynette, Dec. 21, 1955.

Schrock, Mervin and Fannie (Wingerd), Hartville, Ohio, sixth child, fifth son, Dale Evart, Jan. 7, 1956.

Slabaugh, Clarence and Velma (Royer), Hartville, Ohio, fourth son, James Edwin, Jan. 13, 1956.

Stoltzfus, Merle G. and Esther (Kurtz), Elverson, Pa., second child, first daughter, Christine Jo, Jan. 5, 1956.

Summers, Leon and Ida (Petersheim), Gap, Pa., a son, Leon Melvin, Jr., Dec. 8, 1955.

Swartzendruber, Ray and Jean (Cressman), Waterloo, Ont., first child, Edward Ray, Dec. 25, 1955.

Troyer, Clayton and Ruth (Hershberger), Union City, Pa., fifth child, third daughter, Sharon LuJean, Nov. 21, 1955.

Weaver, Howard and Arlene (Witmer), Salem, Ohio, third child, first daughter, Marilyn Louise, Oct. 24, 1955.

Weaver, Richard S. and Virginia (Grove), Harrisonburg, Va., first child, Robert Earl. Born Aug. 5, 1955; received for adoption Dec. 15, 1955.

Weaver, Rufus and Ella Mae (Good), Stevens, Pa., eighth child, fourth son, Daniel, Dec. 16, 1955.

Weber, Wayne and Erma (Frey), Hagerstown, Md., first child, Sharon Marie, Nov. 26, 1955.

White, Ira M., Jr., and Arlene (Shertzer), Lancaster, Pa., a daughter, Marilyn Jean, Dec. 30, 1955.

Yoder, Norman D. and Sadie (Smoker), Paradise, Pa., fourth child, second daughter, Carol Sue, Dec. 30, 1955.

Yoder, Richard P. and Cordelle (Yoder), Mylo, N. Dak., fifth child, second son, Marlin David, Dec. 8, 1955.

Yoder, Samuel S. and Esther (Kolb), Snow Hill, Md., sixth child, fifth daughter, Ruth Anna, Dec. 17, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Graybill—Whary.—Harold Graybill, Richfield, Pa., and Lorraine Della Whary, Trevorton, Pa., both of the Cross Roads cong., by W. W. Graybill at the Cross Roads Church, Oct. 22, 1955.

Kauffman—Detweiler.—Ralph Kauffman, Fonda, Iowa, and Arnetta Detweiler, Fort Dodge, Iowa, both of the Manson cong., by Nick Stoltzfus at the Manson Mennonite Church, Jan. 6, 1956.

Mast—Miller.—Andy Mast, Middlebury, Ind., cong., and Elizabeth Ellen Miller, North Goshen, Ind., cong., by Harold A. Yoder at the Jonas Hershberger home, Oct. 22, 1955.

Ober—Lockard.—Donald C. Ober, Manheim, Pa., and Marie Lockard, Columbia, Pa., Chestnut Hill cong., by H. Raymond Charles at the home of the bride, Dec. 17, 1955.

Oberholtzer—Bomberger.—Ray G. Oberholtzer, Elizabethtown, Pa., Hess cong., and Lydia Ann Bomberger, Lititz, Pa., Erb cong., by Homer D. Bomberger at the Hostetter Hall, Mt. Joy, Pa., Jan. 7, 1956.

Rupright—Sultz.—Harold J. Rupright, Germfask, Mich., Wildwood cong., and Doris V. Sultz, Gulliver, Mich., Maple Grove cong., by Norman Weaver at the Maple Grove Church, Dec. 30, 1955.

Anniversaries

Thomas, William A. and Susan (Stevens), Hollsopple, Pa., observed their sixtieth wedding anniversary on Jan. 12, 1956. They entertained many relatives and friends at their home.

They were married Jan. 12, 1896, at the home of David Kauffman, Conemaugh Twp., by Pre. L. A. Blough. Mrs. Thomas was born July 10, 1870, and became a member of the Blough Mennonite Church on Dec. 28, 1893. Mr. Thomas was born March 16, 1874, and united with the same church in Jan. 1896. The couple have four sons living, Elmer, Mahlon, Harry, and David. One son and one daughter are deceased. They have 15 grandchildren and 20 great-grandchildren.

Hart, E. D. and Annie (Benner), Willow Street, Pa., observed their fifty-fifth wedding anniversary Jan. 10, 1956. They were married Jan. 10, 1901, by John Landis of East Salem. They are the parents of 7 children, of whom 5 are living. Their family includes 14 grandchildren and 4 great-grandchildren. Bro. Hart is 76 and Sister Hart is 74. They are members of the Groffdale Mennonite Church.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Adams, Albion F., was born July 17, 1873, at Altoona, Pa.; passed away Dec. 6, 1955, at the Mercy Hospital, Altoona, after an illness of 9 weeks; aged 82 y. 4 m. 19 d. He was a faithful member of the First Mennonite Church at Altoona for a number of years. His wife preceded him in death March 27, 1955. He is survived by one brother (Charles, Williamsburg, Pa.), and one sister (Mrs. Charles Lavely, Hollsopple, Pa.). Services were held at the First Mennonite Church Dec. 9 in charge of Harold Horst. Interment was made at the Carson Valley Cemetery.

Brenneman, David L., son of Jacob and Lydia (Lenard) Brenneman, was born in Perth Co., Ont., Nov. 17, 1866; passed to his reward after a brief illness at his home on Dec. 8, 1955; aged 89 y. 21 d. He was the oldest and a lifelong member of the East Zorra A.M. congregation. On Dec. 1, 1887, he married Elizabeth Zehr, who preceded him in death Dec. 15, 1916. This union was blessed with one son and 4 daughters, all surviving (Amos, Kitchener, Ont.; Catherine —Mrs. John Kropf, Waterloo; Lydia—Mrs. Peter Bender, Tavistock; Annie—Mrs. Daniel Zehr, East Zorra; Lovina—Mrs. John Brenneman, Wilmot). On Nov. 20, 1917, in his second marriage, he was united to Catherine Yantzi, who is surviving, together with 30 grandchildren and 54 great-grandchildren. Funeral services were held at the East Zorra Church in charge of Henry Yantzi and Joel Swartzentruber. Interment was made in the adjoining cemetery.

Detweiler, William G., well-known minister and director of the radio program, "The Calvary Hour," died suddenly at his home while dressing Friday morning, Jan. 13, 1956, of coronary occlusion; aged 52 y. 8 m. 10 d. He had been feeling well as usual on Thursday and had slept well during the night.

He was born May 3, 1903, at Blooming Glen, Pa., the son of Wilson and Minerva Detweiler. He graduated from high school at the Eastern Mennonite Academy, Harrisonburg, Va., and from Temple University, Philadelphia, Pa. In 1927 he married Anna Landis, and in 1928 they moved to Norristown, Pa., where he was in charge of a Mennonite mission. In 1929 twin sons were born to this union. In 1931 they went to the Mennonite Mission in Canton, Ohio, where they remained until 1938. He was ordained to the ministry in June, 1933, by O. N. Johns. From Canton they went to Wayne County where he served as assistant pastor of the Oak Grove Church until 1946, when he became pastor of the Pleasant Hill Church.

In 1936, as a result of a deep and abiding concern for lost men that characterized his whole life as a Christian minister, he began a radio broadcast. This broadcast is known as "The Calvary Hour" and is now in its twentieth year. He was the pioneer Gospel broadcaster of the Mennonite Church. The broadcast goes out over many stations both in this country and abroad. Three years ago he resigned as pastor of Pleasant Hill in order to devote more time to radio work and to engage in evangelistic and Bible conference work which he carried on in many states.

Surviving are his wife, twin sons (J. William and J. Robert), who are assistant pastors of the Pleasant View and Martins Mennonite churches; and a sister (Florence—Mrs. Leidy Fulmer, Perkasie, Pa.),

Funeral services were held on Jan. 15 at the Orrville Mennonite Church, and at Blooming Glen Mennonite Church on Jan. 17. The funeral service at Orrville was in charge of Gerald Studer, with O. N. Johns bringing the message. At Blooming Glen the service was in charge of Richard Detweiler, with the message given by George R. Brunk. Burial was made in the Blooming Glen Cemetery.

Frey, Martin B., son of Willis M. and Elizabeth (Paxton) Frey, was born March 26, 1926, in Green Twp., Franklin Co., Pa.; passed away Dec. 20, 1955, very unexpectedly at the home of his uncle and aunt, Mr. and Mrs. John W. Horst, Shippensburg, Pa., where he was employed; aged 29 y. 8 m. 24 d. In youth he gave his heart to Christ and united with the Chambersburg Mennonite Church. He was faithful in church attendance and was present in the evening service the Sunday before he died on Tuesday morning. Survivors include his parents, 2 sisters (Mrs. John Shew, Chambersburg, and Joanna E., at home). Funeral services were held at the Chambersburg Church Dec. 22 in charge of Amos E. Martin, Harold L. Hunsecker, and Omar R. Martin. Interment was made in the adjoining cemetery.

Hamrick, Patrick Fields, was born at Webster Springs, W. Va., Dec. 13, 1872. As a young man he went to Harman, W. Va. Early in life he married Jane Summerfield who died in 1944. He spent his entire life in the Dry Fork Valley of West Virginia where he engaged in farming and working in timber. He is survived by 2 sons (Eli and Roscoe, both of Harman). On Nov. 23, 1955, he was baptized and received into the Mennonite Church, becoming a member of the Riverside congregation. Due to infirmities of old age and paralysis he died Jan. 1, 1956; aged 83 y. 19 d. Funeral services at Riverside Church were conducted by M. J. Brunk and Kenneth Seitz, with burial in the Cooper Cemetery, Harman, W. Va.

Huber, Simon Good, son of Jacob B. and Elizabeth C. (Good), was born Nov. 22, 1878, in Allen Co., Ohio; passed away Nov. 25, 1955; aged 77 y. 3 d. On Nov. 24, 1901, he was married to Emma Amanda Bontrager, who departed to her eternal rest on Nov. 16, 1937. To this union were born the following children (Clarence W., Alma, Ont.; Mary I., Dayton, Va.; and Ira J., Alma), who survive him. Also surviving are 22 grandchildren and 5 great-grandchildren. On March 26, 1938, he was married to Beulah Swope Wenger, Dayton, Va., who survives. He also leaves the following brothers and sisters (Joseph, Waynesboro, Va.; Anna Huber, Lima, Ohio; and Lydia Lehman, Elkhart, Ind.). As a young man he united with the Mennonite Church to which he was faithful until death. He was much concerned and active in the work of the church. On March 16, 1938, he was called and ordained to the office of deacon. Funeral services were conducted Nov. 27 at Weaver's Church near Harrisonburg, Va., in charge of Hiram Weaver, James Shank, Lloyd Horst, and Daniel Lehman. Burial was made in the adjoining cemetery.

Kreider, Benjamin Franklin, son of the late Amos and Lizzie K. Kreider, was born Aug. 11, 1884; entered into rest in Pequea Twp., Lancaster Co., Pa., Dec. 28, 1955, at the home of Mr. and Mrs. Aaron Shank, with whom he resided. After an illness of a few years, death came as a result of a heart condition, and he passed away quietly in his sleep without any apparent struggle; aged 71 y. 4 m. 17 d. He was a member of the New Danville Mennonite Church. Surviving are the following brothers and sisters (Elmer, Mountville; Amos, Lancaster; Lillie—Mrs. Charles Herr, York; Mrs. Barbara Conrad, Willow Street; Florence—Mrs. L. R. Keperling, Bausman; Clayton, Lancaster; Celia—Mrs. Andrew Bergman, Lancaster; Mary—Mrs. Willis Shopf, Lancaster; and Arthur, Bausman). Funeral services were held Dec. 31 from the New Danville Church in charge of Henry Nauman, Maris Hess, James Hess, with sermon by David Thomas. Interment was made in the adjoining cemetery.

Lehman, Susan, daughter of the late Daniel and Sally (Kaufman) Thomas, was born Sept. 5, 1871; passed away Dec. 23, 1955; aged 84 y. 3 m. 18 d. She was married to Joseph J. Lehman on Sept. 23, 1894. God blessed their home with 5 children. Surviving are: Ellen, Meyersdale, Pa.; Lucinda—Mrs. Edward Thomas, Hollsopple, Pa.; Daniel, Johnstown, Pa.; John T., Johnstown, a sister (Mrs. Mary Jane Rhodes, Boswell, Pa.), 14 grandchildren, 3 stepgrandchildren, and 24 great-grandchildren. She was preceded in death by her husband, an infant son, and a stepdaughter. She faithfully filled her place in the Mennonite Church for 63 years and was known among her descendants and neighbors as Mammy Lehman. Funeral services were held Dec. 26 at Stahl Mennonite Church with David C. Alwine and Sanford Shetler in charge. Interment was made in the adjoining cemetery.

Martin, Manasseh C., was born May 26, 1881, in Waterloo Co., Ont. In the late spring of 1888 he moved with his parents to May City, Iowa. Later the family moved to Stanton, Mich., which was his home for the following 47 years. Since retiring from the farm, he and his sister Lydia have resided in Brutus, Mich. While visiting in Lancaster Co., Pa., accompanied by his brother, Menno and sister Lydia, he suffered a stroke and passed away Oct. 16, 1955; aged 74 y. 4 m. 21 d. He leaves one brother, Menno of Stanton, 2 sisters, Lydia and Mrs. Royal Buskirk of Brutus, and 30 nephews and nieces. Funeral services were conducted in Lancaster County by Joseph E. Hostetter, and at Stanton, Mich., by Paul Hoover. Burial was made at the McBrides Cemetery.

Maust, Ray Lavern, oldest son of Paul and Esther (Weldy) Maust, was born April 6, 1934, at Bay Port, Mich.; passed away Dec. 14, 1955, at Community Hospital, Rolette, N. Dak.; aged 21 y. 8 m. 8 d. Death was due to a mortal wound received from an accidental gunshot. The Maust family moved to the Montgomery, Ind., community in 1938. He accepted Christ as his Saviour at an early age and was baptized Nov. 12, 1944, in the Berea Mennonite Church, where he held his membership until his death. On Jan. 16, 1953, he was married to Donna Graber. This union was blessed with 2 boys, Derald Ray and Douglas Lynn. Immediately after his marriage Ray began serving his I-W service at Ypsilanti, Mich., and completed his service in March, 1955, after which he moved to Milo, N. Dak., where they engaged in farming. Surviving are his wife, 2 sons, his parents, 6 brothers (Clifford, Elkhart, Ind.; Dwight, Norman, Elmer, Paul Owen), 5 sisters (Iva Lois, Marilyn, Thelma, Opal, and Orpha), all at home, his grandmother (Mrs. Mary Weldy), and a large number of other relatives. Funeral services were held at the Lake View Mennonite Church, Wolford, N. Dak., Dec. 16, with Eli Hochstetler officiating. The body was then shipped to Montgomery, Ind., where services were held at the Berea Church, Dec. 19, with Edd P. Shrock and Ben S. Wagler in charge. Interment was made in the Berea Mennonite Cemetery.

Miller, Lydia A., daughter of George and Polly (Miller) Patterson, was born Aug. 12, 1871, in Lagrange Co., Ind.; peacefully passed away Dec. 4, 1955; aged 84 y. 3 m. 22 d. She was the oldest in a family of 11 children. On July 19, 1891, she was united in marriage to Moses M. Miller, at which time they located on a farm in Lagrange County, where she resided until death. Her companion preceded her in death on June 27, 1950. To this union were born 7 sons and 3 daughters. One son, Rollin, died in childhood, and twin daughters died in infancy. She leaves to mourn her departure 6 sons and one daughter (Ray M., Lagrange, Ind.; Roy R., Howe, Ind.; Minnie—Mrs. Mahlon Yoder, Bremen, Ind.; Samuel S., Goshen, Ind.; Ivan, on the home farm; Milo U., Lagrange, Ind.; and Wilbur, Shipshewana, Ind.), 31 grandchildren, 18 great-grandchildren, 3 sisters (Mrs. Ernest Greenawalt, Topeka, Ind.; Mrs. Willie Wenger, Camden, Mich.; and Mrs. Abe Nofzinger, Goshen, Ind.), one brother (Jacob Patterson, Goshen), and many other relatives and friends. In early youth she accepted Christ as her Saviour and united with the Mennonite Church of which she was a faithful member. The funeral was held at the Emma Mennonite Church, Dec. 7. Amos O. and Oscar S. Hostetler were in charge. Interment was made in the Miller Cemetery.

Miller, Mary A., widow of Lewis J. Miller, died Jan. 5, 1956, in Milford Memorial Hospital, Milford, Del.; aged 78 y. 7 m. 10 d. A daughter of the late David and Catherine (Beeghly) Hoch-

stedler, she was born June 26, 1877, at Cove, Md. Her husband died 48 years ago and she has resided at Greenwood, Del., the past 42 years and was a member of the Mennonite Church at Owen Station, Del. Surviving are two sons, Olen L., Grantsville, Md., and Galen L., Seaford, Del.; a daughter, Mrs. Archie Warnick, Greenwood, Del.; one sister, Mrs. Malinda Kemp, Fentress, Va.; 7 grandchildren, and 4 great-grandchildren. Funeral services were held Jan. 7 at Greenwood with Walter Campbell officiating. The body was taken to Grantsville, Md., and a short service was held at the Springs Mennonite Church with Roy Otto and Walter Otto officiating. Interment was made in the Maple Glen Cemetery, Grantsville, Md.

Moyer, Eugene, son of the late Wm. C. and Mary Ann Moyer, was born April 2, 1880, in Hilltown Twp., Pa.; passed away Dec. 30, 1955, at his home in Blooming Glen, Pa., following a heart attack; aged 75 y. 8 m. 28 d. He was a member of the Blooming Glen Mennonite Church since 1904. In 1905 he married Alice K. Moyer, who preceded him in death in May, 1953. Since their marriage they had resided in Blooming Glen. Surviving are one daughter (Mrs. Mildred Schlitzer, Columbia, Pa.), 2 sons (Robert, Blooming Glen; and Dr. Leroy, Souderton), 3 sisters (Mrs. Leidy Hunsicker, Mrs. Samuel Arthur Myers, and Mrs. Chas. Keller), one brother (Norman Moyer, Blooming Glen), 8 grandchildren, and one great-grandson. Funeral services were conducted at the Blooming Glen Church on Jan. 2 by David Derstine, Jr. Interment was made in the local cemetery

Nissley, Simon R., son of the late David and Martha (Rutt) Nissley, was born Jan. 31, 1875; passed away Dec. 3, 1955, at the home of his son and daughter-in-law, after a number of years of failing health; aged 80 y. 10 m. 3 d. He was a member of Hernley's Mennonite Church for many years and remained faithful to the end. He was preceded in death by his wife, Katie (Barto), 26 years ago. He is survived by 7 children (Martha, Manheim, Pa.; Mrs. Irvin Geib, Mt. Joy, Pa.; Mrs. Paul Garber, Hershey, Pa.; Lester, Manheim, with whom he resided; Mrs. Carl Stonesifer, Elizabethtown, Pa.; David, Lancaster; Mrs. Herbert Miller, Ephrata), also 17 grandchildren and 7 great-grandchildren. He was very patient and tried to help where he could in his long illness. Funeral services were held at Hernley's Church on Dec. 6 in charge of Homer Bomberger, Abram Risser, and Clyde Metzler. Interment was made in the adjoining cemetery.

Peachey, Jefferson U., son of Solomon D. and Kathryn (Spicher) Peachey, was born June 7, 1894, in the vicinity of Belleville, Pa.; died Dec. 1, 1955; aged 61 y. 5 m. 24 d. On Feb. 24, 1921, he was married to Mary Stoltzfus. He is survived by his wife, and six of seven children born to this union. They are: Earl, Coatesville, Pa.; Sara—Mrs. John Sausman, McVeytown, Pa.; Bertha—Mrs. H. W. Schaffer, Rochester, Pa.; Jefferson, Jr., Yeagertown, Pa.; Eugene and Wayne, at home. One daughter, Fannie Marie, was deceased in 1948. Also surviving are 6 brothers and 5 sisters. He lived in the vicinity of Belleville all his life. Death came very suddenly while deer hunting in a nearby wood when his gun accidentally discharged. He accepted Christ in his youth and at the time of his death was a member of the Maple Grove Mennonite Church at which place the services were held on Dec. 4 with the local ministers officiating. Interment was made in the Locust Grove Cemetery.

Reber, Patricia Yvonne, infant daughter of Willis and Stella (Yutzy) Reber, was born Dec. 13, 1955; passed away at the Mercy Hospital, Iowa City, Iowa, Dec. 14, 1955; aged one day. She leaves to mourn her early departure her parents, 3 grandparents, and many other relatives. Funeral services were held at the home on Dec. 15, conducted by John Y. Swartzendruber. Burial was made in the Lower Deer Creek Cemetery.

Roth, Lena, daughter of Jacob and Barbara (Roth) Egli, was born Jan. 23, 1879, in Trenton Twp., Henry Co., Iowa. In her teens she accepted Christ as her Saviour and united with the Sugar Creek Mennonite Church. When the Bethel congregation was organized she was among the charter members, where she faithfully attended as long as health permitted. On Feb. 3, 1904, she was united in marriage to Peter G. Roth. Their family consisted of 2 daughters and one son. They lived on a farm south of Wayland until 12 years ago when they moved to Noble, Iowa, which was their late home. She became seriously ill Thanksgiving morning, Nov. 24, and passed away that evening; aged 76 y. 10 m. 1 d. She leaves her husband, 2 daughters (Mabel—Mrs. Henry Reschly, and Alice—Mrs. John Reschly, of this community), and one son (Ivan, Kansas City, Mo.), one brother (Jona, Wayland, Iowa), 10 grandchildren, and one great-grandchild. Her parents, one brother, and 3 sisters preceded her in death. The funeral was held Nov. 26 at the Bethel Church in charge of the local ministry, with Simon Gingerich preaching the sermon. Interment was made in the Bethel Cemetery.

Rojas, Juana, daughter of Olegario and Theodosia Alvarado, was born in 1905 in Coamo Arriba, Puerto Rico; died in the home of her sister and parents Dec. 17, 1955; aged 50 years. She was married to Guillermo Rojas on Aug. 8, 1930. To this matrimony were born 3 children—one daughter (Francisca) and 2 sons (Abdias and Carmelo). She leaves behind her husband, 3 children, her parents, a sister (Mrs. Nelida Alvarado), and many friends. For a long time she suffered from cancer in the thyroid. She began to read the Bible while living in Cuchilla where she met Bro. and Sister Elmer Springer. After moving to Coamo, Gladys Widmer learned to know her and helped her to find Christ as her personal Saviour on March 30, 1955. This gave her much peace of mind and was her staff during her illness. Her faith in Christ and the certainty of her salvation were of great inspiration to her unbelieving family and neighbors. Funeral services were in charge of Lester T. Hershey and the assistant pastor, Samuel Rolon. After a service in the Baptist Church, she was buried in the Coamo Cemetery.

Schiffler, Abraham, son of the late Albrecht and Mary (Althouse) Schiffler, was born Aug. 4, 1873, at Metamora, Ill. At the age of 6 he went with his parents to Adams Co., Nebr., where he spent the remainder of his life. On Jan. 4, 1956, he passed to his eternal home; aged 82 y. 5 m. On May 20, 1903, he was married to Lydia Snyder, who preceded him in death in 1949. To this union were born 8 children, who survive (Albert J., New Meadows, Idaho; Mrs. Rebecca Taylor, Hastings, Nebr.; Phares P., Wendell, Idaho; R. Wesley, Filer, Idaho; George E., Everson, Wash.; C. Marion, Roseland; Mrs. Ethel Dobbins and Mrs. Elsie Hoylman, both of South English, Iowa). Also surviving are one sister (Mrs. Sarah Burkhart, Roseland), 24 grandchildren, 8 great-grandchildren, and a host of other relatives and friends. He was also predeceased by 2 brothers, one sister, and 2 grandsons.

As a young man he accepted Christ as his Saviour and united with the Roseland Mennonite Church, where he remained a faithful, active member as long as health permitted. It was his lifelong desire to be of service to his fellow man in any way possible. He found the Bible a most necessary companion and guide in life. Funeral services were conducted on Jan. 7 at the Roseland Church with Fred Reeb and Alton B. Miller officiating. Burial was made in the adjoining cemetery.

Schrock, Anna E., daughter of the late Peter M. and Mary (Saltzman) Schertz, was born Aug. 19, 1880, at Flanagan, Ill.; died at the Dunlap Hospital, Orrville, Ohio, Dec. 27, 1955; aged 75 y. 4 m. 8 d. Her illness was very brief. On Christmas Sunday she attended services in the morning at the Pleasant Hill Church, enjoyed a family Christmas dinner at the home of her daughter-in-law, and went to the wedding of a grandson that same evening. During the night she became sick and before morning was taken to the hospital where she died on Tuesday. In her youth she was received into the Waldo Mennonite Church, Flanagan, Ill., where she remained a member until 1920, when she moved to Wayne Co., Ohio. She was a member of the Pleasant Hill congregation. On Dec. 15, 1903, she was married to Enos H. Schrock. In 1920 they moved to Ohio and lived at Orrville since that time. To this union were born the following children (Lloyd and Vernon, deceased; Clarence, Orrville, Ohio; and Mrs. Viola Cliffe, Akron, Ohio). Besides her husband and 2 children, she is survived by 4 sisters and 2 brothers (Emma—Mrs. J. D. Hartzler, Mrs. Carrie Grieser, Miss Mattie Schertz, Benjamin, and William, all of Flanagan; and Mrs. Wm. Schertz, Eureka, Ill.), 5 grandchildren, and 5 great-grandchildren. She was a spiritual Christian, being deeply interested in her church and in her family. Funeral services were held at the Orrville Church on Dec. 30 in charge of Wm. G. Detweiler, assisted by Harold Bauman and I. W. Royer. Interment was made in the Oak Grove Cemetery.

Items and Comments

Protestants in Colombia are again in serious difficulty. The Mennonite Brethren Board of Foreign Missions has asked its churches to remember this need especially in prayer.

* * *

Secretary of Agriculture Benson has announced that the government will make surplus grain available for religious and voluntary agencies for shipment to needy persons abroad. Heretofore, the surplus commodities made available to relief agencies consisted mostly of dairy products. Church relief agencies are expected to start shipping grain about January 1. Wheat shipments will probably amount to about 8,000,000 bushels. Benson says the program will continue until the commodities "can be disposed of in normal domestic channels or until they can be sold abroad."

* * *

The Pacific Garden Mission in Chicago has purchased an adjoining hotel in order to increase its sleeping facilities from 85 to 200 persons. Dining rooms, consultation offices, job-finding services, and the women's division also will be expanded.

* * *

A bill to abolish the death penalty in Massachusetts was filed in the legislature at Boston at the request of three chaplains of State Prison.

* * *

Christmas carols were played in post offices at Tampa, Florida, to soothe the nerves of the employees handling the thousands of pieces of holiday mail.

* * *

Out of 20,000 entries the new translation of the Bible in colloquial Japanese was selected for first place recognition as the best book of the year in Japan.

* * *

Will Herberg, a Jewish writer, says, "In 1900 less than 35% of our people were on the religious census book while today 62% are members of churches. Yet a recent poll showed that 63% of the American people are unable to name the first four books of the New Testament."

Cards containing prayers for Protestants, Roman Catholics, and Jews were placed in December on tables of all Illinois Central Railroad dining cars. On the one side of the card was this message from the president of the railroad: "Let us in this month of Christmas give thanks to God for peace, for loved ones, for health, and for daily bread."

* * *

According to International Rescue Committee, a private American organization, the first nine months of 1955 saw some 1,100,000 persons escape to freedom across communist borders. At the present time an average of 40,000 flee from Red territories a month. Berlin is the focus of more of this escape movement than any other comparable spot in the world.

* * *

Evangelist Billy Graham has accepted an invitation from the Protestant Council of the city of New York to conduct a six-to-eight-week evangelistic campaign there in the late spring or summer of 1957.

* * *

Argentina's provisional government will guarantee freedom of all religions and protect the rights of the Roman Catholic Church, according to Interior Minister Eduardo Busso.

* * *

"Too often we confuse the kingdom of God with the structure of our own society," says Eugene A. Nida, Secretary for Translation of the American Bible Society. "Robert's Rules of Order has sometimes been thought to be part of the divine revelation among those who have felt more called to transplant churches than to proclaim Christ," he said.

* * *

Collection depots have been opened by the World Relief Commission of the National Association of Evangelicals at Nappanee, Indiana, and Modesto, California. These centers are operated in co-operation with the Brethren Service Committee, which provides bailing and processing at a minimum rate.

* * *

Three Canadian archaeologists shortly will leave Canada to take part in excavation work on the site of the ancient Biblical city of Jericho. The **Toronto Globe and Mail** will sponsor the team's work.

* * *

A poll of 265 leading Chicago employers found that more than half have discontinued the traditional Christmas party in favor of other activities, and the trend appears to be nation-wide.

* * *

Baptists will build a $15,000,000 medical center including a 500-bed hospital on the northwest edge of Oklahoma City.

* * *

Billy Graham is conducting a crusade in India during January, visiting Calcutta, New Delhi, and other major cities. Following this Indian campaign he will speak at meetings in Korea, Japan, Formosa, and Hong Kong. His next American crusade will be at Richmond, Virginia, in April.

* * *

Christian Digest, a monthly which has been published at Grand Rapids, Michigan, ceased publication with the January, 1956, issue.

* * *

Billy Graham told a breakfast meeting at Cambridge University in England that he did not regard his own method of evangelism as the best or the most effective. By far the best, he believes, is the witness of the local church through all the various departments of its life.

* * *

Sales of calendars with a religious motif now exceed the once favored type of mere nudes, according to one of the nation's largest calendar publishers.

* * *

The Congregational Christian Churches and the Evangelical and Reformed Church will merge in June, 1957. The total membership of the new body will be almost 2,000,000.

* * *

The largest donation in the history of philanthropy is the $500,000,000 grant from the Ford Foundation to private educational and medical institutions in the United States. Among institutions sharing in this gift are Goshen College, Brook Lane Farm, La Junta Hospital, and the new Puerto Rico hospital.

* * *

Christmas card sales broke all records this year, according to the National Association of Greeting Card Publishers. The biggest sellers were religious cards, which have climbed from 5% of the market in 1940 to nearly 25% this year. According to **Time** Santa Claus, who was number three last year, has tumbled down to number eight this year. Religion is winning out over Santa Claus.

* * *

Beersheba, southern center of ancient Palestinian life, has become one of Israel's most rapidly changing cities. In 1948 it was a sleepy town of several hundred inhabitants. Now it is a city of at least 21,000 persons. Most of them are new immigrants. The Israel Railroad will soon have a line to Beersheba and beyond.

* * *

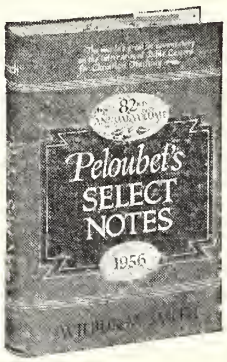
Tourists visiting Israel during the first nine months of 1955 total more than 40,000. This is larger than the figure of 38,000 for all of 1954. There are now 125 tourist hotels in Israel with a total of about 5,000 beds.

* * *

The World Council of Churches reports that it had resettled 10,000 refugees in new homes by the end of 1955.

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Men, Towers, and God

By D. Lowell Nissley

On Main Street of a nearby town there are a number of glass-covered bulletin boards for the posting of funeral notices. These are only one of many reminders of the reality of physical death. Someone has estimated that 130,000 persons die every 24 hours. Compared with our national debt 130,000 sounds rather small, but let us translate this figure into more practical terms. It means that if the people in Pennsylvania would wake up some morning and find the entire population of Lancaster and York dead plus about 7,000 from the surrounding community, it would be close to the number of people who die every day. Enough people die every year to populate the entire state of Kansas twenty times. Approximately 90 people die every minute. God alone knows how many of these people are ready to die.

It is a very obvious fact that there are more heathen in the world today after 2,000 years of the Gospel than when Jesus trod the dusty paths of Palestine. This means that people are being born in the flesh faster than they are being "born again." The population in America alone last year increased 2,823,000, a percentage growth of 1.75. This includes immigrants. Are Americans turning to God that fast?

It has always been God's plan to have the world populated with godly people. In Genesis we read that He created man in His own image. He then told man, "Be fruitful, and multiply, and replenish the earth." But at this point God did a dangerous thing. He gave to man a personal will. And instead of man filling the earth with godly people in the image of God, he chose to rebel against God and filled the earth with evil. In fact, things got so bad that God had to drown them all with a great flood. There were only eight people righteous enough to escape. It was here that God started over again, this time beginning with eight godly people instead of two. In Gen. 9:1 we have His words of command, "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth." But what response did He get from His people? The first time they failed. How about the second time? In Gen. 11:1-4 we find the answer. As the people were spreading from the East they came across a comfortable plain in the land of Shinar. And here they stopped. They looked around upon the beauty of the place and said, in effect, "Come on, folks, let's build a tower to reach clear to heaven so we won't be scattered." In this we see at least two things happen. First of all, they became self-sufficient. They no longer had a need for God. They said, "Let *us* build a city." "Let *us* build a tower." "Let *us* make a name." And they began to build a tower to even outsmart God in case He should send another flood. Certainly He could not make a flood that deep!

Secondly, they failed to scatter. They built a tower to bind themselves together lest they be scattered. Their basis for unity became a tower instead of God. This was a grave mistake and resulted in serious trouble. It is always so. We are headed for trouble every time when something else is allowed to displace God from the center of our lives and fellowship. In Gen. 11:5-9 we see what God did about it. The first time man disobeyed His command He drowned him in a flood. The second time He forced him to scatter by confusing his language. We could probably have a lot of amusement with our imaginations at this point. I suppose it would have been a rather amusing sight to someone looking on. Everyone would seem to be talking with his mouth full and nobody would be able to understand anybody. It had its desired effect, as God knew it would, and they stopped their project and left town.

Now, God revealed His plan first to two people—Adam and Eve. Secondly, He revealed it to eight people—Noah and his family. If we listen carefully we can hear Him speak again, this time to our generation. It seems that we should be able to understand what He says and take Him seriously. In Matt. 28:16-20 God gives a command which shows that He still wants the earth to be populated with godly people. John 3:16, 17 says that "whosoever" may come, and Rom. 10 tells us that He is dependent upon human instruments to present His Good News to the "whosoever." These verses in Matt. 28 we call the "Great Commission." It is God starting over again and this time with eleven people. These are Jesus' final instructions before His departure to heaven. These words were not just a passing fancy. If God had an office on the corner of Main Street and we could talk with Him in person, He would have nothing different to say than what He has already said in His final revelation—the Word of God. When we examine these words of Jesus we find that God does not ask us to do the impossible. He asks us to go into the whole world. A big job? Yes. But it is not the impossible. In verse 18 Jesus says that all power in heaven and in earth is given to Him. In verse 20 He says He will be with us from here on out. In John 15 and other places Jesus interprets this divine presence as being within the person in the person of His Holy Spirit. Now if all power in heaven and earth is given to Him and He is going to be with us and within us, then there is certainly no excuse for failing to perform the thing expected of us.

But what have we done with this command? Instead of being obedient we have been building towers. We have been content to cast our fellowship around a creed or doctrine instead of Jesus. We have been content to enjoy our own fellowship instead of telling others. Peter expresses the feeling of our hearts on the Mount of Transfiguration. We remember the story well. Jesus took some of His disciples with Him to the top of a mountain. Suddenly Peter awoke and realized they were in the midst of a wonderful fellowship. "This is so much better than being down there

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If I Should Die

By Edna M. Mertz

If I should die before the day
When Jesus comes again,
And I could speak a message to
All those who live till then,

I'd like to say that Jesus Christ
Left all of heaven's wealth,
To gather through the centuries
A people for Himself.

I'd like to say He's calling yet,
He died to set men free
From sin and hell; oh, take Him now
And live eternally!

For should I die before that day
When Jesus comes again,
I'd like to be His witness as
I'll wish I had been then!

Fort Wayne, Ind.

in the valley among all those worldly people. Lord, it is good for us to be here; let us make three towers, one for Thee, and one for Moses, and one for Elias."

Again in Acts 1:6-11 we see reflected our own hearts. Jesus tells the disciples what they are to do and explains that the Holy Spirit will give them the power to do it. But when He is caught up in the cloud the disciples just stand around with their mouths open gazing up into heaven. Two angels had to come and remind them of their responsibility. I suppose they would have been content to have erected a tower right on the spot and to have spent the rest of their days glorying in the past. If they had, there would never have been a New Testament church nor an American church.

But, building towers out of churches is not our only danger. There is a more subtle danger of building them in our own personal lives. When we look into the past and see the opportunities God has given to us to witness to His grace and mercy and when we tabulate these and see how many times we have miserably failed, we see a trail of towers in our wake. It is by witnessing that God would have His Gospel scattered throughout the earth.

What did the disciples do with Jesus' command? After Pentecost they took Him seriously. In Acts 1:15 we learn that the church consisted of only 120 members. In 2:41 we find 3,000 more were added at one time. In 2:47 we are told that there was a daily increase. In 4:4 we are told that 5,000 men were added to the fellowship. In 4:20 we get a clue as to the reason for such phenomenal growth: "We cannot but speak the things which we have seen and heard." In 4:32 the membership became a *multitude.* In 5:14 it became *multitudes.* In 6:1 the multitudes *multiplied.* In 6:7 they *multiplied greatly.* One well-known Bible commentator estimates that the New Testament church grew to 65,000 membership in the first six months, and another one estimates it to have been 250,000. In Acts 16:5 we see that the membership was still increasing daily.

Were the disciples faithful to Jesus' words? Paul did not say, "For to me to live is my farm," or "For to me to live is my family," or "For to me to live is my job," or "For to me to live is my church." Paul said, "For to me to live is *Christ.*" He told the Corinthian church, "For I determined not to know any thing among you, save *Jesus Christ,* and him crucified." We see him giving up a good career and comfortable future. We see him shipwrecked. We see him beaten. We see him stoned. We see him left for dead. We see him lied about and misunderstood. We see him in jail—all of these because of the words of Jesus. We can look at the rest of the disciples and see a similar record.

But what has happened along the way? This is certainly not a picture of the church today. The church has gone back to building towers. The church gradually became centralized and the church became the central figure. Attention was focused on the church instead of Jesus; so, as with the city of Babel, God reached down and scattered His people. And the church experienced what we call the "Reformation." This scattering process has not ceased to this day. It is still happening within denominations and local congregations. God's first plan would be to have one unified church with all its benefits to carry His Gospel around the earth. But when this church fails to put Him at the center, God will scatter it. Within the local church which fails to be a witness and to win the lost, God will allow division of opinion, and unlove, and discouragement to arise to scatter His people. God wants us to work together as a unit in Christian love for a common cause, but when we do not, He will not permit us to build towers.

Missionary motivation which is only pity or human sympathy is inadequate.—J. D. Graber.

If every member of any local church will become thrilled with Jesus and anxious to tell others of what God has done for him, that congregation will soon have to buy a new church. Of course, someone is sure to say, "Well, but things are different now. The disciples were plowing virgin soil." It has been rightly said that the only difference between the New Testament church and the church today is that New Testament Christians were busy telling others about Jesus and what He did for them, and Christians today are not.

After all, people are lost just as much today as they were 2,000 years ago. God is just as anxious to save them today. We have the same God the disciples had, and we have the same Holy Spirit. The only difference is that Jesus has lost His central position in the church and the church has lost its zeal and desire to witness. May God help us to be lighthouses instead of towers.

Kansas City, Kans.

Our Readers Say—

I want to commend your approach to the subject of Christmas greetings in the Jan. 10 editorial. Some of our emphases in missions are in danger of becoming irrelevant and unrealistic. To say we will give to missions (impersonal) in place of greeting our friends (personal) is merely another way of taking one aspect of life and making it the whole, to the exclusion of another indispensable aspect.—Ruth Peachey, M.D., Grantsville, Md.

* * *

[This letter is printed here for the benefit of those readers who contributed toward sending Bibles to medical students in India.—Ed.]

We are so grateful to you for the 50 New Testaments which have arrived and which will be given to our new first-year students before they leave for the Christmas holidays. The health visitors and nurses will also be receiving copies. Thank you very much for sending them.

Since last we wrote to you, you will probably have heard of our floods here. Certainly it was a time of great distress, and we were glad to be able to give temporary homes to nearly a thousand refugees in our Assembly Hall and other big rooms. Then our students went out to help in the villages, the men going to rescue those who were in danger because of the floods, and later the women going to live in camps and take medical aid, food, and clothing out to the villages round. It certainly was a great experience for them and I think gave them quite a new insight into village life.

Now our students have been taking their first Professional examinations and we are back to normal again.

Our Christian students are still very active helping in the Leper Village nearby and with Sunday schools on Sunday.

With many thanks and best wishes.

Yours sincerely,
E. R. B. Snow,
Christian Medical College,
Ludhiana, Punjab,
India

* * *

I read with interest your editorial on Christmas greetings. I have had convictions on sending Christmas greetings also. But not for the money involved. Who is it that does not spend money for his own selfish interests at times? And why not spend that to renew friendships, and give that much for the Lord's cause also?

We have not been sending any cards for the last three years for the very reason that the post office employees have to work Sundays to get the mail through. If all Christians or Mennonites would refrain from sending cards over Christmas, maybe the mail would not be so heavy that the employees would have to work on Sundays. I was wondering whether the Lord holds us guiltless of having a part in this heavy mail over the Christmas season.

Easter would be a nice time, but then maybe after a while everybody would be sending to each other on Easter and rush that mail. My suggestion would be, Pick out the birthdays of our friends to remember them (more personal anyhow). And if you don't know their birth date, we can buy nice greeting cards for friends to tell them at any time that we are thinking of them. And perhaps they would mean more to us then, than to have them all come at Christmas time.—Mrs. Moses Snader, New Holland, Pa.

GOSPEL HERALD

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EDITORIAL

Don't Cut the Travel Budget

Guest Editorial

One criticism often leveled at boards and committees of church organizations has to do with travel expenses. There is a common objection to operating costs.

For this reason some organizations do all they can to conceal their overhead expense in the annual financial report. We feel that there is no need for this cover-up. But there is a need for educating the constituency regarding the need for overhead.

Today a travel budget is a must. Take the personal or professional needs of an individual. He has a car. He drives about 10,000 miles a year. At an estimated expense of six cents a mile, his annual personal travel budget is $600 a year. Think of it.

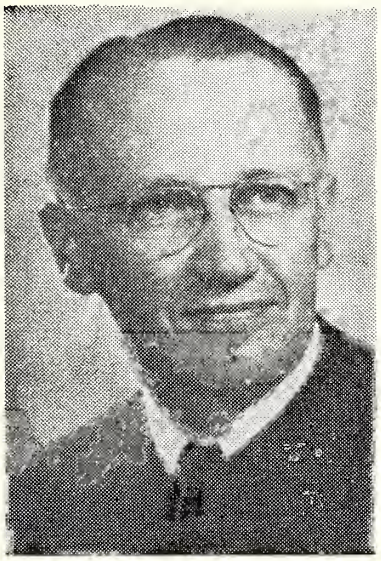
Or look at an average church situation. Suppose there were about 50 cars on the parking lot last Sunday. All of them were driven an average of 10 miles that morning. That means a total of 500 miles, which accounts for a total travel expense of about $30. Now even if the offering in that church is $300 that morning, the travel expense is 10 per cent of it.

A travel budget for an organization is not a luxury, but a necessity. A committee must meet if it is to function at all. The history of some organizations clearly reveals that they began to do some real work only after they made some expense allowance for committee meetings. Today it is almost an axiom, that a committee which hasn't spent a cent for travel, also hasn't done an ounce of work.

This is not to suggest that church organizations should follow the pattern of businessmen and politicians, who often fare sumptuously on company expense in first-class flights and the best hotels. But it is a plea for travel budgets and greater consideration in this area.

Certainly, we must continue to encourage thrift and decry waste. We must not let the misuse of travel allowances go unchallenged. We must make the best use of every possible travel dollar. But before we cut the travel budget, we should dissolve the organization. There is no purpose in having committees, if we won't permit them to get together to do their work adequately.—Frank H. Epp in *The Canadian Mennonite.*

A Pioneer Passes



The death of William G. Detweiler takes from us one who was in a real sense a pioneer. When nobody else in our church had thought much about the possibilities of radio evangelism, he developed a deep conviction for this kind of work. Beginning in a small way, with the resources available, he worked and sacrificed and prayed in order to preach the Gospel in "radio-land," as he so often called the unseen multitudes who were his potential audience. His work was opposed and criticized. He tried to profit by the criticisms, but he would not be deflected from the task which he believed the Lord had laid upon him. Whether his procedures were always wise is not the point here. What he should have credit for is an honest and consecrated response to the call which came to him.

Bro. Detweiler died young, but he lived long enough to see broadcasting quite generally accepted by the Mennonite Church as one of the legitimate and effective methods of spreading the Gospel. Though his own broadcast remained under private sponsorship, he had the privilege of helping the church in developing an officially sponsored program, The Mennonite Hour. He had no jealousy or bitterness when this program secured a wider audience than his own. There was only joy that a cause he had pioneered had been so widely accepted.

We regard with awe the geographical pioneers of yesterday who spent months on the high seas, who hewed homes out of the primeval forest, who plowed the boundless prairies to create the comfortable communities which we take for granted today. Of that kind of pioneering there is not much today. Except for a few of us in the far North or in foreign mission fields, there are no more geographical frontiers. One has a feeling that our soft generation would hardly have what it took to live on the edge of civilization.

But there is still plenty of room for those who have the real spirit of the pioneer. God still calls men to leave the ease of Ur and to go to a land which He will show them. He still has jobs to do which require the same degree of devotion and fearlessness and skill which it took to push back the old frontiers. There is still room for the vision and the zeal of prophets who tackle modern problems in modern ways and who fell the forests of sin and social evil and secularist unconcern. God is still seeking for men and women who will dare to be unusual and to do the unheard-of thing. This is a great day in which to be young enough to inaugurate new beginnings.

God bless the pioneers who hear the whispers that other men are deaf to, who catch the beckonings that those about them are blind to. God bless those who dare to be obedient to the heavenly voice, to go to a land which they have never seen, and to do deeds that have never been done before. Thank God for those who today in the areas of the spirit are discovering the mountain passes, are laying the railroads, are driving back the wild beasts, are building the homes and schools and churches.

There are, of course, foolhardy pioneers. There are those who have zeal without judgment. There are those who are self-willed and who hold in scorn their fellows who may not see their visions. The foolish pioneer is doomed to fall and be forgotten. But still we cannot advance as we ought without those who provoke us to new hungers and who lead us to new heights. One is hardly ready to die until he has pioneered in something.—E.

A Lower Standard of Living

BY LESTER T. HERSHEY

In the *Evangelist,* a periodical published by the Latin American Mission, Inc., San José, Costa Rica, C.A., a recent editorial was given the above title. Since the editor expressed that which most of us notice and feel when we are home on furlough, I would like to share with you parts of it.

"Anyone who returns to the States after an absence of some years is immediately and almost overwhelmingly impressed with the rise in the standard of living in America. The contrast is not only with the comparative poverty of other lands, but with the homeland itself as he knew it some years ago. People seem to have more conveniences, multiplied gadgets, finer cars, and luxuries undreamed of a few years earlier.

"Now no one—not even the missionary—would say that there is anything inherently sinful in this marked improvement of living conditions, or in the acquisition by a great many people of a number of creature comforts they never previously enjoyed. If money is available to make life more comfortable and to render the strain of daily existence more bearable, why shouldn't it be spent for these things?

"And if Christians, swept along by the rising tide of economic progress, seem to need more and nicer things to satisfy their earthly needs, who is to condemn them? Not their fellow Christians, surely, most of whom find themselves subjected to the same pressures in almost every waking moment.

"But, somehow, most of us have on occasion a feeling of guilt and condemnation as we survey the abundance of things we possess. Perhaps it's because we've always proclaimed, as part of our Christian message, that life really doesn't consist in the possession of these things, and that they can never satisfy the needs of the human heart. But now it would look as though we did think that things were pretty important; not exactly essential, but nonetheless quite important.

"Perhaps our occasional qualms of conscience have a deeper root. They may spring from the fact that we can never completely forget One who possessed everything—all the glory of heaven in a fullness we cannot imagine—and who gave it all up, for our salvation.

"Paul tells us about it, in the second chapter of his letter to the Philippians. He allows us to watch as the Lord of glory lays aside all that is rightly His and humbles Himself. Christ chose a lower standard of living than He had ever known, voluntarily relinquishing much that was glorious and fully legitimate, in order that He might be the Saviour of men.

"Our usual method of handling this passage is to treat it as a theological football. And so the scholars have kicked it back and forth, arguing and debating down through the centuries, as to the extent of the self-humiliation of Christ. . . . He said, 'Let this mind be in *you* . . . .'

"And that's where our trouble comes. We want to be like Christ, but not too much like Him. We want to prove that He satisfies our every need, but without letting go of the things in which we have so much dependence. We want to support the work of God without having our own standard of living affected too much. We want to see souls saved and the Gospel of Christ taken to the ends of the earth—provided it can be done without interfering too much with our own plans, or without restricting too much our way of life.

"But God just won't let us be comfortable with that outlook. He is determined that Christians, of all people, shall show that their joy is not dependent on their possessions of things . . . . He can be satisfied with nothing less than seeing in His children the very mind of His dear Son, who thought that glory was not a thing to be grasped at, when the salvation of the world was at stake.

"So there are many Christian people who have a higher standard of life than ever before, but they are not really enjoying it. For always there is at hand a disturbing Figure who saved them by choosing a lower standard of life, and who calls them to the same kind of self-renunciation that the Gospel might go to the ends of the earth. . . ."—*Spanish Broadcast Messenger.*

A I-W Wife Writes

My husband is in I-W service. Tonight he is working and as I sit here alone I would like to share with you—the church—a few of the thoughts and feelings of a I-W wife.

I'm so happy that the Lord has allowed these two years of I-W service to come into our experience. Although we have been in service only a short time, already we have felt the impact of this experience on our lives. There are challenges received here that I believe are received in no other type of work. There are also temptations that are encountered here. It is up to us to let these experiences be steppingstones for us to higher living.

There are things that you as a home church do that encourage us much. I would like to say a sincere "Thank you" to our home church for their warmness to us on our visits home. We appreciate being included in church functions by being asked to participate.

To our families we want to say "Thank you" for your prayers. The memory of the home folks praying for us and trusting in us has a greater influence on our lives than you can ever know.

I've appreciated being able to be with my husband in this time of service. I feel we have been able to help each other in times of strain where perhaps one alone would have failed.

One challenge we have faced is that of living with others who believe differently than we do, and through this to learn to accept them for what they believe and yet maintain our own principles of Christian living.

We are indeed happy serving the Lord here where He has called us to serve. However, there are problems we face in a work like this.

Will you as a church continue to pray for us? We beg of you to pray earnestly. Trust in us. Believe in us. We do want to do our best in serving the Master "away from home." We need *your* support.

—A I-W Wife

Catastrophe Aid

A voluntary program to give additional aid to needy cases among the members of Mennonite Aid, Inc. For more details Write: Mennonite Aid, Inc.
1202 South Eighth Street
Goshen, Indiana

75 Years Ago

(From Herald of Truth, February, 1881)

Well done. A brother from the West pays for his *Herald* eight years in advance.

"The Mennonites of America . . . have diminished in numbers and strength, and are still on the decline. . . . As a people, they are doomed to extinction, unless a change is effected soon in their views and practice respecting missionary labors."—*Virginia Missionary.*

. . . there are eight applicants for baptism at Hershey's Church, and most of them young persons.

. . . Johnson County, Iowa . . . is visited with scarlet fever and diphtheria. . . .

Deaths reported in 1880:

____	under 1 year			23
____	1	to 5	years	45
From	5	to 10	"	25
"	10	" 20	"	19
"	20	" 30	"	29
"	30	" 40	"	25
"	40	" 50	"	23
"	50	" 60	"	15
"	60	" 70	"	20
"	70	" 80	"	32
"	80	" 90	"	27
"	90	" 100	"	7

The American Bible revision committee have completed the revision of the English version of the New Testament.

Peninnah Books

By Moses G. Gehman

In the first chapter of the first book of Samuel we have depicted the devilish plot of the ages, in modern times often referred to as "the eternal triangle." Elkanah, the husband and father of this Ephrathite family, was immature spiritually. The wife of his first love, Hannah, had to shed bitter tears because of her split husband. He was a well-meaning weakling, and doubly so as he brought into the family the second wife, Peninnah, thus forming the devil's triangle which always kills the romance of married life.

Mighty are the shackles of custom! Elkanah did not take God into account as he took his two wives. God said, once for all, "A man . . . shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). "From the beginning it was not so," Jesus said. Matt. 19:8. Great men of faith in the past have lost their testimony on this point, that is, on the doctrine of having only one mate at the same time, which has its roots in the plan of God. Such an act is not faith, nor is it love.

Elkanah had his Peninnah; Abraham had his Hagar. In both cases God was simply left out of the picture. It was custom—blinding, enticing, soul-destroying custom. Man-made customs, however long established, will never be accepted by God as truth of His Word. As Hagar appears on the scene of Abraham's family life as an unmarried mother-to-be, the angel of the Lord pointed His prophetic finger at her and said, among other things, "Thou . . . shalt bear a son . . . . He will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." How clear this prophetic truth from Joseph on to this very hour!

Now, what has all this to do about writing books? you may ask. This is it; in our day far too many of our present-day novel and fiction writers have yielded to the world's popular custom of threading the third person into an otherwise good, clean story. This third party is made to bob in and out along with the theme of the book and thus dog a clean courtship or reproach a happy marriage. Why should a Christian writer make use of the devil's triangle, featuring the third person, boy or girl, man or woman, on the scene, for the sake of producing thrills? Such books foster the already low moral standards of the Christian social life of our young people.

Writers who court the devil's lie, leaving the impression that it is not so bad for a husband or wife to have an eye on a paramour—such authors will give account at the judgment day (Matt. 12:36) for dragging the minds of our young people through the mud. A certain informed writer says: "How many thousands of novels do not center around the husband, the wife, and the third party? And how immorally shameless are those authors in their deliberate and false defense of the modern Peninnahs and their weak Elkanahs! How diabolic their psychologic construction, making it almost a moral thing for these Elkanahs to do as they please."

It is my candid opinion that if all the books having an anti-Christian morality slant would be burned, our public libraries would be close to empty of novels, and a lot of so-called "good fiction." Authors love to play with God's mystery of sex, because "people love to have it so." Our land is flooded with light reading. These easyreading, on the merely human level novels and fiction books have a way of slipping into our home, church, Sunday school, and Christian day school libraries. This is a reading age. This presents a great challenge to the writer of books. Which author shall mold the minds of our children—the superficial thriller, or the sober, thoughtful, prayerful writer who has the child's eternal welfare at heart?

The mature mind must select for the inexperienced child. There are so many good, soul-building, edifying books available today that there is no excuse for any Christian to feed on the dregs of literature. The persistent reading of low-grade literature has a pernicious effect on the reading habits of young people. As regards the reading of books it is quite evident that the upper-age bracket is quite in ignorance what the younger generation is reading. Novel and low-type fiction books are a modern social problem. The theory that religious novels are a steppingstone to Bible reading, as some educators would have us believe, remains yet to be proved. As far as the mature reader of books is concerned, this type of Peninnah literature has swung into popularity silently, and so continues until the Christian Church rises up in earnest and demands something Biblical from her authors, books not merely "to sell" but books that will reconcile the world to God and thus bring glory to Christ Jesus.

What can the church do about this situation? Is there a way of heading off the flow of novels, second-grade fiction, mystery books, and the pernicious crime comics into our private and public reading circles? Naturally as long as people buy them the publishers will furnish them. This desire to read books aside from the Bible is a good thing, and we want our children to retain this hunger. But the selection of books must be Holy Spirit directed, lest it be woe and not well with our souls.

Here is a safe course to take to withstand the impact and worldly literature:

1. *Keep the Bible first among all books.* Have a daily reading schedule, coupled with prayer and deep meditation on the Word you just read. The Bible only will give the power for the "discerning of spirits" as one treads the winding path among the "many books." You can make your own outline for a daily Bible reading and devotion by yourself, in your closet; or follow a prepared schedule which your pastor will furnish. But, above all, be sure to have a period of private devotion out of every twenty-four hours in which you are completely shut in with God and His Word and the world entirely shut out. We must have this intimacy with our Father or we will lose ourselves on the broad road of worldly literature. "Thou wilt shew me the path of life," applies here.

2. *Stay close to your publishing house in your book selection.* Watch the book reviews. If in doubt, consult the chairman, or any other member of your conference library committee. E. Cook has well said: "One sound book read for the purpose of instruction will afford more nourishment for the mind than a whole library skimmed over for amusement."

3. *Make your book selection with a view the better to glorify God,* for a better conception of the truth as it is in Christ Jesus. Readers in general may not be aware of this need, but it is a need of daily increasing magnitude, and even now looms up with terrible importance to all book-readers, that is, to choose wisely in selecting books. Let your New Testament-molded conscience have its way, be vigilant in your selection, for bad books, like bad companions, "corrupt good manners" (I Cor. 15:33).

Denver, Pa.

Do We Still Believe in Matrimony?

By Raymond Byler

Much of the current discussion on the subject of marriage completely ignores the Dortrecht Confession of Faith. This may be necessary. After all, no man-made creed is as eternal as the Word of God.

However, article twelve of this 300-year-old confession reveals where our forefathers began in speaking of the sacred union of husband and wife. If they began at the right place, we do well to follow them. If they did not begin right, then we must find another starting place. It appears that the basic philosophy of their statement is somewhere between the Protestant and Catholic approaches. They rejected "union of church and state." They also refused to make the marriage ceremony a "sacrament."

They believed that the "state of matrimony" was something existing within the church. It was for believers. They clearly defined what it means to "marry

in the Lord." To them the union of those outside the perfection of Christ simply was not "marrying in the Lord." Rather than placing the outsiders and the believers under one standard, they began by simply defining what constitutes matrimony in the New Testament sense. Whether our starting point is right or theirs is not the burden of this message. But in our efforts in building a basic philosophy on this subject we might at least ponder what our forefathers did agree upon.

Article XII of the Dortrecht Confession of 1632:

We also confess that there is in the church of God an "honorable" state of matrimony between two believers of the different sexes, as God first instituted the same in paradise between Adam and Eve, and as the Lord Jesus reformed it by removing all abuses which had crept into it, and restoring it to its first order. Gen. 1:27; 2:18, 22, 24.

In this manner the Apostle Paul also taught and permitted matrimony in the church, leaving it to each one's own choice to enter into matrimony with any person who would unite with them in such state, providing that it was done "in the Lord," according to the primitive order; the words "in the Lord," to be understood, acording to our opinion, that just as the patriarchs had to marry against their own kindred or generation, so there is no other liberty allowed to believers under the New Testament Dispensation, than to marry amongst the "chosen generation," or the spiritual kindred of Christ; that is, to such—and none others—as are already, previous to their marriage, united to the church in heart and soul, have received the same baptism, belong to the same church, are of the same faith and doctrine, and lead the same course of life, with themselves. I Cor. 7; 9:5; Gen. 24:4; 28:6; Num. 36:6-9. Such are then, as already remarked, united by God and the church according to the primitive order, and this is called, "Marrying in the Lord." I Cor. 7:39.

Altha, Fla.

Why Are We so Carnal-Minded?

By Amanda J. Beck

Paul says, "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). Carnal is the opposite of spiritual. I'm sure many Christians will say, "But I'm not carnally minded." "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). Where do we spend most of our time? Are we planning and working for the comforts of this life? or are we planning and preparing for eternity? Are we striving for a sizable bank account? or are we laying up treasures in heaven? Are our homes so modern and comfortable that we dread to leave them for the mansion our heavenly Father has prepared for us in heaven?

A sixteen-year-old lad became ill with tuberculosis. When he was in the throes of death his mother still was not reconciled to the fact that God was taking her son home at such an early age. The son was ready and willing to leave this world but wanted to see his mother also reconciled to his leaving. So he said, "Mother, if I could have had a Cadillac in exchange for my old beat-up car, do you think I'd minded leaving the old one?" The mother said, "Of course you wouldn't dear, but what—?" The son replied, "Of course I don't know yet exactly what I'm exchanging my years of living for, Mom, but I know it's going to be for something better—I just know it." Those were Terry's last words. Are we as confident of "something better" after this life as was Terry? Then why spend so much time on making our earthly homes comfortable and beautiful?

Let us all strive to be more spiritual-minded and help many others to find life and peace. "For as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

Wauseon, Ohio.

"The Recompence of the Reward"

Hebrews 11:26

By G. H. Clement

One of the greatest incentives to zealous Christian service is the grand and inspiring prospect of receiving the Master's "well done," and the reward He has for all who deny themselves, take up their cross, and follow Him. Paul was constantly pressing forward through trials and tribulations, because he knew that in due season he would reap if he fainted not. Note I Cor. 15:58; Gal. 6:9. He said, "I press toward the mark for the *prize* . . . " (Phil. 3:14). Moses, we read, turned his back upon the fleeting honors of Pharaoh's court, choosing rather to suffer affliction with the people of God, embracing gladly the reproach of Christ, fearing not the wrath of the king of Egypt. He kept his heart upon that invisible, spiritual world above, "he endured, as *seeing* him who is *invisible*" (Heb. 11:27), all because he had *"respect unto the recompence of the reward."* Even to Christ Himself we find this same principle applied. Of Him it is written, "who for the *joy that was set before him* endured the cross, despising the shame . . ." (Heb. 12:2).

Seeing that the prospect of reaping the great reward that awaits the obedient, sacrificing Christian is a stimulus to perseverance in the service of the King, it follows that the more fully we comprehend the nature of that reward the more gladly we will toil and suffer for His sake. Let us lift up our sights, and consider the wonderful, spiritual, and therefore enduring qualities of that reward. II Cor. 4:18—"things which are not seen are eternal."

Starting in Old Testament days we find that Abraham was stirred on to faithful service, when he "sojourned in the land of promise, as in a *strange* country . . . for he looked for a *city which hath foundations,* whose builder and maker is God" (Heb. 11:9, 10). His seed followed Abraham's steps, seeing the promised reward "afar off, and were persuaded of them, and embraced them, and confessed that they were *strangers and pilgrims on the earth.* For they that say such things declare plainly that they *seek a country*" (Heb. 11:13, 14). Then the writer makes it abundantly clear that the country they sought was not earthly but, as he

Mountain Road

By Lorie C. Gooding

All the level roads are crowded with the people on their way
To the pleasant little houses where the valley-dwellers stay.
Up the mountain where it's rugged (and you get a broader view),
You will find the path is flinty, and the travelers are few.

There are roads to ease and pleasure, there are roads to wealth and gain.
They are easy roads to travel, and they cost but little pain.
You can run along them swiftly, but the journeying is slow
Where the path turns steeply upward (and not many choose to go).

It is easier to wander where the way is smooth and wide,
Where the fields are broad and level all along the highway's side.
The pathway leading upward looks so rocky and so long,
And there seem so few who walk there (but they always have a song).

The valley roads are mazes, and they seem at last to lead
To nowhere in particular, for all their ease and speed.
Once on the easy valley roads I was content to roam.
I'd rather climb the mountain now. (The narrow way leads Home.)

Holmesville, Ohio.

A PRAYER

FOR THIS WEEK

Our gracious Father, Thou who hast given so abundantly to us, it is to Thee that we address this prayer. As we sit in the warmth of our firesides, help us to remember the many who this day shiver from cold and suffer from hunger. Teach us to realize that we have not discharged out duties when we merely pray, "Bless the cold and hungry this day, dear Father." May we grow deeper in our understanding of the principle that real Christian love means sharing. May we go on from mere sharing of our surpluses to a full commitment of our all to Thee. And may these gifts meet more than physical needs; may they serve as steppingstones to satisfying the world's greatest need—that of spiritual hunger.

We would remember too the hundreds of young men and women who are today in attendance at winter Bible schools. Give wisdom to the teachers who seek to lead them to a better understanding of Thy Word and a fuller commitment of their lives to Thee. May they grow in their desire to leave all and follow Thee. In the name of Jesus we pray. Amen. —*Mary Emma Showalter.*

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adds, "they desire a *better country, that is an heavenly:* wherefore God [who, in His Son, is preparing mansions up there for them and for us—John 14:1-13] is not ashamed to be called their God: for *he hath prepared for them a city*" (Heb. 11:16).

Even before we "reach the heav'nly fields, or walk the golden streets," we enjoy down here a real foretaste of the joys that await us there. Truly, "the hill of Zion yields a thousand sacred sweets" to the obedient child of God, right now! for, unlike the Old Testament believers, we "are not come unto the mount that *might be touched,* . . . but . . . [we] are come unto mount Sion, and unto the city of the living God, *the heavenly Jerusalem* . . ." (Heb. 12:18, 22). Paul clearly states that we may enjoy right now the privilege of sitting with Christ in heavenly places, for, says he, our conversation, or manner of life, is in heaven. Eph. 2:6; Phil. 3:20.

Thank God, our inheritance is heavenly, and therefore an eternal one. Peter tells us that our inheritance is incorruptible, and undefiled, and fadeth not away, *reserved in heaven* for all who are kept by the power of God through faith in Christ Jesus. I Pet. 1:4, 5. But it is Christ's own words that give us the greatest confirmation of the heavenly and eternal aspect of our future reward. He said, just before leaving this world, "In my Father's house are many mansions . . . . I go to prepare a place for you." Where has He gone? Up yonder beyond the wear and tear and rust and robbery of this earthly life. He is in heaven! Let us continue to hear Jesus, "And if I go and prepare a place for you, I will come again [praise God for the soul-thrilling prospect of the near coming of Christ!], and *receive you unto myself;* that where *I am,* there *ye may be also*" (John 14:3).

Let us keep our minds and hearts free from the fleeting, material things down here. Let us heed Paul's injunctions to "seek those things *which are above,* where Christ sitteth on the right hand of God." Let us "set . . . [our] affection on things above, *not on things on the earth*" (Col. 3:1, 2).

Since our reward is so wonderfully enduring; since it is something that our Lord Himself is preparing in heaven for us, let us, with the patriarch of old, have "respect unto the recompence of the reward," and go forward with the Gospel of redeeming grace, gladly toiling and suffering for His sake!

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all *spiritual blessings in heavenly places in Christ*" (Eph. 1:3). And when He finally appears we shall be *like Him,* for we shall see Him as He is! We shall see Jesus! Seeing Him, and hearing His "well done" is surely worth our daily presenting ourselves a living sacrifice on the altar of His good, acceptable, and perfect will!

Big Stone Gap, Va.

My Spiritual Covenant

[This covenant was distributed by Pastor David Mann to members of the Albany, Oreg., congregation on Jan. 1, 1956. Its purpose was to help each member to make a definite commitment and to have a constant reminder of that commitment to keep in his Bible.—Ed.]

Earnestly desiring to grow into power and usefulness in the church and the Christian life, I solemnly, but joyously, make this holy covenant with my Lord for the year 1956.

1. Remembering my experience of conversion and my commitment to God for all eternity, I will endeavor as a child of God to live for Christ in every phase of my life.

2. Knowing that in order to grow spiritually I must feed on God's Word, I gladly promise my Lord I will spend daily at least _____ minutes in reading my Bible.

3. I also promise my Lord to spend at least _____ minutes daily in private meditation and prayer besides being present in each family worship period. My prayers will include that I seek only the will of God to be done in my life, in the brotherhood of the church, and in the whole world.

4. Recognizing that God has given me all that I have and am, I hereby gladly promise my Lord to be a steward of my *talents* by dedicating my abilities for His service; my *time* by putting first things first; my *physical powers* by being temperate in work and leisure-time activities; and my *money* by giving regularly at least _____ per cent of my income.

5. Knowing that every true Christian must be loyal to his church, I promise to attend every service possible sponsored by the church, and accept gladly every responsibility for service placed upon me as well as to seek every opportunity to witness to others and help lead them to Christ.

6. Believing that God had a divine purpose in creating the Sabbath day, I will gladly keep it holy as He commanded.

7. Knowing that worldliness and spirituality cannot go hand in hand, I gladly promise my Lord that I will not take part in any worldly amusements, attire, conduct, business transactions, or anything that would mar my Christian testimony.

I hereby gladly sign my name in a secret, personal, and holy covenant with my Lord.

Name _____

Date _____

Place _____

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the safety of our workers in Jordan and for the continued effectiveness of their work.

Pray for safe journeying for missionaries and other workers on the high seas and the airways.

Pray for members of a family who are cold and indifferent, that they may be saved.

Pray for the direction of the Lord to the Mennonite Publication Board in its annual meeting at Fisher, Ill., Feb. 29 to March 1.

Pray for a woman and a man who have been attracted to services at the Home Mission, Chicago, by the outdoor speaker of the public-address system.

OUR SCHOOLS

LA JUNTA SCHOOL OF NURSING NEWS

By Nelson E. Kauffman, President
Mennonite Board of Education

The Colorado State Board of Nurse Examiners on Jan. 25, 1956, voted to extend accreditment to the La Junta Mennonite School of Nursing until Sept. 1, 1957, in response to a request presented to that Board by the Mennonite Board of Education. The accreditment of the school has been jeopardized for several years, and was to have terminated Sept. 1, 1956, because of the low census at the La Junta Mennonite Hospital, where the school is located. The school, in spite of deficiencies in the areas of obstetrical and surgical clinical material, has made excellent records in the past. One of the 1956 graduates has won the title of "Nurse of the Year" in the state of Colorado. However, the decline in census at the Mennonite Hospital, due to 50-65 per cent occupancy, caused the State Board of Nurse Examiners to take action that has forced the Board of Education to make plans to provide for clinical experience in other hospitals. It was upon the basis of proposals to secure clinical experience in obstetrical and surgical fields in another hospital for the 1956-57 school year, and to plan for locating the school in a hospital where adequate clinical facilities are available by Sept. 1, 1957, that the accreditment was extended. The door is still open to continue at La Junta if the census becomes adequate.

It is the purpose of the Board of Education to continue to provide a three-year diploma School of Nursing, that will perpetuate the La Junta School principles and traditions of nursing motivation, skill, and service. Possible locations in Colorado, Kansas, and Missouri will be investigated and studied immediately. It is planned that Hesston College will continue to give the pre-nursing courses, and if possible enlarge its service in the program of nursing education. Students now in the Nursing Education program at Hesston and La Junta will be assured of the same high quality of work as in the past. High-school students planning for Nursing Education are invited to plan with confidence to enroll in the program at Hesston for the 1956-57 school year.

While clinical facilities at La Junta Mennonite Hospital, and the smaller hospitals at Rocky Ford and Las Animas, are not adequate at this time for a professional School of Nursing, it is possible that the census is adequate for a one-year Practical Nursing Education program. The Board of Education and the Mennonite Hospital plan to co-operate in studies in this area. At the present time the Mennonite Board of Education does not operate a Practical Nursing Education program, although the matter has been under advisement for some years. Schools of Practical Nursing are growing up in many states and there is a growing demand for the Practical Nurse in the church program, as well as in society at large.

* * *

The prayers, financial support, and counsel of the brotherhood are earnestly solicited for our Nursing Education program. The devotions and sacrificial efforts of our La Junta Nursing School faculty are deeply appreciated. The constant faculty expression of desire to serve the Lord, to do the best possible work under the circumstances, to motivate the students to witness for Christ, and to be of service in the church program, has caused the students as they graduate to thank God that they have been permitted to attend La Junta School of Nursing. Together as faculty, Board, and church we want to continue to prepare nurses, under God, that will have interest not only in the bodily but also in the spiritual needs of the sick. The medical staff at La Junta, and in hospitals where our students affiliate, testify to the high quality of nurses that have been coming from our school. It is the sincere prayer of the Board of Education that the Spirit of God may guide in every step that is taken, to determine where He would have us secure the clinical facilities we need in our Nursing Education program.

Evangelism is only obedience to the lordship of Christ.—J. D. Graber.

HESSTON COLLEGE NEWS

Nelson E. Kauffman, who will serve as speaker for the annual winter revivals, beginning Sunday, Jan. 29, conducted an informal pre-revival worship service at the Hesston Mennonite Church on Sunday, Jan. 22. Bro. Kauffman will also speak to the students each morning in their chapel services, during the week of revivals. Currently, Bro. Kauffman is serving as president of the Mennonite Board of Education, Secretary of Home Missions, and pastor of the Hannibal Mennonite Mission, Hannibal, Mo.

Lowell Wolfer, president of the Young People's Christian Association, announced the plans for the annual YPCA drive for Thursday morning, Jan. 26. The goal for this year's drive has been set at $1,665. A breakdown of this allocation is: National MYF—$50; Cleveland Street Mission—$500; Christian Life Division—$50; Extension Division—$200; Institutional Evangelism Division—$115; Missions Division—$150; Publicity—$25; Station Wagon Expense—$75; General Expense—$50; Emergency—$50; Station Wagon Garage—$200; Colored Student Tuition—$200.

The ministers and their wives attending the annual ministers' week activities will be worshiping with the students for this special chapel.

Zurich Little Symphony to Give Concert

On Friday, Feb. 10, the Zurich Little Symphony, under the direction of Edmond de Stoutz, will be heard at Hesston College as the fourth number of the 1955-56 Hess Hall Series. Public approval, press acclaim, and seasons of one hundred concerts annually throughout western Europe have brought to them the acknowledgment of Europe's favorite small orchestra. Comprised of twenty-seven dedicated young musicians and directed by Edmond de Stoutz, the Zurich Little Symphony has, since its inception in 1952, appeared repeatedly in Germany, Italy, France, and Spain as well as in its native city and country.

The first foreign concert of the group was held in Paris in March, 1953. It was so successful that the Zurich Little Symphony was engaged immediately to perform at the Menton Festival. Also, and as a result of the Paris debut, the Zurich Little Symphony was engaged for an extensive tour of France and Spain during the following season.

Besides concert appearances, the Zurich Little Symphony has recently made a series of recordings for European Decca. The first to be released will be the **Divertimento for Strings** by Bela Bartok and Paul Müller's **Sinfonia No. 2** for strings and flute. Other recordings will be released during the 1955-56 season.

WESTERN MENNONITE SCHOOL NEWS

New members on our staff this year are Mahlon Bender, business manager; Manassa Schrock, maintenance man; Robert Ressar, recreational director; Paul Bender, hall manager; Twila Zimmerly, matron; Robert Lantz, instructor in music.

Bro. Marcus Lind had part in the program of the annual Northwest Fellowship of Christian Schools held at Kings Gardens, Seattle, Wash., Oct. 21, 22. Others who attended were Mrs. Marcus Lind, Mr. and Mrs. Timothy Strubhar, and Rosana Roth.

Oct. 27 Bro. and Sister Ralph Palmer spent the evening with us. They demonstrated a street meeting, after which we went inside and Bro. Palmer preached an evangelistic message. Many students reconsecrated their lives to Christ, and all were drawn nearer to Him.

Our first Parent-Teacher Fellowship for the year was held Oct. 25. A short program was rendered by the students, after which Bro. Paul E. Yoder, president of the school board, spoke on the subject, "Daily Christian Conduct." The meeting was well attended.

Bro. A. G. van Gilse, leader of the Dutch Peace Center at Heerewegen, Holland, spoke to the student body in chapel on Oct. 26. On Sept. 23 Dr. Fred Brenneman spoke on the work in American Samoa. A group of students from the Salem Bible Academy, Salem, Oreg., gave a chapel program on Nov. 22 in exchange for one given to their student body by our group earlier in the year. During Missions Week we had a special missionary emphasis with guest speakers and special singing.

(Continued on page 141)

CHURCH MUSIC

How a Famous Hymn Was Written

What a wonderful occasion it would be if you could meet Charles Wesley and hear him tell you just how he came to write "Jesus, Lover of My Soul"! Or if Sarah Flower Adams would relate to you personally the circumstances of her composing "Nearer, My God, to Thee"!

Something of the thrill of such a memorable moment was mine one evening. For I sat in the presence of the author of a song which a certain bishop (so I have been informed) has declared, "is one of the three greatest hymns in the English language." Two of these I have already mentioned; the third, he asserted, is "The Old Rugged Cross." I had the transcendent privilege of asking George Bennard this question,

"Just how were you led to write 'The Old Rugged Cross'?" His reply was as revealing as it proved inspiring.

But first let me explain how I had the opportunity to make contact with this renowned hymnist. I had read a few days before in our local daily paper that he was to speak at a certain religious service of our city. I made special efforts, despite many matters clamoring for attention, to be present at that service.

As Mr. Bennard stood before his attentive audience and poured forth from his soul God's "Golden Gospel," the Good News of salvation, one could think that he was listening to a holy messenger of the Most High. A beautiful benevolence beamed from his face, and his white hair was truly "a crown of glory." Out of the abundance of his heart his mouth spoke, and his hearers were finding their hearts stirred. His countenance bears a resemblance to certain pictures of John Wesley, with the tranquil triumph of God's peace written there.

The service over, I sat down with Mr. Bennard, and put to him the question mentioned above. During his address he had said that at a certain period of his life he had been making a special study of the cross; and the thought came to him, "Why does not someone write a song bringing out these mighty truths?"

Then, he confessed, the words "the old rugged cross" came into his mind; and out from his mind came flowing the words of the first stanza, beginning, "On a hill far away stood an old rugged cross."

But, despite his additional efforts at composition, further stanzas would not come. Something seemed to say to him, "Wait."

Some time later, Mr. Bennard said, he found himself holding revival services in a town of a state in the central west. Shunning not to declare the whole Gospel of God, he encountered from a certain quarter satanic opposition; ridicule, hatred, vituperation were his daily portion from the adversary. It was a time of crucifixion.

And when those meetings were over (with a glorious harvest of saved souls), George Bennard wrote the remaining three stanzas of "The Old Rugged Cross." And I heard him say, "I had to learn the deeper meaning of the cross in my personal experience before I could complete that song." Out of the black soil of the anguish of persecution bloomed the roses and lilies of an immortal hymn.

Do not become buyers of lands, but rather sell, you that are bidden, and give to the poor.—Teunis van Haustelraed, in Martyrs' Mirror.

In the lines we get hints of that dark time; as Mr. Bennard preached the cross in these meetings, it was "despised by the world," or by those worldlings who were seeking to make life bitter for him. And in the midst of that ordeal of "the offence of the cross," as the Apostle Paul expressed it, the author could write, "Its shame and reproach gladly bear."

I asked him about the circumstances of his composing the music of the song. He told me a strange thing, that the melody came to him in a moment of time, as it were, and *before he had written the song.* But between this making of the tune and creation of most of the stanzas there was a considerable interval.

I said to him, "In the series of 'Gospel Hymns' of the days of Moody and Sankey, each song had a Bible verse between its title and the song itself. If you were, in such fashion, to preface 'The Old Rugged Cross' with a passage of Scripture, what would it be?"

Instantly he answered, "Galatians 6:14." I suggest that readers open their Bibles at this passage, and with the song before them also, see the appropriateness of this verse; that sublime profession and confession of the Apostle Paul: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

It was interesting to learn from the author's own lips the first time the song was sung. He was the singer; his audience numbered but two persons, a preacher and his wife. The place was the kitchen of a humble little parsonage in Pokagan, Michigan. When he had finished singing, the minister said. "Brother Bennard, this is a song that will live." And he added, "Though I have little in the way of funds, I will contribute money to help publish what you have written."

Mr. Bennard told me an interesting thing about the place where his song was first sung, by himself. Each year in Pokagan, Michigan, there is a celebration in commemoration of this event.

Amazing has been the popularity of the lines ! That minister's prophecy has been fulfilled. The song has been translated into I do not know how many languages, so that one would almost dare to say that it is familiar to "every kindred, every tribe, of this terrestrial ball." In a nation-wide radio poll as to what was the favorite hymn, "The Old Rugged Cross" received by far the greatest number of votes.

I inquired of the author, "How do you account for this tremendous popularity?" He replied, "I believe it is because the song emphasizes the Atonement."

Let us thank God, my readers, that, despite the blasphemous efforts of the modernists to minimize the Gospel of the blood, and to darken the glory of Calvary, people still instinctively realize their need of a divine Redeemer, and the necessity of a ransom. . . .

General Charles Wolfe on the night before the Battle of the Plains of Abraham, when he captured Canada for his king, rode with his officers in a boat in the St. Lawrence River. There in the silence and darkness he recited to them, "Gray's Elegy Written in a Country Churchyard," and, after repeating the final lines, said, "Gentlemen, I would rather be author of this poem than take Quebec tomorrow."

But I can say, I would rather be the author of "The Old Rugged Cross" than to have written the "Elegy" or any other glorious lines of immortal poetry. I count it one of the rare privileges of my life to have met the man who so appealingly has expressed in verse some of the transcendent truths of our redemption.

As he and I sat together in the beautiful auditorium, where he had spoken just a short time before, I realized the time had sped all too swiftly. He must leave the city that night. As I looked on his face, lovely with the peace of God, and saw his silvery hair like a diadem of white splendor, I might have said at that august hour, in the words of another, "I never trembled in the presence of majesty, as I did in the majesty of his presence."

I took his hand and said, "Good-by," and I added, realizing I would probably never greet him again on earth, "I will meet you in the City!" Then I passed out through the door into the street, and was soon in the bus on my way home.

Indeed, I expect to say to him "Good Morning" in God's melodious city of the victors, where we shall outsing the angels, as we say, "Unto him that loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion for ever and ever."—E. Wayne Stahl, in *Herald of Holiness.*

FOR OUR SHUT-INS

Though Doors Were Closed

By Mary Ann Horst

The light of day, the hours of bliss have fled,
Black night of bitter anguish has its reign;
Fain do we long for yester's golden joy,
Tears do not bring lost mirth to us again.

Yet as our very souls are torn by grief
Such as we never deemed our hearts could bear,
'Tis here, dear God, we learn to lean on Thee,
'Tis here we find Thy balm divine—through prayer.

And suddenly in midst of grief we know
The presence of the great, the matchless Christ!
And bleeding heart is turned to song of praise!
We know Thy light of peace—through darkest night!

Once long ago, O Christ, didst Thou come,
Camest through closed door, and spokest Thy word of peace;
So, through closed door Thou comest still and sayest,
"Look unto me, my child, and be at peace"

Kitchener, Ont.

My Sorrow

My sorrow had pierced me through; it throbbed in my heart like a thorn:
This way and that I stared, as a bird with a broken limb
Hearing the hound's strong feet thrust imminent through the corn,
So to my God I turned: and I had forgotten Him.

Into the night I breathed a prayer like a soaring fire:
So to the wind-swept cliff the resonant rocket streams,
And it struck its mark I know, for I felt my flying desire
Strain, like a rope drawn home, and catch in the land of dreams.

What was the answer? This—the horrible depth of night,
And deeper, as ever I fear, the huge cliff's mountainous shade,
While the frail boat cracks and grinds, and never a star in sight
And the seething waves smite fiercer; and yet I am not afraid.

—Arthur Christopher Benson.

A Prayer

By a Sister

I need Thee, Lord, along the way;
I cannot tread the path alone;
The evil terrors 'round me lay,
And I, O Lord, am but undone.

The path looks dark, the steppingstone
I cannot see, and I do dread
To walk the weary way alone,
For I cannot see the road ahead.

O Lord, Thy hand is guiding me,
Or else my feet would miss the way
And drown me in perdition's sea
Where only sinful lusts hold sway.

There's naught to fear when Thou, O Lord,
Art still my Guide, my constant Stay—
Within the heart Thy living Word,
To guide, direct me on the Way.

Dear Christ, Redeemer of the soul,
How oft my sinful feet would stray;
But take me, Lord, and have control
Upon my every step each day.

O Lord, behold my saddened plight;
I cannot see the steppingstone;
I walk by faith, and not by sight;
Take Thou my hand—I'm not alone.

How Old Are You?

In the matter of character building it does not matter how old one is, for no particular age will give one immunity from temptation. There are perils in youth, perils in middle age, and perils in old age. Whatever his age or his circumstances "let him that thinketh he standeth take heed lest he fall." We all have a personal vindictive enemy dogging our footsteps and determined on our ruin.

We have become accustomed to feeling that this age is peculiarly dangerous to our young people. There can be no doubt at all that the devil is very busy setting his traps for our boys and girls. We are distressed at their loose conversation and frank views concerning sex relations, of their flaunting disregard of what older people have counted the respectable conventions of life. We are distressed at the growth of their so-called liberal views of the Bible and of their decreasing sense of church obligations. The shameful cocktail habit has taken a mighty hold on our young people and beyond question it will lead many of them to drunkenness. Multitudes at receptions and dinners are now drinking cocktails who in other days would have scorned liquor drinking. Let young people watch out, for the devil is on their trail.

But how about those who have passed their youth? Have you ever thought of the moral breakdown of the men of the middle age who have withstood the temptations of youth? Saul and David and Solomon are but illustrations of what the world witnesses every day. The love of money is the sin of middle age. The defaulters are men in middle life, and the defendants in divorce suits are also men in middle life. Dr. Henry G. Weston used to say that "the fifties" were the perilous years of ministers. The men who today are bringing shame on our civilization are men of middle age. Let the middle-aged watch and pray lest they enter into and be overwhelmed by temptation. Often they have ceased to be watchful. They feel that they have passed the danger period. By persuading themselves thus to feel the enemy of their souls is leading them into a trap which will mean ruin to them and shame to the cause of our Lord Jesus Christ.

Well, how about old people? Have they passed the danger period? Well, not unless they have passed the period of the devil's enmity. Not infrequently we have noticed that those who have made a fair show of religion in youth and middle age have fallen away in old age. They are bound with chains and apparently they rejoice in these bonds. Such a reverse of a man's views is, however, unusual. It generally proves that some weakness or hypocrisy has been hidden away all along. Take, for example, such men as Noah and Lot. Of course when

(Continued on page 141)

TO BE NEAR TO GOD

Sunday, February 12

Read Psalm 1.

"Blessed is the man" contrasts with "cursed be the man." Each phrase indicates God's righteous attitude. The nature of God's response depends on the nature of man's response toward God. Two may be standing together and one be under God's blessing and the other under His condemnation. That man upon whom God looks with favor certainly is a blessed man. Every person has the privilege to enjoy that favor. Only those who have it can know the satisfying and enjoyable experiences associated with such a relationship with the Lord.

Monday, February 13

Read Ephesians 4:17-24 and Psalm 1:1.

The godly man is blessed because he has a negative reaction toward some things and a positive response toward certain other things. He shuts out some things from his life and accepts other things into it. He has separated himself from sinful things which eventually bring trouble, sorrow, and suffering. He has joined to himself the love and life of God, the truth of the Lord Jesus Christ, the Holy Spirit, with the help of God. As a result he receives help as needed, enjoys soul peace, has satisfactory fellowship with God, and truly is a "blessed" man.

Tuesday, February 14

Read Ephesians 5:1-21 and Psalm 1:1.

The man of God cannot enjoy the kind of living that goes away from God. He wants to continue to walk with God. The ungodly man does not care to fellowship with God. Each man walks in a different direction. The two cannot walk together. They do not and cannot agree because each has a different route and goal. One travels the way of the transgressor. His counsels are contrary to God's ways. By avoiding the opinions, advice, and judgments of the ungodly, the righteous man helps place himself in the way that is favorable for God to bless him.

Wednesday, February 15

Read Galatians 5:16-24 and Psalm 1:1.

The sinner stands in darkness. He does not have the light of Christ. He stands in unbelief, uncertanties, uncleanness. He lives in a sinful and perverted way. The man of God has left such a way and does not join himself with sinners. He does not stand at the doors where the sinner likes to stand. His way is illuminated with God's light. He walks in His truth. He walks in the Spirit. Thank God that He has made such a way possible so that we can avoid walking in the way of sinners.

Thursday, February 16

Read Galatians 6:7-10 and Psalm 1:1.

The ungodly often make light of the ways of God and His people. He cares not for sacred things. He has very little if any respect for God. At times he despises the ways of the righteous, and ridicules them. The man of faith cannot share the seat of this scorner. He does at times sit next to such people, but lives in a much different atmosphere where there is honor, respect, and reverence for the things of God. He continues to enjoy the many blessings that God has prepared for those who love Him.

Friday, February 17

Read Psalm 119:97-112 and Psalm 1:2.

The godly person does not enjoy certain things. He has no pleasure in many things the ungodly enjoy. Each has his preference for the things he enjoys. One man enjoys the mystery stories with exciting action. Another man enjoys the Word of God. Each delights in the things that are natural to the way he is going. The man of God has pleasure in fellowship with God's people, enjoys sharing in various church activities, is glad to share in the Lord's work. His joys do not pass with the day, but abide and are not dependent upon outward circumstances.

Saturday, February 18

Read Psalm 119:129-144 and Psalm 1:2.

The Word of God has capacity to give pleasure. It has in it the qualities needed to make joyful feelings. It is Truth that makes one free. It is Light to give one proper direction. It is knowledge to reveal eternal things and give wisdom. It gives promises that are precious. It makes clear God's work of redemption. It gives assurance that comforts and satisfies. It gives hope that brings cheer along the way. It gives knowledge of the glorious future age. Because of what the Word of God is and does, the man of God delights in it.

—Ira H. Eigsti.

♣

Since 1944 the Heifer Project has shipped a grand total of 8,445 cattle, 6,859 goats, 15 sheep, 47 horses, 530 rabbits, 200 packages of honeybees, 3,000 turkey poults, 215,260 chicks, 280,560 hatching eggs, and 1,060 pigs to 37 different countries. The Mennonite Central Committee co-operates in the work of the Heifer Project.

Jesus Demands a Choice

Sunday School Lesson for February 19

(Luke 18:18—19:10)

Let one pupil read the story of a rich man. Luke 18:18-27. Let another read the story of another rich man. Luke 19:1-10. Now with these two in mind, study two seekers who each made a choice.

The rich ruler. What was he seeking? What kind of man was he? How did he get his money? It seems that he loved his wife, hated no one to the point of killing, appreciated the property of others, loved others to the extent that he didn't speak ill of them, and respected his parents. With what people did he have poor relations? Why didn't he appreciate the poor people? What makes it so very difficult for a rich man to be a Christian? Was there any one of the Ten Commandments that this man was not keeping? Jesus could see the heart of unrest, but He also could see the idol this ruler was worshiping.

Let the pupil's discuss the young man's choice—on what basis he made it and what his final choice was.

The rich publican, Zacchaeus. What was a publican? Collecting taxes in those days was not like the same job today. Our collectors get paid to collect. Zacchaeus bought the job of collecting and then collected all he could. The more he collected, the richer he became. Where did Zacchaeus collect taxes? What was the attitude of the common people toward a publican? What were the sins Zacchaeus was guilty of? Zacchaeus was in a highly profitable business but undoubtedly was very insecure and unhappy, like many men making much money today. Why this insecurity?

What are some proofs in the story that show that Zacchaeus was a seeker for something better? To be a rich man of the custom-house and climb up and sit above to see Jesus must have been humiliating, not so? Or wasn't Zacchaeus proud? Was he too miserly to seek Jesus regardless of what might happen to him?

This story also gives a beautiful and true picture of the fact that Jesus always is seeking man and so it is very easy for Him to find a seeker. Surely this was the touch that won Zacchaeus. "He knows me? Thinking of me? Wanting me? He would come to eat with me, a publican?" All the response of Zacchaeus shows that he had a great felt need, a real burden for his sin. Oh, how joyfully he received the call of Jesus!

What evidence is here that Zacchaeus entered the kingdom of God? Did the restitution come before his repentance? Is it necessary to restore fourfold? Restitution is not understandable to the world, but it is very much so to God.

If Zacchaeus continued to collect taxes, what a collector he must have been! Christian businessmen are too few. Why? Jesus gave the answer in 18:24-27. He tells us to beware of coveteousness. Must one be rich to be tempted to coveteousness?

Each of these rich men chose his response to Jesus' call. The one turned and lived; the other heard the knock but did not open the door. Man's choice does not make him a new creature, but it gives God the yes or no that directs Him to make us new creatures. Sinners seek a Saviour. The Saviour seeks the sinner. The Saviour saves the sinner.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ernest S. Ebersole was ordained to the ministry on Jan. 29, at the Lyndon Mennonite Church, one mile south of Lancaster, Pa. May the Lord bless our brother in this responsible calling.

Bro. Don Augsburger and a group of students from the Mennonite Student Fellowship in Philadelphia, Pa., conducted the service at the Frazer, Pa., Church, Sunday evening, Jan. 29.

The Bethel congregation, Mummasburg, Pa., is making plans for the construction of a new church building.

Bro. Walter Campbell, pastor of the Tressler congregation near Greenwood, Del., is attending Eastern Mennonite College the second semester. He visits his congregation once a month, and ministers from the Conservative Mennonite congregation nearby help in conducting the services.

The subscription list of the GOSPEL HERALD as of Dec. 30 stood at 17,913. Who will help us to boost this to at least 19,000 in 1956? In one congregation it was found that of 148 family units only 52 were getting the GOSPEL HERALD. What about your congregation?

Bro. A. J. Metzler, who has been serving as principal of the Winter Bible School held at the Tuttle Avenue Church, Sarasota, Fla., was in Puerto Rico on Jan. 21, 22, when he met with the Literature Committee of the Puerto Rico Conference and preached at the Calvario Church at La Plata.

The attendance at the recent Ministers' Week at Canton Bible School averaged about 50, with more than 80 persons attending at least once. Bro. Chester K. Lehman, Harrisonburg, Va., led a study in Hebrews, and Bro. Paul Erb, Scottdale, Pa., gave his Alpha and Omega lectures. The enrollment of regular students is sixteen.

The seventeenth annual Prophecy and Doctrine Conference was held at the Lindale Church, near Harrisonburg, Va., Saturday evening and Sunday afternoon and evening, Jan. 28, 29. Visiting speakers were Bros. Elmer Kolb, Pottstown, Pa., and Sanford G. Shetler, Hollsopple, Pa.

A group of students from the Bible school held at the Pleasant View C.M. Church, Berlin, Ohio, gave a program at the Longenecker Church, Winesburg, Ohio, on Sunday evening, Feb. 5.

A recent change of address for Bro. Paul M. Miller, of the East Goshen, Ind., congregation, who is on leave attending school, is 3200 Marion Court, Louisville 6, Ky.

Bro. and Sister Jacob Roth, McMinnville, Oreg., are planning to engage in mission activities, such as colportage work, in Mexico, largely as a faith work but by the approval of the Pacific Coast Mission Board.

Bro. F. S. Brenneman, Hesston, Kans., recently underwent surgery at Bethel Hospital, Newton, Kans.

A Reminder.—To persons responsible for ordering Sunday-school supplies for the April-June quarter: Don't forget to send your order by **Feb. 10,** if you have not already done so. Thank you.—Circulation Department.

Bro. John Steiner, principal of the Bethany Christian High School, Goshen, Ind., was installed as pastor of the Pleasant View congregation, near Goshen, Ind., Jan. 22.

The Winter Bible School being held at the Blooming Glen, Pa., congregation, on Wednesday evening, each week, has reached an attendance figure of 254.

A Conference Youth Meeting was held at the Skippack, Pa., Church on Saturday evening, Jan. 21, when Bro. Ray Bair, Akron, Pa., spoke on "True Love."

The annual Christian Life Conference in connection with the Johnstown Bible School was held Saturday evening and all day Sunday, Feb. 4, 5, with Bro. C. Nevin Miller, Harrisonburg, Va., as the guest speaker.

Recent visitors at the Mennonite Publishing House were the following brethren: J. J. Hostetler, Peoria, Ill., and Don Augsburger, Philadelphia, Pa., who are working on revising the Christian Workers' Training Course of the Commission for Christian Education; and Grant Stoltzfus, Harrisonburg, Va., and Levi Hartzler, Elkhart, Ind., who were here in the interests of a new Radio Bible Correspondence Course.

Change of Address.—Paul G. Leaman, Lancaster, Pa., to Peach Bottom, Pa., R. 1.

The Lower Deer Creek Church building, near Kalona, Iowa, was destroyed by fire early Sunday morning, Jan. 29. Details as to the cause and total loss have not yet been received.

Bible memorizing is being emphasized at Meadville, Pa. On a recent Sunday thirty-three persons were up to schedule on the year's goal. What are other congregations doing to implement the Commission's emphasis this year on Bible study?

Bro. John Drescher was installed as pastor of the Crown Hill Church, Rittman, Ohio, on Jan. 29. At the same time seven persons were baptized and received into the fellowship of the church, Bro. Reuben Hofstetter officiating.

Dr. Andrew Gih, missionary from the Orient, spoke at the Rocky Ridge and Perkasie Mennonite churches, in Eastern Pennsylvania, on the evenings of Jan. 30, 31, respectively.

The Nurses' A Cappella Chorus, of the La Junta Mennonite School of Nursing and Mennonite Hospital, La Junta, Colo., rendered a program of sacred music at Colorado Springs, Colo., on Sunday, Jan. 22.

Announcements

Mennonite Student Fellowship, Philadelphia, Pa., will meet at the Students' Center, Saturday evening, Feb. 25, at 7:30. Bro. Paul Erb, Scottdale, Pa., will be the guest speaker.

"Obedience to God's Will" is the subject for the young people's Bible meeting at Lititz, Pa., Sunday evening, Feb. 5. Speakers: Don Augsburger, Wilmer Thomas, Ann Nissley. Song Leader: Ben Martin, Jr.

Bro. Paul Showalter, Meadville, Pa., will soon move to Ohio, where he will be licensed for the ministry at the Salem Church, near Wooster.

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1956 Conrad Grebel Lectures by G. G. Yoder: E.M.C., Harrisonburg, Va., Jan. 30 to Feb. 3. Goshen College, Feb. 13-15. Scottdale, Pa., Feb. 21-24. Subject: The Education and Evangelization of Children.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Annual Meeting, Christian Laymen's Tent Evangelism, Orrville, Ohio, High School, Feb. 10-12.
Annual Christian Day School meeting, Mechanics Grove, south of Lancaster, Pa., Feb. 11.
Ministers' meeting and Bible Study, Conservative Mennonite Conference, at Riverview, White Pigeon, Mich., Feb. 14-24.
Study Conference of Franconia Conference at Souderton, Pa., Feb. 15.
World Day of Prayer, Feb. 17.
Annual Ministerial meeting of the Lancaster Conference, Weaverland, East Earl, Pa., Feb. 22, 23.
Annual Ministers' Conference, of Iowa-Nebraska Conference at South English, Iowa, Feb. 23, 24.
Illinois Ministers' Fellowship, Chicago, Feb. 27, 28.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

First Mennonite Church, Kitchener, Ont., recently finished the twenty-eighth series of "Pastor and People's Evangelism," with cottage meetings conducted previously by the laity and Bro. Derstine, the pastor, doing the preaching, assisted by various groups which furnished special music. There were 19 decisions, and a refreshing revival was experienced.

Sister Orpha Leatherman, R.N., Danboro, Pa., will leave for Cuba on Feb. 7 for a short term of service under the Franconia Mennonite Board of Missions and Charities. She will assist Esther Detweiler at Rancho Veloz.

The S. Allen Shirks plan to leave Bombay, India, on April 9 for North American furlough. They will come home via Europe, leaving Southampton, England, on May 24.

The Economic Service Council of the Mennonite Church in India, Dhamtari, at a recent meeting decided to turn into the church support fund one tenth of the income of its projects.

Bro. Stanley Weaver and his Navaho assistant, **Bro. Henry Bainbridge,** Black Mountain Mission, Ganado, Ariz., worshiped at Upland, Calif., on Sunday morning, Jan. 22. Bro. Bainbridge talked to the Sunday-school children about the work at Black Mt. Mission.

Sister Miriam Beachy, Bihar, India, wishes to express appreciation for the many prayers which sustained her during her recent illness. She writes that she is feeling much better again.

Recent visitors at the studios of the Spanish broadcast, **Luz y Verdad,** Pulguillas, Aibonito, Puerto Rico, were Mr. and Mrs. G. M. Hower, Goshen, Ind., parents of R. J. Hower, male nurse at the Mennonite General Hospital, La Plata; Ray Ulrich, Roanoke, Ill.; Mr. and Mrs. Irvin Kennel, Roanoke, Ill.; Linford Hackman, Carstairs, Alta.; and Ernest K. Moyer, Quakertown, Pa.

Jonathan Clair was born to Bro. and Sister John Driver, Palo Hincado, Puerto Rico, on Jan. 18.

The correct address for Missionary Maria Lichti in Tokyo, Japan, is c/o Mrs. Kaneko, 2084 3-chome, Setagaya, Setagaya-ku.

Bro. José Delgado, former student from Puerto Rico at Hesston College and Bible School, Hesston, Kans., has been elected Sunday-school superintendent at the Betania Mennonite Church, Pulguillas, Puerto Rico. He has completed his I-W service with the Ulrich Foundation and continues to work with the Foundation as a bulldozer operator and to raise chickens on the side.

Bro. Gilbert Johnstone, pastor of the First Baptist Church, Batavia, Ill., spoke to the Married Couples' Fellowship at the Mennonite Home Mission, Chicago, Ill., on Friday evening, Jan. 27, about his recent trip to his ancestral home in Scotland. Bro. Johnstone served as a Sunday-school teacher at the Mennonite Home Mission when he first came from Scotland to attend Moody Bible Institute in 1929.

Ulrich Foundation workers, Aibonito, Puerto Rico, who assist with the Wednesday evening children's clubs and as Sunday-school teachers at the Betania Mennonite Church, Pulguillas, include Lawrence and Annabelle Greaser, Esther Ulrich, Charles Greaser, Joyce Oyer, Myrtle Ulrich, and Kay Sears.

Three music groups from the Mennonite Spanish Church, Chicago—men's octet, mixed chorus, and ladies' trio—gave the Sunday evening program at the Mennonite Home Mission, Chicago, on Jan. 15.

The Association of Mennonite Hospitals and Homes will meet at the Jefferson Hotel, St. Louis, Mo., on Feb. 8, 9. The Hospitals and Homes Committee of the General Mission Board and the Nursing Education Council of the Mennonitte Board of Education will meet during the forenoon on Feb. 8 just prior to the first session of the Association meeting.

Bro. Linford Hackman, Carstairs, Alta., and **Bro. Harold Zehr,** Roanoke, Ill., were recent speakers at the Betania Mennonite Church, Pulguillas, Puerto Rico. Bro. Irvin Kennel, Roanoke, Ill., former MCC worker in Jordan, showed pictures of Palestine on Sunday evening, Jan. 8.

Bro. and Sister J. G. Yoder, Goshen, Ind., missionaries on furlough from India, gave missionary messages at the First Mennonite Church, Canton, Ohio, in connection with the Canton Bible School on Jan. 29. Bro. Yoder also preached a missionary sermon at the Canton Church in the morning.

The Annual Meeting of the Eastern Mennonite Board of Missions and Charities will be held at the Landis Valley Church, Lancaster, Pa., March 7, 8.

Bro. and Sister Stanley Miller, Aibonito, Puerto Rico, have been elected sponsors for the Youth Fellowship at the Betania Mennonite Church, Pulguillas, for 1956.

Farewell services for Margaret Derstine and Orpha Leatherman, who are going to Puerto Rico and Cuba, respectively, were held at the Souderton Mennonite Church on Jan. 29. Bro. John E. Lapp gave the missionary message.

(Continued on page 140)

Your Treasurer Reports

I should like to report briefly on the financial activities of the Relief and Service Committee. At its recent meeting held on Jan. 24 the committee reviewed in detail its financial operations so far this year and attempted to plan the relief and service activities for the rest of this fiscal year and the first six months of next year.

On the basis of contributions received during the past several months the total deficit which had accumulated in the Relief and Service Fund was decreased considerably. Based on the last ten months it appears that contributions have been about $15,000.00 per month. It was of significance to note that contributions for relief and service have tended to level off, which probably indicates that relief and service offerings are being scheduled more routinely on the basis of established request for 50c per member per month. We certainly want to take this opportunity to thank each congregation and individual who has participated in contributing to the relief and service program.

On the basis of contributions received during **Missions Week,** it now appears that with the one third of the total of General Board funds which is to be transferred to the Relief and Service General Fund, the present fiscal year should be completed without a deficit in the fund.

In planning for the budget beginning as of April 1, the committee was agreed that the budget should be brought in line with the present average income for the past year in order not to accumulate additional deficits. Therefore, a budget was adopted at a total of $15,000.00 per month.

It is sincerely hoped that more congregations will respond to the request for relief and service contributions and that the present contributions can be raised closer to the total goal which 50c per member per month would bring into the relief and service program. Should contributions being received during the next six months make it possible, additional funds will be directed into the relief program which is administered through the Mennonite Central Committee in order to help meet the many opportunities which exist in this program to assist needy people throughout the world.

We not only want to thank each one for his part in helping to bring about a balanced budget for the Relief and Service Committee by the end of this fiscal year, but we trust that each one will continue to pray and support this program so that this budget can again be increased to the level which the committee feels our church should give in the total relief, service, refugee, and Pax witness.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Moreno believers, not all baptized.

Blessings in Santa Fe

BY DORA TAYLOR

It was nine o'clock, October 15, when we arrived. The bride rushed out of the house and with never a thought for her white dress embraced Jean, Beatrice, and me heartily. Her black face shone with joy and we kissed her because her happiness possessed us, too. Victoria is one of the most cheerful persons I know, all color bars down, and this was her wedding day. And no ordinary wedding it was. She is 38 years old and Nicholas is 44 and they have lived together for five years; so naturally a wedding after all this time had a special significance.

A series of events led to the officiating minister's being dressed in clothes he never expected to wear at a wedding. First, we went from Trujillo to Santa Fe by **cayuco** or dugout canoe. That is, we went the first four miles in the **cayuco.** Then suddenly the sea became rough and insisted on getting into the boat, too; so we got out and walked the other two miles. Being experienced in **cayuco** travel, James Hess (the minister) wore his oldest work clothes and the shoes he calls his clodhoppers and put his better clothes all safe and dry into a suitcase.

But about the time that the sea became angry, as they say in Spanish, the minister discovered that the suitcase was still in Trujillo. George Miller had his bundle with him, and since he was only a guest he kindly loaned James his shirt and suit. James is taller than George, but the coat covered the top end of the trousers and the bottom end was met with his clodhopper tops. And the clodhoppers didn't matter because he noticed that the groom's shoes were exactly like them, only new and about six sizes larger.

Since the believers in Santa Fe love to sing, we sang several hymns, all gathered in the living room of Victoria's mother's house with Nicolas and Victoria seated side by side in the middle of the room. Then James followed with some very precious words on the sanctity of marriage and the appropriateness of this couple's wedding since they had come to know the Lord and were hoping to be baptized soon. With their hands clasped in his they pledged their vows and we committed them into God's loving care and asked His blessing on them and on their home, a mud-walled, mud-floored, thatch-roofed house a few rods distant.

The ceremony and congratulations over, we were served cake with red and brown icing which Victoria's uncle had made. Victoria said there had been Coca Cola but it was finished. They had fed all the other friends and neighbors while waiting for us to come. So we drank coconut water out of green coconuts, which I prefer anyway.

* * *

Today, nearly three weeks later, we went to the baptismal service. The sea was tame today, as they say in Spanish; so the **cayuco** took us the whole way and, in spite of the current's being against us, it took only an hour and fifty minutes. There were four to paddle, which helped. There was enough breeze to ruffle the water at times and to keep us from feeling the burning sun too much. We watched the white clouds drift and get caught and settle on the rain-forest on the top of Calentura, the lofty range that lines itself along the coast. Calentura is Spanish for fever. If you don't have fever when you go up the mountain, you will have it when you come down, they say.

Looking out to sea, just about at the dropping-off place, we saw 15 **cayucos.** It is good fishing out there because there are rocks where the fish hide. Several times we surprised schools of flying fish, "policemen" they call them in Spanish, which entertained us as they fled from the **cayuco.**

Along the shore there was life to watch. Three different times I saw a Moreno woman standing at the edge of the water scrubbing furniture, and in the several rivers we passed women were washing their clothes and spreading them on the sand to dry. A man came from the bush along the beach and dumped a sackful of corozo into his **cayuco.** Another man walked along the shore pulling his **cayuco** full of wood.

Arriving in Santa Fe, we picked up Don Emilio and went on another 45 minutes to Guadalupe. Don Emilio Gonzalez has been a Christian for nine years and consequently is something of a leader among the other believers in these villages. He is an intelligent man, thoughtful of others, and one who loves to proclaim the Gospel of salvation.

When we got to Guadalupe we put on our shoes and went to Francisca's house. After refreshing ourselves with coconut water we all walked out to the River David at the edge of the village. Here 10 or 15 women were doing their laundry, each one in a tub set on the sand. They would rinse the clothes in the river.

Francisca Fernandez wanted to be baptized in the river and by the time we were at the proper spot at least 150 people had collected to watch. After singing, Scripture reading, prayer, and a few words of explanation about the baptism by Bro. James Hess, Francisca answered the questions and made her promise to God. Then they went into the river and while Francisca knelt in the water Bro. Hess baptized her.

It took an hour to go back to Santa Fe in the **cayuco.** It was noon, the hottest part of the day, and the **marineros** were tired and hungry. We were invited to have soup and rice at Don Emilio's home and at about 1:30 we all gathered in his living room for the baptism of four more believers, Juana David,



Victoria Moreira and Nicolas Morales with their pastor after their wedding ceremony.

Basilisa Guity, and Nicolas and Victoria de Morales. They sat on the first row of chairs with Francisca. The rest of the believers and other neighbors filled the room and people were looking in at all the windows.

After a message on baptism by Bro. George Miller, the four stood on the ground floor and made their vows with clear voices. Kneeling one by one they were baptized. This was a very precious time, not only for these dear brothers and sisters, but also for us, who have watched the working of the Lord in their hearts and who rejoiced to see them responding to Him.

Then Bro. Hess followed with a Scripture lesson on the ordinance of communion and we happily observed that ordinance. There were nine believers partaking besides the three missionaries present. Foot-washing followed. After this, opportunity was given for testimonies. Juana rose and said she was going to speak in Moreno. She told us that she was happy to become a member with the brethren and she hoped to be faithful all her life. Then Francisca told how much joy she had to be baptized and how she appreciated what the Lord had done for her. Basilisa said that in spite of the fact that she is an old woman she was glad she could hear the Gospel and be baptized today and she hoped the Lord would give her a few more years so that she would be able to bring some others to know Him. The youngest of these three women is 59 and none of them can read, but they are all happy in the Lord.

Nicolas spoke in Spanish, telling us that for eight years he had a desire to follow the Lord and that lately when Victoria suggested to him that they accept Him he was happy. He also expressed his gratitude for what this day meant to him. Victoria did not give a testimony, but before the service as we sat in the **cayuco** in the cool shade of the coconut palms on the beach she had given me a good testimony. She said that since she and Nicholas accepted the Lord for salvation Nicholas is so different. She said he used to scold her all the time and now he is nice to her and he doesn't scold her at all and that he says the old Nicolas is dead.

I asked her about how she had stopped smoking. She said one day she was inside the window of her house smoking and Don Emilio passed by and saw her. That night he brought her a paper to read telling why it was wrong to smoke. He said, "Why do you spend your money for tobacco? With this money you could buy your salt and sugar and kerosene. Why don't you take your pipe down to the beach and throw it into the sea?" She said she read the paper for a week and then she took courage. She took her pipe down to the beach and threw it into the sea.

Following the service Bro. Hess mentioned that he had suggested on his last visit that they choose one of their number to be their counselor, and asked if they had been praying about it. Don Emilio said he had been praying every day. When opportunity was given for suggesting one, he nominated another brother. Someone else also voted for this brother. But when Bro. Hess reminded them that this brother would be leaving the village soon and it should be someone permanent, another suggested Don Emilio and they were unanimous in choosing him. He said that with God's help he would do his best for them.

The service was over. We visited a bit and each had a green coconut from which to drink the water and eat the soft meat; then we were ready to leave. The Lord had given us a bright, calm day, in spite of the fact that we have entered the rainy season. The **cayuco** was pushed out into the water and soon we were off for Trujillo. There was no cool breeze and the sun was hot until it sank behind the mountain. The sky was beautiful, with brilliant white clouds against its intense blue and silvery swirls in the west. Soon the west turned to pale gold behind us and even the water that Jorge's paddle dipped up became gold for an instant, then dropped its riches back into the sea. Jorge whistled hymns, a mellow warble. Once he looked back and said, "The baptism was beautiful." A little later he turned and said, "Next year I want to be baptized." It was just a few weeks ago that he accepted the Lord.

It was nearly 5:30 when we reached Trujillo. We saw the clinic home, where the Hess family and Jean Garber and I live, perched up on the bluff. Beside it to the east the soldiers were keeping their constant watch of the coast from the thick ancient walls of the fort that probably goes back to the old Spanish days. A moment later we heard a faint "Yoo-hoo" and looking back to our house saw Beatrice Hess and Jean welcoming us. We had a new mother and baby in the clinic which meant that both Jean and I could not leave, and Jean kindly had let me go. I appreciated it very much. This was a very happy day in the work of the Lord in Honduras.

Trujillo, Honduras.

The Holiday Season in Tokyo

By Emma Richards

A missionary writes to her friends back home.

The past weeks in Tokyo have been busy and rewarding weeks. We have had many opportunities to witness to the real meaning of the Christmas season, and the New Year with its Japanese traditions has afforded us many opportunities to learn to know the Japanese better.

For instance, there was our all-day Christmas program on Dec. 18, at the Mennonite Center. Over thirty people spent the day together. We had our regular worship service together in the morning. In the afternoon we visited a nearby mission hospital and sang some Christmas carols, listened to records of the "Messiah," and fellowshiped together. Our Christmas supper consisted of rice, spinach, soup, and tangerines—a very tasty meal that we all enjoyed. And then the program really began. We played some games, listened to several after-dinner speeches, had some world views through the slides of Norman Wingert's recent trip around the world, exchanged our gifts, and ended the evening with a short religious program.

The entire day together brought us missionaries, McCammons and us, closer to the students who regularly worship at the Center. It gave everyone another glimpse into the real meaning of the Christmas season. And it gave all of us Christians another wonderful opportunity to make bold the claims of the Christian message. But the climax of the day came hours later after all of us had gone our separate ways. One of the teen-age girls who was present at the party turned to her Christian mother and said, "Now I would like to become a Christian and be baptized into the Christian church." We praise God that our Christmas program could be the means for another Japanese person to be born into the kingdom of God. Rejoice with us!

Another high light of our Christmas season was the program given by the Sunday-school children on Christmas afternoon. This program was presented especially for the parents of the children. As they sang "Joy to the World" I could not help thinking of them as little missionaries telling the glad tidings to their parents. It is really amazing and never ceases to shock us when we realize how new and unknown the Christmas story is among these people! It was with mingled feelings that I sat there listening to them sing, recite their Bible verses, and enact the Christmas story. May the kingdom grow as a few more people in this large city hear the Christmas message!

The final group activity planned by the church people took place on Christmas night when some of them went to an orphange. They presented a brief Christmas program, sang songs with the children, and distributed a small article of clothing and some candy to each child. Some of the Sunday-school children went, too, and presented part of their program. Although most of the worshipers at the Center are students who are not earning money, they all contributed toward the gifts that were given to these orphan children. And I am sure that to many of the students it was a meaningful, growing experience.

As a final note of Christmas, Joe and I invited the church group to our house on Dec. 27. Many of the students could not come since they were visiting their homes in Hokkaido and Kyushu during the holiday season; however, there were 18 present. We decided to make it an evening of fellowship; so the games we played and the songs we sang were geared to that end. We had a nice time. You should have seen them stare at the popcorn balls! However, I do think they liked them, since they ate over 40.

Now our living room is too small for such a group, but since we live in a Japanese style house it was no problem. We merely put the furniture in the living room and shut the door. This left us the two bedrooms. By taking out the sliding doors we really had one big room. Since the floor is tatami, we all sat on the floor in true Japanese style.

Well, these were some of our holiday activities. I could also tell you about our holiday dinner at Carl Kreider's when we Tokyo Mennonite Americans indulged in a de-

licious meal without any rice or Japanese tea! Or the formal New Year's greeting visit that Joe and I made to our next door neighbor's home—plenty of rice with such trimmings as octopus, raw fish, **omochi** (rice pounded into a gummy texture), and fish eggs.

It was a good holiday season for us at the Tokyo Mennonite Center and a delightful season for us in our home and community. Some of our activities differed from yours—they all took place in a Japanese setting. But the universal message of Christmas, old and yet ever new, was the same. "Joy to the world, the Lord is come" filled our hearts here in this corner of God's kingdom. We praise His name!

Tokyo, Japan.

We Rode a Caboose

By Frank and Anna Byler

Warm weather and frequent rains have made this a very pleasant summer so far here in Central Argentina. It doesn't help much to give us the Christmas spirit, though. While you were sitting by your fireside at Christmas we were out in the patio turning a freezer of ice cream for a cool treat for supper.

During the summer we change the hour for Sunday morning service to nine o'clock. The preaching service is first, and this is a meeting especially for the members, while the Sunday evening service is usually of an evangelistic nature. The Sunday evening services also begin at nine o'clock, the hour which suits the Argentine people far better than earlier in the evening. We are happy to have two new young men begin attending the services lately through the efforts of young men in the church who work with them. Will you pray with us that these new ones may make the decision to accept Christ as their Saviour?

Yesterday, Sunday, a man who was recently baptized, stayed with us for dinner. He does not come to church every Sunday, but he does come very often. He rides his bicycle for three hours over sandy roads to come. It was interesting to listen to him again yesterday as he told of his life "before and after" his victory over sin. He used to be a drunkard, living alone because his wife had left him. For some years he had heard the Gospel and was struggling against his great weakness for drink. But the Lord gave him the victory. Since he wanted to be baptized, we inquired of his neighbors about his present living habits.

"He's crazier than ever," they said. "Before he used to drink too much. But now he sits around reading his Bible and won't drink any more." That was all the testimony we needed to know that he was really changed. Now he is a happy man, always ready to speak of the power of the Lord which changed his life and still gives him the victory. We would be glad to have you remember this man in prayer, too, that his witness to his neighbors may bring others to the Lord.

Because of the political situation in the country, schools were closed early this spring. The old textbooks under the Peron rule could no longer be used, and both teachers and pupils were happy for the sudden announcement one Saturday that the school year had ended.

The children are all well. They look forward to spending part of their summer vacation with some of the other missionary children of their own age.

Last week we took the family down to Tres Lomas for several days since the Goldfuses had invited us down during their evangelistic meetings. The morning we wanted to come home, the bus didn't run because of rain during the night. There was no other means of transportation out of town that day, except a freight train at noon. We decided to try it and had to buy first-class tickets for our ride in the caboose. They carried a wooden bench from the station platform and put it in for us to sit on. Since Mrs. Goldfus had fixed sandwiches and fruit for us, we had a real picnic out of it, which the children thoroughly enjoyed. It was really smoother riding than the bus, and got us home in two hours while the bus takes three.

Trenque Lauquen, Argentina.

The Uniqueness of Israel

By Roy Kreider

Israel is unique compared to other small states of similar size. Otherwise, why would the world mind be so occupied with this tiny little state?

"There is a great moral, historical, and human problem involved in the existence of Israel," said one of her statesmen. Israel took shape in the mind of the world, in the mind of the Jew, and in the mind of the Christian; she then became a geographical realization in the Middle East.

For the world, she stands as a world effort to remove a deeply stained blot from the world conscience. The world at large helped in the creation of Israel, not merely because the Jews wanted a state, but because they felt that a great moral issue was involved—that this homeless, persecuted, tortured, discriminated against, and killed people has a right to have a homeland of its own. Thus was demonstrated how inseparably the plight of the Jew is linked with international morality.

An estimated billion dollars plus has been raised for Israel in the U.S. alone since her establishment in 1948. It represents an unprecedented outpouring of funds from private sources concentrated in a single country abroad. Such a phenomenon could not have happened without the most profound emotional dynamics. The culminating crisis of the Hitler days moved the world to offer a haven of refuge. Israel became the one state which could solve one of the great problems of humanity—the problem of Jewish homelessness.

For the Jews themselves, there is only Zion, one Jerusalem, one Holy Land, one Eretz Israel. To them Israel is the last hope for declining Judaism. Judaism may survive for a long time in exile, but only in the Jewish national home can it be naturally and completely realized. A Jewish Israel is the only place, they feel, where the law of Moses and freedom to live it can be restored, without which Judaism is doomed. From Zion alone can the teaching come, from Jerusalem the Word of God for which modern Jewry is waiting. Gradually the exile will become Israel-determined, and the exiles who refuse to return will likewise influence the molding of the new life in Israel. Israel will protect the exiles from assimilationist and liberal tendencies. It will assemble all Jewish spiritual activities and contributions of the exiles. Thus Israel will save the exiles from individualistic dissolution, and the exiles will protect Israel from nationalistic degeneration. Thus the Jewish mind works.

For the Christian, the uniqueness of Israel holds special spiritual significance. The ancient actors in the divine drama of the covenants have suddenly reappeared upon the theater of the world, now as a people with an independent state. The Jew has always held a significant place in the heart of the Christian. These children of the people God once knew as His chosen nation have become historically active again; and with their geopolitical resurrection, our drowsy interests also awaken.

Thus through revived Christian interests, Israel has been returned into God's favor. God is returning love for the Jewish people through the awakened redemptive love of His redeemed church. For what has He gathered them? Perhaps a gathered people will respond more readily to the Gospel than a scattered Israel. Assembled in Israel this mass, otherwise hardly possible to reach, can hear God's last day call to receive the kingdom and obtain eternal life in God's kingdom through the redemptive message of His Son proclaimed by His church, the Israel of God by faith. Will they receive it? The church waits in hope. But while she waits her awakened interest and love pours forth in fervent intercession. Her heart's desire and prayer to God for Israel is that she might be saved.

The uniqueness of Israel is the uniqueness of her end-time opportunity to hear and receive God's saving message in the Gospel of His Son.

Jerusalem, Israel.

Witnessing in Montevideo

By Clyde and Ann Mosemann

Much of our time is spent in visiting house to house. Our method is to pass out an illustrated Gospel of Luke. Those who accept this Gospel are visited again later and are offered an illustrated copy of the Acts of the Apostles. Our objective is to eventually get a Bible study class established in the home.

Speaking of rejection, we have experienced it many times. We recall one experience with a Roman Catholic lady when we offered her a Gospel of Luke. She rejected it, saying it was propaganda. We tried to assure her that it was a portion of the sacred Scriptures which all Christians hold in common, that it is the Word of God. "Not interested." We re-

plied, "But don't you believe in God? Aren't you interested in His Word?" "No," came the answer. "Aren't you interested in Christ, His life, His teachings, His death on the cross?" "No, no, no," she replied. "I have my church, the Virgin, and the priest. I don't need anything else." How much like the Pharisees who rejected Jesus because they were the authorities of religion. We were reminded of the rich man who lifted up his eyes in hell and pleaded that someone might warn his five brothers lest they also come to this place of torment. Jesus quotes Abraham as saying that if they don't listen to Moses and the prophets neither will they be convinced even if one should rise from the dead.

There are, however, times of rejoicing. One day we stood at the door and knocked and behold a man and his wife opened the door and invited us in. They began to ask if we believe it is wrong to eat pork. We replied that was a part of the ceremonial law of the Old Testament and that in Christ we are no longer bound to observe these ceremonies. We turned to Acts 10 and read to them the account of Peter's vision. It was evident that in that moment a burden was lifted from their hearts. They began to tell us their story. They were originally Roman Catholics but began to read the Bible and soon discovered that the Roman Church does not teach according to the Scriptures. They later came under the influence of the Adventists and were taught that they must observe all the Old Testament practices. Among other things they were taught not to eat pork.

They continued to unburden their hearts. They told of a Catholic neighbor who is unfaithful to her husband. When they exhorted her to forsake this sin the lady said it is only a sin of the flesh and sins of the flesh don't matter. They told us of another problem in their lives. They had an apartment built in the back of their house as a source of extra income as the husband is not well and can only work part time. They paid the contractor, who built the apartment, in several installments and did not ask for a written receipt. Now the contractor says they didn't pay him and is going to make them pay him again. According to the law he can compel them to do it. We fellowshiped with them for two hours studying the Word of God and praying together. We believe they really love the Lord and want to serve Him, but they are so confused as to what His will is. Won't you join us in earnest prayer on their behalf, as well as for several families who have responded to the Gospel?

Some of our time is also spent teaching English to a number of individuals. We are using this method to reach the intellectual type of persons. I am teaching two lawyers at their office. They are brothers-in-law and one has recently visited the United States. Several of the other students are studying in the University and two others are working in offices. Most of these students have studied English for several years and they wish to practice conversation in English. It is a splendid opportunity to talk with these people about the deep things of life and their own spiritual needs and their attitude toward God.

As in any large city contacts are very impersonal and one of our biggest problems here is to have the opportunity to communicate the Gospel to persons. No matter how great our message, if people won't listen we can't communicate. In this land where people are either Roman Catholics or atheists the former are antagonistic to non-Catholics and the latter are hostile to all religion. In light of this situation we feel that these student contacts are a real opportunity. We urge you to pray definitely with us that the Holy Spirit might give them illumination to understand the truth of the Scriptures.

Montevideo, Uruguay.

The Mennonite Hour

February Is Mail Month

The Mennonite Hour needs your help in planning the future. For this reason February each year is set aside to register the vote of the public so that **The Mennonite Hour** can decide which stations should be kept on the air and which should be dropped.

A Stewardship Measure

Businesses take annual inventories to help them plan the future. **Mail Month provides this inventory for The Mennonite Hour.** But we cannot count items on the shelf; **we must count you!**

The information which you provide during mail month enables us to be better stewards of your gifts since

1. Mail Month response gives a clue to station listenership (some radio authorities say that one letter received equals about 1,000 listeners).
2. Mail Month helps in determining the coverage of each station.
3. It also shows areas where the broadcast cannot be heard (by lack of response from certain areas).

Only Two Questions

By taking a few minutes you can help us make this "Inventory" as accurate as possible. Here are the two questions:

1. From what station or stations do you hear **The Mennonite Hour?** (If more than one, list in order of preference.)
2. Do you like the time of broadcast?

Send your answers **now** to **The Mennonite Hour,** Box 22, Harrisonburg, Va. (Information must be received during February to be of value to us. Therefore your prompt reply is appreciated.)

via MBMC, Elkhart, Ind.

♣

In Belgium the Roman Catholic Church is now witnessing a growing interest in the Bible. The Benedictine Abby of Maredsous is one of the places where exists a strong desire to place the Bible in the hands of the Roman Catholics. In 1950 a new version was published there which, in July, 1954, was in its fifth edition, totaling 123,000 copies.—**Flanders' Fields.**

MISSIONS

EDITORIAL

The Pause That Depresses

Our generation is learning the hard way that Solomon was right when he said, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." These words of the wise man were spoken before science had discovered the actual effects of alcohol on the human body.

Scientific discoveries since 1883 indicate that the effects of alcohol result from a depression of the functions of the brain rather than from a stimulation of those functions. The first effect of alcohol on the brain is to limit those functions most valuable in guiding our conduct, the qualities of self-control, judgment, and discretion.

Even small amounts of alcohol destroy the efficiency of bodily functions. The alcohol in a cocktail or a pint of beer will slow reaction time by six to ten per cent. Many accidents happen both in the factory and on the highway because people's minds are dulled, at least temporarily, by alcohol. For example, if a man with a little alcohol in his blood is driving a car at 35 miles an hour and his ordinary reaction time of eye to hand is slowed by six to ten per cent, he will be likely to stop his car fifteen feet further along the street than if his mind and nervous system had not been depressed by alcohol. That fifteen feet may mean the life of a child.

The argument that alcohol is a food is faulty. Although it can be used as body fuel to a limited extent, it cannot be used for the growth and development nor repair or reproduction of the body, neither can it be stored for later use like regular foods. Actually nutrition suffers when alcohol is used to replace foods or as a part of a regular diet.

The impression that alcohol stimulates the individual to greater competence is also false. This impression prevails only in the person who drinks, not in the person who observes the drinker, because alcohol removes the ordinary sense of self-criticism and self-control.

The seven million problem drinkers in the United States, including nearly four million alcoholics, have one hope of escape—replacing alcohol with Christ. Unfortunately social drinking has become so accepted among many Christians that drinking alcoholic beverages has lost its true label—sin. The situation demands immediate attention from parents and church leaders. God grant us courage to use the knowledge science has given and the teachings of the Bible to speak out against this great evil.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

The Relief and Service Committee met on Tuesday, Jan. 24. Meeting high lights included the following:

. . . **25 workers were approved** for MRSC Voluntary Service and have been assigned to serve in 13 different locations.

. . . **note was taken of** a Pacific Coast Conference Mission Board concern that we use as much government surplus material as possible and expression was given that funds are needed through the relief and service offerings to accomplish that.

. . . **VS director Ray Horst reported** that 137 persons (including 68 I-W men) are serving in voluntary service as of Jan. 15.

. . . **the committee approved** the closing of the Elgin, Ill., voluntary service unit and the opening of a small unit at the Glenwood Springs, Colo., Valley View Hospital and Nursing Home.

. . . **Roy Burkholder, I-W Service Co-ordinator,** reported on the growth and development of the decentralized I-W services program with emphasis on the active work being done by the conference I-W committees and sponsors.

. . . **Harry Shetler, Davidsville, Pa., was appointed** field representative for the care of the Pennsylvania DHIA (dairy testers) men.

. . . **an exploratory Elkhart, Ind., I-W orientation program** in co-operation with the Indiana-Michigan Conference was authorized.

. . . **the committee agreed to send** a delegate to the Mennonite World Conference in 1957 and appointed H. Ernest Bennett as delegate.

. . . **MCC plans to send** a good-will delegation to Russia to make contact with the Russian government and Russian Christians in the summer of 1956 received endorsement and a sum of money was included in budget planning for support of the project.

. . . **The committee made appointments to MCC** advisory committees as follows:

C. L. Graber to Mennonite Aid Section;
Boyd Nelson to Mennonite Disaster Service Co-ordinating Committee.

. . . **the next MRSC meeting date** will be April 2, 1956.

. . . **the treasurer's report carried** the good news that with additional budget cuts for the next period, Missions Week contributions to relief and service, and the increasingly higher and steadier support from our congregations through their relief and service offerings MRSC relief and service funds should be in the black and able to stay that way by the end of this fiscal year, March 31. Praise God for His leading and enabling that we have unitedly as a church been able to meet this crisis. As a result of this good report and the urgent need for relief funds, a special appropriation of $2,000 was voted for immediate sending to the Mennonite Central Committee general relief administration.

Further information on these items will be forthcoming in other parts of this issue (see **Your Treasurer Reports**) and in the near future through the GOSPEL HERALD and **Youth's Christian Companion.** Pray that God may continue to lead and use His relief and service workers to His glory.

I-W Services

On Sunday, Jan. 22, three fellows from the Indianapolis, Ind., I-W unit—Don Stetter, Neffsville, Pa.; Clyde Landes, Lansdale, Pa.; and David Lehman, D.D.S., Indianapolis—spoke with three ROTC men on a panel discussion on nonresistance at the local Irvington Presbyterian Church. These I-W men will present this same material at the Feb. 5 meeting of the unit. This discussion stimulated keen interest and lively response. The I-W's handed out 700 copies of **The Way** in the downtown shopping district.

Voluntary Service

Persons interested in Summer Service should write to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind., requesting a publicity folder and application. The folder will be available the second week in February. Volunteers are needed for summer Bible school, summer camps, homes for the aged, children's homes, and to assist with the development of mission interests in new areas.

Released January 27, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Christmas Bundles Distributed in Austria

Two thousand and fifty Christmas bundles were distributed among the refugee children in Austria. Five hundred went to Upper Austria, the area of Austria's greatest refugee population. Three hundred were sent to Burgenland, an area of Austria formerly in the Russian Zone. Another 300 were distributed in Upper Austria by the Mennonite Brethren missionary in Linz. The remainder were given to needy children in and about Vienna.

Although there is now less need for large-scale food and clothing distributions among the refugees in Austria, Irene Bishop, MCC worker there, writes: "MCC still has a place here in Austria. The refugees, particularly children and t.b. patients, need supplementary aid from relief agencies such as MCC. And we especially need to help the small scattered group of Mennonites in Austria with material help from time to time."

During the past years MCC workers have conducted church services one Sunday a month for the Mennonite refugees in Vienna. In September of 1955 Bro. Ernst Wyss and his family, representing the Swiss Mennonite Church, moved to Vienna from Switzerland, and he has taken over the responsibility for the church there.

Milk Distribution in Hualien

A total of 65 villages in Hualien County, Taiwan, co-operated with MCC in serving some two million feedings of milk during the past year to village children.

These aboriginal villages usually have a church and at least one Christian family. This family was responsible to prepare the milk from the milk powder each morning, and the children in the area came for it.

Since some villages had more than one station, a total of about 100 homes prepared milk. They had a total enrollment of 10,982. However, a number of stations served milk for only a few months through different parts of the year. The peak in the program came last spring when over 7,000 children received milk each morning.

The MCC also distributes this government surplus milk powder to several kindergartens and a blind trade school. At the MCC hospital in Hualien milk is served to all inpatients twice each day.

Assistance at MCC Headquarters

Four new workers have joined the staff at Akron, Pa., MCC headquarters. Angeline Peters, Dinuba, Calif.; Metta Ann Janzen, Ritzville, Wash.; and Lois Barkey, Mishawaka, Ind., are working as secretaries in Voluntary Service, Mental Health, and Relief offices respectively. They are members of the Mennonite Brethren General Conference, and Mennonite Church groups.

Eugene Gauger, Stratton, Nebr., is assisting in the Information Office for his I-W service. During the past year he has been Religion Editor of the Lincoln, Nebr., **Journal,** and he has taken graduate work in journalism at the University of Nebraska. One of his major duties at Akron will be editing **The I-W Mirror,** a biweekly paper sent to all Mennonite and Brethren in Christ I-W men.

Released January 27, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Mission study material has recently been published on our mission work among the Navaho Indians. Some women's groups may be using the Friendship Press materials on American Indians for their mission study. They should supplement that with this account of our own work among the Navahos.

Copies of this multigraphed brochure may be obtained free of charge from the Publicity Office, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. A map and some pictures of the work are included as well as some prayer requests. Colored slides on the same subject may be borrowed from the same address, if request is made far enough in advance.

* * *

"I have here a Book," was the theme of the annual meeting of the American Bible Society. At one session a pastor from Hungary read Acts 1:8-13 in his native tongue. "It was a moving experience, symbolizing as it did the hundreds of foreign languages in which

people read and understand the Word of God."

During the following sessions, others came forward with, "I have here a Book." A Japanese, a Korean, a Cuban, an Indian, all in native dress, read in the language they knew best.

Mrs. Ed Alderfer, who attended the sessions in New York City, said, "I am happy that again the offering taken at the Women's Day of Prayer meetings will be shared with the American Bible Society. As the 'trained servant of the church,' it not only deserves, but needs our support, that together we may help people everywhere own the Bible in their own language."

School Kits! Cleanup Kits! Sewing Kits!

Hundreds of these will be used this summer. They will be used by our VS workers and others. They will be used in teaching little boys and girls the Word of God. They will be used in teaching boys and girls habits of personal cleanliness by providing the necessary materials. The sewing kits will be used to teach mothers and older girls simple sewing, and will help to provide some of the materials. Many of these kits are needed by June 1.

If you wish to supply some of these kits, write to the WMSA Executive Secretary, 1711 Prairie St., Elkhart, Ind. Tell which kind of kit you wish to supply and how many. Instructions where to send them will be forwarded to you.

Contents of School Kits

- 3 pencils
- 1 eraser
- 1 ruler
- 1 pair scissors
- 1 small pencil sharpener
- 1 large pencil case
- 1 box crayons
- $1.00 for S.B.S. supplies

Contents of Cleanup Kits

- 1 bath towel
- 1 washcloth
- 1 toothbrush
- 1 medium tooth paste
- 1 nail file
- 1 bar toilet soap
- 1 serviceable comb
- 1 plastic oilcloth bag
- 1 hair brush

Contents of Sewing Kits

- 1 pack assorted needles
- 1 thimble
- 1 pair scissors
- 1 feed bag
- straight and safety pins
- 4 spools thread (1 black, 1 white, 2 additional colors)
- 3-yd. length of material for a skirt or dress

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

BLOUNTSTOWN, FLORIDA

(Oak Terrace Congregation)

Dear Readers:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:8).

In looking back over the past months, many new blessings have come to us for which we praise and thank our heavenly Father.

Our new church was dedicated Dec. 11 in an all-day meeting, with a fellowship dinner over the noon hour. Bro. Ed Miller, Gulfport, Miss., chairman of the South Central Mission Board, preached the dedication sermon.

This is an open field, and we sincerely solicit an interest in your prayers that the light of the Gospel will shine out as a lighthouse in this community, and that our heavenly Father will receive much glory to Himself.

Bro. Joe Esh has charge of the work here, and we are blessed continually as he brings us the Word of Life by the power of the Holy Spirit. He is a man of prayer and stresses the importance of a praying church.

On New Year's evening we had our first communion service in the new church building.

We are looking forward to a season of revival meetings in February with Bro. Clair Shank, Brewton, Ala., in charge.

Pray for the work at this place, and may the Lord abundantly bless each one who may feel led to contribute to this worthy cause.

Mrs. Sam Powell, Sr.

EUREKA, ILLINOIS

(Roanoke Congregation)

Dear Readers:

"O come, let us worship and bow down: let us kneel before the Lord our maker."

Communion services were held on Nov. 6. Bro. Brackbill, who was with us for a week of meetings, gave his last message that evening.

On Nov. 20 Bro. Marvin Dirks, Lombard, Ill., gave the morning and evening messages. This week many of the men from our congregation helped with the building of the cottage at the Old People's Home.

The combined choruses consisting of Flanagan, Metamora, and Roanoke congregations gave a Thanksgiving program at Flanagan on Wednesday, Nov. 23, and on Sunday, Nov. 27 at Metamora.

Ground breaking services were held Monday, Nov. 28, for the new addition we are putting on our church.

The Homebuilders Fellowship gathered and repaired toys for the Salem Children's Home at Flanagan, Ill. The children gave a Christmas program on the evening of Dec. 18. On Dec. 22, the MYF packed Christmas baskets for four needy families, and on Friday they went caroling. The MYF gave a Christmas program, using as their theme, "Christmas Customs in Other Lands."

On Dec. 16 Bro. and Sister Yordy were surprised on their 40th wedding anniversary by the MYF with a hymn sing, after which they read "Their Life," recalling some past memories. Mr. and Mrs. Will N. Schrock celebrated their 50th wedding anniversary on Dec. 18, and Mr. and Mrs. John Detwiller their 25th anniversary on Dec. 25. We extend our congratulations to all of them. May God bless them all.

The MYF had a watch-night party at the Hopedale Mennonite Church on Dec. 31.

As we come to the close of another year, can we look back and say, "I was a light to the world," or must we say, "I did not help others as God wanted me to"?

Correspondent.

HAMMETT, IDAHO

(Indian Cove Congregation)

Dear Readers:

We are encouraged that the work of the Lord in this part of His vineyard has been going on and increasing. Three more families worshiped with us during the year 1955. They are making farm homes for themselves in Eagle Cove, a small valley a few miles west of Indian Cove. These brethren and their children make our Sunday school more interesting.

The Sunday school rendered a Christmas program on Christmas evening.

We held our usual annual business meeting on New Year's afternoon.

Gospel meetings were held Dec. 11-18 conducted by the brethren Max Yoder and Ivan Headings, with week-end fellowship on Dec. 17, 18. "Union with the Lord Jesus Christ ... filled and controlled by the Holy Spirit produces genuine spirituality."

Our communion was held on Sunday, Nov. 27, when nearly all of our members took part.

The work of helping to conduct Bible school and Sunday school in the town of Bruneau seems more worth while since one young man has accepted Christ as his Saviour.

A goodly number of the brethren have been employed this fall and winter by donating labor on a dwelling house for our youngest minister and his growing family. The house is under roof now. This work has been the largest building project among us for over six years when we built our new meetinghouse. We thank the Lord that this work can be done and we pray that it may glorify His cause. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:21).

Hannah E. Hilty.

HOLLSOPPLE, PENNSYLVANIA

(Kaufman Congregation)

Dear Readers:

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

The Lord has been good to us and blessed us in many ways in comparison to the great needs we see and hear of in other places.

On July 3 Boyd Nelson, Elkhart, Ind., spoke about the relief and service program of the church. Truly no one need say, "There is nothing I can do." If you cannot go, you may be able to hold the ropes or help pull.

On Oct. 1 Bro David Shank, missionary from Belgium, and Roger Rimbert, from Belgium, worshiped in our congregation. The great need was presented and our people felt the force of the message in their own hearts. Various individuals mentioned later that "We haven't sacrificed anything yet at that rate." Or are we like the Laodicean church, "I am rich, and increased with goods, and have need of nothing: and knowest not ...." Blindness in part has come on us.

On Nov. 20 four young men just returned from two years of Pax service in various countries, gave a bird's-eye view of opportunities and privileges before the youth and church of today.

C. F. Derstine was with us Dec. 9-15 for a refreshing revival meeting. The crowds were not large but each night found some hungering and thirsting saints on hand to drink in the soul-stirring messages.

Mrs. Irvin M. Holsopple.

HUTCHINSON, KANSAS

(Pershing Street Congregation)

Dear Readers:

Our revival meetings began here Sunday morning, Jan. 15, with Bro. Milo Kauffman as evangelist.

Sunday morning, Jan. 8, Bro. Kenneth Smoker, West Liberty cong., brought the morning message and in the evening Bro. Adam Kauffman, Ellinwood, Kans., gave an illustrated talk on his recent trip to Palestine.

Bro. and Sister Eli Helmuth, superintendents of Hillcrest, a home for the aged at Harrison, Ark., spent several days during the holiday season visiting in the home of his parents, Mr. and Mrs. Levi Helmuth, and other relatives here.

Our pastor, Sanford E. King, attended a meeting of the Executive Committee of the Mennonite Board of Education at Chicago on Dec. 16, 17.

Dr. Harold Litwieler and family, who lived here before moving to Wichita several years ago, worshiped with us on Jan. 1.

The Wilmer Miller and Russell Showalter families from Walker, Mo., visited relatives here during the holiday season.

Wm. A. Bontrager, Mrs. Oliver J. Troyer, and Mrs. S. J. Yoder, who have been confined to their homes for some time because of illness, are seemingly somewhat improved at this writing.

Our fall communion services were held Nov. 27 with J. G. Hartzler and Sanford E. King in charge.

On Dec. 11, Dr. Fred Brenneman and family worshiped with us. In the morning he brought a Gospel message and in the evening he told

about his work in American Samoa.

The meat canner owned and operated by the MCC was in the Amish and Conservative community southwest of Hutchinson on Friday, Jan. 6, and on Monday, Jan. 9, was in the Mennonite community near Yoder.

Alf B. Miller.

Mission News

CONTINUED

A head cook is urgently needed at Froh Bros. Homestead, Sturgis, Mich. Qualifications include maturity and some experience in preparing group meals. This is a church service opportunity. For full information write the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind., or the superintendent, Ben Yoder, Froh Bros. Homestead.

The Indiana-Michigan MYF at its annual midwinter meeting at Goshen College, Goshen, Ind., Jan. 28, 29, gave the surplus above expenses from the two offerings listed for the Spanish broadcast, **Luz y Verdad.** Support from fifteen MYF's from northern Indiana made possible the beginning of the Spanish broadcast over a San Antonio, Texas, station in September, 1954.

The first members' meeting for the Mennonite fellowship developing in Coamo, Puerto Rico, was held on Jan. 16 to hear reports of the past year's activities and to plan for the future. All the baptized members and some converts were present, making a total of eleven. They all testified to the strengthening of the group through such a meeting.

Bro. Lawrence Greaser, Aibonito, Puerto Rico, will be speaking twice monthly on Sunday evenings at the Good Shepherd Mennonite Church, Rabanal. This congregation is presently without a resident pastor.

Recent speakers at the Detroit, Mich., Mennonite Church included Bro. S. M. King, Goshen, Ind., on Jan. 22, and Bro. H. Ernest Bennett, Elkhart, Ind., on Jan. 29. Bro. Bennett also met with the Church Council and Ministerial Committee to discuss possibilities for ministerial service to the Detroit Church.

The Mennonite Spanish Church, Chicago, is conducting a half-hour teacher-training emphasis each Sunday evening at the beginning of the evening service, using specially prepared film strips on teaching. A music conference is also planned for the week end of Feb. 10, 11, with Bro. Darrel Hostetler, Goshen, Ind., in charge.

Farewell services for Clayton and Martha Keener, who are returning for their second term of service in Ethiopia, were held at New Providence, Pa., Church on Jan. 29. Bro. Walter Schlabach preached the missionary sermon. They were scheduled to sail from New York City on the **Queen Elizabeth** on Feb. 1.

Another father accepted Christ at Coamo, Puerto Rico, on Sunday evening, Jan. 22. He was brought through the efforts of a baptized member. At the Saturday afternoon meeting for intermediates on Jan. 21, two fourteen-year-old boys accepted Christ. Pray for these new believers.

Bro. Vern Miller and the men's quartet from the Gladstone Mennonite Church, Cleveland, Ohio, spoke and sang at an evangelistic youth rally at the Carver Auditorium, Cleveland, Ohio, on Saturday evening, Jan. 28.

The Chicago Home Mission recently installed a public-address system which carries the messages through various parts of the building and broadcasts them outdoors. Recently two persons were attracted to the service through the playing of hymn records before the services, one requesting prayer and the other seeming to be deeply impressed by the services.

Missions Week contributions to the General Mission fund of the Eastern Mennonite Board during December totaled $4.25 per constituent member. However, contributions for all Eastern Board purposes during December totaled $8.00 per member. Praise the Lord for faithful stewards!

A married couples' class has been formed at the Betania Mennonite Church, Pulguillas, Puerto Rico, to serve parents with toddlers in particular. The pastor, Bro. Lester T. Hershey, serves as teacher with Bro. Nortell Troyer serving as assistant. Seventeen were present the first Sunday, Jan. 15, including seven toddlers.

The Rescue Mission Farm Home, operated by the Pacific Coast Mission Board, has been discontinued as such and will now be operated as an Old People's Home for men. Several rooms will be reserved for men from the Rescue Mission. The Board is in need of a couple to act as superintendents.

A Farewell Message

Jan. 30, 1956 New York City

Dear HERALD Readers:

The time is here to bid good-by to all of you. Our plane is scheduled to leave at 11:30 tonight from Idlewild airport. We look to Him for traveling mercies and thank all of you who are praying for our safe arrival.

We praise God for the blessed time of fellowship with you during our furlough. May the Lord bless each one that has shared so generously with us.

Pray for us often that we might be faithful to Him who has given all for us.

Yours for the lost in Argentina,
Amos and Edna Swartzentruber.

Field Notes

CONTINUED

Samuel Doctorian, a guest speaker at the annual meeting of Christian Laymen's Tent Evangelism at Orrville, Ohio, Feb. 10-12, was born in Lebanon of Armenian parentage. The Turks murdered his parents because of their Christian faith. His fame as a speaker has spread in Syria, Egypt, Lebanon, Jordan, Cyprus, Turkey, and Greece. His humble spirit and fervent messages have drawn thousands to hear him. Race, creed, caste, and class have been forgotten as audiences of three and five thousand have gathered in Egypt to hear this Gospel messenger of the Middle East. Sessions will be held as follows: Friday evening, Junior High School, on Church St., Orrville; Saturday afternoon, Orrville Mennonite Church; Saturday evening, Junior High School; Sunday afternoon and evening, Senior High School, N. Ella St., Orrville. Mr. Doctorian speaks each evening and Sunday afternoon. Other speakers are Myron Augsburger and Geo. R. Brunk.

Study Conference on Church Camping.—The Commission for Christian Education has planned a Study Conference for leaders and all persons engaged in the spiritual ministry of Church Camping at Lima, Ohio, Feb. 24, 25, with three sessions—Friday evening and Saturday forenoon and afternoon. Theme: Trends and the Future of Church Camping. A session for Church Camp administrators will precede the Study Conference on Friday afternoon. All interested persons are invited to attend. Arrangements for entertaining guests will be announced at the meeting. Detailed programs will be mailed soon. Additional information may be secured from Paul M. Lederach, Scottdale, Pa.

Gideon G. Yoder, Hesston, Kans., lectures on "Child Nurture and Evangelization," at Martins Church, Orrville, Ohio, April 10-13.

Alpha and Omega Lectures by Bro. Paul Erb at Paradise, Pa., Church Thursday, Friday, and Saturday evenings, and Sunday afternoon and evening, March 15-18.

Bible Conference at Steelton, Pa., by Bro. Paul Erb, Feb. 26.

Stewardship Lectures by Milo Kauffman at Clinton Frame Church, Goshen, Ind., Feb. 26-29.

Bro. Jess Kauffman, Colorado Springs, Colo., Secretary of Church Camps of the Commission for Christian Education, is making an extensive tour among churches in the interests of this work. His full itinerary will be published later.

"Making the Word Effective" will be discussed by Eli Gehman at Hammercreek YPM, Lititz, Pa., on Feb. 12.

Visiting Speakers

Jan. 15. **Norman Martin,** Marion, Pa., at Ida St., Tampa, Fla.

Jan. 22. **Charles Wolff,** Denver University, at First Mennonite Church, Denver, Colo., on "The Testimony of a Christian Jew." **Earl Yeackley,** Thurman, Colo., at Colorado Springs, Colo. **Elmer Kolb,** Pottstown, Pa., at Eastern Mennonite College. **Roy Otto,** Springs, Pa., at Bayshore, Sarasota, Fla. **Herman Glick,** Parkesburg, Pa., at Sunnyside, Lancaster, Pa.

Jan. 29. **John F. Garber,** Burton, Ohio, at Berea Church, Alma, Ont. **Richard Yordy,** Freeport, Ill., at Metamora, Ill. **Raymond Kramer,** Meadville, Pa., at Hi-Way Chapel, East Greenville, Ohio. **Levi Keidel,** Belgian Congo missionary, at Waldo, Flanagan, Ill.

Evangelistic Meetings

Menno Sell, Laytonsville, Md., at Good's Church, Elizabethtown, Pa., Feb. 23 to March 4. **Milton G. Brackbill,** Paoli, Pa., for Passion Week meetings at Park View, Harrisonburg, Va. **David Thomas,** Lancaster, Pa., at Lititz, Pa., March 11-25. **Myron S. Augsburger,** Sarasota, Fla., at Rockhill Church, Telford, Pa., Feb. 14-26. **J. J. Hostetler,** Peoria, Ill., at Pleasant Valley, Harper, Kansas, beginning Feb. 6. **Stanley Shenk,** West Liberty, Ohio, at Versailles, Mo., Jan. 24-31.

OUR SCHOOLS

(Continued from page 128)

The student offering to missions exceeded $600.00.

Sunday evening, Nov. 13, eight faculty members gave a program at the East Fairview Church. An octet rendered several numbers and Bro. Clayton Swartzentruber gave the evening message.

Our fall revival (repentance) meetings were held Dec. 5-9, with Bro. Wm. McGrath, Hesston College faculty, as evangelist. He spoke in the morning chapel services and again in the evening. Bro. McGrath was also with us for our annual fall Bible Conference, Dec. 9-11. The person "Jesus Christ" was used as the central theme. The sessions were well attended and special music was rendered by the various musical groups of Western.

On Thursday evening, Dec. 22, the various choruses of the school rendered an all-musical Christmas program, with several selections given by the Men's Chorus, the Ladies' Chorus, and the Touring Chorus. A Christmas Carol Cantata was given by the School Chorus. The Men's Chorus and Touring Chorus are under the direction of Robert Lantz and the Ladies' and School Choruses under the direction of Clayton Swartzentruber.

The 1956 Evening School began on Jan. 9. In past years these classes have proved to be a blessing to all alike. This year there are five instructors: Marcus Lind, Paul Yoder, Timothy Strubhar, Clayton Swartzentruber, and Robert Lantz. Good attendance and interest are again shown.

—Twila Zimmerly.

Annual Meeting of the Mennonite Publication Board

East Bend, Fisher, Illlinois

February 29 to March 1, 1956

Wednesday Morning

10:00 Devotional Service — Homer North
11:00 Business Session: Reports

President
Financial Agent
Treasurer
Auditors
Publishing Agent
Curriculum Committee
Publishing Committee
Special Committees
New Business
Elections
Resolutions

Wednesday Afternoon

1:30 Devotion — Harold Sommerfeld
2:00 What the Mennonite Church Should Expect from Its Publication Board — Nelson Kauffman
2:30 Business Session—Continued

Wednesday Evening

7:00 Devotion — Paul T. Guengerich
7:30 Our Contribution to the World's Christian Literature Needs — Paul Erb
8:00 Into All the World—Illustrated — Mervin Miller

Thursday Morning

9:30 Devotion — Ernest G. Gehman
Business Session
Writers and Editors—Their Contribution to the Faith and Life of the Church — Millard Lind

Thursday Afternoon

1:30 Devotion — John Steiner
2:00 The Challenge in Printing Christian Literature — H. Ralph Hernley
Distributing Christian Literature to the Church and the World — Ben Cutrell
2:30 Business Session—Continued

Thursday Evening

7:00 Devotion — Claude Shisler
7:30 Meeting Our Needs in Argentina — Ernesto Suarez
8:00 Closing Address—A Balanced Program for Our Board — A. J. Metzler

Travel Instructions

The Ozark lines have planes to Champaign from Chicago or Indianapolis. Illinois Central trains from Chicago (two-hour run) to Rantoul at 7:50 a.m., 5:10 p.m., 7:45 p.m.; to Gibson City at 10:30 a.m. and 4:45 p.m. Write your arrival time to Howard J. Zehr, Box 116, Fisher, Ill., or phone Fisher 177.

SHUT-INS

(Continued from page 130)

men have lived in sin in youth and middle age they are generally so fixed by habit that they are almost helpless, but thank God there is "power in the blood" even for them. But how are we to account for the apparently righteous men who fall away in old age? We cannot account for them, but again we can say, "Let him that thinketh he standeth take heed lest he fall." After all, what is the danger period of life?—*The Watchman-Examiner.*

EXPRESSIONS OF APPRECIATION

I wish to thank my many friends who so kindly remembered me in prayers and with cards, gifts, and flowers as well as visits during my recent stay in the hospital and since my return home. May the Lord richly bless each one of you.—Noah B. Weber, Stevens, Pa.

* * *

I want to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, and gifts, while I was in the hospital and while convalescing at home. May the Lord abundantly bless and richly reward each one of you.—Elmer D. Leaman, Parkesburg, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, gifts, flowers, and visits while I was in the hospital and during my convalescence at home. May the Lord richly bless each one of you.—I. G. Rosenberger, Silverdale, Pa.

* * *

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, visits, gifts, and letters while I was in the hospital and since my return home. May God richly bless you all.—Mrs. Edwin Fox, Ephrata, Pa.

* * *

I want to express my gratitude to everyone who remembered me with prayers, cards, gifts, flowers, Christmas cards, and many other kindnesses while I was at the hospital and since my return home. Jas. 5:16. I wish to thank the folks who brought a message in song. May the Lord bless you as you continue to serve Him.—Clara Yoder, Soudersburg, Pa.

* * *

I want to express sincere thanks to my neighbors and friends for remembering me with cards, visits, flowers, prayers, and baskets of fruit during my illness the past several months, and also many other gifts from Sunday-school classes, prayer groups, sewing circles, as well as individual friends.

Many thanks for everything, and may the Lord bless you all.—Levi W. Hollinger, Manheim, Pa.

* * *

I wish to express my sincere thanks and appreciation to the many dear ones who so kindly remembered me with prayers, visits, letters, cards, and flowers—gifts of love. And many thanks to the sewing circle groups and Sunday-school classes who so thoughtfully remembered me in my shut-in days. May God richly bless each one is my prayer.—Mrs. Aaron N. Stoltzfus, Parkesburg, Pa.

* * *

I wish to express appreciation and thanks to my relatives and friends who so kindly remembered my father, Henry L. Risser, in his illness, and who have helped me in many ways since his death, and for the many expressions of sympathy I have received.—Alma Risser, Lititz, Pa.

Christian Day School Meeting

Mechanics Grove Meetinghouse

(20 miles south of Lancaster)

Saturday, Feb. 11, 1956

Morning Service, 9:30

Prayer and Praise
Educational Emphases
(a) of Past Centuries — Clarence Fretz, Smoketown, Pa.
(b) of Early American Settlers — Norman Nauman, Manheim, Pa.
(c) of the Twentieth Century — Paul Miller, Goshen, Ind.

Afternoon Service, 1:30

Prayer and Praise
The Need of a Christ-centered Educational Program — Sanford G. Shetler, Hollsopple, Pa.
The Christian School, an Investment with Spiritual Dividends — Shem Peachey, Quarryville, Pa.
The Missionary Emphasis in the Day School — Clarence Fretz

Evening Service, 7:00

Prayer and Praise
Which Philosophy Is Molding the Destiny of Your Child? — Paul Miller
Training Torchbearers Amidst Impending Darkness — Sanford G. Shetler

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Albin, Lester and Esther (Miller), Hagerstown, Md., third child, first daughter, Lindell Kay, Jan. 13, 1956.

Alwine, Paul V. and Charlotte (Foreman), Hollsopple, Pa., first child, Larry Dean, Dec. 29, 1955.

Amstutz, Clifford and Lois (Blosser), Hesston, Kans., second child, first daughter, Crystal Blosser, Jan. 14, 1956.

Buckwalter, Leon H. and Miriam (Bair), New Holland, Pa., third child, first daughter, Dana Beth, Jan. 18, 1956.

Driver, John and Bonita (Landis), Barranquitas, Puerto Rico, third child, second son, Jonathan Clair, Jan. 18, 1956.

Dulany, Russell and Delia (Flores), Chicago, Ill., third son, Donald Duane, Dec. 18, 1955.

Frederick, Jacob W. and Anna (Horst), Philadelphia, Pa., third son, Carl Timothy, Dec. 11, 1955.

Gehman, Robert R. and Adeline (Rush), Plumsteadville, Pa., second child, first daughter, Susan Dawn, Dec. 18, 1955.

Gingerich, Victor and Audrey (Boshart), Waterloo, Ont., fifth child, second daughter, Connie Pearl, Dec. 18, 1955.

Gnagey, Allen D. and Donna (Sauder), Archbold, Ohio, second child, first daughter, Faith Lavonne, Nov. 27, 1955.

Graver, Melvin J. and Arlene (Martin), Quarryville, Pa., first child, Jan Lamar, Jan. 21, 1956.

Hartman, Paul and Laura (Good), Delphos, Ohio, third child, first daughter, Susan Louann, Jan. 6, 1956.

Hochstedler, J. Wesley and Alice (Gingerich), Kalona, Iowa, third child, second son, Doyle Douglas, Jan. 3, 1956.

Horst, J. Alton and Dorothy (Mann), International Falls, Minn., second son, David Allen, Dec. 22, 1955.

Horst, Orvie and Adeline (Eby), Elmira, Ont., second daughter, Margaret Elaine, Jan. 16, 1956.

Hostetter, John and Mildred (Heacock), Harrisonburg, Va., fourth child, second son, Alden Lynn, Jan. 7, 1956.

Knepp, Edwin and Tressie (Shrock), Topeka, Ind., third child, second daughter, Jewel Darlene, Jan. 9, 1956.

Leatherman, Roscoe and Cleta (Moyer), Harleysville, Pa., second child, Linda Marie, Nov. 18, 1955.

Lehman, Marlin and Catherine (Burkholder), Chambersburg, Pa., fourth daughter, Darlene Kay, Jan. 2, 1956. (One son deceased.)

Lehman, Verne I. and Sarah Jane (Martin), Hagerstown, Md., fourth child, third son, Richard Mark, Nov. 25, 1955.

Leinbach, Gene and Shirley (Smeltzer), Wakarusa, Ind., first child, Connie Sue, Dec. 28, 1955.

Martin, the late Irvin W. and Miriam (Gockley), New Holland, Pa., first child, Irvin Ray, Jan. 19, 1956.

Martin, Paul H. and Dorothy (Hackman), Harrisonburg, Va., fourth child, second daughter, Sharon Jane, Jan. 11, 1956.

Martin, Tilman and Janet (Miller), Waterloo, Ont., second daughter, Denise Suzanne, Jan. 16, 1956.

Maust, Ivan J. and Hilda (Beachy), Bridgeport, Pa., second child, first daughter, Eileen Ruth, Jan. 19, 1956.

Meyers, Garwood L. and Marion (Alderfer), Bedminster, Pa., third child, second daughter, Pamela Jan, Jan. 14, 1956.

Miller, Ivan J. and Mary (Yoder), Greenwood, Del., second child, first son, Kenneth Wayne, Dec. 27, 1955.

Miller, Verton and Pearl (Brenneman), Kalona, Iowa, third child, second daughter, Donna Lou, Dec. 28, 1955.

Myers, Eli, Jr., and Phyllis (Meinerding), Grabill, Ind., second child, first daughter, Betty Lou, Oct. 29, 1955.

Parmer, Alton and Doris (Cassel), Line Lexington, Pa., second son, Keith Alton, Jan. 11, 1956.

Risser, Paul and Elaine (Sauder), Lititz, Pa., third child, second son, Charles, Jan. 18, 1956.

Roth, Edward and Mildred (Bontrager), Bluffton, Ohio, first child, Jenelle Lynette, Dec. 19, 1955.

Shellenberger, Marlin C. and Ruth (Peters), Manheim, Pa., a son, Jay Glen, Dec. 26, 1955.

Siegrist, Donald and Anne (Sauder), Baltimore, Md., first child, Dennis Lee, Jan. 15, 1956.

Sommers, Elvin J. and Nellie (Hostetler), Louisville, Ohio, fifth child, third son, Lambert Elvin, Jan. 6, 1956.

Steckley, Donald and Kathryn (Leland), Midland, Mich., first child, Janelle Kay, Jan. 5, 1956.

Stoner, Andrew and Esther (Longenecker), Bainbridge, Pa., twins, fourth and fifth children, second and third sons, Barry Dean and Larry Gene, Jan. 8, 1956.

Umble, Willis D. and Blanche (Buckwalter), Parkesburg, Pa., fifth child, second daughter, Patricia Ann, Jan. 14, 1956.

Valtierra, Alfred and Mary (Flores), Chicago, Ill., first daughter, Maria Elena, Jan. 16, 1956.

Whitman, Robert L. and Verdella (Steider), Meadville, Pa., first child, Carolyn Sue, Jan. 20, 1956.

Wise, Alvin G. and Anna Mae (Good), Denver, Pa., first child, Dale Laverne, Jan. 18, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Hertzler—Hess.—Kenneth B. Hertzler and Beverly Hess, both of Mechanicsburg, Pa., by U. R. Fisher at the Grace E.U.B. Church on Dec. 17, 1955.

Kramer—Yoder.—Jens Kramer and Orpha Yoder, both of the Chicago Home Mission, Chicago, Ill., by Laurence M. Horst at the Chicago Home Mission, Dec. 16, 1955.

Longacre—Landis.—Mark M. Longacre, Bally, Pa., cong., and Ruth C. Landis, Salford cong., Harleysville, Pa., by Paul E. Longacre, father of the groom, at the Salford Church, Dec. 31, 1955.

Miller—Ropp.—Chester Miller, Kalona, Iowa, and Mary Ropp, Riverside, Iowa, by Enos Swartzentruber at the home of Jonas Beachy, Jan. 12, 1956.

Raber—Miller.—D. A. Raber, Hesston, Kans., cong., and Erma Miller, Hydro, Okla., Pleasant View cong., by Alva Swartzendruber at the Pleasant View Church, Jan. 15, 1956.

Smoker—Palmer.—Kenneth G. Smoker, Denbigh, Va., Providence cong., and Margaret L. Palmer, Denbigh, Warwick River cong., by Wilbur H. Smoker, father of the groom, assisted by Truman H. Brunk, at the Warwick River Church, Jan. 14, 1956.

Anniversaries

Birky. Daniel Z. and Lydia (Schertz) Birky of Beemer, Nebr., celebrated their fifty-sixth wedding anniversary on Jan. 14, 1956. Friends and relatives remembered them with cards and gifts. They are the parents of one daughter, by adoption, Mrs. G. G. Miller of Beemer. They have six grandchildren. Bro. Birky has served as deacon of the Plum Creek congregation since 1925.

♣

A new residence hall for men was dedicated at Bethel College, North Newton, Kansas, on January 15. The hall is named the Adolf G. Goering Hall.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Shenk, David W., son of the late Christian and Annie (Weaver) Shenk, was born Oct. 24, 1879, near East Petersburg, Pa. He seemed to be in excellent health when he fell from a ladder while painting with his two grandsons on July 25, 1955. He had told them to work along the side because the sun was too hot in the front of the garage where he was working. Two hours later he departed from this life at the Lancaster General Hospital without gaining consciousness. Surviving are his wife, Emma (Shank) Shenk, with whom he would have celebrated his fiftieth wedding anniversary in November, 3 children (Anna Kathryn—Mrs. Robert W. Landis, Lancaster; J. Clyde, missionary in Tanganyika; and Ruth—Mrs. Melvin M. Groff, Lancaster), 9 grandchildren, one brother and one sister (Clarence C., and Mabel—Mrs. Clayton Rowe). One grandson preceded him in death. Funeral services were held in the Millersville Church on July 28, with Christian Lehman officiating. Interment was made in the adjoining cemetery.

Spiker, Isaac, died of a cerebral hemorrhage on Jan. 6, 1956, after an illness of a week at his home in East Lewistown, Ohio, where he lived with his stepfather and his mother for the last 12 years; aged 55 y. 10 m. 22 d. He was born Feb. 15, 1900, at New Castle, Pa., a son of David and Leah (Lapp) Spiker. His father, 2 brothers, and a sister preceded him in death. He is survived by his stepfather, James Bell, his mother, 2 sisters (Mrs. Samuel Blosser, Salem, Ohio; and Mrs. Walter Shank, East Lewistown, Ohio), and a half brother (John I. Bell, New Castle, Pa.). Funeral services were held Jan. 8 at the North Lima Mennonite Church in charge of David Steiner and James Steiner. Burial was made in the adjoining cemetery.

Ulrich, Regina Ruth, infant daughter of Vernon and Edith (Yoder) Ulrich, Roanoke, Ill., was born Dec. 3, 1955; passed away Dec. 4, 1955, at the Peoria Methodist Hospital, Peoria, Ill. She leaves to mourn her early departure her parents, grandparents (Mr. and Mrs. David C. Yoder, Akron, N.Y., and Mr. and Mrs. Elmer C. Ulrich, Metamora, Ill.), and many other relatives. Graveside services were held on Dec. 5 at the Roanoke Mennonite Cemetery with Dan and John Hostetler officiating.

Yankey, William Harvey, son of Felix and Sarah (Dove) Yankey, was born Sept. 10, 1882, near Criders, Va.; died Dec. 31, 1955; aged 73 y. 3 m. 21 d. On June 23, 1902, he was united in marriage to Victoria Halterman. She survives him with the following children (Lewis, Criders, Va.; Loy, Gaithersburg, Md.; David and Walter, Nokesville, Va.; Noah, Linville, Va.; Mrs. Fannie Spitler, Bridgewater, Va.; Mrs. Frances Comer and Mrs. Myrtle Trenary, Middleburg, Va.). A son (Earman Paul), a daughter (Mrs. Minnie Dodd), and 2 infants preceded him in death. Also surviving are one brother (Lee, Murphy, N.C.) and 3 sisters (Mrs. Martha Dove, Dickerson, Md.; and Mrs. Emma Dove and Mrs. Sarah Whetzel, Criders). He was ordained to the ministry on Aug. 22, 1920, in which he faithfully served until ill health forced him to retire in 1940, so filling 20 years of faithful ministry to his home and other congregations. For the most of 15 years he was confined to his wheel chair and bed. Through these years his wife was his faithful nurse and constant companion. Funeral services were held on Jan. 4 from the Damascus Church of the Brethren. Services were in charge of Ray Emswiler, Samuel A. Shank, and Timothy Showalter. He was laid to rest in the Caplinger Cemetery at Criders, Va.

Yoder, David E. son of Edward and Elizabeth Yoder, was born April 30, 1879, in Elkhart, Co., Ind.; died at his home in Middlebury, Ind.,

Dec. 4, 1955; aged 76 y. 8 m. 5 d. On Jan. 15, he was united in marriage to Lizzie Troyer. To this union were born 3 sons and one daughter (Alvin, La Junta, Colo.; Raymond, Wakarusa, Ind.; Harold, Middlebury, and Thelma—Mrs. Walter Luefling, Elkhart, Ind.). On July 23, 1945, his wife died. On Aug. 8, 1946, he married Lizzie Metzler Umbaugh, who survives. Also surviving are his 3 sons, one daughter, a stepdaughter (Lulu—Mrs. Claud Gall, Nappanee, Ind.), 12 grandchildren, and one brother (Harvey, Middlebury, Ind.). Early in life he accepted Christ as his Saviour and united with the Clinton Frame congregation, later transferring to the Middlebury congregation where he was a member until his death. Funeral services were held Dec. 7, 1955, at Middlebury Mennonite Church in charge of Early Bontrager. Burial was made in Forrest Grove Cemetery.

Yoder, Ruth Ida, daughter of the late Joseph and Nancy (Zook) Byler, was born in Belleville, Pa., July 29, 1897; died Nov. 11, 1955. On Nov. 25, 1917, she was married to Samuel M. Yoder, who survives. Also surviving are four of five children born to this union (Samuel M., Jr., Albany, Ga.; Naomi Jane—Mrs. Roy Roberts, Fairfax, Va.; Warren, Belleville, Pa.; and Nancy Carol, at home), one brother and 3 sisters (John Byler, Shipshewana, Ind.; Carrie—Mrs. John D. Yoder, Belleville, Pa.; Sadie—Mrs. Lewis Miller, Marshall, Ill.; and Naomi Byler, Belleville). One son (Richard John) passed away in 1950. In her youth she accepted Christ and became a member of the Maple Grove congregation, being among the last to be baptized in the creek near Union Mills, long a practice in this area. For many years she served faithfully as a Sunday-school teacher. During her many months of illness she proved her deep devotion to her Lord by her personal testimony and her quiet, unassuming manner. Funeral services were conducted in the home on Nov. 14, with the home ministers officiating. A nephew of the deceased, Elmore Byler, assisted. Interment was made in the Locust Grove Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Doctor's Great Commission, Thomas A. Lambie; Van Kampen Press; 1954; 288 pages; $3.50.

Here is the autobiography of the dynamic missionary personality of Thomas A. Lambie. This engaging personality makes the reader feel the warmth of a sincere "man of God" who has given his life for the lost souls in Africa. The book is of special interest to the Mennonite because the part of the country traversed and worked by Dr. Lambie also includes the area of Africa where our own group of faithful workers are teaching and preaching the Word of God.

Dr. Lambie was sent to the Sudan by the Board of the United Presbyterian Church of North America, of which church he was a member, as a "fledgling missionary." His desire to be in the will of the Lord, and his zeal for the lost kept his pioneering spirit white hot through advancing years, even beyond the time when most men retire. As to his passing away, note this quotation from foreword: "Dr. Lambie was invited to bring the message at the Sunrise Service at the Garden Tomb, just under the brow of Calvary's Hill. A few days before Easter, 1954, he went with friends to that hallowed spot to make preparation for the service. As he was stating the substance of the message he was planning to give his voice faltered, and his next words were inaudible on earth, but heard in heaven."

"Prayer in Missions" would be a good subtitle for this excellent book.

(1) All Christian young people should read this book to get inspiration on the need of foreign mission work.

(2) Older people will enlarge the efficacy of their prayers for foreign missionaries by the reading of this book.

(3) This book demonstrates what God can do with one man and a faithful wife, both fully consecrated to the Lord.

(4) A book of this type should be placed on the shelves of our church, Sunday school, and young people's meetings library.

Buy the book. Read it. Pass it on to some younger Christian friend. It reads like fiction. It is fact. This book is our Lord's Great Commission exemplified.—Moses G. Gehman.

Items and Comments

Official statements by Protestant church bodies in Texas on racial integration in the public schools have been published in a pamphlet by the Texas Council of Churches. Most of the statements favor integration directly or by implication.

* * *

A Congress party member introduced into the Indian Parliament a bill requiring persons intending to change their religion to report to a government authority set up to determine the genuineness of the conversion and to grant permits for any change. Prime Minister Nehru made a strong speech against the bill and it was withdrawn with only one objection.

* * *

New Zealand, with a population of a little over 2,000,000, has at least 20,000 alcoholics, according to a correspondent to the Christian Century.

* * *

The United States refugee relief chief has predicted that about 44,000 fewer refugees would come to the United States than Congress authorized under a special three-year program. He estimates that instead of issuing the 209,000 entry permits authorized under the law, he will issue something less than 170,000 visas. Improved economies in some European countries and a lack of Americans willing to sponsor refugees are the causes given. There was, of course, very great delay in getting the program going, which has not allowed enough time.

* * *

Six teachers in the Lodz area of communist Poland were dismissed for holding Christmas parties in defiance of government orders banning such celebrations, according to an RNS report from London. A number of other teachers in the same area were reprimanded for giving talks to their pupils on the religious significance of Christmas. The report said that communist party officials applied extreme pressure last December to curb any religious observance of Christmas, especially by young people.

* * *

Churchmen in Pocatello, Idaho, are distributing auto stickers in the opening move of a campaign aimed at persuading grocery store owners to close on Sundays. The printed stickers say, "I'm not a Sunday shopper."

* * *

Although some part of the Bible has been translated and published in 1,084 languages and is today within reach linguistically of nine tenths of the people of the world, it is estimated that not one tenth of the people of the world have a copy of their own.

* * *

The Foreign Mission Board of the Southern Baptists has 1,022 missionaries in 35 countries and territories of the world. And its 1955 income from all sources approximated $10,000,000.

* * *

The Department of Agriculture announced the scheduling of 21,000 long tons of wheat as the first shipment under its expanded program of making surplus food available to the needy overseas. The wheat will be shipped to Italy under the auspices of Catholic Relief Services-National Catholic Welfare Conference, one of the private welfare agencies taking part in the program. Four ships will carry the grain from Texas ports. Commodities available to church-related and other welfare groups under the program include wheat, corn, rice, and dry beans.

* * *

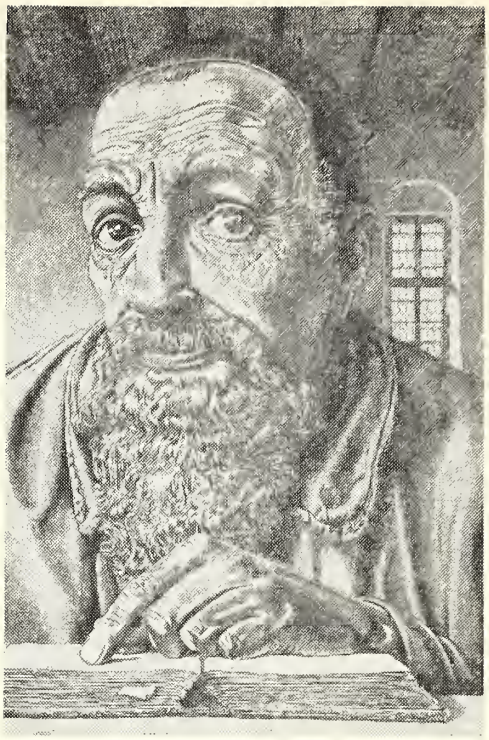
The Council of the Evangelical Church in Germany sent a declaration to the East and West German governments calling for legislation to protect conscientious objectors to war or military training. It urged that such legislation provide noncombatant duties for objectors or alternative civilian service. "The horrifying development of modern war techniques and an increased responsibility regarding the use of force and war," the Council said, "confront every Christian in Germany with the question of conscience as to whether war may be permissible as a last means of defense and whether he is allowed to participate in a war or its preparations." The West German Constitution already contains an article protecting CO's. It states that "No one may be compelled against his conscience to perform war service as a combatant. Details shall be regulated by a federal law."

* * *

Two churches in Stroudsburg, Pennsylvania, remembering the Christian charity displayed in their city after last summer's flood, sent checks to disaster-stricken areas in California.

* * *

Evangelist Billy Graham launched a twelve-day Crusade for Christ in Boston directed by Howard Butts, 28-year-old Corpus Christi, Texas, millionaire. Mr. Butts, who has a 68-store grocery chain, devotes half of each year to evangelism.



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I

Exactly 420 years ago, on January 30, 1536, Menno Simons stepped out into the bleak atmosphere of 16th-century Europe to become an Anabaptist—hunted, hated, and destined to be well remembered by a few loyal followers. On the anniversary of that occasion the Mennonite Publishing House brings you his writings in the only complete English translation available.

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GOSPEL HERALD

TUESDAY, FEBRUARY 14, 1956. VOLUME XLIX. NUMBER 7

LIBRARY

Some Shameful and Disturbing Facts

By John A. Hostetler

"We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Eph. 6:12, Phillips).

Forces are at work stirring the minds of millions of people and changing the destiny of nations. The revolutions of communism and nationalism are shaking the foundations of the world and of our Western civilization.

The people of America have the greatest news gathering organizations and elaborately developed educational systems, but are unbelievably ignorant about the world. We are scarcely aware of what is happening either to the peoples of the world or to ourselves. We are in too much of a hurry to understand the signs of the times and to interpret the changes that are ushering in a new phase of history.

James Robinson, Negro pastor of the Church of the Master in Harlem of New York, gives an account of what he saw and heard in hundreds of meetings with the common people of Africa, the Near East, and Asia, in his book, *Tomorrow Is Today*. The facts and insights are soul-searching. Only great faith, says the author, and great wisdom, can save the world from disaster.

A billion and a half people have never slept on a bed as we know it. In the city of Calcutta alone over a million persons sleep on the sidewalks. There are more people in Asia who will probably never have enough to eat until the day they die than the whole population of the Western hemisphere. A billion people have never seen a doctor or a dentist and probably never will in their lifetime.

Six per cent of the people of Asia and Africa can read and write English, but less than one tenth of one per cent of the American people can read or write the languages of Asia and Africa. There are more radios in greater New York or Chicago than in all of Asia and Africa.

The masses of people and their governments in Asia and Africa are suspicious of the United States. American tourists are tolerated mainly because they have money to spend. These millions draw their conclusions about the United States from cheap movies. Millions have never seen an American except in the movies. The masses believe that the free enterprise system means Western freedom to exploit them. Many statements made by the Western powers have no meaning for them. They do not understand our language and our actions unless we take the time and have the patience to explain what we mean. We have not done so, says Robinson.

The peoples of Asia are no longer impressed with Western power. That a man is white and represents a scientific and technological civilization is no longer in his favor.

Conceit and arrogance are two great handicaps of the American people. Many experts abroad have assumed that because a man cannot read or write his own language he is not intelligent. Literacy is not synonymous with intelligence. Many a man who cannot read is highly intelligent, and there are many college graduates that are lacking in intelligence.

Communism has come on the world scene with a total view of man and a world interpretation of history. Radical and confused though it is, it is being disseminated with great persuasion. Missionaries have taught non-literate people *how to read;* the communists are now supplying them with literature to read. This is largely because the Christians who thought learning to read was so important lacked the vision to see that people also need literature to read.

Many of the millions of Asia and Africa do not want communism; they want freedom from domination of any kind. The communists have simply understood more clearly and earlier than we their awakening desire for freedom. But these peoples are willing to give communism a hearing, and are less fearful of it than are Americans.

In several respects the coming revolutionary crisis is different from all other crises in human history. Political and religious revolutions of the past have been confined to limited geographical areas. This one is world-wide.

Men of renown, political leaders, business leaders, and religious leaders are saying that Western nations must boldly face the truth. They are saying frankly that our living, thinking, planning, our aims and motives, are inadequate for the spiritual crisis that is confronting humanity.

This is a revolutionary crisis contesting for the minds of men. It is for the Christian "not against any physical enemy; it is against organizations and powers that are spiritual" (Phillips). The supreme leader of the Soviet Union in his New Year's address said: "There will never be such a thing as our ideological disarming."

This crisis is different from others in that the usual pattern of fear is reversed. The people of Asia and Africa are no longer afraid of threats, military or economic. They are not afraid of the dreadful bombs, Robinson says, because they have little material wealth to lose. It is the people of the West who are frightened because it is they who have much to lose.

This crisis is different from others in that no nation or expert can see an end to it. Western civilization is on the defensive. Americans have talked so much about atomic weapons, missiles, and explosive experiments, that Asians identify us with war, rather than peace. The hysterical fear of communism, the great expenditures for radar and military might, only substantiate a lack of trust in God and in spiritual and moral righteousness.

These are shameful, distressing, and fearful facts. They are world facts that may seem remote to us now. But there are other facts, facts closer home, which I choose to call disturbing facts.

It is disturbing to learn of the lesser problems that expend the resources of a denomination in the light of the great spiritual issues that confront the Chris-

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Heart Cry of Christ

(John 17)

By Edna Beiler

What prayer is this upon Thy lips,
O Leader of the Loving Way?
What words smite me like lashing whips
As I lean close to hear Thee pray?

The agony of the cross looms near—
Thy Amen spells out Calvary.
I listen (heart enthralled) and hear,
"May they be one in love—as we."

Oh, gentle prayer! Oh gracious word
Voiced by Incarnate Love divine!
Prepare my heart to share, dear Lord,
That dazzling, daring dream of Thine.
Let me not shrink from any loss
(If need be, my Amen a cross),
Until the dream Thy loving drew
(Heart cry of God) at last come true.

Grantsville, Md.

tian church. There are problems of budget, organization, co-ordination, sociological maintenance, the careful collection and interpretation of history, and problems arising out of accommodation to the world.

It is disturbing to learn that Protestant theology sees the world in pieces, as Theologian Tillich says; that Mennonites are many pieces within the Protestant picture of today in contrast to world ideologies that make explicit their total view of man; that the Mennonite interpretation of Christ's teaching on unity has not been taught and/or emphasized in this generation, nor to others outside their circle.

It is disturbing to learn of the lack of purpose, the frustration of youth, whose material wants are fulfilled and who are turned loose from traditional family security into a sea of opportunity, and whose vocational ambitions are technological and material rather than spiritual or social, largely because their minds go unchallenged.

It is disturbing to hear the assumption that if only we were democratic in our procedure, then we would have the solution to church problems, to family problems, and to juvenile problems; to learn of the lack of respect for authority, and of the lack of knowledge of what constitutes divine authority, and respect for one another.

It is disturbing to see the disastrous results of so-called American efficiency when carried over into the program of the church. Plans, programs, procedures, organizations, and schedules that people must create and meet often leave them little time to meet God. Mennonites, too, like other westerners, are victims of cultural pressures which force people into living dual lives and of entertaining temptations of power.

It is disturbing to realize that Christian people have time to serve on committees, programs, banquets, and special conferences, and attend revivals which take them to and fro, but have so little time to fellowship with each other, to testify to each other in their homes of the love of God, to study God's Word, and to maintain close communion with Him.

It is disturbing that we are so ignorant of communism, so ignorant of how to face up with it and challenge it in foreign work. It is disturbing that our missionaries who go out are not trained and equipped to meet the challenge of communism, or trained to understand the cultures of the peoples with whom they work.

It is disturbing to learn that the communists in a few decades have trained hundreds and thousands of native peoples, who have never seen either Moscow nor a Russian communist, to spread their doctrine to natives; and that the missionaries for centuries in the same area have not learned successfully how to train natives to carry the Gospel to their own peoples.

What shall we do in the face of these disturbing facts? There is a desperate urgency about the situation, for history is moving swiftly. Tomorrow may be too late; James Robinson says tomorrow will be too late.

First we ought to take seriously our responsibility in humility and sincerity. There is absolutely no place for arrogance or superiority. To be used of God means that those who are called will be messengers of the Gospel, not only in religious zeal but in philosophical depth. The graduates of the universities in Africa and Asia are open to moral and spiritual ideals, and the communist ideology is capturing the imagination of many.

When I go to my death Another will be alive in me and will carry my cross, because I carry His cross.—The martyr Felicitas.

The American way is to sell *things*, not *ideas*. Our business methods teach us that one soap is better than another because it smells better, that one car is better than another because it has more horsepower, etc. As Christians in America we have yet to learn the power of an idea; how to challenge minds with spiritual and moral values.

Secondly, we must learn to communicate with great masses of people. In the past we have not done so. We have paid little attention to the importance of transmitting ideas through their language. We ought to train a corps of linguistic experts who can communicate directly with the people. The cultural differences between us and the rest of the world are tremendously great, and we shall need to learn those differences. We do not win people to our way of thinking by telling them that our way, political or religious, is better than theirs or better than that of the Soviets.

Millions of people are now just beginning to read the printed page. Millions of others will soon attain that ability.

(Continued on page 165)

Our Readers Say—

A recent reference to the so-called Yonan codex in "Items and Comments" calls for a few matters of clarification and correction. The large amount of publicity that this codex has received, while at the same time the mystery that shrouds its real nature and character, would indicate that there is something mysterious here, to say the least.

The codex has been examined by competent paleographers and textual critics, among them Dr. Bruce M. Metzger, professor of New Testament Language and Literature at Princeton Seminary. Last quarter, while I was taking a course in Textual Criticism from Dr. Metzger, he kept us informed and entertained by reading press notices of the extravagant claims being made for the codex. Mr. Yonan, in an attempt to enhance the value of the codex, paid Dr. Metzger's way to Washington so that he could study the manuscript at first hand and thus be in a better position to evaluate it. Dr. Metzger reached the conclusion that the Yonan codex is a copy of the Peshitta Syriac, thus a **translation** from the Greek made by Rabbula, about the year A.D. 435. Since Syriac is a member of the Aramaic family of languages, the claim is made that the codex is "written in Aramaic—the language spoken by Jesus." This is clearly a promotional gimmick that is really only a half-truth meant to enhance the value of the codex.

Mr. Yonan has been careful from the outset to place the codex squarely in the public eye. Its present tour of the 48 states, sponsored by the American Aramaic Foundation and some veterans' group, is a part of the publicity scheme. The former organization was founded for the express purpose of gathering money to buy the codex and otherwise to stimulate interest in the codex.

The fact is that there are about 250 copies of the Peshitta Syriac version of the New Testament in existence. The British Museum alone has about 100 copies. When you consider this, as well as the fact that the Russian government sold the only complete copy of the New Testament available in the Greek to the British government in 1933 for $500,000, then it becomes clear that whatever the truth about the Yonan codex, the price that Mr. Yonan is asking for it is outrageous. The value placed on a copy of the Peshitta version is generally anywhere from $5,000 to $10,000, whereas the price tag on the Yonan codex is $1,500,000.

The fact that scholars have never been able to photograph the manuscript is in itself suspicious. Even the Russian government allowed the late Kirsopp Lake to fully photograph Codex Sinaiticus so that its true value would be beyond question. The fact is that any manuscript of real value increases in value once its true nature is determined by detailed study through the photographic process, and the results of this study made available to the experts.

The purchase of this codex for our Library of Congress would be a good thing if the price were more in keeping with the value of the codex and if the codex could first be studied. As the matter stands now it is to be hoped that Mennonites will resist the effort that is being made to have them contribute to this somewhat spurious undertaking. The Society of Biblical Literature and Exegesis, at its annual December meeting, took definite measures to curb the campaign, and no doubt leading Protestant papers will be carrying articles on this subject before too long.—Bill Klassen, Princeton Seminary, Princeton, N.J.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

No Poor

A cartoon in an American magazine pictures a Salvation Army group at the door of a big house with big baskets of food. They have been met by a butler in full dress, who barks, "I can't help what address you have. We are *not* a needy family."

In a certain American community, we are told, a family in which the father is ill begged people not to bring them any more food at Christmas time; especially candy, of which they had more than twenty pounds.

Many of our congregations still maintain the traditional "poor fund," but have no one who qualifies for its help; at least, no one who wants to be called poor. At many places it has been customary to contribute to an "alms fund" at communion time, but there is no one asking for or requiring the alms.

Our American prosperity has been such, at least in some of our well-established communities, that any need is only relative; there are no really destitute people. People's hearts are tender and they would like to share; but there is no one in need. What an ironic situation!

Actually we have probably overstated the case. There are cases of sickness and unemployment. There are widows and deserted families. Probably none of us are very far from people who don't know which way to turn, but we may not know where they are. And simply because our own needs are met, we may assume everyone is likewise fortunate. And there may be people who should have help, but are too proud to admit their need. It has become a reproach to be poor.

But granted that there are outlets for our bounty, it is certainly true that many of us never see anyone who is really hungry or cold. Shall therefore the springs of our sympathy dry up? Not if we can see as far as our means of communication make possible for us these days. Unless we willfully dodge the information, we can know that in Indo-China, and Pakistan, and the Near East, and in scores of other places there are people hard-hit by the misfortunes of life. We can know that millions in Asia and Africa never have enough food, to say nothing of the comforts that are commonplace with us. If our sympathy is strong enough to cross international boundaries; if, like God's mercy, it is as wide as the sea, there is still plenty of opportunity to show the love that shares. Jesus' words are still true, "The poor always ye have with you." We only need to go a little farther to find them.

And so it seems incomprehensible that one should read in the annual MCC report how activities will need to be reduced because of decreasing support. It is puzzling to understand why the Relief and Service Committee budget for foreign relief cannot be increased according to need, simply because not enough of our congregations can afford fifty cents per member per month for a relief and service program. We can't find any poor to give our Christmas baskets to; but neither can we find the food to hand out in measure to the victims of war, famine, and flood. Regarding human need we are fearfully nearsighted.—E.

Not Automatic

There is nothing automatic about faith in Christ. We might wish there were. We have become accustomed in our mechanized living to setting controls and pushing buttons and then expecting something to happen as a result. We think it ought to be like that in the area of faith. We hand a man a tract or a Bible, and we think that it should transform his life. We set up teaching situations and think that if the teaching is good enough, faith will result. We teach people how to be good parents, convinced that good homes will automatically produce good children.

Now there is much in providing a good ground for faith. God has said that His Word will accomplish that to which it was sent. Paul tells us that faith comes by hearing. And it is Scriptural to believe that if we train up a child in the way he should go, when he is old he will not depart from it.

But still it is not automatic. Faith must be the motion of each person for himself. I cannot believe for you, and you cannot believe for me. A preacher can preach, but the congregation must hear. The teacher can teach, but the pupil must have the learning attitude. The parents can train, but the children must respond to the training.

Jesus was the greatest teacher the world ever saw. He was Himself the divine Word of Truth. But He was not universally successful in inducing faith. There were many of His hearers who did not rise to His challenge, who did not open their minds to His truth nor their hearts to His love. Their wills ruled Him out. They were among the few who have seen the Son of God in the flesh, but that great opportunity did them no good. They heard His matchless teaching, but they set themselves against it, and their story is written in the Gospels as a tragedy and a warning. See them standing there—Judas, and Pilate, and Simon the Pharisee, and the unrepentant malefactor—as evidence that one can face Deity without faith.

The rich young ruler is another of these whose privilege of consulting Jesus on great spiritual and moral questions did not bring him salvation. This young man was a person of importance. It seems he had been pondering the issues of eternal life, and his soul was hungry for something that was lacking. His courteous address showed that he held Jesus in high regard. He seemed to be a good prospect for faith and discipleship. The love of Jesus went out to him as one eagerly striving for something better.

But when Jesus touched the weak spot in his life, he made the great refusal which will always be associated with him. He had come to the brink of eternal life, but the price was too great and he turned away. The canker of wealth had eaten so far into the moral fiber of his life that he could not make the renunciation which Jesus required of him. He wanted what he did not have, but he also wanted so badly what he already had that he would not make the exchange. And so, though so near to the light, he turned away into the darkness.

Our great opportunity in church and home and school, the translation of the Bible into the language of most of the people of the world, the actual possession of a half dozen Bibles in many American homes, the accessibility of churches and the means of grace to almost all of us, the education which enables us to read and understand—all these, we might assume, should most certainly make us believers.

But we know there is no automatic faith present because the conditions have

been made favorable. We can, like the rich young ruler, walk away from Jesus unsaved. Each man must believe for himself. He must prepare his own heart for faith by repentance and surrender. God never forces a door. Jesus had such respect for a man's personality that He never forced Himself upon anyone. Nor will He upon us. Though He seeks us and invites us, faith is the outgoing of a man's heart to lay hold upon the divine offer. It is willed. The man who believes gets up and steps out and climbs on. Man must move. No one is ever surprised to find that salvation has been left on his doorstep, all safely delivered without his order. We have it only when we have asked for it and received it.—E.

What Is Worship?

BY MRS. ROBERT A. PEPPER, SR.

Not long ago I was a guest at a very interesting lecture. The speaker was delivering the lesson on a family altar in the home. In the course of the discussion she stated, "Of course, while worshiping one really ought to be sincere."

The thought astounded me! Can one really worship and not be sincere? Just what is worship, anyway? There is a supreme authority and Christians acknowledge it to be the Bible. Therefore, I went to it to study.

I found that outwardly honoring, or what we might call physical worship, isn't enough. We read in Matt. 15:8, 9, "This people . . . honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." These people that He refers to, we find, are the scribes and Pharisees who were trying Jesus. They had come to Him and criticized His disciples for not washing their hands before they ate. He in answer to their query pointed out that they ignored the commandment of honoring the parents. Because of their lust for this world's goods they had sinned. To be relieved of the obligation of caring for their parents they said they gave their possessions to God. They kept the possessions instead, and became hypocrites, honoring God with their lips only. True worship is honoring God sincerely. But is that all?

In John 4:23, ASV, we read, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth." Here we find Jesus talking to the Samaritan woman. He asked her to give Him a drink from the well, and because of His dress and appearance, she knew He was a Jew. She was astonished that He would even ask of her a favor. He tells her of the water He freely gives and recalls to her, her wicked past. Because of His knowledge of her sins she quickly realizes He is a prophet of God. Partly to divert His attention away from her, she presents a controversy of their day to Him. That was, where were they to worship? Here Christ tells her the essential thing of worship is to worship in spirit and in truth. God seeks worshipers who worship in truth sincerely.

There shall be some in the last day that have not worshiped properly. We read in Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." To prophesy is not enough. Our mighty works shall be ignored if we do not do our Father's will.

We must truly understand what we do, for in I Cor. 14:14 we find, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also."

How can we fall then? Rom. 1:25, ASV, "For that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen."

Sedan, Kans.

A "Come-out-er" or a "Come-in-er"

BY ORRIE D. YODER

Come out of her, my people.—Rev. 18:4b.
I am come into this world.—John 9:39.

The religious world today seems to be overflowing with crowds of "come-outers" who disdain their "bad" religious brothers and sisters and profess to be seeking better company. The late Billy Sunday used to say—"Some bad people can't find a church good enough to join." The tragedy seems to be that so many already in the church become possessed by the same spirit and thus "pull up stakes and leave," while so few, so very few, are possessed with the true Spirit of Him who came into the world to suffer any, or all evil, and to give Himself to redeem and save the world which was always and wholly against Him.

What if Christ would have become a "come-out-er" when already in youth the world was against Him? What if He would have left earth and sought the company of heaven, when so often He was opposed, blasphemed, and hated by the people and world whom He came to save!

While it is possible today to find ourselves in company with a body of people "beyond redemption" that we must, like Saul of old, leave "Judaism," or like Luther and Menno Simons, we must leave a corrupt church and "come out of her," let us always think of our Christ who came IN before we decide to go, or come OUT.

Doubtless, many servants of the Lord today confronted with problems, like our Christ, have been divinely made a "come-in-er." Doubtless most of us, regardless of opposition, or seemingly unbearable problems with those around us, or about us, have been brought IN by our Lord to "finish" the work He has given to us to do.

Thus how can we be faithful, if we give way to the "come-out-er" spirit? How much more mighty for God, and how much more blessed would be the church of Christ on earth today, had there been few "come-out-ers," but many, like our Christ, to live or die, to save and redeem those against us and against our God!

Del Paso Heights, Calif.

25 Years Ago

(from GOSPEL HERALD, *Jan. 29, 1931)*

The new mission at Pottstown, Pa., makes its first report in this number of the GOSPEL HERALD.

Bible School . . . Kitchener . . . enrollment . . . ninety-nine. . . . present membership of the Mennonite Church . . . 47,103.

. . . series of meetings [at Mellinger's, Lancaster] . . . J. C. Clemens as evangelist . . . 64 who gave their hearts to the Lord.

. . . average age [from obituaries of 1930] . . . 51 and 52 years.

(from GOSPEL HERALD, *Feb. 5, 1931)*

. . . suffering . . . unemployment situation. . . . Millions . . . in need of immediate aid.

Bro. W. M. Smith is conducting a weekly Bible class at the Union Station, Kansas City, Mo., where he is employed.

. . . for the first time in the history of Russia compulsory education will be introduced . . . this fall.

When Hudson Taylor, the beloved founder of the China Inland Mission, was staying in the home of a friend on one occasion, his host asked him, "But are you always conscious of abiding in Christ?"

"While sleeping last night," replied Mr. Taylor, "did I cease to abide in your home because I was unconscious of the fact? We should never be conscious of not abiding in Christ."—*Christian Digest.*

The Sycamore Climber

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

We enter New Jericho with its hotels and newly constructed houses. Until ten years ago, Jericho was a wretched, squalid village. A cluster of old houses, trees, a minaret, a few churches, and some low, mud-colored dwellings represent all that is left of the old village. We saw the sycamores and pictured Zacchaeus in one!

Nothing, indeed, is more common than to find the children of the village amusing themselves by getting up for sport into the branches of any sycamore tree growing near. In fact here is a score of boys and girls, and as its giant arms stretch quite across the road they can look directly down upon any crowd passing beneath. It is admirably adapted to the purpose for which Zacchaeus selected it.

Our walk across this "land of little brooks" running clear through a channel under cool foliage is very refreshing. Even in these indeed sad days of partitioned Palestine, it would not be a mistake to call Jericho beautiful. One of the modern buildings that are noticed at once is the Russian hospice, where there are remains of a fourth-century church, with a mosaic pavement. Here is a small, towerlike building, which is doubtless one of the towers the Crusaders were accustomed to build along their roads for the protection of the pilgrims. This has, however, been pointed out as the house of Zacchaeus since the fifth century!

* * *

Once again memory is busy with Bible history, conjuring up out of the traces of ruins scattered about the place the aspect of the great and flourishing city with its villas of Roman nobles, its luxurious public baths, its teeming population, its pleasure seekers and idlers, its money grubbers and workers, and its pharisaical Judaism that murmured against our Lord when He went in to lodge with the publican Zacchaeus, "a man that is a sinner."

The Jericho built by Herod the Great is the town mentioned in the Gospels. Jericho was several times visited by our Lord. We must not forget the fact that our blessed Saviour not only passed through Jericho, but here wrought some of His miracles of love and mercy. Jericho which existed during this sacred epoch was probably located near the present village. Everything has greatly changed, however, since Jericho was the flourishing "City of Palms." Palms, balsam, city, and inhabitants of old have all vanished, but still the natural scenery remains the same.

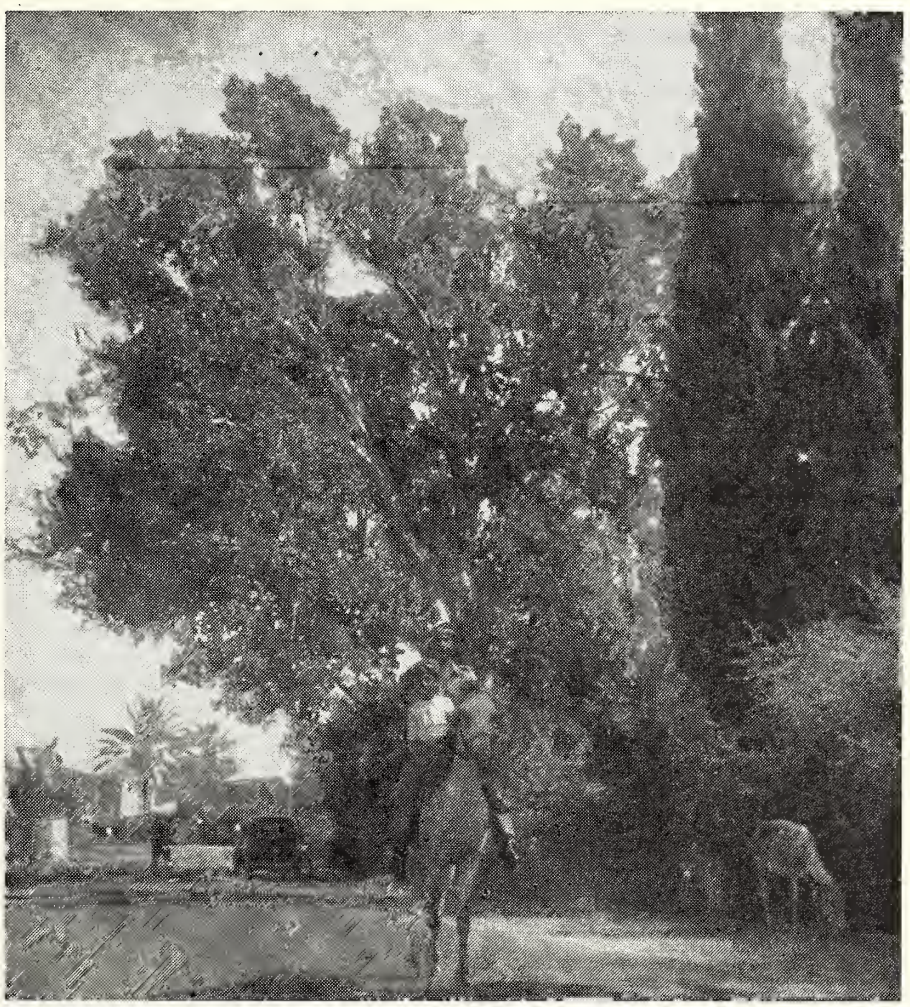
During the annual passover pilgrimage to the Temple at Jerusalem, the Jews of Galilee were in the habit of traveling down the Jordan valley to Jericho and approaching Jerusalem by the mountain road in order to avoid the often dangerous consequence of traversing the hated Samaritan country. That is why we find Jesus and His disciples at Jericho before passion week.

Our Lord was making a sort of triumphal entry into Jericho. The Great Teacher, the worker of so many miracles, He whose fame had been noised about throughout the whole of the land of Judea, was passing through the streets of Jericho, accompanied by a vast crowd of adherents. He had but just now healed blind Bartimaeus, the well-known beggar. Jericho had by this time heard the news of the miracle and rushed out of all its streets scarcely more eager to see the face of the "prophet" than that familiar figure of blind Bartimaeus, known to every child, the beggar on the roadside.

The train followed on to Jericho with the once blind man following, surrounded by the wondering and delighted crowd, straining his opened eyes to follow Him whose benignant countenance had been the first thing they saw. The convoy had wound along, seen like a moving speck across the levels of the landscape, receiving from every hamlet its contingent, growing as it proceeded, with those that followed and with those that came out to meet the wonderful traveler, during the course of the day.

Jericho was a busy little city, a city of the balsam trade, a port on one of the great trade routes to Jerusalem. Down in that luxuriant plain of Jericho lived a rich publican. He made not only an ample living, but had evidently amassed a considerable fortune. Is not Zacchaeus that chief publican of Jericho? We do not know whether he was chief custom officer of the whole valley, or whether he had something to do with the Herodian balsam groves.

It was the custom of Rome to levy taxes on their conquered people, and to farm out the collection of the same. The position of the tax collectors was bought from the hated foreign power by native collaborators. Such men would be responsible for gathering taxes. The method of tax gathering was to arrange first to meet the Roman demand, then to cover the price of their portion, and further, to make sure of their living! Apparently they could exact what amount they could from the people. If refused by anyone,



Passing by the traditional sycamore tree of Zacchaeus in Jericho, a modern taxgatherer rides on his errands.

they "informed against them to their Roman governors as dangerous people." The publicans therefore found it exceedingly easy work and very profitable in its results. From this fact alone they were classed as "sinners," and kept mercilessly outside the circle of the "religious," the "true sons of Abraham."

There are two reasons why we should scarcely have expected to hear much good of this Zacchaeus. The first is that he was "chief of the publicans." He had more opportunities than his colleagues for indulging his selfishness and oppressing his neighbors. There is another reason which should add to our astonishment. He was "rich." He had about him that glittering, attractive, and yet most hazardous weight which sinks so many people into the slough of worldliness and folly. In this lifelike, almost humorous, incident we have a memory of the day when Jericho was rich and prosperous. It is easier, much easier, to realize Biblical history among the actual scenes in which it happened. I like to meditate upon such works on the spot where they were performed.

The tale is vividly told. The press was great. It was no easy matter to approach the Great Teacher. One can imagine Zacchaeus trying to peer between the shoulders of the thronging crowd. Then failing to get a glimpse by normal means, he ran ahead of the crowd seeking for some vantage point. Probably in the excitement of that moment no one noticed him, because he was little of stature.

Beside the road stood a sycamore, a good tree to climb, with low spreading branches and dark foliage. Zacchaeus saw his chance and took it.

The roadsides of Jericho were shaded with sycamores, which often attain the proportions of a handsome forest tree, and still yield their fruit among the humbler surroundings of today. This tree grows only in the mild climate of the plains, and in the sultry heat of the Jordan valley. Hence the notice of it in connection with the story of Zacchaeus, who lived at Jericho, is a sign of truthfulness in the narrative.

This rich person, this chief of the publicans, this man who could ride in his chariot and be attended by a retinue to obtain a glimpse of Jesus—he ran! Zacchaeus felt himself practically an outcast. He did not dare to push his way through the crowd. Well he knew that no one in the crowd would make room for him to get a view of the noble Visitor. He would indeed have been swept by in the progress of the crowd had he not climbed up into the tree! He acted like a mere boy; for climbing into the sycamore tree is still today a special delight of children in their play.

He settled himself. The crowd was coming down the street. He would have a good look at Him. He exposed himself, in all probability, to the jeers of the multitude. Zacchaeus climbed into the sycamore tree, little expecting that that climb would influence the rest of his life. One wonders what he would have said if he had been told that the eyes of many generations, in many lands, would follow him with a wistful interest, half-amused, half-envious, upon that brief struggle for position!

Zacchaeus may have hoped that in some way or other he might get to know more of Christ. There was Jesus, no mistaking Him. What a face! What a carriage! A lump rose in Zacchaeus' throat. He bent down to have a clear look. Then, to his amazement, Jesus looked up. He could scarcely have been prepared for that glance which presently met his own, or for that welcome voice which fell upon his ears. "Zacchaeus, make haste, and come down; for today I must abide at thy house." Zacchaeus! What, did the Great Teacher know his name? Did He address him as if He had been acquainted with him all His life, and as if He were perfectly aware how he would rejoice in receiving Him? It was a vast surprise to Zacchaeus, that he should have been so singled out, called by name, honored above his neighbors. Never did the publican dream when he climbed up into the sycamore tree, with no thought of so much as addressing Him, that he should descend His chosen host, and that his home should be forever honored by His visit.

Your tortures cannot touch me. I have a God who makes me strong.—The martyr Conon.

Zacchaeus needed no second summons. He slipped down the tree, and all joyful and confused welcomed Jesus.

Directly it was known where our Lord would sojourn, there arose a murmuring throughout the entire multitude. He had gone to be the guest with a man that was a sinner. Were there no Pharisees in Jericho, no chief priests, no persons celebrated far and wide for their religious austerities and their minute observance of all the traditions of the elders? Remember that they thought of Christ as a Rabbi—a chief Pharisee—and yet He was willing to eat and drink with publicans and sinners! No wonder the Pharisees fumed; no wonder the publicans melted and came to Him! Must He needs enter the house of a publican, the chief of the publicans: a man at whom the finger of scorn had long pointed?

Salvation came to the house of Zacchaeus when Jesus entered it. Zacchaeus surrendered his gold and he received salvation. There fell away from him the lust for gold that was dragging him to perdition, and all the meanness that had made his name a byword in the city. He parted with his coins, which he could not have carried away with him when he died.

The future of Zacchaeus is unknown to us. He may never have been a particularly gifted disciple, serving his Master in a large sphere. He may have remained on at this post as a publican, and striven to show himself an honest, upright, considerate businessman. And nothing, as we know in our own day, speaks more tellingly for religion than a life of that kind!

If ever Zacchaeus, notwithstanding his position, became the disciple of Christ, we may be quite sure that no station of life in which God has placed us can be a reasonable excuse for the neglect of our religious duties. Happy are they who, thus called to "make haste," receive the gracious Saviour, joyfully, into their hearts and homes.

Scottdale, Pa.

"She Hath Done What She Could"

BY A SISTER

This was indeed a very fitting portion of Scripture the pastor had selected for the mother at the time of her funeral.

We would like to pay tribute to this departed mother in the Lord by mentioning some of her noble Christian virtues. We can still see the radiant look on her face, and her warm handshake, with a few words of greeting, as we met her at the house of God. She was without partiality, and quite thoughtful in not passing anyone unnoticed.

As the wife of a pastor, she faithfully took her place. A virtuous woman is a crown to her husband. She was much concerned about the spiritual welfare of her children, and also her grandchildren. When her children were quite young, she taught them the ways of the Lord. Her godly example and her prayers reached far beyond those of her own household. She had the joy to see all of her children in the church, and also her grandchildren in His service. Two of her sons are preaching the Gospel.

What blessed memories and what a source of encouragement to those of us who are left behind! May we profit by her noble Christian life. "Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates" (Prov. 31:30, 31).

Daniel Webster said, "If there is anything in my thoughts to commend, the credit is due to my parents for instilling in me an early love of the Scriptures." If we abide by the principles taught in the Bible, our country will prosper, but if we and our posterity neglect its instruction and authority, no man can tell how sudden catastrophe may overwhelm us.

I am sure Sister Annie would say "amen" to these words as she taught her children the Scriptures in the morning. She said that many a time she would look out of the window and pray for strength

A PRAYER

FOR THIS WEEK

Dear Father in heaven, we come again praising and thanking Thee for Thy Word.

In this midwinter season of special effort in Bible study, we earnestly petition Thy special blessings on all so engaged.

Endow our Bible teachers, from Seminary down to Grade I, with a Holy Spirit-taught understanding of the Word and the ability to make it plain to others.

Instruct, refresh, and encourage all ministers who avail themselves of the benefits of the Ministers' course throughout the church.

For all attending the winter Bible schools we pray. Father, create in them a great hunger for the Word which results in an eager attitude of study. Bolster them, Lord, for the contributions they will be making in next summer's Bible schools, in the Sunday schools, in VS, and other openings.

For our college, high school, and Christian day schools we beg that the study of the Word may never become commonplace. May it ever be to them fresh, wholesome, nourishing, and necessary, that "meat" which alone can sustain spiritual life.

Father, for these students and for all of us we pray that the Holy Spirit will still further open the Word so that we may more fully know, obey, and do Thy Will. —*Mrs. Chester K. Lehman.*

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for the day. "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1). Many a time when she came to service it would have been better for her body to be at home, but she knew she needed the spiritual uplift for her soul and that she would miss the fellowship with other Christians. Her last words to me were "keep persevering." As a minister's wife and mother she certainly practiced what she preached, as the saying goes. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

One time when she and her husband visited in our home, we called the doctor for one of the children. Sister Annie said, "We should pray the Lord to bless the medicine to the good of the child." Down in my heart I felt the Lord would, but our sister gave a more outward expression. Of course, she had her weaknesses (and who of us can say we don't have any?) but her heart and attitude toward God were right. When her husband passed away, she could say, "Thy will be done," and she came through victorious.

She was a woman of prayer. Many a time she asked us to pray for fellow Christians, the church, and her family. May the testimony of this dear sister challenge every mother, young and old. There is something for us all to do and excuses for none. "[She] being dead yet speaketh" (Heb. 11:4).

High Cost of Wrongdoing

By H. H. Smith, Sr.

It is hardly necessary to point out the high price we have to pay for doing wrong; we see it before our eyes every day. And on almost every page of the Bible there are warnings against the violation of God's law, and pleadings that we do not yield to sin and have to pay the costly penalty.

In a commencement address at Vanderbilt University, in 1908, Dr. Charles Forster Smith, an eminent educator, gave an account of an impressive incident that occured at that institution in connection with the "honor system" during his student days.

"I went to Vanderbilt in 1882 rather skeptical as to the 'honor system,' said Dr. Smith, "but that year or the next I saw the members of a fraternity appear before the faculty with the charge and the proof of dishonesty in examination against one of their own number, and asking that he be expelled. Then I knew the 'honor system' would work; and the longer I stayed there and the more I observed, the more I was sure of it. The most impressive scene I ever witnessed there was when the venerable Chancellor Garland one Wednesday morning announced from the platform that a certain graduate, whose name he withheld, had sent back his diploma. It had been returned with the confession that in a single examination the student had used forbidden help, and though he had never been suspected and years had passed, he had never had any peace of mind. He, therefore, returned his diploma and asked that his name be stricken from the roll of alumni and announcement made of his confession, preferring public disgrace rather than to bear longer the intolerable memory of a single secret sinful act. The Chancellor said that he had after much consideration decided that the young man's repentance and suffering had been a sufficient atonement for his error, and insisted on his retaining his diploma. But the young man would not consent. 'And here is the diploma,' said Dr. Garland holding out the mutilated parchment, 'but I have cut out the name, and the secret shall die with me.' The hall was as still as death."

Why do we have to pay such a high price for violating the laws of God? Because God, in His infinite love and wisdom, has so ordered it. Professor Noah K. Davis, author of "Elements of Ethics," said: "There is probably no feeling more pure, more delicate and delightful than self-approbation; self-condemnation, on the contrary, is always painful, and when it deepens to remorse, intolerable. Thus these sentiments are a natural reward and punishment for right and wrong doing."

Ashland, Va.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the safety of our workers in Jordan and for the continued effectiveness of their work.

Pray for safe journeying for missionaries and other workers on the high seas and the airways.

Pray for the direction of the Lord to the Mennonite Publication Board in its annual meeting at Fisher, Ill., Feb. 29 to March 1.

Pray for a woman and a man who have been attracted to services at the Home Mission, Chicago, by the outdoor speaker of the public-address system.

Pray for the recovery of Bro. M. T. Brackbill, E.M.C., who is quite ill in the hospital.

Pray that the Lord will lead to the new location of the church in Coamo, Puerto Rico. The present building is too small and inappropriately located.

Pray for the revival meetings at Rock Hill Church, Pa., Feb. 14-26, with Myron Augsburger as evangelist, that the power of God at work may be experienced.

"The church edifying itself in love," based on Ephesians 4:15, 16, is the convention theme of the 14th annual convention of the National Association of Evangelicals, and the subject of a keynote address by Henry H. Savage, the NAE President. The convention will be held at the Hotel Hollanden, Cleveland, Ohio, April 10 to 12. Speakers will include Paul S. Reese, pastor of the First Covenant Church of Minneapolis and associated with Billy Graham campaigns in England and Scotland; C. Stacey Wood, General Secretary of Intervarsity Christian Fellowship; and William Ward Ayer, evangelist and radio speaker.

OUR SCHOOLS

IOWA MENNONITE SCHOOL NEWS

With the passing of the first semester on Jan. 13, another senior class entered into the final phase of their high-school work. At present this year's class of 40 students is concentrating upon the school annual (Reverie). The dead line to have this work at the printers is Feb. 15.

Inaugurated this year are evening classes for adults of the community. These began on Tuesday evening, Jan. 10. The following eight classes will run through mid-March: Typing, Chorister Training, Christian Family Living, Home Nursing, Book of Acts, Agriculture, Sewing, and Crafts. The following I.M.S. faculty members are teaching evening classes: Dorothy Lehman, Ada Schrock, Alvin Grasse, Myrtle Hamilton, and Herman Ropp. Also A. Lloyd Swartzendruber, Mrs. L. David Yoder, Mrs. Eli King, and Mrs. Omar J. Rhodes from the local community are assisting as teachers. A good response has been shown in these classes, with over 90 enrolled for the various courses.

The annual Missions Week chapel messages were brought Jan. 16-20 by Ralph Buckwalter, missionary on furlough from Japan. Bro. Buckwalter revealed a deep sense of consecration to the Lord as he upheld this highest of all callings—the call to Christian ambassadorship. His inspiring messages abounded with real life illustrations of the grace of God at work in Japan. A number of students publicly dedicated their lives to complete consecration and obedience to Christ.

During the 1954-55 school year the words, "Holding Forth the Word," were adopted as the official school motto. Our constant concern is that our school may truly exemplify these words, both directly and indirectly.

HESSTON COLLEGE NEWS

The goal of $1,665 set by the YPCA Cabinet for the annual YPCA drive was topped with a total of $1,703. The annual drive was held in chapel on Thursday morning, Jan. 26. The allocation of the budget is given in the Feb. 7 issue of the GOSPEL HERALD.

Narcotics Education is sponsoring a film for the prevention of drug addiction in the United States. This film is being shown in Kansas schools with the approval of the State Superintendent of Public Instruction. Mr. Vern Reed showed the film to Hesston's student body on Monday, Feb. 6.

Business and professional men of Hesston's constituency have been invited to be guests of Hesston College at the college's annual appreciation dinner on Saturday evening, Feb. 18. A. C. Swenson, pastor of the First Baptist Church, Clarks Grove, Minn., was secured a year ago for this conference. Bro. Swenson is in constant demand as a speaker in rural church institutes throughout the Baptist Church. He is also a very successful rural pastor, as evidenced by the rapid growth of his rural congregation in Clarks Grove.

The complete program planned for this annual event includes:

Toastmaster: Lyle Yost, Hesston, Kans.
Invocation
Group Singing: Lowell J. Byler, Hesston, Kans.
Dinner
Welcome: Roy D. Roth, President, Hesston College
Response: Walter Zook, Larned, Kans.
Solo: Lowell J. Byler
Address: "Stewards of the Stuff," A. C. Swenson, Pastor of the First Baptist Church, Clarks Grove, Minn.
Solo: Paul Marvin Yoder, Hesston, Kans.
Benediction

This year the Christian Businessmen's Dinner is planned in the center of Rural Life Conference to enable these men to attend the Conference also. The program is as follows:

Christ-Centered Rural Communities

Friday

6:00 p.m. Chili Supper
Chairman: Clifford Amstutz
7:30 p.m. Film
Address: A. C. Swenson, "Bringing Together Land, Home, Church, Community"

Saturday

2:30 p.m. Group Meetings
1. Sunday School Wing—Tea and Program on Homemaking
2. Charles Hall—Chairman, Harry Weaver
Symposium: "The Church, the Center of the Community," Eugene Garber, Verle Headings, Don Weaver
6:00 p.m. Christian Businessmen's Dinner

Sunday

11:00 a.m. Worship: Ivan R. Lind
Sermon: A. C. Swenson, "The Mission of the Rural Church"
7:30 p.m. Chairman: Clifford Amstutz
Address: A. C. Swenson, "Focal Point of a Community"

GOSHEN COLLEGE NEWS

Goshen College faculty and students greeted with interest the Jan. 30 publication of the **Complete Writings of Menno Simons,** edited by J. C. Wenger of the Seminary faculty. Also included in the book is a revision of Dean H. S. Bender's 1936 biography of Menno Simons. The release of the new volume, the first "complete" edition of the writings of Menno Simons, marks the completion of ten years of planning, translating, and publishing.

Culbert G. Rutenber, Professor of the Philosophy of Religion at Eastern Baptist Seminary, Philadelphia, visited the campus Feb. 5. Dr. Rutenber, author of **The Dagger and the Cross** and **The Price and the Prize,** spoke on the subjects, "Power for This Hour" and "The God in Whom We Believe."

Gideon Yoder, Hesston, Kans., will present the fifth series of the annual Conrad Grebel Lectures at Goshen College, Feb. 13-15. The lectures on "The Education and Evangelization of Children" will be delivered at 3:10 Monday through Friday, with a 7:00 p.m. Monday lecture.

Agricultural Education Study Conference is scheduled for Feb. 17 and 18. Speaker at the one public session of the conference, Friday at 7:30 p.m., will be I. W. Moomaw, Executive Secretary of Agricultural Missions, Inc., formerly a missionary to India. Dr. Moomaw is the author of books entitled **Education and Village Improvement** and **The Indian Farmer Speaks.** He will speak on agricultural missions in his talk entitled "Hope Rises from the Land."

Speakers for the annual Christian Life Conference Feb. 10-12 include John Mosemann and H. S. Bender, from the college faculty, in addition to Richard Yordy, Freeport, Ill., and Harold Bauman, Orrville, Ohio. Paul Mininger is chairman of a Saturday evening "Symposium on Christian Vocation."

On Feb. 17, the World Day of Prayer, all classes will be suspended between the hours of 9:00 and 11:30 while students and faculty observe the day of prayer.

The 60-voice Concordia College Choir from Concordia College, Moorhead, Minn., is scheduled to appear Feb. 20 on the Lecture-Music Series. Paul Christiansen, director of the choir, is the son of the founder and brother of the present director of the well-known St. Olaf Choir.

Glen Miller of the science faculty has been elected chairman of the St. Valley Section of the American Chemical Society. He will serve as chairman-elect during 1956 and as chairman during 1957.

Howard Kauffman, on leave this year, has returned to the community, but will be devoting his time exclusively to carrying on the research for his doctor's thesis.

Mennonite Church Camp Study Conference

sponsored by
Mennonite Commission for Christian Education
at the Lima, Ohio, Mennonite Church
February 25, 26, 1956

Friday afternoon, 2:30

Meeting of Camp Association—representatives and camp administrators.

Friday evening, 7:30

Worship
Why Church Camping? ..... A. J. Metzler
Current Trends and Problems in Mennonite Camping
Welfare Camps ..... Harold Lehman
Association Camps ..... Harold Dyck
Conference Camps ..... J. J. Hostetler
Congregational Camps ..... Russel Krabill

Saturday morning, 8:00

Worship
Report of Trip and American Camping Association Convention ..... Jess Kauffman
Discussion
Co-ordinating Our Camp Program and Developing a Philosophy of Camping Jess Kauffman
Discussion ..... J. C. Hallman, discussion leader

Saturday afternoon, 1:15

Worship
Counselor and Staff Training Roman Gingerich
Meeting Camp Objectives in the Lives of Campers ..... Edith Herr
Discussion ..... Olen Britsch, discussion leader
Function of the Commission in Our Camping Program ..... Paul M. Lederach
Findings Committee Report
Moderator: David Derstine

♠

City and national health officers in Manila urged cancellation of the permit granted American evangelist Oral Roberts to hold faith-healing sessions there. They contended that the outdoor rallies which drew nightly crowds of 5,000 at a park in the downtown area were a health menace because they attracted many persons suffering from communicable diseases. Popular response to the evangelist's appeals was great despite almost daily critical comment by Manila newspapers. The officials said they would recommend rescinding the permit even if the evangelist should shift the meetings into a church.

TEACHING THE WORD

Leading Johnny to Christ

BY GRACE CAIN

Johnny was a teen-ager in our church. I met him one day while out for a walk. He was sitting on the steps of an old warehouse, casually smoking a cigarette. I stopped and greeted him.

"O.K.," he said. "Go ahead and bawl me out."

I sat down beside him. "It's your life, Johnny. If that's what you want—go ahead."

There was a puzzled expression on Johnny's face. "That's not the way I've been hearing it," he said.

There are many teen-agers like Johnny in our churches, and in our jails. They have been preached to over and over. We know that Christ can change their lives. We have the key—God's Word. But we don't know how to use it.

Teen-agers need someone who understands them and the problems they face. Many of us forget that we were once teen-agers faced with many of the same frustrations.

Perhaps we could take our cue from Johnny, when he said, "That's not the way I've been hearing it." Instead of preaching to Johnny we could start with a simple formula in leading him to Christ.

"Why do you smoke, Johnny? Do you like the flavor of tobacco?"

"Of course," would probably be his belligerent reply.

"I know, Johnny. I once did it myself. I took a few drinks too when I was your age, but not because I enjoyed it. I wanted to be a big shot with the gang."

The Johnny you're dealing with may nod in agreement at this point. But, anyway, he understands what you're talking about.

Impress upon Johnny that he can live his life as he pleases, or give it to God and find the real meaning in life.

By this time Johnny sees you as a friend, one with like experiences, one who is not trying to ram religion down his throat. The responsibility is placed on him.

In continuing to deal with Johnny you might say, "I know that you find a certain amount of pleasure in sin. You don't give a hoot about what people say. But tell me, Johnny, do you ever wonder what God thinks?"

Of course Johnny wonders, and may admit it.

I once knew a delinquent teen-ager who was placed by the court in one institution after another. She had a very striking personality, but no regard for law or order.

I spoke to her one day and tried through the method mentioned to reach her. Then I said, "Tell me, do you ever wonder what God thinks about your sin?"

She answered with tears in her eyes. "I don't care at all what people think, but when I think about God I get scared."

When you can get a young person to admit that he does care what God thinks, then you can point him to God's Word, explaining that all Scripture is given by inspiration of God. All of it is God's Word to him.

Johnny was ready to listen to what God had to say.

I turned to Rom. 3:23. "For all have sinned, and come short of the glory of God."

I asked Johnny if it could mean him. "Of course," he said.

"How do you know?" I asked.

"God said it," was the reply.

I then turned to John 1:12. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

"Who promised to give you eternal life if you would receive Christ into your life?"

"God."

I asked Johnny if on the authority of God's Word he would like to receive Christ into his life.

"I sure would like to give it a try," he said.

Thus, Johnny was very simply won to the first step of faith in Christ.

Many more teen-agers can be saved if the Christian worker through prayer will trust the Holy Spirit to give him a real understanding of the teen-ager, and a practical knowledge for the application of God's Word. Seattle, Wash.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Chosen People, or the Bible, Christianity, and Race, by Gerald W. Broomfield; Longmans, Green and Company, New York; 1954; 91 p.; $1.25.

This is a short book—only 91 pages. But it is by no means a superficial treatment of the subject. As you read you find yourself underlining striking statements, great principles, and pithy conclusions. The book could serve well as a basis for discussion groups on the "burning issue" of race relations.

The approach to the race question here is thoroughly Biblical. This is perhaps the book's chief value among many volumes on this subject. The author attempts to make clear just what the Bible does say and teach. Scripture quotations are frequent and several longer passages are given in full, e.g., Eph. 2:13-22; I Cor. 12:12-26. The author is a theologian and he has also been closely associated with the problem of race relationships for more than thirty years, having been a missionary to Central Africa from 1921 to 1936. He, therefore, gives the impression that conclusions and viewpoints here are the result of long experience and careful study. Broomfield is also widely known as the author of **Color Conflict,** an earlier book dealing with this same subject.

The book deals with the question of race from the viewpoint of "God's Chosen People." He traces the development of this concept in Biblical revelation from the narrow, selfish, and nationalistic ideas of the Jews to its proper fulfillment and interpretation in Christ and in the New Testament Church. He makes very clear the Biblical teaching that the church is the New Israel.

The author's main thesis is that this "New Israel" in the world holds the key to the race question. But the church is not to use political or other worldly means; she is to seek a solution of these terribly difficult problems by spiritual means. "Christianity cannot solve the world's problems if the world rejects Christianity," he says in his Preface, and on page 80 he concludes, "It is sheer folly to believe or hope that Christianity can create harmony in human relationship otherwise than in accordance with its own teaching. Its method is to attack the root of discord in human nature, and that can only be done by spiritual means." This sounds like an impossible task in a predominantly non-Christian world, but the author has hope. His very last sentence of the book is, "Christians believe that it is possible by the grace of God in Christ."

In order to whet a taste for the book let me quote just a few striking statements. "A Christian should be proud of his country but . . . for the right reasons" (p. 21). "God Almighty is not in the least interested in the survival of western civilization as such" (p. 51). "If Caesar claims what is not his and makes demands which conflict with the divine law, then Caesar must be resisted" (p. 60). "As I have said, I do not think [the Bible] anywhere suggests that the fusion of the races would be desirable or right" (p. 73). ". . . the church . . . cannot be exclusively of any one race without ceasing to be Christian" (p. 85). "No nation or state has the right to regard itself as Christian if it seeks to dominate others or maintain a color bar" (p. 23). ". . . the whole idea of human equality, and of equal rights for all, which is the foundation of democracy, is meaningless, and even ridiculous, apart from Christian teaching about the love of God" (p. 26).

This book is stimulating and worthy of careful study by Christians interested in the race question.—J. D. Graber.

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A new constitution announced in Ethiopia contains a Bill of Rights which insures full religious freedom, although the constitution states that the Ethiopian Orthodox Church founded in the fourth century on the doctrines of St. Mark is the established church of the state.—**Gospel Banner.**

FAMILY CIRCLE

Busy

By Vada Stutzman

Dear God,
I've been so busy:
  washing dishes,
  sweeping floors,
  mending clothes,
  washing,
  ironing,
  sewing,
  dusting,
  making beds,
  washing faces,
  answering questions,
  combing hair.
Dear God,
I've been so busy.

That I forgot:
  to read my Bible,
  to trust your promise,
  to pray often,
  to sing,
  to play,
  to visit the sick,
  to think about you,
  to listen to the birds,
  to look at the hills,
  to mother the orphans,
  to love my neighbor,
  to watch the clouds.
O God,
I've been too busy.

Dear Father,
  Give me wisdom
  and patience
  and strength.
  Fill me
  with your love
  and grace
  and understanding.
  Help me know
  what to do first,
  what to leave undone,
  how to do it,
  how to live.
O God, forgive.
I've been too busy.

Wellston, Ohio.

Mothers, Daughters—Warning!

By Mrs. Rhoda Yoder

I have seen the evidence of temptation to sin, gross sin. Immorality! The reaction was evident just for a moment—but what a crucial moment! Who knows how many sins might spring from the influence she thrust into his soul through the eye gate. What I saw was shocking to me.

It was in our own little town, right out in the open, by the street-side at the bus depot, where a group of people were apparently waiting for the bus. A young grown-up girl, scantily dressed (or should I say, "partially undressed") in summer shorts, walked past the group. I do not know whether she found out what happened behind her back or not. Poor girl! If she only knew what seeds of moral tragedy she had sown by her very appearance. I wonder how her mother would have felt if she would have seen what I saw. Poor daughter! Poor mother! or whoever is responsible for the pathetic situation. Maybe neither one would have cared even if they would have witnessed what I did, but it is high time that somebody cares.

We do not think the weather gets so hot that mothers or girls could not bear to wear a dress. If boys let out a "wolf whistle" when a girl comes in sight, it is time to stop and think. That whistle may be the barometer warning of temptation's storm brewing in an unregenerated heart. When the storm breaks in a blast of sexual passion someone will be the victim. The seeds of temptation and immorality are scattered everywhere by scantily dressed and seminude girls and women who may someday reap the thirtyfold, sixtyfold, or hundredfold yield. Youthful hearts are such fertile soil and the seeds of temptation so highly potent no one can possibly estimate what the harvest will be.

Would it be possible for each of us to discourage one neighbor or friend from exposing her body in an indecent or unchristian way? Many pitfalls would be avoided, many a youth would be saved from becoming a moral and spiritual wreck, and many parental heartaches would be prevented if personal purity were expressed in conduct and in dress. Purity is a health preserver, a youth preserver, and a life preserver. "Keep thyself pure."

A certain man, since returning from service in the army, has said it is a shame how women appear on our streets today. Surely the same God who "saw that the wickedness of man was great in the earth" in the days before the Flood, also sees the similar conditions in our present generation. May God have mercy on us and our children to save us from the shamelessness and folly of this generation.

Prayer for the Children

Father, our children keep!
  We know not what is coming on the earth;
Beneath the shadow of Thy heavenly wing,
  Oh, keep them, Thou who gav'st them birth.

Father, draw nearer us!
  Draw firmer round us Thy protecting arm;
Oh, clasp our children closer to Thy side,
  Uninjured in the day of earth's alarm.

Them in Thy chambers hide!
  Oh! hide them and preserve them calm and safe,
When sin abounds and error flows abroad,
  And Satan tempts, and human passions chafe.

Oh, keep them undefiled!
  Unspotted from a tempting world of sin;
That, clothed in white, through the bright city gates,
  They may with us in triumph enter in.

(Poem Selected)

Grantsville, Md.

Some Parents Say—

"We will not influence our children in making choices and decisions in matters of religion."

Why not? The ads will. The press will. The radio will. The movies will. The neighbors will. Business will.

We use our influence over horse, cattle, hogs, and chickens. Should we ignore our children? God says, "Train up a child in the way he should go."

—*Evangelical Visitor.*

EXPRESSIONS OF APPRECIATION

I want to thank all who so kindly remembered me with cards, gifts, flowers, and their prayers during the time when I fell and was laid up. May the Lord richly bless every one.—Mrs. Esther Miller, Lancaster, Pa.

* * *

We wish to express our sincere thanks and appreciation to the many dear ones who so kindly remembered us during the illness and home going of our dear wife and mother with their prayers, visits, cards, flowers, gifts in money and other tokens of love during her hospital confinement and at home.

A special remembrance to those who cheerfully contributed so much at home in various ways in bringing comfort and peace during this time. May the Lord richly bless each one of you. Henry R. and Glenwood Heintz, Chicago, Ill.

* * *

We wish to express sincere thanks and appreciation to all who so kindly remembered our father with prayers, visits, gifts, and cards while he was in the hospital, and also for the many expressions of sympathy following his death.—The Clayton Adair family.

* * *

We wish to thank our many friends for their kind expressions of sympathy shown us during the sudden passing of husband and father. We also want to thank you for the many cards, flowers, gifts, and prayers during our stay in the hospital and since our return home. May the Lord richly bless each one of you.—Mrs. Esther Schrock and daughter Alice, Smithville, Ohio.

There is nothing my father taught me that I haven't come to believe as fully as he believed it.—O. O. Miller.

Burial Aid

A systematic approach through Mennonite Aid, Inc., to prepare for expenses of burial. This is one of three programs carried on by

Mennonite Aid, Inc.
1202 South Eighth Street
Goshen, Indiana

TO BE NEAR TO GOD

Sunday, February 19

Read Psalm 119:9-24 and Psalm 1:2.

After the man of God has learned to know and appreciate God's Word he does not neglect his search of the Scriptures. To him it is daily food essential to life eternal. Daily he seeks and finds in it what he needs. He does not tire reading and considering truth therein revealed by the Holy Spirit. It is his soul's needed nourishment. He grows stronger by continually partaking. God continues to mean more to him. The Saviour becomes more wonderful. The Holy Spirit becomes a more constant director. The Word becomes more precious. Praise God for the combined forces working to keep us near Him.

Monday, February 20

Read Ephesians 3:1-12 and Psalm 1:3.

A tree is beneficial to men. A weed is a nuisance. Trees provide shade, shelter, fruit, heat, comfort. When God gets hold of a man He makes something good out of him. He makes a man stable, steady, dependable. When a sinful man is made by conversion God's man, he becomes a blessing to others. The God-nature in him produces that which is helpful to people in his community. Each one in whom God dwells is a help to someone. They are the kind that can be depended upon to do some good. Praise God for such people.

Tuesday, February 21

Read Ephesians 2:1-17 and Psalm 1:3.

The man of God is different from the ungodly because of where he is planted or placed. Sometimes the man of the world marvels at how his neighbor man of God weathers the storms of life. "Like a tree planted by the rivers of water" furnishes a clue to this stability. He has been placed where he has an unfailing source of nourishment to make a strong spiritual constitution and keep in a healthy condition. In the Word of life he has "living waters" to constantly refresh, renew, build up, keep him straight, steady, vigorous, growing. That is what God's Word daily meditated upon will do for each one of us. We thank God for providing a dependable source needed for daily strength.

Wednesday, February 22

Read Acts 9:32-43 and Psalm 1:3.

It is very pleasant and satisfying to be able to go to our trees and gather from them the fruit in season. So is it also pleasant and satisfying for needy people in any community to be able to receive from the Lord's people help when needed. God's people make a community better by what they are and do. Some poor people are cheered by their helpfulness. Some sick folks have burdens made lighter by their ministry. Some dishearted folks are encouraged by their fellowship. The enriching blessings come first upon His people and then through them to others who are needing various kinds of help. It makes living seem more worth while when we know we have been able to help somebody.

Thursday, February 23

Read II Timothy 1:6-18 and Psalm 1:3.

To look at a leaf-withered tree is distressing. It is evidence that something adverse has happened to the tree. In contrast is the sight of a tree with leaves appearing a fresh green. It indicates a normal condition. So the strong godly man goes on without fading or being injured by the elements without or troubles within. His outward appearance, expression on his face, and bearing in general, indicate a calmness and contentment within. He has peace with God and serenity of soul. It is always refreshing to look at, and fellowship with, such people. It makes a person feel good as it did Paul when in the company of a certain brother. He wrote that he was often refreshed by him.

Friday, February 24

Read Psalm 37:18-26 and Psalm 1:3.

The righteous man prospers. The sinner does not prosper. The Christian succeeds because he has made everything right with the Lord, and continually receives help and many blessings from above. God blesses His people in many ways and sometimes in ways that they are not aware of. Sometimes He permits them to suffer so that they will experience more of His comfort and peace and attains a richness of character that otherwise would not be the case. Those who love God deeply shall prosper now and in the age to come. Praise God for spiritual prosperity.

Saturday, February 25

Read Psalm 36:1-12 and Psalm 1:4.

In contrast to the favorable circumstances of the righteous man is the adverse status of the ungodly. His life is invested in the temporary and cheap things of this world. Living mainly for his own lusts, he finally withers. Life becomes empty and meaningless. He lives in poverty of true life values. The differences are noticeable to the alert observer. He is headed away from the truly good things, and will not reach the goal God has planned for him unless he repents. Let us pray for his repentance.

—Ira H. Eigsti.

Teachings on Stewardship

Sunday School Lesson for February 26

(Luke 19:11-27)

Jesus is about to face Jerusalem, which symbolized the Jews, especially the leaders, for whom His heart yearned. How He would have joyed to bring them into the kingdom, but they "would not." It seems that His heart of love prompted Him to tell another story that might turn heir hearts. He "spake a parable."

Read together this story of a nobleman who, upon taking a journey afar to get a kingdom, entrusted ten servants each with a treasure. Each received a pound and each received the same command, "Occupy till I come." All began with equal opportunities and each got reward according to the use he was able to make of the pound.

It is the third servant around whom the parable revolves. Many of His listeners were like this servant. No doubt Jesus told the facts, although sad, to influence those who were not accepting the open door of mercy into the Kingdom. For what was this servant punished so severely?

What teachings on stewardship do we find here?

Each servant was given equal trust. This pound is interpreted as meaning the Gospel. Each of us is given the opportunity to receive salvation through Christ. No matter how unworthy we may be, each is offered this great gift.

This Gospel is given to us to do business with. We may take it for our own salvation, but we are to use it to win others. If we hide it under a bushel, the light will go out. We are saved to serve. What are we doing for Christ while He is away?

We need not worry or doubt about the results of giving out the Word. "My word . . . shall not return unto me void, but . . . it shall prosper in the thing whereto I sent it." All who trade make profits. Faithfulness is what God rewards. It was not the servant who gained, but the pound. In giving out the Word we can be sure, since it is "powerful, and sharper than any twoedged sword."

In another parable, the parable of the talent, we see that the servants have different abilities. This fact is evident in this parable too. The pound in the trading of one servant didn't gain the same results as the pound in the hands of another. But each servant was faithful, that which is required, and his cup of blessing was full. One may have more stars in his crown, as we say, but some stars may glitter more. Some souls are more difficult to win. We plant and God gives the increase.

Yet a good question remains—Am I courageously and trustingly giving out the Gospel to others? There's my time, my abilities, my money, my energy, my love—am I using these for myself or for others? Do I love my Master or fear Him? Self-pity has no place in this great work. If we neglect, we will lose all.

This is a good lesson to expand our ideas of stewardship. It includes our giving, but ever so much more. The total use of our lives to the good of others and the glory of God is our responsibility.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Jewish Evangelism Meeting was held at the Towamencin, Pa., Church on Monday evening, Feb. 6. A panel discussion on approaches and efforts to win the Jew to Christ was the main feature of the meeting.

Special services commemorating the tenth anniversary of the dedication of the Bay Shore Church, Sarasota, Fla., were held on Sunday evening, Feb. 5, with Bro. A. J. Shultz, Kitchener, Ont., preaching the sermon. Bro. Shultz continued Bible studies in the Book of Jonah during the following week, Monday through Friday evenings.

Bro. C. Norman Kraus, Goshen, Ind., began a series of messages on the Epistle to the Romans at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday evening, Feb. 5. These messages are to continue each Wednesday and Sunday evening throughout February.

A Christian Education Conference was held at Pleasant Hill Mennonite Church, Smithville, Ohio, Feb. 3-5, with Bro. Millard Lind, Scottdale, Pa., as the guest speaker.

Plans are underway to establish a Mennonite congregation at Glenwood Springs, Colo., where a hospital is being operated under the sponsorship of the Mennonite Board of Missions and Charities. This work was begun in 1955.

Bro. Amos W. Weaver, principal of Lancaster Mennonite School, has been afflicted with a voice difficulty which makes it necessary for him to observe complete silence. We trust that he may enjoy a complete recovery soon.

Bro. M. T. Brackbill, faculty member of Eastern Mennonite College, recently suffered a severe heart attack which required hospitalization. May we pray for his speedy recovery.

Bro. Aden Horst, Goshen, Ind., was ordained to the ministry for the Locust Grove Church, near Elkhart, Ind., Sunday afternoon, Feb 5, if previous plans were carried out.

The 1956 Conrad Grebel Lectures on "The Education and Evangelization of Children," given by Bro. Gideon Yoder during Ministers' Week at Eastern Mennonite College, were well received by the large group of ministers attending. The "Alpha and Omega" lectures were also given during that week by Bro. Paul Erb.—H.

Bro. Edward B. Stoltzfus, West Liberty, Ohio, greatly stimulated the Scottdale, Pa., congregation in the Church Music Conference held there Feb. 4, 5. We recommend his services in this field to other congregations.

National Service Board for Religious Objectors announces a new address as follows: 401 Third St., N.W., Rm. 403, Washington 1, D.C.

Total enrollment for both morning and evening classes at the Shekinah Bible School, held at the Tuttle Avenue Church, Sarasota, Fla., Jan. 9 to Feb. 3, was 168. Faculty members were A. J. Metzler, Scottdale, Pa., Geo. R. Brunk, Denbigh, Va., and the following from Sarasota churches: Myron Augsburger, Timothy Brenneman, Joseph Baer, and Andrew Jantzi.

The Kishacoquillas Valley Bible School, held at the Locust Grove Church, Belleville, Pa., Jan. 16 to Feb. 3, enjoyed a profitable session with a total enrollment of 54. Ora Kauffman, Pigeon, Mich., and Charles Shetler, Schellsburg, Pa., were the instructors. There were five graduates.

Bro. M. A. Yoder, Hesston, Kans., has been chosen as summer pastor for the First Mennonite Church, Colorado Springs, Colo., in the absence of Bro. Jess Kauffman, who will engage in other work during the summer months.

Baptismal services were held at the Spring Valley Church, Canton, Kans., on Jan. 29, with Bro. Harry Diener, Hutchinson, Kans., officiating.

Bro. Paul Holdeman, Denver, Colo., has accepted the call to serve as pastor of the Perryton, Texas, congregation.

Hyman Appelman, noted evangelist who is holding meetings at Connellsville, Pa., spoke at the weekly Mennonite Publishing House devotional period on Wednesday, Feb. 8.

Bro. Paul Erb gave his "Alpha and Omega" lectures at the Christopher Dock Mennonite School, Lansdale, Pa., Feb. 9-12.—H.

Bro. and Sister Jacob S. Gerig, Smithville, Ohio, celebrated their sixty-seventh wedding anniversary on Sunday, Feb. 5. Both are past ninety years of age.

The Executive Committee of the Mennonite Publication Board held its regular quarterly meeting at the Mennonite Publishing House, Feb. 10, 11. The main business of the meeting was to prepare for the annual meeting of the Board to be held at Fisher, Ill., Feb. 29 and March 1.

Samuel Doctorian, missionary to the Moslems of Lebanese and Armenian parentage, conducted a Missionary Bible Conference at the Tuttle Ave. Church, Sarasota, Fla., over the week end of Feb. 5.

Tenth anniversary services were held at the Sunnyside Church, Phoenix, Ariz., on Sunday Feb. 5. Bro. Carl Beck, missionary to Japan, was guest speaker. There was a fellowship lunch hour and reminiscences were given by various speakers. The closing message on "Let Us Go On," was given by the pastor, Bro. Melvin Ruth.

Bro. D. A. Yoder, Elkhart, Ind., who was hospitalized recently, was said to be improving, according to last reports. May the Lord bless him with restored health.

Announcements

Omar Kurtz, Oley, Pa., in a series of spiritual life meetings at Palo Alto Chapel, Pottsville, Pa., Feb. 26 to March 3.

The Calvary Hour Staff will be giving programs at the following churches the week end of Feb. 18, 19: Saturday evening, Deep Run, Pa.; Sunday morning, Calvary Mennonite Church, Souderton, Pa.; Sunday evening, Blooming Glen, Pa., Church.

All-day meeting, Sunday, March 4, at Manchester Church, York Co., Pa., with Harold H. Brenneman, Ephrata, Pa., as speaker in a book study of Ecclesiastes.

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Calendar

1956 Conrad Grebel Lectures by G. G. Yoder: Goshen College, Feb. 13-15. Scottdale, Pa., Feb. 21-24. Subject: The Education and Evangelization of Children.
School for Ministers, Biblical Seminary, Goshen, Ind., Jan. 31 to Feb. 17.
Ministers' meeting and Bible Study, Conservative Mennonite Conference, at Riverview, White Pigeon, Mich., Feb. 14-24.
Study Conference of Franconia Conference at Souderton, Pa., Feb. 15.
World Day of Prayer, Feb. 17.
Annual Ministerial meeting of the Lancaster Conference, Weaverland, East Earl, Pa., Feb. 22, 23.
Annual Ministers' Conference, of Iowa-Nebraska Conference at South English, Iowa, Feb. 23, 24.
Illinois Ministers' Fellowship, Chicago, Feb. 27, 28.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Commission meetings, Sept. 24-26.
General Council, Sept. 27, 28.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 29-31.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Farewell services were held for Bro. and Sister Amos Swartzentruber, about to return to the Argentina Mission field, at the Steinman Church, near Baden, Ont., on Sunday afternoon, Jan. 22.

Sister Una Cressman, missionary to the Chaco Indians, writes that she has changed her address from Casilla 53, Pcia. R. Saenz Pena, Chaco, Argentina, to Alberdi 60, Tres Isletas, Chaco, Argentina.

Bro. and Sister Don Heiser arrived safely in Puerto Rico on Feb. 3 for a term of missionary service. They will begin language study immediately in La Plata.

Bro. Paul Bowers, Iowa City, Iowa, has joined the staff of the General Mission Board, Elkhart, Ind., to serve as multigraph operator. Bro. and Sister Bowers moved to Elkhart the first of February. A farewell and consecration service was held for them on Jan. 29 at their home congregation, the Iowa City Mennonite Church.

Bro. Orie Roth, formerly from Albany, Oreg., who served at the General Mission Board headquarters, Elkhart, Ind., for four years as multigraph operator and maintenance man, is enrolled at Goshen College for the second semester. Bro. and Sister Roth first came to Elkhart as voluntary service workers and had charge of the Voluntary Service Center.

Sisters Helen Witmer, Mary Ellen Groff, and **Martha Hartzler,** missionaries to Ethiopia, arrived in Ethiopia on Jan. 28. Sister Naomi Smoker, missionary returning to Tanganyika, arrived there on Feb. 1.

"Do I need to wait for a special meeting to accept Christ? How can I do it?" asked Benita, a twenty-two-year-old Coamo, Puerto Rico, girl of the local missionary. "You may do it now," replied the missionary. That Monday afternoon, Jan. 23, in the missionary's home, Benita gladly accepted the pardon and salvation that Jesus offers.

Bro. H. Raymond Charles, acting chairman of the Eastern Mission Board, is visiting Alabama, Georgia, Florida, and South Carolina in the interests of Eastern Board missions and voluntary service, Jan. 31 to Feb. 15. He is accompanied by Abram Z. Mellinger, a member of the Eastern Mission Board.

The Ann St. Mennonite Church, Peoria, Ill., presented Sister Elizabeth Schrock with an RSV Bible and a food mixer at the farewell service held for her on Sunday afternoon, Jan. 22. Sister Schrock gave 27 years of service in Peoria. She is now living with her brother and sister in Metamora, Ill.

Bro. Ralph Buckwalter, missionary on furlough from Japan, will speak at Wawasee Lakeside Chapel, Syracuse, Ind., on Feb. 19 and at Leo, Ind., on Feb. 26. He spoke at Locust Grove, Elkhart, Ind., on Feb. 5 and at Sunnyside, Elkhart, on Feb. 12.

The deputation that is scheduled to visit the mission field of the Eastern Mission Board in Europe and Africa during June, July, and August will consist of the brethren Orie O. Miller, Amos Horst, and Paul N. Kraybill.

The first baptism service conducted by our missionaries in Montevideo, Uruguay, was held in the H. James Martin home on Jan. 22 when one of Bro. Martin's English language students was baptized. Sister Milka Rindsinski, in her early twenties, will become part of the Sunday-school teaching staff along with the Martins.

Dr. Arthur Thiessen, medical director of the Champa, India, Leprosy Home operated by the General Conference of Mennonites, spent Jan. 16-20 at the Shantipur Leprosy Home near Dhamtari, M.P., India, checking patients and taking care of some of the surgical patients. The second year nursing class from the Dhamtari Christian Hospital went to Shantipur for a lecture on Leprosy by Dr. Thiessen during his stay at Shantipur.

Sister Clemantina Asher, student from Dhamtari, India, at Union Biblical Seminary, Yeotmal, has returned to Pendra Road T.B. Sanitarium as a patient. Not to be able to continue in her seminary work has been a great disappointment to Sister Asher. Pray for her.

Address change: Bro. and Sister Albert Buckwalter, missionaries on furlough from the Argentine Chaco, are now living at 3208 University Rd., Louisville 6, Ky. Bro. Buckwalter is attending school at Southern Baptist Theological Seminary.

Melquides Hijo, fourth son of Bro. and Sister Melquiades Santiago, La Plata, Puerto Rico, was born on Jan. 14. Bro. Santiago is co-pastor with Bro. E. V. Snyder of the Calvary Mennonite Church, La Plata.

James Miller, son of Bro. and Sister S. Paul Miller, missionaries on furlough from India, sustained major surgery on Jan. 27 in Toledo, Ohio, hospital, but is improving satisfactorily according to latest reports.

A church building fund has been started by the believers at Coamo, Puerto Rico. Services are now being held in a rented dwelling house. Pray that the Lord will lead to the location for a church and that the members will be challenged to give for their church and for operating expenses.

Bro. S. Paul Miller, missionary on furlough from India, kept the following appointments during January: Jan. 8, Central Church, Archbold, Ohio; Jan. 13, pictures on India at the Elmira, Ohio, school; Jan. 15, Pinegrove Church, Stryker, Ohio; Jan. 22, a.m., West Clinton Church, Pettisville, Ohio; Jan. 22, evening, Mt. Pleasant Church, Continental, Ohio; Jan. 19, illustrated lecture on India at the Archbold, Ohio, high school sponsored by the Fulton Co. churches; Jan. 29, Springfield Twp.-Church, near Toledo, Ohio.

Sister Gloria Ebersole, daughter of Bro. and Sister Allen Ebersole, Canton, Ohio, recently sustained major surgery. Your prayers in her behalf will be appreciated.

(Continued on page 164)

Your Treasurer Reports

I should like to report further regarding developments in the area of radio evangelism. Earlier reports were given through the GOSPEL HERALD and this column that plans were under way for purchasing a building at Harrisonburg, Va., to be used as a radio center. We would like to report again on this matter. The plans for purchasing and setting up a radio headquarters at Harrisonburg have now been completed and **The Mennonite Hour** staff has now occupied this building.

The building purchased is located on Route 11 in the northeast part of Harrisonburg, Va., and is proving to be very adequate in arrangement and facility for the radio center. This building was purchased at a total cost of $50,000.00, which is considerably less than would have been required to build facilities with the same space available. The headquarters is now used for office facilities for **The Mennonite Hour** staff, and also has made possible some living quarters for staff personnel. It is the plan that the headquarters will also be used in integrating the total radio evangelism program of the General Mission Board through the Radio Evangelism Committee.

This move to set up a radio headquarters became imperative when it was evident that **The Mennonite Hour** staff could no longer continue occupancy of office space which they were using at the Eastern Mennonite College. In addition to this, the successful response to the Bible correspondence course which is being promoted through radio evangelism has required additional office facilities in order to handle the processing of these courses.

Some contributions have been received toward the purchase of this building, but so far the response has not been as immediate as we would have liked. Through our General Mission Fund a contribution of $10,000.00 has already been made toward this purchase price and the General Board is also planning to supply all the necessary funds needed for equipping the building without requesting contributions for this purpose. Therefore, any contributions which are given will be used to meet the additional cost of purchasing the building above the allocations which have been made by the General Board and by **The Mennonite Hour** program. Contributions for this purpose may be sent through your district treasurer and designated for the Radio Headquarters Building, Harrisonburg, Va.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

New Building to Serve Children of Hopkins Park



Bro. James Lark, bishop of Chicago Bethel and Camp Rehoboth Mennonite churches, converses with one of the workmen. The Larks are advisers to the workers at Camp Rehoboth and take an active part in the program.

A new nursery-kindergarten building was dedicated Jan. 22 at Camp Rehoboth, St. Anne, Ill. This service to preschool-age children was begun in 1954 at the request of several parents in that community. Bro. and Sister James Lark, who pioneered in the Camp Rehoboth work, began the kindergarten as an added service to the people, and in an attempt to make further contacts with the Gospel witness. The work has successfully accomplished both these purposes.

Seven children enrolled the first year and Sister Lark took them in charge. Facilities were needed for this new project, especially as community interest increased. On Sept. 5, 1955, some men from the East Goshen congregation, Goshen, Ind., began digging the foundation for a new building. The building has been put up completely by volunteer labor from Illinois and Indiana churches and the General Mission Board has provided necessary funds for materials.

On Sept. 6, 1955, the school began again in temporary quarters, but this time with fifteen four- and five-year-olds. Pearl Hartz, Manatawny, Pa., is the teacher this year. She is assisted by Mary Bixler, Elkhart, Ind. Both are in voluntary service.

Rapid progress on the building made it possible for the kindergarten to move from the chapel into their own building by the latter part of October. It was not completely finished then, but voluntary laborers on week ends continued to put finishing touches on the building. Tables were made at Camp Rehoboth; Burr Oak congregation, Rensselaer, Ind., purchased chairs. Women from that congregation made attractive drapes for the windows, and men built in shelves. Lockers and cupboards were made in Goshen, Ind. Prairie St. MYF, Elkhart, Ind., did some inside painting and finishing work. The workers at Camp Rehoboth are grateful for the new building and appreciate the sacrificial service of all who helped.



The VS boys make easels for the new school: left—Wayne Kratzer, I-W, Orrville, Ohio, and Rawley Shank, Harrisonburg, Va.

The Hopkins Park community are also very happy about the new facilities, as indicated by their attendance and expressions of appreciation at the dedication. Approximately 100 people attended the dedication service on Sunday afternoon, Jan. 22. Bro. Mark Lehman, pastor of the Rehoboth Mennonite Church and director of the mission-service program, led the group in singing and then introduced Bro. James Lark, bishop, who took charge of the program. After the invocation the kindergarten children, in charge of Pearl Hartz, recited verses, poems, and stories they had learned. William Johnson, pastor of the St. Anne's Woods Community Chapel, directed special music given by six community girls.



The children come out to watch the concrete being poured for the foundation and floor. Pauline Lehman (right) assisted with the play period during the first month of school.

Lorenzo Smith, principal of the nearby Hopkins Park Schools, spoke on "The Place of the Nursery-Kindergarten in the Community." He pointed out that education begins at the time of birth and that nursery-kindergarten education is important in the total development of the individual. Charles Anderson from the St. Paul Baptist Church, Hopkins Park, who is a fifth and sixth grade teacher, then gave a few words of appreciation. Mrs. William Henderson presented the formal expression of community appreciation. She is a schoolteacher and her son attends the kindergarten.

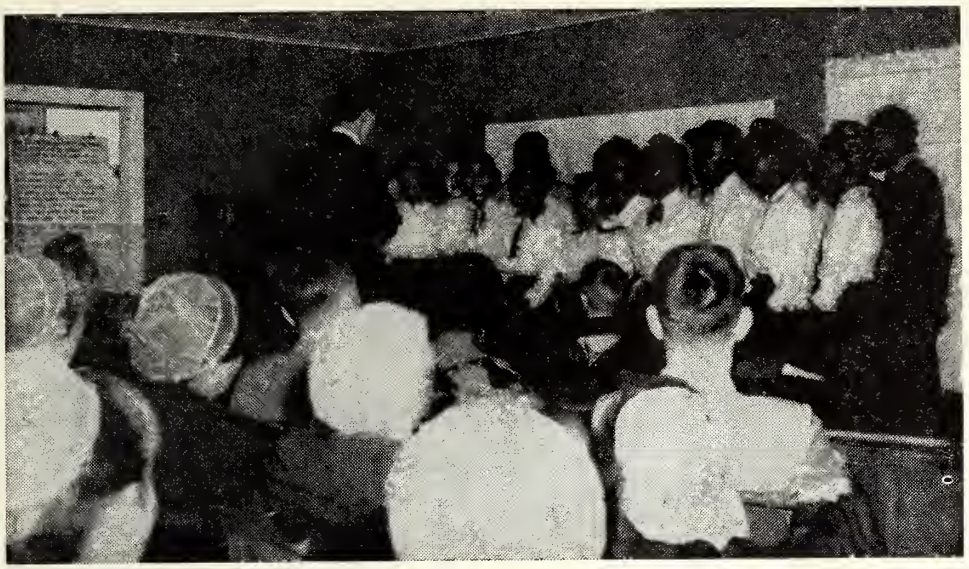
After this Alex Lark, son of Bro. James Lark, directed the Chicago Bethel Mennonite Church chorus in "I Know the Lord Has Laid His Hands on Me," "Jesus, Priceless Treas-



Bro. Lark gives some introductory remarks at the dedication service, held in the Camp Rehoboth chapel.



Pearl Hartz directs her pupils as they color. There are now 20 children enrolled in this nursery-kindergarten.



The Bethel chorus under the direction of Alex Lark made a fine contribution to the dedication service.

ure," "By the Waters of Babylon," and "Precious Lord, Take My Hand."

Bro. Lark gave the dedicatory message. He pointed out that the building is an example of a lot of work being accomplished with a comparatively small amount of money. The building and equipment cost only $5,500. In Chicago this would cost at least $30,000. The donated labor and furniture made this possible. At the conclusion of the message the group went from the chapel to the new kindergarten building where Bro. Lark led in a prayer of dedication.

Groups or persons interested in helping with this project are invited to send contributions for the building clearly marked Rehoboth Kindergarten Building to their district conference treasurer or direct to the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.



"I put my right hand in." Mary Bixler, leads the children in a game of Looby Loo in front of the new school building, now almost completed.

via MBMC, Elkhart, Ind.

India Combats Caste Lines

India has launched a crusade against the caste system which long has been a disruptive factor in Hindu society.

At a seminar on the caste system and the removal of untouchability recently organized by the Indian Conference of Social Work at New Delhi, several leading Indian social workers stated categorically that the caste system was not sanctioned by the Hindu religion.

—Indiagram.

From Panzi, Belgian Congo, a Mennonite Brethren missionary reports that there are about 500 baptismal candidates in that area for the coming year. After receiving instructions in the Scriptures locally, they will go to the Panzi mission station for a conference to be held December 29 to January 1. "Some travel as far as three days on foot with their food on their backs," writes the missionary. "The Lord has done mighty things and we praise and glorify His name."

—EFMA Missionary News Service.

Relief in Asia

BY BOYD NELSON

Listening to the annual reports of the various sections of Mennonite Central Committee program and responsibility certainly convinces one that our foreign relief is still an extremely significant segment of our relief and service program as Mennonite churches. At the MCC annual meeting Dec. 29 and 30 at the Mennonite Home Mission in Chicago the 20 plus MCC members and many staff members and others interested enough to gather and share in the burden of this challenging work heard reports which reflect much of the challenge. We sense in our churches an unarticulated concern about our financial and material status in relation to the rest of the world. Certain of our missionaries suggest that through this sharing program of relief we have at this point our most effective method of expressing this concern.

We continue to be concerned for 850,000 Arab refugees, homeless now for the eighth winter in Jordan; the Viet-Nam medical situation with one doctor for 35,000 people; the many, many institutions in Korea which operated for years on the support of interested U.S. Armed Forces personnel but which are now bereft of that aid as the army withdraws; or of the refugees from Eastern Europe who enter Germany at the rate of 15,000 or 20,000 a month.

What are we doing to meet these needs?

Over 63,000 people in Korea last year received material aid assistance such as clothing or food donated and prepared by Mennonite people, or government surplus foods distributed by our workers. Eighty-five hospitals, orphanages, homes for the aged, homes for widows or blind, and leprosaria received help which aided nearly 8,000 people. In Taegu 15 MCC milk kitchens and 60 Bible clubs regularly receive milk and dispense it for 8,500 children. A vocational school for orphan boys houses and trains them vocationally. A widows' project teaches women to sew and then helps them to buv a sewing machine so that they can earn a living.

In Tokyo, Japan, a center provides fellowship and witness opportunities. A Tokyo railroad station is the scene for a daily milk feeding program for city ragpickers.

The Formosa medical program serves adequately and reaches almost 50 patients a day in clinics based from the new hospital. Three eye clinics serve the Formosans while a mobile clinic continues to serve the hill tribes in the interior. Several milk feedng stations carry on. The Formosa program will in two years evolve into a church-building program of the General Conference Mennonite Mission Board.

Four workers represented the Mennonite and Brethren in Christ churches in Viet-Nam during most of the past year, and in the course of the year distributed material aid valued at $126,192.82. Possibilities for a medical program are being explored.

In Java, assistance is being given to the Christian churches through financial support for their theological school. A strong medical clinic program is the major project, with three clinics serving more than 250 patients a day for most of last year. For next year a trained agriculturalist, Leonard Kingsley from Berne, Ind., will attempt to strengthen agricultural production with the assistance of a Pax team.

In India, workers carry out small material aid distribution programs and assist in emergencies as the Indian churches lead out.

In Jordan, MCC has carried on with the center at Jericho, clothing distributions in the refugee camps along with self-help programs which include a shoe-making school, a woodworking school for boys, and sewing classes and needlework for women. Twenty-four boys are cared for as orphans at Hebron. Medical services include clinics in towns near Hebron.

Represented in this list are seven most troubled spots of Asia today. Here the political pressures of East and West meet and attempt to forge men's lives in one direction or another. Here perhaps more underprivileged people seek liberation from the social, economic, political, and personal forces which enslave them than anywhere else. Here is needed the understanding compassion and self-sacrifice of God in Christ Jesus to accept and help them materially, physically, and spiritually. Here, through our relief workers, Christ has His ambassadors which represent His kingdom in His stead.

Elkhart, Ind.

Ontario Builds New Home for the Aged



The Fairview Mennonite Home for the Aged, Preston, Ontario.

If previous plans carried, the guests at the former Braeside Home, Preston, Ont., were moved into the newly constructed Fairview Mennonite Home, 799 Concession Rd., Preston, on Jan. 17, 18. Bro. and Sister J. A. Cressman, superintendent and matron, had already moved into the new building on Dec. 17.

The 92-bed institution has a bed-patient unit in one wing of the building which makes possible accommodations for twenty convalescent or chronically ill persons. Thus far only five of these beds have been taken.

The men's wing is equipped to accommodate fourteen men residents. However, this section will be only half full according to the present census, while the women's section, which will house nearly four times as many guests, is practically full. Three semiprivate suites, consisting of two rooms with a bathroom between them and meant primarily for married couples, may also be used as individual rooms with shared baths.

The ground floor provides staff accommodations, assembly room, ample trunk and garment storage for residents and staff, staff dining room, a spacious kitchen and guests' dining room, refrigeration and freezer rooms, a canning room, a fruit storage room, a two-car garage, a workshop, and a boiler room. The building is to have a complete intercommunication system connected directly with the Preston Mennonite Church, located on an adjoining property, which will bring church services into all the sitting rooms and the assembly room of the new Home.

Fairview Mennonite Home operates under the Mennonite Conference of Ontario for the express purpose of caring for aged people. Further information can be secured through the superintendent. via MBMC, Elkhart, Ind.

Luz Y Verdad

Spanish Gospel Broadcast

Tapes Sent to ZP9

As soon as the five tapes sent by airmail and the five tapes by ordinary mail arrive at ZP9, Asuncion, Paraguay, **Luz y Verdad** will be on the air broadcasting in that capital city and the surrounding country. Sponsors for ZP9 are the members of the Betania Mennonite congregation, Pulguillas, Puerto Rico.

Peru and Chile Need Luz y Verdad

Two areas which **Luz y Verdad** ought to be reaching right now are Lima, Peru, and Valparaiso, Chile. The two stations of 11,000 and 25,000 watt power respectively, have offered reduced prices to enable us to go on the air. But we are lacking sponsors. If your congregation is interested in such a missionary project, write to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. or to **Luz y Verdad**, Box 1018, Aibonito, P.R.

Testimonies

Schoolteacher Accepts Christ

Anasco, P.R.—"I believe that Jesus Christ is "the way, the truth and the life," because I am convinced of it. During moments of success or of failure He has sustained me. He has been an inspiration when doubts assailed me, when happy or in trouble. Also, He gives me strength to go through difficult moments and of great decisions, or in trials. Hence, I have arrived at this truth: Thou art my way, the truth and the life. I will follow Thee."

Desire for a Catholic Bible

San Diego, Texas.—"After greeting you, I want to pass on to tell you that I am a listener to your radio program LUZ Y VERDAD every Sunday, and I like it very much. I want to take your Bible course, so send me your first lessons. Also, I want to say that I want to know the price of a Catholic Bible, as I want to buy one."

Yes, we also sell Catholic Bibles. We find that the **Nacar y Colunga** version in Spanish is practically like a modern version, except for the apocryphal books. But we feel that if we can get them to read the Bible, even a Catholic one, they will come to the light of the Gospel. We use this version all the time to preach from on our radio programs. L. T. H.

Baptist Bible Student Enjoys Course

Adjuntas, P.R.—"I want to tell you that I am very satisfied with the correspondence course I am taking. I notice it is of very great spiritual help to all, and even those who do not know Christ as their Saviour. . . . I am a Bible student of long time. My family and I are all members of the Adjuntas Baptist Church."

Whole Family Studies Together

San Sebastian, P.R.—"I like this course very much, and if you can continue sending me all of the lessons, I will be happy. I have a brother and mother living with me, also my father. We all are very happy with the course and study it together. We study it together with pleasure."

Mother Interested in Son's Study

Guayanilla, P.R.—"All of my interest is that my 13-year-old son who is in the sixth grade will become a Christian and a man who will amount to something good. . . . So send him the lessons, and we will help each other in the study."

Aged Man Desires Bible Study

Casablanca, Morocco, Africa.—"The present is to manifest to you my desire to study about the love of Jesus Christ. Here is my address. . . . I can read some, but write very badly, but the grace of God has made me firm in our Lord and Saviour Jesus Christ."

Christian Printery Closed in Spain

Granollers, Barcelona, Spain.—"Here our small congregation is listening to your broadcast. I am writing this to you to ask that you send me tracts. Our Christian printery has been closed recently and we don't have any to hand out to people who are interested. In this city there is much curiosity for the Gospel, but we need tracts. . . . Would you also please send me a New Testament."

Scripture Union Man Writes:

Caracas, Venezuela,—"I want to inform you that we listen to your **Luz y Verdad** recorded program over 4VEH, Haiti. . . . I have the opportunity to visit several churches and in my work for the Lord I take the opportunity to advertise your correspondence course which I hope you will send me, too. Also some calendars, and Gospel literature."

via MBMC, Elkhart, Ind.

Training for Psychiatric Aides

The Mennonite Mental Health Service will now offer pre-service training to new staff members entering service at either Brook Lane Farm, Hagerstown, Md., Prairie View Hospital, Newton, Kans., or Kings View Homes, Reedley, Calif. Wade Jones, R.N., will direct these quarterly orientation courses. They will be held at Reedley, Calif., in conjunction with Kings View Homes.

The first school is scheduled for March 5. Fifteen workers are needed at that time: four nurses, six aides (men and women), three cooks, one dietitian, one farmer, and two patient activity workers.

This centralized pre-service training will set the stage for further on-the-job training at each hospital. It is designed for aides and supplementary personnel entering service at the three hospitals. Incoming nurses and other staff members may also enroll.

Wade Jones has completed one year of conducting in-service training courses at each of the three hospitals. Prior to entering MCC service he instructed aides at Veterans Administration Hospital, Las Animas, Colo.



Wade Jones, director of psychiatric pre-service training.

Young people interested in working with the mentally ill may write to Mental Health Services, Akron, Pa., for further information about admission to this training school.

via MCC, Akron, Pa.

Who Is Taking the Bible Correspondence Course?

On January 25 the mail at **The Mennonite Hour** offices, Harrisonburg, Va., was analyzed in order to answer the question: "Who is taking the Bible Correspondence Course?"

A total of eighty-one lessons were returned on that midweek day. Those returning the lessons were from points as distant as Massachusetts to Oregon. Addresses include small, unfamiliar towns in Idaho, Wisconsin, South Carolina, and Kentucky. There are also persons enrolled from the familiar Mennonite addresses of Souderton, New Holland, Millersburg, and Winnipeg.

A few outstanding features of the day's mail were:

1. Eight prisoners returned lessons in this one day's mail. Five were from a state penitentiary in Richmond, two from prisons in Pennsylvania, and one from a state penitentiary in Missouri. One prisoner completed the course and states: "I am waiting to be baptized by J. R. Driver of Waynesboro and be taken into the Mennonite Church. . . . Your Bible study course helped me so very much. I pray someday soon I can take an active part in your church serving God."

2. Three persons returned lessons from a Mennonite mission point in Kentucky. These persons all had the same last name and the same address. Likely they are members of the same family. Their ages are 14, 15, and 17 respectively. New and young converts in mission churches have been among the faithful students of the course.

3. A young lady from New England sent in her final lesson. She wrote these remarks on the last page: "I have enjoyed taking the course and often enjoy the radio time." This young lady is a Unitarian according to her enrollment card but she has answered the test questions of each lesson in a fine manner. We are confident that she has been confronted with the saving truths of the evangelical Gospel as presented in "God's Great Salvation."

One day's returns show a wide variety of persons in many states. In one day's mail there are signs of a harvest. Will you continue to pray for this phase of **The Mennonite Hour's** work? New courses are being planned as an appropriate follow-up for the more than 1,300 persons now enrolled.

via MBMC, Elkhart, Ind.

The Mennonite Hour

Ruth Nussbaum Martin Begins as Secretary

Since Jan. 16 Mrs. Ruth Nussbaum Martin has been filling a niche as secretary in the offices of **The Mennonite Hour.**

She and her husband and baby daughter just arrived home from Puerto Rico where Mrs. Martin had been serving as missionary teacher. Before her term in Puerto Rico she served as personal secretary for the late Wm. Detweiler, pastor of the **Calvary Hour.** Mrs. Martin's husband, Allen, is now a student attending EMC.

Her duties in **The Mennonite Hour** office include helping with the acknowledging of gifts and serving as secretary for Publicity and Bible Correspondence Departments. Her contribution to the growing program of **The Mennonite Hour** is much appreciated. Will you pray for her and the other secretaries working in this area of the church's witness?

Minister of Another Denomination Comments

Today a letter was received from a retired Church of the Brethren minister of Ohio stating:

"We think you have one of the finest programs on the air. We are pleased to hear this program, and shall tell our friends about it. If you will send me some of your broadcasting schedules I will see that they will be placed where you will have other new listeners. . . . Your work is a worthy one and it will be a pleasure to promote it."

New Schedules Printed

You, too can have a large part in promoting **The Mennonite Hour** by your daily contacts. Give them schedule cards—an attractive four-page folder—listing all stations over which the broadcast is currently heard.

Plastic Holders for Churches and Businesses

New clear-plastic holders, modernly designed, are now available for your church or place of business. This is a holder you will not be ashamed of. It can be hung on a wall or placed on a counter.

You can receive your holder by sending your request and $1.00 to cover production and mailing costs to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Do Americans Believe in Missionaries?

Norman Cousins in an editorial entitled "The Plan of Satis Prasad" in the Jan. 14 **Saturday Review** tells about a Hindu priest he met in Indonesia recently who raised the above question. Actually this priest was thinking of coming to America as a missionary, and not for the purpose of converting Americans to Hinduism, but to Christianity.

Fantastic as this may sound, it is not completely pointless. This man argues correctly that the moral tenets of Hinduism and Christianity are much alike. In fact, this can be proven by using corresponding quotations from the Bible and Hindi literature.

Naturally the sincere Christian knows that the difference does not lie in the teachings, but in the power to carry out the teachings. However, to the person who has never met the power, Christ, the differences in the two faiths seem negligible. Actually, this sincere Hindu desires Christianity to flourish because it has so much in common with his faith as he sees it. Not only do both have similar moral tenets, but both believe in the spiritual development of man. In this sense they are opposed to atheistic communism.

Now why does America need a Hindu missionary to encourage loyalty to Christianity, the oft-called basis for American democracy? Simply because Americans are not living up to the humility, self-renunciation, sacrifice, and moral purity which a Hindu priest sees in Christianity by studying the New Testament.

This Asiatic feels that no country in history ever weakened itself like the U.S. did at Hiroshima and Nagasaki. Asiatics are not deluded by our glib excuse that the atomic bomb was necessary to end the war. They know that it wasn't. Such an act is indefensible for Christians. It negates what Christ stands for. It is only one example which indicates that Americans are not taking their Christianity seriously.

The peoples of Asia and Africa are gradually throwing off their yoke of ignorance and poverty. The time may not be too far distant when the most powerful nations on earth will be colored, not white. Is our Christianity strong enough so that we can adjust to that kind of a situation? Can we graciously take the lower seats and at the same time be truly Christian about it? Have you ever thought about how you would react to an Asiatic missionary in your neighborhood? It may be worth thinking about.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Peace Section and Disaster Service Representatives Meet

The Mennonite Central Committee has called a meeting of Peace Section members and representatives of the Mennonite disaster groups for March 1 and 2 in Chicago, Ill.

On March 1 the Peace Section will lead the discussion on the implications of participation in civil defense for a nonresistant Christian. With the Civil Defense organizations in the U.S. and Canada becoming more active, Mennonites are feeling pressures to join. In some cases Civil Defense officials have invited Mennonite disaster service representatives to sit in on local civil defense planning.

The MCC was asked to call this meeting of Peace Section members, representatives of Mennonite disaster groups and resource personnel to seek a unified approach to this question for nonresistant Christians.

On March 2 two representatives of the National Red Cross, Robert Pierpont and Palmer Simpson, will meet with the Mennonite disaster service representatives and Peace Section members. This day will be given to planning co-ordination—between the various disaster units and between Mennonite disaster units and the Red Cross disaster services.

The recent Yuba City, Calif., floods called for the organization of the West Coast Mennonite Disaster Service.

Christmas with Pax Men in Germany

Pax men in Europe distributed more than 2,000 MCC Christmas bundles as they celebrated Christmas in 1955.

The Bielefeld unit reports that in early December they began visiting the homes of their community to find the neediest children. They gave a ticket to each family with eligible children and invited them to the distributions. At each distribution the Paxers showed a film on Christmas, sang and presented the story of Christ's coming to earth.

They also distributed a few bundles in the homes; here they sang carols and read the Christmas story. On Christmas Eve and Christmas Day the German families invited the Pax men into their homes for dinner.

A total of 4,957 MCC Christmas bundles were distributed in the relief program in Germany for Christmas 1955.

Chapel Speaker Reports Visit to Jordan

Bro. Henry N. Hostetter, secretary of the Brethren in Christ Mission Board, spoke to the MCC headquarters group in chapel on Feb. 1. While touring Brethren in Christ missions in December, he also visited the MCC unit in Jordan. He left Jordan the morning of Dec. 17—just a few hours before the riots in Jericho.

Bro. Hostetter stressed the spiritual need he found in Africa and the Middle East. But the work is hard, and the tensions call for courageous Christian workers.

Released February 3, 1956
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

I-W Services

Cleo Mann, unit pastor, Indianapolis, Ind., visited the I-W men in Terre Haute, Ind., Jan. 12. He showed slides of the Netherlands and Belgium to the unit gathering that evening. Group singing was in charge of Robert Good, Kouts, Ind., and Carl Hurst, Goshen, Ind., who are students at the Indiana State Teachers College, Terre Haute.

David Shank, missionary on furlough from Brussels, Belgium, spoke at the Norristown, Pa., I-W unit service, Jan. 19.

Guest speaker at the Feb. 1, midweek service of the Indianapolis, Ind., unit was Ellis B. Hargrave, Superintendent of the Indiana Temperance League.

John Landis, pastor of the Bethel Mennonite Church, Ashley, Mich., has accepted the sponsorship of the I-W unit, East Lansing, Mich.

On Feb. 18, 19, a Peace and Youth Conference will be held at the East Goshen Mennonite Church, Goshen, Ind. The principal speakers will be H. S. Bender, Goshen, Ind., Stanley Shenk, West Liberty, Ohio, and Boyd Nelson, Elkhart, Ind. An informal round table discussion centering in the I-W man's relationship to his home church and non-Christians will be held on Sunday afternoon.

Voluntary Service

Ray Horst, director of VS, Elkhart, Ind., spent the week of Jan. 29 on a deputational trip to the Mathis, Texas, VS unit.

Three VS-ers recently completed their terms of service, Fred W. Miller, Iowa City, Iowa, finished his two years at Kansas City, Mo., Feb. 3. Louis Yoder, Belleville, Pa., completed his term at La Junta, Colo., Feb. 3. He served part of his two-year term with the MCC disaster unit, Cheyenne, Okla. Anna Mae Nolt, Mount Joy, Pa., completed her term of service, Feb. 1. She had been at the Elgin, Ill., VS unit.

Released February 3, 1956
Office for Relief and Service
Elkhart, Ind.

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The total number of missionaries working in India on Dec. 31, 1954, was 5,705. This was disclosed by the Deputy Minister for Home Affairs in the Lik Sabha on Dec. 14.

WMSA Weekly Notes

From the Treasurer, Mrs. Paul Graybill: "In comparing our giving with last year's totals on January 1, I was much surprised and encouraged to see the large increase this year in our General Projects, the Japan Kindergarten Building and Furnishings, the General Fund, Nursing Education, Free Literature, and Sheet and Blanket Fund. In every case this year's contributions exceeded last year's at this point, with a total increase in these funds of over $1500.

However, this does not mean that we have met our quotas. In each fund we need to give more monthly for the remainder of the year in order to meet our goals. Our fiscal year closes March 31; so time is short. Send your contributions promptly to your district WMSA treasurer who will forward them."

A family was burned out near to the Shore Mennonite Church, Shipshewana, Ind. Some community organizations were solicited for help with little response. Mennonite women from the Shore congregation responded to the appeal. Local newspaper publicity praised them for their generosity.

Such occasions provide opportunities for witnessing to our neighbors about us of the love of Christ which prompts such service.

This is the week of the World Day of Prayer. May each one of us take time to fellowship in prayer with other Christian women. May we join in this world-wide intercession, particularly remembering the work of our own church.

Executive Members of Prairie St. WMSA, Elkhart, Ind., met at the home of the president of the day circle, Mrs. Charles Cocanower. The planning of the world day of prayer and other projects of mutual interest were discussed by this planning committee. Usually it is not necessary for the planning committee to meet frequently during the year. However, they are the group who can coordinate the work of the women and girls in the congregation.

A booklet of suggestive material for the devotional period of the regular meeting of the WMSA or for special programs has been mailed to the district secretary of literature.

Vice-president, Orpha Troyer, and Secretary of Home and Special Interests, Mrs. Paul Yoder, collaborated in the preparation of this booklet.

District secretaries of literature will be distributing the booklet. One copy will be sent to each local circle. Adaptation for use in the local situation can be made.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

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The National Council on Asian Affairs, an organization recently started by a group of friends of Asia, have announced their intention to receive applications from competent Indian students who, on completion of their studies in this country, would like to work for one academic year in one of the private or public schools of the United States. Those who may be interested in this may write to the Education Department of the Embassy for further information.—**Indiagram.**

From Our Churches

BREMEN, OHIO

(Turkey Run Congregation)

Christian Greetings:

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

During the months that have passed many new blessings have come to us for which we are thankful. Recently Bro. Vernon Good and family and Bro. Norman Brunk and family from Elida, Ohio, felt the leading of the Lord and moved into our community. Their help in the work of the church is much appreciated. May the Lord richly bless them. We also welcome others, who feel called of the Lord to move in and be one with us.

Our summer Bible school, directed by our minister, Bro. Marion Good, was held from May 31 to June 10, with an average attendance of 97. The teachers were Janet Good, Margaret Ramer, and Marie Brunk from Elida, Ohio; Rosanna Roth, Dayton, Oreg.; Fannie Detweiler, Mildred Plank, Donald Plank, and Dwight Plank of our home congregation.

Our fall revival meetings were held from Sept. 4 to 18, with Bro. James Bucher, Hubbard, Oreg., as evangelist. We enjoyed rich fellowship, and real soul-stirring messages in these meetings. There were a number of reconsecrations.

On Oct. 23 we had our fall communion service in charge of our bishop, Bro. Abram Kaufman. In the evening farewell services were held for Carl and Leota Wesselhoeft, newly appointed missionaries to Africa.

On Sunday, Nov. 20, Bro. David Good from Nampa, Idaho, brought the morning and evening messages.

On Sunday morning, Nov. 27, Bro. Andrew Farmwald, minister of the Conservative Mennonite Church, Plain City, Ohio, preached for us. He was accompanied by a mixed chorus of young people who gave a program of songs and by I-W and Voluntary Service workers who gave talks. Following this Bro. Farmwald gave a short message. Correspondent.

CONNEAUT LAKE, PENNSYLVANIA

(Sunnyside Congregation)

Dear Readers:

Greetings in Jesus' name. Our Sunday-school officers were elected the last Sunday in September: supt., John Oswald; asst., Jay Miller; secys., Joe Johns and Richard Steider; chors., Harvey Birkey and Bernice Gerber; librarian, Evelyn Birkey; primary supt., Mary Morris; church chors., Jay Miller and Willis Myers.

Bro. J. W. Birky, formerly of Spartansburg, Pa., held meetings here Oct. 4-6, just before moving to Shickley, Nebr.

On Dec. 4 Bro. Jonas Hostetler of Meadville was with us, and on Dec. 18 Bro. Lester Wyse of Hartville, Ohio.

On Jan. 1, our bishop, D. D. Miller, and Bro. Paul Hummel were with us and it was decided to form a church council. This was done on Jan. 15. David Kandel, Eldon King, and Albert Birky were chosen to work with the ministering brethren, the Sunday-school superintendent, and the oldest trustee, Harold Steider. We pray that this will be of benefit to our congregation.

A number of our young folks are away at school and in I-W service.

Mrs. Simon Grieser.

LYNDHURST, VIRGINIA

(Mountain View Congregation)

Dear Christian Friends:

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)?

Our Sunday school gave a most enjoyable Christmas program on Dec. 18. We had a Bible conference on "Prophecy and Fulfillment of Our Lord" on Dec. 21, 22. Speakers were Frank Hatter, Jessie Bridge, Aldena Fleming, Ruth Campbell, Rachel Coffey, Howard Bridge, Daisy Fitzgerald, Marie Eiuck, and Malcom Coffey. On Dec. 28 Mrs. Elizabeth Broughman, Roanoke, Va., had charge of our midweek prayer meeting and Bible study.

On Jan. 25, 1956, we are beginning a study of the church ordinances at our midweek meetings with Hershel Bridge as leader.

We have had a most enjoyable year in our Sunday school and preaching services, and we are looking forward to more blessings this coming year, for we must grow in the knowledge of our Lord and Saviour Jesus Christ.

At the close of this old year, we can truly say that the Lord has been good to us.

There is always a welcome to all who wish to stop with us. Betty Snead.

STEELTON, PENNSYLVANIA

(Mennonite Gospel Mission)

Greetings in the name of the One whose name is Wonderful:

We praise the Lord for His faithfulness and compassion. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness" (Lam. 3:22, 23). We are enjoying many spiritual blessings in Christ.

Sisters Leah and Mary Risser spent their vacation traveling in Europe this past summer. They were engaged in Bible school and institutional work.

Our oldest member, Sister Melinda Keener, passed away in her ninety-third year. She was bedfast for many years and longed to go to her eternal home.

Bro. B. Harold Thomas, New York City, held our revival meetings Oct. 20-30. He brought messages which pointed the way to victory in Christ Jesus.

On Missionary Day Bro. Walter Winger, a Brethren in Christ missionary who served 36 years in Africa, preached for us.

On Nov. 27, Bro. J. L. Stauffer challenged us, as our Bible conference instructor, on the theme, "Conformity to Christ."

We enjoyed having Bro. and Sister Warren Metzler and family with us for a season. They were located in the Steelton area before leaving for Jamaica.

Club work was resumed and a similar work begun at the Sharon Church with a very good attendance at both places.

A group of staff members from Philhaven Hospital rendered an interesting program in the month of January.

Our pastor, Bro. Russell Baer, began a series of messages from I Corinthians in our regular worship services.

The jail ministry is a large one and souls are being blessed as they yield to their Saviour.

Correspondent.

STRYKER, OHIO

(Pine Grove Congregation)

Dear Readers:

"O praise the Lord, all ye nations: praise him, all ye people" (Ps. 117:1). We certainly have many things to thank Him for again this past year, both materially and spiritually.

Our revival meetings were held Oct. 16-23 in charge of Bro. John Dresher, Orrville, Ohio. On Nov. 12, 13 the young people sponsored a youth rally, which was held at the Stryker High School. James Detweiler, Elida, Ohio, was speaker.

On Nov. 20 we observed our Fall Missionary Day. Bro. Tobe Schmucker from the Hope Rescue Mission, South Bend, Ind., spoke to us both morning and evening. The children of the Sunday school also gave a short program before the evening message.

Our fall communion was observed on Nov. 27.

On the evening of Dec. 11 Bro. Denzel Short from this community gave us some of his experiences during his 3½ years in Pax service in Europe.

On Jan. 15 Paul and Vesta Miller, missionaries from India, shared with us some of their experiences and work there. We extend a hearty welcome to all visitors to stop in and worship with us. Our church is located two miles south of Stryker on U.S. route 6.

Kathryn Yoder.

VERSAILLES, MISSOURI

(Providence Congregation)

Dear Readers:

We greet you in the blessed Master's name. On Nov. 13 we had our communion with Bro. Harry Diener, Hutchinson, Kans., in charge as our pastor, J. R. Shank, was not able to be with us.

The Gospel team of Kalona, Iowa, composed of Arlin Yoder, Norman Leichty, Charleen Gascho, Doris Gingerich, Daniel Burkholder, and Herman E. Ropp, was with us on Nov. 25 and gave a Thanksgiving program. There were twelve at the meeting. We want to thank the young folks for their program and wish them Godspeed as they go through the world spreading God's precious Word.

May the Lord bless each one who is trying to spread the Gospel to lost souls.

We wish the prayers of God's children.

Mrs. Lessie L. Inman.

WELLMAN, IOWA

(Wellman Congregation)

Greetings to HERALD Readers:

"Hast thou entered into the treasures of the snow" (Job 38:22)? "He giveth snow like wool" (Ps. 147:16). "Wash me, and I shall be whiter than snow" (Ps. 51:7). These are Scriptures which are brought to our minds after receiving a beautiful snowfall, such as we received recently. We appreciate both the beauty and the benefits of the snow.

Our congregation met on Jan. 2 for our annual business meeting and fellowship dinner. We usually meet on Jan. 1, unless that day falls on Sunday, as it did this year. On this day we elect officers for the various organizations within the church. The newly elected officers assume responsibility of office at once. It is a day well spent.

Our Sunday-school reorganization was held just prior to Oct. 1, so that the newly elected superintendents and teachers could take their places on Oct. 1. Our superintendents now serving are Willis Roth and J. D. Hartzler.

Good interest has been stimulated in our S.S. library with 33 books added, new bookshelves built, and an interested librarian. A number of books were donated, among which was the first volume of the new "Mennonite Encyclopedia." Twenty of the books are for children and youth.

Our revival meetings were held late in November by Bro. Jess Kauffman, Colorado Springs, Colo. Bro. Kauffman brought us challenging, Spirit-filled messages. We are sorry to say not everyone availed himself of the opportunity of attending these meetings. Those who attended received a blessing, for God was there.

In our midweek meeting the past three months we have been studying Unit II of the Bible Survey Course: "Old Testament Poetry and Prophecy." Bro. J. D. Hartzler has been our teacher.

On Jan. 22 Bro. Ralph Buckwalter, missionary on furlough from Japan, spoke to us at our morning service. On Friday, Jan. 20, he showed pictures of Japan at Hillcrest Union, for all our churches in this community. We appreciate learning more of the work being done in Japan.

On Wednesday, Jan. 25, Bro. Wm. McGrath is scheduled to speak at Hillcrest Union. All the churches in our section of Iowa participate in this service.

A number of our members are kept at home because of ill health. Most of these are older

folk. There are a number of ways we may use in bringing cheer to them. May we not forget them; especially should we remember them in prayer.

Pray for the work at this place.

Ida M. King.

WEST LIBERTY, OHIO

(South Union Congregation)

Dear Christian Friends:

"O magnify the Lord with me, and let us exalt his name together."

Our revival meetings were held Oct. 2-9 with Bro. Nelson Kauffman, Hannibal, Mo., as evangelist.

Dale Kauffman, who had been in Jordan for two years, returned and spoke to us concerning his work there and also showed pictures.

On Nov. 13, the S. Paul Miller family, missionaries to India, were present for our Missionary Day program. Sister Miller talked to the children and Bro. Miller preached for us.

The Thanksgiving dinner for the Children's Home is always furnished by our congregation.

Our fall preparatory service was held on Nov. 27, and our communion on Dec. 4 with our bishop, O. N. Johns, present.

In the evening of Dec. 4 we elected two stewards, Herbert King and Hugh King, who are to assist our pastor, Bro. Stanley Shenk.

On Dec. 18 the Mennonite Choral Society under the direction of Carol Hostetler gave a program of Christmas music.

A miscellaneous Christmas program was given on Dec. 25 with all the departments of the Sunday school participating.

Pray with us as we enter the new year that we may be more diligent in witnessing than ever before.

Geneva Hartzler.

WESTWARD HO, ALBERTA

(Mount Calvary Congregation)

Dear Readers:

Greetings in the Master's name. It is a long time since you have heard from our little group here, but the Lord has been good to us and blessed us in many ways.

The first week in July our entire group was privileged to attend most of the sessions of our conference held with the West Zion congregation near Carstairs. The Sunday following conference we enjoyed having Bro. Merle Shantz, Hespeler, Ont., with us to bring both morning and evening messages. Later we were privileged to have Bro. Swartzentruber and quartet from W.M.S. with us, and also Bro. Harold Boettger and quartet from Tofield, who gave us a Sunday evening program. We are always glad for visitors. Come again.

The Brunk meetings held in Didsbury from Oct. 16 to 30 were also enjoyed by most of our group. The writer and husband missed most of these meetings as we left just at that time for Petoskey, Mich., to spend some weeks with my sisters and mother, who had been suddenly taken sick, and who has been wonderfully restored to her usual health again for which we thank our heavenly Father. We also enjoyed a visit with other relatives and friends.

We wish you one and all health and happiness through the coming year.

Mrs. A. Reist.

Rockingham County, Va., was the only county in the Valley to vote against the proposal for a constitutional convention on an amendment to permit the paying of tuition grants to parents who do not wish to send their boys and girls integrated schools. The plan carried in the state by two to one vote. Communities showing a majority against the proposal included Bridgewater, Dayton, Singers Glen, Broadway, Timberville, Harrisonburg, and Waynesboro. Could this have been Mennonite and Brethren influence?

Field Notes

CONTINUED

World Day of Prayer Service at the Maple Grove Church, Belleville, Pa., on Friday evening, Feb. 17, with Mrs. J. Ross Goodall, Kitchener, Ont., as guest speaker. The other churches in Kishacoquillas Valley are cooperating in this service.

Geo. H. Beare, Hesston, Kans., at La Junta, Colo., Feb. 26, in the interests of Hesston, College and Bible School.

"Europe's Need as I See It" is the subject for the Hess (near Lititz, Pa.) young people's Bible meeting, Feb. 19. Speaker, David Shank, missionary on furlough from Belgium.

"Victory Through Surrender" will be the topic for young people's Bible meeting at Miners Village, Pa., Feb. 19. Speaker, Homer Bomberger, Manheim, Pa.

Bro. and Sister C. F. Derstine, Kitchener, Ont., on tour through the south, have engagements as follows where Bro. Derstine will speak: Columbia Bible College, Columbia, S.C., Feb. 16; Gospel Tabernacle, St. Petersburg, Fla., Feb. 19-22, evenings; Trinity College, Clearwater, Fla., Feb. 19-22, forenoons; Bay Shore Mennonite Church, Feb. 26; Bob Jones University, Greenville, S.C., March 6. During Bro. Derstine's absence the following brethren will fill appointments at the First Mennonite Church, Kitchener: J. F. Garber, Burton, Ohio, Roy Koch, St. Jacobs, Ont., Feb. 19; John W. Snyder, Hespeler, Ont., Harold Groh, Preston, Ont., Feb. 26; J. B. Martin, Waterloo, Ont., Martin R. Goodall, Kitchener, Ont., March 4.

Bro. Jess Kauffman, Colorado Springs, Colo., Secretary of Church Camps of the Commission for Christian Education, who is traveling in the interests of our Mennonite camp work, has the followng itinerary: Feb. 7, Morton, Ill.; Feb. 8, Freeport, Sterling, Ill.; Feb. 9, Chicago, Ill.; Feb. 10, Goshen College, Ind.; Feb. 11, Elkhart, Ind.; Feb. 12, North Goshen, Ind., Archbold, Ohio; Feb. 13, Kitchener, Ont.; Feb. 14, Chesley Lake, Ont.; Feb. 15-18, American Camping Association Convention, Detroit, Mich.; Feb. 19, Scottdale, Pa.; Feb. 20, 21, Eastern Pennsylvania; Feb. 24, 25, Study Conference, Lima, Ohio; Feb. 27, Camp Luz, Kidron, Ohio; Feb. 28, home to Colorado Springs, Colo.

Bro. G. Irvin Lehman, Harrisonburg, Va., will speak and show pictures at the Zion Church, north of Morgantown, Pa., on Sunday evening, Feb. 19. The subject will be "The Holy Land We Can Appreciate." Bro. Lehman worked and studied in the Holy Land.

Visiting Speakers

Jan. 22. **John R. Mumaw,** Harrisonburg, Va., at East Chestnut St., Lancaster, Pa.

Jan. 29. **Carl Beck,** missionary to Japan, at Pleasant Valley, Harper, Kans. **A. J. Metzler,** Scottdale, Pa., Bay Shore, Sarasota, Fla. **C. F. Yake,** Scottdale, Pa., East Union, Kalona, Iowa, morning; Fairview, Kalona, Iowa, evening.

Feb. 5. **Ross Goodall,** Kitchener, Ont., Trissels, Broadway, Va. **Edward Birkey,** Jolley, Iowa, at Belmont, Elkhart, Ind. **C. G. Rutenber,** Philadelphia, author of "The Dagger and the Cross," at Goshen College, Ind. **Ernesto Suarez,** Argentina, at Crown Hill, Rittman, Ohio.

Feb. 12. **Jess Kauffman,** Colorado Springs, Colo., at Prairie St., Elkhart, Ind. **Roy Roth,** Hesston, Kans., at Manson, Iowa. **Josef Herschkowitz,** Minneapolis, Minn., at Morton, Ill. **Geo. R. Brunk,** Denbigh, Va., at Orrville, Ohio. **Don Augsburger,** Philadelphia, Pa., at Worcester, Pa.

Evangelistic Meetings

Paul Erb, Scottdale, Pa., at Souderton, Pa., Feb. 6-8. **Urie A. Bender,** Scottdale, Pa., at Rockview, Youngstown, Ohio, Jan. 27 to Feb. 5. **William and Robert Detweiler,** Orrville, Ohio, in youth evangelistic meetings at Peoria, Ill., March 18-25. **John S. Martin,** New Holland, Pa., at Salem Ridge Church, Greencastle, Pa., Feb. 15-26.

Mission News

CONTINUED

The Annual Women's meeting of the Puerto Rico Mennonite churches is being planned for Feb. 18 at the new Palo Hincado Mennonite Church. Sister Selena Shank, missionary teacher in the La Plata Hospital Nurse Aide School, will be the main speaker.

Bro. and Sister Elias Zehr, Lowville, N.Y., spent Jan. 6-12 visiting their son and daughter in Puerto Rico. Bro. Floyd Zehr is serving his I-W service as a teacher in the Betania Mennonite School, Pulguillas, and Sister Eileen Zehr Lehman is serving with her husband, Elmer, at the Convalescent Children's Home, Aibonito. Bro. Elias Zehr is a minister in the Conservative Mennonite Church at Lowville.

Sister Paula Santos, La Plata, Puerto Rico, returned to her home at the end of the first semester at Goshen College, Goshen, Ind., where she was taking courses in preparation for service as medical social worker in the Mennonite General Hospital, La Plata. Her plus service in the local church and Sunday school will be greatly appreciated since she is well known in the area due to several years of service as missionary for the La Plata church.

The Eugene Blossers report from Obihiro, Japan, that a local high school teacher who has been attending their English classes and occasionally a worship service told them on Friday, Jan. 13, that he has made up his mind to become a Christian. Pray for his wife who has not yet come to this decision.

Bro. David Shank, missionary on furlough from Belgium, is keeping the following appointments during February: Feb. 5, Quakertown, Pa.; Feb. 12, morning, Fairpoint, Ohio; evening, Wooster, Ohio; Feb. 19, Groveland Mennonite Church, Plumsteadville, Pa.; Feb. 26, morning, Berlin, Ohio; evening, Canton, Ohio. Bro. Shank is also teaching a class each Wednesday evening at the Blooming Glen, Pa., Winter Bible School.

Bro. J. D. Graber, Elkhart, Ind., is attending the Kennedy School of Missions, Hartford, Conn., the second semester.

SOME SHAMEFUL FACTS

(Continued from page 146)

This presents one of the greatest opportunities of our denomination. They are going to read something. It is up to us to provide that something.

Thirdly, we must seriously consider a literature program more comprehensive than our present outlet, for peoples of other lands. This would require some humble learning, hard planning, and extraordinary faith. Our literature, our way of thinking and writing, is unrealistic for other peoples, and is not addressed to the problems of the peoples of Africa or Asia.

Our writers must place themselves into the context and cultures of the peoples and write that which has meaning for them. This will take religious zeal plus a knowledge of linguistic and cultural anthropology, ability to write well, and most important of all, identification with the mind of the people. "Americans who are afraid of dysentery will not make good witnesses . . . in the underdeveloped areas of this world" (Robinson).

The church must find its task of spearheading a literature program in all of its present mission and relief areas and far beyond. The task is to discover the needs in the various areas, find writing talent in those areas or import it if necessary, and to see that the literature is published and distributed. We must encourage young minds to train their lives for this work, and we must present to our constituency the opportunities for their support.

This is a great task, an extraordinary open door. To win peoples of other lands to the Christian faith we will need to overcome our past negative, noncommittal, and unconcerned record. Satan has used our fears, our past mistakes, our slowness to act, and our ambiguous strategy to further his own cause.

Our Western way of life, economically, politically, and religiously, is on the defensive. The coming phase of history will not be won for Christ unless we as Christians of this generation understand more clearly than ever before the awakening now rumbling in many lands.

Scottdale, Pa.

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In a meeting of the Union of Manitoba Municipalities a resolution was proposed calling on the provincial government to make it unlawful for Hutterite colonies to be started within forty miles of one another. One official, speaking against the resolution, said, "If you take liberty away from anyone, you take it away from yourselves." The resolution passed, however, with only 25 voting against it. The next day a Winnipeg newspaper commented editorially: "One would like to feel that the liberal sentiments expressed by these 25 men more truly reflect the general feeling of the people of Manitoba about the Hutterites than does the resolution itself."

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beiler, Raymond S. and Eva (Brubaker), Honey Brook, Pa., second son, Allen Ray, Jan. 9, 1956.

Benner, Kenneth and Anna Mary (Lapp), Loman, Minn., second child, first son, Jeryl Lynn, Jan. 14, 1956.

Burkholder, Edgar L. and Ada Grace (Lehman), Hagerstown, Md., second son, Royce Eugene, Dec. 16, 1955.

Hartman, Dwight and Ellen (Pellman), Harrisonburg, Va., fourth child, third son, Mark LeRoy, Jan. 31, 1956.

High, Christian, Jr., and Edna (Martin), Lebanon, Pa., third child, second daughter, Brenda Jean, Jan. 9, 1956

Hoover, Donald and Edna (Schmucker), Goshen, Ind., first child, Michael Ray, Jan. 21, 1956.

Horst, Melvin and Pauline (Martin), Columbiana, Ohio, third daughter, Karen Sue, Nov. 4, 1955.

Jutzi, Rufus and Ruth (Good), Elmira, Ont., fifth child, fourth son, David Rufus, Jan. 13, 1956.

Kirkendall, LaVern and LaDonna (Prowant), Continental, Ohio, second daughter, Velda Lucille, Jan. 25, 1956.

Lapp, George E. and Kathryn (Brenneman), Columbia Falls, Mont., second child, Ronald Dean, Jan. 19, 1956.

Mayer, Omar and Doris (Diller), Pigeon, Mich., second daughter, Bonnie Lu, Nov. 3, 1955.

Miller, Joe A. and Mary (Kauffman), Wilmot, Ohio, second child, first son, Abraham J., Dec. 24, 1955.

Miller, Lewis M. and Grace (Hege), Hagerstown, Md., fourth child, third son, James Henry, Dec. 30, 1955.

Mishler, Merle S. and Esther (Naugle), Hollsopple, Pa., first child, Mark J., Jan. 10, 1956.

Naurine, Joe and Tillie (Yoder), Rio Piedras, P.R., second child, first son, Earlham Garth, Jan. 25, 1956.

Neuenschwander, Tilman and Orpha (Nussbaum), Kidron, Ohio, fifth child, fourth daughter, Donna Belle, Jan. 9, 1956.

Newswanger, Raymond and Elizabeth (Martin), Pine Grove, Pa., third son, Jay Lee, Oct. 28, 1955.

Oyer, John Paul and Ellen (Jennings), Columbiana, Ohio, first child, Phillip Daniel, Jan. 16, 1956.

Roth, Orie and Ina (Nofziger), Elkhart, Ind., third child, second son, Kevin Lavon, Jan. 24, 1956.

Sauder, Harold and Anna Mae (Brubaker), Lititz, Pa., sixth child, third son, Mervin Lester, Jan. 24, 1956.

Smoker, Sylvan and Elsie (Yoder), Cochranville, Pa., sixth child, fourth son, Timothy Jay, Jan. 25, 1956.

Sommers, Earl and Phyllis (Birky), Kouts, Ind., first child, John Arthur, Dec. 31, 1955.

Stoltzfus, Samuel Mark and Mary (Stoltzfus), Portland, Conn., first child, Eldon Ray, Jan. 15, 1956.

Swartzentruber, Norman E. and Ruth Marie (Miller), Turner, Mich., first child, Delbert Duane, Jan. 9, 1956.

Troyer, Ray and Betty (Miller), Goshen, Ind., third child, first daughter, Jane Lynette, Jan. 29, 1956.

Ulrich, Roy S. and Minerva (Diffenderfer), Manheim, Pa., fourth child, second daughter, Rose Marie, Jan. 18, 1956.

Umble, Harold and Lena (Mast), Parkesburg, Pa., fifth child, third son, Kenneth Myron, Jan. 12, 1956.

Weaver, Hoover L. and Irene (Martin), East Earl, Pa., second child, first daughter, Carol Ann, Dec. 25, 1955.

Weaver, Mervin L. and Leora (Groff), Elizabethtown, Pa., first child, Donald Eugene, Jan. 18, 1956.

Weaver, Paul W. and Florence (Halteman), Royersford, Pa., fourth child, second son, Wendell Jay, Jan. 19, 1956.

Wengerd, H. Jay and Lela (Weaver), Millersburg, Ohio, eighth child, fifth son, Rian Craig, Dec. 29, 1955.

Wess, Harold E. and Miriam (Maurer), North Canton, Ohio, third child, second son, Lynn Ferd, Nov. 12, 1955.

Yoder, Floyd F. and Marjorie (Yoder), Kalona, Iowa, fourth son, Calvin Wayne, Jan. 27, 1956.

Yoder, Henry V. and Martha (Coblentz), Hartville, Ohio, fifth child, third daughter, Cheryl Ann, Jan. 24, 1956.

Yoder, Dr. Paul T. and Daisy (Byler), Wilmington, Del., third child, second son, Paul Timothy, Jr., Jan. 24, 1956.

Zimmerman, Melvin and Mabel (Stoltzfus), Blue Ball, Pa., first child, Robert Lynn, Jan. 14, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Clugston—Hertzler.—Warren Edward Clugston, Shippensburg, Pa., Chambersburg cong., and Lois Jean Hertzler, Mechanicsburg, Pa., Slate Hill cong., by William Strong assisted by Amos Martin at the Slate Hill Church, Jan. 14, 1956.

Nisly—Yutzy.—Harley Nisly and Emma Yutzy, both of Hutchinson, Kans., by John D. Yoder at the home of John D. Miller, Nov. 17, 1955.

Witmer—Espadas.—Lloyd Ross Witmer, Petersburg, Ont., Latschar cong., and Rosario Espadas, Barcelona, Spain, Latschar cong., by Osiah Horst at the Latschar Church, Mannheim, Ont., Dec. 30, 1955.

Anniversaries

Roth. John C. and Anna (Oesch) Roth, Dryden, Mich., observed their fifty-fifth wedding anniversary at their home on Sunday, January 15, 1956. They were united in marriage on January 13, 1901, by Bishop Jacob Bender at East Zorra, Tavistock, Ont. They are members of the Bethany Mennonite Church near Imlay City, Mich.

They are the parents of six children, three sons and three daughters, Vera—Mrs. Wm. Farnum, Sylvia—Mrs. Keith Boomer, Melvin, Glen, and Harvey, who reside in the home community; Iva—Mrs. Arthur Long of Detroit. There are 12 grandchildren and 13 great-grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Adair, Clayton N., son of the late Clayton and Maria (Nessinger) Adair, was born July 5, 1888; passed away Jan. 3, 1956, in the Osteopathic Hospital, Lancaster, Pa.; aged 67 y. 5 m. 29 d. He never regained consciousness following surgery, but silently passed away the next day. He was the husband of Martha (Risser, Reist) Adair, who died 8 years ago. He was a member of the Erb Mennonite Church. Surviving are one daughter (Mrs. Howard C. Hess, with whom he resided), 2 sons (Mahlon R., Manheim, Pa., and Norman, Lititz, Pa.), 6 grandchildren, and the following brothers and sisters (Calvin, New Providence; Charles and Isaac, both of Lititz; Mrs. Ralph Davidson and Mrs. Clayton Christ, Akron, Pa.). Funeral services were held Jan. 7 at the Erb Church by Joseph Boll, Jr., John S.

Hess, and Homer Bomberger. Interment was made in Erb's Cemetery.

Felton, Robert, husband of Thelma Godshall Felton of Morris, Pa., died suddenly of a heart attack on Dec. 12, 1955; aged 27 y. He was an active and faithful worker at the mission church in Morris. He was a member of the Haycock Mennonite Church, Quakertown, Pa. Surviving with his wife are 3 children (Benita, David, and Jonathan, all at home), his mother (Mrs. Emma Felton, Trappe, Pa.), and 2 brothers (Richard and Bud, both of Hatfield). Funeral services were held at the Line Lexington Mennonite Church on Dec. 17, with interment in adjoining cemetery.

Glick, Mattie, daughter of the late David and Fannie Esch, was born Aug. 12, 1875, in Johnson Co., Iowa; died Jan. 12, 1956; aged 80 y. 5 m. At the time of her sudden passing she was staying at the Florida home of her daughter, Mrs. Eli Zook, at Sarasota. Her death was due to a heart attack. On March 26, 1903, she was married to Amos B. Glick, who preceded her in death 4 years ago. She is survived by 6 children, one stepdaughter, and one adopted daughter (Nelson, Mrs. Eli Zook, and Mrs. David Kanagy, Belleville, Pa.; Willis, Rustburg, Va.; Mrs. George Cashman, Altoona, Pa.; Vernon, Mifflintown, Pa.; Lena and Mabel, Belleville, Pa.), also 3 brothers and 2 sisters (Menno, Mio, Mich.; Samuel, Honey Brook, Pa.; Jacob, Ronks, Pa.; Fannie Miller, ————, Calif.; and Lizzie Smucker, West Liberty, Ohio), 23 grandchildren, and 3 great-grandchildren. She was a member of the Locust Grove Mennonite Church. Funeral services were held at Sarasota, Fla., with Andrew Jantzi in charge. The body was shipped to Belleville, Pa., where services were held on Jan. 18 at her home church in charge of Louis and Emanuel Peachey. Interment was made in the Locust Grove Cemetery.

Helmuth, Aaron, son of Noah and Annie (Roth) Helmuth, was born in Oxford Co., Ont., Sept. 2, 1885; passed away very suddenly at his home June 17, 1955; aged 69 y. 9 m. 15 d. In his youth he united with the East Zorra A.M. Church and was a member until death. On Jan. 8, 1914, he was married to Barbara Yantzi. To this union were born 5 sons and 4 daughters, two of whom died in infancy. He is survived by his companion, 3 sons (Stanley, Baden; Elroy, South Easthope; and Willis, Oshawa), 4 daughters (Rosetta—Mrs. John Bast, and Ruby—Mrs. Lloyd Schmidt, both of Baden; Magdalena—Mrs. Orval Einwechter, New Dundee; and Elaine—Mrs. Vernon Flood, Hopeville), 2 brothers (Moses, Baden; and Simon, Brantford), a sister (Mrs. Emerson Roi, Woodstock), and 14 grandchildren. He was preceded in death by 2 sons, his parents, one brother, and one sister. Funeral service was held at the East Zorra A.M. Church in charge of Henry Yantzi and Joel Schwartzentruber. Interment was made in the adjoining cemetery.

Jutzi, Michael, son of Daniel and the late Veronica (Roth) Jutzi, was born in Oxford Co., Ont., May 4, 1900; passed to his eternal reward, after a short illness, on Nov. 7, 1955; aged 55 y. 6 m. 2 d. He was twice married. His first wife, Sarah Baechler, preceded him in death in 1944. On Jan. 14, 1945, he was united in marriage to Druscilla Bender Zehr who survives. In his youth he accepted Christ as his personal Saviour and was a member of the East Zorra A.M. Church. Besides his wife, he is survived by his father, 6 daughters (Alice—Mrs. Elmer B. Wagler, Hilda—Mrs. Elmer L. Wagler, both of New Hamburg; Ruby—Mrs. Vernon Roth, and Velma—Mrs. David Gerber, both of South Easthope; Mary Ellen and Esther, at home), one stepson (Nelson Zehr, Waterloo Co.), 2 stepdaughters (Laurene—Mrs. Glen Roth and Catherine Zehr, both of Stratford), one brother (Nickolas, East Zorra), 3 sisters (Mrs. Ezra Streicher and Mrs. William Kelly, Tavistock; and Mrs. Elmer Gingrich, Baden), and 12 grandchildren. Funeral service was held at the East Zorra Church in charge of Henry Yantzi and Daniel Zehr. Interment was made in the adjoining cemetery.

Kauffman, Eva, daughter of Frank E. and Ida May (Eicher) Roth, was born May 7, 1915, at Kalispell, Mont.; passed away at Guaymas, Mexico, Jan. 5, 1956, after a fatal auto accident; aged 40 y. 8 m. 29 d. She was the wife of J. Clayton Kauffman, Albany, Oreg. Besides her husband, she leaves to mourn her departure, one daughter (Mrs. Erma May Jantzi, Shedd, Oreg.), one son (Kenneth, Albany), her father and mother, 2 grandchildren, 4 brothers (Uriah, Albany; Nathan, Corvallis; Jacob T., Hillsboro, Oreg.; and Reuben, Portland, Oreg.), 4 sisters (Mrs. Naomi Erb, Jefferson, Oreg.; Mrs. Lois Smith, La Grande, Oreg.; Mrs. Eunice Webster, Albany; and Mrs. Joan Datson, Seattle, Wash.), and many other relatives and friends. She was a member of the Albany Mennonite Church.

Keener, Malinda Gantz, was born March 11, 1863, in Lancaster Co., Pa.; passed away Sept. 18, 1955, at the home of her daughter in Harrisburg, Pa., after 4 years of illness; aged 92 y. 6 m. 7 d. She was married to Ezra Keener, who preceded her in death about 35 years ago. To this union were born 9 children. Surviving are 2 daughters (Mrs. Bertha Beachler, with whom she resided, and Mrs. Mary Bowman, Steelton, Pa.), 15 grandchildren, and 12 great-grandchildren. About 18 years ago she was converted and united with the Steelton Mennonite Mission. She displayed a bright testimony to the end, in spite of blindness and great suffering because of an amputated leg. Funeral services were held Sept. 21 at the Cable Funeral Home in Middletown, Pa., with Isaac Baer and Russell Baer officiating. Interment was made in Chicques Cemetery, near Elizabethtown, Pa.

Leatherman, Esther Elizabeth (nee Detweiler), widow of the late Daniel S. Leatherman, was born at Dublin, Pa., April 15, 1877; died at the home of her daughter, Rachel Hunsberger, Chalfont, Pa., Jan. 19, 1956; aged 78 y. 9 m. 4 d. On June 23, 1894, she was married to Daniel S. Leatherman, who preceded her in death on July 20, 1952. To this union were born 11 children, 3 of whom preceded their mother in death (Ruth in 1918, Esther in 1924, and Daniel D., minister in Lansdale, who died just 5 weeks on the day before his mother). Surviving are 8 children (Mrs. Rachel Hunsberger, Chalfont, Pa.; Mrs. Mary Dratz, Hatfield, Pa.; Martha, Norristown, Pa.; Edith—Mrs. Henry Keeler, Lansdale, Pa.; Roosevelt, Souderton, Pa.; Anna and John, both of Upland, Calif.; and Charles, El Monte, Calif.), 20 grandchildren, 22 great-grandchildren, and one brother (J. Aaron Detweiler, Washington, N.J.). She with her husband united with the Plain Mennonite Church, Lansdale, Pa., on March 13, 1910, and both remained faithful to the end. She was always a regular attendant in every service as long as health permitted. Her health failed the last few weeks of her life and she peacefully fell asleep to awake in the presence of her Lord. Funeral services were conducted in the Plain Church on Jan. 24 with Wayne Kratz, J. C. Clemens, and John E. Lapp officiating. Burial was made in the adjoining cemetery.

Massanari, Thomas Brent, son of Walter and Orva (Gerber) Massanari, was born Feb. 25, 1955, at Elkhart, Ind. Although he hadn't been in good health, his death came unexpectedly on Dec. 20, 1955. He is survived by his parents, 2 sisters and one brother (Patricia, Kathleen, and Steven, all at home), also the grandparents (Mr. and Mrs. Joe Massanari, Fisher, Ill.; and Mr. and Mrs. Ed Gerber, Harper, Kans.). Funeral services were held at the Yoder Funeral Home in Goshen on Dec. 22, with Amsa Kauffman in charge of the service. Burial was made in the Clinton Brick Cemetery.

Metz, Flora B., daughter of the late Jacob and Maria (Bergey) Godshall, wife of Abram A. Metz, died Jan. 7, 1956, at her home near Mainland, Pa. She was born near Lederach, and resided near Mainland most of her life. She was a faithful member of the Towamencin Mennonite Church, being active in the sewing circle and among the needy in her community. Besides her husband, she is survived by one daughter (Mamie—Mrs. Willard Beidler, Telford), 4 sons (Abram G., Bergey; Walton, Millville; Henry and Herman, both near Mainland), 17 grandchildren, and 6 great-grandchildren. Three children preceded her in death. Also surviving are the following brothers and sisters (Clair and Walter, both of Telford; Harvey, Bethlehem; Mrs. Mamie Johnson, Collegeville; Mrs. Fred Weaver and Mrs. Sadie Fretz, both of Perkasie, Pa.). Funeral services were held on Jan. 11 at the Towamencin Church conducted by Ellis Mack and Elias Kulp.

Myers, Hettie A. (Herr), was born Oct. 5, 1862, near Witmer, Pa.; passed away Dec. 6, 1955, near Lancaster, Pa., having reached the age of 93 y. 2 m. 1 d. She was preceded in death by her husband, Reuben W. Myers, eleven years ago, and also by a daughter at the age of 5. She was a member of the Mennonite Church for many years. She is survived by 6 children (Enos, Pequea, Pa.; Lettie—Mrs. John C. Hostetler, and Lizzie, both of Lancaster, Pa.; Ida—Mrs. David W. Batterman, Harrisonburg, Va.; Salinda—Mrs. Jacob Hershey, Paradise, Pa.; and Reuben H., Bird in Hand, Pa.), 25 grandchildren, 53 great-grandchildren, and 3 great-great-grandchildren. Funeral services were held at the Strasburg Church with Elmer Martin and Lloyd Eby in charge. Interment was made in the adjoining cemetery.

Neuchwander, Delora Lydia, daughter of Emery and Lydia Neuchwander, was born Sept. 5, 1936; met death in a car accident on Jan. 6, 1956; aged 19 y. 4 m. 1 d. She leaves to mourn her departure her parents, 2 brothers (Loras and Del), all of Harrisburg, Oreg.; one sister (Mrs. Merline Miller, Albany, Oreg.), one grandmother (Mrs. Mary Erb, Albany, Oreg.), and many other relatives and friends. One brother preceded her in death. She accepted Christ as her Saviour at the age of 10, and remained a faithful Christian to the end. Her sudden death was a great shock to many. She was always pleasant and cheerful and won many friends. Funeral services were conducted at the Fairview Church, Albany, Oreg., by N. M. Birky and Verle Nofziger.

Reinard, John H., son of Ammon and Carrie (Herrold) Reinard, was born in Snyder Co., Pa., May 16, 1899; passed away at his home near Port Trevorton, Pa., Dec. 14, 1955; aged 56 y. 6 m. 28 d. On Oct. 18, 1918, he was united in marriage to Katie Herrold. To this union were born 2 sons (Irvin S., Akron, Pa.; and Ammon L., Port Trevorton) and one daughter (Gladys Gangler, Mt. Pleasant Mills, Pa.). Besides his companion and children, he leaves 9 grandchildren, 3 brothers (Daniel, Wilson, and Samuel, all of Port Trevorton), 5 sisters (Mrs. Elizabeth Herr, Holtwood, Pa.; Mrs. Alfaretta Longacre, Selinsgrove, Pa.; Mrs. Annabelle Hinkle, Port Trevorton; Mrs. Dorothy Graybill, Richfield, Pa.; and Miss Josephine Reinard, Port Trevorton), and many other relatives and friends. His parents preceded him in death. He united with the Susquehanna Mennonite Church about 31 years ago and was a faithful member until death. During this time he gladly served in whatever capacity he was called to by the church. He served many years as teacher and Sunday-school superintendent. In 1937 he was ordained to the ministry for this church and served faithfully until his departure. His devotion to his church and family, his generosity to those in need, his friendliness to all he met, his loyalty to his friends, his concern for the lost, and a great love for the Bible and its teachings are tributes that can be honestly ascribed to his life. Funeral services were held Dec. 17 at the home and at the Susquehanna Church in charge of Donald Lauver, assisted by Noah Burkholder. Interment was made in the church cemetery

Risser, Henry L., son of the late Bishop Christian and Cathrine (Landis) Risser, was born in Elizabeth Twp., Lancaster Co., Pa., April 1 1864; died from infirmities of old age, Jan. 4, 1956; aged 91 y. 9 m. 3 d. He was a member of the Mennonite Church for about 60 years and attended faithfully as his health would permit. He was married to Lizzie M. Oberlin on Dec. 24, 1895. She preceded him in death Sept. 4, 1930, after which he and his daughter Alma lived together on their farm in the Hammer Creek District and later in Lititz, Pa. He was a member of the Elizabeth Township School Board for 26 years. He also helped to build the

present Hammer Creek Church. Surviving is one daughter, Alma. Funeral services were held at the Lititz Church on Jan. 8 with Abram Risser, Melvin Lauver, and John S. Hess officiating. Interment was made in the Hammer Creek Cemetery.

Roth, William H., son of Peter and Margaret (Zimmerman) Roth, was born Feb. 14, 1875, near Cropsey, Livingston Co., Ill.; departed this life at the home of his daughter, Mrs. John Hamilton, on Jan. 12, 1956; aged 80 y. 10 m. 29 d. At the age of 23, he with his parents moved to Lamar, Mo. He was united in marriage to Emma Stuckey on Jan. 30, 1900. To this union were born 3 daughters (Mary—Mrs. John Hamilton, Irene—Mrs. Lester Barker, Zelma—Mrs. Clarence Kreider, all of Harper). They made their home near Lamar, Mo., until 1909 when they moved to Oklahoma, and in 1913 they moved to Harper, Kans., where he spent the remainder of his life. On Nov. 30, 1925, he and his wife united with the Pleasant Valley Mennonite Church where he was always a faithful member. He was preceded in death by his wife in 1947, his parents, one sister, a brother, and a grandson. He leaves to mourn his passing his 3 daughters, 5 grandchildren, 2 brothers (Henry, Kiowa, Kans.; and Dan, Fairbury, Ill.), 4 sisters (Mrs. Ida Meiss, Louise and Emma Roth, and Mrs. Dan Huber, all of Fairbury), also a large number of other relatives and friends. Services were held at the Pleasant Valley Church on Jan. 15 in charge of Waldo E. Miller. Interment was made in the nearby cemetery.

Schmitt, Ida, daughter of the late Mr. and Mrs. Jacob S. Hallman, was born in Wilmot Twp., Ont., May 27, 1882; passed away Jan. 11, 1956; aged 73 y. 7 m. 15 d. She was a member of the Shantz Mennonite Church, Baden, Ont. In 1905 she was married to George Schmitt, who predeceased her in 1940. This union was blessed with 7 children, of whom these survive (Newton, Kitchener; Idella—Mrs. Leonard Shantz, Strausburg; Erma—Mrs. Myrrel Cressman, Breslau; and Edna—Mrs. Clifford Brewer, Kitchener). Also surviving are one brother (Manasseh Hallman, Petersburg, Ont.) and 13 grandchildren. One sister and one foster brother preceded her in death. Funeral services were conducted Jan. 14 at the Shantz Mennonite Church by L. H. Witmer and J. C. Fretz, with burial in the Shantz Cemetery.

Stauffer, Vernon William, son of Chris D. and Mary (Eicher) Stauffer, was born near Milford, Nebr., Oct. 27, 1906; passed away Jan. 9, 1956, at his home in Wayland, Iowa, after a long illness with cancer; aged 49 y. 2 m. 13 d. In his youth he gave his heart to Christ and united with the East Fairview Church. On Dec. 8, 1927, he was united in marriage with Lillie Stutzman. To this union were born 3 children, who survive (Phyllis—Mrs. Ellis Leichty, Mt. Pleasant, Iowa; Dareld, Wayland; and Carol, at home). Also surviving are his parents, the following brothers and sisters (Glen, Dorchester, Nebr.; Uriah, and Lois—Mrs. Harvey Riley, both of Milford), and 4 grandchildren. In 1945 he with his family moved to Wayland, Iowa, where he united with the Sugar Creek congregation. He was a faithful member until death. During this time he served 3 years as trustee. Several months before his death, he requested and received the anointing of oil. The Lord blessed him through this in many ways. Funeral services were held at the Sugar Creek Church near Wayland on Jan. 11, in charge of Vernon Gerig and Willard Leichty. Interment was made in the nearby church cemetery.

Yoder, Johnathan Oliver, son of Christian and Rebecca (King) Yoder, was born Aug. 19, 1872, in Monroe Twp., Logan Co., Ohio; died on Nov. 27, 1955, at Mary Rutan Hospital where he was admitted the previous day for treatment of a fractured hip; aged 83 y. 2 m. 8 d. In the spring of 1901 he was united in marriage to Lydia Barbara Yoder, who preceded him in death on Oct. 11, 1927. To this union were born 5 children (Seba—Mrs. J. Forest Kanagy, Gettysburg, Pa.; Edna Pearl, who died in childhood; Lydia Belle—Mrs. Ferman Krabill, Piqua, Ohio; Clarence O., West Liberty, and Roy E., New Hampshire, Ohio). In July, 1929, he was united in marriage to Allie M. Yoder, and to this union was born one daughter (Roselle, at home). Besides his wife and children, he is also survived by 10 grandchildren, one great-grandson, 2 sisters (Mrs. C. H. King, West Liberty; Mrs. Joe Oesch, Spartansburg, Pa.), and 2 brothers (B. Frank, Millersburg, Ohio; Elmer, Springfield, Ohio). Two brothers and a sister preceded him in death. He was a faithful member of the Mennonite Church, taking an active part in all church activities. Funeral services were held at the Oak Grove Church with Nelson Kanagy in charge, assisted by Ed Stoltzfus. Interment was made in the South Union Cemetery.

Items and Comments

The 300th anniversary of the re-establishment of the Jewish community in England is being celebrated there. Jews lived in England in medieval times when they were considered the property of the king and their activities rigidly restricted. They were officially banished from the country in 1295 under an order issued by Edward II, but were readmitted by Oliver Cromwell in 1656. Not until the nineteenth century, however, did they achieve equality. While Jews constitute less than 1% of Britain's population, they have contributed more than that proportion to the country's economic, political, and cultural life. Thirty-seven fellows of the Royal Society of Scientists who are of Jewish birth represent 5% of that body's membership. According to the current Jewish Yearbook, there are 450,000 Jews in Britain and northern Ireland, of whom 280,000 live in London. There are 13 Jewish peers, 12 baronets, and 18 members of the House of Commons.

* * *

About 1,000 Greek and other Eastern Orthodox Christians living in Israel crossed over the border into the Jordanian section of the old city of Jerusalem to attend Christmas services. Eastern churches observe Christmas on January 7. A number of Latin and Eastern Rite Catholics who did not go into the old city for Christmas ceremonies on December 25 because of disorders prevalent then went along with the Orthodox Christians.

* * *

Two thirds of the deputies recently elected in France belong to anticlerical parties who are pledged to work for the repeal of laws that provide limited state aid to church-school pupils.

* * *

A legislation to prohibit the serving of alcoholic beverages on commercial airliners while they are in flight has been introduced into the House of Representatives in Washington.

* * *

Harold B. Kuhn of Asbury Theological Seminary, president of the Evangelical Theological Society, told that body in its annual meeting that there is a "swing away from mysticism" in theological circles and a trend towards an "all-out acceptance of historic doctrine." He also reported a "stress upon the Evangels rather than upon the social gospel." The Evangelical Theological Society is an interdenominational organization of conservative Protestant theologians.

* * *

Religious news magazines seem to be entering into a real period of opportunity. After four years the **African Challenge** has reached a monthly circulation of 150,000. In Japan, **Gospel for the Millions** has a circulation of 8,000. **Envoi,** a French publication printed in the Belgian Congo, has a circulation of 10,500 after nine months. A new Spanish publication, **Vida,** is expected to begin in February with an edition of 30,000.

* * *

Church construction set a record of $736,000,000 in 1955, the Departments of Commerce and Labor in Washington report. The previous high was $593,000,000 in 1954. Nonpublic schools and colleges erected $499,000,000 worth of new buildings during the year. More than one billion dollars in buildings have been added to the nation's educational plants during the past two years by private schools, most of which are church-affiliated.

* * *

May, 1958, has been set as the tentative date for the merger of the Presbyterian church in the USA (Northern) and the United Presbyterian Church of North America. The merged church, if the plan goes through, will have about 3,000,000 members and include more than 9,000 congregations and 10,000 ordained ministers. It will be the largest Presbyterian body in the Presbyterian and Reformed family of churches in the world.

* * *

Three Twin Cities Lutheran pastors have begun a weekly television program for the deaf. One delivers a message orally while another stands beside him and interprets the words in sign language. The television program shown over station WCCO-TV in Minneapolis is the first of its kind in the upper midwest.

* * *

According to the **Indianapolis News** liquor interests are contemplating placing a whisky-flavored toothpaste on the market. The toothpaste will be available in Scotch, Bourbon and Rye flavors.—**Gospel Banner.**

* * *

There are now 60,000 drug addicts in the United States, more than in all other western nations combined, according to **Time** magazine. Names and addresses of 30,000 known addicts have been compiled in the last three years, and 1,000 names are being added to this list each month. Traffic in drugs has tripled since World War II. Thirteen per cent of all the addicts in this country are under 21 years of age, and it is estimated that 25 per cent of all crime in the nation is due to drug addiction.

* * *

The preacher stood on crutches to deliver his sermon, the song leader led the singing while sitting in a wheel chair. In the congregation of 34 persons was a blind man with a seeing-eye dog at his feet. Several other worshipers held crutches in their arms and there were braces on their legs. Two able-bodied

New Prices on Songbooks

Effective February 1, 1956

	Each	Dozen	Hundred*
CHURCH HYMNALS	$2.10	$22.60	$178.00
CHURCH HYMNAL SELECTIONS	.35	3.75	30.00
CHURCH AND S. S. HYMNAL	1.90	20.50	160.00
JUNIOR HYMNS	1.40	15.00	119.00
LIFE SONGS NO. 2	1.40	15.00	119.00
LIFE SONGS NO. 2 SELECTIONS	.35	3.75	30.00
SINGING TOGETHER	.35	3.75	30.00
SONGS OF CHEER	.80	8.60	68.00
SONGS OF THE CHURCH	1.60	17.25	136.00

* Postage additional on the hundred rate.

MENNONITE PUBLISHING HOUSE Scottdale, Pennsylvania

ushers carried a man to his seat before the services began. A small girl's hands twitched constantly and her head moved back and forth involuntarily. It was the first worship service of the Crusader's Chapel in Texas. The group's motto is "Conducted by the handicapped for the handicapped." The Chapel is the idea of a former basketball player who has been paralyzed from the neck down since he was injured in an automobile accident three years ago. "I felt shy and self-conscious at church," he said as he sat in his wheel chair, "and I thought of a number of handicapped people who never go to church for the same reason. We particularly want to reach the people who don't go to church because they feel shy, uncomfortable, and out of place." The Chapel is nondenominational but is sponsored by Baptist churches.

* * *

Sunday drivers on the Pennsylvania Turnpike can easily attend church. At any interchange a booklet may be secured which contains a directory of churches of all denominations within easy driving range.

* * *

The Oklahoma City school board has rejected the proposal by the City's Council of Churches that public school pupils be released one hour a week for religious instruction in nearby churches. The board said it is not public school responsibility to provide such a program. The city PTA Council had earlier registered opposition to the plan.

* * *

Walter P. Reuther, President of United Auto Workers, has this to say on the religious revival in America: "Too many well-meaning people in high places still pay lip service to lofty religious ideals but fail to apply them in day-to-day activities."

* * *

The United States Immigration and Naturalization Service has agreed not to block the naturalization of conscientious objectors who have scruples against working in defense plants. The service "has issued instructions that a petitioner for naturalization who expresses willingness to perform work of national importance under civilian direction will not be interrogated further regarding the type of such work he is willing to perform."

* * *

By more than a two to one margin Virginia voters endorsed the calling of a convention to amend the state constitution, so as to legalize public grants for educating children in non-sectarian private schools. The grant would be available to parents in communities that close schools to avoid integration and to dissenting parents in localities that decide to desegregate their schools. Clergymen and church groups generally opposed the constitutional proposal, but evidently the people as a whole did not follow their leaders.

* * *

Despite offers by communists of gifts, money, and special holidays, less than 5 per cent of qualified young people have registered for youth dedication ceremonies in East Germany this spring. The ceremonies, held when youth complete primary school at 14, are an atheistic counterpart of Christian confirmation and first communion rites. Both the Evangelical and Roman Catholic churches have forbidden their members to take part in or encourage the communist rite. Communist leaders attributed the failure of last year's dedication ceremonies to the opposition of the churches.

* * *

It is only 100 years since the use of adhesive postage stamps became obligatory in the United States. They were first used by the British post office in 1840, and were used in the United States after that off and on by private dispatch companies. Finally, January 1, 1856, the government required prepaid postage in the form of an adhesive stamp on all first-class mail. At first there was considerable opposition against the "tax on letters."

* * *

The American Red Cross reports from Yuba City, Calif., that 53 members of the Mennonite Church were in the city to help flood victims clean up. One of their leaders is quoted as saying, "Many people ask why we are here. Our only answer is this, because the love of God in Christ constraineth us to love others in need." It was said that Mennonites would remain in the city three or four months if they are needed that long. Many of them are skilled workmen. The various Mennonite groups are co-operating in this effort.

* * *

One of Chicago's busiest intersections displays on a gigantic billboard the famous Sallman's Head of Christ and the verse, "Come unto me, all ye that labour and are heavy laden." This is one of one hundred such billboards which Best-seller Publicity is putting up in Chicago, and 500 more across the country.

* * *

Southern Baptists set a new record in 1955 by giving $18,240,455 in direct contributions to the denomination's various causes. The total is 8 per cent greater than the 1954 amount.

* * *

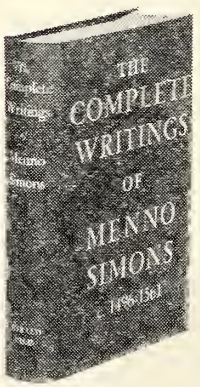
Religion has been added to the three "R's" in all Indianapolis public grade schools for the first time. The history of religion and the part religion has played in the development of America is being taught in all seventh and eighth grade classrooms as part of social studies. Material for the courses was approved by Protestants, Roman Catholics, and Jewish representatives. It is a pioneering program for public schools that aims to stress spiritual and moral values without teaching religious doctrine. This is an experiment which will be watched with interest throughout America.

* * *

United States Steel Homes, a subsidiary of United States Steel Corporation in Harrisburg, Pa., announces the production of a prefabricated church. Fifteen styles are available with further adaptations possible for particular local needs.

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Gospel Herald

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The Revelation of Jesus Christ

By C. Norman Kraus

Someone has said that history is God's workshop, and the message of the Book of Revelation would seem to bear this out. But the book is so full of apocalyptic imagery and symbolism that many times people become all-absorbed in trying to figure out the meaning of each vision and symbol while they miss the larger message of the book. It is our purpose in this brief discussion to explore the central emphasis and meaning of this great book for our time. The key to the message of John is found in his introduction, which will be the basis for our meditation.

The historical setting of the book is alluded to in verse nine, where John refers to the tribulation of those to whom he is writing and to his own exile "on account of the word of God and the testimony of Jesus." Thus it is clear at once that he is writing to a martyr church. From what follows in the discussion it is also clear that he foresees even more violent persecution for Christians in the near future. He says that it has been shown him "what must soon take place" (v. 1, RSV). This crisis setting gives us an immediate clue to the question which John is dealing with. The problem of his readers might very simply be phrased in the words of a young Korean Christian whose family had been uprooted from their home in North Korea by the war and who were living as refugees in Pusan during the most bitter days of fighting. All his property had been confiscated and his hopes for the future frustrated. As we spoke together one day he said to me quietly, without emotion, "Sometimes I doubt God." When life becomes an enigma and seems to lose meaning, we are often tempted to describe it in the words of William Shakespeare as "a tale told by an idiot, full of sound and fury, signifying nothing." While the right prevails and wickedness is held in check, it is fairly easy to believe in a God who is holding the reins of history. But when the tables turn and good people fall before the onslaughts of tyranny, faith needs reinforcement. The purpose of the Book of Revelation is to provide such reinforcement.

Many men before and since John have tackled this problem of the meaning of history. The ancient Greeks thought of history as a series of cycles, each one like the one before. There was no real progress, no real movement toward a goal. History for them in the final analysis was meaningless. Each cycle ended in defeat and futility. Edward Gibbon, a great historian of the last century, had essentially this same concept. He entitled his famous work *The Rise and Fall of the Roman Empire*. In his tragedies Shakespeare developed this pessimistic interpretation of life which was the theme of the Greek tragedies. The just man who wishes to see evil avenged and justice triumph is inescapably caught in the net of evil and intrigue, and his attempt to do the right in the complex situation is thwarted by fate so that he is the cause of his own destruction. This same pessimism and futility can be traced in the work of many modern poets and artists. It can be heard in Wagner's music. It is implicit in the adage that death is the common leveler. It has been powerfully phrased in Carl Sandburg's well-known words,

Shovel them under and let me work—
I am the grass; I cover all.

We have come again in the history of our civilization to a period of disillusionment when it would be easy to be cynical and pessimistic. Only recently I saw a picture by a modern artist which portrayed our present frustration with almost stunning vividness. It was the picture of a red steel stairway on the side of a gutted building. Bombs had turned the rest of the residential area into rubble, but the new steel stairway stood proudly intact. At the left of the stairway an old man, crippled and stooped, too apathetic and dejected to look up is beginning to mount the stair. At first glance the theme of the picture seems to be the tragedy of suffering and destruction, but a more careful look belies this conclusion. The brooding color of the sky, the wrecked buildings, and even the old man merely provide the background or context for the central feature, the red stairway which symbolizes the dominant motif, the frustration and inescapable futility of life. If the old man had only raised his head, he would have seen at a glance that the red stairway which seems to offer a way up and out of the misery and chaos of the street ascends only to a second-story landing and then descends again into the street below.

The artist has pictured the helplessness of man to give life any ultimate

Blessed Expectancy

By Grace Dorothy Lehman

Is your ear attune for the trumpet call,
When God's day of grace will be done;
When the cup of the suffering saints is full,
And the blessed Master says, "Come"?

From the grassy green graveyards the righteous will rise,
From the depth of the great ocean blue,
From the caves in the forests, where refuge they sought,
When enemies tried to pursue.

Those "alive and remaining" will then join the throng
Of the ransomed from Satan's domain;
No cold wall or iron curtain will have any power
O'er the souls in this glad, happy train.

So, brother, keep watching, and, sister, take heart;
The Master Himself plainly said,
"When ye see all these things that are coming to pass,
Take courage, and lift up your head."

Lancaster, Pa.

meaning with his own inventions, but he has not offered a solution. And the solution is what we need. The significance of the Book of Revelation is that it offers a solution, a solution which is relevant to our generation. "Happy is the man who reads the words of this prophecy and happy are those who hear and keep what is written therein" (v. 3, Gr.). It must be said, however, that the happiness which John promises should not be confused with glib pleasure or the superficial delights of our natural existence. There is no easy answer here, but there is a profound answer which faith may grasp and cling to with confidence.

Our first clue to John's solution is found in his description of the Person from whom the message of the book comes. He describes him as the One "who is and who was and who is to come, the Almighty" (v. 8). His solution, then, begins with the statement that God is. He is the ground of all life—reality in the ultimate sense. He is not an object among other created objects, not a conclusion of scientific investigation which might be modified upon further discovery. Not the subjective creation of man's longing for security which is no more real than man's faith, but the starting point and ground of faith.

Thou art the everliving God
Were all the nations dead.

Here is the simple and yet profound faith so beautifully illustrated in the prayer of a small lad in the London blitz, "And please, God, take care of yourself. We would be in an awful mess if anything happened to you." Having said that, the Seer adds further that God is the One "who *was* and . . . *is to come*." That is He encompasses the limits of history, and thus the meaning of history is to be found in Him. History is His story. He is the Alpha and the Omega, the beginning and the end.

This is an imposing solution, but how can we have any certainty that a personal God is guiding the forces of history toward an ultimate destiny? We may wish. We may convince ourselves by logic or longing. But how can we escape the fear that we are only deluding ourselves—whistling in the dark? Is there any evidence in history to support the Christian conviction? Happily there is. That evidence is "Jesus Christ the faithful witness, the first-born of the dead" (v. 5). God has not been making lighthearted, detached promises that in the end everything will be all right. He has actually entered into the historical process in the person of Christ, and when He raised Jesus from the dead, He demonstrated His power that is already at work in history. In Christ He has already established His kingdom. This is why John adds that Jesus is "the ruler of kings on earth." It was this conviction that Jesus Christ is even now exercising "all authority," that He is even now in the process of putting all powers under His feet, which stayed and strengthened the early church through two and one-half centuries of severe persecution. This same confidence may be ours today. It is tremendously fortifying to know that the reins of history are being held firmly in the hands of Christ. Bulganin, Mao Tse Tung, Nehru, Eden, Eisenhower, all are under His dominion.

For the Christian there is yet another evidence that God is effectively at work in the world. It is the evidence which comes from the reality of his own experience of forgiveness and renewal by God and his experience of the church. John says that the dominion and power belong to "him who loves us and has freed us from our sins by his blood" (v. 5). No one who has really known the creative, redemptive love of God at work in his own life can entertain for long serious doubts about the final outcome of history. He finds in his own life a microcosmic portrayal of that redemptive process which shall be made universal and complete at the coming of Christ. He discovers that the kingdom is already a personal reality in his life and the lives of other Christians. He with all those who have been freed from the rule of sin have been made subjects of Christ, "priests to his God and Father" (v. 6). These phrases, of course, are being used to describe the kingdom as it is actualized in the church, which is the contemporary living witness to the purpose of God for all mankind. And, if we may draw from Paul's letter to the Ephesians to fill out the concept of our priesthood, the church is also the agency through which God is working to bring His plan to completion. Thus John would say to his harassed brethren and to us that we need have no fear that the church will be defeated by the persecution of Rome or any modern antichrist. Our King is the King of kings, and He has said, "I will build my church, and the forces of hell shall not prevail against it." To Him be glory and dominion forever and ever.

John did not promise his brothers in the faith freedom from persecution. He did not attempt to explain why God does things the way He does. But one thing stands out with great clarity. A loving God is effectively working out His purpose in the affairs of men. When the final word is spoken, either of judgment or of mercy, it will be spoken by Jesus Christ. "Behold, he is coming with the clouds, and every eye will see him, every one who pierced him; and all tribes of the earth will wail on account of him. Even so. Amen."

Goshen, Ind.

The more mature our faith, the more thanksgiving enters into our prayers.—Canon Warner.

Our Readers Say—

It is interesting to read seemingly good articles in the Gospel Herald from time to time, and later notice that somebody comes along and criticizes the article, or something about it.

On the surface it may appear as if someone is up in arms, or throwing clubs, or trying to convince the readers to lose confidence in the writers. Of course we do not always know the motive for criticism. But generally we should not become alarmed when two brethren disagree. I believe it may be very profitable for a brother to disagree with me in a humble, courteous, Christlike manner, when he thinks I am wrong, or have made a mistake. After all, I may be wrong in my thinking, in my interpretations, or in my methods of doing things. If everybody thought like I do, or did things as I do them, we might be in a terrible rut, and who would get us out, if it were not for the kind, disagreeing brother?

We will need to keep in mind that the critic may not always be right. We can read, or listen to one's thinking, and then give consideration to the critic, and still form our own conclusion.

Should we not always be considerate of the other person's thinking, and open for suggestions, criticism, and help? Should we not be able to disagree with each other, and still have a warm love in our heart for our disagreeing brother?

Let us welcome friendly criticism, and not lose confidence in the one who is being criticized, nor in the critic. Are we not all brethren, working together with God? May we all love as brethren and be courteous.

—Lloyd Boshart, Lowville, N. Y.

* * *

In this week's GOSPEL HERALD [Jan. 31 issue] the passing of Bro. Eli A. Bontrager was noted. In checking through the 1955 Yearbook I found that Bro. Bontrager was the oldest ordained man in the Mennonite Church. The following brethren were born in 1865 and are now (according to the Yearbook) the oldest ordained men: I. B. Witmer, Joseph Saylor (ministers), and Timothy J. Wenger (deacon). In further checking the Yearbook, we find that Bro. Wenger was born in 1864 and is therefore the oldest ordained man. Bro. J. C. Driver was ordained to the ministry in 1896 and is the senior minister in the church. J. S. Gerig was ordained as a deacon in the same year, and as a minister in 1912.—Orville R. Stutzman, Newton, Kans.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Fellowship Friends

A tract describes work of the Fellowship Friend. This is a person whose responsibility is helping the new member of the church to become thoroughly integrated in the life and work of the church. Some churches, it seems, assign such a Friend to each new member, whether received by baptism or by transfer. The Friend functions until the member assigned to him no longer needs him—has probably become a Friend to another.

Even if your church has no such plan for helping the new member, there is nothing to prevent you from sensing that someone needs such a Friend, and stepping up to be that Friend. Keeping people won is quite as important as winning them in the first place. We have been emphasizing evangelism and are not doing too badly in going out in various ways and trying to win people to the initial decision for Christ. We are probably not doing so well in making these people feel that we really want them in our church fellowship. Sometimes they join the church only to lose interest after a short time. We have strong tendencies to be such an "in" group that those not brought up among us have a hard time feeling that they really belong. Some earnest and wise Fellowship Friends might help to overcome this weakness in our evangelism.

What can a Fellowship Friend do? He can get acquainted with his new friend by conversation, by visits in one another's homes. He can see that his friend knows the church calendar, and greet him warmly at each meeting. He can introduce him to other members of the church and see that he is welcomed in the proper Sunday-school class and subsidiary activities. He can help to get the newcomer harnessed as quickly as possible in some task in the church, for no one ever fully belongs until he has some responsibility. He can watch carefully for signs of spiritual growth, and help growth along by spiritual fellowship and Bible study. He can check reasons for any absences. Sometimes difficulties develop which, if not taken care of promptly, can cost the church a useful member. The Friend, acting in time, can soothe ruffled feelings and help an oversensitive person through many a trying experience. The Friend, though careful to keep confidences, can help the pastor to make the right move at the right time.

All this fits in with the Scriptural concept of the church as a fellowship and brotherhood. It is a proper expression of the love which should fill the heart of every Christian. Its motive will be not primarily the building up of a big membership list, but the realization of God's will in a life. We are certainly co-operating with our great Shepherd when every individual member becomes, not just a statistic, but a brother beloved.

Why not be a Fellowship Friend? Someone needs you.—E.

Why?

Guest Editorial

A correspondent requires of us, Why we think every family should have the Menno Simons' work and *Martyrs' Mirror?* We will try to answer. It is Menno who through the help of God has given us a clear understanding of those Scriptural doctrines which we hold so sacred. If we are Mennonites we ought at least to be acquainted with the writings, the life and character of Menno. So with the *Martyrs' Mirror.* It is a history of the Mennonite Church in earlier days and gives an account of the sufferings and faith of the early Mennonites, and how would it comport with our profession to claim to be Mennonite and know nothing about their history? These old martyrs were pious, God-fearing men. So was Menno Simons also a man of strong piety and earnest zeal. Their writings are full of encouragement—they confirm and strengthen us in the faith, and are a means of instruction for us, and hence profitable and edifying to read, and should be read in preference to the many books which are now published, often containing that which is neither profitable nor beneficial.—*Herald of Truth,* February, 1881.

Prospecting

An exchange tells of a would-be gold digger who wrote to a federal agency: "Please send me a map of all the undiscovered gold mines in Colorado." He wanted to do prospecting, but he didn't want to waste time digging in the wrong places. He wanted the rewards of success, but was unwilling to risk failure.

Is he typical of a generation which wants to have everything done for it? The mud flats are supposed to be paved, and the gorges all bridged. The gadgets must all be at hand which make the task easy and sure. The tough pioneering is supposed to have been done by somebody else. This kind of prospector wants to ride to the pay lode in a luxury car over concrete roads, and pick up the loot with a steam shovel, quitting in time to get back to the hotel before dark.

How different is the realistic concept of life held forth in the Scriptures! "Endure hardness," Paul wrote to Timothy. "I have fought a good fight" was the description of his own life. "Agonize to enter in," commanded Jesus. The heroes of faith, of which our world is not worthy, stopped the mouths of lions, hid in caves of the earth, and refused any easy deliverance from death.

Let us apply this to Bible study. We are a generation who like to have things worked out for us. We repeat what someone else has discovered, or perhaps only thinks he has discovered. We depend on volumes of sermons and on detailed commentaries. Concordances and grammars and wordbooks, the tools of research, we don't find much use for. Digging is hard work, and we shrink from it or have not enough time for it. We want a map of all the undiscovered gold. We want to pick up nuggets lying on the surface.

Not all of us, of course. Thank God for those who still have the courage and skill for digging. Unsuspected treasures are still being laid before us. We rejoice every now and then in Bible teaching which is original, and which really exposits the deeper and truer meaning of the Word. It ought to be the ambition of more of us to discover the lodes which are not on the map. We may be sure there are discoveries waiting for those who seek and search with true zeal for truth.—E.

The Unwilling Spirit

By Ellrose D. Zook

Too many Christians today blame their spiritual numbness on the weakness of the flesh. Oftentimes an unwilling spirit and a willing flesh keep Christians spiritually inactive and helpless. It is easier to say that the flesh is frail and the spirit is willing than to let the Spirit of God stir up our hearts to worship and serve Him.

We should not be too critical of the disciples who fell asleep in the garden while Jesus was laboring fervently in prayer. We think of this hour as one of the most sacred in human history. We too fall asleep when we should be awake in prayer and worship. A few days later the disciples fished all night in a boat on a lake; they didn't fall asleep. For some reason we tend to be drowsy in spiritual service but alert and awake in physical activity.

An artificial way of stirring up the spirit today is to go to a baseball or football game or to watch a boxing match. The other Wednesday night, which churches know as prayer meeting night, 61,500 fans crowded Yankee Stadium and paid $940,000 to see two men fight and one knock the other out. On that same night 400,000 Americans sat in 133 motion picture theaters in 92 cities to watch the fight. They paid $1,240,000 to see the match over closed circuit television. Spirits run high in such sports events; this is not the kind of spiritual stirring that men's hearts need today.

On the other hand much modern religion today devotes itself not to stirring up men's spirits but to giving them "peace of mind." Dr. Simcox, a New York minister, recently said that too much modern religion "is a dope that puts Christians to sleep and gives them sweet dreams of a never-never land in the days of their childhood." That is, modern religion keeps Christians from putting away childish things.

Robert J. McCracken of the New York Riverside Church recently warned that "there is a religiousness pervalent in America that is a vague and superficial thing. It lacks Biblical roots and puts the emphasis more on belonging than upon beliefs."

The Spirit-filled Christian does not live a drowsy, inactive life. He is spiritually armed for forward action; he is filled not with dope but dynamite.

The Holy Spirit did not put men to sleep on the day of Pentecost; neither did He give them "peace of mind." The Holy Spirit wakened them up; filled them with spiritual dynamite; energized their physical bodies; and compelled them to speak for Christ.

Christians today sometimes appear more like icebergs floating around in a green sea of social coldness and spiritual indifference; they should be as the Gulf Stream, radiating spiritual warmth and life to those who are empty and unfed.

The spirit rules the body in the correctly balanced spiritual person. So it was in Moses' time. In the building of the tabernacle every one "whose heart stirred him up, and every one whom his spirit made willing . . . brought the Lord's offering to the work of the tabernacle." A willing spirit must stir us up to a ready performance.

The "thorn" may have weakened Paul in the flesh, but Jewish unbelief and Gentile idolatry stirred up his spirit so that he constantly persuaded men to believe in Christ and His saving Gospel. Read II Corinthians 11; the floggings, beatings, stonings, lashings, shipwrecks, and all the other dangers may have weakened his flesh, but they stirred up his spirit. Three times the Apostle Paul prayed that God would remove the "thorn." It weakened him in the flesh. But the Lord's only answer was, "My grace is sufficient for you, for My strength comes to perfection where there is weakness."

The Apostle Paul replied, "I am happy to take pride rather in my weaknesses . . . . For when I am weak, then I am strong."

Perhaps it is true that our many labor-saving gadgets and the ease and rapidity of communication and travel do not challenge us to spiritual action. They make the flesh more willing and the spirit more unwilling. They lull us into spiritual drowsiness. Our outward strength clothes an inward weakness; but in Christ our outward weakness becomes inward strength.

Scottdale, Pa.

50 Years Ago

(From Herald of Truth, Feb. 1, 1906)

. . . it was decided to install electric lights in the church building [Berlin (Kitchener), Ont.]

(From Herald of Truth, Feb. 8, 1906)

A series of meetings here at the Penna. M.H. [Kans.], conducted by Bro. J. E. Hartzler . . . has been blessed with sixty-five confessions. [Your editor was one of them. Seventy was the final figure.]

. . . the first Mennonite M.H. at Landisville [Pa.]—a log house 31 x 36 feet—was built in 1790 . . . . The present brick structure was built in 1855. The old log house was formerly used as a school house—another instance which shows that among our forefathers the school followed closely in the wake of the church.

Bro. Peter Friesen preached at the Chicago Home Mission . . . German services. He is preparing himself for mission work.

Bro. Aaron C. Good . . . was chosen by the voice of the congregation . . . the ordination . . . on the 25th of February.

(From Herald of Truth, Feb. 15, 1906)

S. G. Shetler . . . Oak Grove . . . Wayne Co., Ohio, forty-six souls confessed Christ.

West Liberty, Ohio . . . A. D. Wenger . . . 85 converts.

. . . at the home of the bride's parents . . . Bro. Uriel Zook, Allensville, Pa., and Catharine May Durr. . . .

The average housewife cleans her house a little every day; she cleans it more carefully once every week; and yet, twice a year she feels that the house needs a thorough and a complete cleaning.

As Christians we commune with God every day, and examine ourselves; every Sunday we assemble in the house of the Lord to examine ourselves more carefully; but twice a year every Christian must examine himself thoroughly in preparation of the communion service.

—E. B. Frey.

To Follow

By Lorie C. Gooding

To follow—
However rough the way, however long,
However dark, to follow with a song.

To follow—
When skies are gray and cold, and light is dim,
And winds are wild and high, to follow Him.

To follow—
Through the night with constancy,
And trust His leading where I cannot see.

To follow—
When the foe is pressing hard.
To dare to follow, tho' the way seem barred.

To follow
The great Shepherd of my soul,
To follow, and to follow: this my goal.

Holmesville, Ohio

Christian Discipleship

By Charles Warren Long

(Addressed to the women of the Willow Springs, Ill., congregation, and printed by request so that others may get the message.)

The Bible dares to be specific in giving instructions on the conventional behavior and attire of women who live in the Christian way of life.

Paul in 1 Tim. 2:8 discusses the purity of character that is to be found in praying men, who manage and direct the public services of the church. Then he turns his attention to the devoted, consecrated, praying women who are true Christian disciples of Jesus Christ. He speaks about their personal appearance and conduct in verses 9, 10: "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

The most beautiful design in creation is the human form. To this very day art knows no higher subject. In nature, as it is found in this world, God has a great regard for adornment. To illustrate, the flowers are designed and colored chiefly with a view of appealing to the sense of the beautiful. So Paul regards it appropriate that a woman adorn herself in modest apparel. Modesty is the basic motive of all adornment among Christian disciples. That is because the nature of the person to be adorned is a sacred nature. It is sacred because it has been cleansed with the blood, the atonement of Christ our Redeemer. Thus it is a new nature, unlike the one we had in sin.

The Christian woman is the true guardian of virtue. Her temper, her spirit, her manner, her consecrated way of life—all go together to constitute the best testimony of Christian virtue. The Christian woman is not forbidden to adorn herself. She has a controlled, Holy-Spirit-directed adornment. Let us look at Paul's statement to Timothy again. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." He is saying that the woman of godly piety will have an inner self-government that will cause her to groom and dress herself in a becoming manner. Her attire will display her Christian womanly character and way of life. This certainly excludes dress that shocks the consecrated womanly feelings of modesty. This also includes dress that is tasteful. There is no virtue of Christian testimony in negligence as to dress. The devoted person will always give attention to what is clean and whole and neat as well as a proper blend of colors in dress. Modesty in dress magnifies the beauty and richness of the Christian believer's life.

The Apostle Peter teaches women how to adorn themselves to win their unchristian husbands to Christ. He said, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3, 4). Peter recognizes that the putting on of ornaments, painting of nails, lips, or brow, hairdos or coiffures, are contemptible in comparison to the "ornament of a meek and quiet spirit, which is in the sight of God of great price."

The advocates of error are always forced to take refuge in the most obscure portions of Scripture.—D. S. Warner

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The character is the first concern of God. Thus the ornament of a meek and quiet spirit is of great price. This fact Peter recognizes in his instructions to women. The external ornaments and grooming of the body are to be duly subordinated by the Christian woman. They are not to be used to satisfy personal vanity or to draw attention to the physical being. The external ornamentation of the body must be subject to the subordination of the inward virtues. Thus the Christian woman will not set her heart on ornaments, cosmetics, and showy dress that exposes her body immodestly to her fellow man. She recognizes that our Lord has spoken with severity to those who seek honor from men in preference to that honor which cometh from God.

The Apostle Peter asks the Christian woman to examine the examples that the consecrated women of the Old Testament set forth. Those Old Testament women had their hopes resting upon God. Thus they did not care for nor did they set their hearts on finery and on jewelry. They adorned themselves with the costly ornament of a "meek and quiet spirit." They showed this by living in a Christian, ladylike fashion with their husbands. The highest distinction of a woman does not spring from dress or decorations, but from the luster that is thrown around her character by works of godliness. Thus Christian women truly "adorn the doctrine of God our Saviour" (Titus 2:10).

It is commonly recognized that dress is a symbol of character. Dress acts upon the mind and thus upon the character. This past summer several school boards in the United States of America passed rulings that boys and girls in their school districts can not attend school dressed in jeans. One school board said, "Dress your children like a clown, they will feel and act like a clown." Another school board said, "Dress your children like a bum, and they will act like a bum." From the viewpoint of the Bible we can say, "Dress yourself like a sinner, a pagan, and you will feel and act like one." The Bible says, "I beg you, therefore, brothers, through these mercies God has shown you, to make a decisive dedication of your bodies as a living sacrifice, devoted and well-pleasing to God, which is your reasonable service. Stop living in accordance with the customs of this world, but by the new ideals that mold your minds continue to transform yourselves, so as to find and follow God's will; that is, what is good, well-pleasing to Him, and perfect" (Rom. 12:1, 2, Chas. B. Williams Trans.).

At this point let us call upon several learned leaders of past decades for their testimony. President Charles G. Finney (1792-1875) of Oberlin College wrote: "It is your duty to dress so plainly as to show to the world that you place no sort of reliance on the things of fashion and set no value at all upon them, but despise and neglect them altogether. There is no way by which you can bear a proper testimony by your lives against the fashions of the world, but by dressing plainly." John S. Coffman, a pastor and evangelist, has his testimony in the *Herald of Truth* of Feb. 13, 1882. He said, "Unless the church, like zealous Menno Simons, pious John Wesley and his colaborers, and many others, takes the responsibility to say what is plain and becoming apparel for disciples of Jesus, she will soon be led by the gaudy votaries of fashion to her shame and the dishonor of her humble Master." The third quotation comes from Archbishop Leighton who said, "Far more comfort shalt thou have on thy death bed to remember that at such a time, instead of putting lace on my own clothes, I helped a naked one back to clothing. I abated somewhat of my former superfluities to supply the poor man's necessities; far sweeter will this be than to remember that I could needlessly cast away many pounds [dollars] to serve my pride, rather than give a penny to relieve the poor." Archbishop Leighton puts his finger on the stewardship of our possessions in addition to the fact that the adornment of the soul is far more precious than the adornment of the body.

We approach you, the women of the Willow Springs Church, with a desire to help make practical modest Christian living. We appeal to you to more consciously apply the New Testament teachings on nonconformity to the world. Bring your life into a complete obedience to Jesus Christ, our Redeemer. Practice, daily, true Christian discipleship. From the day of the New Testament church on down through the centuries until today, the consecrated Christians have sought to conform all of life

to the demands of the Word of God. They have tried to obey the Bible, including those portions which deal with the Christian's external appearance. The secret of the power in their lives is found in their obedience to the Bible. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. . . . And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (I John 3:22, 24).

Our church from the days of the Reformation has repeatedly protested vigorously against the wearing of jewelry, immodest clothing, and worldliness in general. The church has attempted to make practical the principle of nonconformity to the world. We here at Willow Springs Church can undergird this New Testament concept of nonconformity to the world, or we can ignore it and lose it in one generation. As a pastor, my appeal to you is that your way of life at all times may display a complete obedience to Jesus Christ; that your Christian discipleship be such that you bring into sharp focus this New Testament teaching on nonconformity to the world. Thus the testimony of our church will take on a new vigor. A new obedience to God and His Word will bring to us a revival that will go beyond our immediate homes. The missionary spirit and fervor of our church will glow with a brighter radiance.

Bro. John C. Wenger, professor of Bible and Philosophy in Goshen College, in a treatise on *Christianity and Dress* suggests some practical applications of true discipleship in the area of nonconformity, that merit our prayerful consideration. We shall enumerate a few of them.

1. That Christians make their external appearance conform to the divine nature which the Holy Spirit has placed in them.

2. That the Christian's main emphasis falls on the cultivation of Christian piety and on service, not on external adornment.

3. That in their appearance Christians manifest such qualities as self-respect, proper reserve, purity, humility, neatness, and that attractiveness which springs from Christian simplicity.

4. That Christians give a clear testimony against the wearing of gold, jewelry, and anything that offends good taste or is otherwise unbecoming for the child of God.

5. That men worship with the head uncovered, but that women be veiled during prophesying and prayer. I Cor. 11:2-16.

6. That Christian women wear long hair, inasmuch as the Scriptures declare short hair on women to be a shame (I Cor. 11:6) and state that even nature teaches women to wear long hair. I Cor. 11:13-15.

7. That the hair be put up in such a way as to appear becoming to the Christian woman and appropriate to accompany the prayer veiling.

8. That Christian women remember that their real adornment is to be beauty of character, enhanced by neatness and simplicity of clothing, not by creating an appearance of artificiality through the use of paint and powder.

9. That the bodies of both men and women who profess Christianity be adequately and becomingly clothed, neither offending good taste nor adding to the problem of purity of thought for others.

We wish to conclude this paper on Christian Discipleship with the following quotations from the New Testament as translated by Chas. B. Williams.

"Stop loving the world, or the things that are in the world. If anyone persists in loving the world, there is no love for the Father in his heart, because everything that is in the world, the things that our lower nature and eyes are longing for, and the proud pretensions of life, do not come from the Father, but from the world; and the world is passing away and with it the evil longings it incites, but whoever perseveres in doing God's will lives on forever" (I John 2:15-17).

"I beg you, therefore, brothers [sisters], through these mercies God has shown you, to make a decisive dedication of your bodies as a living sacrifice, devoted and well-pleasing to God, which is your reasonable service. Stop living in accordance with the customs of this world, but by the new ideals that mold your minds continue to transform yourselves, so as to find and follow God's will; that is, what is good, well-pleasing to Him, and perfect" (Rom. 12:1, 2).

Tiskilwa, Ill.

The Show Windows of Your Church

By Nelson E. Kauffman

A few days ago, while I was in conversation with a certain official of a Bible institute, who was a perfect stranger, he made a statement like this, "No, we will not take anything for your entertainment. Bro. —— has been a wonderful person to us. We appreciate the Mennonites because we think of them as being like him. You know, we are the show windows of the groups to which we belong."

That stuck with me. "We are show windows of our churches." Yes, it is true. A porter told me one time: "The Mennonites are the best people in the world." Then I wondered what Mennonites he lived beside. Evidently he was not acquainted with some we know. Thank God for those who give us all such a reputation to live up to! Some folks must have exposed Christ in the show window of their lives.

Jesus said, "Ye are the light of the world." We all notice the windows that are clean, allowing the light to shine out and the observer to see the beauty and warmth within. As observers look into our churches through the show window we provide, do they see love, joy, peace, forbearance, and humility? Do they see demonstrated the excellencies of our Lord, or is there strife, jealousy, and unlove visible, with pride and selfishness darkening the light inside? People are lights primarily because of what they are rather than what they do. Why we do what we do is important because it reveals what we are!

Sometimes people stop and study what is on exhibit in a show window. Many people do a great deal of window shopping which then provides the subject for later conversation. Too many of us have listened too much to church window shoppers who saw too little of Christ and too much of self. It is perfectly permissible for people to go window shopping. We expect to influence their choices by what they see. What do they see in us that becomes the subject of conversation? "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:31, 32).

Hannibal, Mo.

Work Was His Life

By H. H. Smith, Sr.

Everybody around this town knew "Eddie"—that was his first name—nobody seemed to know his last name. Never mind the name—it was the man that counted. He was a "son of Africa," dwarfed in body and mind. He was very short, and in his old age rather stout. His age was not known; the oldest citizens of the town thought he was not less than 75—that was a few years before he died. Perhaps he would be classed as "decidedly feeble-minded."

The unusual thing about Eddie was that, while he worked every day, and long hours, he was not a "hired man." He had a self-imposed task—to keep the town clean by raking trash and leaves and burning them—and in return he asked for no pay. At mealtime he would go to a porch of a nearby house, take his seat, and quietly wait for someone to bring his meal. He didn't seem to think that the world owed him anything, but that he owed the world something. One day he was heard to say, "This would be a filthy town if it were not for me." He felt that his work counted for something. That was an incentive to work, no doubt, but I believe he worked for the "sheer love of working." He reminds us of the old colored woman who was heard cheerfully singing at the washtub, and someone said, "Aunt Mary, you seem to be

A PRAYER

FOR THIS WEEK

Father, we thank Thee
that Thou hast brought us to Thyself in grace,
that Thou hast redeemed us from the penalty of sin,
that Thou art saving us from ourselves.
Thy redemptive love constrains us to give, to pray, and to go, that the "other sheep" may come into Thy fold.
We praise Thee for Christ, the Answer, the way unto Thyself.
Open our eyes to see our own need and also the emptiness of others, whether our neighbor next door or across the world.
Call forth workers—men of muscle, mind, and motive. Thrust them forth from our homes, our churches, and our schools.
Lift up the eyes of all who teach.
Enlarge the hearts of all who give.
Control the mind of all who intercede.
Lead us all unto Thyself and then to others.
For Jesus' sake, Amen.

—H. Eugene Herr.

---

happy at your work this morning." "Yes, ma'am, I is happy. I'se got de spirit o' washin' dis mornin'," was her reply.

Eddie did indeed seem to work for the sheer love of working. Once, on a moonlight night, about nine o'clock, I saw him at work on the street, with rake and broom, and I said to him, "Eddie, you've done enough work today; go home and go to bed." "Yes, sir," he said, and took up his tools and went home.

Verily work was his life. When he passed on, a reporter for the local paper wrote an interesting account of the man and said that Eddie would not be happy in the world beyond unless he was given work to do, and no doubt there would be some kind of employment for him—that maybe the harps and trumpets would need to be polished and the robes of the archangels laundered.

Why was Eddie that way? Was he just an unspoiled child of nature? Shouldn't we all find enjoyment in our work? Isn't God the Father the Great Worker? Remember that Jesus said, "My Father is working still, and I am working" (John 5:17, RSV).

Henry van Dyke's familiar lines emphasize the dignity of work:

This is the gospel of labor,
Ring it out, ye bells of the kirk,
The Lord of love came down from above
To live with the men who work.

The Man of Galilee not only "lived with the men who work"; He was a fellow worker. Working at a carpenter's shop in Nazareth, He has forever dignified work. Among the Jews, the boys were all compelled to learn trades, and as a young man, Jesus appears to have worked in Joseph's carpenter shop. He probably made ox yokes and wooden plows used at that day. Knowing that He was serving His fellow men, no doubt He did His work faithfully and cheerfully. In the same spirit we should approach our work, whatever it may be, and thank God for it.

Some psychologist—or health authority—has said that the healthiest and happiest people are those who work hard—and we can all agree with these words: "The idle man does not know what it is to enjoy rest. Hard work, moreover, not only tends to give us rest for the body, but what is more important, peace to the mind."

Ashland, Va.

Learning from Other Denominations

A Church Covenant

BY RAYMOND BYLER

According to the Baptists, the primary and Biblical unit of church government is the local church. This has a practical emphasis in their reception of new members. The Missionary Baptists have a Church Covenant which is gone over when members are received. Many of their churches have it on a conspicuous banner on the wall of the church. I was impressed with its fine sentiments, so clearly expressed. Following is a copy.

"Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

"We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this church, in knowledge, holiness, and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the Gospel through all nations.

"We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements, and exemplary in our deportment; to avoid tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drinks as a beverage, and to be zealous in our efforts to advance the kingdom of our Saviour.

"We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling, and courtesy in speech; to be slow to take offense, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay.

"We moreover engage that when we remove from this place we will, as soon as possible, unite with some other church, where we can carry out the spirit of this covenant and the principles of God's Word."

It seems to me that such a concise statement should be a means of Christian education and a constant reminder for the individual believer.

Altha, Fla.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the direction of the Lord to the Mennonite Publication Board in its annual meeting at Fisher, Ill., Feb. 29 to March 1.

Pray for the recovery of Bro. M. T. Brackbill, E.M.C., who is quite ill in the hospital.

Pray that the Lord will lead to the new location of the church in Coamo, Puerto Rico. The present building is too small and inappropriately located.

Pray that love and understanding may exist between the Negroes and the white people in southern communities as they attempt to integrate public schools.

Pray for Evangelist Harem, Bihar, India, who has recently been admitted to a sanitarium for treatment for tuberculosis.

Pray for the victorious life conference planned for the Bihar, India, churches at Hisri, Feb. 21-23. Pray also for special meetings being held for the boarding school children at Latehar the week of Feb. 27.

Pray for Sister Louella Blosser, Obihiro, Japan, who sustained major surgery in a Tokyo hospital on Feb. 9.

In the business of missions, prayer comes first. In the business of prayer, missions come first.—*Stewardship Facts.*

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Second semester opened on Jan. 26, with twenty-four new students coming in for the second half of the year. Twenty-one of these are in the college department, with three in the high-school department. This brings the total enrollment for the year to 622, which is an increase of 75 over the second semester figure of last year.

The Missionary Conference, held on Jan. 14 and 15, featured Jewish Missions, Rural Missions, and City Missions. Abner Stoltzfus of Atglen, Pa., spoke and conducted a question and answer period on Jewish missions. Harold H. Lahman of Elkton, Va., was the speaker for the Rural Missions session. The two City Missions sessions were in charge of a group of ten members and workers from the Glad Tidings Mennonite Church of Bronx, New York City. This group included B. Harold Thomas, Esther Robinson, Merritt Robinson, John Freed, Dorothy Thomas, Lois Thomas, Douglas Murray, Elsie Anza, Aubin Huertez, and Dorothy Martin. They spoke on subjects related to "The Call of Missions" and "The Grace of Missions."

The two main features of the Ministers' Week program, Jan. 30 to Feb. 3, were the Alpha and Omega Lectures by Paul Erb of Scottdale, Pa., and the current Conrad Grebel Lectures by Gideon G. Yoder of Hesston, Kans. The title of Bro. Yoder's lectures was "The Education and Evangelism of Children." Other guest speakers, in addition to members of the faculty, appearing on the program were Lloy Kniss of Baltimore, Md., Harold H. Lahman of Elkton, Va., and Kenneth Seitz of Harman, W. Va. Several ex I-W men and I-W pastors discussed the I-W program.

There were 81 ordained men registered for the Ministers' Week—12 bishops, 59 ministers, and 10 deacons. Forty-three of these were from the Virginia Conference, 11 from Lancaster Conference, 9 from Ohio and Eastern Conference, 6 from Washington County-Franklin County Conference, 5 from Allegheny Conference, 2 each from Franconia and Conservative Conferences, and one each from the Ontario, Iowa-Nebraska, and South Central Conferences.

The midyear revival meetings were held on Feb. 5-12, with J. Otis Yoder of the Bible faculty serving as the evangelist. A lengthened chapel period each morning made possible two services each day excepting Saturday. Bro. Yoder brought a series of fifteen challenging and heart-searching messages from the twelve minor prophets. The live testimony meetings gave evidence of many victories won, and a general revival of spiritual interest on the campus.

Linford Hackman of Carstairs, Alta., spoke to the students in chapel on Jan. 16. Samuel Doctorian, well-known evangelist from the Middle East, visited the campus on Feb. 9 and 10, and gave his testimony to the student group on Friday morning.

GOSHEN COLLEGE NEWS

Dwight Weldy will direct the combined choruses in singing Joseph Haydn's "The Seven Last Words," Sunday evening, Feb. 26. Written for use in the Good Friday services of the eighteenth-century church, the "Seven Last Words" consists of a chanting of the seven last phrases of Christ on the cross. Each chanting is then followed by appropriate music, and the whole is climaxed by the story of the earthquake in musical form. The part of the solo quartet which weaves in and out of the chorus parts will be sung by an octet composed of Martha Musselman, Gettysburg, Pa.; Carol Teuscher, Pigeon, Mich.; Dorothy Imhoff, Eureka, Ill.; Arlene Litwiller, Tremont, Ill.; Jack Redekop, Mountain Lake, Minn.; Robert Otto, Springs, Pa.; Richard Nase, Souderton, Pa.; and Lavon Yoder, Goshen.

Professor Howard Tillman Kuist of Princeton Theological Seminary, Princeton, N.J., will deliver the annual Bible lectures March 1 through 4 on the theme, "God with Us." The lectures will be studies in Isa. 7—12. Professor Kuist is well known as the author of **These Words upon Thy Heart.**

The art exhibit of German graphics and paintings which the German people have presented to the Mennonite Central Committee will be displayed in the Union lounge March 1-10. The display, a symbol of the gratefulness of the German people for the help given them following the destruction of World War II, will be of special interest to all those who helped send food and clothing to Germany.

According to Acting Registrar Ada Shaum, 33 new students are enrolled for second semester.

"The Pastor's Wife" is the name of a second semester Monday evening class for the wives of seminary students. J. C. Wenger, teacher of this class, aims to present helpful discussions on the opportunities and responsibilities of a pastor's wife as she shares with her husband in his ministerial duties.

Thirty-five ministers from Florida, Idaho, Indiana, Iowa, Michigan, Montana, North Dakota, Ontario, Ohio, and Pennsylvania attended the three-week school for ministers Jan. 31 to Feb. 17. Many other ministers visited the campus Feb. 13-15 for the annual Ministers' Week. Guest speakers for this week were Gideon G. Yoder, Hesston, Kans., who presented his Conrad Grebel lectures on "The Education and Evangelism of Children"; C. K. Lehman, Harrisonburg, Va.; Paul Erb, Scottdale, Pa., and Milton Brackbill, Paoli, Pa.

The leader of the colony of Society of Brothers in Paraguay, Eberhard Arnold, and his wife visited the campus Jan. 29 to Feb. 1. The Arnolds are in the United States to build up the Society of Brothers colony at Rifton, N.Y.

Atlee Beechy has been named Dean of Students beginning with second semester. Dean Beechy, who continues to carry responsibility of dean of men, is now also responsible for the total student personnel program of the college.

Ruth Gunden, instructor in Physical Education, left Feb. 6 for Iowa City where she will be attending graduate school at the State University of Iowa during the second semester.

Eastern Mennonite Board of Missions and Charities

Annual Meeting

March 7 and 8, 1956
Landis Valley Meetinghouse, Lancaster, Pa.

Theme: "The Gospel of Christ." Romans 1:16

Wednesday, 9:30 a.m.

Devotional Period
"The Gospel of Christ"—Its Author
Shem Peachey, Quarryville, Pa.
Missionary Sermon Amos Horst, Akron, Pa.
Annual Reports
Reaching the Jew J. L. Stauffer, Harrisonburg, Va.

Wednesday, 1:00 p.m.

Devotional Period
"The Gospel of Christ"—Its Power
Shem Peachey
Annual Reports
Communicating the Gospel
—To Youth Luke Stoltzfus, Philadelphia, Pa.
—To Adults J. L. Stauffer
The Universality of the Gospel
Levi C. Hartzler, Elkhart, Ind.

Wednesday, 7:00 p.m.

Devotional Period
"The Gospel of Christ"—Its Purpose
Shem Peachey
Communicating the Gospel
—In India S. Paul Miller, India
—In Luxembourg Clarence Fretz, Luxembourg
—In Honduras James Hess, Honduras

Thursday, 9:00 a.m.

Devotional Period
Communicating the Gospel
—Through Literacy and Translation
Levi C. Hartzler
—Through Rural Evangelism S. Paul Miller
—Through Indigenous Church Building
James Hess

Thursday, 1:00 p.m.

Devotional Period
"The Gospel of Christ"—Its Adequacy
Shem Peachey
Foreign Missions Annual Reports
Testimonies of furloughed and appointed missionaries
Consecration Service
The Worker—His Qualifications
Donald Lauver, Oakland Mills, Pa.
"Put in Trust with the Gospel"—I Thess. 2:4
John H. Hess, Toronto, Ont.

Thursday, 7:00 p.m.

Devotional Period Daniel Miller, Lancaster, Pa.
Communicating the Gospel
—In Home Missions
c/o Frank Enck, Willow Street, Pa.
"Woe Is unto Me, If I Preach Not the Gospel"
John H. Hess

Choristers: Clyde B. Stoner, Earl Wissler

PEACE AND WAR

Love, Justice, and Peace

BY PAUL PEACHEY

Is it necessary to sacrifice love to justice in order that we might have peace? Does the nonresistant Christian's dedication to the way of love ignore the role which justice plays and must play even in the home and the church community? Do we as professing nonresistant Christians live as purely by love as we think we do?

These questions have come to press more and more acutely upon us in recent years, but as Mennonites we have given them little thought. Today, however, partly because of the thinking occurring in other Christian circles, and partly because of our own increasing contacts with the larger society and its problems, we can no longer evade these questions.

In a brief series of articles on this page we hope to discuss this matter briefly. This first installment will take up the background from which this question has been addressed to us.

Some decades ago there arose in American Protestantism a movement known as the social gospel. This movement arose partly as an answer of the churches to the social problems created by the industrial revolution which began after the Civil War. But it also arose in part as an expression of the ideas of evolution and progress which exercised a great influence in Europe and America at about the same time. On the one hand, many social problems marred the national scene; on the other, scientific and even social progress took place so rapidly that men believed with an evangelical fervor that the kingdom of God could be partly or fully realized here and now. By education and reform the principles of the Sermon on the Mount could be incorporated into the social order. Man is good, but he has misbehaved because the institutions, above all in the economic realm, were bad.

For some years this great ideal dominated much of the thinking among American Protestants. As time went on, however, things did not go as well as had been hoped. Already it was widely believed that we had progressed far enough that war was no longer possible when suddenly, and for those who held this view, unexpectedly, World War I broke out. Other disillusionment followed. The postwar period during the 1920's showed that society was still very ill.

In the postwar period a young minister in the Evangelical and Reformed Church named Reinhold Niebuhr was pastor of the Bethel Church in Detroit, Michigan. These were the growing years of the automobile industry and of considerable unrest among the workers. Niebuhr, a pacifist at first, and strongly interested in the kind of social and political reform often designated as "leftist," gradually came to see that the optimism of the social gospel corresponded neither with the hard fact of economics and social life nor with Scripture.

In 1932 Niebuhr developed his insights into a book and published it under the title, "Moral Man and Immoral Society." This book made history, for it became a turning point in American Protestantism. The thesis of this book was "that a sharp distinction must be drawn between moral and social behavior of individuals and of social groups. . . . Individual men may be moral in the sense that they are able to consider interests other than their own in determining problems of conduct," but this is "more difficult, if not impossible, for human societies and social groups." The impulses which hold groups together, such as a neighborhood or a nation, "can never be brought completely under the dominion of reason or conscience." Hence it is "impossible to tranfer an ethic of personal relations uncritically to the field of intergroup relations." The selfishness of human communities "must be regarded as an inevitability."

Some of the most retarding experiences are our successes.—H. Ray Shear.

We must therefore frankly accept "a frank dualism in morals." Morality of the type we find in the Sermon on the Mount is primarily relevant to the private relations between persons as individuals, while the relations between groups must always be "predominantly political rather than ethical." All human groups represent a kind of political or collective force, primarily egotistic in nature. As these groups rise and fall, as they pursue their various objectives, disproportion of strength develops among them. There is conflict: labor vs. capital, agriculture vs. industry, the United States vs. Russia. As long as this disproportion in strength and interest remains, justice is not possible.

The task of political action in society is therefore not the direct application of the Sermon on the Mount to labor, to capital, to agriculture, to the East-West conflict. It is rather to find "political methods which will offer the most promise of achieving an ethical goal for society." "Politics will, to the end of history, be an area where conscience and power meet, where the ethical and coercive factors of human life will interpenetrate and work out their tentative and uneasy compromise."

This line of reasoning runs directly counter to the view of nonresistant Mennonites. We have accepted the Sermon on the Mount and the whole ethical teaching of the New Testament as normative for Christians here and now. The distinction which we have seen necessary has been the distinction, not between interpersonal and intergroup relations, but between the "church" and the "world."

Had we chosen the way of the wilderness, the way of withdrawal, this discussion no doubt would never have affected us. But today, partly by choice and partly by necessity, we have gone to the ends of the earth. Furthermore, we have developed from a simple congregational pattern of church life to one of vast organization. And as we work with an increasingly complex program, and in our work in the church and the private businesses we regard necessary to finance that program, we have become deeply involved in the socio-politico structure of modern society.

In these circumstances it has become clear that the difference between private and group morality is a problem not only in the military or political realms, but shocking as it may seem, in our own church organizations. Here, too, the arts of diplomacy and justice, rather than only pure, self-giving love, have become necessary. And further reflection shows there is an element of justice even in the simple family and community relations we cherish so dearly.

This book of Niebuhr's made history. It was rooted in the theology known as neo-orthodoxy, which had already gained a wide hearing in Europe. There was now renewed recognition of the fact of sin in human experience, of the sovereignty of God, and of His historic acts to save men. The former optimism has not completely disappeared but has been greatly modified in many circles.

Meanwhile a strengthening of the Mennonite conviction on nonresistance has occurred. Despite the deeper involvement in the affairs of society, we have continued to resist military service, and in an expanding service and witness effort have made an impact in many small spots around the world.

As a direct outgrowth of this expanding witness, Mennonites have become joined with Christians in other circles, including those in the Niebuhr tradition. In 1954, as a result of numerous conversations, the "historic peace churches" were able to address a message to the World Council of Churches entitled, *Peace Is the Will of God.* On the basis of the central accepted assertions of the Gospel this message sought to challenge (Protestant) world Christianity to a serious consideration of the claims of Christian love.

On June 13, 1955, in an issue of *Christianity and Crisis,* Reinhold Niebuhr and Bishop Angus Dun of Wash-

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FAMILY CIRCLE

Two-Year-Old

By Clara E. Headrick

Busy little two-year-old, playing in the sand,
Imitating Mother with your spoon and frying pan;

Happy little two-year-old, busy as can be
Sweeping down the back steps, "Like Grandma does," you see;

Active little two-year-old, milk pail on your arm,
Following your daddy as he starts out to the barn;

Little two-year-old of ours, watching all we do,
I pray that our example always will be true—
Not only in the busy tasks that someday will be yours,
But more, in the eternal things, and values that endure.

I pray you'll learn true honesty by watching how we live,
And know how to be generous by seeing that we give.
We'll want to teach you industry, and gentleness, and thrift,
And make our home a place of joy when spirits need a lift.

Earnest little two-year-old, searching us for love—
I pray through us you'll learn to know our Father up above.

La Junta, Colo.

The Right Use of Time

BY VIOLA SLOAN

A monarch was told at his coronation that he had only a short while to live. "I shall reign worthily while I am permitted to reign," he said. "If I am an emperor for only a half hour, in that half hour I will be every inch an emperor."

There is one thing we all are responsible for and that is a proper apportioning of our time. All we know about our days is that they are few. God has given us just so many days to live. These days are His, not ours. They are ours only to use. They should be used for self-improvement, for service to society, and for the worship and work of God. Ps. 90:12 reads, "So teach us to number our days, that we may apply our hearts unto wisdom." This psalm is an exposition on the brevity of life as well as the value of our time. Can we look into the future so as to determine how long our life shall exist, or when it shall end?

To God we shall answer for the manner in which we use His days. We are stewards of time. Thou shalt "give an account of thy stewardship" (Luke 16:2). The manner in which we use our days is God's affair. It is our responsibility. To use the days allotted to us, wisely and well, is to gain the approval of conscience, the plaudits of society, and the approbation of God.

There are many ways of wasting time. One needs to be on guard constantly against it. A lot of time is wasted lying in bed. "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man." Poverty of life, poverty of spirit, poverty of intellectuality, poverty of money, poverty of eternal reward, will come upon one lying in bed when he should be up and doing.

Much time is wasted in other ways: useless conversation, mere chatter, senseless gossip, and frivolous talk. Hour after hour at games, such as bridge, rook, chess, dominoes, checkers, is a poor way of using God's golden hours. A lot of time is lost, killed, murdered, by "just sitting around" sitting on the porch watching passers-by; sitting around hotel lobbies and corner groceries, doing nothing for self, for God, or for society. "I sit and think, and sometimes I just sit," said an old lady in answer to the query as to how she employed her time. Time is wasted by gadding about from house to house; by automobile riding; by attending the movies, and in various other ways.

It is a great evil to waste the days which God has allotted to us. "What greater crime than loss of time?" To waste time is to waste character, money, and life itself. To be prompt and punctual in meeting appointments and keeping engagements is a fine exercise in character building. In wasting time we rob society of the production of wealth to which it is entitled. To destroy an hour of another man's time is to take that much away from his life. A poet writes:

Oh, how I wish that killing time
Could just be made a capital crime
For those who wear out my good chairs
To kill my time along with theirs.

One who wastes time is a suicide. If he wastes only an hour each day, he has cut his life short by two years in fifty. "Dost thou love life?" asked Benjamin Franklin. "Then do not squander time, for that's the stuff life is made of." It is just as possible to rob God of a fair amount of our time as of our substance.

We can cheat God of the use of our talents. His use of them is His due. Have you a voice you aren't using for God, or an ear, or a mind? Are you looking for God and to the advancement of His work? Are you writing for Him and reading of Him? Are you preventing anyone else from doing these things? In the hurry-scurry of everyday life do we slight our Bibles? Do we fail to take time to pray?

We sin by our failure to properly apportion our time. It is important to healthy, happy living that we divide our time rightly and wisely and it is also essential to the forwarding of God's kingdom and the richness of our spiritual life. Most of our sickness could be prevented by wholesome physical exercise which could be taken in the time that is wasted in bed or "just sitting around."

There are great gains, blessings, and privileges for those who properly allocate and conserve their time. Self-improvement—physically, intellectually, and spiritually—depends upon the proper use of our time. Why not try budgeting a minimum of at least one seventh of your time to the work and worship of God? Daily Bible reading and prayer is possible to any person who will discipline himself to a wise disposal of all his time. Someone said, "I take time out to pray every morning before I start my task for the day, and my work seems to be less burdensome."

An hour to visit the sick and imprisoned, the fatherless and widows, and lending a helping hand to the needy could very easily be woven into the daily schedule. Monica, the mother of the great theologian St. Augustine, was a Christian, but her son Augustine was not. She turned aside from her daily routine to pray for the conversion of her son. In Italy, Augustine was converted to Christ and her prayer was answered. Just the few moments' time which we give to Jesus is precious in His sight.

Yes, someday the end will come. Then the most important question will be, not how long, but how well have you lived? David Brainerd died at twenty-nine, and yet he set missionary influences in motion which will never die. Borden of Yale was only a strip of a youth, when a fever snatched him away, during his

(Continued on page 189)

TO BE NEAR TO GOD

Sunday, February 26

Read Revelation 3:14-22 and Psalm 1:4.

Comparing the ungodly man to chaff has its setting on the threshing floor. To get the kernel from the grain the chaff must be separated and discarded. In the modern thresher wind is created to blow chaff away. Today the righteous and ungodly intermingle. The time of reaping is coming when a final separation will be made. Already the process has begun. There is at the present time a separation. The time is coming when Christ will "burn up the chaff with unquenchable fire." Let us pray for the conversion of the ungodly living in our day so that they will not need to suffer this process of being forever discarded by Christ.

Monday, February 27

Read Matthew 25:41-46 and Psalm 1:5.

The ungodly people do not enjoy the same things that the righteous people enjoy. They would not enjoy sharing with the glorious lot of the redeemed in the next age. When the day of judgment comes they will not be given the welcome invitation to come and inherit the kingdom. Their evil works will condemn them. They will receive a sentence of departure to the place prepared for those who do not love God nor the appearing of the Lord Jesus Christ. The righteous ones will be forever separated from the evil ones. The sinners will no longer associate with the godly. Pray for the ungodly that they will become willing to turn to God in repentance and faith and escape this eternal fate.

Tuesday, February 28

Read Psalm 91 and Psalm 1:6.

Very comforting is the fact that the Lord knows His people and never loses sight of them. He watches as they travel their way, and is always near at hand. He knows how they struggle and triumph. They are continually in His thoughts. He made the way and knows all the details. He provided the Way by sending it down from heaven in Christ. All travelers can go on in confidence knowing that some day they will reach the desired haven. Let us thank God for the Way, for His continual help all the way, and for the unfailing promise of a glorious home.

Wednesday, February 29

Read Luke 16:19-31 and Psalm 1:6.

The end of the ungodly way contrasts with the final goal of the righteous. There is a greater difference in this than between day and night or black and white. The way taken by the sinner is a perishing process all along the route, and it ends in destruction. Nothing good and desirable is left. There is no other way for him. Its terminal is "the lake of fire." From this there is no escape. They are forever cut off from the glorious heavenly realm. This is the fate of all who neglect so great a salvation. It is tragic beyond description. Let us pray for the conversion of the ungodly so that they will not come to such an end.

Thursday, March 1

Read Psalm 123.

We are well aware of the fact that we need constantly God's help and guidance. We cannot see far ahead with our limited knowledge and vision. There are many things about us that have a tendency to confuse us. We go astray if we depend upon our feelings. It is necessary for us to look up to Him. He is ready to guide and direct every step of each one of His children. This will be my experience if I constantly look to Him watching and waiting and ready to respond to His orders. It requires time set apart to be quiet and listen for His voice. A regular daily devotional period is necessary and will bring to us the reward of divine guidance.

Friday, March 2

Read Psalm 32.

God's instructions are planned to make it possible for us to make right decisions. Without the knowledge of these teachings we cannot be sure that we choose rightly. By a diligent and careful study of His Word we become an informed people. There is great satisfaction in knowing the true doctrine. We thank God for teachers who have helped us attain better knowledge of His truth. We thank God for the constant help of the Holy Spirit to give us spiritual discernment and understanding. It gives us great satisfaction and confidence to know that we are being guided by God.

Saturday, March 3

Read Psalm 42.

To continually want to stay near God and enjoy Him is the desire of all who have become mature children of God. Such a yearning is necessary to continue that close relationship so essential to godly living. The body, when deprived of food and drink for a day or two, if it is in a normal condition, intensely craves for these essentials. So our soul, when in a healthy condition, will long for God and His sustaining food and drink. By continual response to these normal desires we will always have great joy in His fellowship and will attain greater heights in spiritual experience.

—Ira H. Eigsti.

Jesus Faces the City

Sunday School Lesson for March 4

(Luke 19:28—20:47)

What city was Jesus facing? Jesus often went up to Jerusalem. Why this lesson title? We appreciate that Jesus turned His way to death of His own accord. He knew as no man knew the import of this visit. We call this day the first of the Passion Week.

The Lord had need of a colt. Why? He was about to ride into the city this time. What an act this was! Who knew why Jesus did this? Of course God knew that this was a "Triumphal Entry." "Palm Sunday is the anniversary of a great victory over life, as Easter Sunday is a victory over death. So it is thought this day is sacred to us as the day on which the Saviour turned of His own accord to death, entered on the last and heaviest pain, bowed His head to the thorns and His neck to the cross, gave His cheek to the smiter, His soul to the agony, and His life to the world" (C. B. F. Hallock). And we can look back and see this aspect of the entry too.

This was the first time that the people saw Jesus assume something of a royal bearing. At His conception His kingship had been announced to Mary but in His life He lived as a very loyal subject; yet the people surely felt He had the power for reigning. They probably thought that now His hour of triumph had come and they rejoiced indeed. Jesus accepted their plaudits. They strewed His path as that of a glorious hero, and Jesus approved.

Multitudes from in and about the city and from the crowds who had come to the city for observing the Passover gave a great demonstration. Regardless of what kind of kingdom they were looking for in Jesus, we believe their praises were genuine and pleased God, for God would have His Son exalted.

In the crowd there were those whose understanding of a spiritual kingdom may have been quite good, but they were the most disturbed. The thought of a new kind of king filled them with fear and envy. These sought to destroy Jesus. This act probably brought the plot of hate to a climax. Yet we remember that life comes through death, and so this was a truly triumphal entrance into the city of the Jews, the center of their worship.

Now we turn our eyes to the King. Why did He weep on this triumphal ride? Mount Zion, "the joy of the whole earth" and "the city of the great King," had rejected Him. The King's tears told and tell the great suffering that our Lord experienced when He came unto His own and they received Him not. Certainly these were tears of love and compassion. The city once radiant with promise was now waiting to crucify Him.

As Jesus went into the temple He exercised His authority as King. This was an act of judgment in keeping with the nature of His kingdom. This was a severe blow to Judaism as practiced then. We know His whip of cords is still in His kingly hands. We grant Him this right to purge.

This "was the knell of the Jewish economy at its center, for a temple thus publicly marked as given over to greed and gain, under a pretense of zeal for religion, was doomed to perish, as all hypocrites must, in the end" (Geikie).

Unto the end we see that the important question Jesus presented was, "What think ye of Christ?" This question all must answer and the answer of each individual determines his eternal destiny. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Baptismal services were held at the Erb Street Church, Waterloo, Ont., on Feb. 5, when two persons were received into church fellowship.

The Lower Deer Creek congregation, Kalona, Iowa, is now worshiping at Hillcrest Union, auditorium of the Iowa Mennonite School, since their church building burned to the ground on Jan. 29.

Change of Address.—Bro. Walter Campbell from Greenwood, Del., to Park View, Box 1, Harrisonburg, Va. Bro. Campbell is attending school at Eastern Mennonite College this semester.

The Warden Park Mennonite Church, 46 Scotia Ave., Toronto 13, Ont., has been given permission to become an indigenous congregation under the Ontario Conference. A local church board was recently elected.

Bro. Ernest Ford, a member of the council of the Warden Park Church, Toronto, Ont., preached on Feb. 5, in the absence of the minister, Bro. John Hess, who was engaged in meetings at Elida, Ohio.

Sister **Dorothy Swartzentruber** was the guest speaker at the Women's World Day of Prayer community service sponsored by the churches in the Warden Park area of Toronto. The service was held in the Church of the Incarnation, Anglican, on Feb. 15.

A group of sixteen teen-age Christians is meeting each Friday night for instruction leading to church membership in the Warden Park Mennonite Church.

John Douglass, husband of Maude Douglass who was largely responsible for launching the Mennonite work in the Culp, Ark., area, passed away recently. He was a believer for only three years, although he gave his loyal support to the work through the years.

Bro. Timothy Wenger, deacon of the Mt. Pleasant Church, Fentress, Va., passed away recently. Born in 1864 and ordained in 1900, he was the oldest ordained man in the Mennonite Church and served longest as deacon. See "Our Readers Say" in this issue.

Bro. John A. Hostetler, of the "Christian Living" staff, Scottdale, Pa., taught the combined adult classes for the Sunday-school period at the Lititz, Pa., Church, Feb. 12.

The Young People's Bible Meeting at the Plain Church, Lansdale, Pa., was conducted by a group of I-W brethren from the Byberry Hospital, Philadelphia, Pa., on Sunday evening, Feb. 12.

A group of Christian men from the Bahama Islands gave a program at the Newtown Chapel, Sarasota, Fla., on Sunday evening, Feb. 12. These men are working in the celery fields for the season. A fellowship supper was enjoyed by the men and about forty of the Sunday school.

Bro. Herbert Minnich, Harrisonburg, Va., spoke at a youth conference at the Line Lexington, Pa., Church Saturday evening, Feb. 18, on the subject, "Seeing God's Glory in Nature."

Bro. Daniel Strite, aged minister of the Miller congregation, Leitersburg, Md., passed away on Jan. 27. He was ordained in 1901, and hence was one of the oldest Mennonite ministers in point of service.

Eugenia Price, author of "The Burden Is Light" and a number of other books, spent Feb. 13, 14 in Scottdale at which time she spoke at the weekly devotional period for the Publishing House workers and to a number of other groups. She also spent one afternoon in the Mennonite Bookstore autographing books that were sold, of which there were quite a number.

Bro. Jess Kauffman, Colorado Springs, Colo., who is making a tour of churches in the interests of church camps, spoke at the Allentown, Pa., Mission, Monday evening, Feb. 20.

The enrollment of Ontario Mennonite Bible School reached sixty students, coming from eight provinces and states, with Ontario leading with 44.

Warner Jackson of Cleveland, Ohio, at present a student at Goshen College, brought messages to a Youth Fellowship Rally at the following places in Ontario: St. Jacobs Church, Feb. 18, evening; Steinman's Church, Feb. 19, morning; First Mennonite Church, Kitchener, evening. Accompanying him was a singing group of young men from the Gladstone Mennonite Church, Cleveland, Ohio.

The Mid-term Christian Life Emphasis Bible Week was held Feb. 13-17 at the Ontario Bible School and Institute, Kitchener, Ont. Besides several home conference speakers Laurence Horst, Clarence Fretz, and Jess Kauffman served as guest speakers. Daily afternoon and evening classes discussed the following themes: Sermon Building, I Peter, Seven Churches in Revelation, Studies in the Tabernacle, Church Government, Development of Christian Doctrine, Christian Youth in the Twentieth Century, and The Glory of the Church.

Ontario Mennonite Bible Institute rendered programs at the following places in Ohio: Burton, Feb. 11, evening; Cleveland, Feb. 12, morning; Aurora, evening.

Bro. Arnold Gingrich, Newbury, Ont., assisted Bro. Paul Wittrig in a three-day program of visitation evangelism at Imlay City, Mich., recently. Several older people were brought to Christ.

A Home for the Aged will be built by southeast Iowa churches in the northwest part of Kalona. Solicitation of funds will soon begin.

Announcements

Music Conference on Children's Singing at Christopher Dock Mennonite School, near Kulpsville, Pa., Feb. 25, 26, J. Mark Stauffer, Harrisonburg, Va., instructor. Saturday, 7:30 p.m., Workshop—Understanding the Child Voice; Christopher Dock Chorus. Sunday, 2:00 p.m., Workshop—How and Where to Find Suitable Singing Material for the Child; special singing. Sunday, 7:30 p.m., Workshop—Singing in the Home; Franconia Mennonite School Chorus.

The Mennonite churches of the Chicago area are sponsoring an Illinois Ministers' Fellowship, Feb. 27, 28. Sessions will be held as follows: Monday afternoon, Mennonite Spanish Church; Monday evening, Bethel Mennonite Community Church; Tuesday morning and afternoon, Union Avenue Mennonite Church. Speakers in addition to Illinois ministers include Don E. Smucker, professor at Mennonite Biblical Seminary; William A. Diman, executive secretary of the Chicago Baptist Association; and Granger Westburg, chaplain of the University of Chicago Clinics and professor of pastoral work.

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Calendar

1956 Conrad Grebel Lectures by G. G. Yoder: Scottdale, Pa., Feb. 21-24. Subject: The Education and Evangelism of Children.
Annual Ministerial meeting of the Lancaster Conference, Weaverland, East Earl, Pa., Feb. 22, 23.
Annual Ministers' Conference, of Iowa-Nebraska Conference at South English, Iowa, Feb. 23, 24.
Illinois Ministers' Fellowship, Chicago, Feb. 27, 28.
Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Commission meetings, Sept. 24-26.
General Council, Sept. 27, 28.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 29-31.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

An anniversary service for the Hope Rescue Mission, South Bend, Ind., will be held at 2:00 p.m. (CST) on Sunday, Feb. 26, at the Grace Methodist Church, two blocks south of the Mission. Walter Pierce, superintendent at the Cedar Rapids, Iowa, Rescue Mission, will be the main speaker.

Evangelist Joel, Bihar, India, continues to receive treatment in the hospital for t.b., but is much improved. His mother passed away recently, having been a Christian for about two years. She expressed her faith in John 3:16 during her last moments.

The Executive Committee of the Puerto Rico Mennonite Conference met on Jan. 23 and received reports from the constitution committee, the annual program committee, the literature committee, and the budget committee. Members of the Executive Committee include four Puerto Ricans and three missionaries.

The Carl Beck family left San Francisco, Calif., by ship on Feb. 11 to return to Japan for a second term of service.

An instruction booklet for new believers written in Spanish and containing 22 lessons on the basic teaching which converts ought to have in preparation for baptism has recently been published by Bro. Lester T. Hershey, missionary to Puerto Rico and pastor of the Spanish broadcast, **Luz y Verdad.** The booklet is being used both in Argentina and Puerto Rico. Others interested in using it may write to the author at Box 1018, Aibonito, P.R., and obtain copies at 20¢ each.

Sixteen young people have applied for admittance to the Montevideo Bible School which is to open in April under the direction of Bro. Nelson Litwiller. The Bible School is to be operated on the seminary level and is to serve the Mennonite groups in Argentina, Paraguay, Uruguay, and Brazil. The Litwillers plan to go to Montevideo by March 9 and can be addressed at the school, Vilardebo 964, Montevideo, Uruguay.

The Argentine Mennonite Conference is meeting at the Trenque Lauquen Campgrounds, Feb. 20-24. Let us remember our Argentine brethren in prayer during those days.

Bro. and Sister Ernest E. Miller have received residence visas for one year's stay in India. The Millers will be leaving in May for Bro. Miller's one-year assignment as principal of the Woodstock School, Landour, while the regular principal takes a furlough.

The Puerto Rico Mission Executive Committee recently authorized the securing of the services of an architect to draw up plans for a nurses' residence to be built on the new hospital site in Aibonito. The Executive Committee had earlier also decided to use the Ford Foundation grant of $15,300 in the hospital building program.

The Mennonite Home Mission congregation, Chicago, recently voted to change the name of their church to the Union Avenue Mennonite Church. Founded in 1893 by young people interested in city mission work, the Home Mission became the pioneer city mission effort in the Mennonite Church and has served as an evangelistic outreach in Chicago and a training post for many workers in the church. Bro. Laurence M. Horst is the present pastor.

Sister Malinda Hallman, mother of missionaries William Hallman and Anna Hallman Byler, Argentina, passed away on Sunday morning, Feb. 12. May God grant His comfort without measure.

The several mission churches in Toronto, Ont., will present Stainer's "Crucifixion" on Palm Sunday, under the direction of John Ford.

(Continued on page 188)

Your Treasurer Reports

Periodically I have referred to the needs of the Relief and Service Committee, particularly due to the fact that this is the one area of the Board's program which has been operating on a marginal basis. We are glad to report that during the last several months the Relief and Service Fund has improved considerably and we are hopeful that the income which will be transferred to this account from the **Missions Week** program will be adequate to meet all current outstanding deficit accounts.

For your information, however, I would like to give a summary of the financial operations of the Relief and Service Committee as of Jan. 12. This report is the one submitted to the Relief and Service Committee at its recent meeting. It does not reflect any expenditures or contributions since that time. From this report I believe that a fair idea of the income and expenditures of the Relief Committee will be noted.

Mennonite Relief and Service Committee
Financial Report
April 1, 1955, to Jan. 12, 1956

Balances, April 1, 1955			
General Relief Fund (deficit)		$32,802.68	
Emergency Relief Fund		7,000.00	
Hospital Fund		37,866.81	
Net Balance in other accounts	(deficit)	9,619.72	
Balance on hand, April 1, 1955			$2,444.41
Contributions			
General Relief		129,964.41	
Pax Services		4,445.24	
Puerto Rico Service Unit		1,034.55	
Other Service Units		13,469.79	
I-W Services		2,462.54	
Total contributions		151,375.53	
Other Income			
Special Forwardings to MCC		14,419.29	
Service Unit Income		11,931.54	
		26,350.83	
			177,726.36
Total income			$180,170.77

Disbursements

Mennonite Central Committee Remittances			
Relief		17,020.09	
Refugee Fund		13,243.80	
Pax Services		21,402.47	
Voluntary Service		4,515.09	
I-W Services		9,000.00	
Other remittances		10,913.44	
Total MCC remittances		76,099.89	
Mennonite Relief and Service			
Long-term Service Units		17,069.97	
Short-term Service Units		29,038.36	
General Service Units and Orientation		2,661.54	
Total MRS		48,769.87	
I-W Services		13,197.22	
Administration		22,583.06	
Total disbursements			160,650.04
Balances, Jan. 12, 1956			
General Relief Fund (deficit)		22,315.01	
Emergency Relief Fund		6,790.00	
Hospital Fund		37,866.81	
Net Balance in other accounts	(deficit)	2,821.07	
Balance on hand, Jan. 12, 1956			19,520.73
			$180,170.77

From the above report several things will be noted. There is a current deficit balance in the General Fund but, as indicated, this should be taken care of through contributions which will be transferred from **Missions Week** income. In addition to the above statement, I would also like to point out that during the same period above there were total contributions of $25,620.60 which went direct to the Mennonite Central Committee office in Akron which are not included in the above figures. This amount, therefore, represents contributions which our church has given in addition to that which was handled by the Relief and Service Committee and is in addition to the budget which we allocate to the program of the MCC. Current reports from MCC also indicate that a total value of gifts-in-kind amounting to $81,895.00 was sent during this same period.

The Relief and Service Committee has now reduced its total budget to try to remain within the current income being received by the Mission Board, but would very much like to encourage each congregation to continue its effort to contribute a total of 50 cents per member per month for the relief and service program. If it is possible, the relief budget sendings to MCC will be increased so as to expand the witness and service which can be rendered through relief, refugee, and Pax services.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

"And the Seed That Fell on Good Soil"

BY DON D. REBER



November baptism class at Hombetsu, Japan. Back row: Mine-san, Takamizawa-san, Saikawa-san; front row: Kamiyama-san, Nitsu-san.

In order to give an accurate account of planting the seed, I would like to give a brief description of the "toil" that goes into the winning of a soul for Christ in Hombetsu, Japan.

First of all, we want each of you to rejoice with us that the seed has found good soil in five more lives, whom we had the privilege to baptize on Nov. 20. Eugene Blosser of Obihiro came over to help us. However, along with the rejoicing you may also want to share the continuing burden and concern that we have in order to bring these five into a deep and mature Christian life.

We carry on this work against an education background which teaches one to doubt everything that cannot be proved as a fact. This may not sound any different from the evangelism with which you are familiar. It is not quite so simple. Especially so when we are still grasping, almost helplessly at times, for those words or phrases that will express most clearly what we would "like" to say.

Among the five who were baptized, all of them realize their sinfulness and a need for a Saviour, and have expressed their faith in Christ for their salvation. Among these same five, some have a strong simple faith in God's Word and follow it faithfully even though they cannot understand it completely.

There are also those who have honest doubts about miracles and other aspects of the Bible which they cannot fully understand from a human standpoint. Even those of us who have a background of Bible teaching from childhood still try to make the Bible a reasonable book by making various theories about why God used **war** in one age but absolutely condemns revenge and bloodshed for the Christian in our day. Or we reason that our only responsibility to the governments ordained of God is to obey and pray for them. We can take no part in it because it is not the Christian's responsibility. We don't say that those who do operate the government are not Christian but if we follow through logically we give them little hope. We argue that God often used non-Christians to further His plan for the world.

Our Japanese young people soon learn through reading other church literature that not all "Christians" practice baptism, or that not all church leaders in Japan believe in the physiological necessity of the virgin birth or resurrection.

They reason these things out in their own mind and then come and ask us why we believe as we do. Then we, with our poor Japanese and the aid of God's Word, do the best we can to "adequately" explain why we believe as we do.

These young people are not so prone to accept the **cut** and **dried**, dogmatic answers that we have learned from our youth. Furthermore, they are beginning from a background of **idolatry** and **doubt** whereas we began with faith in **one God.**

I only mention some of the questions they have in their minds to show that because a person expresses simple faith in Christ and receives baptism does not mean the battle is over. In many cases it means he has decided to fight it for Christ in his own heart and is "merely" beginning. **Remember,** these are "babes in Christ" in a sense that you never were, perhaps. They really begin from the beginning. We want your prayers that we may be faithful in leading them into the riches of the fullness of Christ Jesus.

I would like to say a few words about each one so that you will know them and be able to pray for them better.

Takamizawa is 28 years old. He is the oldest member in our small group of eight. He operates a fruit store in town. Although he has doubts, he has accepted Christ in his heart and is growing. He is steady and has a daily plan of Bible study, prayer, hymn study, and memory work, during his free moments. We can depend on him to be present at all meetings and he is a good helper.

Mine is 17 years old and a very intelligent young man who graduates from high school in April. He had many questions but also has a firm faith. His family owns a clothing store in Hombetsu. After he graduates he wants to help in the church for a year or so and then go on to college. He has felt the desire to do full-time church work and may prepare to that end. Pray for him, not only for his spiritual welfare but physically also because he has a touch of t.b.

Saikawa is 20 years old. We contact him almost daily as he delivers bread to our house from the bakery where he works. He has responded to the Gospel readily and perhaps has given less thought to the implications of the Christian life than anyone else. Nevertheless, he refused to take part in the Shinto ceremony attached to becoming 20 years old. It took some courage to do this. Pray that he may grow into a strong Christian.

Nitsu is 16 and the youngest of the group, but probably the one with the deepest faith of all. She is a first-year high-school student and has helped faithfully with the Sunday school. She is a very energetic personal worker and has brought many of her friends and family to church. She wanted to back out at our last personal conference with her because she was afraid her school activities would keep her from attending all the meetings. She did not want to be a Christian in name only. She brought four of her family to the baptism service. Her sister-in-law has been coming to church regularly with her baby. We are praying that her older brother who owns and operates the Hombetsu print shop will soon become a Christian. Pray for her as she witnesses to her family.

Kamiyama is the young wife of a high-school teacher. She has faithfully helped with the Sunday school from the very beginning. She had to carry her baby on her back many times during the winter over the one and a quarter mile of snow-drifted road, or through the rain in the spring and summer. She failed to come only several times when she had to take her baby to the hospital. No doubt a faith within her motivated such a sacrifice from the beginning. She related recently how her little girl prays for God to watch over her each night before she goes to bed. Her husband attended school at a Christian college. Pray for him as she witnesses in her daily life.

Remember each one as they grow in their Christian life. Our small group of four men and four women hope to double themselves by next baptism class. We are now launch-

ing out in visitation evangelism with each one carrying his share of the load. Pray for this work.

Hombetsu, Japan.

Good News from the Tokyo Mennonite Center

BY DOROTHY MCCAMMON

There were tears in some eyes, and great joy in all our hearts as we sang with unusual enthusiasm and feeling, "Fade, fade, each earthly joy; Jesus is mine."

It was Sunday morning, Jan. 15, 1956, at the Tokyo Mennonite Center, and two fine young Christains had just been received into the church by baptism. This was the first baptismal service we have had, and it climaxed many months of sharing in discussion, witnessing, and prayer.

After the opening songs, Joe Richards brought a short message. Simple and helpful, it was based on I John 1:3 and stressed our daily need of fellowship with Christ and with those who walk in the light.

Kajiya-san, a girl who lives in our immediate neighborhood, and Odake-san, a university student, were seated just in front of the pulpit, and following the sermon, they listened carefully as Don McCammon explained once more the meaning of baptism. Then they stood for questioning. "Do you believe . . .?" "Do you promise . . .?" Don asked the usual questions. "I believe, I promise," they answered clearly. Then they knelt and as Don baptized them, a quartet hummed "Hover o'er Me, Holy Spirit." The prayer of that song was manifestly answered!

Immediately after the ceremony, Odake-san gave a testimony, but before he spoke he led in prayer. Then he told what we knew so well—how he had been in touch with Christianity and with the Mennonite Church for a number of years. How he had tried to solve his own problems, but finally last spring yielded to Christ while visiting Rebers. How since then he had been tempted with doubts, and struggled against the possibility of God calling him to the ministry. Then simply and unhesitatingly, he said that his life was now Christ's by faith. He will follow where God leads. Odake-san's testimony must have spoken to the hearts of other university students, not yet believers, who sat listening that morning!

Next came Kajiya-san, who is a faithful helper in Sunday school. Usually shy and nervous about speaking even informally in friendly conversation, she was poised and radiant that morning. Her testimony was one of trust and dependence. She said that she knows there is nothing she is able to do in her own strength. She gives herself to God and looks to Him to use her.

Following baptism, we had a short intermission, during which time most of the non-Christians went home. Then we gathered again for communion and foot-washing. There is something special about an upper room for worship at a time like that, and we all felt God's living presence. Japanese, German, and Americans, from Kyushu, Hokkaido, MCC, and International Christian University—all were drawn closer to each other and to Christ.

Pray for Odake-san and Kajiya-san—many are watching their lives and remembering their vows; for Inoue-san and Kawaguchi-san, whose parents forbade them to receive baptism; for Shio-kawa-san and Shinohara-san, who believe but feel that they don't "know enough" to be church members; for Wake-san and Yamazaki-san, who previously requested baptism but are not spiritually



Kajiya-san and Odake-san.

ready for it; for a number of others who are interested but have not yet made the great confession. And pray for us, that if it please Christ, He may be able to use us to build His church.

Tokyo, Japan.

"Don't Put Anything on Me"

BY GLADYS WIDMER

"Don't put anything on me," came from the lips of dying Dona Juanita. The religious lady of the neighborhood was at her bedside trying to give help. The missionary was there also and had just finished praying after reading the precious promises from Psalm 23 and John 14:1-6. The room was filled with neighbors from the streets nearby who had heard the cries. In other rooms were the members of the family still weeping, thinking that Dona Juanita had passed on. But she was still living.

Dona Juanita had put her faith in Jesus about eight months before while on her sickbed. She had been ill for eight years with cancer of the thyroid and had suffered greatly with much patience. She had read the Scriptures and had heard them explained by missionary neighbors where she had lived before coming to the home of her parents and sister in the city. The help of the missionary nurse in her sickness had been appreciated. She had been given the booklet, **The Two Births**, that had impressed her very much. In the city she again was close to another missionary and so continued to hear the Word of God. One day the conversation went something like this:

"Jesus is the only Saviour. We need no other mediator, no other to call upon to get to God. The mother of Jesus cannot help nor any of the saints. Only Jesus. He gives us a second birth. He gives power to become the sons of God."

"Now I understand," she said. "Only Jesus—only Jesus is necessary and sufficient."

"Don't you want to accept Him now?"

"Yes, I accept and believe. Jesus is sufficient. Only Jesus."

There was prayer and rejoicing that another sinner had come to the Lord. Many visits were made by the missionary, for Dona Juanita never refused having the Bible read to her. In addition, she was able to read less and less because of her sickness. However, whenever she felt well enough she would read her New Testament and other literature given her. Sometimes a Scripture verse was printed in large letters so that it could be read easily. Her little son always enjoyed repeating these for her. The small group of believers in the nearby church prayed much for Dona Juanita and made frequent visits.

Several times when she had severe spells of suffering her kind neighbors would ask, "Don't you want someone to come to repeat the rosary for you?"

"No," she said. "I don't need that. My sins are forgiven and I don't need their help."

During a severe attack some months before, the religious lady had pinned some symbols on her gown. As soon as she had strength enough she beckoned to the missionary to come close to her bedside and whispered, "Take them off. I do not want them on me." To a group who believed so much in these outward symbols that meant something. Yet they could not refuse the dying wishes of Dona Juanita. It was something new to them. When asked again if she didn't want help of a priest she plainly gave her testimony saying, "I do not need that. I am all right."

Dona Juanita was calm and triumphant the last day. During the night before she had told her husband, "I am going today or tomorrow or the next. I am going to rest." Her body was worn frail from her suffering. She was hungry and thirsty and could hardly swallow. She could hardly breathe. Yet she calmed her loved ones, saying, "I'm calm. You be calm also."

She knew the Lord Jesus would accompany her through the valley of the shadow of death. How precious were the promises of the Scripture that could be given her—no one else there in the face of death had any words of comfort to offer her, for they have not accepted the Saviour. They could only ask whether she wanted someone to repeat a rosary for her—the only words of consolation.

During the day she would call the various members of her family to her bedside. She made provisions for all details and planned things as if she were going on a short journey. She told her little boy to be good and always go to church. He sang "Jesus Loves Me" for her. That last evening the pastor visited her before the church service. She testified, "If it were not for my faith in Jesus,

I would feel forsaken now." The Lord was supplying her with confidence and faith—something that no one could give her for the journey to the next life. To ease her terrible suffering she was given an injection. She went to sleep. During the night the missionary took turns with the family at the bedside. At 4:30 a.m. she breathed her last. She had left this world of sickness. Her sickly, frail body, shrunken by suffering, was all that was left. Her little boy said she had gone to live with Jesus.

The family respected her faith, even though they are not believers. They permitted evangelical services. In the evening came the former missionary neighbor with other believers to hold a short service to bring words of comfort to those who remained. The next afternoon, the Sunday before Christmas, a funeral service was held in an evangelical church in the city. Many people attended, and even though some could not enter an evangelical church, they listened from the outside as the message of hope from the Scriptures and the hymns of consolation went out over a loud-speaker for them. There was no open opposition, although it became known that some things were planned secretly.

The loved ones who remain may have the hope of someday being with Dona Juanita if they take the same step of the new birth. Will you pray for her aged father and mother, her husband and children, her sister, her many other relatives and friends? Even though she is gone, her faith is speaking to many hearts. Many are thinking of the way she met death with assurance and triumph. The believers of the small church nearby have been strengthened. Pray now that many more will accept for themselves the way of salvation that comes only through Jesus—only Jesus.

Coamo, Puerto Rico.

Why Should We Distribute the Scriptures?

BY ERIC M. NORTH

(Address given to the 1955 Annual Meeting of the American Bible Society).

In a meeting of this nature, where we face the situation and the program of an important agency of the churches, it is always well to be clearly conscious of the basic motives that underlie all that is done. Why do we, why should we distribute the Scriptures?

The teacher of English literature would say: "There are thousands of allusions in English literature which cannot be understood without knowledge of the Bible. Indeed the Bible itself is a literary work of large importance. No cultured person should miss the Bible." The historian would say: "For such ground as it covers, it is an important historical record and gives the common man some sense of historical perspective." The moralist would say: "It holds up valuable standards of conduct and ideals that the social order greatly needs." The bigot would say: "Distribute the Bible because it proves everybody is wrong but me."

But the question is not asked of these distinguished citizens, it is asked of us. I think our answer must be (like so many points in sermons') threefold.

First—we distribute the Bible because of its ministry to the lives of individual men and women. A debauched young man in Milan reads it and becomes St. Augustine. A medieval monk finds in it the teaching that can overcome the corruption of his church, and with it creates a new epoch in history. A precise little scholar, struggling with his unsatisfied soul, hears a passage sung, a commentary upon it read, feels his heart strangely warmed, and pours his life into the labors that reform a nation and alter the character of millions. A Chinese general, injured in a coup d'etat and deeply discouraged, asks for a Bible, and his wife reads him the Psalms to bring him peace. A Belgian parachutist, caught and flung into prison, finds himself alone, disheartened, and facing death. The secret tapping on the pipes brings him a message; a Bible is secretly passed to him; he reads and learns; and before the cell door opens to the guards who take him to the firing squad, he signals to his unseen friend, "I am going to life!"

An American businessman, held a political prisoner in silent, solitary confinement in Communist Hungary, finds in the Bible inexpressible solace and strength. Another, a jailed missionary, on the other side of the world in China, devotes his long hours to study of the Bible.

These instances of the ministry of the Bible to individual men and women are dramatic flashes out of the glowing influence of the Bible upon millions and millions of people. Not always so dramatic, but as constant as the sun, their daily contact with the Bible warms, illuminates, purifies, and guides vast numbers of people. It is our faith that it can do this for every man. That is why we distribute the Bible.

The second reason why we must distribute the Bible is that it is indispensable to the Christian church. The first duty of the Christian church is evangelism by which men and women are brought into the Christian community. Though some modern methods of evangelism overlook the great value of the Bible as an instrument of evangelism, Dr. Chirgwin's book, **The Bible in World Evangelism**, gives us indisputable evidence of the essential relationship of the Bible to the church's first duty. The successful evangelist, the successful missionary, must have the Book near his hand or in it. In Formosa in 1941 there were two baptized persons and some Bibles among the aborigines. In 1946 when the missionaries returned after the war, there were four thousand persons in the Christian community, and churches were being built.

The Bible not only brings men into the Christian community; it is the central element in their instruction in the Christian faith and the Christian life. It holds this place in the education of children and youth; it holds it in the training of new members; it is the central element in the training of new ministers for the churches. The Bible not only brings men and women into the church and is the central element in the instruction of the church; it constantly strengthens and upbuilds the church. Can one imagine the worship of the church, and indeed the worship of the family, and the devotions of the individual without the contribution of the Bible?

The Bible is also both the inspiration and the stabilizer of Christian thought. Great intellectual movements in the church's life owe their origin to a deeper insight into truth caught from the pages of the Bible. How far, indeed how wildly, might the pendulum of Christian thought have swung under the pressures of ultra-radical and ultra-conservative were it not that the Bible is always pulling them back to the central truths that it sets forth! Thus, the Bible constantly makes for the inspiration and reform of the church, as is apparent to readers of current theological literature.

Finally, the Bible not only brings men into the church and nurtures and inspires them there; it binds them together there. This company is a witness to that! It is the constant experience of the Bible societies that Christian groups which can be drawn together by no other means can be drawn together about the Bible societies and their work. Nay more, in the words of a Christian theologian, "By universal consent of all Protestant bodies, the Scriptures are the one ultimate standard of faith and practice. Here we are on bedrock. The Bible is the very core of the Christian life for all Protestant Christians."

For this reason also, we must distribute the Scriptures. Every church must have adequate supplies of the Bible and make effective use of them. No economic barrier must stand in the way—younger churches in the African bush or the Indian village, older churches in city and town and tenement and countryside, must have the Bible!

The third reason why we must distribute the Bible lies in the desperate need of the world. Men are shaken today by the extent of the world's upheaval. A score of new nations are "crowding to be born."

> "Up from the shadowed land the murmur swells
> Of broken hearts, of discontent, of strife,
> Of faith perverted, quickened hope—it tells
> The multitudes have felt the surge of life."

And as if this were not enough, there hangs over us the bitter division between the free world and the totalitarian world and the appearance at man's hand of destructive forces able to ruin a nation in a night! No program anyone can conceive can prevent profound disaster to the human race except as each man possesses in himself the powers of self-discipline, the spirit of compassion, and ideals of human service which the Bible makes it possible for him to have. The Bible must be everyman's Book that all men may be free.

These, then, are the reasons why we must distribute the Scriptures—because they minister to men's need; because they enlarge,

strengthen, instruct, enrich, reform, and unite the church; because in them lies mankind's hope of righteousness, peace, and freedom.

But all this was said in just 26 words nineteen hundred years ago—

"These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

This is why we must distribute the Bible.

New York, N.Y.

High Lights of Report on Japan

The National Christian Council of Japan recently released a statement of conditions in Japan as a supplement to the Council's **Japan Christian Activity News.** Some high lights are: Food continues to be a major problem—30% must be imported—the average person must spend 48% of his income on food alone. A recent agreement with the U.S.A. calls for purchase of $85,000,000 worth of surplus food. The U.S.A. is giving to Japan $12,000,000 worth of wheat and powdered milk and $3,000,000 in cotton goods. Church World Service is helping substantially. A plea for all Christians to understand Japan's basic poverty is made. The new civil law has decreased the rights of the eldest son, giving women equal rights in marriage, divorce, and the holding of property. The actual situation, however, does not yet correspond to the new law. The church in Japan has been slow to express itself concerning social justice and human rights. It "must cease to exist for itself alone" and concern itself redemptively with the welfare of the society of which it is a part. **—World Associates Newsletter.**

Visitation Evangelism Grows in Japan

Churches in Japan are adopting the practice of "Visitation Evangelism" on an unprecedented scale. Already 200 churches have established specific campaigns and another 400 churches are showing an "increased interest." Just about 30 per cent of the churches will soon be engaged in various degrees of effort.

Visitation evangelism, as practiced by the Japanese churches, bears little resemblance to the American method. Chief differences:

(1) Whereas in America the evangelism is done directly by the layman who does the visiting, in Japan the visiting layman acts only as a friend and go-between between the pastor and the seeker.

(2) The visitor is called a "volunteer" which has become a regular term in Japanese for these workers.

(3) The "volunteer" goes every week to cultivate the friendship of each seeker under his care. He writes a report on this visit along with the problems which have come up for the friend and gives this to the pastor. He then gets the answers of the pastor (in writing usually) and helps to interpret these to the friend.

(4) There is a special meeting every week at the church at which all of the seekers come together for instruction by the pastor.

(5) After the baptism of the seeker, the volunteer remains a close friend and brother in the faith. It is estimated that about one third of those led to Christ through this method in turn themselves become "volunteers" to lead their friends to Christ.

—(WCD)

The Mennonite Hour

Remembered "Mail Month"?

In case you forgot, **The Mennonite Hour** is taking an annual survey to evaluate the effectiveness of each station over which the broadcast is released. Simply drop a line telling over which station or stations you hear the broadcast (list in order of preference). Also state if you like the time of broadcast. If you don't perhaps you would like to suggest a better time. Failure to get a good response from stations may mean they will be discontinued.

Address your mail to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Assisting in Correspondence Course

Since Jan. 30 Ella May Miller of Harrisonburg, Va., has been assisting in the Home Bible Studies. Her work includes the checking and grading of test papers which students return in the Bible Correspondence Course. Her duties are on a part-time basis and are carried on in her home.

Sister Ella May Miller's background includes two terms of missionary service in Argentina and experience as a writer of missionary articles and children's fiction.

"My Parents Are Buddhist . . ."

Yesterday's mail brought an urgent prayer request from a girl in Ceylon who apparently is a Christian but who is receiving much opposition from her family. Quoting from her letter:

"Pastor Hostetter, please pray that I will be able to hear your broadcast more regularly as my parents are Buddhist and they do not want me to listen to any Christian broadcasts.

"Also do pray that I will be able to come to America and be trained as a missionary and that I will be able to carry the sweet words of the Gospel of our Lord Jesus Christ to the ends of the earth. At present I have innumerable obstacles and they must be overcome. Please do pray for me.

"Although there are many groups of Mennonites (but we in Ceylon know only you) they all have the same principles and this fact has brought the Mennonite churches great commendation. . . ."

"Revival of Buddhism Is on the Move"

Another letter in yesterday's mail coming from Ceylon is also a call to prayer.

"Your broadcast has been a blessing to our home, especially here in Ceylon where a revival of Buddhism is on the move. We are happy to know that you bring the Gospel of Jesus to us and many others and that we have fellowship one with another."

via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

The Unsearchable Ways of God

By now nearly everyone has heard or read about the five missionaries who lost their lives in Eastern Ecuador, S.A., at the hands of the savage Auca Indians. Life magazine considered the incident of sufficient importance to send a reporter to the scene to get the complete story as reported in the Jan. 30 issue.

The Aucas, some 2,000 strong, are just one of the many unevangelized tribes inhabiting the jungles of Central South America today. Their savage treatment of the white missionaries who were attempting to make friends with them will provoke various reactions in Christendom.

Some will say that the cost in time and missionaries' lives required to make friends with the Indians, learn their language, and give them the Word of God in their own language is too great, no larger than the tribe is. Others will think that the missionaries were foolish to attempt to make friends with such savages when they knew how dangerous they were.

But the reaction which will amaze the non-Christian world is the volunteering of other young people to carry on the work for which these missionaries gave their lives. However, youth responds to the challenge of a difficult task, even in the face of personal danger.

A missionary to the Moslems in Beirut, Lebanon, told the Founder's Week Missionary Day audience at the Moody Church in Chicago on Feb. 2 about an opportunity to witness in a refugee camp of 40,000 persons near Beirut. He had begun a witness there, but when his duties at the orphanage he was operating became too heavy, he was forced to discontinue the work among the refugees although they were asking for a Christian couple to teach them. Now they are listening to communistic teaching.

On top of that, the missionary's wife contacted polio, and the whole family was forced to return to the U.S. Why should God not provide workers when minds are open to the Gospel? Why should disaster strike missionaries so badly needed on the field?

Already 73 young people have offered to go to Lebanon to take the place of the couple called home, and one couple is actually in training to replace them. In addition the young missionary wife led another polio victim to know the Lord while she was hospitalized in Ann Arbor, Mich.

The happy and useful Christian is the one who commits his way to the Lord for service without trying to figure reasons for all the things which may happen to him that are difficult to explain.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Reports indicate that the foreign relief program continues to be handicapped by lack of sufficient funds. Significant witness and emergency relief programs in Korea, Java, Indo-China, Jordan, Formosa, Europe, and elsewhere are dependent upon regular relief and service offerings from our congregations. If all congregations give their monthly 50¢ per member per month goal, these programs, along with Mennonite refugee aid, Pax, voluntary service, and I-W services, will have adequate support. Since many congregations cannot support the effort in this way, individuals or congregations who can may wish to give more to make up for someone else's less.

One dollar used for general surplus food distributions does the work of twenty dollars since the government provides surplus foods for distribution. Contributions for the general relief fund may be mailed to your district mission treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Voluntary Service

The Calling Lake, Alta., VS unit is making plans for their summer program. They are hoping to be able to help the natives in the area carry on garden projects and process their food. A jeep station wagon is urgently needed for this work. Interested persons or groups may send their contributions for this purpose to Mennonite Relief and Service Committee, Elkhart, Ind., marked for the Calling Lake, Alta., jeep station wagon fund. The young married couples' Sunday-school class of the Goshen College congregation and one of the Sunday-school classes of the Central congregation in Elida, Ohio, are making regular contributions toward the support of the medical work of the Calling Lake, Alta., unit.

Edna Beiler, Grantsville, Md., will be spending the month of February with the Iowa City, Iowa, VS unit. She is giving a year of service writing articles for our church publications about the MRSC voluntary service program. She has already visited the Kansas City, Mo., and Mathis, Texas, projects.

A number of applications have already been received for Summer Service. Persons interested in serving should write immediately for their copy of the Summer Service folder and for an application form.

Long-term volunteers are urgently needed to fill the following openings: a nurse in the Navaho migrant unit, Phoenix, Ariz.; a teacher for Calling Lake, Alta.; orderlies and nurse aides for Iowa City, Iowa, and youth leaders for Chicago. Any persons interested in entering VS at the time of the April 10 orientation school should write to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

I-W Services

The I-W Chorus, Cleveland, Ohio, will give a program at the Farmerstown, Ohio, Mennonite Church on Feb. 12.

Raymond Swartz, Mt. Morris, Mich., will speak at the morning service of the I-W Services and First Mennonite Church, Indianapolis, Ind., Feb. 12.

The MYF Chorus of the Howard-Miami congregation, Kokomo, Ind., gave the Sunday evening program at the Indianapolis I-W Service Center, Feb. 5.

Bro. George Miller, Wellman, Iowa, spoke at the Sunday morning service of the Des Moines, Iowa, I-W unit, Jan. 22.

Released February 10, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Northern India Slowly Rebuilding

Rudy Friesen, MCC worker in Northern India, reports that the villagers are slowly rebuilding their mud and thatch homes which were destroyed in the floods. But bringing the flooded farm lands back to productivity will take more time. The drinking water is still contaminated. Most of the wells are brick lined, but open on top. During the floods these filled up with dirty water and whatever was in it. Friesen has helped to buy hand pumps and install tube wells. They completed the first well in late January and are now averaging one well a day.

Anti-Trachoma Campaign Starts in Java

The MCC medical team in Java recently began an anti-trachoma campaign in the schools of North Central Java. Here as many as 60 per cent of the population suffer from trachoma, a highly infectious eye disease.

Trachoma causes scarring of the eyelids which in turn leads to irreparable damage to the eye itself and total blindness in many cases. If the disease is treated in its early stages, the patient may be spared from eventual blindness.

The MCC anti-trachoma campaign is administered in co-operation with local school authorities. The medical team visits each school, examines the children, and institutes treatment in those found to be affected. Return visits periodically check on the progress of each child and additional treatment is given as necessary.

Dutch Family Seek Mennonite Sponsors

The Gerard Jansens, a Dutch family who were repatriated from Java in 1954, would like to come to the United States as refugees if a Mennonite sponsor can be found. Mr. Jansen has experience as a clerk in a tourist agency, but he is willing to accept another job. For further information on sponsoring this family, write to MCC, Akron, Pa.

Summer Service Folder Ready

Opportunities for Summer Service in the MCC program are listed in the new Summer Service folder, "Speak to us of work—." In work with migrants, with crippled, delinquent, or emotionally upset children, with the mentally ill or diseased, with discriminated groups, Mennonite youth can share their energy and Christian heritage with those who need it most.

MCC Plans Summer Tour in Mexico

The Summer Service program of MCC is offering its second annual tour and work camp "south of the border." The work camp group will assist the MCC community service at Cuauhtemoc, Mexico, during July. In early August Willard Smith, professor of social science at Goshen College, Goshen, Ind., will lead a tour of Mexico.

Released February 10, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Painting quilt blocks was one of the activities of the junior girls of the Spanish Church, Chicago, Ill., under the direction of Ida Habermehl. The girls meet once a week after school. A short work period is followed by a Bible study session.

Bethel WMSA, Chicago, Ill., hemmed sheets for use in the Bethel day nursery. Some of the women made overalls for little boys. A brief social time followed the devotional period, when Mrs. Virgil Brenneman, Iowa City, Iowa, author of **Meditations for the New Mother,** and Florence Shantz, WMSA Executive Secretary, were introduced.

Notes from the South Pacific WMSA Report

Albuquerque, N.M., WMSA junior circle is composed of girls from Sunday school. Most of these girls are from non-Mennonite homes. The attendance varies from a low of 8 to 18 per meeting.

Sunnyslope, Phoenix, Ariz., WMSA made 110 cleanup kits and 10 layettes for Buckeye Camp—a migrant laborers' camp. The report enumerates other items which were made. It concludes, "In comparison we have done little. We meet one day in 30; twelve days out of 365."

Upland, Calif., WMSA made 22 Christmas bundles in July. In August, 60 pounds of new shoes and clothing were bought at a sale.

Los Angeles, Calif., WMSA meets in the evening. A special project was canning meat dishes and some vegetable dishes for the boys' and girls' camps of their congregation.

Winton, Calif., WMSA made 190 pounds of soap one summer day for overseas relief. Each month the members contribute an item for the special project.

* * *

Report time is drawing near. Immediately following the March meeting the report should be completed and sent to the district secretary.

This is a good time to check to see if your group has shared in the district and general WMSA projects. The general WMSA projects are the General Fund, Nursing Education, Sheet and Blanket Fund, Free Literature Fund, and the special project for this year, the Japan Kindergarten Building. Send your contributions to the district WMSA treasurer.

* * *

The WMSA Monthly renewal date is on the wrapper. The subscription price is 35¢ a year or three years for $1.00. Each month there are suggestions, what to do and what others have done.

Every WMSA member as well as officer will want to have a copy to read. Send your subscription order to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

From Our Churches

BRETHREN, MICHIGAN

(Pleasantview Congregation)

Dear Readers:

"O magnify the Lord with me, and let us exalt his name together."

We have enjoyed rich blessings from the hand of the Lord which causes us to rejoice in Him. Visitors from various places are an encouragement and blessing to us who are so distantly removed from other congregations.

Visitors in our services were Bro. and Sister Paul Seiber and family in the morning service. In the evening a group from Little Eden gave a program, with Bro. Ralph Stahly bringing us a message from God's Word.

On Oct. 16 Bro. Lowell Burkholder worshiped with us and brought the morning message. In the evening the White Cloud chorus worshiped with us and gave a program in song.

On Oct. 23 Bro. Edw. Jones had charge of morning and evening services.

Our reorganization of Sunday school resulted in Chester W. Leland and Dean Klinglesmith as superintendents, Lenore Johnson, secretary, and Ruby Leland, chorister.

On Nov. 5, 6 our bishop, Bro. Ivan Weaver, was with us for counsel and communion services. At this time one young man was received into fellowship. Pray with us that he may be faithful in helping in the Master's service.

On Dec. 29 at our annual business meeting Dean Klinglesmith was elected as trustee, Ruby Leland as music director, and the Mission Committee was retained for another year.

Pray for the lost in this community.

Correspondent.

FISHER, ILLINOIS

(East Bend Congregation)

Dear HERALD Readers:

Bro. Henry King of the Arthur congregation was with us on Oct. 9.

Mr. and Mrs. V. W. Springer celebrated their sixtieth wedding anniversary on Oct. 9.

Our communion services were observed the evening of Oct. 19.

Our pastor, Bro. Howard Zehr, held evangelistic meetings at Pigeon, Mich., for one week.

Bro. and Sister Elmer Springer, formerly of this congregation, spoke of the conditions in Puerto Rico the evening of Oct. 16.

A group from the Midway Mennonite Church, Pekin, Ill., gave the program on Oct. 30.

On Nov. 13, Bro. Chris Graber, Field Secretary of the Illinois Mission Board, spoke to us. After his talk, Bro. Theodore Wentland, from the Arthur congregation, preached.

Bro. J. C. Wenger was with us on Dec. 4 for both the morning and evening services.

Special services were held at the Dewey Mennonite Church on Dec. 11, when Bro. Howard Zehr had charge of the organization of the group into a congregation. There was a charter membership of 32 members. In the afternoon Bro. Ivan Birkey was ordained to the Christian ministry.

On Feb. 12 "The Gospel for Today" will have been on the air for five years and a special radio program is being planned for this fifth anniversary.

A special thanksgiving and mortgage-burning ceremony was held during the morning worship service on Jan. 15. We give thanks to God for this accomplishment.

Mary Ann Heiser.

GREENWOOD, DELAWARE

(Conservative Mennonite Congregation)

To Friends of our Fellowship, Greetings:

Some of you have worshiped with us recently; some not. All of you are more interested in our spiritual challenges than in the current presiding personnel. However, for you who wonder about the Sunday-school superintendent or church chorister (and it is a rightful interest), I will be glad to write you this information upon request.

Special listeners caused the service this past Sunday evening to be an exceptional service. Thirty young folks from the nearby Bridgeville Methodist Youth Fellowship worshiped with us in our young people's Bible meeting. The regular program was given with the usual assortment of good and better speakers. So it was not the speakers that made the service unusual. It was the fact that all of us felt the need to be good listeners to help our visitors receive the most from the service. You know what 100 per cent good attention does! Also you know the special meaning of routine procedure such as kneeling in prayer and unaccompanied singing as we realized the newness of it all for our visitors. You understand too the challenge we received to evaluate, then improve or appreciate each part of the service.

Sister Lula Guengerich with the help of four other sisters and three brethren brightened the church basement recently. The rest of us were surprised one Sunday morning to see newly painted and varnished woodwork, tables, and benches. We enjoyed the newly painted walls also. The lesson? Much good can be accomplished quickly when credit isn't the chief concern. More "do" and less "talk" (frequent fault of committees) results when individuals have a "mind to work."

Bro. John Detwieler, Dover, Del., a member of our church, has been licensed as minister for six months at the Maple View Church of Middlefield, Ohio. He desires and needs our prayers.

Recent meetings held by Bro. James Bucher, Hubbard, Oreg., challenged us to search the Scripture. We see a need for Spirit-filled living. Pray that we do not become an organization without the life of an organism.

Dorcas S. Miller.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear GOSPEL HERALD Family:

This is the day which the Lord hath made; we have rejoiced and been glad in it. Ps. 118:24, revised.

One reason why we are rejoicing is because we have had snow. The moisture is very welcome.

The work in the Pleasant Valley Church and Sunday School is progressing nicely. Last week Bro. and Sister Waldo Miller and Bro. Wilbert Nafziger enjoyed ministers' week in Hesston.

Thursday evening, Jan. 26, the older members of this church met for fellowship and song in the home of Chancy Hostetler. Younger couples have been inviting us to their homes for these monthly song fests. We sing from the "Church and Sunday School Hymnal." To them many of the selections are new, while to us they bring back precious memories. In the absence of our regular song leader, Reuben Yoder led our singing. We enjoy these meetings, espcially because we get to make the selections!

The present Sunday-school superintendents are Lee Unruh and Vernon Zimmerman, upstairs, and Reuben Yoder and Bertha Detwiler King in the basement. We appreciate greatly the fourteen new books that have been added to our library. Seven used books were given to us also. The Library Committee is making plans for still more books. On Feb. 5 an offering is to be taken for this cause.

Vernon Glassburn is the leader for our Wednesday evening Bible study and prayer meeting. We are studying Hebrews. Each Thursday morning the women feast on Romans.

Recent visiting ministers were the brethren Milo Kauffman, William McGrath, Carl Beck, and Henry King.

Some of our members who were sick are recovering. Among them are Fannie Hostetler, Susan Hostetler, and John Hamilton.

Our revival meetings are to begin Feb. 6 with J. J. Hostetler as evangelist. Will you join us in asking God to give us a genuine revival?

We enjoy having visitors. If you can arrange to stop and visit us, you will be welcome.

Margaret Horst.

IMLAY CITY, MICHIGAN

(Bethany Congregation)

Christian Greetings:

"O worship the Lord in the beauty of holiness."

Recent visitors with us were the brethren Kermit Derstine and Dan Slabaugh.

On Nov. 11, Bro. R. R. Smucker, Goshen, Ind., showed us his pictures from India and Africa. We truly can be thankful for our land in which we can worship our Lord freely.

The week end of Nov. 13, Bro. J. C. Wenger brought us challenging messages from the Word of God.

We observed our communion on Dec. 4 when our bishop, Bro. Ezra Beachy, was with us.

Bro. Arnold Gingerich, Newbury, Ont., spent a week in special meetings with us. Pilgrim's Progress was illustrated by flannelgraph, followed by a Gospel message every evening. Truly our souls were blessed and strengthened for the service of the Lord.

The MYF from the Detroit Mission went Christmas caroling in this community with the group of young people. On Christmas evening the Sunday-school children gave their program. Folks from the community attended.

On New Year's Eve a group of girls from Bethany Christian High School, Goshen, Ind., gave a number of songs and Bro. John Steiner brought the message.

A family night is held one evening each month. This provides a means of Christian fellowship among our own members and those who wish to attend.

We welcome you to worship with us. Watch for signs giving directions to the church. We are always glad for visitors.

Norma Zehr.

SARASOTA, FLORIDA

(Pinecraft Congregation)

Greetings:

The revival held Dec. 15-25 in charge of Aaron Shank, Myerstown, Pa., was well attended. There were several confessions and consecrations. There were fourteen ordained men present in the services.

The reorganization of the services is as follows: Ira Shenk, Mahlon Zimmerman, superintendents of the Sunday school; Pius Kanagy, secretary; YPM committee: J. B. Kanagy, David Peachey, Harvey Tice; S.S. chorister, Abram

Graybill; ushers: Pius Kanagy, Mahlon Zimmerman, Jr., Amos Zimmerman; church chorister, J. B. Kanagy.

A fellowship meeting was held on Saturday, Jan. 28. Six ministers had part on the program.

On Sunday, Jan. 30, Sunday-school attendance was 519. A number more came in for church services. Sunday evening the Mennonite Sharon Christian Day School of Tampa gave a spiritual program in charge of the principal, John Wenger, followed by a sermon by Isaac Frederick. At least 800 people were present.

The funeral of Bro. Henry Oberholtzer, O. O. Amish of Illinois, was held in January. Sermon was preached by Abram Yoder, Hartville, Ohio.

The following Lancaster County ministers are spending part of the winter here: John G. Oberholtzer, Henry W. Nauman, Abram Risser.

The following sisters serve on the sewing circle committee: Anna Martin, chairman; Mrs. Elmer Hostetter, vice-chairman; Mrs. Frank Gehman, secretary-treasurer. There were 116 present at the Jan. 18 meeting.

Joseph M. Nissley.

Mission News

CONTINUED

Sister Mabel Cressman, missionary on furlough from the Argentine Chaco, will be guest speaker at the missions' night service at the Elmira, Ont., Mennonite Church on Feb. 22. She will give an illustrated message on mission work.

Sister Edna Good, missionary on furlough from Argentina, spoke to the WMSA of the Wanner Mennonite Church, Hespeler, Ont., on Wednesday afternoon, Feb. 8.

Bro. Roger Rimbert, Bourgeois-Rixensart, Belgium, reports a recent baptism service for five persons at Limal, Belgium. One of the brethren had been won at Bourgeois and moved to Limal to establish a testimony. Another couple come from Rysbroek where Bro. Rimber has been holding weekly meetings in a home for two years. The other two persons are from Bourgeois.

The Youth Chorus from the Bethel Mennonite Community Church, Chicago, participated in the MYF meeting at Saginaw, Mich., on Saturday evening, Feb. 11. On Sunday, Feb. 12, they participated in the morning services at Saginaw and the evening services at the Pigeon River Church, Pigeon, Mich.

The annual MYF rally for the Chicago, Ill., Mennonite churches will be held Feb. 24, 25 with Bro. J. Frederick Erb, Sterling, Ill., as special speaker. The Friday evening service will be held at the Mennonite Spanish Church and the Saturday evening fellowship banquet at the Bethel Mennonite Community Church.

Bro. Jules Lambotte, Brussels, Belgium, writes that a sister was baptized on Jan. 29 at the Foyer Fraternal and two brethren were received into church fellowship upon confession of faith. The one had been won to Christ in the Belgian Congo at what is now the Mennonite Brethren mission but had backslidden, and is happy to have found a Mennonite fellowship again.

Bro. S. M. King, Goshen, Ind., gave a missionary message at the vesper service of the Union Avenue Mennonite Church, Chicago, on Sunday, Feb. 5. He also spoke on mission work in India at the Bethel Mennonite Community Church in the evening.

Repairs to the infants and small children's section of the Home of Hope, Ohain, Belgium, have been completed and that section reopened on Feb. 13, if previous plans carried. The directress, Mlle. Marie Gittens, who was baptized by Bro. David Shank before leaving for furlough last July, reports a fine spirit among the personnel. Pray for the workers in the Home.

A new witness in Belgium has recently been initiated at La Hulpe. Eleven new persons were present the first week in January, who with the 15 who came over from Bourgeois-Rixensart made a total of 26. The workers are much encouraged with the interest.

Field Notes

CONTINUED

Quarterly Sunday School Meeting, the 198th, at the Slate Hill Church, Shiremanstown, Pa., Sunday morning and afternoon, Feb. 26. Speakers: Arthur Ruth, Souderton, Pa.; Clarence Stauffer, Manheim, Pa.

Harry Y. Shetler, Davidsville, Pa., at Midland, Mich., for spring Bible Conference and revival meetings, March 7-15.

Bible Conference at the Steelton, Pa., Mission, three sessions Sunday, Feb. 26; instructor, Paul Erb, Scottdale, Pa.

Ministerial meeting of Lancaster Conference District at Weaverland, Pa., Church, Feb. 22, 23, with three sessions each day. A general invitation is extended to all to attend.

Annual Eastern Ohio Ministers' meeting at the Sunnyside Church, Conneaut Lake, Pa., March 6, 7, 1956.

World-Wide Gospel Fellowship meeting, Vine Street Mennonite Church, Lancaster, Pa., Feb. 27, 7:30 p.m. Paul R. Clemens as guest speaker.

Visiting Speakers

Feb. 5. **Richard Weaver,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **Joel Roth,** Corfu, N.Y., at Clarence Center, N.Y., giving an illustrated lecture on Palestine. **Verle Hoffman,** Elkhart, Ind., at Sturgis, Mich. **Harold Horst,** Altoona, Pa., at North Goshen, Ind. **J. Ross Goodall,** Kitchener, Ont., at Chicago Avenue, Harrisonburg, Va., morning; **Elias Saig,** E.M.C. student from Jordan, evening. **Paul Wittrig,** Imlay City, Mich., at Detroit, Mich. **Ernesto Suarez,** Argentina, at Wooster, Ohio. **Herman Smucker,** Iowa City, Iowa, at Roselawn, Elkhart, Ind. **Ralph Buckwalter,** Japan, **Wm. Miller,** North Liberty, Ind., at Locust Grove, Elkhart, Ind., missionary conference, Feb. 4, 5.

Feb. 12. **G. Irvin Lehman,** Harrisonburg, Va., at Woodland, Jerome, W. Va., illustrated lecture on Palestine. **Harold Horst,** Altoona, Pa., at First Mennonite Church, Ft. Wayne, Ind., at Rescue Mission, Ft. Wayne, Saturday evening preceding. **Roy Burkholder,** Elkhart, Ind., at Detroit, Mich. **Ezra Yordy,** Eureka, Ill., at Peoria, Ill. **J. Ross Goodall,** Kitchener, Ont., at Pinto, Md. **Paul L. Wenger,** Waynesboro, Va., at Ebenezer, South Boston, Va. **Paul Erb** at Lansdale and Plain, Pa.

Feb. 19. **Milton Brackbill,** Paoli, Pa., at Salem, Elida, Ohio. **Clarence Fretz,** missionary from Luxembourg, at Breslau, Ont. **Jess Kauffman,** Colorado Springs, Colo., at Scottdale, Pa.

Evangelistic Meetings

Henry Tregle, Akers, La., at Mt. Joy, Optimus, Ark., beginning on Feb. 4. **Walter Stuckey,** Stryker, Ohio, at Sunnyslope, Phoenix, Ariz., Feb. 19-26. **Peter Wiebe,** Goshen, Ind., at Maple Grove, Gulliver, Mich., Feb. 13-19. **Harry Y. Shetler,** Davidsville, Pa., at Sturgis, Mich., Feb. 12-19.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Things That Remain; Sermons, Assembly Talks, and Other Addresses, S. C. Yoder; published by the author, Goshen, Ind., 1955; 132 pp.; $2.25.

"All flesh is as grass," says the psalmist. Threescore years and ten seems a long life span to the teen-ager. To a man who has lived that many years and more it seems short. Values take new dimensions. Things that seemed so permanent to him in his youth have become ephemeral. While many things fleet away, the Christian finds that those things remain which have eternal meaning in the sight of God.

Sanford C. Yoder has spent many years of varied service for Christ. Others from his generation have spent just as many years in the ministry. Few of them have devoted as much of their time to working with people as he has done. As a student and a teacher, he has come to know the Word of God. As a pastor, an administrator, and a teacher he has come to understand his fellow men. These experiences have given him an ability to communicate to others in an unusually effective way, which is reflected in his sermons and addresses. From among the many sermons he has preached and the many addresses he has given he has selected seventeen and has given them the title of one sermon he preached as a baccalaureate sermon for a recent class of graduates from Goshen College.

Things That Remain has a special appeal to the college student and alumnus. The author dedicates his book to his students of former years. The sermons were preached to them, the addresses spoken in their hearing. Many of them are related to college problems. But the truths which form these messages have meaning for all Christians of our time. They point to God and His plan of salvation. They tell of a way of life that is centered in the precepts of God. They call for consecrated living.

It has not been common practice among us to publish books of sermons. There is a difference between the spoken message and the printed word, which has probably prevented our doing so. Informal in style, S. C. Yoder's sermons are as inspiring to read as they were to hear. The reader will find this book meaningful for his own life and an acceptable gift for presentation to others.

—N. P. Springer.

FAMILY CIRCLE

(Continued from page 178)

first missionary journey. But his life is influencing thousands of college and university students. Jesus Himself was crucified at thirty-three, and yet His days are deathless and will never be done until the kingdom of this world becomes the kingdom of our Lord. It all depends on how well you budget your time.

Hence, let us ponder the words of Cowley: "Time is lent to us to be laid out in God's service, and we cannot be too diligent in it, if we consider that time is precious, short, passing, uncertain, irrevocable when gone, and that for which we must be accountable."

Let us endeavor to be every inch a Christian, every half hour we are here, living, laboring, loving, not simply existing. Then we will receive the plaudit, "Well done."

Pontotoc, Miss.

EXPRESSIONS OF APPRECIATION

I am very grateful to my Father in heaven for His blessings in so many ways while I was in the hospital and at home. I express my sincere thanks and appreciation to all who so kindly remembered me in a surprise shower. May the Lord suit a blessing to each one for their kindness. Also I am thankful for the many prayers, cards, flowers, and visits. Isa. 41:10.—Mrs. John L. Hess.

PEACE AND WAR

(Continued from page 177)

ington, D.C., published a reply to this message. In a sympathetic and understanding spirit they told us, among other things: "Love has what might be called two dimensions: the vertical dimension of perfection, of sacrificial love; and the horizontal dimension of concern for all people, of concern for social justice and the balances by which it is maintained. The pacifist comprehension of love seizes upon one of these two aspects. It makes an absolute of sacrificial love at the expense of social responsibility." But, they continue a bit later, "Justice is an instrument of love in a sinful society." In other words, justice is regarded as the collective equivalent or counterpart of love in personal relations.

The conversation on this problem continues. Perhaps there will be no final answer given. But whatever the study groups working with the question may say, this is a question which in his own way every Christian must face. How would you answer this question, this reply of Dun and Niebuhr? Contributions will be welcomed, and the discussion will be continued, D.V., in future numbers of this paper. (Note: *Peace Is the Will of God* is available from MCC, Akron, and reprints of the Dun-Niebuhr statement, *God Wills Both Justice and Peace*, from the Church Peace Union, 170 E. 64th St., New York 21, N.Y.)

Harrisonburg, Va.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker—Good.—Wayne Brubaker, East Earl, Pa., Goodville cong., and Beatrice Good, East Earl, Bowmansville cong., by Howard Z. Good at his home, Jan. 14, 1956.

Martin—Silvia.—Ralph Martin, Harrisonburg, Va., Chicago Avenue cong., and Judy Silvia, Bethel, Conn., now also a member of Chicago Avenue cong., by John D. Verdery at the Episcopal Church, June 11, 1955.

Spicher—Yoder.—Samuel Spicher, Sunnyslope cong., Phoenix, Ariz., and Doris Yoder, West Union cong., Parnell, Iowa, by Melvin Ruth at the Sunnyslope Church, Dec. 30, 1955.

Stauffer—Weaver.—John S. Stauffer, Ephrata, Pa., and Lena S. Weaver, New Holland, Pa., both of the Hinkletown cong., by Mahlon Witmer at the Hinkletown Church, Dec. 25, 1955.

Stutzman—Lovely.—Wayne L. Stutzman, Garden City, Mo., Sycamore Grove cong., and Phyllis Lovely, Foraker, Ky., by J. Frederick Erb at his home, Detroit, Mich., Dec. 24, 1955.

Swartz—Graybill.—Robert Eugene Swartz, Thompsontown, Pa., and Dara Jane Graybill, McAlisterville, Pa., both of the Delaware cong., by W. W. Graybill at his home, Jan. 22, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Black, Dilmon and Miriam (Miller), Millersburg, Ind., fourth child, third son, Wayne Clinton, Jan. 24, 1956.

Bontrager, L. Leroy and Marie (Mishler), Shipshewana, Ind., first child, Dennis Leroy, Feb. 3, 1956.

Bowman, Harold and Doris (Bearinger), Kitchener, Ont., second child, first son, David Harold, Jan. 15, 1956.

Bowman, Lauren and Helen (Lehman), Salem, Ohio, second child, first son, Randall Jay, Nov. 24, 1955.

Bowman, Paul and Ruth (Detwiler), Canfield, Ohio, third child, second daughter, Joann Gaye, Oct. 8, 1955.

Bowman, Raymond S. and Ruth (Metzler), East Earl, Pa., twins, thirteenth and fourteenth children, sixth and seventh daughters, Arlene and Marlene, Jan. 28, 1956. (Twin sons stillborn, 1951.)

Burkholder, Melvin J. and Mildred (Rosenberger), Hatfield, Pa., third child, second daughter, Linda Sue, Feb. 1, 1956.

Burkholder, Timothy H. and Helen (Moser), Croghan, N.Y., first child, Rosalee Mae, Nov. 14, 1955.

Byler, Chester and Miriam (Smoker), Scottsdale, Ariz., fifth child, fourth son, Jason La Mar, Jan. 15, 1956.

Doyle, Grady and Iva (Miller), Millington, Mich., second child, first son, John Grady, Feb. 6, 1956.

Good, Noah and Bertha (Ressler), Wooster, Ohio, fifth child, third daughter, Joyce Lorraine, Jan. 21, 1956.

Grove, John and Melita (Friesen), Duchess, Alta., fourth son, Thomas Dudley, Jan. 20, 1956.

Halteman, Willis and Gladys (Wadel), Carlisle, Pa., seventh child, fifth daughter, Sarah Jean, Feb. 5, 1956.

Hatter, Reginald and Jean (Cook), Lyndhurst, Va., fourth child, third son, Daniel Edward, Nov. 28, 1955.

Hess, James R. and Beatrice (Hershberger), Lancaster, Pa. (on furlough from Honduras), third son, Gerald David, Feb. 2, 1956.

Hostetter, Donald and Verna (Umble), Parkesburg, Pa., ninth child, sixth son, Dale Richard, Dec. 5, 1955.

Ingold, Leroy and Evelyn Joyce (Springer), Ludlow, Ill., third child, first daughter, Linda Joyce, Dec. 27, 1955.

Johnston, Orvis and Florence (Moyer), Leonard, Mo., third child, second son, Daniel Ray, Jan. 30, 1956.

Kandel, Olen and Eunice (Schrock), Fisher, Ill., fourth child, second daughter, Jeanette Marie, Jan. 19, 1956.

Kauffman, Thomas E. and Julia (Yoder), Brutus, Ky., first child, Judith Ann, Feb. 4, 1956.

Kuhns, Paul and Lottie (Miller), ————, sixth child, fourth daughter, Elizabeth Ann, Jan. 19, 1956.

Martin, Clair E. and Peggy (Mentzer), Chambersburg, Pa., second daughter, Shelia Jean, Jan. 17, 1956.

Martin, Ira E. and Martha (Weaver), ———, sixth child, third daughter, Charlotte Ann, Jan. 25, 1956.

Martin, J. Leon and Katherine (Schaefer), Castorland, N.Y., fourth son, Wayne David, Dec. 6, 1955.

Nice, B. Lloyd and N. Rebekah (Zook), Richmond, Va., first child, Joseph Daniel, Dec. 18, 1955.

Reitz, Paul and Margaret (Benner), Lancaster, Pa., third child, second daughter, Elizabeth Ann, Dec. 31, 1955.

Reschly, Floyd E. and Hazel (Richard), Crawfordsville, Iowa, fifth child, second daughter, Barbara Kay, Jan. 18, 1956.

Rheinheimer, Howard and Miriam (Miller), Arv, Ky., third daughter, Marilyn Joy, Jan. 30, 1956.

Sauder, James and Rhoda (Clymer), Honey Brook, Pa., first child, Vernon Lee, Jan. 31, 1956.

Shank, Benjamin and Arlene (Hess), Holtwood, Pa., fifth child, second son, John Hess, Jan. 17, 1956.

Shank, Harry and Marie (Constine), Pequea, Pa., twins, fourth and fifth children, first and second daughters, Donna Lou and Diane Marie, Dec. 28, 1955.

Sharp, Harold and Anna (Troyer), Fairview, Mich., seventh child, fourth son, Larry James, Jan. 12, 1956.

Shearer, Robert F. and Gladys (Beiler), Mt. Joy, Pa., first child, Jean Louise, Jan. 30, 1956.

Stauffer, H. Wilmer and Corena (Yoder), Lancaster, Pa., fourth child, second son, John Daniel, Jan. 30, 1956.

Steiner, Melvin and Sylvia (Neuenschwander), Dalton, Ohio, fifth son, Oren Dale, Dec. 11, 1955.

Steria, Ralph M. and Alta (Yousey), Croghan, N.Y., third child, second son, John Willard, Dec. 5, 1955.

Swope, Wilmer D. and Alverda R. (Stoltzfus), Leetonia, Ohio, twins, second and third children, first and second daughters, Charlene Raye and Darlene Kaye, Jan. 31, 1956.

Thomas, Raymond J. and Betty Lou (Miller), Goshen, Ind., third child, first daughter, Virginia Rae, Jan. 8, 1956.

Widrick, Richard J. and Jane (Roes), Croghan, N.Y., second son, Bruce Calvin, Feb. 1, 1956.

Witmer, Daniel and Maxine (Landis), Orrville, Ohio, fourth child, second son, Robert Neal, Jan. 30, 1956.

Witmer, Harold K. and Nyla Grace (Ebersole), Mt. Joy, Pa., second son, Dean Lamar, Feb. 8, 1956.

Yoder, Edward R. and Norma (Miller), Meyersdale, Pa., third child, second daughter, Bernice Susan, Jan. 10, 1956.

Yoder, Joe and Alice Mae (Bontrager), Leonard, Mo., third daughter, Debra Louise, Jan. 31, 1956.

Yoder, John and Agnes (Kauffman), Christiana, Pa., seventh child, third son, Glenn Richard, Jan. 25, 1956.

Zehr, Melvin and Mary (Roszhart), Ludlow, Ill., third son, Philip John, Feb. 1, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Emanuel, son of the late Samuel and Elizabeth (King) Beck, was born in Fulton Co., Ohio, April 1, 1885; died at the Sacred Heart Hospital, Garrett, Ind., on Nov. 20, 1955, after a lengthy illness; aged 70 y. 7 m. 19 d. He was united in marriage to Rosa Stuckey on Dec. 17, 1908. To this union 6 children were born (Ralph, on the home place; Harold, Melvin, Merle, all of Leo, Ind.; 2 infants preceded him in death). When a young man he confessed his Christ and was baptized, uniting with the Fulton Co. Mennonite Church. Later, after his marriage, he became a charter member of the Leo Mennonite Church. Since marriage they resided in Allen Co., Ind. He is survived by his wife, 4 sons, 11 grandchildren, and one great-grandchild, 2 brothers (Eddie, Ervin), and 3 sisters (Mrs. Sarah Schrock, Mrs. Rosa Greiser, Mrs. Clare Nafziger, all of Archbold, Ohio). His parents and one brother preceded him. He was a faithful member in the service for his Lord, serving as Sunday-school superintendent, assistant, and teacher. He was church treasurer for 32 years. When this church building was remodeled he was a member of the building committee in 1947. Funeral services were held Nov. 22 at Leo Church by S. J. Miller and assisted by Jesse Short. Interment was made in the Leo Cemetery.

Bontrager, Eli A., son of Amos and Lydia (Miller) Bontrager, was born Dec. 16, 1861, in Lagrange Co., Ind.; died at his home in Fairview, Mich., Jan. 19, 1956; aged 94 y. 1 m. 3 d. On May 3, 1885, he was married to Katie J. Johns, who died on April 12, 1936. To this union were born 13 children, of which 2 sons and 2 daughters preceded him in death in infancy. In 1899 the family moved to Nappanee, Ind. Here he was ordained to the ministry on Aug. 23, 1900, where he served until he moved to Fairview, Mich., in Oct., 1903. There he was instrumental in organizing the Fairview Mennonite Church. He did much preaching in the neighboring villages, which he enjoyed very much. In the spring of 1916 the family moved to Midland, Mich., to care for the new church there. After the death of his wife, he did much traveling, visiting churches throughout the United States until his age forbade that. He preached his last sermon at Fairview, Dec. 16, 1951, on his 90th birthday.

He leaves to mourn his passing 8 sons and one daughter (Ray, White Cloud, Mich.; Mabel and Otis of Fairview; Ottis, St. Johns; Erie, Vestaburg; Floyd, Clare; Charley, Midland; Truman, Ashley; and Ernest, Estacada, Oreg.), 28 grandchildren, 56 great-grandchildren, and many other relatives. He was the last of his immediate family. The last 11 years he enjoyed living in his home town of Fairview in the midst of his many friends and acquaintances, both young and old. His home was always an open house of friendship for all. Funeral services were held at the Fairview Church on Jan. 22, in charge of Harvey Handrich and Menno Esch, with burial at the Fairview Cemetery.

Brenneman, Manas J., son of John and Mary (Beachy) Brenneman, was born at Grantsville, Md., June 5, 1878; died at his home in Kalona, Iowa, Jan. 23, 1956; aged 77 y. 7 m. 18 d. In his youth he accepted the Lord as his Saviour. In 1907 he went to Iowa and on March 5, 1907, he was married to Lydia Miller. After their marriage they lived for a year in Grantsville, and then moved to Iowa where he had his home the rest of his life with the exception of two years, 1926 and 1927, when the family lived at Stuttgart, Ark. To this union 12 children were born (Amanda—Mrs. Christ Nafziger, who died in 1946; infant daughter, died in 1910; Norman and Ezra, Wellman, Iowa; Edwin, North English, Iowa; Fannie—Mrs. Willis Miller, Dale and Floyd, Kalona; Robert, who died at the age of 4; Leta—Mrs. Paul W. Miller, and Ruth—Mrs. James Hershberger, Wellman; and Leroy, Manson, Iowa). In 1914 they moved from their farm to Kalona. For four consecutive winters they lived at Sarasota, Fla., and it was there that he suffered a stroke from which he never fully recovered and which finally culminated in death. He regained some strength but for seven years was in a semi-invalid condition. He leaves to mourn his departure his wife, the 9 children, 34 grandchildren, and 2 half sisters of the Nafziger grandchildren who were considered along with the other grandchildren, one sister (Amanda—Mrs. Sol Orendorf, Accident, Md.), one brother (Eli, Del Paso, Calif.), and a foster sister (Mrs. Rosella Orendorf, Accident). He was a regular attendant at services as long as health permitted, and even when unable to be about freely, he was brought to communion services and sat on a chair provided for him. Funeral services were held at the Fairview Conservative Church in charge of Morris Swartzendruber and Ivan J. Miller. Burial was made in the Gingerich Cemetery.

Buzzard, John Franklin, son of Jacob and Elizabeth (Kreider) Buzzard, was born Oct. 1, 1874, near Goshen, Ind.; went to his eternal home Jan. 26, 1956; aged 81 y. 3 m. 25 d. He had gone to the home of his son, Harold, and sat down in the rocking chair awaiting the return of his son. He was found there, apparently having fallen asleep with a heart attack. He united with the Yellow Creek Church at an early age, and was a faithful member of the same until his decease. On Aug. 27, 1898, he was united in marriage to Clara Dausman, who preceded him in death March 9, 1915. On March 24, 1917, he united in marriage with Arvilla Blosser. Surviving are his wife, 4 sons (Merl L. and Harold of Elkhart, Ind.; Carl, Kalamazoo, Mich., and Wayne, Salt Lake City, Utah), 4 daughters (Lela—Mrs. Ordo Yoder, Middlebury, Ind.; Gladys—Mrs. Dale Yoder, Elkhart; Etta—Mrs. Otis Weaver, and Marian of Goshen), 22 grandchildren, 20 great-grandchildren, and one brother (Alpheus, Goshen). He served 16 years as Sunday-school superintendent and many years as trustee of the church. As superintendent he urged the boys and girls to memorize Scripture verses and the books of the Bible, and rewarded them personally for their efforts. He was much concerned regarding the spiritual life and future welfare of his children. Funeral services were held at the Yellow Creek Mennonite Church with Peter B. Wiebe in charge, assisted by John H. Mosemann. Interment was made in the adjoining cemetery.

Byler, Darlis Louise, daughter of Willie B. and Ella (Yoder) Byler, was born at Allensville, Pa., on Jan. 2, 1956; died three and one-half hours later. Cause of her death was cerebral hemorrhage. She leaves to mourn her departure her parents, 5 brothers and one sister (Johnny, Esther, Daniel, Loren, Glenn, and Marlin), one grandmother (Mrs. Amanda Byler), and one grandfather (Dan A. Yoder). Graveside services were held on Jan. 2 by Erie Renno at the Locust Grove Cemetery.

Coy, William B., was born in Franklin Co., Pa., in Nov. 1871; died on Dec. 25, 1955, at the Franklin Farms. He was the last of his family. He was a member of the Chambersburg Mennonite Church. Funeral services were conducted by Harold Hunsecker and Omar Martin on Dec. 28 at the Chambersburg Church. Interment was made in the adjoining cemetery.

Cullar, John Carig, infant son of John Allen and Lillie (Goering) Cullar, North Lima, Ohio, was born Jan. 11, 1956; died Jan. 13, 1956. He left the disappointed parents and grandparents (Mr. and Mrs. John Cullar, North Lima, Ohio, and Mr. John C. Goering, McPherson, Kans.). The graveside service was conducted by Paul Yoder and Ernest Martin. The little body was laid to rest in the Midway Mennonite Cemetery, Columbiana, Ohio.

Gangway, Mrs. Edith, daughter of the late Samuel and Susan (Caskey) Myers, was born Feb. 10, 1889; died at Reading, Pa., Hospital, Jan. 23, 1956; aged 66 y. 11 m. 13 d. She was a member of the Bowmansville Mennonite Church. She was first married to James Beck who died 37 years ago. Her second husband, William Gangway, died 22 years ago. Surviving are these sons and daughters (Edwin and Daniel Beck, Mrs. Bertha Fisher, Mrs. Lillie Kupp, Mary—Mrs. Henry Miller, Mabel—Mrs. Elwood Firestone, William and John Gangway), also 19 grandchildren, 2 great-grandchildren, and these brothers and sisters (Harry, Emma—Mrs. Enos Binkley, Florence—Mrs. Phares Shreiner, Mary—Mrs. George Steffy, and a twin brother Edwin). Funeral services were held at Mellinger's Funeral Home, Denver, Pa., by Howard Z. Good, with interment in Muddy Creek Cemetery.

Habegger, Alfred, son of David and Elizabeth (Lehman) Habegger, was born at Berne, Ind., July 26, 1892; served as a missionary to the Cheyenne Indians from June 1, 1918, until his death on Jan. 17, 1956. He is survived by his wife, Barbara, and 6 children, Marden, Jeanne, Helen, Esther, David, and Lois. A son, Bernard Samuel, preceded him on June 13, 1931. He served as a faithful servant of the Lord until his last day. Funeral services were held at the Petter Memorial Mennonite Church, Lame Deer, Mont., on Jan. 21 with Herbert Fretz, Willard Wiebe, Milton Whiteman, and C. H. Bently officiating. Burial was made in the Busby Cemetery.

Hostetler, Mrs. Ada, daughter of Gabriel B. and Elizabeth (Rudy) Rohrer, was born June 20, 1890; died Dec. 11, 1955, of complications following an operation at Dunlap Hospital, Orrville, Ohio; aged 65 y. 5 m. 21 d. She was married to David J. Hostetler on Nov. 15, 1910. The husband, 2 children (Dorothy Mae—Mrs. Homer Kandel, Berlin, Ohio, and J. Willard of the home), 6 grandchildren, one sister (Mrs. Emma Mumaw, Orrville), and one brother (David, Orrville), together with a host of other relatives and friends survive to mourn their loss. She was preceded in death by her parents and 2 sisters. She united with the Martins Mennonite Church at an early age and remained a faithful member until death. She was always interested in the work of the church, lending a helping hand as there was opportunity. Funeral services were held at the Martins Church in charge of O. N. Johns, J. Robert Detweiler, and Stanford Mumaw. Interment was made in the adjoining cemetery.

Huddle, Clara, daughter of the late Emma (Ulmer) and John Huddle, was born in New Britain Twp., Pa., June 20, 1890; died in the Old People's Home, Souderton, Pa., Dec. 10, 1955; aged 65 y. 5 m. 20 d. She accepted Christ as her Saviour in her young years and remained faithful till death. She had been with her sister, Mrs. Daniel Histand, most of the time. Ten years ago she made her home at the Eastern Mennonite Home, Souderton, Pa. Surviving are one brother and 4 sisters (Paul Huddle, Elizabethtown, Pa.; Mrs. John Youngbroader and Mrs. Claude Meyers, Plumsteadville, Pa.; Mrs. John Gross, Blooming Glen, Pa.; and Mrs. Howard Shelly, Doylestown, Pa.). Funeral services were held at the Eastern Mennonite Home Dec. 15 in charge of Joseph Gross and Wilson Overholt. Burial was made in the Deep Run Cemetery.

Lauver, Roy Clayton, son of Chester B. and Freda (Graybill) Lauver, was born Feb. 5, 1937, at Mifflintown, Pa.; died Oct. 2, 1955, in an ambulance en route to the Sunbury Hospital following an automobile accident; aged 18 y. 7 m. 27 d. He is survived by his parents, grandparents (Clayton H. and Minnie B. Lauver, Bunkertown, Pa., and William W. and Jennie Graybill, Richfield, Pa.), one sister (Goldie Ann), and 3 brothers (Paul, Larry, and Celo, all at home). Funeral services were held Oct. 5 at the Lost Creek Mennonite Church where he was a member, in charge of Donald E. Lauver and Banks Weaver. Interment was made in the adjoining cemetery.

Long, Charles S., son of the late Henry and Mary (Schuler) Long, was born Sept. 7, 1884, in Quakertown, Pa.; passed away in his sleep Dec. 3, 1955, at Perkiomenville, Pa.; aged 71 y. 2 m. 26 d. He was a member of the Line Lex-

ington Mennonite Church. He was married twice, his first wife (Katie Emma Brandis Long) preceded him in death Aug. 25, 1942. Surviving are his wife, Emma (Zepp) Long, 2 brothers and 2 sisters, 5 sons, 2 daughters, 5 stepdaughters, and 2 stepsons. Funeral services were held Dec. 7 at the Line Lexington Church. Burial was made in the adjoining cemetery.

Martin, Mrs. Sophianna, widow of Norman M. Martin, was born in Woolwich Twp., Waterloo Co., Ont., on Feb. 3, 1884; passed away on Jan. 25, 1956, at the K-W Hospital, Kitchener, Ont., where she had been a patient for several months; aged 71 y. 11 m. 22 d. She was married on March 20, 1948, to Norman M. Martin, who predeceased her on April 3, 1953. Since March 27, 1949, she was a member of the Elmira Mennonite Church, having transferred her membership along with her husband's from the St. Jacobs Mennonite Church. She leaves to mourn a sister (Mrs. Ezra Burkhardt, Elmira, Ont.), and a brother (Ananias, Waterloo, Ont.). The funeral was held at the Elmira Church on Jan. 27 with Oliver D. Snider and Howard S. Bauman officiating. Interment was made in the cemetery adjoining the Martin's meetinghouse, north of Waterloo, Ont.

Mast, Mrs. Rebecca, daughter of the late Jacob and Malinda (Beiler) Hartz, was born March 4, 1895; passed away on Jan. 14, 1956, at her home at Oley, Pa., after a brief illness; aged 60 y. 10 m. 10 d. She was married to John M. Mast on Jan. 17, 1922. She was a member of the Oley Mennonite Church and was president of its Sewing Circle. Her death was sudden, due to a heart attack. Besides her husband, she is survived by 7 children (Esther—Mrs. Paul G. Kniss, missionary at present home on furlough from Bihar, India; Edna—Mrs. James Good, Fleetwood, Pa.; Ida—Mrs. Henry Swartley, Harmony, N.J.; Ruth Anna—Mrs. Darrel Otto, Cheraw, Colo.; Naomi—Mrs. Chester Sensenig, Mifflinburg, Pa.; Albert, Oley; and Selena Grace—Mrs. Kenneth Horning, Fleetwood, Pa.), also 9 grandchildren, a sister (Mrs. Lydia H. Stoltzfus, Elverson, Pa.), and 2 brothers (Amos and Ira, both of Elverson). Funeral services were held at the Oley Mennonite Church in charge of John Glick, Omar Kurtz, Ira Kurtz, and Christian Kurtz. Interment was made in the adjoining cemetery.

Nafziger, Katie, daughter of Christian and Lena (Nafziger) Schertz, was born near Hopedale, Ill., April 11, 1860; passed away at the Hopedale Hospital Jan. 19, 1956; aged 95 y. 9 m. 8 d. On March 16, 1884, she was married to Daniel Nafziger, who was a minister at the Hopedale Church from 1892 to 1934. He preceded her in death in 1934. To this union were born 4 sons and one daughter (John, Asa, and Mrs. Lena Litwiller of Minier, Ill.; Chris D. and Silas of Hopedale). Also surviving are 18 grandchildren, 32 great-grandchildren, and one sister (Mrs. Lydia Birky, Beemer, Nebr.). Three sisters and one brother preceded her in death. At an early age she was baptized and received as a member of the church at Hopedale. She was a member of the first class of converts to be baptized in the Hopedale Church, where she was a regular attendant at the worship services until the last several years of her life. Funeral services were held on Jan. 21 at the Hopedale Church with Ivan Kauffmann and Ben Springer officiating. Burial was made in the church cemetery.

Nusbaum, Le Roy Wayne, stillborn son of Richard and Velma (Kauffman) Nusbaum, was born Nov. 27, 1955, at Coleman Hospital in Indianapolis, Ind. Besides his parents, he is survived by 2 sisters (Kathleen Sue and Mary Jane), the grandparents (Mr. and Mrs. Edward J. Kauffman and Mrs. Ina Nusbaum Kauffman). One brother preceded him in death on May 20, 1948. Prayer services were held at the Chaddock Funeral Home in Morgantown, Ind., in charge of Oscar Schrock on Nov. 28. The following day services were held at the Yoder Funeral Home, Middlebury, Ind., and interment was made in the Grace Lawn Cemetery with Harold A. Yoder in charge.

Richer, David, son of Christian and Catherine (Lugbill) Richer, was born in Davis Co., Ind., **Oct. 10, 1881; passed away very suddenly on** Jan. 14, 1956, at Archbold, Ohio; aged 74 y. 3 m. 4 d. He became a Christian when a very young man and united with the Mennonite Church, remaining a faithful member until death. On March 4, 1909, he was united in marriage to Ida Sauder. They were blessed with 5 children, one daughter (Beulah, at home), 4 sons (Lester and Lawrence, Wauseon, Ohio; Orland, who passed away in 1926; and Ora, Archbold, Ohio). Surviving are his companion, the 4 children, 9 grandchildren, 2 brothers (Henry and Samuel of Wauseon), one sister (Leah—Mrs. Joe Conrad). One grandchild also preceded him in death. He moved to Fulton Co., Ohio, in 1914 and settled on a farm near Wauseon until 1945 when he moved to Archbold, where he lived at the time of his death which was due to a heart attack. He became ill about 2 years ago but was well enough to be active with light duties and seldom missed a worship service when health permitted. Services were held at the West Clinton Mennonite Church on Jan. 18, with E. B. Frey, Olen Nofziger, and Dan L. Sommers officiating. Burial was made at Pettisville Cemetery.

Schrock, John Henry, son of the late Joseph D. and Carolina (Hostetler) Schrock, was born in Brown Co., Ind., April 5, 1902; passed away Dec. 25, 1955, at Wooster, Ohio, on the way to the hospital after being hit by another car in an automobile accident; aged 53 y. 8 m. 30 d. He had resided in Virginia and recently moved to Wayne Co., Ohio, where he was employed. He accepted his Saviour early in life and united with the Conservative Mennonite Church, to which he was faithful until death. In 1928 he was united in marriage to Esther Kathriene Ressler at Clarence, N.Y. To this union one daughter was born (Alice Mae), who with her mother mourns his departure. Also surviving are his stepmother (Mrs. Emma Schrock, Akron, N.Y.), 2 brothers (Irvin, Ligonier, Ind., Gideon, Marilla, N.Y.), 5 half brothers (Alvin, Cochranton, Pa.; Perry, Tobias, Benjiman, and Joseph, all of Akron, N.Y.), and one half sister (Verna—Mrs. John Gurski, Wilson, N.Y.), besides a host of relatives and friends. His parents and a sister preceded him in death. On Dec. 29 funeral services were held at the Pleasant View Mennonite Church with Elmer Yoder, David Beachy, and Levi S. Beiler in charge. Interment was made in the Pleasant View Cemetery.

Sensenig, Harry M., of Washington Boro, Pa., son of the late John and Mary (Miller) Sensenig, was born in Martio Twp., Feb. 20, 1877; passed away Dec. 1, 1955, at the home of his daughter and son-in-law, Mr. and Mrs. Henry K. Bowman, where he spent the last few days. He was a faithful member of the Mennonite Church since his youth. He was married to Myra G. Hess, who passed away May 18, 1952. One son also preceded him in death. He is survived by the following children (George H., Mrs. Susan Habecker, Mrs. Willis Shaiebly, Mabel M., Harry H., Walter H., John H., Ruth E.—Mrs. Henry K. Bowman), also 23 grandchildren, and 4 great-grandchildren. Services were held at Masonville Mennonite Church in charge of C. K. Lehman, C. B. Charles, and Benj. Miller, on Dec. 4. Interment was made in the adjoining cemetery.

Shotzberger, Lillian Mae, widow of the late Jacob C. Shotzberger, and daughter of the late Geo. and Sally Knisley, was born March 19, 1874; died Dec. 20, 1955; at the home of her son, Samuel, Lancaster, Pa.; aged 81 y. 8 m. 1 d. She is survived by the following children (Mrs. Salome Enck, Lititz, Pa.; Anna—Mrs. Christ Musser, St. Petersburg, Fla.; Samuel K., Lancaster; Paul, Quarryville; Mark, Akron; Dorothy—Mrs. Harlan Hufford, Upper Darby; Mae—Mrs. Roy Schlothauer, Lester and Hazel—Mrs. John D. Meyers all of Lancaster), also 29 grandchildren, 38 great-grandchildren, a sister (Mrs. Charles Hopple, Marysville), and a brother (Park Knisley, Newport). She was a faithful member of the Vine Street Mennonite Church. She had chosen her funeral text, II Tim. 4:3-8, and also the songs for the funeral, "Will the Circle Be Unbroken," and "Shall We Gather at the River." Funeral services were held at the **Vine Street Church by D. S. Krady and Frank** M. Enck. Interment was made in the Millersville Mennonite Cemetery.

Smeltzer, Mrs. Salome E., daughter of John and Sarah Burkey, was born July 8, 1866, in Pennsylvania; departed this life at the home of her son-in-law and daughter, Mr. and Mrs. Ray Yoder, near Goshen, Ind., Dec. 8, 1955; aged 89 y. 5 m. On Sept. 5, 1886, she was united in marriage to Samuel Smeltzer, who preceded her in death on June 25, 1933. Soon after marriage they united with the Mennonite Church, and for many years her husband was a deacon in the Holdeman congregation. In this work she was privileged to help him, and was widely known in the church and community. All of their married life was spent around Wakarusa, Ind. She leaves to mourn her departure 3 daughters (Clara—Mrs. Ray Yoder, Laura—Mrs. Francis Freed, Nappanee, Ind., and Grace—Mrs. Ora Yoder, Shipshewana, Ind.), 7 sons (Calvin and Joseph, Elkhart, Ind.; John and George, Goshen, Ind.; Arthur, Wakarusa; Roscoe, Highland; and Elmer, Kokomo, Ind.), and 3 brothers (Jerome, Nappanee; Ben, Wakarusa; and William of Michigan). A daughter, Emma Freed, preceded her in death on April 2, 1929. Surviving are also 47 grandchildren, 43 great-grandchildren, and many other relatives and friends. Funeral services were held Dec. 11 at the Olive Mennonite Church with Simon Gingerich, J. C. Wenger, and C. A. Shank in charge. Interment was made in the adjoining cemetery.

Steiner, Albert, son of Samuel J. and Lydia (Moser) Steiner, was born near Dalton, Ohio, April 22, 1900; passed away at the Barberton Citizen's Hospital, Barberton, Ohio, on Jan. 13, 1956; aged 55 y. 8 m. 21 d. On Dec. 3, 1926, he was married to Minnie Steiner. To this union 4 children were born (Florence—Mrs. James Weaver, Orrville, Ohio; twin sons, Chester and Lester, Chester lives on the farm adjoining his parents at Orrville, and Lester and Vernon of the home). Albert and his family have always lived in this community, having moved to their present farm near Kidron in 1940. He was a helpful and congenial neighbor and provided well for the physical needs of his family. His sudden departure was a shock to the family, their neighbors and friends. The family feels comforted with the last few words he expressed before he went into the unconscious condition from which he never revived. Surviving are his companion, 4 children, 6 grandchildren, 3 brothers (Frank and Reuben of Dalton, and Dennis of Wadsworth), 5 sisters (Etta—Mrs. Elmer Amstutz, and Levina—Mrs. Allen Amstutz, both of Dalton; Ruth—Mrs. Moses Martin, and Esther—Mrs. Rudy Stauffer, both of Orrville; and Verna—Mrs. Vernon Smucker, Smithville). Two brothers and one sister preceded him in death. Funeral services were held on Jan. 16 at the Kidron Mennonite Church with Reuben Hofstetter, Allen Bixler, and Isaac Zuercher officiating. Burial was made in the adjoining cemetery.

Troyer, Kent Arlen, infant son of Lawrence and Evelyn (Tyson) Troyer, was born Jan. 23, 1956, at the Goshen, Ind., Hospital; fell asleep in Jesus on Jan. 24, 1956. Surviving are the parents, a brother (Keith), the grandparents (Mr. and Mrs. Elmer Tyson, Wakarusa, Ind., and Mr. and Mrs. Joseph Troyer, Spartansburg, Pa.). Short services were held Jan. 25 in the Troyer home with Peter Wiebe in charge. Burial was made in the Yellow Creek cemetery.

Whitmer, Anna, widow of the late Walter Whitmer, was born at Donnelson, Iowa, Dec. 24, 1872; passed away Jan. 8, 1956, at the Eureka, Ill., hospital; aged 83 y. 15 d. She is survived by one daughter, 3 grandsons, 8 great-grandchildren. She had been a resident of the Eureka Home since 1948, and had seemingly been in good health until 2 days prior to her passing when she was stricken with a severe heart condition. She was a member of the Metamora Mennonite Church. Funeral services were held Jan. 11 at a Peoria funeral home. Roy Bucher officiated. Burial was made in the Springdale Cemetery, Peoria, Ill.

Zimmerman, James Elvin, son of Elmer and Erma (Troyer) Zimmerman, was born May 29, 1923, at Protection, Kans.; passed away Jan. 27, 1956, at the home of his sister Elsie—Mrs. Don-

ald Gunden, Goshen, Ind., where he was spending the winter; aged 32 y. 7 m. 28 d. He had enjoyed his usual health, and on the last evening he wrote a long letter home before retiring. He passed away of a heart attack in his sleep. At the age of 13 he joined the Protection Mennonite Church of which he was a faithful member and worker until the Lord called him home. His thoughtfulness and willingness to help others will always be remembered by all who knew him as Bud. Besides his parents, he is survived by 3 brothers and 5 sisters (Elsie—Mrs. Donald Gunden, Goshen; Lois—Mrs. Charles Lauffer, Protection, Kans.; Wayne, Los Angeles, Calif.; Norma—Mrs. Rodger Conrad, Rock Falls, Ill.; Ruby, Goshen; Alfred, Myron, and Joann, at home), 3 nieces and 2 nephews, and many other relatives and friends. Services were held in the Protection Mennonite Church, Jan. 30, with interment in the church cemetery.

Paul says, "But that as a matter of equality your abundance at the present time should supply their want, so that their abundance may supply your want, that there may be equality." Are you willing to share with your brethren at time of hospital and surgical needs?

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Items and Comments

A proposal to exclude mention of God from the preamble of the proposed constitution for a state of Alaska was overwhelmingly defeated by the Constitutional Convention. As adopted the proposed preamble reads: "We, the people of Alaska, conscious of our heritage of political, civil, and religious liberty, grateful to God and to those who founded the nation and pioneered this great land, reaffirm our belief in government by consent of the governed within the union of states, and do ordain and establish this constitution for the State of Alaska."

* * *

First prize of $1500 in the 1955 Christian textbook contest sponsored by the Zondervan Publishing House in Grand Rapids, Mich., has been awarded to Dr. R. Laird Harris, chairman of the New Testament Department at Faith Theological Seminary. His manuscript on the inspiration and canonicity of the Bible will be published by Zondervan this spring.

* * *

The Population Reference Bureau reports that in 1900 in the United States 33.3 per cent of women had never been married, but by 1954 this percentage had dropped to 18.5. At the beginning of the century the median age at which women married for the first time was 21.9 years, but for the period 1950-53 it was 20.5. The chances of becoming a widow, however, are greater for the girl who marries in 1956 than were those of the bride of 1900. Only 10.9 per cent of United States women were widows in 1900, compared with 12.2 in 1954. Girl babies born in 1953 could look forward to a life of 72.1 years, but the life expectancy of boys was 66.1. In 1900 the figures were 48.3 for girls and 46.3 for boys.

* * *

Almost as much government-owned surplus food was shipped overseas by religious groups and other voluntary relief agencies in the last six months of 1955 as was handled by these agencies during the entire previous fiscal year. The Department of Agriculture reported that 18 agencies sent 470,500,000 pounds of dairy products and cottonseed oil to needy persons in 70 countries during the period from July 1 to December 31, 1955. The twelve month total for the year ending July 30 was 541,900,000 pounds.

* * *

Opening fall enrollment of men and women in the theological schools of the United States showed an increase of 7.7 per cent over the previous year.

* * *

Elaine Thomas, a college student from Dallas, Texas, recently recited 1,050 Bible verses from memory without a mistake. The recitation lasted for three hours and twenty minutes.—**Watchman Examiner.**

* * *

An article concerning the birds displayed in the Kauffman Museum at North Newton, Kans., appears in the February issue of the **Nature** magazine.

* * *

Dr. and Mrs. Homer V. Bradshaw, veteran Presbyterian missionaries in China who were held nearly five years in communist prisons, have arrived at Pittsburgh, Pa., their former home. The Bradshaws were released from communist China last December. When they arrived in Hong Kong Dr. Bradshaw was barely able to walk and his wife was suffering from a mental breakdown. Both suffered from malnutrition as a result of their prison ordeal. They were accused of being spies.

* * *

The president of Harvard University says, "If it was only yesterday that theology was simply 'tolerated' within universities as a harmless survival which it would be needlessly embarrassing to expunge, today it is almost universally acknowledged that the study of religion rightfully belongs, and that this is so because religion's concerns make valid claims upon us all."

* * *

A village development project in Jordan sponsored by the American Friends Service Committee was destroyed January 9 by rioters. American leaders of the project were removed to safety by police a few moments before the rioters reached the village. The Quakers had conducted agricultural and rural improvements at Dibbin and four neighboring villages.

* * *

Egypt's new constitution, while proclaiming Islam the state religion, guarantees freedom of worship and religious practices. It also assures to all citizens equality before the law in their rights and public duties regardless of race, language, or faith. Other inalienable rights include "freedom of opinion, freedom of assembly, and freedom of scientific research." The charter stipulates that the president must be an Egyptian of Egyptian parents, but it does not specify any religious requirements.

* * *

United States Education Commissioner estimates that for the first time college enrollment this year will reach three million. The preliminary fall enrollment survey showed 2,721,000 students in institutions of higher learning, including junior colleges. There is an enrollment increase for the fourth consecutive year. The total this year is 8.8 per cent more than the previous high in the fall of 1954. The number of students in publicly controlled institutions and privately controlled institutions is about equal.

* * *

The Lutheran Church-Missouri Synod started 113 new churches during 1955.

* * *

Two rival rectors of the Holy Trinity Protestant Episcopal Church in Brooklyn, N.Y., carried their quarrel to the extent of conducting simultaneous services in the same auditorium on January 15. The unseemly quarrel made front-page news in the newspapers.

* * *

It is estimated, according to Charles A. Wells, that the United States and Russia will both soon have enough atom bombs to destroy each other's cities twice. It would seem to a lay observer that once should be enough.

* * *

It is reported from Berlin that in spite of persecution and pressure Jehovah's Witnesses have increased their membership in communist areas in Europe by 60 per cent during the past six years. More than 2,700 Witnesses have been arrested in the Soviet Zone since 1950.

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Gospel Herald

TUESDAY, FEBRUARY 28, 1956. VOLUME XLIX. NUMBER 9

We Need Sanctified Thinkers

By A. W. Tozer

The church today is languishing for men who can bring to the problems of religion reverent, courageous minds intent upon a solution.

Unfortunately Fundamentalism has never produced a great thinker. One may examine the output of the religious press since the turn of the century and not find a single book written by a fundamentalist Christian that gives evidence of any real independent thought. And as for those Christians scholars who, while thoroughly orthodox, yet do not care to be classed with the Fundamentalists, they have done little better.

Let it be understood by everyone that I am now and have always been an evangelical. I accept the Bible as the very Word of God and believe with complete and restful confidence that it contains all things necessary to life and godliness. I embrace the tenets of the historic Christian faith without reservation and am conscious of no spiritual sympathy with Liberalism or Modernism in any of their manifestations. Yet it is my painful duty to record not only that I have not been challenged by the intellectual output of the evangelicals of this generation, but that I have found evidence of genuine religious thinking almost exclusively on the side of those who for one or another reason are in revolt against Fundamentalism. We of the Gospel churches have sat quietly by and allowed those on the other side to do all the thinking. We have been content to echo the words of other men and to repeat religious clichés *ad nauseam*.

By this I do not mean to assert that there have been no good or useful books produced in Gospel circles in the last fifty years. Undoubtedly there have been. Many good doctrinal books have appeared, mainly expositions of the Pauline Epistles. Some excellent devotional works have also been written, some good Christian biographies, a number of fine books on foreign missions, not to mention a whole raft of books on revival, written usually by persons who never saw a revival of more than local proportions. All these books have served some good end, no doubt, and we may in all sincerity be grateful for them; but the trouble with them is that they are no more than rehashes of other works that have appeared before them. They carry no evidence that they are in any sense original. They were put together out of pieces borrowed from others rather than born out of the anguish and joy of personal experience. They cost the authors nothing beyond the mechanical labor of writing them.

After committing myself to the foregoing sweeping statements I suppose I should provide myself with an escape hatch in case someone drops a depth charge in my vicinity. I admit that I am forced to speak within the framework of my own limited experience, and it could be that some great evangelical thinker has appeared unknown to me and written a masterpiece of which I have not yet heard. If this is so, then I am in error. Again, if some of my readers should consider such a man as C. S. Lewis an original thinker, I might explain that I would classify Mr. Lewis as an apologist rather than as a creative religious writer. He brings to the defense of historic Christianity a mind as clear as sunlight and an amazing ability to make the faith of our fathers appear reasonable. His weakness, or rather the weakness of his books, lies in an almost total absence of moral urgency. One may read his arguments, admit their soundness and remain completely unmoved by the whole thing. In short, his books persuade the intellect but never get the conscience in trouble. For this reason C. S. Lewis must remain an apologist; he can never be a reformer.

While I am in my spiritual sympathies wholly on the side of the orthodox Christian faith, I am nevertheless forced to acknowledge that Evangelicalism as it has been held and taught over the last half century has tended to paralyze the critical faculties and discourage vigorous thinking. Modern Gospel Christians are parrots, not eagles, and rather than sail out and up to explore the illimitable ranges of the kingdom of God they are content to sit safe on their familiar perches and repeat in a bright falsetto religious words and phrases the meaning of which they scarcely understand at all. Another generation or two of this and what is now Evangelicalism will be Liberalism. No living thing can subsist for long on its yesterdays.

The Christians of this generation must see and hear something for themselves if they are to escape religious stultification. Effeté catchwords cannot save them. Meanings are expressed in words, but it is one of the misfortunes of life that words tend to persist long after their meanings have departed, with the result that thoughtless men and women believe they have the reality because they have the word for it. That is where we are now, and may our Lord deliver us.

The creative religious thinker is not a daydreamer, not an ivory tower intellectual carrying on his lofty cogitations remote from the rough world; he is more likely to be a troubled, burdened man weighed down by the woes of existence, occupied not with matters academic or theoretical but the practical and personal.

The great religious thinkers of the past were rarely men of leisure; mostly they were men of affairs, close to and very much a part of the troubled world. Neither will the sanctified thinker of our times be a poet gazing at a sunset from some quiet secluded spot, but one who feels himself a traveler lost in a wilderness who must find his way to safety. That others will later follow the path he makes will not be primary in his thinking. Later he will understand this, but for the time being he will be all engaged hunting the way out for himself.

To think well and usefully a man must be endowed with certain indispensable qualifications. He must, for one thing, be completely honest and transparently sincere. The trifler is auto-

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The Song Unsung

By Lorie C. Gooding

There was a song within my heart
That could not well be sung,
Because too clamorous was my voice,
Too clumsy was my tongue.

The song was struggling to be free,
To rise and to rejoice.
A prisoner will it ever be—
I could not give it voice.

For words, for music for my song
I search this wide world through.
I never sang a word of it,
But there was One who knew

How much I longed to sing that song,
The toil and tears I spent.
He read my heart, He heard my song.
With that I am content.

Holmesville, Ohio.

matically eliminated. He is weighed in the balance and found too light to be entrusted with the thoughts of God. Let but a breath of levity enter the mind and the power to do creative thinking instantly goes out. And by levity I do not mean wit or even humor; I do mean insincerity, sham, the absence of moral seriousness. Great thoughts require a grave attitude toward life and mankind and God.

Another qualification is courage. The timid man dare not think lest he discover himself, an experience to him as shocking as the discovery that he has cancer. The sincere thinker comes to his task with the abandonment of a Saul of Tarsus, crying, "Lord, what wilt thou have me to do?" Thinking carries a moral imperative. The searcher for truth must be ready to obey truth without reservation or it will elude him. Let him refuse to follow the light and he dooms himself to darkness. The coward may be shrewd or clever but he can never be a wise thinker, for wisdom is at bottom a moral thing and will have no truck with evil.

Again, the effective religious thinker must possess some degree of knowledge. A Chinese saying has it, "Learning without thought is a snare; thought without learning is a danger." I have met Christians with sharp minds but limited outlook who saw one truth and, being unable to relate it to other truths, became narrow extremists, devoutly cultivating their tiny plot, naively believing that their little fence enclosed the whole earth.

An acquaintance with or at least a perception of the significance of what Kant called "the starry heavens above and the moral law within" is necessary to right thinking. Add to this a thorough knowledge of the Scriptures, a good historic sense, and some intimate contact with the Christian religion as it is practiced currently, and you have the raw material for creative thought. Still this is not enough to make a thinker.

Man is a worshiper and only in the spirit of worship does he find release for all the powers of his amazing intellect. A religious writer has warned us that it may be fatal to "trust to the squirrel-work of the industrious brain rather than to the piercing vision of the desirous heart." The Greek church father, Nicephorus, taught that we should learn to think with our heart. "Force your mind to descend into the heart," he says, "and to remain there. . . . When you thus enter into the place of the heart give thanks to God and, praising His mercy, keep always to this doing, and it will teach you things which in no other way will you ever learn."

It is itself a cliché that the Christian faith is full of apparent self-contradictions commonly called paradoxes. One such paradox is necessity to repudiate self and depend wholly upon God while at the same time having complete confidence in your own ability to receive and know and understand with the faculties God Himself has given us. That brand of humility which causes a man to distrust his own mentality to the point of moral diffidence and chronic irresolution is but a weak parody on the real thing. It is a serious reflection upon the wisdom and goodness of God to question His handiwork. "Shall the clay say to him that fashioned it, What makest thou?" (Isa. 45:9, 10).

The offering plate should pass the pulpit too. The minister who leads in prayer should also lead in giving.—J. D. Graber.

A religious mentality characterized by timidity and lack of moral courage has given us today a flabby Christianity, intellectually impoverished, dull, repetitious and to a great many persons just plain boresome. This is peddled as the very faith of our fathers in direct lineal descent from Christ and the apostles. We spoon-feed this insipid pabulum to our inquiring youth and, to make it palatable, spice it up with carnal amusements filched from the unbelieving world. It is easier to entertain than to instruct, it is easier to follow degenerate public taste than to think for oneself, so too many of our evangelical leaders let their minds atrophy while they keep their fingers nimble operating religious gimmicks to bring in the curious crowds.

Well, I dare to risk a prophecy: The sheep are soon going to become weary both of the wilted clover we are giving them and the artificial color we are spraying over it to make it look fresh. And when they get sick enough to leave our pastures, the Pope, Father Divine, Mrs. Eddy, and their kind will find them easy victims.

Christianity must embrace the total personality and command every atom of the redeemed being. We cannot withhold our intellects from the blazing altar and still hope to preserve the true faith of Christ.—*The Alliance Weekly*. Reprinted by permission.

Our Readers Say—

In the editorial "Congregationalism," Gospel Herald, Jan. 17, appears the statement, "Our General Conference has remained only advisory and without authority over its member district conferences."

For 40 years I have heard and read pros and cons of General Conference authority, the cons saying more. Is it regular for an unauthoritative body to authorize? Scores of representatives of various church agencies (Mennonite Church) have showed up for support of their programs, and invariably they tell us, "We are authorized by General Conference." At best this can be interpreted only in a weak way, and is it not a poor system for an unauthoritative body to give birth to any kind of activities that they have no right to control? It would seem that babies given birth in such a way would be apt to get out of control.—D. D. Miller, Berlin, Ohio.

[General Conference has authority over any committee or agency which it sets up, i.e., over its own children. Concerning its member conferences the constitution of General Conference says, "It shall be the duty of the General Conference . . . 2. To give advice on any matter brought before it for consideration." In 1897 the Conference said concerning its functions, "It shall not interfere with the workings of any of our district conferences, nor legislate on local questions except when requested by the district conferences affected by such action."—Ed.]

• • •

This writer belongs to that group you refer to as having "read this weekly magazine from the beginning." Three times, as I recall, the paper somehow went astray and did not reach our mailbox. Otherwise we read all the copies with interest. There are Mennonite families that do not read the Gospel Herald. I would not dare to be without our church organ. Here the reader feels the pulse of Mennonitism. We receive into our home quite a number of Christian magazines and papers from other groups, yet would I let them all go before I would give up my weekly Gospel Herald. I like to gather inspiration from the good articles written by brethren and sisters the world over. To watch doctrinal trends, traditions, and customs, as expressed through the Herald, is both interesting and helpful.—Moses G. Gehman, Denver, Pa.

• • •

I would like to call attention to J. B. Smith's Greek-English Concordance, which is now being offered by the Mennonite Publishing House. While in Scottdale recently I purchased a copy, and I find it of great help in my Bible study. It is just the book for those of us who do not know Greek, but who spend lots of time in studying the New Testament. It is of inestimable value in the study of the Sunday-school lesson. You may spend a little time in "getting on to it," but after that I am sure you will appreciate it as much as I.

The book is by no means intended exclusively for ministers. I predict that it will have a good sale far beyond the boundaries of the Mennonite Church, and that among just common Bible students like myself.—David E. Plank, Detroit, Mich.

♣

What Christ calls for we cannot afford to keep.—*Stewardship Facts.*

GOSPEL HERALD

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EDITORIAL

The Children Too

The two boys, sons of the minister, were sitting on the front seat. Each clutched the coin that he had brought to put into the offering basket that evening. When the offering was being taken, beginning at the back of the church, the boys awaited, with evident eagerness, the arrival of the basket at the front seat. They were being taught by their parents to give, and they felt very much a part of the congregation as they participated in this part of the worship.

But thoughtlessness on the part of an usher brought them keen disappointment. This usher walked along the front seat, receiving the contribution of the one or two adults sitting there. But he didn't notice the boys, and walked by without giving them an opportunity to drop in their coins. "Why should children have anything to give?" he possibly thought. "Their fathers do that for them." The boys looked at each other, as much as to say, "He didn't see us. Don't we belong to the congregation?"

* * *

The pastor stood at the door shaking hands with the people as they went out. He saw and recognized each man and each woman, for they were on his level. Suddenly he became conscious of a little hand reaching up toward him. The little fellow saw the preacher shaking his father's hand. Why not his too? It came then to the pastor that children are people too, and that they belong to his flock just as much as do the older ones. To neglect a child is just as bad as neglecting an older person; perhaps it is worse, for children have a tremendous need for security, for a sense of belonging.

Perhaps this is the reason for the gradually lowering age of church membership which is now a concern to those of us who believe in baptism on confession of faith. It is pretty obvious that we are baptizing some children who are not old enough, who do not have enough psychological maturity, to be called believers in the true Anabaptist sense of that term. Many of these children are receiving baptism because they beg for it, often with tears. Why do they want to be baptized?

Is it not often because they want to belong to the church? The girls want to wear the covering, like their mothers and their older sisters. Both boys and girls want to participate in the communion. They want the security of church membership, with all it involves of a sense of belonging and of the approval of their elders. In various ways we have given them a feeling that they are outsiders, that they are not a part of our church family. And that feeling of exclusion becomes a terrifying thing to them. We have given them reason to think that it is only baptism that makes them a part of us. Some of us may actually have accepted so much of baptismal regeneration that we think the children are lost until they are baptized. Then, we feel, all is well. And because we their elders think this, we can't keep our children from thinking it too.

In spite of our historic creedal position, we are in danger of practicing a slightly delayed infant baptism. If we are to prevent this, if we are to recover true believers' baptism, we must find ways of making our children feel securely at home in the church family without the baptism that they can hardly be qualified for before adolescence.

A child, driving by the church where the family attended and where his parents belonged, happily pointed out the building to a visitor and said, "That's my church." Yes, it was, God bless him! It was the church where the whole family attended and found a happy fellowship. It was the church where the child in Sunday school and Bible school was learning those things which would make him wise unto salvation. It was the church where he worshiped with his parents, helping to sing the hymns and listening to the minister, and contributing in the offering. It was the church where the pastor always shook his hand and spoke to him by name. It was the church where he hoped to be baptized and to participate as an adult when he became old enough. But even now it was his church. No one ever suggested anything else to him.

This editorial developed in the editor's mind as he listened to the 1956 Conrad Grebel lectures on the Education and Evangelization of Children, given by Bro. G. G. Yoder. We are glad to know that Bro. Yoder will be speaking on this theme to a number of our churches in the months ahead. He has something that we ought to think about, hard and long. May God help us, not merely to hold our historic faith of believers' baptism, but to bring up our children in that nurture and admonition which will give them a saving faith and a satisfying and effective Christian experience.—E.

Servants of a Servant

For ye serve the Lord Christ.—Col. 3:24

The Christian has left a servitude of sin to become the servant, a bondslave, of Jesus Christ. When we call Christ Lord, we are calling ourselves His servants. This is one of the effective verbal symbols of the many used to describe the relationship between Jesus and His followers.

But the One whom we follow was Himself a servant. Paul says that when Christ emptied Himself He took upon Him the form of a servant. The prophet Isaiah had foretold the coming of a servant and had described his mission in a number of passages, the best known of which is Isaiah 53. When Philip climbed into the chariot of the Ethiopian on the road to Gaza, he found him reading this passage, and began from that Scripture to preach unto him Jesus. The ministry and the redemptive death of Jesus are the best commentary on the servant poems of Isaiah.

Jesus came as a king. But He didn't act like the kings of this world. He was meek and lowly of heart. He voluntarily chose a Way of Suffering. He refused to be a political leader, was not interested in driving out the Romans, or in reestablishing a Jewish kingdom. He consciously adopted the pattern of a servant, and suffused all other Messianic patterns with it. He came to minister, not merely in word, but in very deed. He made suffering service the very means of His mission. The victory of His kingdom came by the sacrificial labors of the Servant of Jehovah. His death on the cross is the unique redeeming suffering of a unique Servant. On Calvary the incomparable literary concepts of Isaiah 53 were etched in the unforgettable drama of suffering in the flesh. There the highest of Old Testament vision was translated into the supreme reality of history. Here the Servant was faithfully doing the work which godhead had laid upon Him.

And of this Servant we are servants. He summons men to the Kingdom of the Servant. He asks us to take the cross, to follow in His train. To take the road of self-denial and suffering, to endure hardness, to labor at His command—this is the norm of the Christian life. One who is unwilling to be a servant is by very definition denied the name of Christian.

The church is the extension of the personality of Christ. It is the organ of the continuation of His mission as through His body He continues His servant work in the world. The church is called to agonize for the world's redemption. We are His body, called to live in His spirit, to perform the task He lays upon us, to do His will. We are the servants of the Great Servant.

The chief task of the church is carrying the redemptive news to all the world. "Go ye," He said, and we march under His command. Evangelization requires sacrifice and devotion. The missionary must be the servant of the people to whom he preaches. He must wash the world's feet. And all of us must share, in whatever our situation permits, the proclamation assignment.

The church is called to discipleship. Our problem always is to make our discipleship more than nominal. We must consciously choose His way as opposed to the easy way of the world. It is ours to serve, not to be served; to minister, not to be ministered unto. If the world comes to live like kings, we must find ways of living like servants. We must never lose our consciousness of following and serving the Lord Christ.

The servant does the will of the master. He never becomes a law unto himself, setting his own pattern and outlining his own program. We are called to do the will of God. This is not easy in our corrupt age. It takes special effort to keep the lines from becoming blurred. It is more than easy to tone down the commands to what seems to us practical and sensible. But it is not our concern to pass on the practicality of God's commands to us. Obedience is our only concern. It is not ours to question why; it is ours to do and die. Some would say that Christ's way of love and service was not practical because it cost His life. But He obeyed. What if obedience also costs life itself for us? Then we can die. Nonresistance, we are told, will not work in a sinful society. If you turn the other cheek, someone may hit it. But a servant's job is not to protect himself, to keep from getting hurt. It will help us to keep our perspective if we remember how God worked His will through the Servant who is our Lord.—E.

In Our Business

BY S. H. BRUNK

If, if, our Christian people today could dwell apart in an isolated group, a bit like Israel in her blessed state did, would we have no financial problems? Luke 16:8 says, "The children of this world are in their generation wiser than the children of light." What wisdom should we learn, or what should we not learn, from the children of this world?

Our dear Lord's teaching here seems to be that the efforts and tactics of the children of this world to gratify the carnal desires and lusts of the flesh so far outweigh the efforts of the children of light for the things of the Spirit, that we may well learn a lesson from them. To be sure, we think of what the many are doing in comparison to what the few are doing that the whole picture has a dark look. But taking our ownselves for a test, when we see a stranger approach us at our home, do we think first of the opportunity to ask him if all is well with his soul; or do we first think of the possibility of selling him something, for some money? What are we doing to enrich our spirits, and make (not only let) our light shine?

True enough, the children of this world have all manner of deceivableness and cunning craftiness, from which we as children of God should be aware and turn away. Yet why can we not agree with them to duly emphasize the most important thing in life, and give our spirits the emphasis which they give to the flesh? Why can there not be a whole lot more dedication of our time to the Lord? And why not do the smaller things for others, without even thinking of a charge? Will it not be a dual giving, if you give them your time, and ask them to just settle with the Lord? Which should be the greatest asset for our time, a little heavier pocket, or a little lighter spirit?

If the Lord tarries and this writing gets into print, there will be those saying, You are not talking about *business*. And it is true, I never started to discuss the capitalist's business. However, is it not all the receiving and disposing of the value of our time? I'll say a bit here about giving again. Can I not give my all to the Lord, without giving it away? Cannot I be the steward of it, and use the increase to God's glory, as well as another? The greatest problem in my mind is not how much I have given away, but rather how am I using the increase of what is left? How does my spending correspond with my giving? Let us give away to help the needy, and give to the Lord to enrich our souls.

25 Years Ago

(from GOSPEL HERALD, *Feb. 19, 1931)*

During the past twenty-one years . . . there has been a decrease of over a million Sunday school scholars in England and in less than half that time a decrease of 541,693 in America.

(from GOSPEL HERALD, *Feb. 26, 1931)*

. . . 9730 pounds of clothing shipped from the Franconia . . . district to . . . Sask. for Russian relief.

The Prairie Street . . . congregation at Elkhart, Ind., suffered a great loss in a fire which partially destroyed its church house.

. . . the Union Grove Book Store will be moved to near New Holland about April first.

I have always felt that I was blessed in being allowed to begin making a home in "horse and buggy days," when it was not considered so humilating (even by the world) to drive a *used* horse and buggy. Of course, sometimes our old Dodge today doesn't want to start when we say "Get up," but I must think of the service I can be to others with what a new car would cost. I am not recommending to Christians to be tight and stingy, but only economical, using our time, talent, and money as unto the Lord. As we see the extravagance on every hand, how can it be to the glory of God?

Coming back to our subject, Just what is our light to the world, in our contact with them in business? Are we the first or last to raise the price of our time or commodity? Can the people of the world see in us of a truth that we are only stewards of what our God has given us? And that our promises are as good as our pocketbooks? Do we use the contacts we make with them to converse with them of the things most dear and precious to us? What is the witness of our mouths to them? May there even be those who have taken offence at our manner of business? We know the severe penalty of causing offences. I pity a soul who will let dollars keep some other out of the kingdom of heaven.

In our buying, let us be careful how we offer another less than his price. Let him make the price of his article, unless he asks us for our offer. The shrewd trader will usually ask you for an offer prior to giving you his price, just in hope that you may offer more than he asks. If the seller's price is too high for us, let us pass on, or wait for him to lower the price. In all cases asking ourselves the question: How can I use this which I am buying to *the glory of God?*

In our selling, let us give Christian weight and measure, always fully describ-

(Continued on page 213)

How to Make a Will

By Samuel S. Wenger

I. Some Preliminaries

The first and sometimes the hardest step in making a will is to make up your mind to do so. To a normal person the fact of death seems very unreal; at least, it seems far away. The same good sense that induces one to prepare now for the life after death should suggest the wisdom of making a will now. Tomorrow may never come.

A husband and wife should talk over the disposition of their property with respect to two points in the future; initially, when the first of them dies and finally, when the survivor dies. In thinking about a will, such problems as the following need to be answered:

a. Are there any objects of sentimental (or other) value which are to be given to named individuals? Frequently heirlooms are given to certain persons.

b. Are special provisions to be made for minor children, such as education?

c. Is there a farm or farms to be given to the son or daughter who is now living on a farm owned by the parents?

d. Are there handicapped children who need special care?

e. What about improvident children?

f. What about equalizing the advancements charged in a family book?

g. What about the Lord and the share which rightfully belongs to Him?

h. Who is to settle your estate as executor?

In the event there are no children, then the important question of distribution arises. Normally, the husband and wife in such a case will want to include the relatives on both sides of the house. It is these folks who have no children to whom the possibility of giving contributions to charity is the most impelling. The claim which collateral relatives may have on their bounty is in many cases somewhat weak and certainly the crying need of church institutions for financial help should be carefully considered by them.

The fact that a husband and wife have all assets in their joint names so that the survivor will become the owner of everything is not the reason for failing to make a will. The problem here is, what should be done when the survivor dies. In a situation such as this the husband and wife should each make a will which may or may not be identical.

II. Where to Get Help

It is well to remember that a will cannot be corrected or changed after death; consequently, it should be drawn up very carefully. First of all there is no printed form which you can use to make up a will. There just is no such thing as a will to be made up by filling in blanks. Especially bad is the practice of going to a notary, justice of the peace, real estate agent, or similar unlearned practitioners. Frequently, these folks think that the magic of their title gives them license to write a will. It simply does not, and a will written by this type of person is frequently worse than no will at all.

It is only sensible to use the services of a well-trained lawyer. Today lawyers are specialists and you should choose one who specializes in settling estates. One of the most poorly written wills which the writer ever saw was one written by a "patent" attorney.

If you feel you want some help preliminary to the actual drawing of a will in the lawyer's office, a good place to seek advice is with the trust officer of your bank. If your bank does not have a trust department, your bank officer may direct you to a trust officer in another bank. It is well to remember, however, that the banker or trust officer will only advise. If he offers to write the will, he is doing something for which he has no authority.

With respect to a lawyer it is well, too, that you select a lawyer who will be sympathetic to your wishes when it comes to the charitable provisions in your will. A hard-boiled lawyer who has no time for the Christian church and its institutions should not be selected to write your will.

III. When No Lawyer Is Available

If perchance you must make a will because of the extremity of circumstances, the following suggestions will prove helpful:

a. Use the expression "I give" to make a provision in favor of an individual or an institution. Here is an example, "I give Goshen College of Goshen, Indiana, ten thousand dollars."

b. To appoint an executor use the expression "I appoint." The following is an example: "I appoint my son, John Smith, Executor of this will."

c. Signing the will. It is important to remember that the will must be signed at the end.

d. Witnesses. Pennsylvania does not require that witnesses sign a will. At the time of probate two witnesses will be required for the signature but that is a separate matter. Some states require two witnesses and a few states require three. In some states the witnesses must be individuals who do not share in the will. After the maker of the will has signed, the word "witnesses" can be written somewhere on the paper and the two or three witnesses can sign their names beneath this word.

If the emergency has passed and the writer of the will is able to do so, he should immediately take the will to a lawyer for examination and possible rewriting so that what the individual desires can be put in such a form that his wishes can be carried out after his death.

It is well to remember that your will is your last act of stewardship. Make it in the way that a good steward of the Lord should make it.

Lancaster, Pa.

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Drivers are safer when the roads are dry, but the roads are much safer when the driver is dry.—Hartford Agent.

The Meaning of Discipleship

By Oliver H. Zook

In the Dec. 4, 1955, International Sunday School Lesson the text used was taken from Luke 9:23-36. And the heading chosen for the lesson was the same as I have used for this article.

I was greatly impressed with the contents of the entire lesson, but of particular interest was the last clause of the first verse, which reads, "take up his cross daily, and follow me."

In these days of high-pressure teaching and advanced knowledge there is a growing tendency to present a distorted picture of the Christian life, in order to draw sinners into the fold of Christ. When our Saviour said in the above quotation, "take up his cross daily, and follow me," He most definitely meant to make it clear and plain that the followers of the Lord would not always find the way of life spread with roses and pleasure. The teaching is quite clear that self-denial and suffering and pain and disappointment and sorrow and cross-bearing go hand in hand with those who have found the Lord and have had a real experience of salvation.

For far too many Christians today, the death of Christ on the cross was only an accomplishment. It was an accomplishment, indeed, and not a stroke of fate. It was planned in glory by the Father and the Son before the foundation of the world was laid, and it was for this purpose that Christ came. The total cost of redemption, however, must be kept constantly in view, or our idea of accomplishment will lose its significance. Men shrink from the suffering and pain of Calvary and present only the accomplishment of God's grace whereby we may be saved.

Jesus said in the verse above quoted, "If any man will come after me, let him deny himself, and *take up his cross daily,* and follow me." There are men filling pulpits today who preach only half the message of the cross. A careful reading of the Scripture reveals that the cross was the only way by which Christ could redeem us. If we omit the teaching and experience of cross-bearing, we fail completely in our teaching concerning Christ's substitutionary work for which He made the total sacrifice on Calvary for our redemption.

We sing, "The way of the cross leads home," but shrink from self-denial and cross-bearing, and lose the blessings that come to us in no other way. Following Christ is no guarantee that we will always get our own way, or attain our own goals. Instead, it means that if we renounce self and keep our bodies under, we will gain new life in Christ. It also means that we will "mortify" our own flesh, and give up our own will, that we may win Him. It further means that if

we are to enjoy a vision of glory here and now, it will be experienced only by surrendering our own will, and yielding our lives completely to Him.

Today, the Christ of the real cross is still "despised and rejected of men." The world today is not interested in the Christ of Calvary. We must remember that the "cross on which the Saviour died" is not just one of life's adversities—it was an instrument of death, the innocent for the guilty. This means for us, that the death of self must be maintained day by day. It is in this way that we gain new life in Him, and abiding values which not only enrich the present, but will go with us into the life beyond. If we fail to go by the way of the cross, we will never get the vision of the transfiguration.

"If we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:12). If we still desire to be recognized by the world, and take an active part in world affairs, it will have to be done at the expense of denying Christ. It requires no cross-bearing to be a friend of the world. It means rather that we will lose our fellowship with Christ if we do. "The world passeth away, and the lust thereof" (I John 2:17).

We are not saved by bearing our cross. We bear our cross because we are saved. To be ashamed of Christ in this world simply means that He will be ashamed of us when we stand before Him in judgment. The problems of life vanish to a large degree when our lives are consecrated to Him. Things that were hard to bear before are no longer problems. The love and grace of God sustain us at all times. "Looking unto Jesus . . . who for the joy that was set before him endured the cross, despising the shame" (Heb. 12:2).

Our suffering and cross-bearing are turned into joy when we experience fellowship with Christ, who says, "My grace is sufficient for thee: for my strength is made perfect in [your] weakness" (II Cor. 12:9). Christ is not looking for fans, but followers. If you want the honor of His company, you will get it only when you follow Him in the denial of self and go the way of the cross.

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that thro' all time abide.

Belleville, Pa.

Mennonite Automobile Aid, Inc.

Should we not stand together as a brotherhood and suffer losses in the spirit of meekness? I Cor. 6:7.

Write: 1202 South Eighth Street
Goshen, Indiana

As a Man Thinketh

By J. John Allison

Consider the power of imagination. It affects every avenue of life and living. Everything we call civilization is the product of man's imagination. Nothing exists in all the world that had not a previous counterpart in the mind of Him who designed it. All the art, poetry, literature, are the products of man's imagination. Without the imagination of an Edison, or a Burbank, we would today have to live without the many products they discovered and developed.

The dictionary defines imagination as the act, process, or the power of imagining; formation of mental images of objects not present to the senses. This great power is one which should be carefully controlled. How few people, when making a complete surrender to God realize that their imagination needs to be included! "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:5).

The Apostle Paul knew that their hearts devised wicked imaginations when he wrote the first chapter of the Epistle to the Romans. He knew that there could be no sanctified living or thinking unless the imagination be first brought into subjection to God and the Holy Spirit. The imagination needs regeneration, as well as the soul or spirit. It is still a part of our old, carnal nature if it has not been brought into obedience of Christ. The regenerative power of the precious blood must go as deep as sin before we can be complete in Him. Thank God for Jesus.

So as the imagination is a power for evil when yielded to the devil, it becomes an even greater power for godliness when brought into captivity to Jesus. The Holy Spirit uses man's imagination to find some better way of reaching the lost. Spiritual campaigns are visualized; the orphanages of George Mueller, the missions of Hudson Taylor and David Livingstone, the revivals of Moody, Finney, and Billy Graham—all were made possible through the vision of a captive and God-directed imagination. Creating a written language so that the Bible can be translated to reach the heathen of the hinterlands is the result of inspired mental conceptions. Our great religious broadcasts are the product of a God-directed imagination and a vision of the need of the unsaved and unchurched in our beloved U.S.A. With each new good reached, the vision widens until now the "Voice in the Wilderness" reaches around the globe to strengthen and comfort the hearts of missionaries as well as the unsaved and the wayfarer. Praise God.

I am greatly indebted to Haven of Rest for helps, thoughts, and suggestions. Thank God.

God destroyed the people in Noah's time because their imaginations were evil. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The first thing that comes into a man's heart after he begins to let up with the Lord is evil imagination, I do so believe. "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened" (Rom. 1:21). If we keep our soul full of praise there is no room for evil imagination. The spirit of such imagination makes many people think that the church, pastor, elders, and the sisters are against them. Some even imagine so strongly that they begin to hear voices. Imaginations like that are an abomination because they come from the devil.

Most of the inmates of mental institutions are there because of hallucinations and wild imaginations. Every crime, such as robbery, holdup, evil scheme to defraud, and every weapon of destruction was first conceived in the evil imagination of someone. "The imagination of their evil heart" (Jer. 7:24). And to think of the hours that have been spent in worry and imagining unhappy events, when it would have been so much easier and sweeter to trust in the Lord. How many bridges have been crossed unnecessarily? We know that most nervous breakdowns are the result of an undisciplined and unregenerate imagination. The doctors say so. We are sure of this one thing: that real and lasting peace of mind comes only from a complete surrender of our hearts, minds, and imaginations to our blessed Lord.

Man's imagination is one of the main avenues of the devil's approach and none could know this better than I. There were many evil things in my young life that seemed attractive. How Satan loves to tantalize the soul with these alluring pictures from the past! How those demons of his long to fulfill their lust through our human bodies, bringing darkness to the soul, clouding our minds, and dulling our spirit! Oh, how great is that darkness! This thing we call sex in the Lord is holy, just, and good, but when used by the devil, how blighting and damning it becomes! There is nothing to equal it. And this, my friends, is Satan's greatest weapon when so used. God help us all to be pure, without blemish and without spot, for sin doth mar and scar the soul, leaving the adversary a foothold. Through the blood of Jesus only can we ever overcome. Rev. 12:11. Blessed be the name of our Lord.

The ability to imagine is a great power. There is none more powerful. It is a blessing when used for God, but a sin when controlled by the devil. It fascinates and assassinates, sways and slays, chills and kills. It will cause our whole being to become desolate and despairing.

A PRAYER
FOR THIS WEEK

O God, bless with abundant grace the people who have found a vocation to put things right. There is plenty of scope for them in this erring world, as who should know but Him whose ways are perfect. Make them truly servants of the Holy Will and partners in the creative purpose. Give them right judgment and a true sense of proportion. Don't let them be in too much of a hurry: may they learn something of the divine patience. Balance their sympathies, preserve in them a human heart, and help them not to miss the good that is hidden under the dirt. Grant them, if it be possible, a sense of humour, and the commendation of a cheerful countenance. Direct and encourage them with Your revealing Spirit, and keep them tender and humble by the work of Your reforming love in their own hearts. Amen.

—from *The Methodist Recorder.*

"Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3) is the only sure remedy. God knows and sees all our thoughts, whether they be good or bad. And every disobedience shall receive a just recompense of reward. May God help us all to keep our affections on things above, not on things of this earth, which are but transitory and temporal.

And so it is to the imagination that we appeal in warning men to flee from God's wrath and to prepare for eternity. To reach them we must use graphic, picturesque, and descriptive words which will quicken their imagination. It so requires the use of our own imagination to awaken the mental imagery of those whom we are seeking to influence for God.

"For the imagination of man's heart is evil from his youth" (Gen. 8:21). God help us all to let the Holy Spirit reveal to our imagination what is His will for our life, to let Him direct and use it for better service in His great vineyard of lost souls. For there is no limit to the possibilities of a complete consecration to His purpose and the right use of this captive imagination. Thank God.

And so we shall complete the body of Christ, the church, and bring the Lord's return nearer, hastening the day of our homegoing. Hallelujah! With this captive imagination we can live a victorious, overcoming, Christian life in this present evil world, this vale of tears in which we now live. For we are "more than conquerors." Therefore we pray; "Keep this for ever in the imagination of the thoughts of the heart of thy people" (I Chron. 29:18).

All glory to His name. In Jesus I remain a convict preaching Christ.

Jefferson City, Mo.

Not Only Our Best

By Mary Alice Holden

Sometimes we hear that God doesn't expect more than our best. Where in the Bible did we read that? God has said we should obey His commandments. That is often more than our best. Yet with God's help we can do it.

Not only do we need God's help, but often we have to ask aid of others. Lately I was to furnish the special music for Sunday school for a month. One quartet I had asked to sing had a hard time getting together to practice. I finally heard that they had broken up and were not singing any more. As they were all in high school music classes, one day I had the inspiration to ask the music teacher if she couldn't get them together. She gladly consented and by substituting for one boy they gave their number—one of the best we have had for some time. It was more than I could do to get them together, but the music teacher, who had authority over all of them and also the the ability to help them with their practice, accomplished what I could not.

If a schoolteacher waited at school till her pupils took a notion to come to school she might have a very small school, unless she (or he) wanted to do like they do in India, where the teacher gathers his pupils up every morning. However, teachers generally depend on the parents to send their children. Likewise, the parents usually could not do their work and the teacher's, too. Both must work together to teach the child the things he should know.

"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2).

Cimarron, Kans.

Except a Corn of Wheat Die—

By Edna Beiler

As seed corn (dropped in loam)
Utters no cry,
So shatter, heart of mine,
Down—down to die.

As hidden (dark and deep)
Seed lives anew,
So quicken, heart of mine,
Thrust upward, too.

As new life blossoms forth
From the seed's core,
So spring up, heart of mine,
To life once more.

Grantsville, Md.

♣

God must work in us if He is to work through us.—*Stewardship Facts.*

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the many who are being reached through the tract ministry of Bro. Ralph Palmer in our southern cities.

Pray for the direction of the Lord to the Mennonite Publication Board in its annual meeting at Fisher, Ill., Feb. 29 to March 1.

Pray for Evangelist Harem, Bihar, India, who has recently been admitted to a sanitarium for treatment for tuberculosis.

On the Perfection of Missionaries

By Annabelle Greaser

Recently one of my friends confided to me, "You know, I always sorta' thought that missionaries were perfect, until I came down here." Yet the perfection of missionaries is never preached, it is just assumed.

The missionaries themselves are the quickest to discredit such rumors, but no doubt such denials are attributed to modesty and the idea is propagated.

I roomed with a girl one time who had a misconstructed idea about missionaries and their children, and I'm sure that the knowledge of my imperfection as a missionary's child was a great shock to her.

Removing a normal person to a different climate (other than heaven) does not make a perfect saint of him. His degree of consecration to His task may be admirable, and his apparent success in the field of soul-winning most heartening, but scattered along the pathway are mistakes, both small and great, and his constant prayer is for greater wisdom, and, if he is sincere, for more true humility.

Selfishness, hatred, unkindness, jealousy, seeking one's own, egotism, pride, intemperance, ingratitude, gossiping are on the mission field just as they are in the churches at home. The degree differs in places and people, but these are the foes of *all* Christians and they must be fought against if we desire more intimate communion with Jesus Christ our Saviour and Lord.

Has some missionary asked *you* to pray for him? Do so. It is his imperfection that he has in mind when he requests it, his desire to be a fit vessel for use, and the knowledge that what is accomplished is not because of his perfection but in spite of his mistakes and sins.

Aibonito, Puerto Rico.

OUR SCHOOLS

LA JUNTA MENNONITE HOSPITAL AND SCHOOL OF NURSING NEWS

The new year of 1956 is well on its way; because of the many blessings of 1955 we look with confidence in God, our Father, to the coming year in working for Him.

On Jan. 1, Virginia Gomoll, who had been supervising the 3-11 shift over the entire third floor of the hospital, started working in the laboratory at the Parkview Hospital in Pueblo.

The first of the year started instructor, Florence Burkhart, and six junior students, Doris Birkey, Rheta Mellow, Nelda Rhodes, Arvilla Gingerich, Lois Steiner, and Jewell Yoder, in a new service at General Rose Memorial Hospital in Denver. The service is added experience in surgical nursing. The group is enjoying this enriched experience since this hospital averages 250-75 major surgeries per month.

Orrin Eichelberger, who last year finished two years of voluntary service at the Mennonite Hospital, is now in Denver continuing the X-ray training he started here last fall.

This is the year for the "Nightingale" to be published. On Jan. 12 the editor, Jean Langenwalter, and the associate editor, Mary Ellen Kauffman, enjoyed a flying trip to Topeka, Kans., as guests of the Myers Yearbook Co. They were taken through the plant and saw how yearbooks are processed. They enjoyed the plane ride.

Mr. Dye spent the week end of the middle of January in Goshen, Ind., attending a meeting of the Board of Directors for Mennonite Aid, Inc.

Esther Wiebe, a junior student, formerly from India, entertained the student body to a curry and rice supper Jan. 16. The guests were seated on rugs on the floor for this occasion.

The Nurses' Chorus, directed by Paul Yoder and accompanied by Mrs. Swartzendruber as sponsor, had a full week end of program rendering on Jan. 21 and 22, in Colorado Springs and Pueblo.

Anneliese Wieler, our nurse from Germany, was the guest speaker at the Hospital-School meeting Friday evening, Jan. 27. Miss Wieler's information and comments were very interesting.

Wilbur Nachtigall, our pastor, and his family have returned from Puerto Rico where they had gone before Christmas to bring back to La Junta some possessions left in Puerto Rico. We thank our heavenly Father for watching and protecting them during this trip. We are glad to have them back with us.

Mrs. Maude Swartzendruber and Florence Grieser were accompanied by Nelson Kauffman and Roy Roth on a visit to the State Board of Nurse Examiners Jan. 26 in Denver, Colo.

One of our staff men, Dr. C. C. Weber, was called home by the sudden death of his mother, who died from a heart attack.

We feel very grateful for the beauty of the newly fallen snow and the moisture it brings to the Arkansas Valley.

The Association of Mennonite Hospitals and Homes met in St. Louis, Feb. 8, 9. Those from La Junta and Rocky Ford who attended this meeting were W. J. Dye, Luke Birky, Paul Yoder, Wilbur Nachtigall, Myrtle Miller, Emma Hess, and Maude Swartzendruber. On Wednesday afternoon W. J. Dye spoke on "Relating Our Program to the Needs of the Local Community." Mrs. Miller spoke on "Planning a Patient Services Program" on Thursday morning. Mrs. Swartzendruber met with the Nursing Education Council of the Mennonite Board of Education on Wednesday. The American Protestant Hospital Association held its annual meeting in St. Louis at approximately the same time—Feb. 8-10.

On Saturday, Feb. 11, Mrs. Swartzendruber and Florence Grieser attended the annual meeting of the Hesston—La Junta Co-ordinating Committee, at Hesston, Kans.

—Mary Jane Swartzendruber.

HESSTON COLLEGE NEWS

YPCA at work

The Young People's Christian Association, always interested in finding new opportunities for service, has since Christmas focused its attention on a new area in Wichita, Kansas.

According to the Wichita Council of churches, this area was believed to be composed primarily of Spanish-speaking people. After careful counseling with the pastors of congregations in and near the area, it was decided that a house-to-house survey of the community, to ascertain the need for an additional church, should be made. Following Christmas vacation the Missions Survey Committee, composed of Harold Blosser, Milford Brenneman, and Ray Horst, has been engaged in implementing the survey.

On Sunday, February 5, eighteen members of the YPCA, in groups of two, participated in the survey.

The survey is slightly over half finished, and 500 homes have been visited. A careful tabulation of the findings of the committee will be made at the completion of the survey and a recommendation from the committee will be brought to the Executive Committee of the YPCA for further action.

♣

H. Neufeld, a Canadian Mennonite, served as translator for the Russian church delegation which recently visited Canada. These churchmen reported that there are 27 different denominations in Russia, but all are registered either Baptists or Russian Orthodox. Mennonites are registered as Baptists, though distinct from them. The churchmen said Mennonites are highly respected in Russia. They urged North American Mennonites to send a delegation to Russia, and declared there would be no travel restrictions.

Biblical Discipline in Mennonite Schools

By Laurie Mitton, Principal
Belleville Mennonite School

As teachers we are hearing constantly that we are being unchristian in our discipline. This is especially true in our Mennonite schools, due no doubt to our Biblical position on nonresistance and love. We hear such questions as these: How can a Christian teacher spank a child? How can a teacher be called Christian who sharply rebukes students? Is it right to punish students who are Christians and past the age of accountability? Should teachers not speak softly, smilingly and try to lead children by example especially since children object to discipline? Is fear in the students a legitimate motivation to good behavior? To answer these questions we will go to the Scriptures themselves, but in so doing we must watch one thing very closely. We must apply only verses that deal with the problem. Passages on nonresistance speak of our obligations as Christians to our society both Christian and non-Christian. Passages on discipline deal with an adult's relationship to children entrusted to his or her care. With this difference clearly in mind we can see that there is no conflict between Biblical nonresistance and the Biblical application of the rod of correction. It is necessary in this matter that we rightly divide the Word of truth. All quotations are from the Revised Standard Version.

Prov. 22:6: "Train up a child in the way he should go, and when he is old he will not depart from it." The world disagrees with this and teaches that the child should be permitted to develop along lines suited to his own personality. Any restraint placed on the child will lead to frustration. This position is completely contrary to the Word of God that places the responsibility of training a child upon his own parents or other adults to whom part of the training has been entrusted.

Should a child be spanked? Read Prov. 22:15, "Folly is bound up in the heart of a child, but the rod of discipline drives it far from him." Prov. 23:13, 14, "Do not withhold discipline from a child; if you beat him with a rod, he will not die. If you beat him with the rod you will save his life from Sheol." Note this last point and consider it well. A good spanking has saved many children from the terrible destruction of hell. Woe to the parent or teacher who is guilty of neglecting the rod of discipline. Consider also Prov. 5:22, 23 on this point. "The inquities of the wicked ensnare him, and he is caught in the toils of his sin. *He dies for lack of discipline,* and because of his great folly."

Is it proper for a Christian teacher to speak sharply to a student? Read Prov.

(Continued on page 213)

CHURCH HISTORY

Evangelizing the Alemanni

By Joseph Overholt

Centuries ago in the little country of Switzerland, an earnest missionary stood by Lake Constance preaching the Gospel. Fervently he pleaded with his listeners to confess Jesus Christ, the Son of God, as Saviour. Then, having come to the close of his message, he boldly walked up to three gold-decorated idols standing nearby, seized them in his hands, smashed them in pieces on a rock, and flung the broken fragments into the depth of the lake. Thus the bold Irish missionary, Gall, pressed upon his heathen Alemannic listeners the claims of Christ, and forcefully demonstrated to them the futility of trusting in their man-made idols.

Who were these heathen Alemanni who in A.D. 500 were yet worshiping idols? They were a Germanic tribe or stem whose earliest history is lost in antiquity. But one theory of history points to northern Europe as the original home from which the earliest Indo-Germanic ancestors of the Alemanni migrated eastward to India. The other theory assumes that the earliest German tribes originated near the Caspian Sea in inner Asia, and migrated northward to Germania Magna, as it was known to the Romans.

Where was the ultimate home of the tribes of Germans known collectively as the Alemans? Nothing is known about the location of the Alemans before the time of the Roman historian, Tacitus (A.D. 55-120). Tacitus mentions a specific German tribe or stem known as the Suevi which was located on the upper Elbe near its source. This area later was known as Bohemia. In the time of Julius Caesar (100-44 B.C.), several groups of Suevi had already left their ancestral home, and were seeking new homes nearer to Gaul. Groups of them had migrated westward and had crossed the Rhine, settling in Alsace. Others migrated into southwestern Germania. By the third century A.D., the successors and descendants of the Suevi in this area were known as Alemans. Ultimately, the Alemans occupied the area from the Lech River in Germania westward to the Vosges Mountains in Alsace, and from the Neckar River in Germania southward to the Swiss Alps.

What was the religion of these Alemanic tribes? They were idol worshipers. To Woden (from which we get Woden's Day, Wednesday) they brought offerings of beer. To trees, rivers, hills, and ravines which they worshiped, they brought horses, oxen, and many other animals as sacrifice. Moreover, these poor, heathen idolaters knew nothing of a better way, a way of love and communion with God through Christ.

But an event of tremendous spiritual import brought hope to these pagan Alemannic tribes, burdened with idolatry, when the first pioneer Christian missionaries arrived from Ireland to preach the Gospel. Fridolin, who appears to have been the first missionary to the Alemanni, arrived sometime after A.D. 507 to begin his labors. From his establishment at Seckingen, an island in the Rhine near the foothills of the Black Forest, he began to herald forth the good news.

Fridolin was succeeded by Columbanus who, first having preached in Burgundy, was to lay the first firm foundation of Christian life among the Alemanni. After leaving Ireland in A.D. 590, Columbanus arrived in Burgundy, where he established three monasteries: Anegrey, Luxeuil, and Fontenay. Having incurred the displeasure of the evil ruler, Brunhilda, Columbanus left Burgundy, spent some time in Neustria, and then proceeded across the Vosges Mountains to the Alemanni. After working for the reform of kings and nations which had in part accepted Christianity, Columbanus began preaching to the Alemans.

What missionary methods did Columbanus use? He used stern measures with the heathen gods. From his first headquarters at Tuggen on Lake Zurich, Columbanus sallied forth to convert the idolatrous heathen worshipers of Woden. He broke the boilers in which the pagans prepared the beer which they brought as a sacrificial offering to Woden. In addition, Columbanus and his disciple, Gall, sometimes burned the pagan temples and threw the gilded idols, which the pagans considered as gods, into the lake. This, naturally, brought down the fury of the pagans on the bold missionaries, who had to flee to Zug.

At Bregenz on Lake Constance, Columbanus apparently used milder methods of evangelization, for he was permitted to remain there for three years. This resulted in the conversion of a number of heathen people, but did not result in breaking down the rage and dislike of most of the people.

What was the missionary message of Columbanus? Columbanus sincerely wished to present the full missionary message of Christ's teachings. His message therefore expressed an aversion to yielding to the supervision of Rome. But, on the other hand, it was also a message of monasticism; it contained new elements of his own devising; and it honored the Virgin Mary.

Columbanus, in his missionary message and program, did not wish to yield to the ecclesiastical supervision of Rome. He considered himself completely independent of the Frankish bishops and of the diocese in which his monasteries had been built. Moreover, more deeply imbedded in Columbanus' missionary message was the conviction that the pope at Rome was not infallible. In fact, he urged Pope Gregory not to blindly follow the former pope's decrees.

Columbanus' message of monasticism, as the message of true monasticism, was a protest again the ". . . nonapostolic character of the church and the overcentralization of power in the hands of the higher clergy." The rules of monasticism drawn up by Columbanus for his three monasteries were obedience, poverty, temperance, silence, psalm singing, prudence, austerity, freedom from vanity, and chastity. Columbanus greatly emphasized chastity or purity. In fact, he threatened to excommunicate Theodoric, king of Burgundy, for his immorality.

The new elements which Columbanus introduced in his message on the continent and to the Alemanni were penance (by which he assessed an appropriate satisfaction or penance for each specific sin), private lay confession, the making of the sign of the cross on spoons, the Irish tonsure for monks (the front of the head was shaved from one ear to the other), and his views on Easter. Columbanus' views on Easter separated him from Catholic brethren in France. He argued that he was following Jerome's views on Easter. Columbanus wished to have Easter celebrated when the major part of the moon was shining because Easter was a celebration of light.

Columbanus also honored the Virgin Mary in his missionary message, for in the closing period of his life he had a chapel in Italy which was dedicated to the holy virgin. Here he spent the last days of his life in fasting and prayers.

Who was to continue the work of evangelization among the Alemanni after Columbanus, who had so faithfully labored among them for three years, felt called to go southward to Italy? The trusted follower, Gall, stepped into the gap. Gall had high missionary motives which served to help him in his work: He wished to be a fugitive from the world; he wished to seek a life of poverty, simplicity, and self-denial; and he wished to combat paganism and the wilderness. Gall was eminently successful and founded one of the most famous monasteries of medieval Europe at St. Gall, Switzerland. By the time of his death in A.D. 646, Gall had succeeded in bringing the Irish type of Christianity to all of the Alemannic people.

Centuries have passed since the intrepid missionary, Gall, stood at Lake Constance preaching the Gospel and throwing the idols into the depths of the lake. But we, today, who are direct descendants of the heathen Alemanni who were listeners to Gall, Columbanus, and Fridolin, can never forget the debt which we owe these Irish missionaries for bringing the Gospel to our forebears.

Uniontown, Ohio.

FAMILY CIRCLE

My Petition

By Mary Ruth Lehman

Wisdom, Lord, to choose the "best" instead of the "good";
To cast my care on Thee, even though I would
Strain my weary heart with selfish trying.

Patience, Lord, life's daily irritations to bear
Calmly. To smile with peaceful spirit where
My voice demanding justice would be crying.

Thy love, Lord, to feed these child-hearts so tender.
Help me to lead them their young lives to render
Unto Thee. Oh, fill me with pure love undying.

Lancaster, Pa.

Are You Helping Mothers?

BY A MOTHER

For many years I have had my theories on how children should be reared, and used many an opportunity to voice my gems of wisdom. However, the reply would always be the same, "Yes, you can talk; you have no children, just wait."

I did just that, waited. Now that I have tested my theories, my convictions are more firm than they ever were. I neither propose to write a book nor claim to be an authority on children, for they are more unpredictable than the weather. also each one is an individual personality entirely uninhibited.

The article some time ago by a minister, suggesting to mothers what they should do, was very fine. I heartily agree that a crying baby and a good resolution are alike, they should be carried out. Does that solve the problem? Are each one of the worshipers 'helping mothers'?

Yes, you might be thinking, "Just what does that woman mean?" Some church houses are equipped with soundproof "Bawlrooms," others have free "nursery service" so that mothers do not have to hold their wiggling, squirming offspring. In still others. the mothers and fathers take turns baby-sitting at home so that the growing babies do not annoy anyone in the church services, and then gradually somewhere, when it is time for the child to start to public school, the parents think that now the child will be able to "sit still" in church services.

A father once asked, "When should one start training a child?" The beguiling charms of his one-year-old daughter were more than he could handle in any service. He waited exactly one year too long to start training.

Since most places do not have mothers' rooms and we certainly do not want our parents or our children to stay at home, just what can we suggest? A minister once said, "Bring your children. We need you and we need them. And I'll guarantee I can yell as loud as any of them." Personally I know he was capable; however, he also knew that a few cries would never break up his Spirit-filled, God-blessed services.

Are you *considerate* of mothers? If so, you would not squeeze, shove, and crowd the benches so full that the mother has no elbowroom for her own comfort, let alone juggling that five to thirty or more pounds of live energy on her lap. And when the child is no more lap size, it is still on the lap because some usher saw five inches of space between two adults. And the longer the services progress the more tightly they fit, for at the beginning everyone is alert (or should be) and sitting tall, but finally the slouching and settling sets in as the sleepiness bug begins to take over, Slowly but surely everyone gets two or more inches wider and the bench seems tighter and tighter.

Are you *thoughtful* of mothers? If so, you would allow them to sit along the side aisle so that the embarrassment of leaving the room would not be as great when one has to parade down the center line of vision. Do you save room for mothers to sit close to the mothers' room or anteroom, or are they placed at the far corner, thus necessitating a long hike to get out of sight, not mentioning out of hearing.

Are you *kind* to mothers? If you are, you would not offer her child *anything*. She has carried to church those items and articles she had, with forethought, believed would see her child through the services. This list will vary greatly in lengths and contents according to the parents' ideals. When every book, toy, and bottle have been cast aside by the irritable child, a piece of candy from a neighbor will not cure it. Or maybe from behind comes a bunch of dirty, filthy, jangling keys. The nice black juicy jelly bean will only add to the distress of the already disturbed mother. The keys will probably be far flung. Maybe they had better been aimed at the inconsiderate person who offered them.

Are you *helping* mothers? Perhaps we could break away to some extent from our age-old practice of the "men's" and "women's" sides. One moment please; I am not arguing for "dates" sitting together. That is another subject. However, I am saying, let parents sit together. This would eliminate Johnny's having to make several trips across the middle aisle; all he would have to do is transfer from Mama's lap to Daddy's knee. It would be a tremendous help for Daddy to share the responsibility of restless children. Daddy could easily hold the sleeping baby while Mamma makes an exit with crying Mary Ann, since Daddy just hates to have his train of thought on the sermon broken by caring for wiggly Mary Ann all alone on the "men's" side.

Mothers, if you must take articles for entertainment, please be temperate and choose such things as are not noisy and can be attached to a ribbon so you too can hold it. I for one do not feel it my responsibility to be constantly returning toys that continue to be tossed aside. I confess I often choose a seat away from other children so my child will not have to be refused the use of other children's toys, of which I carry none.

And your bag need not look like a picnic basket. The day I saw everything from pretzels to candy and then a jar of water being dispensed to various little ones of the family, I was astounded. And I could not help but notice that this mother took frequent trips in spite of the lunch provided.

Mothers and fathers, besides being temperate, be consistent. The child will not learn in one telling, so let your no be no and your yes be yes. And you will be a happier mother if you keep the rule "no passing." The woman behind you that loves children but whose lap is empty would love to jostle Jimmy and entertain him; or the teen-agers would each like a try at holding Jimmy and doling out of their handbags various and sundry articles for entertainment. But who gets Jimmy when the tears begin to fall? Mothers, say no only a few times, and you will not be annoyed any more.

Now to the fathers. It is a known fact that men are not as adept at juggling a small baby, but you can be a great help

(Continued on page 213)

TO BE NEAR TO GOD

Sunday, March 4

Read Psalm 43.

We, who believe, have God. What He is to us and what He does for us are more and much greater than we think. He is our place of refuge, provides light and truth, helps us, defends us, admits us into His holy place. If God is for us, who can be against us? God always triumphs. He was never defeated and never will be. So my trust in Him puts song and cheer into my heart in the midst of my sorrows and burdens. I have no reason to feel sad, lonely, discouraged, even though things sometimes seem to be against me. Somehow things will work out all right in God's own time and way as I follow His light and truth.

Monday, March 5

Read Joshua 1:1-9.

Just as God proved true to His promise to Joshua, I will have the assurance that He will be the same to me. Sometimes for a while my way will not be clear to me. But I do not need to see ahead very far since God sees and knows. Sometimes I question if maybe God has failed to take some things into consideration. Such experiences always work out to be testing times for me. After having gone through them I am again reminded that God never fails. A true, genuine, constant faith does not falter but makes it possible for me to trust myself more fully into the hands of the Almighty.

Tuesday, March 6

Read John 14:16, 17 and 16:13, 14.

We went into a cavern with many paths and chambers. It would have been dangerous to attempt to go through without a guide. A man knew in detail the layout of the cave. He brought every member of our party safely and enjoyably through the cave. In just the same way the Holy Spirit is our guide in this present world. It is dangerous for us to attempt to go through this world under our own or some other person's directions. A great comfort it is to have the dependable Holy Spirit serve as our Guide all the way. He will if we let Him.

Wednesday, March 7

Read I Corinthians 6:11-20.

God's purpose for us is realized if we bring and keep everything associated with us under His control. To live in this present world we must have a body of flesh and blood. This body of mine belongs to God. When I gave myself to Him I gave everything. I have no right to claim this body and do with it as I please and disregard God's will for it. He owns all there is of me. My whole being, body and all, is set apart for His use. So I look to Him to guide my hands, feet, eyes, tongue, mind, desires, aims, feelings, and everything that can be directed. I have accepted the Lord as my Pilot for 1956 and throughout my life span.

Thursday, March 8

Read Acts 16:1-15.

During these days of increasingly heavy and congested traffic areas, highway patrolmen need and get the assistance of an observer in an airplane circling overhead. The man in the plane gives directions that help keep traffic moving. As Paul made his evangelistic tours he needed directional help from an observer stationed on a higher level. He was notified twice to take a different course. The way was blocked and another way opened each time. As we follow the Holy Spirit's leading we can expect to have doors closed and other doors open for us to enter where He wants us to serve the Lord.

Friday, March 9

Read Genesis 5:21-24 and Amos 3:3.

Enoch had a good time during his lifetime. He had the blessings of a close fellowship with God. He lived constantly near to God. He talked with God often during the day. He agreed with God. That made it possible for him to walk with God. Today I can walk with God. I can have the same experience Enoch had if I live like he did. I with the Lord and the Lord with me, enjoying this fellowship day after day. As I awake in the morning I am conscious of the fact that I am still with Him, ready to walk with Him another day.

Saturday, March 10

Read Matthew 25:31-46.

For all of us the time of departure is coming. Along with it will be a time of arrival. I wait for His summons to tell me to "come." I am ready for the call. To arrive in my heavenly home will be a grand and glorious experience. His daily guidance directs me toward that goal. I am nearer it today than yesterday. This thought gives me hope and courage and cheer in my varied experiences living for Him. I am looking forward to be at home with Him and continue there forever.

—Ira H. Eigsti.

Jesus Interprets History

Sunday School Lesson for March 11

(Luke 21:5-38; 17:20, 21)

Imagine that you were one of those who were often in the crowd following and listening to Jesus. Surely you would have been feeling in these days that something was about to happen. Try to think and feel without your knowledge of what we on this side of the cross have. Those who truly believed on this Jesus as their King must have wondered and wondered. Feeling always runs high when there is expectancy but that without full knowledge. Even the scribes and Pharisees must have been more incensed because they felt sure that Jesus was about to make some great move. And we must wonder if there were not great stirrings in heaven on this eve of the climax of history.

Some disciples commented on the adornment of the temple and prompted Jesus to utter a prophecy against the temple. The questions that followed, "When shall these things be?" and "What sign will there be . . .?" prompted Jesus to further prophetic utterances.

Your class discussion might proceed from the reading of the parable Jesus told. He said, "When ye see these things come to pass . . . ." From here you could go back to verses 9-28 to learn what Jesus foretold as to the future happening near in time and far off in history. He told of two epochal events, the destruction of Jerusalem and the return of Christ Himself.

Here Jesus has discussed more fully than anywhere else these happenings. There are some difficulties in the interpretation. Forty years later destruction did come to Jerusalem. But the prophecy of Jesus was not completely fulfilled by what happened there. The judgment visited upon Jerusalem seems only the earnest of the more widespread judgment to come at Christ's return.

We should observe with what confidence Jesus speaks concerning His words. To these we must give heed. What is the exhortation to us? What is to be our concern relative to Jesus' future judgment?

We are in this ongoing march of events and we are helping to make history—personal, family, church, community, national, and world. There is danger, great danger, that we forget what we are here for and become stupefied with earthly goods and occupied with anxieties. We need to live alert lives and discipline ourselves to discipleship. Jerusalem was destroyed. Other great kingdoms have fallen. Christ will triumph with His kingdom. We cannot live, however, without the knowledge that judgment from God will be meted out. Our hope is in abiding in Christ for a vital and virile living and working for the principles of His kingdom.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

A new town of 8,000 inhabitants has been created at Espelkamp, Germany, by Hilfswerk, welfare agency of the Evangelical Church in Germany. Started as a temporary shelter for refugees, it has become virtually a self-supporting commmunity. It now has a number of factories. Mennonites have had an important part in the building of Espelkamp. Young men from America helped to turn the bare buildings into suitable living quarters and to clear land to provide fields for grain and vegetables.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Paul Weaver was ordained to the ministry at Churchtown, Narvon, Pa., on Feb. 5. The service was in charge of Bro. Wm. Strong, with Bro. Amos Horst delivering the sermon.

Bro. Darrel Otto, La Junta, Colo., conducted morning devotions over KBNZ, Feb. 13-17.

Bro. Josef Herschkowitz, Minneapolis, Minn., spoke at Dillon, Ill., on Feb. 15.

Total enrollment of the Michigan Mennonite Bible School at Fairview was 344, with 61 enrolled for day classes. Teachers were Galen Johns, Oscar Leinbach, T. E. Schrock, Clarence Troyer, and Jesse Yoder.

Speakers for the Christian Life Emphasis Bible Week at Ontario Mennonite Bible School, Feb. 13-17, were Laurence Horst, Chicago, Ill.; Clarence Fretz, Lancaster, Pa.; Jess Kauffman, Colorado Springs, Colo.; Warner Jackson, Cleveland, Ohio.

Thirteen young people were received into church membership by baptism at Maple Grove, Atglen, Pa., on Jan. 15.

The Rock of Ages broadcasting staff gave a program at the Providence Church, Oyster Point, Va., on Feb. 12.

The correct address of Bro. Harold Fly is Franconia Mission of Mercy, Harleysville, Pa.

Change of address: Bro. R. M. Shank, from Harrisonburg, Va., to Ellicott City, Md. He is on a year's leave of absence after ten years of service at Broad Street Church in Harrisonburg.

Good interest and overflow crowds were evident at the three sessions of the Christian Psychiatry Conference held Feb. 12 at Bart Chapel, Bart, Pa., with Bro. Sanford G. Shetler as speaker.

The Executive Committee of Mennonite Publication Board held its quarterly meeting at Scottdale, Feb. 10, 11.

Bro. David C. Steiner, North Lima, Ohio, gave the commencement address at the Canton Bible School on Feb. 10.

The speaker at the official opening of the Fairview Mennonite Home, Preston, Ont., on Feb. 10 was Louis Pierre Cecile, Minister of Public Welfare, Prov. of Ontario. Bro. C. C. Cressman presided.

A recent survey in the Franconia Conference shows that 20 per cent of the wage earners are farmers, and 55 per cent are engaged in industry. A trend is indicated in the fact that in 1950, 25 per cent were farmers.

Wanted: One or more copies of C. Henry Smith's **Mennonite Immigration to Pennsylvania.** Write to the editor.

South West Messenger is a new bimonthly publication of the South Pacific Conference. The editor is Samuel A. Spicher, Phoenix, Ariz.

Bro. Gideon G. Yoder, Hesston, Kans., gave the Conrad Grebel lectures at Scottdale, Pa., Feb. 20-23. He is giving the substance of the lectures also at Protection, Kans., Feb. 28 to March 2.

The Committee on Economic Relations of the Indiana-Michigan Conference gave a program at Prairie Street, Elkhart, Ind., on Jan. 29.

The present address of Bro. and Sister J. D. Graber is 11 Sherman St., Hartford, Conn.

Bro. Boyd Nelson, Elkhart, Ind., was the speaker at a father-son banquet at Metamora, Ill., on Feb. 27. He spoke to the congregation also the previous evening.

Bro. E. B. Frey, Pettisville, Ohio, was guest speaker at the Iowa-Nebraska Ministers' Meeting held at South English, Iowa, Feb. 23, 24.

Bro. George Beare, Hesston, Kans., was guest speaker in the annual meeting of the Iowa-Nebraska Mission Board, held at South English, Iowa, Feb. 21, 22.

Eight new members were received by baptism at Alma, Ont., on Feb. 19.

Plans are being made to observe the fiftieth anniversary of the establishment of the Mennonite Publishing House under the Mennonite Publication Board during the annual meeting of the Board at Scottdale in 1958.

An extensive rearrangement of offices was made in the office section of the Publishing House last week. This affected the Production and Layout area and certain editorial offices.

Bro. J. P. Oyer was ordained to the ministry at Leetonia, Ohio, on Feb. 19. Bro. S. A. Yoder was in charge of the service with Bro. J. C. Wenger, Goshen, Ind., bringing the message.

Bro. Lloyd Weaver, Jr., Denbigh, Va., was ordained to the ministry on Feb. 19 at Warwick River, Denbigh, Va., with bishops Truman H. Brunk and Eli Kramer in charge. He will serve at Huntington Avenue Church in Newport News.

A retreat for spiritual and recreational refreshment is being established four miles south of Quarryville, Pa., by the Black Rock Retreat Association. Bro. Frank M. Enck, Willow Street, Pa., is president of the association. A tabernacle and other facilities will be built on a tract of rustic woodland along a stream. Those wishing more information or wanting to contribute to this cause write to The Black Rock Retreat Association, Box 203, Lancaster, Pa.

Sister Mabel Cressman, on furlough from Argentina, showed slides of work in the Chaco at Elmira, Ont., on Feb. 22.

Bro. Warner Jackson and a quartet from Cleveland, Ohio, conducted the youth rally at Elmira, Ont., on Feb. 18.

Ten new members were received at North Goshen, Ind., on Jan. 15, four by baptism and six on confession of faith.

The East Emmet congregation united with the Pennsylvania congregation, Hesston, Kans., in a service on Feb. 12.

The Calvary Hour is continuing under the direction of Mrs. Wm. G. Detweiler and her sons, William and Robert. The staff, including the Amstutz trio, gave programs at Deep Run, Pa., on Feb. 18, and on Feb. 19 at Calvary Church, Souderton, Pa., and at Blooming Glen, Pa.

Bro. Paul Showalter, pastor at Salem, Wooster, Ohio, is conducting music instruction at Pleasant View, North Lawrence, Ohio.

Good interest is reported from the Sunday-school Workshop held at Johnstown, Pa., on Feb. 8 by a team from Scottdale composed of Paul M. Lederach, Millard Lind, Elizabeth Showalter, Helen Trumbo, and Alta Mae Erb.

Bro. C. Nevin Miller, Harrisonburg, Va., was guest speaker at the Christian Life Conference, Johnstown, Pa., the first week end in February.

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Annual Meeting Mennonite Publication Board, Fisher, Ill., Feb. 29 and March 1, 1956.
Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Spring meeting, Lancaster Conference, East Petersburg, Pa., March 15.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Franconia Mission Board Meeting, April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont. June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Annual meeting, Alleghenv Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 29-31.
Commission meetings, Sept. 24-26.
General Council, Sept. 27, 28.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

A daughter, Jeri Ann, was born to Bro. and Sister Gerald Hughes, workers at the Gladstone Mennonite Church, Cleveland, Ohio, on Feb. 15. Bro. and Sister Hughes are in charge of the Community Center program of the Gladstone Church.

The Clayton Keeners, missionaries returning to Ethiopia for their second term of service, arrived in Addis Ababa on Friday, Feb. 10.

The eighth annual Puerto Rico Mennonite Conference will be held in the new Palo Hincado Church, March 9-12. The conference will consider the new church constitution proposed last year which sets up an indigenous church organization in Puerto Rico. Guest speakers will include T. H. Brenneman, Sarasota, Fla.; Roberto Navarre, Puerto Rico; and J. W. Shank, La Plata, Puerto Rico, former missionary to Argentina.

A missions conference was held at the Allensville Mennonite Church, Allensville, Pa., Feb. 25, 26, with Bro. and Sister Paul Kniss, missionaries on furlough from India, and Bro. William Lauver, former missionary to Argentina, participating.

Bro. David Castillo, pastor of the La Junta, Colo., Spanish Church, conducts a radio broadcast over radio station KRFC, Rocky Ford, each Sunday at 1:30 p.m.

Bro. Marvin Musser, who has been assigned by the Eastern Mission Board to I-W service in Somalia, left the United States on Friday, Feb. 10, en route to Germany where he will serve temporarily with an MCC Pax unit. The prospects of beginning the I-W agricultural and community services project in Somalia are still uncertain.

Mrs. Jonathan Yoder, Goshen, Ind., returned missionary from India, spoke at the World Day of Prayer service held at the Leo, Ind., Mennonite Church for all the Fort Wayne area churches.

Mission Emphasis Week is being conducted at Eastern Mennonite College, Harrisonburg, Va., March 5-9. Representatives from the General Mission Board, the Eastern Mission Board, the Franconia Mission Board, and the Virginia Mission Board will be present to counsel with prospective mission candidates. Bro. John H. Mosemann, Goshen, Ind., will represent the General Mission Board.

Bro. Henry Garber, president of the Eastern Mission Board, has been released from the Rossmere Sanatorium where he was hospitalized for nine months.

Plans have been made for the dedication of the new Palo Hincado Mennonite Church, Barranquitas, Puerto Rico, on Sunday afternoon, March 4.

Bro. Chester Denlinger, who recently arrived in Tanganyika, E. Africa, and Sister Vivian Eby, missionary in Tanganyika under the Eastern Board, were married on Wednesday, Jan. 25. They will be remaining in Tanganyika and about Aug. 1 will begin a one-year assignment as housefather and housemother at the Mara Hills School.

Bro. and Sister Amos Swartzentruber arrived safely in Buenos Aires, Argentina, for a fifth term of missionary service on Feb. 6. They stopped in Puerto Rico en route to visit their daughter, Doris Snyder, and her two children. They can be addressed at Mercedes 149, Buenos Aires.

Bro. Lester Hoover, Pottsville, Pa., conducted Gospel meetings at the Glad Tidings Mennonite Church, Bronx, N.Y., Feb. 12-19.

Sister Margaret Derstine, Souderton, Pa., arrived in Puerto Rico on Feb. 3 for language study in preparation for mission work in Cuba.

The East Side Mennonite Church, Saginaw, Mich., celebrated its first anniversary at the Fellowship Center on Feb. 12. Bro. and Sister Norman Teague, Pigeon, Mich., who helped in the Sunday school at the beginning, were present. Bro. Teague gave the message and a quartet from the Pigeon River congregation, Pigeon, Mich., provided special music.

The Latin American Gospel Quartet from the San Jose, Costa Rica, Bible Institute gave a program at the Betania Mennonite Church, Pulguillas, Puerto Rico, on Feb. 14.

The Hokkaido Mennonite Fellowship, our missionary organization in Japan, plans its spring meeting for April 3-5, place to be designated in the Tokachi area by the Ressler sisters and Don Rebers.

The Executive Committee of the Argentine Mennonite Conference has named the following persons as representatives on the church-wide Boards in the U.S. for 1956: Bro. Ernesto Suarez, Mennonite Publication Board and Mennonite Board of Missions and Charities; Albert Buckwalter, Mennonite Board of Education and General Council of General Conference.

Sister Blanche Sell, missionary on furlough from India, spoke to the WMSA of Elkhart, Ind., Mennonite churches at the Prairie Street Mennonite Church on Friday evening, Feb. 17.

Appointments for Bro. David Shank, missionary on furlough from Belgium, during March include the following: March 2-4, Washington, D.C.; March 9-11, Middlebury, Ind.; March 18, Line Lexington and Spring Mount congregations, Pa.; March 23-25, Wawasee, Ind.; March 30 to April 1, Waterloo, Ont.

Bro. Ralph Buckwalter, missionary on furlough from Japan, will keep the following appointments during March: March 4, Prairie St., Elkhart, Ind.; March 11, Orrville, Ohio; March 18, Holdeman, Wakarusa, Ind.

Bro. H. Ernest Bennett, Elkhart, Ind., will serve as Missionary Day speaker at the Science Ridge Mennonite Church, Sterling, Ill., on Sunday, Feb. 4.

Your Treasurer Reports

The Hope Rescue Mission in South Bend has now been carrying on its program of witness and service since February, 1954. For a major part of this time the mission was conducted in a building which was rented. Recently the owner of this building expressed interest in selling it and the General Board was able to work out a satisfactory purchase agreement whereby this building could be secured through investment arrangements and amortized over a period of time from contributions.

The building which is used by the Hope Rescue Mission is located in a very strategic part of South Bend and it would be very difficult to find adequate new facilities for the rescue mission without a great deal of financial loss. Therefore, we feel the Lord has led in making possible the purchase of this building.

Efforts are being made locally to secure contributions for this purchase, but we believe that since the South Bend Rescue Mission is a work of the General Board it will also warrant the support of the church in general. Local Mennonite and other churches are contributing generously toward the continuing operation of the Rescue Mission and we believe that the work of the mission has been very successful and has been effective in bringing men and women into the kingdom of God.

Therefore, we would like to suggest this as a project which might be considered for special contributions. Since local Mennonite congregations are contributing largely to the operating needs as well as the building needs, we are recommending that churches in other conferences might consider contributing toward the purchase of the building which is now being used for this work.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

In spite of unrest in North Africa, the response to the Christian message is most encouraging. Up to now, this part of the Moslem world has been strongly antagonistic to Christianity. Missionaries in Morocco are looking forward to the establishment of a truly indigenous church soon. **Pray for the strengthening of the believers in North Africa; many of them are cut off from their families when they are converted, and have a hard time finding employment. Pray for wisdom as the missionaries seek God's solution to these problems.**

—Missionary Mandate.

The Witness at the Free Gospel Hall, London

BY JOHN E. COFFMAN

It is now a year since the premises at 39 Grafton Terrace, London, N.W. 5, was purchased by the General Mission Board, and the work of witness taken over under the supervision of my wife and myself. It is fitting and proper that a report should be given of the development and progress which has taken place during this time.

First of all there should be an explanation of the name under which the witness here has been carried on during the previous thirty-five years, and under which we have considered it best to continue at the present time. A large number of Roman Catholic people live in this area, and a large Priory Church is just about two blocks away. Hence, the use of the term "Free Gospel." Then, too, in the English usage, the term "Hall" is used to distinguish a place of worship which is used by the people known as "Non-Conformists" or "Dissenters" as distinguished from premises which are used by the State Church, or Church of England, which places of worship are designated as churches. To go or to belong to a church is to go or belong to the Church of England, while the other Christian groups attend a hall or chapel. The non-Church of England Christians are also designated as belonging to one of the "free churches," such as Methodists, Baptists, and others, hence again the meaning implied in the use of the term "Free Gospel Hall."

The early months of the past year were very much occupied in the reconditioning of the premises, with some minor alterations which included provisions for a bathroom, adaptation of a kitchen, and more adequate sanitary facilities, including a great deal of redecoration throughout.

This in itself made a real witness to the people of this area. That a place which had become so dilapidated and forlorn looking should become neat and clean made an impression on neighbors and passers-by. A small plot of ground between the building and the street, measuring six feet by twelve feet on one side of the entrance and six feet by eighteen feet on the other side, had been overgrown with thistles and other weeds during the previous years and provided a repository for paper and other rubbish thrown in from the street. An attempt was made to clean it up, level it off, and make two small grass plots with a border of flowers. In the preparation and care of this area, there were many opportunities for contact with the people who passed by, some of whom were ready to pass comment on the attempt at improvement, which often led to a discussion on spiritual things and a witness to the saving Gospel of Christ.

The changes made on the inside also produced results. In addition to fresh paint, two modern gas convection heaters were added. Then in response to invitations which were handed out from house to house in the area, a few people came to the regular services. They were pleased not only with the bright and warm interior, but with the friendly spirit which was manifested and soon told their friends, with the result that there was scarcely a week that someone did not bring a friend along to the meeting who had not been present before, and that friend has continued to come with but a few exceptions.

We began with the same meetings each week which the former group had been holding, viz: 6:30 p.m. on Sunday; 7:30 p.m. on Monday; and 7:45 p.m. on Thursday. Since there seemed to be some demand for a separate women's meeting to be held in the afternoon, one was started on Tuesday afternoons, a few weeks before Easter, with six women present for the first meeting, three for the second, five for the third, and thereafter the attendance began to build up until it has now consolidated with a regular membership of 18 to 20 women. This meeting begins at 2:15 p.m. with a cup of tea, a biscuit, and a friendly chat, followed by a devotional meeting with a speaker from 3:00 until 4:00 p.m.

The Monday night meetings have proved to be more popular, either because of the cup of tea and biscuit which is served to each person present at the close of the service, or because the meeting is of a more popular style with more singing and teams of believers coming to give the service, or because those who come have no other meeting to go to on that night. The attendance on this night has steadily increased until there are between 40 and 50 present on most nights, with a record of 55 and approximately 80 present for our Harvest Festival "Sit Down Tea" and meeting.

On Sunday and Thursday evenings our attendance is from 15 to 20 persons besides a small group of three to five children.

We are thankful for the labors of two groups of Pax men who gave help in some of the repairing, both on the inside and out, but especially in removing about half of the plaster in our larger hall and replastering and repainting it. This was completed just in time for our summer Bible school, which was held during the last week in July and the first week in August, 1955, when we had the assistance of three sisters from the Mennonite College Students' Tour Group. The enrollment of 70 boys and girls between the ages of 5 and 14 was an increase of 50 per cent over our two previous years.

With the help of these same teachers, the fourth annual summer Bible school was held at the Finsbury Mission, where Sister Coffman and I had been working voluntarily for the past seven years. This school was marked by an interest on the part of the children, which has been growing each year, and which was particularly manifested by a fine group of older children in the class for 13- and 14-year-olds. We were also pleased to have three of the older girls from our Free Gospel Hall Sunday school go along with us each day to Finsbury to serve as helpers with the younger children.

Our first and greatest change in taking over the work was made in the Sunday school, in which all the boys and girls had been con-



Some of the London women who attend the women's meetings conducted at Free Gospel Hall. Workers: John and Eileen Coffman.



The Harvest Home Festival was held the second week in October, 1955, at Free Gospel Hall.



The front entrance to Free Gospel Hall, 39 Grafton Terrace, London, N.W. 5, shows up brighter than the other buildings due to a recent face-lifting.

sidered as one big class, with a speaker from outside to speak to them each Sunday. With the assistance of Bro. and Sister Quintus Leatherman and their family, and Bro. and Sister Irvin B. Horst, we were able to organize beginners, primary, and junior departments. Since the last quarter of 1955 we have seven classes with 12 teachers and helpers, including an adult class of only two regular members, plus any visitors. We are using Herald Press Sunday-school materials, and this improvement in method and materials has helped to show an increase in average attendance from 21 for the previous year to 34 for the last six months of 1955.

Among other outstanding activities during the year was the coach party organized to attend the Wembley Campaign one night during the week in which Billy Graham spoke there. During this week with various efforts at encouraging others to attend, five young people between 12 and 14 years of age from the street on which the Free Gospel Hall is located and who had been associated with the Sunday school, went forward to manifest an interest in accepting Christ as their Saviour. We have been encouraged by this, but the young people are finding it difficult to continue their interest and growth in the Christian life because of adverse home and neighborhood influences. They and we need your prayers for guidance into a full life of discipleship in Christ for them.

On another occasion a rally was organized and attended by about 50 children after distribution of nearly a thousand leaflets inviting them to a meeting which was led by a few members of a neighboring evangelistic male voice choir. Nineteen of them ranging in ages from 7 to 15 years manifested an interest in knowing more about accepting Jesus in their hearts as Saviour. Of these, nine have shown a continued interest, six being members of our own Sunday school for whom we are concerned and have a responsibility for giving further instruction. There are three or four of the older children in our Sunday school who need to give their hearts to Christ and we need your prayers as we continue to bring them the challenge of Christ in the power of the Holy Spirit.

We are grateful to our heavenly Father for all those who are faithful intercessors with us in this witness.

London, England.

Getting Acquainted with Brazil

By Richard Burkholder

I

The North American Protestant Christian who comes to Brazil expecting to find a mission field in the traditional sense of the term is due for a surprise, for Brazil can hardly be compared with China, India, or Equatorial Africa—lands which the Western world in the past has classed as pagan. Europeans, and later, Americans, first went to those areas motivated by adventure and economic exploitation, but Christian missionaries dedicated to sharing the Good News of Jesus Christ also went.

They found people of different races, people devoted to a long history of non-Christian religions, people with strange costumes and stranger customs. And so Westerners began to think of missionary lands as those places on the other side of the globe inhabited by queer and exotic peoples. One might well conclude from the history of missionary expansion that mission activity has often been in proportion to the degree of difference between the culture of the sending and receiving countries. There has been a tendency to confuse cultural differences with religious values and thus falsely identify Christian faith with Western civilization.

In spite of this general failure on the part of missionaries to recognize basic anthropological and sociological facts, the church of Jesus Christ has been planted in every corner of the globe. But there is an antithesis to the missionary movement and its counterpart, the advance of Western economic imperialism, both of which have expanded while giving, often unconsciously, the impression of Western superiority. The antithesis is found in the rise of antagonistic nationalism and the rejection of Western ideals by many of the people of Asia and Africa.

What has this to do with Brazil? Brazil is not an exotic Oriental land, nor is it characterized by tribes of aboriginal savages, although both Orientals and savages can be found. But the lessons to be learned from the panorama of world Christian missions have a great deal of relevance for Christian strategy in Brazil today.

Brazil must be classified as a Western nation, representing a New World aspect of south European or Latin culture. Racially Brazil presents an amalgamation of European, Negro, and American Indian strands. And religiously, Brazil declares itself Christian. In fact, the Roman Catholic church looks on Brazil as the home of the largest Catholic population in any nation. Out of some 55 million people, the Roman church claims over 90 per cent. Half a million pilgrims, 50,000 of them foreigners, attended the 36th International Eucharistic Congress in Rio de Janeiro last summer.

How then can North American Protestants look upon Brazil as a legitimate field for missionary activity without being justly accused of proselyting. In the first place, we must make an honest appraisal of Brazilian Romanism as a representative of this true church of Jesus Christ. In so doing we find that the Christian religion has been compounded with elements of sheer idolatry, ignorant superstition, hierarchical oppression and greed, and ecclesiastical political maneuvers so that it falls far short of Biblical or apostolic church standards. In the second place, we learn by the admission of its own leaders that the Roman church can count with the actual loyalty of only one in ten Brazilians who profess nominal relations with the church.

In four hundred years, the Roman church has failed to develop a truly Christian civilization in Brazil, although it has had practically unlimited opportunity. While on the surface Romanism appears to dominate Brazil, with its hundreds of magnificent temples and shrines, its holy days and elaborate processions, the facts prove otherwise. The bulk of the Brazilian priesthood must be drawn from Italy and Spain. The creative movements in national life have come from sources outside the church, such as positivism, masonry, and today, evangelicalism.[1]

A Brazilian evangelical writes: "It has been said with good reason that among the nations of the world, Brazil is the one most closely identified with the cross . . . wherever we may go there is the cross . . . we may travel through the fertile valleys, climb green hills, cross bare plains and enter great cities and the cross does not fail to appear before our eyes. . . . In this great Brazil there is only one place where, in spite of our anxiety to find the cross and our insistence in seeking it, we only find a disappointing emptiness. That place is the heart of the Brazilian. . . ."

So Brazil does need the Gospel. And even though the traditional missionary background of weird native costumes and unusual ceremonies is lacking in most of Brazil, the foreign missionary dare not fall into the error of believing that these people, most of whom dress like he does and live in houses like his, have the same outlook on life that the North American does. The good missionary is aware that he is a stranger and must be a learner rather than appearing as a paternal, superior representative of another culture.

The missionary in today's world must learn from the mistakes of his predecessors who often ignored cultural differences. He dare not unconsciously identify the Christian faith with the practices of churches in his homeland. He cannot assume that people are going to welcome him with open arms because he is the bearer of Truth. Rather he must be prepared to meet suspicion and distrust. He must realize that even though Brazil is officially friendly to the United States government, many Brazilians blame U.S. foreign policy and North American capitalism for the severe economic problems of their nation. So, the missionary from North America must often divorce himself from the associations of his homeland, losing his identity, to enter into the life and thought of those whom he seeks to serve and win.

1. In Brazil, the name **evangelical** is used for non-Roman churches in preference to the word **Protestant** which has a poor connotation.

(To be continued)

Baptism Service in London

BY QUINTUS LEATHERMAN

At a special service at 7:30 p.m., Jan. 4, at the Mennonite Mission known as "Free Gospel Hall" in London, two believers were baptized and received as members of the Mennonite Church in London. The two candidates for baptism were Elizabeth Feldheim, a German student nurse who has very ably served as a student leader at the Center, and T. George Thompson, a businessman from the Gold Coast, West Africa.

Bro. Thompson came to the Centre on Nov. 28, after having met Jules Lambotte, pastor at the Brussels, Belgium, Mennonite Centre. After spending some time in Brussels, Bro. Thompson decided to accept the teaching of the Mennonite Church and to return to the Gold Coast as an evangelist for the Mennonites. He will need the prayers of the church as he enters this new field of witness.

Bro. Thompson resided at the Centre in London since Dec. 19. He planned to return to the Gold Coast on Jan. 26. Meanwhile he is studying in preparation for his work and making necessary arrangements and contacts in London. Upon his return he will be taking correspondence courses in theology and Mennonite history and laying plans for evangelism and witness in the capital city of the Gold Coast, Accra.

The baptism and commissioning services were conducted by Bro. Quintus Leatherman. A communion service followed with Bro. John Coffman in charge.

Bro. Thompson gave the message on Sunday morning, Jan. 8, at the Centre. Pray for the guidance of the Holy Spirit as Bro. Thompson enters this new field for the Mennonite Church.

London, England.

New Mennonite Center to Be Opened on Hokkaido

BY EUGENE AND LOUELLA BLOSSER

Our decision regarding a location for opening our sixth center of witness in Hokkaido, Japan, has been made. We feel led to move into Taiki, a rural village south of Obihiro two hours by train, and continue the witness which was started there in August, 1955. Taiki is located in beautiful Tokachi county and is only a little above sea level, with lovely mountain ranges in view and the ocean thirty minutes away by bus.

The village itself is not such a masterpiece of beauty. It is an old, dilapidated, ancient-looking village with one new residence plus a respectable-looking hospital, dental building, and high school. The latter, we understand, has placed the village in financial debt which will take years to pay. Aside from the above-mentioned assets, the village looks most uninteresting, unprogressive, and drab. The first time we visited it, about one year ago, a funeral was in progress and one wondered if it might be the village itself that had died. Incidentally, the second time we visited it, one year later, they were again having a funeral. None of the above-mentioned facts attracted us to this monotonous village; however, here is where your prayers entered. We somehow felt we could not dismiss this area from our thinking, distasteful as it seemed until we had met some of the people.

In August, 1955, a visit was arranged for us by one of our members here at Obihiro and one living down in that area. It required two visits to clarify our purpose to conduct evangelistic meetings about three evenings and introduce Christianity. The schoolteacher member living near Taiki with her high-school principal father's able help arranged for our second visit, during which he accompanied us in calling upon several families in the vicinity and invited us to spend the night in their home. The fatted calf was killed, but it was a young kid broiled over a charcoal fire beside the table as we ate breakfast. The evening meal also was a feast with many special Japanese dishes. The hospitality and friendliness of everyone we met and their eagerness to welcome the Christian Church into their village far outweighed the uninviting physical aspects of the village.

As we continued praying for God's guidance, we were made to reconsider our motives and call, and we soon realized that it was people and not a progressive village we were most interested in, for our call is to bring the Gospel to those who will accept it. This is an old settlement with its roots deeply embedded in its heathen religions. This fact was mentioned and recognized along with the fact that in this area are five thousand children and young folks who have not yet chosen their religion. Many adults and parents in Japan today are aware that their children are maturing, yet have no faith in any religion.

The whole area between Taiki and Obihiro is unevangelized. There are thousands of rural people living there. Pray that the Spirit will prepare the soil there for the Gospel. Already there are four young people who are earnestly seeking for truth.

Obihiro, Japan.

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Arab Refugee Problem

The Near East Christian Council, meeting in Beirut in June, 1955, renewed its appeal to the Christian churches of the world to seek "a permanent constructive solution to the long-standing plight of the Palestinian Arab refugees in the Near East." The United Nations decree of 1948 partitioning Palestine forced a million people from their homes. Unable to return to Palestine or to enter in large numbers other nearby countries, some 900,000 of them are still refugees. The United Nations has provided minimum relief, but the problem itself is still unsolved.—**World Associates Newsletter.**

Statement on Committee on World Literacy and Christian Literature Relations to Dr. Frank C. Laubach and World Literacy, Inc.

For many years the Committee on World Literacy and Christian Literature has been the church-centered missionary agency for attacking the problem of illiteracy and for increasing the resources of Christian literature in mission fields. Dr. Frank C. Laubach has been known throughout the world as the guiding spirit of the literary arm of this movement. In order to increase its means, the Commission in 1951 organized World Literacy, Inc., as a fund-raising auxiliary. This auxiliary, World Literacy, Inc., has not withdrawn from its relation to the Committee on World Literacy and Christian Literature. Dr. Frank Laubach has chosen to work through World Literacy, Inc., and to raise funds for that organization. Its purpose, and the purpose of Dr. Laubach, is to give major attention to literacy projects in co-operation with UNESCO, governments, and other secular agencies.

In order that pastors, church members, and local councils of churches may not be confused by two organizations with similar names, the following should be kept in mind:

(1) **The Committee on World Literacy and Christian Literature is the church-related agency for literacy and literature programs overseas.** It is sponsored by thirty-nine American Protestant denominations and agencies who give full endorsement to the Committee, and whose representatives direct the Committee's program. It is the official agency of the National Council of Churches in its literacy and literature outreach overseas.

(2) Its literacy projects and literature programs abroad are developed in co-operation with the church or the mission on the field.

(3) All contributions by church groups or individuals to the work of the Committee on World Literacy and Christian Literature are expended for this Christian missionary and church-related program, and not for government or private enterprises.

(4) The Committee's Executive Secretary is the Rev. Flory Shacklock, Ph. D., and its Treasurer is the Rev. William N. Wysham, D.D. The address is:

Committee on World Literacy and Christian Literature.
156 Fifth Avenue
New York 10, New York

—Released by the Division of Foreign Missions NCCCA.

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The Congo Inland Mission has established a teacher-training school at their Nyanga Station. This is a school for the purpose of producing trained men for teaching in the third, fourth, and fifth year of elementary school. The school, which is operating in temporary quarters, is a co-operative effort with the Mennonite Brethren.—**EFMA Missionary News Service.**

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

Switchboard Operator Joins Staff

On Feb. 15 Anna Katherine Baer began working at **The Mennonite Hour** office as secretary and switchboard operator. Sister Baer's home is in Maugansville, Md. She attended Lancaster Mennonite School where she graduated from the commercial course. She has also attended Eastern Mennonite College where she specialized in business and public accounting. Her experience includes a year's work in the office of the Dixie Supply Company of Hagerstown, Md.

Sister Baer is the daughter of a minister, Abram Baer. She has been active in church work as a teacher of junior girls, as church librarian, and as a member of a church chorus. **The Mennonite Hour** is grateful to enlist her skills and services in the growing number of office duties and details.

Radio Reinforces Missions

"We frequently hear of reports from persons who heard **The Mennonite Hour.** It is a supplement to our mission."—Michigan.

"When contacting people in a community where mission work was being started some folks said, 'So you're the Mennonites. We listen to **The Mennonite Hour.**' "—Pennsylvania.

"We are so thankful for the witness of **The Mennonite Hour** from the Peace River station in our area. It is a joy to recommend it to our neighbors who live in isolation as we also do, and who do not have church worship privileges."—Alberta.

"Radio is the only means of a church service we get away up here in the Northland of Ontario in a lumber camp."—Ontario.

"I feel **The Mennonite Hour** is without question fulfilling a great ministry in giving the Gospel pure and undefiled. I am glad that our church has this program on the air."—Puerto Rico.

"You are making a great impression on some of the lost in this community. In talking to them we find they listen also."—Michigan.

Luz y Verdad

From Our Mailbag

A student is satisfied: "I want you to know that I am satisfied with the course 'The Life of Jesus Christ,' and I want to let you know that I want to take the next course you offer, as soon as it is out."—**Cayey, P.R.**

Wonders whether we are Catholic or Protestant: "Reverend Father: I have heard your magnificent broadcast **Luz y Verdad,** and I have liked it very much . . . I wish you would tell me whether your religion you preach is Catholic, or Protestant (as some call it). I want you to register me in the Bible course, 'The Life of Jesus Christ.'—**Dalias, Spain.**

Christian joys in the new program he hears: "It is with pleasure that I write you to tell you that I listen weekly to your broadcast **Luz y Verdad,** and with much satisfaction do I listen, as I am happy that another broadcast is beaming into South America. . . . Radio Expectador, Montevideo, Uruguay."—**Montevideo, Uruguay.**

T.B. patients ask for correspondence course: "We are two sick men in the Campanillas (Malaga) Sanatorium who have heard your broadcast and are interested in your Bible correspondence course. If it doesn't cost us anything, we shall take it. You see we do not have any means of paying for it, but we do want it."—**Malaga, Spain.**

Listener wants to grow in Christ: "I am writing this letter to ask for your offer which was made over WPAB station. And I want to say that your program is very constructive and good for the hungering soul. I always listen to it. Having listened to your announcement so often, I know that I must take this course, for I want to grow in the spiritual life in Christ."—**Ponce, P.R.**

From the son of my boyhood chum: "It is my desire to have you send me your calendar for the new year, 1956. My folks all listen to your weekly broadcast."—**Pehuajo, Argentina.**

From 600 miles north of Buenos Aires: "I have listened by radio to the Word of God you preach; that is why I am writing to you. Only a few days ago we purchased a radio and we can now listen to you each Sunday. Thought you wanted to know."—**Chaco, Argentina.**

A Pentecostal student approves: "My motive in writing you is to let you know that I am listening to your good program in this small town about 13 miles from Los Angeles. Yesterday I had the privilege of hearing it for the first time, and I liked it very much. I am not alone, as many other students here also are listening. We are glad to hear something that doesn't sound like Seventh-Day Adventism."—**Puente, Calif.**

via MBMC, Elkhart, Ind.

I-W Workshop

"I-W is forcing us to discover the real power of a vital Christian fellowship," so concluded I-W leaders, pastors, and counselors attending the I-W Workshop at Newton, Kans., Nov. 8 to 10. For three days an average of 15 seekers gathered in the conference room of Prairie View Hospital in an attempt to find answers to I-W program challenges and problems.

Representatives were there from I-W units in Cleveland, Ohio; Topeka, Kans.; Indianapolis, Ind.; Denver, Colo.; Des Moines, Iowa; Kansas City, Kans., and Mo. A. van Gilse, leader of the Dutch Mennonite peace group, and representatives from the Board of Christian Service, the Mennonite Relief and Service Committee and the Mennonite Central Committee participated in the discussions.

Two universal aspects of I-W service significantly influenced the thinking of the Workshop group. The one is the individual freedom and independence of I-W men. All the usual disciplines of home, community, and church can be largely avoided at will by most I-W's. A second factor is that the mechanical details of I-W service often frustrate a conventional approach to church building. Mennonites are facing new problems as they work to develop a church program in a large city where 50 I-W's may be sprinkled amid one or two million people, I-W's who work in many different institutions, on rotating shifts, and who come from various cultural backgrounds.

Thus our greatest remaining means for undergirding the peace witness and strengthening it is to resort to the strength of New Testament Christianity, the power of a Spirit-led small group fellowship, able to meet the deepest needs of its members.

Th discussion moved restlessly from one area to another—witnessing, courtship, orientation, even to a mimeograph machine in Topeka for which they stopped making parts in 1929—but again and again it returned to the importance of a vital Christian fellowship.

—I-W Mirror.

Thrilling indeed are reports of the constancy of Chinese Christians during these years since the Bamboo Curtain fell, shutting off China from the West. A British couple who have recently left the country report the church growing and witnessing. One businessman in Shanghai observed that "the church in China is healthier now than it has ever been." This healthy growth has been achieved not in the absence of trial, but in the very midst of it. Praise God for what He is doing in China, and continue to pray for courage and joy for all of Christ's followers in that country.—**Missionary Mandate.**

MISSIONS

EDITORIAL

Temptations to Smallness

What we do depends on what we are, not what we know. Jesus' teaching was effective because of what He was. He did not put on a certain standard. His standard resulted from His own being, His own personality. He could not have been different and remained the Christ.

Jesus' patience with His disciples surpasses human capacity for restraint. Luke relates several dramatic incidents in the ninth chapter of his Gospel which indicated Jesus' patience with the human capacity to smallness.

The first of these deals with the disciples' perennial quarrel with each other: who is the greatest? And this just after they had failed so miserably to heal the epileptic boy at the foot of the Mount of Transfiguration. Perhaps in their minds failure necessitated self-assertion. But Jesus, using a child for His illustration, made clear that true greatness results from humility. The person who must assert his greatness is the small person.

Then John quickly changes the subject by saying, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us." John no doubt thought that he must protect Jesus' honor. But Jesus was more concerned with doing good than protecting His honor. He came to minister to mankind and He refused to be sectarian in His ministry.

Recently I received a letter from an aged Spanish evangelical minister who with his wife and daughter finally were able, after many difficulties, to migrate to Argentina to join two other sons and their families. One of the first things that impressed him about religious life in the Western Hemisphere was the extreme sectarianism of the various denominations. In Spain the evangelical minority was more accustomed to working together irrespective of denominational ties.

The third incident which follows immediately in Luke's account concerns interracial relationships. Jesus and His party in passing through Samaria were refused hospitality because they were Jews. James and John were immediately petitioning Jesus to call down fire from heaven to burn up the outcast race. But Jesus, unmoved by the social snub they had received, refused to use His divine power to destroy men's lives when He had come to save them.

God grant us grace to overcome smallness of soul. May we practice the love of God in all our relationships. We experience the same temptations to smallness that the disciples faced but God's grace is great enough for all our need, even in a world full of small people.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Although there is a great need for better housing for the nationals of Algeria, North Africa, the Pax unit there finds that the greatest need is not for houses and better living conditions but for the Gospel. So far the witness of the unit has been limited because of the language barrier. However, the men feel that there is good rapport between them and the Algerians.

On an occasion when the Pax fellows drove through Chasseriau, where they had previously been located, these people ran down to the road to greet them. There was a communion of friendship that may have carried more than words could have. At Christmas time the fellows, with the aid of an interpreter, were able to give an evangelistic message.

I-W Services

The Goshen College A Cappella Chorus will give a program for the I-W men and students in Indianapolis, Ind., at 2:30 p.m., March 11, at the YMCA auditorium.

Gerald Hughes, Gladstone Mennonite Church, Cleveland, Ohio, spoke at the Sunday morning service at the Cleveland I-W Center, Feb. 12.

Robert Kratz, unit pastor at Brattleboro, Vt., reports that the group distributes **The Way** once a month in the nearby community.

Voluntary Service

Boyd Nelson and Stanlee Kauffman, Relief and Service Office, Elkhart, Ind., will be attending an orientation study conference at the Evangelical and Reformed Voluntary Service Training Center, Pottstown, Pa., Feb. 21 and 22.

Elma Riehl, R.N., has begun her services as nurse at the Calling Lake, Alta., unit. She has been well accepted and already finds her schedule quite full. Dr. Wright, Athabasca, Alta., will be helping the unit with its health program.

The first service was held in the newly constructed chapel at Calling Lake, Jan. 15. That evening Willis Yoder, Smith, Alta., and J. B. Stauffer, Tofield, Alta., were there for communion and baptism services.

Vic Eash, who has been serving in the MRSC I-W Office, Elkhart, Ind., will be serving part time in the Voluntary Service Office assisting with the Summer Service program. Feb. 22-24 he, along with Bro. James Lark, St. Anne, Ill., will be exploring possibilities for a summer service unit in St. Louis, Mo., with the hopes of beginning such a unit this summer.

Released February 17, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Kingsleys Sail to Indonesia

Relief worker Leonard D. Kingsley of Monroe, Ind., will sail Feb. 25 for Indonesia where he will direct agricultural and community development on Timor Island. He is a member of First Mennonite Church at Berne. He will be accompanied by his wife, the former Velma Emmert, and family.

Timor Island is part of a group known as Lesser Sundra Island. Bro. Kingsley's work will center in livestock development. Raising livestock is the source of livelihood for Timor people, but the herds are inbred and produce far below their potential; they also are underfed.

In this project MCC is co-operating with the National Council of Churches in Indonesia to help the people develop their economic life. This ultimately will affect the Church of Timor, which suddenly became self-supporting at the time of Indonesia's independence.

MCC now is recruiting young men for a Pax unit to assist the Kingsleys.

Bro. Kinglsey was instructor of vocational agriculture in three Indiana high schools for 14 years and also spent some time developing dairy techniques for Kraft Foods Co.

MCC to Continue in Jordan

Bro. Orie O. Miller, executive secretary of MCC, returned Feb. 11 from his visit to units in the Middle East and Europe.

In the Middle East the work centers around the refugees who have been displaced for eight years. Although MCC, along with other American agencies, suffered in the December and early January riots, "We cannot leave these people now," Bro. Miller and the unit agree.

The present plan is to move the headquarters from Jericho to Jerusalem. From there the workers will continue the medical assistance in the Arab Christian Hospital at Nablus and the boys' orphanage at Hebron; one couple will work among the 34,000 refugees at Irbid; the material aid work at Jericho can be resumed as the tensions ease.

MCC Doctor Works With Viet-Nam Refugees

The Willard Krabills, MCC doctor in Viet-Nam, are now working with the "Operation Brotherhood" medical unit at Qui Nhon, an area close to the dividing line between Northern Communist Viet-Nam and South Viet-Nam.

This unit of Formosan and Filipino doctors and nurses gives medical aid to the Viet-Namese refugees at one of the last places evacuated by the Viet Minh (the communist army in Viet-Nam).

Besides helping the refugees directly, working with "Operation Brotherhood" will allow the Krabills to gain experience and plan the medical program MCC hopes to begin among the Viet-Namese.

Since the Krabills arrived in Viet-Nam last October, they have been exploring needs and openings for the MCC medical team. There is need, for the ratio of doctors here is about one to 35,000 people. Since these few doctors are concentrated in the cities, the tribespeople in the mountain areas are almost without medical care.

President Signs New Draft Order

Under an Executive Order signed by the President on Feb. 16 the order of call for men who are subject to the draft has been altered so as to make single men and married men who do not have children and who are between the ages of 19 and 25, inclusive, subject to call before fathers and those who have passed their twenty-sixth birthday. In effect, this means that fathers and those over the age of 26 will not likely be called since the number of single men and married men who are not fathers between the ages of 19 and 26 is greater than the number required to keep up the strength of the armed forces at the present rate of call. Under the new regulations the order of call will be as follows:

1. Draft delinquents who have reached the age 19, in the order of their dates of birth, the oldest being called first.
2. Volunteers under 26 in the order in which they have volunteered for induction.
3. Non-volunteers who are 19 and under 26 who do not have children, the oldest being called first.
4. Non-volunteers who are 19 and under 26 who have children, the oldest being called first.
5. Non-volunteers who have reached age 26, in the order of their birthdays, the youngest being called first.
6. Non-volunteers who have reached 18½ and are under 19, in the order of their birthdays, the oldest being called first.

These new regulations make no change in the classification of fathers and registrants who have passed the age of 26 but are still liable because of having had a deferred classification at some time. However, they are placed so low in the order of call that they will not likely ever be called except in a time of national emergency. Registrants in class I-O will be subject to call for I-W service in the same order as those callable for military service.

Released February 17, 1956
MCC Information Service
Akron, Pa.

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More than 40,000 of Israel's 1,774,000 inhabitants are professing Christians, according to a statistical report released December 31, 1955, by the Government Information Service. About 23,000 of the Christians are Latin and Eastern Rite Catholics. There are 13,400 Greek Orthodox, 1,030 Armenian Orthodox, 700 Copts, and 40 Ethiopian Copts. About 700 of the 1000 Christian clergymen in Israel are Catholics. There are 200 Christian churches in the country. Moslems form the largest non-Jewish religious group, with 131,500.

WMSA Weekly Notes

From Orpha Troyer, the WMSA Vice-President: "If you are the secretary of your local WMSA watch your mail! You will be receiving, from the district secretary of literature, a Program Guide. This guide was prepared by the general committee of the WMSA. In it you will find a suggested theme for each month, a devotional reading, and topics to use for discussion. Because many of you have asked for direction, we prepared this Program Guide.

"Your local officers will want to look it over, to decide what topics should be discussed at each of your devotional periods. If you are very ambitious you might wish to make a booklet for the year's program for each member. This would help to tie our work and devotional ideas together.

"Ideas are funny little things; they don't work unless you do. So we hope that you will make these ideas work for your benefit and the glory of Christ, whom we serve."

Guest speakers who have recently shared their experiences with Ontario district WMSA groups are Mrs. Amos Swartzentruber and Edna Good, missionaries on furlough from Argentina, and MCC workers, Elva Snider from Germany, and Clara Bauman from Jordan.

Another speaker expressed appreciation for the work of the planning committee of a local WMSA. Through their efforts a meeting of all the women of the congregation was arranged. The worker had a chance to meet and speak to all the groups at one meeting.

The planning committee, composed of members from each women's group in the local congregation, can arrange to have special speakers at a time when all the women and girls can attend. Not only is this a benefit to the WMSA but it is appreciated by the speaker.

March is the time for re-organization for many auxiliaries. This is the time to consider the duties of the various officers. Great responsibility rests upon the nominating committee. Much prayer should precede their work, for on their knowledge of the duties of the various officers and the qualifications of the members rests the future of the work.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind

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A Dutch Reformed theologian, B. B. Keet, has attacked the South African government's segregation policy and criticized his church for supporting it. His book, "Whither South Africa?" condemns all forms of segregation as "an escape from our Christian duty which requires us to live not only with like-thinking people of a like development but also and above all to include the underprivileged, to bear their burdens, and to help them attain human dignity. . . . Let us acknowledge openly that Holy Writ draws no dividing lines or walls between the races of the world, either in the Old or the New Testament. According to the Scriptures, everyone is my neighbor, and if this is so I must associate with him."

From Our Churches

CANTON, KANSAS

(Spring Valley Congregation)

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever" (Ps. 107:1).

Our 85th semiannual Sunday School Conference was held Oct. 16.

Our bishop, Harry A. Diener, Hutchinson, Kans., was with us on Oct. 23 for counsel meeting. He also held our communion service on Oct. 30, when the foundation for his message was the seven savings from the cross.

We had revival meetings Nov. 11-20 conducted by Bro. Daniel Kauffman, Leonard, Mo. Two young souls accepted Christ as their Saviour. They were haptized and received into church fellowship on Feb. 5.

On Dec. 18, Bro. William McGrath, Hesston, Kans., brought some heart-searching messages both morning and afternoon.

Dr. Fred S. Brenneman, Moundridge, Kans., told about his work in the American Samoa Islands and also showed pictures on Feb. 12.

Rachel Diener.

IOWA CITY, IOWA

(Iowa City Congregation)

Christian joy grows as you use it;
Keep it to yourself—you'll lose it.

We at the Iowa City church want more than anything else to lift up Christ and to share Him with our friends. We believe that no Christian dare keep Christ to himself. We thank God for witnessing Christians and pray that we may be more effective in reaching others.

God has given us an increased attendance this past year, and it is particularly heartening to know that most of our visitors have been invited by members of the congregation. During the past half year twelve persons have been received by Church letter, two by baptism, and a number of temporary residents, (mostly VSers) have become associate members. We want to be a blessing to them, as they are proving themselves a blessing to us. At the present time there are two young people in a junior instruction class and two members of an adult instruction class. Will you pray with us for those people, both young and adult, who attend regularly and are considering becoming His disciples?

We are happy to have regular opportunities for service, such as jail services once every six weeks, Sunday-school classes each Sunday morning at University Hospitals, and cottage meetings by members of our MYF, as well as occasional opportunities to serve at other churches and missions, the Oakdale T.B. Sanitarium, and Veterans Hospital.

Our fall Missionary Day speaker was Bro. David Shank, missionary on furlough from Belgium, and our spring Missionary Day guest will be Bro. Laurence Horst of the Chicago Home Mission. We are looking forward to spring evangelistic meetings with Bro. Roy Roth as guest speaker. Bro. John Steiner, principal of Bethany High School in Goshen, led us in a Christian Life Conference on Sept. 24, 25. Bro. Virgil Brenneman held evangelistic meetings in the Arthur, Ill., community Nov. 14-25.

Organized groups within our congregation, all of which are active, are the Busy Bees, MYF, WMSA (meets in two sessions, all-day and evening), Mennonite Girls' Club, Married Couples' Fellowship, and Mennonite Student Fellowship (composed of students attending the University of Iowa). A Church Council meets when called by the pastor, and an Evangelism Fellowship has been organized.

Some recent midweek service series which we have enjoyed have been "The Christian Home," "Bible Poetry," "Church History," and "I John." Four age groups meet separately for midweek service.

A Voluntary Service Unit, at present composed of six young people and a matron, Sister Anna Stutzman, has made a real contribution to the church here. Most of the VS Unit members work in University Hospitals. We are also thankful for young folks attending our church who are members of the Oakdale Sanitarium I-W Unit.

A short dedication service was held on Jan. 29 for Paul and Mary Louise Bowers, who left our congregation to serve at the Mennonite Board of Missions at Elkhart. Bro. Bowers will print Mission Board publications.

Norman Kennel, Pax builder from our church, has been transferred from Germany to Greece. His letters to his home congregation reveal a deep joy in the many experiences which have been his. Also enjoying her VS assignment is Helen Dietzel, a member of our congregation who is serving as nurse at Prairie View Hospital, Newton, Kans. Most of our I-W young people have returned home to our midst; however, Mr. and Mrs. Phil Marner (the former Dorothy Yoder) are serving their I-W assignment at Irene Byron Hospital, Ft. Wayne, Ind., at the present time.

Our congregation has now taken on the financial support of the work in Iowa City which was formerly carried by the Iowa-Nebraska Mission Board. We have felt the blessing of God upon this venture.

We are happy that our baptismal services could be held on Jan. 1. As we watched two young people make their vows to God and to the church, we pledged ourselves anew to he "real" disciples of Jesus Christ during 1956, that His kingdom should go forward in our small corner of His world.

Mrs. Virgil Brenneman.

RITTMAN, OHIO

(Crown Hill Congregation)

Dear Readers:

We indeed rejoice because of the promise and challenge of Phil. 4:13, "I can do all things through Christ which strengtheneth me." In Him we have sufficient strength for each day.

On Aug. 21 we were privileged to enjoy hearing Bro. and Sister Clayton Keener speak at our church. The Keeners are missionaries from Africa and also the parents of our minister's wife, Mrs. John Drescher. Sister Keener spoke about the hlind children she works with in a school in Africa. We certainly appreciated their messages as they stressed that God needs our hands as well as our hearts to show His love to the lost world. John, Betty, and Ronald Drescher went to New York to see the Keeners set sail for their second term of mission work in Africa.

Quite a number from our congregation experienced hlessings in helping at the Haven of Rest Rescue Mission in Akron, Ohio. Men helped in the building project and more recently the women have helped each Wednesday with the regular routine of cooking and serving meals to transients. This was enjoyed by all who gave their time for this service.

John Drescher has been teaching at the annual winter Bible school in Canton, Ohio, the past six weeks. Attendance was lower than usual, but he reports good interest and students eager to learn the deep truths of God's Word.

One of our families, Bro. and Sister Wilmer Brubaker, is leaving to move to California. His brother, Mark, preceded Wilmer and his family some months ago. We will miss them a great deal. A social evening was spent with the family at the Old People's Home dining room when the church folks came in for a little chat. As a farewell token, they were presented with an embroidered friendship quilt. We wish them God's blessing and peace as they take up life in a new community.

Many of us have enjoyed new hlessings through the Christian Laymen's Tent Evangelism Conference held Feb. 10-12 at the high school auditorium. Speakers were Myron Augsburger, Geo. R. Brunk, and Samuel Doctorian. Good messages were heard from all the speakers. "Are we our brothers' keepers?" Let us therefore arise to our duty and not only live but work for Christ and the church.

Luella Shoup.

VINELAND, ONTARIO

(First Mennonite Congregation)

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ." In the multiplicity of duties and activities may we not lose the vision and purpose for which our Father has placed us here.

The past year has brought many happy and varied experiences to us as a congregation as well as individuals. Our young pastor, Bro. Wayne North, was ordained to the ministry in a touching and challenging service. In September we were happy to welcome his bride, Doris Amstutz of Kidron, Ohio, to our congregation and community. We trust they may have many happy years together as they serve the Lord.

We were even young enough in heart and spirit to change the name of our congregation to First Mennonite Church at Vineland.

The beginning of the new year brought us inspiration and blessing in the form of a Bible Conference, with Bro. Howard Charles, Goshen, Ind., as instructor. The profound truths of our Lord's life and words in John's Gospel were given in a heart-warming and convincing manner.

Another first for our congregation is that an agreement has been made to purchase a parsonage for our pastor.

The election of officers and reorganization bring new duties to some and continued work to others. Our trustees are D. H. High, A. G. Hallman, and George Culp; adult supt., David Coffman; asst., Ralph Snyder; secy., Lewis Brubacher; primary supt., Mrs. Irene Fretz; YPBM pres., Lewis Brubacher; v.-pres., Lewis Coffman; secy., Kate Coffman; WMSA pres., Mrs. Lena Ressor; v.-pres., Mrs. Ralph Snyder.

This past Sunday we appreciated a program given by a group from Rockway Mennonite School.

A welcome awaits any and all at First Mennonite at Vineland.

Mrs. Isaac L. High.

Field Notes

CONTINUED

Correction: The book by Gibbon referred to in the leading article of last week's issue is **The Decline and Fall of the Roman Empire.**

Speakers for the Christian Life Conference at E.M.C., Feb. 18, 19, were Paul Hummel, Berlin, Ohio, and Linden Wenger of Harrisonburg.

Out-of-the-district speakers for the annual Lancaster Ministerial Meeting held at Weaverland, Feb. 22, 23, were Irvin S. Shank, Hagerstown, Md., and D. W. Lehman, Harrisonburg, Va.

Bro. J. Irvin Lehman and the Christian Service Class of Lancaster Mennonite School gave a YPM program at Elizabethtown, Pa., on Feb. 26.

Bro. S. M. King, Goshen, Ind., spoke concerning India at Sharon, Plain City, Ohio, on Feb. 22.

Bro. Wilbur Nachtigall, La Junta, Colo., is the speaker in the Christian Life Conference at Iowa Mennonite School, closing March 2.

Dr. George Eiten, Orrville, Ohio, spoke to the Men's Fellowship and their wives at Wooster, Ohio, on Feb. 22.

Bro. James Lark and wife, Hopkins Park, Saint Anne, Ill., were speakers in an anniversary program at Ambler, Pa., on Feb. 19.

Bro. Clarence Fretz, Lancaster, Pa., was the visiting speaker in the quarterly meeting at Lansdale, Pa., on Feb. 26.

The nurses' chorus from the Goshen School of Nursing, under the direction of Paul Brunner, gave programs at Prairie St., Elkhart, Ind., on Jan. 22 and Nappanee, Ind., on Feb. 19.

Bro. Arthur Kolb is being ordained at Pottstown, Pa., on Feb. 28. He will be the minister in charge of the mission church at Morris, Pa.

Announcements

Mission Conference at Sandy Hill, Sadsburyville, Pa., with James Martin, New Holland, Pa., and Clarence Fretz, Luxembourg, as speakers, March 18.

Missionary Conference at Pueblo, Colo., with Wilbur Nachtigall as speaker, March 10, 11.

Orientation program for young men 18 and older, sponsored by Lancaster Peace Problems Committee at Lancaster Mennonite School, March 2, 3.

Alpha and Omega lectures by Paul Erb at South Union, West Liberty, Ohio, March 2-4, and at Neffsville, Pa., March 9-11.

All-German service at Millwood, near Gap, Pa., at 2:00 p.m. March 4. Clarence Fretz will preach. A welcome to all.

Marvin Dirks, Lombard, Ill., at Hopedale, Ill., March 4, evening.

Dedication of addition to Allentown, Pa., church on March 11.

North Central Ministers' Conference at Minot, N. Dak., with M. M. Troyer, Conway, Kans., as speaker, March 6-8.

Mennonite Intercollegiate Peace Fellowship with Robert Kreider, Bluffton, Ohio, Don Smucker, Chicago, Ill., and J. Lawrence Burkholder, Goshen, as speakers, at Goshen College, April 19, 20.

Ralph Palmer needs Bibles and New Testaments to give to people who have been led to the Lord through tract work. Anyone wishing to help in this way send Bibles to Ralph Palmer, Denbigh, Va.

Annual meeting of the South Central District Mission Board and Women's Missionary and Service Auxiliary, at Pleasant View Church, Hydro, Okla., April 14, 15.

Christian Life Conference at Beech, Louisville, Ohio, with Milton Brackbill, Paoli, Pa., as guest speaker, March 8-11.

Harold Fly, Harleysville, Pa., at Wesley Chapel, Newark, Del., March 18.

East Petersburg, Pa., A Cappella Chorus at Zion, north of Morgantown, Pa., Sunday evening, March 4.

Dan Zook, Clarksville, Mich., in Deeper Christian Life Conference at Marion, Howe, Ind., March 4-11.

Visiting Speakers

Feb. 5. **Milo Kauffman,** Hesston, Kans., at West Liberty, Windom, Kans. **Leland Bachman,** Goshen, Ind., at Los Angeles, Calif. **Ray Bair,** Akron, Pa., at the evening service of the Lombard, Ill., congregation at the Don Kreider home, Des Plaines, Ill.

Feb. 12. **Leslie Witmer,** Baden, Ont., at Bethel Community Church, Chicago, Ill. **G. G. Yoder,** Hesston, Kans., at North Goshen, Ind. **Floyd Kauffman,** Minot, N Dak., at Nappanee, Ind. **Daniel Johns,** Conneaut Lake, Pa., at Pleasant View, North Lawrence, Ohio. **Newton Weber,** West Liberty, Ohio, at Sharon, Plain City, Ohio. **Roy D. Roth,** Hesston, Kans., at Manson, Iowa. **Andrew Jantzi,** Alden, N.Y., at Ida Street, Tampa, Fla. **Harold Horst,** Altoona, Pa., at Fort Wayne, Ind. **Kenneth G. Good,** Morton, Ill., at Bay Shore, Sarasota, Fla.

Feb. 17 (World Day of Prayer). **Orpha Troyer,** Walnut Creek, Ohio, at Leetonia, Ohio. **Mrs. Ross Goodall,** Kitchener, Ont., at Johnstown, Pa. **Waldo Miller,** Harper, Kans., Presbyterian Church, Freeport, Kans. **Mrs. Virgil Brenneman,** Iowa City, Iowa, at Fisher, Ill.

Feb. 19. **I. E. Burkhart,** Goshen, Ind., at Worcester, Pa. **Lloyd Boshart,** Lowville, N.Y., at Wooster, Ohio. **D. D. Miller,** Berlin, Ohio, at Leetonia, Ohio. **Earl Showalter,** La Junta, Colo., at Denver, Colo. **Paul Roth,** Canby, Oreg., at Crystal Springs, Kans. **Millard Lind,** Scottdale, Pa., at Barrville, Pa. **Martin Goodall,** Kitchener, Ont., at Maple Grove, Belleville, Pa. **S. J. Miller,** Grabill, Ind., at First Mennonite and Fair Haven Mission, Fort Wayne, Ind. **Rudy Borntrager,** Fort Wayne, Ind., at Kokomo Mission and Olive, Elkhart, Ind. **Alvin Becker,** Northern Bible Society, at Flanagan, Ill. **O. N. Johns,** Louisville, Ohio, at Martins, Orrville, Ohio. **M. L. Troyer,** Elida, Ohio, at Crown Hill, Rittman, Ohio. **Darwin O'Connell,** Lima, Ohio, at South Union, West Liberty, Ohio. **John W. Miller,** Goshen, Ind., at Lombard, Ill. **P. L. Frey,** Archbold, Ohio, and **A. J. Shultz,** Kitchener, Ont., at Bay Shore, Sarasota, Fla.

Feb. 26. **Alvin Becker,** Northern Bible Society, at Metamora, Ill. **Ford Berg,** Birdsboro, Pa., at Maple Grove, Atglen, Pa.

Evangelistic Meetings

Howard Zehr, Fisher, Ill., at First Mennonite, Johnstown, Pa., March 16-23. **Willard Handrich,** Grand Marais, Mich., at North Goshen, Ind., March 30 to April 1. **Milo Kauffman,** Hesston, Kans., at Prairie St., Elkhart, Ind., March 11-17. **Kenneth G. Good,** Morton, Ill., at East Holbrook, Cheraw, Colo., March 8-15, and at Dillon, Ill., April 8-15. **M. D. Stutzman,** Kingman, Alta., at Minot, N. Dak., March 29 to April 8. **M. L. Troyer,** Elida, Ohio, at Tedrow, Ohio, Feb. 26 to March 4. **Olen Nofziger,** Wauseon, Ohio, at Warneke Chapel, Pedro, Ohio, March 4-7. **Silas Brydge,** Lyndhurst, Va., at Wild Cat, Ky., Feb. 28 to March 8. **Harry Y. Shetler,** Davidsville, Pa., at Sturgis, Mich., Feb. 19-26 (instead of date given last week). **Clair Eby,** Gordonville, Pa., at Rohrerstown, Pa. March 18-25.

Enormous crowds heard Billy Graham at his various meetings in India. More than 100,000 heard him in Madras. At Kottayam, at the southern tip of India, 300,000 persons heard him within three days. According to Bishop C. K. Jacob, these were the largest Christian gatherings ever held in the history of India. Half of those attending walked ten miles or more. At Madras there were 4,000 decisions for Christ, including 250 students. Hundreds of Christians gathered at four o'clock in the morning for prayer.

IN OUR BUSINESS

(Continued from page 196)

ing any hidden defect that may lower the value of the article. This whole rule may just as well apply to selling our time. In a time of boom like this, a true Christian may well hesitate, rather than rejoice, in having his article in the top-priced bracket. Of course, we should use the same rule and not consider having anything for sale which the buyer cannot use to the glory of God.

Then in our multitude of other transactions with our fellow men they should be entirely Christian in doctrine and principle, never leaving anything to be remembered as not right to be made right by repentance, confession, and restitution, because such will surely mar our peace and dishonor our God. We should not think of giving only the one tenth of our means to the Lord; but give it all to Him and try by the Spirit's guidance to use it to His highest glory.

Denbigh, Va.

OUR SCHOOLS

((Continued from page 200)

29:15, "The rod and *reproof* give wisdom, but a child left to himself brings shame to his mother." The Bible teaches more methods of discipline than the rod. Some students need the rod, others need reproof, still others need both. Reproof means, "to rebuke with sharpness and often with abruptness." This dictionary definition is in agreement with the Hebrew word used here "towkachath," which means "sharp chastisement by words." Such Biblical reproof is neglected by modern teachers. As a result our reform schools are full of young people who could have been saved if the teachers had been more firm in their speech. Many mothers have been brought to shame because teachers were afraid they might "frustrate" the child.

How then may we expect the child to accept the use of the rod and reproof? That depends to a large degree on the parents. Do the parents accept this Biblical position? If not, you cannot expect the child to.

Such parents need to ponder the following two verses. Prov. 10:17, "He who heeds instruction is on the path to life, but he who rejects *reproof* goes astray." Prov. 12:1, "Whoever loves discipline loves knowledge, but he who *hates reproof* is stupid." If the parent will grasp this Biblical truth and teach it to the child, then we can expect the child to receive correction in the right spirit. To accomplish this desirable end parents and teachers must work without ceasing. The child's eternal welfare, not our own pet opinions, is at stake. May we not be weighed in the balance and found wanting.

Some no doubt still feel that to reprove a child or to whip a child is not consistent with love. Read Prov. 13:24. "He who spares the rod *hates* his son, but he who *loves* him is *diligent* to discipline him." We are in need of more *diligence* in this matter, for that proves our love. Also we read in Rev. 3:19, "Those whom I love, I reprove and chasten; so be zealous and repent." It is true that discipline must be motivated by love but it is also true that if there is no discipline then according to God's Word there is no love. As teachers we do not like to discipline because we know the child and parent will often claim we do not love the child. We also know that in future years the child will return and thank us for the whipping he received. Pupils do not see love because they are primarily concerned with their own discomfort. Years later after Christian maturity sets in they will praise God for their former punishments.

So far I have been quoting mainly from Proverbs, which contains the wisdom of the wisest man that ever lived, King Solomon. I would also like to point out several striking passages from the New Testament that have a bearing on our problem.

I Tim. 5:20, "As for those who persist in sin, *rebuke* them in the presence of all, so that the rest *may stand in fear.*" Fear is a legitimate motivation to good behavior. Titus 1:12, 13, "One of themselves, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.' This testimony is true. *Therefore rebuke them sharply, that they may be sound in the faith.*"

From the above passages of Scripture it is clear that Biblical discipline is not a contradiction of nonresistance but rather it is the solemn obligation of a Christian teacher to apply both the rod and reproof. If the teacher fails to discipline the child, then the teacher is failing to act as a Christian.

Our hope and prayer is that our children may be trained and corrected in the fear of the Lord with the result that the Mennonite Church will continue in its true faith and that many more souls may be won for the kingdom of God.

FAMILY CIRCLE

(Continued from page 202)

to your loving spouse. Take Mary Ann and *keep* her with you if Mamma has a little one on her lap. Think of your struggling wife when she has a baby on one arm and in the other hand a bag possibly gaping with toys and baby effects, endeavoring to make a hasty retreat to the mothers' room with an obstinate, sleepy, crying Mary Ann. Your ears might get red if you had such a task to do.

I also have a word to ministers. God forbid that I should be too critical of God's annointed. If you have used your allotted time in your message and the babies begin to cry, not only one, I mean many, check yourself rather than continuing a while longer. That is your warning that you may have lost your group. Besides restless babies, you have restless minds.

"Lo, children are an heritage of the Lord." I should like yet to add my testimony. My husband and I have agreed to agree on our training and we have carried no toys. There have been embarrassing moments, but several trips to the basement with a little applied psychology at the right portion of the body has been a tremendous help. We still have much to learn, and pray the Lord will bless us with many more jewels to learn from. So let us all work together, and together we will find that our worship services will become more meaningful and precious to us. And our babies will grow to love and respect all worship services instead of our having to carry packs of pictures to review or rolls of lifesavers to treat the crowd.

Our church of tomorrow will be what we make it today.

EXPRESSIONS OF APPRECIATION

May we take this opportunity to sincerely thank each of you who in so many thoughtful ways expressed your sympathy and helped to lighten our burden of sorrow in the passing of our husband and father, Wm. G. Detweiler.

We are aware that the prayers of God's people are being used of the Holy Spirit to minister to the needs of our hearts. Feeling that it is the will of our heavenly Father that we continue on in the work which our loved one laid down, we do ask for your continued intercessory prayer for us and the ministry of the Calvary Hour. May the Lord bless you for this fellowship.—Mrs. Wm. G. Detweiler and sons, Bill and Bob, Orrville, Ohio.

* * *

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, and gifts while I was in the hospital and since I am at home. May the Lord bless each one of you.—Mrs. Jacob S. Shirk, Lancaster, Pa.

* * *

I wish to express sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, and gifts while I was in the Ephrata Hospital and since my return home. May God bless you all.—Lester H. Burkhart, Denver, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bachman, Louis and Bernice (Stalter), Gridley, Ill., fourth daughter, Joy Dawn, Jan. 28, 1956.

Beckler, Delmar F. and Mildred (Utternahrer), Lebanon, Oreg., second child, first son, Dean Ledru, Jan. 10, 1956.

Bowman, Paul and Geneva (Heatwole), Harrisonburg, Va., third child, second daughter, Rose Marie, Dec. 17, 1955.

Brenneman, Lynn and Mary (Conrad), Wellman, Iowa, third child, first daughter, Pamela Jo, Jan. 21, 1956.

Denlinger, Daniel D. and Ruth (Hershey), ———, fourth child, third son, Eugene Dale, Dec. 13, 1955.

Garber, Daryl D. and Lila (Hershberger), Manson, Iowa, first child, Randal Ray, Jan. 31, 1956.

Gascho, Allen and Anna Mae (Erb), ———, Ont., fourth child, first son, Ronald Michael, Dec. 16, 1955.

Harnish, John H. and Ruth (Warfel), Wash-

ington Boro, Pa., sixth child, fourth daughter, Ruth Ellen, Feb. 8, 1956.

Hershey, Earl and Helen (Hershey), Quarryville, Pa., third child, first son, William Earl, Sept. 20, 1955.

Hertzler, Lester and Arlene (Witmer). Mechanicsburg, Pa., first child, David Eugene, Feb. 7, 1956.

Horst, Benjamin K. and Edith (Eberly), Orrville, Ohio, fifth child, third son, Roger Eugene, Feb. 1, 1956.

Hughes, Gerald and Annabelle (Conrad), Cleveland, Ohio, first child, Jeri Ann, Feb. 18, 1956.

Klink, Charles and Claramae (Lehman), Gouverneur, N. Y., first child, Ann Ilene, Jan. 12, 1956.

Lantz, John and Maude (Geil), Broadway, Va., sixth child, fifth daughter, Joyce Louise, Jan. 29, 1956.

Lentz, James A. and Betty (Siegrist), Lancaster, Pa., first child, John Lester, Nov. 14, 1955.

Longenecker, Harold and Esther (Hertzler), Opp, Ala., second child, first son, Gordon Eugene, Jan. 6, 1956.

Martin, J. Horace and Arlene E. (Wenger), Lebanon, Pa., third child, second son, Thomas Allen, Feb. 2, 1956.

Mast, Frank and Erma (Maurer), Creston, Mont., first child, Darrel Frank, Feb. 1, 1956.

Miller, Daniel and Evelyn (Slabaugh), Kokomo, Ind., first child, Donna Marie, Jan. 13, 1956.

Miller, Henry E. and Barbara (Swartz), Ithaca, Mich., first child, Merle Laverne, Jan. 13, 1956.

Moyer, Harold B. and Gladys (Blank), Souderton, Pa., first child, Sharon Faye, Jan. 23, 1956.

Mullet, James and Leah Belle (Kauffman), Bloomfield, Mont., fourth child, second daughter, Lina Mae, Feb. 7, 1956.

Nice, Frank and Evelyn (Godshall), Orrville, Ohio, first child, Karen Yvonne, Feb. 10, 1956.

Nissley, Hiram W. and Mary (Bauman), Manheim, Pa., second daughter, Joyce Elaine, Feb. 5, 1956.

Nussbaum, Allen and Verda (Geiser), Apple Creek, Ohio, fourth child, third daughter, Kathryn Louise, Jan. 24, 1956.

Petre, Lawrence N. and Norma (Heatwole), Dayton, Va., first child, Daniel Lawrence, Jan. 26, 1956.

Roth, Jasper and Dolorez (Good), Dewey, Ill., fourth daughter, Kristine Kaye, Jan. 27, 1956.

Schrock, John D. and Doris (Miller), Mt. Eaton, Ohio, second child, first son, Arthur Van, Feb. 5, 1956.

Sensenig, Chester and Naomi (Mast), Mifflinburg, Pa., second son, Douglas Everett, Jan. 10, 1956.

Shantz, Marvin D. and Norma (Miller), Hydro, Okla., first child, Eldon Wayne, Feb. 9, 1956.

Shetler, Ammon and Evelyn (Knavel), Hollsopple, Pa., fourth child, third son, Conrad Mark, Feb. 2, 1956.

Shipley, Ralph and Arlene (Steiner), Mount Airy, Md., first child, Neal Eugene, Feb. 9, 1956.

Sommerfeld, George and Amy (Woodward), Halstead, Kans., seventh child, fourth son, Glen Roland, Dec. 14, 1955.

Stehman, Glenn and Joanne (Greiser), Kindred, N. Dak., third child, second son, Anthony Jay, Dec. 26, 1955.

Swarr, Paul and Bertha (Wenger), Norristown, Pa., first child, David Eldon, Feb. 7, 1956.

Umble, Leroy D. and Fern (Stoltzfus), Oxford, Pa., fifth child, third son, Marlin Ray, Jan. 16, 1956.

Wedel, Arnold and Dolores (Lehman), North Newton, Kans., first child, Suzanne Kaye, Dec. 29, 1955.

Wenger, L. Roy and Glendala (Bentch), Versailles, Mo., twin daughters, Janice Eileen and Judith Elaine, Jan. 29, 1956.

Witmer, Warren K. and Marion E. (Groff), Manheim, Pa., second child, first daughter, Marilyn Jean, Feb. 5, 1956.

Yoder, Harold and Patricia (Shellenberger), Goshen, Ind., first child, Beth Elaine, Dec. 7, 1955.

Yoder, Nolan and Marie (Rupp), Aurora, Ohio, first child, Karen Marie, Jan. 11, 1956.

Yoder, Sherman and Cleora, (Ropp), Wolford, N. Dak., second child, first son, Mark Lynn, Dec. 22, 1955.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bell—Horst.—John Edward Bell, Wellman, Iowa, and Hazel Fern Horst, both of the Daytonville cong., Wellman, Iowa, by Ezra Shenk at the Daytonville Church, Dec. 17, 1955.

Erb—Otto.—John Erb, Canton, Ohio, and Sylvia Otto, Hartville, Ohio, both of the Hartville cong., by Lester A. Wyse at the Hartville Church, Feb. 11, 1956.

Martin—Ranck.—Samuel L. Martin, Lancaster, Pa., Landis Valley cong., and Dorothy M. Ranck, Strasburg, Pa., cong., by Jacob T. Harnish at the Strasburg Church, Feb. 11, 1956.

Anniversaries

Gerig. Jacob S. and Mary Ann (Smucker) Gerig, Smithville, Ohio, celebrated their sixty-seventh wedding anniversary, Sunday, Feb. 5, quietly at their home with their relatives. They were married on Feb. 5, 1889, by J. K. Yoder of the Oak Grove Mennonite Church at the home of the bride's father, Gideon Smucker. Bro. Gerig was ordained to the ministry on Dec. 13, 1896, and served the Oak Grove congregation at Smithville, Ohio, for more than 50 years. During these years they traveled extensively throughout the U.S. and Canada, and made a trip to Europe. Both are 90 years of age and celebrated their birthdays in January, Sister Gerig on Jan. 19 and Bro. Gerig on Jan. 28. They have two sons and one daughter, Melvin R., Smithville; Benjamin, Washington, D.C.; and Mrs. Lester J. Hostetler, Massillon, Ohio. They have 7 grandchildren and 13 great-grandchildren. Their grandson, Virgil M. Gerig, is now serving with Bro. Gerig as minister in the Oak Grove Church, Smithville, Ohio.

* * *

Heiser. J. B. and Amelia (Ingold) Heiser, Fisher, Ill., observed their fortieth wedding anniversary on Jan. 6, 1956, with their children and grandchildren coming in to help them celebrate. They were married on Jan. 6, 1916, at the home of her parents by Bro. Pete Zehr. They started farming on their farm northwest of Fisher where they were until 1949, when they retired and moved to their new home in Fisher. They are the parents of two sons and two daughters, Merle, Harold, Mildred—Mrs. R. D. Emerson, and Lolo—Mrs. Roy Knox, all of Fisher. There are ten grandchildren. Both Mr. and Mrs. Heiser enjoy good health.

Wagler. John S. and Ada (Hirschy) Wagler celebrated their fortieth wedding anniversary on Jan. 26, 1956. On Jan. 27 a family dinner in their honor was given by their children at the Harlan Hotel in Mt. Pleasant, Iowa. They are the parents of two sons and nine daughters, who were all present for the occasion. They also have 36 grandchildren. They were married in 1916 by Sebastian Gerig at the home of the bride. Bro. and Sister Wagler are members of the Sugar Creek Church near Wayland, Iowa.

* * *

Hertzler. Henry P. and Anna (Shenk) Hertzler, Denbigh, Va., celebrated their golden wedding anniversary on Jan. 22, 1956. Their nine children held open house for friends and relatives. The large family Bible was opened at a favorite text, Josh. 24:15.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Denlinger, Elizabeth, daughter of Jacob and Susanna (Eby) Denlinger, was born at Kradyville, Pa., Aug. 14, 1878; entered into rest at Paradise, Pa., Dec. 22, 1955, after a nine weeks illness followed by a stroke; aged 77 y. 4 m. 8 d. It was a shock to the family to find her unconscious when they thought she was improving. She was a member of the Paradise Mennonite Church where she faithfully attended when health permitted. She was always ready to help someone. She leaves to mourn her departure 4 brothers (Henry, Intercourse, Pa.; Jacob, Paradise, Pa., where she had made her home; Willis, Lancaster, Pa.; and Tobias, Hessdale, Pa.), and many other relatives and friends. Her parents and a brother and sister preceded her in death. Services were held at the Paradise Church on Dec. 26 with Parke Book and Amos Weaver in charge. Burial was made in the Hershey Mennonite Cemetery.

Erb, Addison Schmidt, son of the late Jacob C. and Susanna (Schmidt) Erb, was born March 6, 1891, near Waterloo, Ont.; died on Jan. 14, 1956; aged 64 y. 10 m. 8 d. In 1916 he was married to Hilda B. Weber, who died in 1929. In 1944 he was married to Emma Bauman, who survives. Also surviving are a son (Bishop J. Frederick Erb of Sterling, Ill.), 2 daughters (Helen—Mrs. Clayton Burkholder, Breslau; Ruth—Mrs. Paul Martin, Hawkesville, Ont.), 4 sisters (Mary—Mrs. Joseph H. Weber, Elmina—Mrs. Ira Snyder, and Loretta—Mrs. Deldon Snider, all of Waterloo; Mae—Mrs. Addis Cressman, New Hamburg), and 7 grandchildren. A brother (Anson) and Melinda and Clara—Mrs. Wm. Knarr, preceded him in death. He was a member of the Erb Street Mennonite Church. Funeral services were held Jan. 17 at the church in charge of J. B. Martin, assisted by C. F. Derstine and O. Burkholder. Interment in the Erb Street Cemetery.

Grove, Ellen Marie, daughter of Martin B. and Iva S. (Showalter) Grove, Hanover, Pa., was born Oct. 31, 1955; died Jan. 7, 1956, at the West Side Hospital, York, Pa.; aged 9 weeks. She was ill one week with intestinal flu. Surviving are her parents, one sister (Susan Mae), one brother (Lester H), grandparents (Mr. and Mrs. Harvey S. Grove, Hanover, Pa., and Mr. and Mrs. Martin W. Showalter, Hagerstown, Md.), and a great-grandmother (Mrs. Susan Reiff, Hagerstown). Funeral services were held Jan. 10 at Bair's meetinghouse with Harvey Shank and Richard Danner officiating. Interment was made in the York Road Cemetery.

Kalan, Cheryl Lynn, infant daughter of William and DeEtta Kalan, Detroit, Mich., was born Jan. 26, 1956; died 11 days later of "Toxis" pneumonia, on Feb. 6. Besides her parents she leaves a brother (Philip), and 2 grandmothers (Mrs. Lydia Burton and Mrs. Kalan). Services were conducted by J. Frederick Erb at the MaCabe Funeral Home in Detroit.

Mayer, Ezra, son of John L. and Mary (Jutzi) Mayer, was born in Waterloo Co., Ont., on Feb. 15, 1893; passed over from this pilgrimage of life on Feb. 5, 1956, at his home in Pigeon, Mich.; aged 62 y. 11 m. 20 d. At the age of 15 he, with his parents, moved from near St. Agatha, Ont., to Pigeon, Mich., where he resided until his death. He accepted Christ in his youth. This life he ardently followed. He was a diligent student of the Scriptures and was much used in the work of the Sunday school. He patiently endured a lingering illness of nearly 15 years. He constantly rejoiced in the abundant provision of the grace of God supplied for sickness and pain. His radiant testimony will be long remembered by all who knew him. He leaves his companion, Anna (Byler) Mayer, who faithfully cared for him and with whom he lived for 35 years; 4 daughters and one son (Irene—Mrs. Henry Slabaugh, Vassar, Mich.; Gladys—Mrs.

Delbert Fenner, Flint, Mich.; Willard, Pigeon, Mich.; Lucille Mayer, Denbigh, Va., and Verda Mayer, at home), 7 grandchildren, one brother (Solomon, Pigeon), and one sister (Mrs. Marvin E. Miller, Fentress, Va.). Two sisters preceded him in death. Funeral services were held at the Pigeon River Conservative Church on Feb. 7 with Emanuel Swartzendruber and Earl Maust in charge. His body was laid to rest in the adjoining cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Bridges of God, Donald Anderson McGavran; Friendship Press; New York; 1955; 158 pp.; paper bound, $1.50; cloth bound, $2.50.

Dr. McGavran says he wrote this book "in the hope that it will shed light on the process of how peoples become Christian." It is harvest and not seed-sowing that is the farmer's chief concern, but so often in spiritual matters we content ourselves with the thought that we have sowed the seed and have little concern even if there is no harvest. Rightly translated the Great Commission commands us to make disciples of all people and not merely to proclaim the Gospel.

The author is critical of much of the mission work of the past, mainly because it has not followed the natural bridges across to the hearts of people. He contrasts throughout the book the "Mission Station Approach" and the "People Movement Approach." The former, as the name indicates, is static while the latter is dynamic. The former approach has produced a small, static church with practically all the personal and social ties with the original families and communities lost. These churches he calls the "Gathered Colony Churches" as opposed to the other type which are constantly referred to as "People Movement Churches."

The development of the station approach in missions is traced historically and is shown to have been inevitable as persecuted individual believers sought refuge on the missionary's compound. The individualistic philosophy of the West combined with this circumstance conceived of the church as this kind of a "gathered community," completely broken off from contact, and possible contamination, with their former family and clan. The theory has always been that when this small, select, well-educated, and spiritually cultivated group is prepared they will bear witness and a great harvest of souls will be gathered in. The chief difficulty with this approach is that the in-gathering has never taken place, and the author shows how it is unnatural and impossible for it to occur in this way. And as the movement became sterile and ingrown missionaries have rationalized the situation to themselves and to the supporting constituency until the nurturing of a small gathered community with its service institutions has been accepted as a sufficient missionary achievement.

In the Book of Acts, however, we have a People Movement. The Gospel spread by the natural bridges of family, race, and clan, until a large growing church extending all over the Roman Empire came into being. The author knows India intimately, because he was born there of missionary parents and served there himself as a missionary for thirty years. He has recently also visited Africa and other areas making a special study of this question. He describes vital and fruitful People Movement churches in many places and constantly drives home his thesis that this is the working of the Spirit of God—this is the way churches grow.

The book is an appeal to mission administrators and to missionaries everywhere to have the courage to change methods; to withdraw personal and financial resources from areas where the "Gathered Community" is not growing and make radical adjustments where necessary to foster natural People Movements. He says that only those movements which are growing at the rate of 50 per cent per decade or more should be considered growing churches. (How would the Mennonite Church in America measure up?)

The Bridges of God is stimulating and often disturbing reading for missionaries and anyone interested in how the Gospel spreads. If our church, or our mission field or station, is not a growing and expanding movement, we should ask, Why? People Movements can be fostered and exploited if understood, but the tragedy is that they can also be ignored and arrested and where there should be a vital and growing movement there is merely a small, sterile church. Dr. Latourette in an introduction to the book says: "It is one of the most important books on missionary methods that has appeared in many years."

—J. D. Graber.

Items and Comments

Americans spend nearly a billion dollars annually to play bingo. Regular bingo players number 20,000,000; and 40 million more play occasionally.

* * *

In an amazing atttempt to set up Thomas Muenzer as a hero in a communist theocracy, a communist motion picture production agency in East Germany is preparing a feature length movie on the life of Muenzer. It is to picture him as rebelling against sixteenth-century social order and tries to set up Muenzer as the real leader of the Reformation in place of Luther. The true position of the Anabaptists is likely again to be wronged when the popular mind sees Muenzer as the typical Anabaptist leader. Good students of Anabaptist history know him as an extremist who departed far from true Anabaptist principles.

* * *

North American Air Lines told the Civil Aeronautics Board that if American commercial airlines stopped serving free champagne and liquor to trans-Atlantic passengers, the subsidy billed to taxpayers would be reduced. The statement was made in reply to protest from other airlines against North American's proposal to launch a new air-coach service to Europe for less than half the fares now prevailing. North American's petition pointed out that since American overseas passenger operations are conducted at a loss which the taxpayers pay through subsidies, the free liquor is being served at the taxpayers' expense. Many religious and temperance groups have asked the Board to ban the serving of liquor aboard passenger aircraft and there are now bills in Congress calling for such a ban. But the Board has thus far refused to interfere with the practice.

* * *

In the United States the percentage of car-owning families having two or more cars has increased from 4.8 per cent in 1948 to 13.8 per cent in 1955.

* * *

Billy Graham canceled the first scheduled meeting in his six-week Indian Crusade on account of the widespread rioting in the city of Bombay. He did, however, address some 2,000 religious leaders.

* * *

Relations of the Moslem nations to Israel definitely assumed the status of religious war when the Committee of Senior Ulema in Cairo, the highest Moslem authority in matters of Islamic faith, declared that any recognition of the existence of the state of Israel "is against faith."

* * *

The state department at Washington has adopted the name Taiwan as the official name for Formosa.

* * *

Udall, Kansas, whose three churches were destroyed by a tornado, has four new ones under construction. The new denomination is the Baptist. Former congregations constructing new buildings are the Methodist, Congregational, and Nazarene.

PASTORS—BIBLE STUDENTS
Smith's
Greek-English
CONCORDANCE
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The U.S. budget for the current fiscal year is $52.2 billion, of which 83.77 per cent goes to war. The military program employs 17 persons for every one engaged in the entire health, housing, welfare, and educational functions of government.

* * *

A bill has been introduced in the House of Representatives at Washington to have Good Friday declared a national legal holiday.

* * *

A mob completely wrecked the Southern Baptist Mission Hospital and School at Ajloun in Jordan during the recent disorders there.

* * *

The Mennonite Brethren Church has two congregations in Mexico as centers of mission work. One is at Piedras Negras, across the Rio Grande from El Paso, Texas. The other is 700 miles to the southwest at Nuevo Ideal. The work includes Bible school, public health work, and Gospel centers.

* * *

Communist authorities in Poland have cut newsprint allotments to religious publications an additional 10 to 15 per cent. The new action is expected to considerably reduce the circulation of church periodicals. No paper allocation has yet been made for printing 100,000 Roman Catholic Bibles in Polish, despite appeals by top members of the Catholic church. Type was set last year, but lack of paper has held up the printing.

* * *

It is estimated that as a nation we in America spend up to $750 on pleasure, sins, and amusements to every dollar given to church work.—**Watchman Examiner.**

* * *

Representatives of West German churches recently visited Russian churches. They said, "We come to you to ask you that we forgive each other those things which are in our hearts against each other. Forgive us what our people have done to your people." With tears came the answer, "May God forgive you."

* * *

The archbishop in Manila warned Roman Catholics against attending meetings conducted there by Billy Graham, Feb. 12, 13.

* * *

A recent study by the Twentieth Century Fund estimates that there are 14 million people in the United States over 65 years of age. The number is growing. Three quarters of these people have no income at all. The report emphasizes the work capacity of older people. It opposes age limits on hiring and also compulsory retirement at a specific age.

* * *

A guide for ministers in obtaining social security coverage has been issued by the Internal Revenue Service. Ministers filing their income tax returns for 1955 must make a personal election as to whether they want social security coverage. A form is provided for such election. If coverage is elected, the clergyman will be considered "self-employed" for the purpose of paying the social security tax. Those not electing coverage this year will have a chance to do so next year, but next year's decision will be binding. Coverage will be retroactive to Jan. 1, 1955.

* * *

A new 512-page hymnal was published in Budapest by the Lutheran Church in Hungary.

* * *

A total of 36,000 immigrants reached Israel in 1955 as compared with 17,500 the preceding year.

* * *

Dr. Will Herberg, eminent Jewish historian-philosopher, calls attention to the fact that 9,500,000 Bibles were sold in America in 1954, but that 53 per cent of the population could not name one book of the New Testament when asked to do so in a recent survey. . . . While religion has become very popular, we know less and less about what we pretend to believe. . . . Religion has become a kind of idolatry, "worshiping not God but faith itself," because it helps to identify us in the community. "That sort of religion becomes a protective wall which the self throws up against the radical demands of God."—**Between the Lines.**

Religious publications would not be affected by President Eisenhower's proposal to increase postal rates, including second- and third-class mail. The President has asked that first-class letters be raised to four cents, and air mail letters to seven.

* * *

It is estimated that the American people spend $30 billion a year on gambling.

* * *

A National Christian Adult Convention in Australia adopted a statement against war. "We declare that war is contrary to the spirit and teachings of Christ, and repudiate it as an effective instrument of national policy."

* * *

Six Swedish Baptist leaders will leave shortly for a three-week tour of Russia at the invitation of Russian Baptists.

* * *

The Washington correspondent of the New **York Times,** under the heading, "A Good Man in a Bad Trade," calls President Eisenhower "an honest man who has proved that simple goodness is still a great force in national and world politics." He closes his story by saying that political Washington "can deal with the half-true, half-false partisan politician. It can handle frauds or boobs or political twisters, but the dead-level, candid, spontaneous character puts it in a spin."

* * *

A certain man sold his signature to a cigarette advertising agency. His statement was: "They do not bite my tongue nor irritate my throat." Within a year he underwent a throat cancer operation.

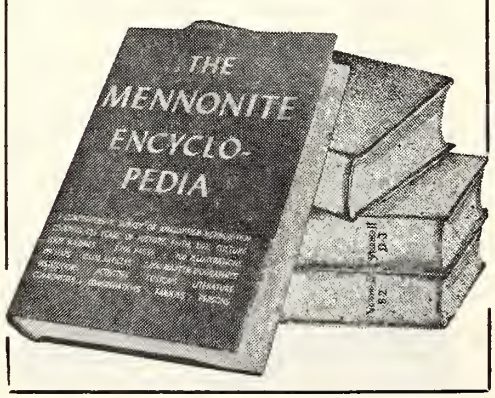
* * *

An eight-man deputation of American churchmen are making a visit to Russia in March. A deputation of churchmen from the Soviet Union expects to arrive in the United States about June 1. It is hoped that conversations between Christians of these countries will contribute to better understanding.

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Gospel Herald

TUESDAY, MARCH 6, 1956. VOLUME XLIX. NUMBER 10

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What Price Culture?

By Edna Beiler

Are we in danger of paying too big a price for culture? Time was when there would have been little need for such a question. Mennonites had no use for culture then. They farmed their land and went to church on Sunday and brought up their children in the fear of the Lord.

Those days are gone—and who of us would wish for them again? But there is always a danger, when the pendulum swings back, that it will overbalance in the other direction. We need to look at this thing called culture carefully, to weigh its dangers, and to approach it with open eyes.

First of all, let's define *culture*. It can mean so many things—the cultivation of bacteria or roses, a particular stage in a civilization, etc. In this article it will be used to refer to "the enlightenment and refinement of taste acquired by intellectual and aesthetic training" (Webster). Or if that leaves you cold (and no wonder!) we might call it the ability to enjoy the beautiful—especially that embodied in what we refer to as classics in literature, in music, and in art.

Classics are not sinful in themselves. (The King James Version of the Bible is a classic, don't forget!) They survive because they recognize universal needs and longings in the human heart. They can teach you a great deal—but they can also rob you of much. It is *your* attitude that matters. Ask yourself these questions prayerfully (even as I did as I wrote) and accept the answer God gives you.

Do I feel superior to other Christians because of cultural differences? Here is a snare the devil sets for us all. It is so easy to feel inflated because we enjoy Handel or Correggio or Dickens or Shakespeare instead of Stuart Hamblen or Grant Wood or John Fox, Jr., or Edgar A. Guest. But that does not make us superior. Culture, remember, is the result of "intellectual or aesthetic training." It polishes, to be sure—but such polish can be no more than a refurbishing of the old nature within us. Superior attitudes are *always* wrong even when they are justified. Our Lord said, "Except ye become as little children . . . —the exact opposite of hypocrisy like this.

Do I measure my friend's spiritual level by his cultural level as if the two were identical? This temptation comes to the very young. Time usually brings us a deserved though unconscious rebuke from some dear soul who is fathoms farther advanced in the kingdom than we. Yet that same person is either sublimely indifferent to the wide world of the classics or (worse yet for our pride) finding genuine enjoyment among authors we would scorn to read. (It is entirely possible for writing or music or painting that looks insincere and cheap to some of us to invoke *genuine* emotion in others.) This is a humbling experience. It is hard to bear and harder to admit, but thank God that He does open our eyes to the truth.

Do I give devotion that belongs to God to cultural activities? Do I spend time I should spend with or for Him on good books or music? This is a private question that has to do with the thoughts and intents of the heart. No one can answer it but you. Each of us is responsible to God Himself for that precious thing called time. We need to disregard the voices of others and look directly to Him for direction as to its use. However, we must have a sensitive ear before we can catch the answer.

Has culture become an end in itself for me, rather than a means to an end? Education of all kinds has this attending danger. We can become involved in learning for learning's sake (a mere piling up of facts or ideas) rather than in learning for the sake of service. So with culture. The blade becomes polished, but finally it is no longer the chopping or cutting that matters—just the polishing process itself. Here again we walk among things—that mysterious hinterland of motives—where only you yourself can know the truth. And even you may well be in doubt—of such strange stuff are motives made—unless the Spirit of God comes to your rescue.

Does culture make me exclusive socially? In other words, is it impossible for me to fellowship with the person who likes Gospel songs of the hill-billy type and reads Bertha B. Moore? There are some solemn things in the Bible about Christians who do not love their brethren—nor does this refer to a you-go-your-way-and-I'll-go-mine kind of tolerance. It is easy to love people who think as we do—who share our likes and dislikes. The real test comes when we are confronted with those who differ from us in all things *save our love for the Lord*. Culture is not the tie that binds us together—it is something far, far deeper than that. Praise God when He enables us to break through such artificial barriers to the bedrock of truth beneath them.

Do I pretend to like certain things simply because I know I should like them? "The heart is deceitful above all things . . ." and some of us certainly deceive ourselves here. We are intelligent enough to realize that we ought to enjoy certain things. We find that we don't (knowing that we should does not always lead to genuine liking!) but we can't quite bear to admit the deficiency to our cultured friends. We do not exactly lie—we simply make ourselves believe our tastes are more refined than they really are. (A good way to handle this would be a frank acknowledgment, coupled with regret. Some people say, "I just can't like poetry" with a calmly superior air, never guessing all the wonder and loveliness they miss.)

Do I allow classics to rob me of God's blessing? Classical literature is sincere—it is good writing—it shows us much about the human heart. But it is frequently very wrong where the things of God are concerned. (There are—thank God!—some Christian classics. These stand in a class by themselves.) Great literature cries out against wrongs, but it offers a mistaken remedy. *You* can tell if an evening with Anthony Trollope

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To the Great Critic

By Lorie C. Gooding

When the book of my life has been finished,
When I've written the last fumbling word,
And submitted it to the Great Critic,
Look Thou kindly upon it, Lord.

I am dull and inept and untutored,
And my work has an unpolished look;
And I know I have failed, and I'm sorry.
(I have written of this in the book.)

Correct my mistakes and omissions,
Delete all my failures, and then
Read the book as it should have been written
For God and my fellow men.

Read into it all I've omitted,
Make it all that a book should be.
(And remember, O Lord, that I love Thee,
And I've written the whole book for Thee.)

Holmesville, Ohio.

or Sir Walter Scott leaves you feeling cold toward God—robbed of His inner approval. Remember—no culture is worth that price! To many of us, this is an old, old problem. Our work seems to demand such studies, yet how far dare we venture along these paths? Only God Himself can tell us. Under His direction, we are safe.

Do I accept values presented in classical literature instead of the truths revealed in the Bible? If you are a Christian, you'll quite likely say, "Of course not!" But ask yourself further: Am I more at home with a cultured sinner than with a saint who lacks culture? Do I judge my congregation not on the basis of zeal or devotion, but on how good the hymns are that are sung (to say nothing of the minister's grammar!)? Am I inclined to forget that people who read Emily Dickinson or listen to Beethoven or make a study of the techniques of Rafael or Titian can go to hell just as surely as those who read Wild West thrillers, listen to jazz, and lean to calendar art? Your answers to these questions will tell the story more truly and clearly than a mere yes or no.

Do I parade my cultural attainments—supposed or real—in the dazzled eyes of my friends? It is so easy to make others feel inferior in this way. "Oh, you wouldn't care for that music"—said in just the right tone of condescension. Or the habitual dragging into conversation (by their heels, if need be) of philosophers and authors no one else in the group ever heard of before. Or a casual, "When I was reading Emerson's essays, I noticed . . . ." These references are not wrong in themselves. They are only wrong if our motives and attitudes are wrong.

Culture—it's a big thing. It's a wonderful thing, if you dedicate it to the service of God. It can help you in so many ways—but it can drag you down, too. It can be *too* expensive. It can pull you away from God, into a mire of pride and criticism and false values. Which will it be for you?

Grantsville, Md.

♣

A large revolving globe will be spotlighted atop the Church of the Nazarene's new headquarters building in Kansas City. It will symbolize the command to preach the Gospel in all the world. Of the 4,200 Nazarene churches, 800 are in the mission fields. The denomination has 307 missionaries in 21 countries.

Disaster Relief

By Orrie D. Yoder

Sin no more, lest a worse thing come unto thee.—John 5:14

"Say, brother, how are you impressed with our *new* 'Disaster Relief' organizations to help the suffering victims of storms, floods, and other disasters?"

"Yes, we are hearing a lot about them, but my first impressions are that they are not *new,* for God's program of love and mercy have ever been to save man from tragedy and disaster!

The divine truth cannot be slain. Even though it may be mocked and crucified and buried, it will rise victoriously on the third day and reign in triumph through all eternity.—A Reformation martyr.

"When God called Noah to preach to a wicked world, was it not that they might be saved from the awful disaster of the deluge? When God sent Jonah to preach to Nineveh, was it not that they might be saved from the awful tragedy of coming judgment?

"When Jesus declared to the people of His day that if they did not repent (Luke 13), the awful tragedy of disaster and judgment awaited them, and did He not warn them that they might be relieved from such disaster?"

"I must say that I never thought of all that when I asked you about our disaster relief work."

"And I might remind you that God surely always considers spiritual disasters far worse than physical disaster, does He not? He said that the fall of the spiritual house (Matt. 7:24-27) was like the fall of a natural house, but far greater. But when our great communities need the Gospel, and children need Sunday schools to teach them the Word of God, we simply refrain from meeting the tragic needs; then why is it when fire, storm, or floods bring great disasters to such communities, we are so ready and so quick to administer help for the physical? Can you tell me?"

"Thank you, brother, I will surely think differently about the tragedies and disasters of modern man, and pray about it too."

Del Paso Heights, Calif.

Our Readers Say—

I have received a question about a statement in the article—"What Is a Will and Its Purpose"—in the January 24 issue of the **Gospel Herald.** The question is this—"Does he (the writer) mean that parents should not give any of their property to a child of theirs if this child is an unbeliever?"

The writer did not mean to leave the impression that a child who is not a Christian should not be remembered in the will of a Christian. To do so might have an entirely wrong effect, not only upon the wayward child but also upon the testimony of the Christian parent. Circumstances must be taken into account. The intent of the statement was to impress upon us that the Christian is a steward, or trustee, of accumulated wealth, and that he should be careful in making provision for its use that it serves good purposes. If he knows that a wayward son, or daughter, will squander or use inherited money against the purpose of God, can he as a good steward turn his wealth over to him?

The child may be remembered in the will, but surely large amounts should not fall into his hands when it would be wasted, or even be a curse to the child. Many a wise parent has seen to it that a major part of his property has been turned over for Christian purposes, rather than have it fall into hands that would use it contrary to the practiced principles of the one to whom it was entrusted. Likely, in such cases it would be better to turn property over during the life of the donor. Of course, it would be protected by a will until the owner is ready to dispose of it.

Every Christian steward entrusted with property should, before God, carefully decide what good stewardship would demand in making provision for the use of accumulated wealth. Surely, it would not make sense to practice good stewardship principles during life, and then be unconcerned what happens to property after one is gone. If I could not spend my money for alcohol during my life, how can I let it fall into hands that may spend it thus after I am gone?

—Milo Kauffman, Hesston, Kans.

* * *

We have been living here in Grants Pass for about ten months now, and together with about five families besides ourselves, we have been meeting in our homes, looking forward to building a church in the near future. We hope to be one of the fifty new congregations to be established before the next General Conference. We have several pieces of ground under consideration for purchase at the present time. We ask an interest in your prayers that we might choose the place where we can be the most effective in our witness.—Mrs. Max G. Yoder, 1675 E. Fruitdale Rd., Grants Pass, Oreg.

* * *

In Jan. 17 issue, p. 63, a filler says, "Conduct in Mennonite worship would be greatly improved if families would sit together." Within our Christian circle and general church constituencies or assemblies we find a feeling toward the use of family pews . . . as a means to improvement in conduct or behavior in our worship services. Due to an increasing laxity in home discipline and obedience, families sitting together may be only an alternative or second best. While we practice the general standards of a strong and vital home life, may we carry it over into our church worship services as well.

—John E. Burkholder, Boulter, Ont.

GOSPEL HERALD

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EDITORIAL

Faith and Conscience

Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck.—I Tim. 1:19.

Faith concerns what one believes to be true; conscience concerns what one believes to be right. Faith gives one a creed; conscience gives one standards of ethics. Is there a relation between the two?

Some people think that there is not too much relationship between what one believes and how one acts. There are those who think that faith alone is important. They subscribe to a creed, but in conduct they pretty much accept whatever is conventional. What they believe does not interfere too much with what they want to do. To believe, they think, is chiefly important. Then there are those who think that conscience alone is important. They strive to be ethical, but in their conduct follow a conscience that is not directly related to doctrinal belief. To be good, they believe, is the important thing.

But Paul definitely relates the two. He exhorted Timothy to hold both faith and a good conscience. Those who have repudiated conscience have as a result, he says, made shipwreck of their faith. He would tell us that if we refuse to live up to what we know, we will lose any faith we may have had.

This is true even though conscience is not enough to give us the moral guidance we need. Conscience does not tell us what is right. It merely tells us to do the right. It condemns us when we do what we believe to be wrong. It gives us an easy, comfortable feeling when we are doing what we believe to be right. And this in spite of the fact that our conscience may be in error. Paul persecuted the Christians with a good conscience. He thought he was preserving the true faith and serving the cause of the Lord. Suddenly one day he saw that he was wrong. After that his conscience told him to preach the Christ whom he had been fighting.

So our consciences need instruction. Further light from God's Word, the discovery of new facts, new experiences, and further instruction may lead us to approve what our consciences once disapproved, or to disapprove what our consciences once allowed. We should all seek for a better instructed conscience, for in this way God leads us into His will for us.

And yet, right or wrong, we should follow our consciences. A good conscience is one that does not condemn us. The man who lives under self-accusation cannot be a happy man nor a growing Christian. We must walk according to the light we have. One who is sincerely wrong will in some way be brought into better light. But we cannot suppose that probably our conscience is poorly instructed. It is spiritually perilous not to live at any given time as we believe God wants us to live. The man who violates his conscience is likely to lose his faith.

Why is this true? Because belief and conduct are inextricably related. In faith we accept what God is and what He says. In conduct we do what God wills. If we violate the integrity of that relationship in conduct, we cannot keep faith inviolate. If our hearts condemn us, we cannot look to God in confidence and love. Wrong moral attitudes are sure to give rise to doubts and unbelief.

Therefore unbelief often has a moral base. We say we do not understand, or that we just can't have faith. The real truth may be that we are living at a level where our consciences do not approve and our sin breaks our connection with God and makes a real dependent faith impossible. Our lack of faith may only be a rationalization of our lack of obedience. We say we can't believe, when we really mean that we are unwilling or unable to obey. If we will bring our living into line with conscience, then creedal matters will straighten out without too much difficulty. After we say, "I yield," we can much more easily say, "I believe."—E.

Between 90 and 95 per cent of Japan's Christians come from the urban, middle-class, and intellectual groups which constitute only about 20 per cent of the people. Only 2 per cent of the Christians are found among farmers and fishermen, and only 3 per cent in the laboring group.

The Upward Road

Our Lord calls us to the narrow road. This is a road which is an upward climb. It does not specialize in easy grades, in smooth surfaces, in traveling comforts. The disciple who walks this road must endure hardness. He must overcome many obstacles. His stamina and courage are put to constant and severe tests. He is not carried; he does not ride. He walks, perhaps even climbs, with his attention on the goal, not on the difficulties of the course.

This is hardly a description of much professed Christianity. An American church leader recently told a group of ministers that "we have turned our churches into warrens for spiritual rabbits who want some magic formula to save their tender skins." The day calls for brave preaching, but sermons have become too easygoing, he said. "Those brave souls who would take the church seriously find themselves baffled and distressed by the lack of challenge or by the little church chores that are assigned them when they volunteer for service." He called for rediscovery and revival of the old ways of the early church and the apostles. "They meant business and they saw to it that every one who came into the Christian fellowship meant business, otherwise he didn't get in. The church today is paralyzed at the moment of its supreme opportunity because we have committed the blasphemy of insisting that what is so costly for God shall come easy to us. We haven't dared face our congregations with a hard Gospel. Consequently, we have attracted to our churches the timid, the soft, the unadventurous. What we forget is that the kind of people who change the world are attracted, not repelled, by the call to hardship and courage."

Well spoken, brother!

Mennonites will remember that at the time of the Reformation the church was not the fellowship of those who meant business. Under the state church system everybody was included in the church. There was no gathering of the truly committed. The Lutheran Reformation, courageous as it was, did not go so far as to include only those who were true disciples. It was our Anabaptist fathers who repudiated the idea of a state church, and set up the gathered church, composed only of those who believed, and

who were willing to choose the path of obedience and suffering. For that choice in those days always meant the possibility of martyrdom. Hundreds died for their faith.

We their children have again come to the easy days. There is no persecution. Our government is tolerant. We prosper in our comfortable communities. We rather like to isolate ourselves. We take our children into a protecting church membership before they are old enough to realize what they are accepting and what they are rejecting. We tremble when our young men in their I-W service are exposed to the chilling currents of thought and life in an unbelieving, secular world. We almost assume that if our people get out of the protecting environment of our communities, they will be unable to stand for their faith. We even have fears of what mission work will do to us.

Is it time for us to get back on the narrow upward road? God is calling us to the same difficult road our fathers walked. Not persecution, perhaps, for the world has grown tolerant. But there is the same need today for a bold challenge, for a whole-souled commitment. There are Christian standards to uphold; there is a truth to proclaim which even Christendom has forgotten. We must repudiate the easygoing morals, the self-indulgent materialism of our culture. The Christian who is not climbing a steep, difficult road is hardly on the Christian way. A Mennonite who is more concerned about ease than about a faithful witness is apostate to the Anabaptist vision. Anyone who is coasting along easily and without hindrance is not on the upward road.—E.

"His Leaf Also Shall Not Wither"

Psalm 1:3

By Mary Alice Holden

A plant feeds with its leaves, and drinks air and sunshine. When it is growing, it has leaves. When its leaves wither, it is in a dormant stage and does not grow to speak of.

So as Christians planted by the rivers of God's grace, our leaves will not wither. We will look up to God who supplies our need and drink in His sunshine and dew. We will be the planting of the Lord and trees of righteousness. Isa. 61:3.

Cimarron, Kans.

Unique I-W Mission Program

Upon termination of I-W service, many young men say they have made no real sacrifice in their service.

A new program labeled "I-W Mission" has emerged from those expressions and is being launched by Mennonite Central Committee. The plan will generally make possible full-time support of a missionary couple by each I-W man.

The program is being introduced at Ypsilanti, Mich., State Hospital, where some 1,000 persons are employed to care for the hospital's 4,100 patients. I-W men will serve as attendants.

Young men choosing "I-W Mission" will receive board and room, transportation to and from place of employment, and an allowance of $25 a month. They will give the remainder of their wage to their church's mission board. (For example, a I-W man choosing the plan who is a member of the General Conference Mennonite Church will route his earnings to the General Conference Mennonite Board of Missions.)

For young men interested in missions, this plan offers a big opportunity. The program will make it possible for each I-W man while in service to provide full-time support for a missionary couple or make possible the spearheading of new mission projects.

"I-W Mission" is an opportunity to be of practical service both through work in the institution where I-W service is being performed and through the project of persons I-W men would support. This plan is an addition to current service programs in Pax, Voluntary Service, relief work, and other types of church-related services.

I-W leaders point out that this mission plan can be carried out in other places of I-W employment as well. They also indicate the possibility that "I-W Mission" will become an increasingly popular plan as I-W men choose their program of service.

A number of prospective I-W men have expressed interest in this type of setup. The idea has enthusiastic endorsement by leaders of constituent Mennonite and Brethren in Christ churches.

A two-week orientation period in Akron will count as part of the two years of service time. Application for service in "I-W Mission" may be made through the I-W office, MCC, Akron, Pa.—Information Service.

The World Academy in Jerusalem will begin printing this year a revised edition of the ancient Talmud, the first in 76 years. Publication will be in thirty volumes of 600 pages each. The literature in the Talmud embodies Jewish moral and spiritual teachings based upon Biblical precepts and laws and embraces a period of about 1,000 years. The first printing was in Spain in 1475, just before the Spanish Inquisition.

50 Years Ago

(From Herald of Truth, Feb. 22, 1906)

According to the statistics of the Mennonite Gen. Conf. of North America, that branch now numbers 12,082 members.

Thirty persons made the wise choice during the meetings in the Howard-Miami M.H.

. . . D. J. Johns . . . fifteen meetings [Fulton Co., Ohio] . . . twenty-seven souls decided to live for Christ.

. . . the Mennonite Sanitarium Association was organized with a capital stock of $25,000. . . .

Why not appoint a committee to investigate South America and Cuba as prospective mission fields? [S. B. Wenger]

(From Herald of Truth, March 1, 1906)

A new edition of the Church and Sunday School Hymnal is on the way. The book is rapidly becoming the hymnal of the entire church.

. . . Stony Brook, York Co., Pa. . . . series of meetings . . . thirty persons confessing Christ.

Bro. Noah Mack . . . meetings at Elizabethtown . . . 75 confessions.

The Word of God

By Helen Moore

The Word of God is a good remedy for our ills today.

When babies cry in church and work on your nerves, read Mark 10:13-15.

When you feel the blood coming into your face, read Col. 3:8.

When your tongue is dry and restless, and wants to spit poison, read Jas. 3:5-8.

When your body craves for the fashions of the world, read I Tim. 2:9, 10.

When you get spiritually sleepy, read Eph. 5:14-17.

If you get cross and upset, read Matt. 5:9.

If you run a temperature against your neighbor, read Matt. 5:43-48.

If you are tempted to any sin, read Eph. 6:10-20.

If your eyes are weak and you can't see straight, read Eph. 1:17, 18.

When your ears deceive you, read I Cor. 2:9.

If you think God will not do what He said, read Gal. 6:7.

If you feel like praising and testifying for Jesus, read I John 4:14, 15.

And if you are seeking rest for your soul, read John 14:1-3.

Washington Boro, Pa.

Along the Hosanna Road

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

There is a little chapel, the only building on the site of Bethphage. This site was lost for some time, but was found again during the explorations of later times. The Franciscans have built this little white chapel where once the Crusaders had a church. Here, it is asserted, the two disciples found the ass and the colt.

On the exact spot where the Franciscans annually recite "the Gospel of the triumphant entry of our Saviour into Jerusalem," a cubical stone was accidentally discovered in 1876. It measures five feet in length, five feet in breadth, and three feet high. The four sides are covered with most delicate paintings of "our Saviour mounting the colt and about His triumphal entry."

Bethphage, the "House of Green Figs," was a village situated on the eastern slope of the Mount of Olives. When I was there, an ass and her foal were grazing in the orchard of the convent!

* * *

Early on my last Palm Sunday morning in Jerusalem, I saw from my window the sun rising behind Olivet, casting a glow of pink on the sacred city and hill, and seeming to bathe the whole earth in its glory. The bells began to ring as though to herald in the greatest and glorious triumph of the Saviour of mankind.

A good bridle path leads from Jerusalem to Bethphage. From the Garden of Gethsemane three paths ascend the Mount of Olives. The one which crosses the ridge to Bethphage is believed to be that on which our Lord came riding upon the colt on that memorable Palm Sunday of His brief earthly triumph. This is indeed the road which meets the requirements of the sacred narrative.

The first big event of the Holy Week is that Palm Sunday procession from Bethphage to Jerusalem along the same route by which Jesus rode into the Holy City. Little did those present then imagine that this scene would be commemorated year by year, in every part of the world where Christians forgather. To me Palm Sunday has always been one of the most wonderful days of the year, so full of symbolic mysticism.

Today as in Crusaders' times, thousands of Christians retrace the route. We pass through the lovely old Gothic arch of Saint Stephen's gate. Dozens of policemen are about; the silver spikes atop their khaki helmets catch the sun and toss it back into our eyes. Bells begin again to ring—bells of churches, monasteries, and nunneries of Old Jerusalem. Dozens and dozens of bells. The air shakes with the up-and-down rhythm of their ringing.

We start to climb over Olivet. It is a lovely scene, fresh and graceful. The trees are covered with the radiant foliage. Oh, spring is the loveliest season in the Holy Land! Flowers and grass under our feet, and the air is fragrant with the smell of the country.

When we reach Bethphage, we do not only bring the Palm Sunday feeling with us; there is something of it in the air. But on that first Palm Sunday there was no Palm Sunday feeling in the air. It was a working day, and, being one of the days before the Passover, a day of feverish activity. The first Palm Sunday did not take place along a silent countryside. There were streams of pilgrims going along the road all day. It was the biggest demonstration that day. Many cheery caravans passed by, and many songs were sung.

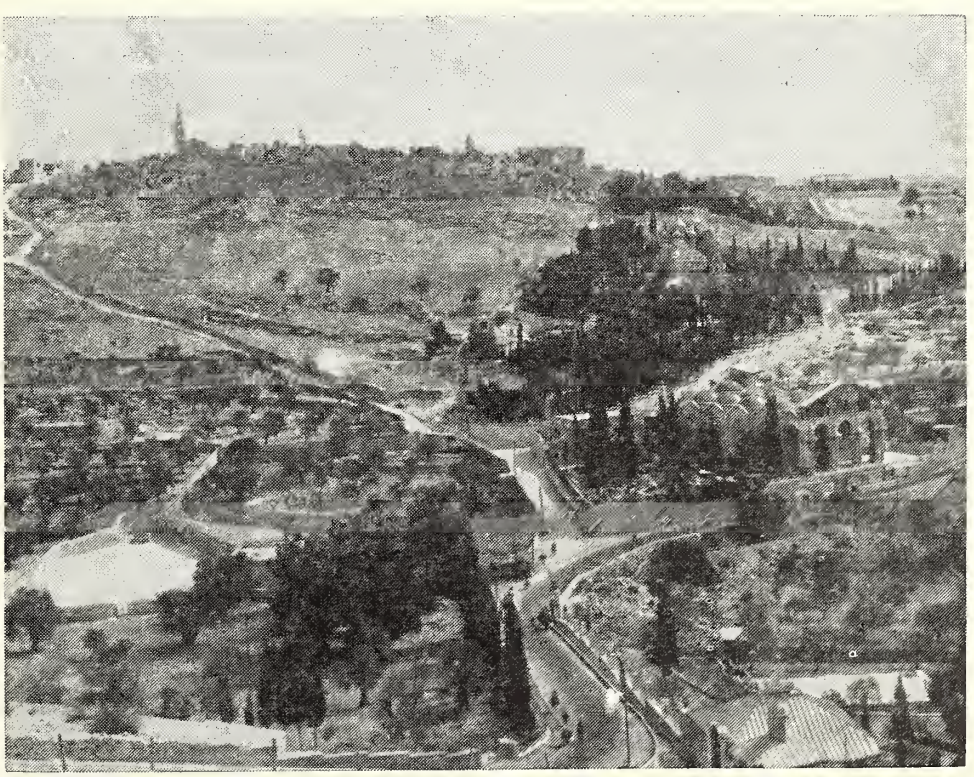
Joining the procession today are monks and priests, wearing brown, black, beige, and white, and they have sandals on their feet. Nuns with white bonnets the size of sails, exquisitely pleated; schoolgirls in white with blue Crusaders' crosses; clipped-haired boys in black coats and khaki shorts; Jordanian legionnaires in their tablecloth headgears and sharply pressed uniforms. More children, their faces glistening with sweat, their voices hoarse from chanting. They are from the schools and orphanages. It is very sad indeed that there are so many, many innocent orphans since the Arab-Israeli conflict in the Holy Land!

As we walk back to Jerusalem we ponder: "and Jesus passed this way." We halt at a few places to sing hymns. A little down in the wall is a tablet marking the place of the Weeping Over the City, and opposite, the ruins of an old mosque. This stands on the site of a church. We enter the field and, sitting on the rock, look over Jerusalem. As we sing the last hymn we look across the temple area and the city. It is at this point with the glimpse of Jerusalem that the words of Luke seemed to fit so well. "And when he was come near, he beheld the city, and wept over it." I imagine the scene! A solemn pause!

This is a vantage point for one of the loveliest sights of the Holy City. The Dome of the Rock stands behind the old wall as it has done over 1,300 years, and in that light every detail is plain to us, even at a distance. We can imagine how the temple appeared to Jesus, with the gold shining on the front of the white house of the Lord in the center of the sanctuary, and the slope of the sky line within the city wall covered with flat-topped houses huddled together, and on the horizon the square bulk of Herod's castle.

The temple was only the figure of the way of salvation by labor, works, and sacrifices which alone can never save. The view includes Calvary with the rock-hewn garden tomb, the empty cross pointing to the finished work of salvation through faith in Jesus Christ and His grace and love.

The claims of Jesus Christ become more real and His love and sacrifice more



We can clearly see the route along the Mount of Olives which our Saviour took on His "Triumphal Entry into Jerusalem."

intensified as we sing the last hymn and look at those scenes!

As our minister reads Luke 19:28-44 and speaks for a few minutes on "Christ's Triumphal Entry," the bells from the church of the Garden of Gethsemane begin to peal. Its peaked domes shine between the cypresses and olives, and a jolly tinkling peal rings out across the Kidron Valley.

The scene for us is indescribably touching. We are reminded of the pathetic condition of "Partitioned Jerusalem" as we listen to the intermittent exploding of bombs, and the rattling sound of machine guns in the streets of the Holy City. The strips of barbed wire and rubble-strewn "no-man's land," dividing the Arab city from its Israeli suburbs, evoke a feeling of sadness similar to that which our Saviour experienced before His last visit. We feel indeed like "weeping." Here Jesus yearned to gather "her people under His wing." Here He wept because they did not know the things that belong unto peace!

* * *

Sitting under the olive trees near the Place of Weeping, we try to recollect that great event. It was in the early afternoon on Palm Sunday that our Lord and His disciples left Bethany on foot, amid an increasing crowd, who heard about the miracle He had performed on Lazarus. They had barely started on their journey, when He sent ahead two of His disciples to Bethphage, with precise directions to take a particular colt, which they would find with its mother beside it, at a certain point in the village. They should ask the loan of it for His service. These active footmen could cross the ravine in a few minutes, while the great procession would take some time in slowly winding the road.

Bethphage lay well off the main road. It is easy to picture the episode: the two vigorous men walking rapidly into the quiet village lane and looking keenly for the animal tied up in the shade. When they began to unloosen it the owner naturally asked, "What do you mean by untying our animal?" And the answer, "The Lord hath need of him" this afternoon. Then the hasty response, "We are delighted He should have the loan of him." We are surprised that the owner should have so rapidly acquiesced in their demand! We would much like to know of these secret inquirers who on more than one occasion served the Lord.

The disciples, taking the colt, led it up to the road and met Jesus. A temporary saddle was soon made of the loose outer robes of the people, as I have myself seen done a hundred times in the Holy Land.

The donkeys of the Holy Land are one of the pleasures to watch—tidy and dainty-footed, gentle, patient, lovable little creatures, black, white, gray, and almost every tint of fawn. Never have I seen one refuse a burden, though they are often overloaded. Sometimes I have thought that the gentle dignity with which they carry themselves is a legacy from the day when one of their kind carried the King of kings!

Of His own choice, I believe our Lord would have walked into Jerusalem, as was His custom, but He was careful to respect the prophecies concerning Himself. Zechariah had writen over five hundred years before, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: . . . lowly, and riding upon an ass, and upon a colt the foal of an ass." The people had once determined to make Jesus their king because He was the healer of their diseases and provider of their needs. Such a crowning of man's desire He refused, but now in His office as King He would enter the city.

When a small boy was asked to define a saint, he recalled the stained glass windows he had seen in church and answered, "A saint is a man the light shines through."
—from Christian World Facts.

Doubtless many people were there besides those who, attracted by the shouting and seeing the procession coming, had gone out to meet it. "What a mean procession—only one man riding upon a colt, and accompanying Him a group of peasants! What a fuss about nothing!" a few bystanders would surely comment.

As the enthusiastic multitude moved on, the crowds of people who had been pouring out from the Holy City fell in and swelled the advancing procession. The expression of devotion increased and the waiting multitude prostrated themselves upon the ground in testimony of their reverence and gratitude. It was the desire of every one to greet the Saviour. These people were of every kind and condition—old and young, poor and rich, women and their little children. Some came to welcome a Friend who had been very kind to them, or whose friends had shared His healing power. Some came to honor the King who was to redeem them from the cruel grasp of the invaders. There were some who served as spies, and only joined in the loud talk and violent gesticulations in order to bring out the real feelings of the earnest followers of Jesus.

He was now drawing nigh. The whole multitude began to rejoice and praise God with a loud voice for all the mighty works which they had seen. Shouts of triumph broke forth from every lip. "Blessed is he that cometh in the name of the Lord. . . . Hosanna to the son of David." It was the cry of the people, the holy "hurrah" at the great feast joy, the loud acclaim with which the heavens were made to ring again, when pilgrims flocked through the streets with their branches and torches at the tabernacle festival.

Those who came as idle lookers, when they met His gaze, paused, awed by some power they felt but could not understand. Then they joined in the shouts of triumph. The everlasting hills caught the anthems and praises and sent the sound rolling up the valley. With outstretched hand, blessing the people as He went, with children bearing palms before Him, and many spreading garments in the way as before a monarch, Christ rode triumphantly into Jerusalem.

This was the crowning of the common people, not of the rulers, not of Jerusalem. But five days more and all would be changed. The palm branches of Sunday would be turned into thorns on Good Friday. Now they were eager to spread their garments before Him; then they would strip Him even of His own. Now it is "Hosanna to the son of David." When four more suns have set it will be "Crucify Him! Crucify Him! . . . Not this man, but Barabbas!" Their king in glory today; their victim in shame tomorrow!

The brow of the hill was reached. It was at the turn in the road that "he saw the city, and wept over it," upon His triumphant entry into the Holy City on that day when death was hanging over Him. So beautiful was the scene, and yet He burst into tears. The fairest, yet saddest of all sights: man in ignorance, ignorance of his end, of his opportunities, of his dangers.

You have known the story all your life, but it takes on a new aspect amid the scene in which it happened! Often, very often, processions wind along the stony paths of Olivet, conspicuous from afar against the gray-white of its bare hillsides; even they recall to us the procession in which the Master was the central figure and the crowd in one brief flash of inspiration recognized His divinity. How that one hour of triumph must have raised the hopes of the disciples who were so far from comprehending their Leader's divine mission! Can we not imagine how their hearts beat high with hope that Palm Sunday long ago? I have walked the road again and again, and become more and more impressed with the thought that this was the way that memorable procession approached the sacred city of Jerusalem.

Scottdale, Pa.

Christian Shortcomings

Pliny informs us that Zeuxis once painted such a realistic picture of a boy holding a dish full of grapes that the birds were deceived and flew to the grapes to peck at them. Zeuxis, notwithstanding, was dissatisfied with the picture. "For," said he, "had I painted the boy as well as he ought to have been painted, the birds would have been afraid to touch them." Thus does the Christian dwell more on his shortcomings than on his attainments.

—F. F. Trench.

A PRAYER

FOR THIS WEEK

Dear God, our heavenly Father, we thank Thee for the forgiving spirit of Jesus. Though falsely accused and judged unjustly, He was willing to forgive. Though tortured and crucified on the cross, He opened not His mouth, neither did He harbor feelings of hostility toward those who put Him to death. We are grateful, too, that we have received forgiveness of our sins, and that we stand free before Thee.

We pray, our Father, that you will give us hearts free from hostility toward our brethren, our neighbors, and our enemies. Remove from our hearts all feelings of hostility, and fill us with the love of Jesus, that we too may go about doing good. Forgive us, our Father, our debts toward Thee, only as we are willing to forgive those who have wronged us. Amen. —*Justus G. Holsinger.*

A Fatal Accident

By J. Clayton Kauffman

So many of our friends have wondered about the tragic automobile accident which fatally injured my dear wife and injured the others riding in the car, and there were so many conflicting accounts and stories that I have asked for permission to have the true story printed in the Gospel Herald.

Mr. and Mrs. Floyd Whitaker, Albany, Oreg., accompanied us on our trip into old Mexico and we entered the country at Nogales, Ariz., Jan. 3, traveling south about 250 miles to the city of Guaymas. Here we found a very comfortable motel which is owned by the British Embassy, and operated by people from the States.

Thursday, the day of the accident, we spent the time in and around the city and visiting some out-of-the-way villages. We left the city about 6:30 in the evening and were returning to our motel, which was about one mile out on the highway. About half way there we ran into the rear of a truck loaded with cotton, which was stalled in our lane of traffic and which had no lights or reflectors. The driver of the truck had left the truck unattended and the oncoming traffic prevented us from swinging out to miss it. My wife suffered a skull fracture and died two and one-half hours later. Mr. Whitaker was badly bruised and is still suffering from a bad bruise on the right leg. He also had some bad cuts on the head. Mrs. Whitaker's nose was broken and she also had other cuts and bruises. I experienced a few broken ribs and also a broken nose.

We were almost immediately taken to the city hospital and given first aid, and although the place was not first class, the people there treated us very kindly and as best they knew how. Tourists came to our rescue and did many things to make us as comfortable as possible. But we owe the most to a British official, Mr. John Davidson. He took complete charge of the situation and prepared the necessary papers for our release from any criminal charges which the Government usually places against anyone involved in an accident. He also cleared the way for the body to be shipped to the States and in general helped us in many ways which we could not begin to mention. His wife also did much to see that our needs were met. Dr. George Kenagy of Los Angeles and my brother Les came down to bring us home and on Jan. 9 we were released, arriving home on Jan. 11.

Readers may be interested to know that through the Gideon Association, of which I am a member, Spanish-English Testaments are being placed in each room of the Guaymas Inn, by permission of Mr. Davidson, in memory of my wife Eva.

It is not for us to ask God why, but to resign our will to Him, that His will may be done. May the placing of these Bibles be the means of saving precious souls for eternity.

Albany, Oreg.

Where This Strange Church?

By Dorcas S. Miller

Peep in the window with me and you will understand why I say, "Queer!"

First of all observe the girls. See how quietly they listen? Even young girls ten years old sit through the entire service without whispering. The teen-agers will surprise you even more. You'll not see them raiding purses, writing notes, or answering wolf calls across the aisle. Even more strange is the fact that they are sitting toward the front of the church, leaving the back for mothers with young children.

See the mother there in the middle of the bench? She is giving her child a book to look at. She must have read the story to her before. At least she doesn't find it necessary to read it all now. In fact, I don't see any mother playing with her child. I guess these mothers give plenty of attention to their children at home; they don't have to do it all Sunday morning. None of them are passing their children around for others to play with either.

I happen to know that young man on the end of the bench. He's an electrician and got called out late last night on an emergency. Yet, there he sits, alert and attentive. That elderly man in the Amen corner is wide awake too. That takes more than just effort at sixty-five. Maybe he rested before coming to church. Perhaps he went to bed early last night so he could worship today.

A late-comer, see? We'll have to ask him after church what happened at home. Only an unusual circumstance would cause his tardiness. Few people noticed him come in. They are concentrating on the sermon.

There goes a mother with her baby. First one to go out this morning. There won't be many going out either, because only preschoolers go out at this strange church.

It is a strange church, isn't it? The preacher isn't especially scholarly and he certainly isn't dramatic. (However, you can tell that his sermon isn't an incidental thought occurring this morning drawn out to resemble a prayed-over matter.) Why do the people listen so intently? Could it be they really enjoy hearing the Word preached? Do they believe God is with them? Do they think that a worship service is a sacred meeting with a sacred purpose?

Greenwood, Del.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for Evangelist Harem, Bihar, India, who has recently been admitted to a sanitarium for treatment for tuberculosis.

Pray for the young people in Argentina who have returned from the annual retreat with a new desire to serve the Lord and the church. The Argentine church needs leaders and pastors.

Pray that the Lord's will may be made clear in the development of the national church organization in Argentina.

Pray for a sister, that her life might be becoming to her Christian profession and a living example to others.

Community Placement

A service to aid in relocating families with special skills into other Mennonite communities where they can acquire desirable employment. If Mennonite Mutual Aid can be of service to you in this way

Write: 1202 South Eighth Street
Goshen, Indiana

OUR SCHOOLS

The White House Conference on Education

BY C. F. YAKE, EDUCATIONAL AGENT

(This is a continuation of the previous article, but without any close continuity to it.)

One of the six questions discussed at the White House Conference on Education was, "What Should Our Schools Accomplish?" The summarized results of the round-table discussions were reported on Nov. 29, 1955, to the delegates in a plenary session. This report given herewith should be of exceptional interest to every parent in our church, for it was presented to the President of the United States as an official document. It enumerates what one might call the objectives of education in the elementary and secondary schools in our country. A careful reading of this report will compensate anyone for the time it takes to do so. In this report will be found the reasons why the United States of America is conducting a system of free educational institutions.

As one reads the objectives, he cannot help feeling that these are very worthy aims, and upholding high standards of attainment. The reader must remember that the public school system is built on the fundamental principle of the separation of the church and state; that is, no church or denomination can impose itself upon the people of our country. All Protestant people recognize the importance of this principle, and the importance of maintaining it. That principle is kept in mind in this report as well as in the other which may appear later. Now read the report on Topic I given by Dr. Bennion.

What Should Our Schools Accomplish?

Chairmen:
Dr. Adam S. Bennion, Salt Lake City, Utah
Dr. Wm. Carr, Executive Secretary, NEA, Washington, D.C.

The people of the United States have inherited a commitment, and have the responsibility to provide for all a full opportunity for a free public education, regardless of physical, intellectual, social, or emotional differences, or of race, creed, or religion.

The fullest measure of local initiative and control should be maintained, but no level of government (local, state, or national) should be relieved of its appropriate responsibility in fulfilling this commitment.

In groups where the private schools were discussed, there was a consensus that the right of the private school to exist, and the right of parents to choose, and of children to attend, is an accepted part of the American tradition of education.

We believe that education is necessary for the fullest development and enrichment of the individual.

The continued success of our democratic way of life requires that every individual be afforded that education necessary to enable him to make an intelligent choice and to effect necessary compromises on questions of public policy.

Education is a sound and necessary investment in the future well-being of our nation and its citizens.

It is the consensus of these groups that the schools should continue to develop:

1. The fundamental skills of communication—reading, writing, spelling, as well as other elements of effective oral and written expression; the arithmetical and mathematical skills, including problem solving. While schools are doing the best job in their history in teaching these skills, continuous improvement is desirable and necessary.

2. Appreciation for our democratic heritage.

3. Civic rights and responsibilities and knowledge of American institutions.

4. Respect and appreciation for human values and for the beliefs of others.

5. Ability to think and evaluate constructively and creatively.

6. Effective work habits and self-discipline.

7. Social competency as a contributing member of his family and community.

8. Ethical behavior based on a sense of moral and spiritual values.

9. Intellectual curiosity and eagerness for lifelong learning.

10. Aesthetic appreciation and self-expression in the arts.

11. Physical and mental health.

12. Wise use of time, including constructive leisure pursuits.

13. Understanding of the physical world and man's relation to it as represented through basic knowledge of the sciences.

14. An awareness of our relationships with the world community.

To achieve these things for every child the schools must have an effective program of guidance and counseling in preparation for the world of work.

In each school an appropriate balance must be maintained in the educational program to insure wholesome, all-around development of the individual with provision for the stimulation and development of the useful talents of all children, including the retarded, average, and gifted children.

So that they can better appreciate the advantages of our democratic way of life, students should be provided with a well-balanced course in the social sciences which includes the historical development of our constitutional form of government, and the contributions which various cultures have made to it.

All children should be free to seek the truth wherever it can be found.

The school must accept responsibility in determining its place in working in co-operation with appropriate community institutions and agencies toward enriching the lives of its students. It must help them apply ethical values which will guide their moral judgments and their conduct, and to develop the recognition that these values stem from, among other sources, their spiritual and religious convictions. On this latter point, more time is necessary for the development of a common viewpoint.

New challenges in education:

Consideration must be given to the need for continuing growth and development in education at all levels in amount and scope, to keep up with the economic, social, and moral implications resulting from the advances in technology and science.

Adam S. Bennion
William Carr

* * *

However, in spite of this fine summary of objectives, Protestant Christian people cannot help feeling that there is something very important lacking. That there should be teaching of nonsectarian religious truth as a part of the child's education is not mentioned. No mention is made of the respect and appreciation which should be shown for the wisdom, the power, and the love of God. There is no place given to the Bible and its relation to the culture of character, its influence in liberty and justice, in art, in literature, in biography, etc. The silence is conspicuous and full of meaning.

As Christian people we appreciate the good that the public schools are doing; but we dare not close our eyes to what is left undone. We carry a responsibility which we must discharge to our children somehow. Must we meet the challenge with Christian schools? Can we do it? Are we willing to pay the price to do it?

Scottdale, Pa.

The church, by its very nature, is a minority group.
—Paul Peachey.

Reuben K. Youngdahl, pastor of the largest Lutheran Church in America, has just returned from a trip to Russia. He says reports of a widespread turning to religion in the Soviet Union are erroneous. Most of the churches he saw in Moscow were full, but this is hardly significant, since only 57 of the 550 churches that city once had are now open. These 57 churches must serve a population which on an average day is estimated at 8,000,000, including 2,000,000 workers from the suburbs and 1,000,000 transients. The head of the Russian Orthodox Church in an interview with Dr. Youngdahl said, "You can't abolish God."

CHURCH MUSIC

Your Favorite Hymn: What and Why?

BY ROBERT B. PATTISON

Would you sing if you had just been scourged? If your feet were fast in the stocks, would your tongue be loosed within your spirit? If in some dark prison, would you sing as if midnight were daylight?

Paul and Silas did just that under those suffering conditions. It was at Philippi, in a foreign land, after freeing, in Christ's name, a mistreated, half-crazed girl, and then endangered by a fanatical mob, then condemned without a trial, and then beaten and trust into prison darkness.

What would you have done if in their place? What did they do? Show spite, vow vengeance, deny their loyalty to Christ, grumble against the grace of God? It was a testing time for these disciples, followers of Jesus in a despised, struggling church. Why not, then, become angry while those other prisoners were watching them; why not deny their faith and nurse their doubts? Why not? But this is what they actually did: "Praying and singing hymns to God, and the prisoners were listening to them" (Acts 16:25, RSV). Was there ever a better testimony?

We are not told what hymns they sang, but we know the first church members taught one another by "psalms and hymns and spiritual songs," thus making melody in their hearts unto God. Eph. 5:19. We may be sure they sang their favorite hymn, their best-loved psalm. Suffering bodies were theirs, but singing lips were theirs as well.

What hymn would come to you, if in like measure you were under a severe strain, tempted to deny Christ, suffering unjustly both in mind and body? What hymn has been your stand-by through perhaps many years and many crises?

There are enough to choose from. It has been estimated that, through the centuries, some 200,000 Christian hymns have been written. Charles Wesley is credited with at least 2,000; and Isaac Watts with certainly 600. Fanny Crosby wrote hundreds. Scores of hymn writers have written spiritual songs; their total is tremendous.

Your church may have voted for its own favorite hymn. The average church sings every year some 1,000 hymns; if your church has existed for say 50 years, that would mean 50,000 hymns have been sung within its various departments, many of them being duplicates, but most of them being favorites. Of them all, which do you think has been sung most of all?

Whatever your own special one may be, it is probably based on some religious experience, some time when that hymn came to your rescue in a crisis. People in hospitals pass through, often, just such a testing time, when some hymn gave them courage under their distress. Whittier's "Dear Lord and Father of Mankind" is such for many. "How Firm a Foundation" was the favorite of Robert E. Lee and Theodore Roosevelt; there was particular reason why.

Another reason for selecting hymns is because they best state one's own religious beliefs. That is why so many cherish Isaac Watts's hymn, "When I Survey the Wondrous Cross," called by Matthew Arnold "the greatest hymn in the English language." Or it may be

With every sickness and sorrow, in the life of a Christian, comes an invitation from Jesus to lean harder on His everlasting arm.
—Mrs. Leonard Basinger.

that "My Faith Looks Up to Thee," by Palmer, best expresses their religious creed.

What was the hymn that steadied you under temptation? Was it "Trust and Obey"; or "Faith of Our Fathers"; or perhaps "Oh, Jesus, I Have Promised"? "Lead, Kindly Light" has led many out of darkness into daylight. It was Martin Luther who, needing courage and guidance, exhorted, "Come, Melanchthon, let us sing *Ein Feste Burg!*" In your case it well might be "He Leadeth Me."

For many it is as much the tune as the words which specializes it. In such hymns as "Onward, Christian Soldiers" and "Beneath the Cross of Jesus," both the music and the words combine to make for many the most chosen of hymns.

Hymns that provide comfort and uplift will always be outstanding. How many stricken people have found their grief and their loss less severe and more calmed by "I Need Thee Every Hour," or "Peace, Perfect Peace," or "O God, Our Help in Ages Past." By such as these truly "he giveth songs in the night."

Or, by contrast, has not your sense of gladness and thankfulness found its adequate expression in such as "Rejoice, Give Thanks and Sing," or "Now Thank We All Our God"? Thus we "make a joyful noise unto the Lord."

In all this we have the sufficient example of none other than Jesus. He entered dark Gethsemane guided and assured by a hymn. The crisis of the cross was faced with a psalm. "And when they had sung an hymn, they went out" (Matt. 26:30). That hymn was the Great Hallel (Psalm 118), in which Christ sang, "This is the day—rejoice!"

You have your own favorite poem, your special flower, your chosen book, your preferred friend. Do you not have also a favorite hymn? Like Paul and Silas, like Jesus, like thousands of others, you too, by means of some hymn or hymns, "sing with the spirit, . . . with the understanding also"; you "in psalms and hymns and spiritual songs," sing and make melody with your heart to the Lord—singing with grace in your heart unto God.—*The Watchman Examiner.*

A Gift for Lonely Man

By Ted Morrow

"It is not good," God said,
"For man to be alone."
Alone? Among the glittering
Galaxies He made
For man's delight?
Alone, God said.

Alone? With stately trees and vines
That bore a pleasant fruit,
The sweet reward for labor as
He kept them dressed?
That very toil was boon immense
To man—a man
Who was alone.

Alone? Amidst the creatures
Of earth and air and ocean,
Each one of whom he called by name:
Lion and antelope and nightingale—
A kingdom his to reign
Supreme?
A monarch, yes, but still
Alone.

Then God gave man woman—
Flesh of his flesh,
Bone of his bone—
That man might learn
To love.

Yet we, mankind—poor fools—
Still live, each one alone—
Alone we guard our wealth and power,
Alone, when God gave us one another,
That we might learn this love
That will not let us live
Alone.

Scottdale, Pa.

More than 30,000 persons packed Rizal Memorial Stadium in Manila to hear Billy Graham. The evangelist refused to be drawn into any controversy over the warning of a Roman Catholic Archbishop to Roman Catholics to stay away from the rally. "The Catholic Church has been extremely friendly to me anywhere I have gone," Mr. Graham said. "This is the first time such a thing has beset me. One thing I admire very much is Christian tolerance. I respect the Archbishop's conviction."

FOR OUR SHUT-INS

Growing Older

A little more tired at the close of the day,
A little more anxious to have our way,
A little less ready to scold and blame,
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for bonds or gold,
A little more zeal for days of old;
A broader view and a saner mind,
And a little more love for all mankind;
And so we are faring down the way
That leads to the gates of Eternal Day.

A little more love for the friends of youth,
A little more zeal for established Truth,
A little more charity in our views,
A little less thirst for the daily news;
And so we are folding our tents away
And passing in silence at close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead;
And so we are going where all must go—
To the place the living may never know.

A little less laughter, a few more tears,
And we shall have told our increasing years.
The book is closed, and the prayers are said,
And we are part of the countless dead;
Thrice happy, then, if some soul can say,
"I live because of their help on the way."

—R. G. Wells,
selected by Mrs. Edwin Souder.

While Saints Pray

By Nora Oswald

I skirted along eternity's brink
While saints prayed.
I sought an answer to pain;
My going was stayed,
I know not why,
But saints prayed.
Life runs along a serious vein:
My work must be incomplete.
Dear Lord: Lead the way
Through unfinished tasks
That my life may glorify Thee,
While saints pray.

Goshen, Ind.

♣

Blessings always have a "price tag" attached to them.—Selected.

Rejoice in Infirmities

BY A SHUT-IN

Let us be glad that we are shut-ins, that God has chosen us to do His work in quietness. Let us be glad that we are set aside for stillness—away from the rush of this modern age. Come, let us rejoice in the knowledge that all things work for good to them that love God (Rom. 8:28), and that He is filling His purpose in us for reasons that we cannot, or may not, at present, see, for He doeth all things well.

Maybe there are too many rushing about with zeal to do great tasks, and not enough left to care for the small tasks which are left undone. We can be watchmen on the ship as it plows on its voyage of life. We can be a hidden spring supplying water to those who pass by and filling the streams which turn into a flowing river.

Some time, when the design in the Master Weaver's skillful hand is finished, we may understand.

Until then let us rejoice in being a burden—not that we love to be burdensome to others, but that God's strength can be made known in such a base thing, and that others may reap a rich reward for bearing the burden. In all things His grace is sufficient; so let us rejoice in pain and affliction, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). And there is a place where pain, sorrow, and sin have passed away.

So let us rejoice in the Lord, I say, let us rejoice.

I do not know your purpose, Lord,
I cannot see the way.
I cannot see beyond the steps
You've planned for me today.

Tomorrow is too far away
To form one of my plans;
I would resign and put my trust
Within your guiding hands.

I know that you are leading me,
Though all is dark below;
I'll trust your wisdom and your grace
And follow where you go.

In the way of true submission
There's naught for me to fear;
Though the lions—all the evils—
Come to my pathway drear.

Lord, you know the "why" of things,
Although I cannot see.
Through your grace, oh, let me go,
And all will be best for me.

The Search

By Gladys H. Kennel

Somewhere I had lost my song,
Then the days grew weary and long,
And the tears that flowed in the night
Brought frustration, weakness, and fright.

Friends then came to my side;
With laughter and words I was plied;
Flowers, books, cards, all proved hollow,
In the search that came to follow.

"Look to others," I was told;
In helping them, the song you'll behold;
But nothing was I there to gain;
Fruitless did my search remain.

It was not until I searched the Book,
And learned the direction UP to look,
Then the Source of help I came to see,
And the strengthening song came back to me.

Parkesburg, Pa.

EXPRESSIONS OF APPRECIATION

I want to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, plants, fruit, and many other kindnesses during my twelve days in the hospital and since my return home. May the Lord abundantly bless and richly reward each one of you.—Mrs. Rohrer Burkhart, Lititz, Pa.

• • •

We wish to express our gratitude for the many tokens of understanding and sympathy since our dear wife and mother was called home following a lengthy illness of chronic asthma. May God's blessing rest upon all as you continue faithful in His service.—Benj. L. Denlinger and Family, Manheim, Pa.

• • •

We wish to thank all our many friends and relatives for the presents and money we received for my eighty-first birthday, and also the many well-wishes for the same. We wish all of you Heaven's choicest blessings.—Mary H. Weber, East Earl, Pa.

• • •

I wish to thank the friends who remembered me with greetings, cards, and letters on my ninetieth birthday, and also for the prayers on my behalf. Letters and cards came from as far as California and Oregon, Virginia and Florida, Mississippi and Ontario. Since it is impossible for me to reply personally to all the 134 letters and greetings I received, I take this opportunity to thank you for the joy and inspiration I received through them.—Mrs. D. S. Weaver, Goshen, Ind.

• • •

I wish to express sincere thanks and appreciation to each individual in the various congregations and Sunday-school classes for the plants, flowers, visits, prayers, and cards during my illness at my home. May God bless you.—Jacob H. Bucher.

• • •

I wish to thank my many friends who so kindly remembered me in prayer, and with cards, gifts, flowers, and visits during my recent stay in the hospital and since my return home. May the Lord bless each one of you.—Mrs. John B. Sauder, New Holland, Pa.

♣

Giving is an outward expression of an inward grace.—*Stewardship Facts.*

TO BE NEAR TO GOD

Sunday, March 11

"Choose you this day whom ye will serve" (Joshua 24:15).

Man must serve, whether he will or not. And man must choose his master whether he will or not. The choice cannot be avoided or delayed. Each day—this very moment—consciously or unconsciously, every one of us makes this choice. We may exercise our wills and make our own choice. If we do not, then the choice is made by default. By every thought, by every action, we affirm our choice, whether of "sin unto death" or of "righteousness unto eternal life."

Monday, March 12

"No man can serve two masters" (Matthew 6:24).

"Thou shalt love the Lord thy God with all thine heart." Christ knows that divided loyalties are no loyalties at all. A heart not completely devoted to Him is of no use to Him. Persons whose affections are divided will, when the test comes (and it will come), choose that which seems to offer most and cost least. They will sell the day to gain the hour. On the other hand, a truly devoted heart will say, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

Tuesday, March 13

"Ye cannot serve God and mammon" (Matthew 6:24).

The god of this world has many names, among them wealth, prosperity, and security. The desire to have the things of this world is directly opposed to the desire for spiritual prosperity. When any person becomes more concerned for his physical and/or financial security than for the security of his eternal soul, then he is out of step with the principles of Christianity. "Love not the world, neither the things that are in the world."

Wednesday, March 14

"Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matthew 19:21).

Not all disciples of Christ are called to sell all they have. Some may be. But possession of this world's goods is not incompatible with Christian service. But sometimes our possessions would hinder our service, our consecration, our very salvation. When the heart is "set upon" anything but Christ, it becomes idolatry. This is the place for radical adjustment, massive surgery. Sell it, give it away, get rid of it! Then you will be free to follow your Lord, "and thou shalt have treasure in heaven."

Thursday, March 15

"For where your treasure is, there will your heart be also" (Matthew 6:21).

This is true of all mankind. Whatever each individual values above all else will fill his thoughts, hold his affections, and control his actions. So the follower of Christ is admonished to "set your affection on things above," "for our conversation is in heaven; from whence also we look for the Saviour."

Friday, March 16

"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33).

Families, friends, ambitions, desires, and hopes must be subordinated to the love and service of Christ. All these are well enough in their places, but Christ must be first. If anything, no matter how good in itself, threatens to impair our discipleship, that thing must be abandoned. Jesus demands a wholehearted devotion, not a lukewarm affection. To the church at Laodicea He says, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Saturday, March 17

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

"These things." What shall we eat? What shall we drink? What shall we have for clothing? Jesus said that these are things that trouble the "Gentiles," but His followers need not be anxious about them. If we will commit ourselves wholly to His will to do His work, He has promised to provide for His servants. "For your heavenly Father knoweth that ye have need of all these things."

—Lorie C. Gooding.

Jesus Institutes the Lord's Supper

Sunday School Lesson for March 18

(Luke 22:1-71)

Jesus took the form of man to redeem man from sin. He is now drawing near this day of redemption. But ever since He was a babe, Satan has been trying to defeat the plan. Consider Herod's slaying of the innocents, the temptation in the wilderness, the hatred of Pharisees expressed in attempts to kill Jesus, and now the plot of Satan, priests, scribes, and Judas. Jesus was bringing in the new kingdom and Satan was doing all he could to defeat the plans.

On the eve of this hour for which He came, Jesus was thinking very much of His disciples. His betrayal, trial, and crucifixion would be hard for these men to take. We on this side probably can't appreciate what the disciples had to endure these days. Jesus planned for a special observance of the Passover with them at a secret place. This gave them time to talk.

From John's Gospel we learn that Jesus told the Twelve many wonderful things—how He was going away, about the coming of the Comforter to take His place. He encouraged them to abide in Him.

After the supper which celebrated God's passing over judgment in Egypt and the Hebrews' great deliverance, Jesus instituted a new supper that was to be used to celebrate His great sacrifice as the Lamb of God. Here was expressed great love and interest in His chosen men. "I have heartily desired to eat this passover with you before I suffer." The atmosphere must have been tense both for the Twelve and for Jesus. This was the last Passover He would eat until He fulfilled what the sacrifice of the lamb signified.

Jesus took bread and broke it, saying, "This is my body which is given for you." He also took the cup and said, "This cup is the new testament in my blood, which is shed for you." "My body," "my blood," and "for you"! "This do in remembrance of me."

From this room Jesus went out to suffer in the garden, at His trial, but particularly on the cross of Calvary.

Today Christians do take of the bread and of the wine in remembrance of what Jesus did for them. Even more than memory, we enjoy the realization of our present salvation. And then it encourages us to be steadfast unto the end. Someday Jesus will return for His redeemed ones.

There might be valuable discussion on how we can make the supper more meaningful to all concerned. Consider how the communion is observed in your church. Do you as an individual prepare for it? Do you have a service that detracts the least from the thinking? Consider what testimony this service should give before the children and before sinners.

This is an excellent opportunity to have all your pupils express themselves concerning the meaning of one of the more important ordinances of the church.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Search the Scriptures

By Edna M. Mertz

"Search the Scripture," said the Master,
"For in seeking you shall find;
Try the spirits," was the warning,
"In the world we many find."

"Unsound teachers oft will tempt you
With a false security,
But you shall know the truth, beloved,
And the truth shall make you free."

"Once in grace," some would tell us,
"You can never fall away,
For you cannot change your status;
You have made your choice," they say.

But God's Word teaches, in salvation
My free moral agency
Is not altered; that continued
Choice of life is up to me.

Thou art able, God, to keep me,
But if I should ever stray,
Keep me from presumptuous thinking
That I could not "fall away."

Fort Wayne, Ind.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The literature needs of the world were considered by the Mennonite Student Fellowship in Philadelphia on Feb. 25. A large group of students and other interested persons attended. Bro. C. N. Hostetter, Jr., Grantham, Pa., will speak to the Fellowship at the Mennonite Student Center on March 25.

Bro. David Miller, Amish minister from Thomas, Okla., preached at Pinecraft, Sarasota, Fla., on Feb. 20.

Sister Clara Bauman, former relief worker in Jordan, gave an illustrated talk in St. Jacobs, Ont., on Feb. 19.

Bro. B. Charles Hostetter, Mennonite Hour pastor, presented the opportunities of radio evangelism at Maple Grove, Belleville, Pa., on Feb. 21.

A panel discussion on economic problems was held at the Olive Church, Elkhart, Ind., on Feb. 19, with G. F. Hershberger and J. B. Shenk as visiting participants.

A peace team from Goshen College conducted a panel discussion with the Lombard, Ill., congregation on Feb. 19.

The Cleveland I-W men, with Bro. John Lapp in charge, conducted the evening service at Gladstone on Feb. 26.

A Peace and Youth Conference was held at East Goshen, Ind., the week end of Feb. 19. I-W men of the congregation were at home. Speakers included Boyd Nelson, H. S. Bender, and Stanley Shenk.

William H. Carter, 84 years old, was contacted through home department work and received into church fellowship at Phoenix, Ariz.

A communion service was held recently at the Omar Stahl home in Esch, Luxembourg. Bro. Harvey Miller was in charge of the service. Participants included mission workers, six Pax men from Enkenbach and Espelkamp, Wernerwill, and O. O. Miller. Those participating were much moved by the service.

Ten young people were baptized and received into church fellowship at Risser's, near Elizabethtown, Pa., on Feb. 12.

Good attendance and helpful discussions are reported from the study conference on church camping held at Lima, Ohio, Feb. 24, 25.

Bro. David Shank, on furlough from Belgium, spoke at Woodridge, Washington, D.C., March 2-4.

Speaker in the annual Bible lectures at Goshen College, March 1-4, was Howard Tillman Kuist of Princeton Seminary. His lectures were on Isaiah.

The Riverview congregation, White Pigeon, Mich., conducted the evening service at Kendallville, Ind., on Feb. 26.

Mail addressed to Bro. Kenneth G. Good should include his street address, 329 Plum Ave., Morton, Ill.

Bro. John Shearer, a former worker at the Publishing House, now a Pax worker in Europe, is being transferred from Germany to Switzerland. He will assist in the printing of summer Bible school materials at Basel.

Speakers at the Associated Sewing Circle Meeting held at Lancaster, Pa., on March 3 included James R. Hess of Honduras and Clarence Fretz of Luxembourg.

The Crown Hill congregation, Rittman, Ohio, has chosen Bro. Reuben Hofstetter, Dalton, Ohio, to serve as bishop of the congregation for a three-year term.

Bro. Jacob M. Moyer, Souderton, Pa., conducted baptismal services at Spring Mount, Pa., on Feb. 26.

The address of Sister Blanche Sell, on furlough from India, who is attending Goshen College this semester, is 407 Marilyn Ave., Goshen, Ind.

The nurses' chorus of La Junta gave a program at the First Baptist Church in Ordway, Colo., on Feb. 26.

Bro. Ralph Palmer writes that he distributed 15,000 tracts in two days in Miami, Fla. He spoke at Pinecraft, Sarasota, Fla., on Feb. 16.

The Locust Grove congregation, Elkhart, Ind., gave a program at the neighboring Sunnyside Church on Feb. 12.

The E.M.C. high school voice class, under the direction of Sister Audrey Shank, gave a program at Zion, Broadway, Va., on Feb. 26.

Ministers officiating in the marriage of the following persons reported that the addresses would be sent later. We are unable to determine whether this has been done and whether these persons are receiving the complimentary subscriptions to the GOSPEL HERALD to which, by our policy, they are entitled: Mark Eugene Boll; Sidney Brubacher; Melvin Delp; Ora Garber; Ervin Gerber; Jacob Graber; Roger Keiner; Friedrich Krause; Lloyd M. Lapp; Henry Leinbach; Lester W. Martin; Paul Howard Miller; William F. Miller; Allen L. Stoltzfus; Clayton Zuercher.

The Franconia Chapter of Mennonite Writers' Fellowship met at Christopher Dock School on Feb. 23, and were addressed by J. Wesley Ingles of Eastern Baptist College, Philadelphia.

Bro. Floyd Kauffman, Minot, N. Dak., has entered a Minot hospital because of a heart ailment. Remember him in prayer.

Bro. David Derstine, Blooming Glen, Pa., addressed the YPM at Lititz, Pa., on March 4.

Bro. Eli Hochstetler, Wolford, N. Dak., preached in the Leo, Ind., neighborhood Feb. 26 and 28.

Bro. J. J. Hostetler, Peoria, Ill., spoke to the Senior Fellowship at Metamora, Ill., on March 2.

Bro. Ray Sala spoke on Mutual Aid at Tiskilwa, Ill., on Feb. 22.

Rockway Mennonite School, Kitchener, Ont., gave a program for grade 8 students on Feb. 28.

Speakers at the annual meeting of the Eastern Board of Missions and Charities at Landis Valley, March 6-8, include J. L. Stauffer, Harrisonburg, Va.; Levi C. Hartzler, Elkhart, Ind.; S. Paul Miller, on furlough from India; Clarence Fretz, on furlough from Luxembourg; James Hess, on furlough from Honduras; and John H. Hess, Toronto, Ont.

Mrs. Jonathan G. Yoder, former missionary to India, spoke to sisters from the Leo, Anderson, Bethel, Cuba, Fair Haven, and Ft. Wayne, Ind.-Mich., congregations on the World Day of Prayer.

Bro. James Hess, on furlough from Honduras, spoke at Mellinger's, Lancaster, Pa., on Feb. 26.

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Calendar

Annual Meeting, Eastern Board of Missions and Charities, Landis Valley, Lancaster, Pa., March 6-8.
Spring Missionary Day, March 11.
Spring meeting, Lancaster Conference, East Petersburg, Pa., March 15.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Franconia Mission Board Meeting, April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont. June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 29-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE · 1711 PRAIRIE STREET, ELKHART, INDIANA · TELEPHONE, ELKHART 2-2786.

Mission News

The missionaries in Brazil are seeking the Lord's will for locating their witnessing points. Peter Sawatsky spent Jan. 21 to Feb. 11 investigating possibilities in the two southern states of Santa Catarina and Rio Grande do Sol. Richard Burkholder spent a similar period in the provinces of Goias and Minas Gerais.

Correction: The third sentence of the "Statement on Committee on World Literacy and Christian Literature Relations to Dr. Frank C. Laubach and World Literacy, Inc." which appeared in last week's Gospel Herald should read: "This auxiliary, World Literacy, Inc., has **now** withdrawn from its relation to the Committee on World Literacy and Christian Literature." This means that World Literacy, Inc., is now an independent agency while the Committee on World Literacy and Christian Literature continues as the agency for literacy and literature overseas for the Division of Foreign Missions of the NCCCA.

Bro. Joseph Burkholder, M.D., of the Deder Hospital in Ethiopia, and Sister Helen Witmer, R.N., who recently arrived in Ethiopia for missionary service, were married in Addis Ababa on Feb. 4.

The Carl Beck family arrived safely in Tokyo, Japan, on Feb. 26 for their second term of missionary service.

Bro. Mario O. Snyder, pastor of the Mennonite Spanish Church, Chicago, Ill., will conduct evangelistic and Bible study meetings at the Calvary Mennonite Church, Mathis, Texas, March 5-13. Pray for these services.

Bro. James Shank, Eastern Board missionary serving in Tanganyika, East Africa, reports a change of address. His new address is Musoma, Tanganyika, East Africa. Bro. Shank is now located at the Bumangi station where he will be taking over the duties of education secretary of the Tanganyika mission.

The Women's Bible Club of the Mennonite Gospel Center, Kansas City, Mo., co-operated with the WMSA of the Argentine Mennonite Church, Kansas City, Kans., in a World Day of Prayer program at the Argentine Church on Feb. 17.

Evangelistic meetings will be held at Coamo, Puerto Rico, during Passion Week, March 25 to April 1. The members are putting forth special efforts during the next several weeks to prepare the soil. Will you pray with them also that many souls will accept Christ as a result of this effort?

A pastor and a deacon were ordained at Bumangi, Tanganyika, East Africa, Jan. 15. This brings to eight the number of deacons ordained in Tanganyika during the past few months. This pastor is the fifth African pastor who has been ordained.

The new Bible school term at Bukiroba, Tanganyika, East Africa, opened a few weeks ago with a record enrollment of 20 students, the exact number that the missionaries had been praying for.

A 20-year-old girl whose sister accepted Christ at Coamo, Puerto Rico, several months ago weeps because of conviction of sin, but is unwilling to yield to Christ. Pray for her conversion.

The Fairview Mennonite Home, Preston, Ont., needs a woman worker immediately and will be able to use two more during the summer months while regular workers take their vacations. Thirteen new guests have been added since the home opened in January, bringing the total to 36. Another six or eight are in the process of admission. Only four of the 20 beds in the bed-patient ward are filled at the present time.

The Personnel Committee of the General Mission Board will meet at the Weaver Book Store, Lancaster, Pa., on March 10.

At the fifth annual meeting of the Association of Mennonite Hospitals and Homes held at St. Louis, Mo., recently, the following officers and members of the executive committee were elected: Herman J. Andres, Newton, Kans., president; Elmer Ediger, Newton, Kans., president-elect; Samuel Janzen, Glenwood Springs, Colo., third member; and Sister Hilda Mueller, Newton, Kans., fourth member. The executive committee appointed H. Ernest Bennett, Elkhart, Ind., executive secretary of the organization.

Bro. and Sister S. J. Hostetler and **Sister Ruby Hostetler,** Elkhart, Ind., will serve as Missionary Day speakers at Petoskey, Mich., on Sunday, March 11.

Five persons from the Moreno villages along the coast of Honduras were baptized recently and received into church fellowship. At Tocoa nine were received, six by letter and three by baptism. The membership of the Honduras mission now stands at 26. A number of believers have not yet been baptized.

From 45 to 50 children attend the Wednesday Bible classes at Coamo, Puerto Rico. Four intermediate boys and girls are helping with the classes.

Protestantism in Spain continues its seesaw existence. One day, some restrictions are relaxed; on the next, others are tightened. As evidence of greater freedom: the fact that civil marriage is now permitted to those who can prove satisfactorily that they are not Roman Catholics; also the fact that one denomination has been permitted to organize eight new churches during the past year. As evidence of further restriction: the imprisonment of five young people for attending a Protestant baptismal service; the kidnaping of an orphan boy from a Protestant school by Roman Catholic authorities with the aid of the police; and the forced closing of a brand-new church. Pray that in the face of their many trials, Spanish Christians may take courage and give the kind of witness before their enemies that will be above reproach.—**Missionary Mandate.**

Your Treasurer Reports

I would again like to give an up-to-date report on the returns from **Missions Week.** According to information which we now have from practically all district conferences, it would seem that the funds now received to date represent about the total which has been contributed during **Missions Week** this year. Previously we had given a preliminary report which did not represent complete returns, but the following information will now represent fairly complete figures. Some slight adjustment in these figures will no doubt be indicated when all funds have been properly distributed between the General and district mission boards.

Total contributions received amount to $218,310.71. Of this amount, $68,448.74 was allocated to the district mission boards and $149,861.97 was received by the General Mission Board. Some of the contributions which came to the General Board were sent direct and, therefore, there will be some adjustment whereby a portion of the amount received by the General Board will be returned to the district board.

According to present analysis, the amount which will yet be returned to the district boards is $4,020.75, thus making a total of $72,469.49 contributed during **Missions Week** which will be used in the extending of mission work through the district mission boards, with the balance of funds being used by the General Board for missions and for the relief program. Of the amount received by the General Mission Board for its program, a total of $46,360.30 will be allocated to the Relief and Service funds.

The above total contributions amount to $4.36 per member calculated on a basis of 50,000 members from those conferences which participated in the general **Missions Week** program. This figure has been adjusted from total membership to eliminate conferences which did not participate with the General Board in this program and some adjustment for members in mission stations which have not been included to arrive at the above figure.

We feel that contributions this year to **Missions Week** again represent a fine interest on the part of our congregations across the church in the mission program of the church. We also believe that this fine contribution to both the district and general mission programs is going to be very helpful in making the mission outreach of the church more effective and will enlarge the scope of the witness which the church is giving.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Serving with the Mennonite Church in India

By John Friesen

Balodgahan

Brooms, dustpans, carpenters, masons, and Anna Lois Rohrer were busy during January at Balodgahan, M.P., India. It may be the beginning of a new development in our India Church which has received much favorable thought in recent months. For the last three years one of our young teachers, Samuel Kejuram, has been suffering from t.b. and has been away in a sanitarium in Pendra Road. The doctors feel that though he is not well he could come home if he could be provided with a suitable place to stay and could be given his treatment regularly.

The Executive Committee of the Mennonite Church in India has decided to bring Samuel home and take care of him at Balodgahan, making one of the wards available for him. Nurse Anna Lois Rohrer will be taking care of him here. The committee is expecting to be able to bring back one other patient sent up to Pendra Road some time ago with t.b. and perhaps this small beginning will be the first real move in the service of t.b. patients by the India Church.

Ghatula

The India Church Conference has expressed its keen interest in developing further the medical witness in Ghatula and has been trying for the past six months to find some enterprising doctor who would be willing to sacrifice the popularity of a city appointment to take up the "jungle man's burden." On several occasions it appeared that Dr. Paul Conrad had found someone, only to be disappointed when the day arrived for the doctor to show up.

On Feb. 1, Dr. Paul Conrad, Alvin Hostetler, and I went to Ghatula to look over the remains of some missionary property—tables, chairs, a great big office desk, some tools, and to get rid of them if possible by auction. It had rained during the night and by the time we got to Sihawa and attempted the last two miles through the country to the mission station, I was again impressed with the pioneering will our forefathers demonstrated when they chose that sight! Since they chose before the days of wheeled transportation, two miles off the beaten track no doubt did not seem to them an insurmountable issue! It almost was for us!

As I walked over the grounds I couldn't help feeling a bit queer within when I saw this big station lying vacant when so much activity used to go on here—two missionary residences, one partly occupied by Bro. Jibiar, the local pastor; one completed Bible school building; a half dozen cottages, once homes for girls. It does something to a person, I say, to see this and the normal person, I think, is apt to react like I did and ask, "In the current missionary endeavor isn't there some challenging use to which this can be put?"

The India Church has been asking this now for several years and during the past several months every effort has been put forth to try to establish a medical center here with a resident doctor, but to date it has been impossible to secure the services of anyone who will dare to venture so far into the rural area. At the last Executive Committee meeting, it was felt that this was the job of some missionary. If you are reading this, would that be you?

Mangal Tarai

Mangal Tarai looked like a conference might! It was but of farmers. The Land Settlement Officer had come and each farmer from about seven villages was present with his documents tucked under his arm in a neat little metal cylinder about a foot and a half long and two inches in diameter. Mangal Tarai is a jungle village carved out of several thousand acres of virgin jungle where either you get the jungle or the jungle gets you. Back in the late 1930's an attempt was made to settle arrested leprosy patients here. Over the past twenty years the jungle has gotten all but six valiant families who are the nucleus of a little congregation. They desperately need a strong sense of belonging to the body of Christ.

Bro. Jagat Pal, a young man who has spent his entire life so far teaching in jungle areas, has been called to teach the primary school there and he is deeply aware that his ministry must be a Spirit-filled one. We must pray for him. Drink, unemployment, scant harvests this last year, and growing young people are among the weapons with which the devil is taunting the small fellowship. The community is wide open to settlement. In checking with the Settlement Officer I discovered over sixty vacant surveyed plots yet to be claimed. Perhaps this is the place for someone with a bulldozer to get to work and really push back the forest. Land can be had simply by claiming it!

Shantipur

We had "graduation" services at Shantipur on Feb. 5. After the service we gave out certificates of "graduation" from leprosy to ten persons. This is not as easily done as said. With the development of newer and more effective drugs, we are able to dismiss larger numbers each year. A major problem rises when many of the older ones must leave who have no place to go or those who are badly deformed. The need for a stronger rehabilitation program becomes more and more acute, as well as a re-education of the public who recoil and refuse to associate with those who have once been leprosy patients.

Billy Graham

At the moment of my writing I have just been informed that a group of five or six Indian brethren and Sisters Goldie Hummel, Anna Lois Rohrer, and Elizabeth Erb are leaving this evening for Calcutta to attend the Billy Graham meeting there. Because of unsettled conditions in the city the meetings have been drastically curtailed and instead of the original two days there will be only one open meeting and one meeting for other special delegates.

These meetings have been greatly anticipated by Christians throughout India and it is somewhat disappointing to hear that so many of the planned meetings are having to be canceled. Graham's ministry to this land was aimed primarily at Christian leaders. Let us pray that the thousands of pastors and teachers that have crossed the subcontinent to hear him may have been really touched by the Spirit and that they may have had their eyes opened to the possibilities of His working in their own communities.

Shantipur, via Dhamtari, M.P., India.

Getting Acquainted with Brazil

By Richard Burkholder

II

The North American Mennonite missionary who come to Brazil with the desire to plant the church of Jesus Christ finds that he has arrived on the scene a bit late. The oldest continuously active evangelical congregation in Brazil celebrated its centennial in 1955. Evangelical churches constitute two to three per cent of the population and their influence on national life is out of proportion to their size. In the Brazil of today, evangelicalism is a force that cannot be ignored by politicians, by historians, and by the Roman hierarchy. And they are well aware of it.

While evangelical membership is estimated at nearly one million (things change so fast that no one has accurate figures), the total of those who could actually be called the evangelical constituency is much greater. This is because membership in most churches is limited to those whose faith and life are completely above reproach and who are active in the life of the church. Discipline is enforced and crentes (believers) are people who take seriously their commitment to Jesus Christ. The great Protestant denominations—Baptist, Methodist, Presbyterian—maintain schools and colleges of excellent reputation. While unfortunately many students of these schools do not become believers, they help to create an environment that is sympathetic to evangelical beliefs.

It is difficult to find a populated area in Brazil where some form of Gospel witness has not penetrated. The national denominations have their Home Mission Boards through which they attempt to fulfill their obligations to their neighbors in spiritual darkness. They are assisted by scores of missionaries from North America who work side by side with nationals on the geographical frontiers, in educational tasks and in the total life of the church. In recent years numbers of independent foreign mission societies have opened work in various areas of Brazil. There are

Pentecostal groups of varying extremes growing at an amazing rate among the lower classes of the population. The total expansion of evangelical work in Brazil today is so widespread geographically, denominationally, and functionally, that it is difficult to draw an accurate picture.

Where does the Mennonite Church fit into this picture? One thing that is obvious to us after a year of getting acquainted with Brazil is that there is no possibility of finding any sizable area, be it rural or urban, where we as Mennonites could have a "field to ourselves." On the other hand, we are becoming aware of countless opportunities to enter certain areas and do a more thorough job of evangelistic witness and gathering a church fellowship. Practically all of the evangelical workers we have met are pleased to have new hands join in the harvest. For, in spite of the fact that Brazilian evangelicalism is widespread and vigorous, at its base are countless small struggling congregations without pastors or even teachers. The challenge we face is that of planting churches in the Mennonite tradition which will grow into bases for extending our witness in Brazil.

Where will we start? This is the big question that has faced us ever since arriving in Brazil, for even though we have arbitrarily chosen to limit our search for points of operation to the southern one fourth of Brazil, we are still confronting an area about the size of the United States east of the Mississippi with a population of more than 30 million. In this territory are booming industrial cities, quaint old colonial towns, thinly settled rural areas, virgin forests, new agricultural colonies—in short, a cross section of Brazil. The people we meet represent many traditions—Italian laborers, German farmers, Japanese gardeners and merchants, along with the great bulk of those who represent the older Brazilian personality, with elements from European, Negro, and Indian background.

To get better acquainted with this vast area, we need to travel, to observe, and to talk with persons who can give us the orientation necessary to understand what we see. In December, 1955, Peter Sawatsky and the writer traveled through the states of Sao Paulo and Parana on a twofold mission. We were looking for possible locations for our Mennonite workers. We were also getting acquainted with the job that is being done by other evangelical workers, both nationals and foreign missionaries like ourselves. The third part of this article is an attempt to share the high lights of this trip.

(To be continued)

Mechanics Needed in Peru Construction Work

Three young mechanics are needed in Peru, South America, to work for the LeTourneau Foundation in the Mennonite Central Committee's Pax program for I-W service.

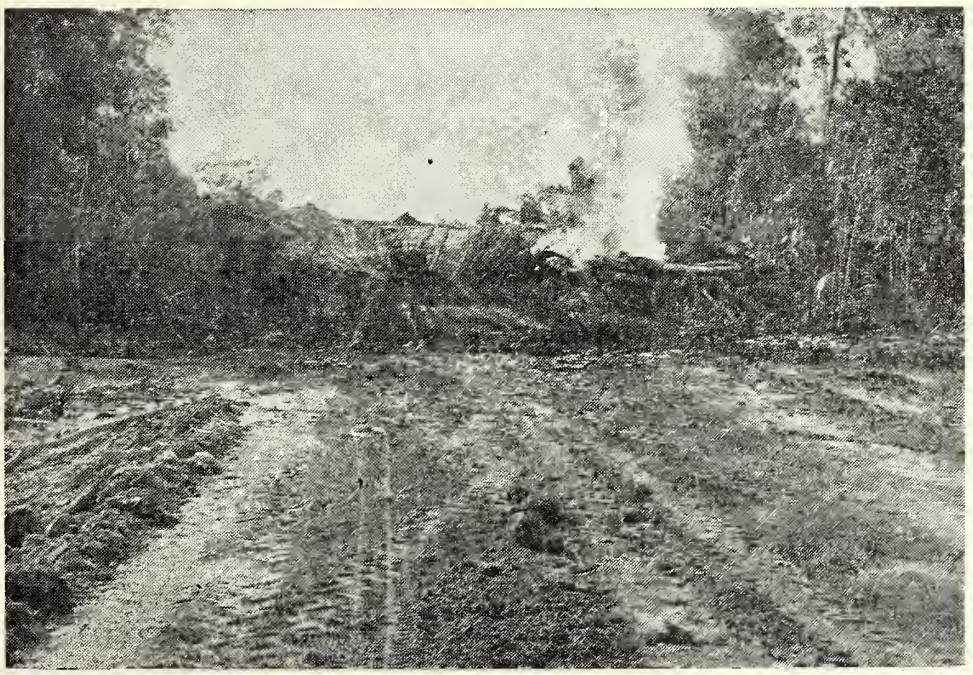
The request came from Roy S. LeTourneau, manager of the Peru road-building firm. He wants men who have had experience in either Diesel, road-building, or auto mechanics. Peruvians now operate the road machinery while Americans take care of maintenance and mechanical responsibilities.

Interested men may write to the MCC Personnel Office, Akron, Pa. Volunteers should expect to report to Akron around April 1.

There are currently seven young men in this Peru Pax unit. The project includes the construction of a road for the government in the eastern jungles of Peru. Further plans call for colonization by clearing 400,000 acres of jungle in preparation for agricultural, commercial, and industrial use.

Volunteers also are needed for Pax service in Germany to build homes for refugee families.

via MCC Information Service, Akron, Pa.



Two Tournapulls hauling and filling on the Peru Road Project, Tournavista, Peru, S.A.

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

Over 1,000 Visit New Quarters

Feb. 17-19 was open house of **The Mennonite Hour** headquarters. Visitors came from the Harrisonburg community (and points 20 to 30 miles distant) to tour the radio headquarters while the staff was at work in all departments. Guides for the tour were members of the chorus.

At the present time there are nine full-time and six part-time staff members working in the headquarters. Henry Weaver, Jr., Secretary for Radio Evangelism of the Mennonite Board of Missions and Charities, has his office in this building.

Surprise at Outreach

Local visitors seemed surprised at the outreach of the broadcast which many thought to be only a local program. **The Mennonite Hour** is now released on 57 stations.

Besides describing the work in each department, the laborsaving devices used in speeding the mail process were also demonstrated. The automatic mail opener which slits open 600 pieces of mail per minute was especially interesting. Also the automatic pastage meter which seals and postmarks envelopes at the rate of 9,000 per hour was quite intriguing. The addressograph, which addresses over 11,000 **Informers** each month, was demonstrated.

Weaver Studios were also open to the public. The actual recording of **The Mennonite Hour** and **Heart to Heart** program and the dubbing of tapes for **Luz y Verdad**, the Spanish broadcast, are done in this well-equipped studio building located in Park View, about two miles from the radio headquarters. Visitors are always welcome to the weekly recordings which take place each Monday evening for **The Mennonite Hour** and 10:00 a.m., Wednesday, for the **Heart to Heart** program.

Mission Board Property

The radio headquarters is property of the General Mission Board and is to be used for the broadcasting interests of the Mennonite Church. Funds are needed for the purchase of this building. You are invited to send your donation to **The Mennonite Hour**, Box 22, Harrisonburg, Va., or to Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Visitors Welcome Any Time

You are invited to visit your church's broadcasting center when you go through Harrisonburg. The building is located on Route 11 on the north edge of Harrisonburg. Office hours 8:00 a.m. to 5:00 p.m. (weekdays); 8:00 a.m. to 12 noon (Saturdays).

On the Calendar

March 10, 11, Bro. Hostetter and quartet
Saturday, 7:30 p.m. at the Chicaques Brethren Church between Manheim and Elizabethtown.

(Continued on page 233)

Foreign Missionary Addresses

ALASKA

Burkhart, Lydia, Fortuna Ledge, Alaska
Milne, Robert and Frieda, Fortuna Ledge, Alaska
Ronald and Beverly Milne
Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Guenn, Ruby, Gareth, and Karl Dwight Stoltzfus

ARGENTINA

In Central Province

Brunk, Lawrence and Dorothy, Gral. Villegas, FNDFS, Argentina
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler.
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
John David Erb
Goldfus, Ross and Ruth, Marconi 437, Tres Lomas, FCNDFS, Argentina
Joseph Snyder Goldfus
Hallman, William and Beatrice, Rivarola 280, Pehuajó, FNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Sieber, Floyd and Alyce, Sarmiento 380, América, FNDFS, Argentina
Wanda Grace, James Boyd, and John Elvin Sieber
Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

On Furlough from Central Province

Good, Edna, R. 3, Waterloo, Ont.
Miller, Daniel and Eunice, Binningerstrasse 83, Allschwil, Basel, Switzerland
John Gregory and Marisa Elta Miller

On Retirement from Central Province

Hershey, T. K. and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 1102 Colleton Dr., Sarasota, Fla.
Rutt, J. L. and Mary, 527 W. Orange St., Lancaster, Pa.

In the Chaco

Cressman, Una, Alberdi 60, Tres Isletas, Chaco, Argentina

On Furlough from the Chaco

Buckwalter, Albert and Lois, 3208 University Rd., Louisville 6, Ky.
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel, 14-16 Spadina Rd., Toronto, Ont.

Returned since 1951—Staying Beyond Furlough

Miller, S. E. and Ella May, R. 2, Harrisonburg, Va.
Samuel Ernest, John David, Martin Robert and Jeanne Susan Miller

BELGIUM

On Furlough

Shank, David and Wilma, Blooming Glen, Pa.
Michael H., Stephen David, and Crissie Judith Shank

BRAZIL

Burkholder, Richard and Susan, C.P. 1013, Campinas, E. de Sao Paulo, Brazil
Evelyn Rachel Burkholder
Hostetler, David and Rosanna, C.P. 1013, Campinas, E. de Sao Paulo, Brazil
David Michael Hostetler
Musselman, Glenn and Lois, C.P. 1013, Compinas, E. de Sao Paulo, Brazil
Chrissie Ann Musselman
Sawatsky, Peter and Alice, C.P. 1013, Campinas, E. de Sao Paulo, Brazil
Stephen Peter Sawatsky

CUBA

Detweiler, Esther, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
King, Aaron and Betty, Avenida de Gomez 173, Sagua La Grande, Las Villas, Cuba
Michael Aaron King
Leatherman, Orpha, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Yoder, Henry Paul and Mildred, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Allan and Anita Yoder

In Language School

Derstine, Margaret, La Plata, Puerto Rico

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N.W. 5, England
Paul David and Walter James Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate N. 6, London, England
Philip Karl Leatherman

ETHIOPIA, AFRICA

Becker, Esther, Box 794, Addis Ababa, Ethiopia
Burkholder, Joseph and Helen, Mennonite Mission, Deder, Ethiopia
Byer, Mary, Box 102, Dire Dawa, Ethiopia
Eshleman, D. Rohrer and Mabel, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Lois N., Box 794, Addis Ababa, Ethiopia
Garber, Robert and Alta, Mennonite Mission, Deder, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul and Joel Robert Gingrich
Graybill, Anna Mae, Mennonite Mission, Deder, Ethiopia
Groff, Mary Ellen, Mennonite Mission, Deder, Ethiopia
Harnish, Kathryn E., HMMM Hospital, Nazareth, Ethiopia
Hartzler, Martha, HMMM Hospital, Nazareth, Ethiopia
Heistand, Mildred, Mennonite Mission, Deder, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael and Phyllis Marie Horst
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia
John Allen, Elizabeth Ann and Peter Nathan Hege
Keener, Clayton and Martha, Box 794, Addis Ababa, Ethiopia
Miller, Anna, HMMM Hospital, Nazareth, Ethiopia
Rush, Sara, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia
Daniel Sensenig, Jr.

On Furlough

Byler, Allen J. and Eunice, c/o John D. Byler, Reedsville, Pa.
Wilbur Allen Byler
Landis, Lois, R. 1, Bareville, Pa.
Marks, Lois, Wakarusa, Ind.
Wenger, Chester and Sara Jane, Fentress, Va.
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd, Sara Ellen and Mark Richard Wenger

On Indefinite Furlough

Schlabach, Walter and Mae, Philippi, W. Va.
Walter E., Jr., Caroline Elizabeth, Rachel Ellen and Lois Marie Schlabach

FRANCE

Swartzentruber, A. Orley and Jane, 10 rue Jeanne-Hachette, Clamart (Seine), France
Anne Berenice and Emilie Alice Swartzentruber

HONDURAS, CENTRAL AMERICA

Garber, Jean, Trujillo, Honduras
Hamilton, Eldon and Jessie, Tocoa, Honduras
Elsie Carol, James Eldon, Alice Mae and David Loren Hamilton
Hockman, Norman and Grace, Tocoa, Honduras
Larry David and James Richard Hockman
Miller, George T. and Grace, Trujillo, Honduras
John Mark, Ruth Elizabeth, Miriam Joyce and Rachel Christine Miller
Roth, Lorraine, Trujillo, Honduras
Taylor, Dora, Trujillo, Honduras

Short Term Workers

Headings, Maynard and Helen, Tocoa, Honduras
Michael John Headings

On Furlough

Hess, James R. and Beatrice, 76 Greenfield Road, Lancaster, Pa.
Daniel Eugene, James Richard, and Gerald David Hess

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester, Glenn Carl, and Mary Kathryn Conrad
Erb, Elizabeth, Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Jamgaon via Durg, M.P., India
Mary Ina Flisher
Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, and Cheryl Jean Groff
Hummel, Goldie, Balodgahan, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Graber, Lena, 2116 S. Aurora, Elkhart, Ind.
Miller, S. Paul and Vesta, Pettisville, Ohio
Elaine Anne, James Allyn and Eleanor Lois Miller
Moyer, Marie, Room 25, Peck I, 1017 Harrison St., Syracuse, N.Y.
Sell, Blanche, 407 Marilyn Ave., Goshen, Ind.

Returned since 1951—Staying Beyond Furlough

Bauer, Royal and Evelyn, 301 Westwood Rd., Goshen, Ind.
Stephen Allyn Bauer
Dietzel, Arnold and Wilmetta, Tabor College, Hillsboro, Kans.
Ronald Loren, Margaret Elma and Carol Joy Dietzel
Hostetler, Wilbur and Velma, 408 E. Jackson, Goshen, Ind.
Verda Joan and Susan Melissa Hostetler
King, S. M. and Nellie, Goshen College, Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., R. 2, La Junta, Colo.
Friesen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Room 25, Peck I, 1017 Harrison St., Syracuse, N.Y.
Kaufman, J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Chandwa P.O., Palamau District, Bihar, India
John Allen and Cheryl Jo Beachy
Becker, Henry D. and Gladys, Chandwa, P.O., Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Shirk, S. Allen and Elsie, Latehar, Palamau District, Bihar, India
Sylvia Ann Shirk
Vogt, Milton C. and Esther, Balumath, Palamau District, Bihar, India
Elva Mae and Myra Jean Vogt

On Furlough from Bihar, India

Kniss, Paul G. and Esther, Eastern Mennonite College, Harrisonburg, Va.

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India
Sherer, Lon and Kathryn, Woodstock School, Landour-Mussoorie, U.P., India

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David and Jonathan Michael Kreider

JAMAICA

Metzler, Warren and Erma, 2 B Whitehall Terrace, Constant Spring, Jamaica, B.W.I.
Warren F., John D., and Sharon M. Metzler

JAPAN

Bean, Ruth, No. 13 Tsurugadai, Kushiro, Hokkaido, Japan
Beck, Carl and Esther, 428 Honan cho, Suginami ku, Tokyo, Japan
Carol Carleen Beck
Blosser, Eugene and Louella, No. 1, Minami, 17 chome, Nishi 7 jo, Obihiro, Hokkaido, Japan
Philip Eugene and Rachel Ann Blosser
Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro Koku, Hokkaido, Japan
Daniel Lee, Ruth Adella and David Joseph Kanagy
Lichti, Maria, c/o Mrs. Kaneko, 2084 3-chome, Setagaya, Setagaya ku, Tokyo, Japan
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan
Karen Sue, Elizabeth Ann, and Mary Kay Reber
Ressler, Ruth and Rhoda, Kamishihoro-cho, Kato gun, Hokkaido, Japan
Richards, Joe and Emma, 3225 6-chome, Itabashi cho, Itabashi ku, Tokyo, Japan
Evan Samuel and Kathryn Ruth Richards

On Furlough

Buckwalter, Ralph and Genevieve, 1601 S. 8th St., Goshen, Ind.
Dawn Alice and Rosemary Buckwalter

LUXEMBOURG

Good, Glen and Elizabeth, 39 Grande Rue, Nogent sur-Marne (Seine), France
Miller, Catharine, 2 rue du Parc, Dudelange, Luxembourg
Miller, Harvey and Mildred, 2 rue du Parc, Dudelange, Luxembourg
Stahl, Omar and Lois, Rue Emile Mayrisch 72, Esch-sur-Alzette, Luxembourg
John Daniel Stahl

On Furlough

Fretz, Clarence Y. and Lela, Smoketown, Pa.
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz

PUERTO RICO

Brenneman, Patricia, Box 1018, Aibonito, Puerto Rico
Driver, John and Bonita, Palo Hincado, Barranquitas, Puerto Rico
Cynthia Ruth, Wilfred Paul, and Jonathan Clair Driver
Glick, Carol, Box 1018, Aibonito, Puerto Rico
Grasse, John and Betty, La Plata, Puerto Rico
Elizabeth Ann Grasse
Heiser, Don and Betty, La Plata, Puerto Rico
Dennis Duanne Heiser
Hershey, Lester and Alta, Box 1018, Aibonito, Puerto Rico
Janice Jo, Sherilyn Mae and Lester Eugene Hershey
Kanagy, Martha, Box 1018, Aibonito, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico

Paul Richard, John William and James Ernest Lauver
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Shank, J. W. and Selena, La Plata, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Box 868, Aibonito, Puerto Rico
Theodore William Springer
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 138, Coamo, Puerto Rico

On Furlough

Shantz, Marjorie, R. 1, Preston, Ont., Canada

On Leave

Nachtigall, Wilbur and Grace, 1110 San Juan Ave., La Junta, Colo.
Juan Manuel, Ramon, Rosa Marie, and Barbara Helen Nachtigall

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

SOMALIA, AFRICA

Lind, Wilbert and Rhoda, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Daniel Dean and Miriam Marie Lind
Miller, Fannie, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

Under Appointment

Wesselhoeft, Carl and Leota, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Ruby Kathryn, Paul Ellis, and John Frederick Wesselhoeft

Short Term Worker

Shirk, Leroy and Edna, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

TANGANYIKA, AFRICA

Buckwalter, Miriam, Tarime, Tanganyika
Cressman, Elsie, Tarime, Tanganyika
Denlinger, Chester and Vivian, Musoma, Tanganyika
Eshleman, J. Lester and Lois, Tarime, Tanganyika
Charlotte and Lynn Leon Eshleman
Hershberger, Elma, Tarime, Tanganyika
Hess, Mahlon M. and Mabel E., Musoma, Tanganyika
Alice Elaine, Henry Martin, Carl Avery, and Dale and Glen Hess
Hurst, Levi and Mary, Tarime, Tanganyika
Jewel Eileen Hurst
Hurst, Simeon and Edna, Tarime, Tanganyika
Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae Hurst
Jacobs, Don and Anna Ruth, P.O. Box 89, Bukoba, Tanganyika
Jane Elizabeth Jacobs
Keener, Robert and Florence, Tarime, Tanganyika
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Leatherman, John and Catharine, Musoma, Tanganyika
Andrew H. and Stephen Leatherman
Miller, Ruth, Tarime, Tanganyika
Nacht, Hedwig, Musoma, Tanganyika
Shank, James and Ruth, Musoma, Tanganyika
Lois Ellen, James Martin, and David Lee Shank
Shenk, Clyde and Alta, Musoma, Tanganyika
John and Daniel Edward Shenk
Smoker, George and Dorothy, Musoma, Tanganyika
Smoker, Naomi, Musoma, Tanganyika
Snavely, Nora, Tarime, Tanganyika
Stauffer, Elam and Grace, Musoma, Tanganyika
Philip, Kenneth and Bruce Stauffer
Troyer, Samuel and Esther, Musoma, Tanganyika
Weaver, Alta, Tarime, Tanganyika
Wenger, Rhoda, Musoma, Tanganyika
Yoder, Phebe, Musoma, Tanganyika

Short Term Workers

Eshleman, Velma, Tarime, Tanganyika
Leaman, Hershey, Tarime, Tanganyika
Peifer, Christian, Tarime, Tanganyika

On Furlough

Bauman, Ruth, R. 2, Leetonia, Ohio
Harnish, Mary, 1918 Willow St. Pike, Lancaster, Pa.
Landis, Elva, R. 5, Lancaster, Pa., c/o Henry H. Landis

On Indefinite Furlough

Eshleman, Merle and Sara, E.M.C., Harrisonburg, Va.
Miriam L. and David M. Eshleman
Wenger, Miriam, 76 Greenfield Rd., Lancaster, Pa.
Daniel, Annetta and Wilmer Ray Wenger

URUGUAY

Litwiller, John and Mary Ann, Espinillo 1264, Montevideo, Uruguay
Nelson Edward and John Edgar Litwiller
Litwiller, Nelson and Ada, Vilardebo 964, Montevideo, Uruguay
Martin, H. James and Ann, 2433 Porvenir, Montevideo, Uruguay
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Casilla de Correo 994, Montevideo, Uruguay
Clyde Richard Jr., and Barry Philip Mosemann

Letter Rates

Belgium, England, and Luxembourg: Regular mail, 8c first oz., 4c each additional oz.; air mail, 15c each ½ oz.; air letter 10c.

Ethiopia, Tanganyika, Somaliland, and Israel—Regular mail, 8c first oz.; 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Honduras and Costa Rica and Cuba—Regular mail, 8c first oz., 4c each additional oz.; air mail 10c each ½ oz.

India and Japan—Regular mail, 8c each oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Puerto Rico and Alaska—Regular mail, 3c each oz.; air mail, 6c each oz.

South America—Regular mail, 8c each oz.; air mail, 10c each ½ oz.

MENNONITE BROADCASTS

(Continued from page 231)

Sunday

10:30 a.m. at the Monterey Church, 2 miles south of Leola.

2:00 p.m. at the Zion Church located between Morgantown and Reading.

7:00 p.m. at the Cedar Grove Church located 3 miles south of Greencastle, Pa.

Luz y Verdad

Luz y Verdad Blesses Lives In Mexico

From Lerdo de Tejada, Veracruz, Mexico, a listener writes: "By means of this present letter I write to you; I want to tell you that my prayer for 1956 is that I may push forth in His name and do more for Him. I have received inspiration through your radio program which has reached me with much blessing, and I'm sure many others, too."

In Uruguay

A listener in San Antonia, Uruguay, writes to express his sincere appreciation for the spiritual encouragement which he receives by means of **Luz y Verdad** broadcast over CX14, "El Expectador," Montevideo, every Sunday at 8:30 a.m.

Being a sick man and not able to go to church because of living quite a distance from town, he appreciates being able to listen to **Luz y Verdad.** He lives 600 kilometers from Montevideo.

"How wonderful," he writes, "that God by means of His faithful servants and the radio can carry His message to the far corners of the earth—yes, a message of salvation, encouragement, and blessing from His own Word."

via MBMC, Elkhart, Ind.

♣

Nicaragua—second largest of the Central American republics—is one of the neediest spiritually. Few missions are at work there, and one well-known interdenominational board has just had its staff in Nicaragua reduced to four, plus a handful of national workers. In three departments (provinces), there is only one Christian national worker, and in a fourth, a single aged missionary to carry on a witness for Christ. **Pray that God will call into His service consecrated Nicaraguan young people, and that trained North American personnel may hear His call to that land.—Missionary Mandate.**

MISSIONS

EDITORIAL

On Writing to Missionaries

Some time ago one of our foreign missionaries shared with us a letter received from a prayer supporter which she appreciated very much because it was thoughtfully written, interesting, contained a bright outlook on life and the names of lots of mutual friends, and concluded with an inspiring personal interest paragraph. Interestingly enough these two persons had never met.

Perhaps you have often felt the urge to write to a missionary whom you know or who is known to you through mutual friends and have hesitated because you never went to college, or have never expressed yourself in public, or think that what you would have to say would not be interesting to the other person. All of these reasons and many more can only be excuses.

If you have an inner prompting to write a letter to a missionary, you had better get busy. Perhaps at that very time the missionary is going through a trying experience and needs the cheer which a letter from you can bring. If you feel inadequate, a prayer for divine guidance will take care of that situation.

"But," you say, "I don't know what to write." What would you talk about if the missionary were your guest? Sit down to your writing desk, take a pen in hand, have your paper ready, and then think of the things you have in common with the missionary.

Mutual friends have already been mentioned. These may be school friends, friends in your community, or friends who have been contacted through general church meetings. They may be missionaries on furlough who have stopped in your congregation from the same field as the missionary to whom you are writing.

Missionaries are also interested in the local activities of your congregation. After all, they are trying to establish congregations where they are serving and will be very happy for experiences from the home field.

Family life interests missionaries. Your home, your garden, your job, your children, your farm animals, your pets, and your family outings will interest missionary friends. If you have a special hobby, share the joys it brings you with the missionary.

Finally, end your letter with a prayer pledge including your concern for the missionary's special needs if you know what they are.

(Continued on page 236)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Stella Yoder, Wooster, Ohio, former secretary in the I-W Services office, concluded a three-and-one-half-year term of service at the Mennonite Board of Missions and Charities, Elkhart, Ind., on Feb. 3.

Paul Clemens, pastor of the Worcester Mennonite Church, Lansdale, Pa., spoke at the Thursday evening service of the Norristown, Pa., I-W unit, Feb. 16. A male quartet composed of Bob Thomas and Leonard Shetler, Hollsopple, Pa., Sam Martin, New Holland, Pa., and Peter Hershberger sang.

Members of the Norristown, Pa., I-W unit have been invited to sing in a mass chorus of Christian youth of that area. Hiram Hershey, Lansdale, Pa., is directing this chorus each Tuesday evening in a practice of the oratorio, **"Peaceable Kingdom."**

The Cleveland, Ohio, I-W unit is distributing to all of its members the booklet, **How to Live a Dynamic Christian Life,** by John C. Wenger.

J. Robert Kreider, Wadsworth, Ohio, of the Ohio I-W Pastoral Committee, and Roy Burkholder, of the Elkhart, Ind., I-W Services office, were in Cleveland, Ohio, Feb. 21, to look at further possibilities for a center and meeting place for the Cleveland I-W men. The present center on Warner Road is inadequate and new facilities are sought in the University Hospital area.

Voluntary Service

MRSC staff personnel, Elkhart, Ind., are contacting our church schools in the interests of summer and long-term voluntary service. Boyd Nelson, Secretary for Relief and Service, visited Christopher Dock Mennonite School, Lansdale, Pa., Feb. 23. During the week of Feb. 19, Dorsa Mishler, Personnel Secretary, and Ray Horst, Director of Voluntary Service, contacted the students at Goshen College, Goshen, Ind. Bro. Mishler will be at Hesston College, Hesston, Kans., March 12-14. Bro. Horst will be at Iowa Mennonite School, Kalona, Iowa, March 12, and Bro. Nelson will contact Eastern Mennonite College, Harrisonburg, Va., students, April 8-14.

Our Navaho migrant VS workers have been asked to investigate the possibility of establishing work among 6,000 migrants in an area near Eloy, Ariz., south of Phoenix. At present time no one is serving this group.

Bro. E. E. Miller, Personnel Director, MCC, Akron, Pa., spent Feb. 18 and 19 with the MRSC VS unit in Kansas City, Mo. Bro. Miller also preached the morning sermon at the Gospel Center.

Paul Yoder, Sarasota, Fla., operating room orderly at the University of Iowa General Hospital, Iowa City, Iowa, was instrumental in leading a man to Christ prior to entering the operating room. This patient never regained consciousness. Opportunities to give a spiritual ministry are often available as VS-ers work in the hospitals.

Released February 25, 1956
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

MCC in Korea Shares Clothing with 14,000

In January MCC workers distributed clothing and bedding to over 14,000 Korean refugees in three guns (counties) near Taegu. Pax men Howard Burkholder, Harry Harms, Woodrow Ramseyer, Valentine Yutzy, and their Korean helpers devoted three weeks to the actual distribution. During this time the workers also gave clothing and bedding to 380 people whose homes had been burned in Taegu fires.

The refugee houses are poor protection against the bitter Korean winter; so warm clothing and bedding are appreciated—especially as they carry the warmth of love and concern of U.S. and Canadian Mennonites "in the name of Christ."

Kansans Donate 48,000 Cans of Meat

Mennonites in Kansas canned about 48,000 cans of meat and lard for overseas relief during this winter. The totals are: 24,337 cans of beef, 13,896 cans of pork, 10,683 cans of lard, 710 cans of chicken, and 246 cans of cooking fat. Figuring current prices this meat is valued at $40,984.

All this meat will help to supplement the low-protein diets of needy peoples in the overseas countries where MCC workers serve.

Communities in Illinois, South Dakota, Iowa, Minnesota, Nebraska, Missouri, and Oklahoma have also canned meat for MCC this winter, but the totals are not yet in.

Peter Harder, Eldergrove, B.C., and Wilmer Wedel, Burns, Kans., operated the MCC portable canner during this season. In each community where the canner was set up all Mennonite congregations co-operated in this all-Mennonite program of sharing our abundance.

Two Nurses Sail for Viet-Nam

Margaret Janzen, R.N., of St. Catherines, Ont., sailed on Feb. 25 for Europe. There a Dutch Mennonite nurse, Juliette Sebus, R.N., of Utrecht, will join her on the rest of the trip to Viet-Nam. These two nurses will join the Dr. Willard Krabills of Louisville, Ohio, who have been in Viet-Nam since last October. They will form a medical team working with the refugees and tribespeople of Viet-Nam.

Following World War II Margaret Janzen served with MCC in Italy and Germany for two and one-half years. She is the daughter of John and Katharine Janzen of St. Catherines.

Government Surplus Ordered for Second Quarter

For the quarter April-June, 1956, MCC has ordered 360,000 lbs. of wheat, 924,000 lbs. of rice, and 136,000 lbs. of powdered milk from U.S. government surplus commodities. This food will be shipped to countries in Europe, the Middle East, and Far East where MCC workers share it with those who are hungry and in need.

With the present possibilities for sending government surplus foods, $1 contributed to MCC will send $20 to $25 surplus grains or milk products to the needy peoples of the world.

Released February 24, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

March is the last month of the WMSA fiscal year. For many groups this is also reorganization time. For all groups this is the time to send your report to the district secretary.

If March is reorganization time, then the secretary and the treasurer have prepared reports for the local meeting. It is easy then to send a copy of the report to the district secretary.

It is important to send your report without delay, immediately after your March meeting. The district secretary needs your report to complete the district report. You, the secretary of your local WMSA group, can help by your promptness and accuracy to make our reports complete and accurate.

* * *

Iowa City, Iowa, WMSA has outlined their projects and obligations month by month for a year, as follows:

April—District WMSA special project,
Vitamins for Navahos
May—General WMSA fund, 50¢ per member
June—Christmas bundles
July—Nursing Education, 50¢ per member
August—Conference
September—District mission provisions
October—Sheet and Blanket Fund
November—General WMSA special project
December—Local project,
needy in community
January—District WMSA missionary support
February—Free Literature Fund
March—WMSA Prayer Guides and **Monthly.**

Every local circle will want to have a plan for sharing in the district and general projects of the WMSA.

There is a great deal of satisfaction which comes in sharing in all of these varied projects. You have a share in the literature witness in the summer Bible schools in Alaska, in Canada, and in the United States through the contribution to the Free Literature Fund. Sheets and blankets have been supplied to our hospitals and institutions and voluntary service centers.

Part of the Prayer Day offering is for the work of the Bible Society. As our prayers accompany the gift, we witness in the uttermost parts of the earth. The other part of the offer-

ing will help to train more women to minister to the physical needs of their people in India.

* * *

Large-size farm toys, tractors, trucks, and other farm implements and animals are needed by our workers with preschool children. Additional books and records are also desired. Junior groups who would like to contribute money to supply some of these teaching helps for underprivileged children may write to the Executive Secretary for further information.

* * *

Wanner WMSA, Hespeler, Ont., heard a report of the work among Argentine women given by Edna Good, missionary on furlough, on Feb. 8. Women of the Bible—Lydia, Eunice, Martha, and Mary—were used to illustrate various characteristics of the Argentine women. Members brought visiting friends along to the meeting. Mrs. Neff, from Germany, visiting her son in Hespeler, was farthest from home.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

ELIDA, OHIO

(Central Congregation)

A friendly greeting to all **Gospel Herald** readers:

During the past year two of our number answered the heavenly summons. Some others are afflicted but patient and submissive to God's will. All in all God has been good to us as a congregation. On Dec. 4 we had our quarterly mission meeting at the Lima Mission.

Since we last wrote we have had many visitors, including some ministers who brought inspiring messages. From Feb. 1 to 5 we had a series of meetings conducted by John H. Hess, Toronto, Ont. His messages were heart searching and inspiring, and we trust a blessing to all that heard them.

At the close of the year we held our annual business meeting at which time our church officers were elected for another year.

May we all faithfully serve in our several capacities, and continue true to the "faith once delivered to the saints."

Andrew Brenneman.

LOUISVILLE, OHIO

(Beech Congregation)

Dear Readers:

Greetings in Jesus' name. The following church officers were elected on Sept. 4: trustees, Irvin Schloneger and Raymond Conrad; choristers, Eugene Hershberger and Ray Yoder; treas., Carl Schmucker; apportioning committee, Alvin G. Helmuth and Marion Krabill; cemetery trustee, Monroe Hershberger. Sunday-school officers: supts., Floyd Shore and Wilbur Schmucker; secys., Myrtis Ann Shore and Barbara Helmuth; choristers, Ray Schloneger and Anna Mae Shank; treas., Mahlon Schmucker; primary supts., Mrs. Garrison Hostetler and Mrs. Paul Yoder. YPBM supts., Arden Schmucker and Orrin D. Miller.

On Oct. 30 we were happy to have Bro. Mervin Hostetler, Johnstown, Pa., who was a former member here, worship with us, bringing the morning sermon. The evening of Nov. 13 the Milton Falb family of Dalton, Ohio, gave a program.

Beginning Nov. 20, for one week, Bro. Milo Kauffman, Hesston, Kans., conducted our evangelistic and revival meetings. The fore part of the evening he gave stewardship messages. When we think of stewardship, we first think of our material possessions. We were shown it does not mean only this but all of our life, our bodies, our minds, our abilities, our time, earning money, saving money, spending money. After hearing these messages, one is determined to read his book, "The Challenge of Christian Stewardship."

On Dec. 1 Bro. Irwin Schantz, Loman, Minn., gave a talk and showed pictures of the way missionary work is done in Loman and surrounding areas. After hearing his talk we realize that mission work is carried on in many different ways so that all may hear the Gospel.

Missionary Conference was held the week end of Jan. 11, with Bro. Fred Augsburger, Youngstown, Ohio, and Bro. Raymond Kramer, Meadville, Pa., as speakers.

Our Christmas program was given by the children of the primary-junior department, and the mixed chorus on Dec. 18. On Christmas Day Thomas E. Barrett, Wilmore, Ky., spoke in our Sunday school. In the evening we had the closing hymn sing of the year by the Stark County MYF. Special music was given by all three churches. One Sunday afternoon each month members of the MYF, with an older brother, sing and have devotions with the shut-ins.

On the evening of Jan. 1 the college students who were home for their Christmas vacation gave a program. The theme was "Living for Christ This Year."

On the evening of Jan. 8 Bro. Wm. G. Detweiler and the Calvary Hour staff gave a program. This was Bro. Detweiler's last message. It will long be remembered by those who heard him.

In our midweek prayer meeting we are studying lessons in Christian Doctrine. Members of the MYF are studying I Timothy.

Students from the Canton Bible School gave a program on Jan. 22. Many of our members attended the Christian Life Conference connected with the Canton Bible School. Speakers were Paul Erb, C. K. Lehman, and Dr. and Mrs. J. G. Yoder. During ministers' week, for our midweek prayer meeting, Bro. Hostetler, Meadville, Pa., had devotions and Daniel Johns had the Bible lesson on "Christian Grace of Giving."

At present nine of our brethren are in I-W service. One of them, James Hostetler, is serving in Korea. Dr. and Mrs. Willard Krabill are serving under the MCC in Viet-Nam.

On Dec. 15 Sister Helen Linder arrived home from a summer student tour in Europe. She worked several months in VS in London, England, and in the Children's Home, Bad Duerkheim, Germany, and then joined the fall tour visiting the Holy Land. On Feb. 23 she plans to show slides and give a talk about her work and the tour.

A program in song was given on the evening of Feb. 12 by the Harmonaires, a quartet from Wayne County, Ohio, who have been assisting in the Calvary Hour broadcast.

Eva Linder.

MINOT, NORTH DAKOTA

(Rockway Gospel Mission)

We at East Minot greet you as fellow laborers in Christ's great vineyard. Truly we can say with Jesus, "The harvest truly is plenteous, but the labourers are few."

It is now a little more than three years since we sold our farm and moved with our family to East Minot to take charge of the mission. There have been times of discouragement and also times of rejoicing. On Feb. 12 we had 43 present in the Sunday school and church service.

Those who are laboring with us at present are Bro. and Sister Earl Martin, Delvin and Kermit, and Bro. and Sister Glade Martin. Bro. Sid Gulusha, who with his wife came into the church since we are here, is serving as Sunday-school superintendent.

Those who brought messages to us were Rufus Beachy, Wolford, N. Dak.; Glenn Martin, Denver, Colo.; and Amos Graber, Wolford, who with three of his nieces had charge of our Bible school. There was an average attendance of 47.

Minot at present is a city with a population of approximately 26,000, and is a growing city. At present a big army air base is being built north of the city, and a railroad center to the east. This creates a housing shortage and also opportunities for laborers.

A word about our needs! We need at least two young married couples or some single men and girls to help us in our personal work and in Sunday school. We need the interest of many of our brothers and sisters in the work in East Minot. And above all, we need your prayers. May you feel that this is your mission and we are your laborers.

Stop in and worship with us.

John and Minnie Stoll.

MOOREPARK, MICHIGAN

(Moorepark Congregation)

In 1947 a group of interested brethren from the Middlebury, Ind., congregation started mission work in a little town called Moorepark. It is situated 20 miles south of Kalamazoo and about 40 miles northeast of Goshen. The people earn a living by working in either Three Rivers, Kalamazoo, or Vicksburg. Most of them are employed either in machine shops or in some of the many paper mills. Earning power and employment are very good. There is some farming right around us, but the soil is a bit sandy. However, just a few miles north and also west the soil is much heavier and production is carried on about like in northern Indiana.

In 1948 the present pastor, E. J. Leinbach, was ordained and moved into the community. In 1953 Joe Slabach and family also moved here. Most of our teachers were sent here from the Middlebury congregation. As a result of our labors quite a number of souls have been added to the kingdom. Bro. Morrison was converted at the age of 93 and lived to enjoy his Christian life about one and one-half years. Sister Cantrall was converted on her deathbed (cancer) and was a real witness until her passing seven months later. Several lost out spiritually but we praise the Lord for those who are faithful.

As a result of this sincerity the group and a number of those who were teachers and live near Middlebury, 26 miles distant, felt led to organize a congregation. This was done in October of last fall. The group accepted the present pastor to continue. Bro. John Lambright was elected visiting brother, and Ora Vincent was elected to the Indiana-Michigan Mission Board. A church council of five brethren was accepted. Bro. Harvey Troyer is our chairman and is also our Sunday-school superintendent. The matter of bishop oversight was to be taken up some time later. Also a constitution for this new organization is to be presented soon.

The present membership is 49; several are under instruction and one family is expecting to present a church letter soon. Our average Sunday morning attendance is nearly 100. These are mostly adults, and a number of these come after Sunday school.

We are in the midst of Catholics, Jehovah's Witnesses, Christian Scientists, and Latter-Day Saints. Therefore we need your prayers for the leading of the Holy Spirit in the work of the church and the conversion of the community.

E. J. Leinbach.

VERSAILLES, MISSOURI

(Mt. Zion Congregation)

Dear Christian Friends:

The Lord's mercies are new every morning. We rejoice to add our testimony from this part of His vineyard. At present Bro. Leroy Gingerich is our only resident minister. Less than a year ago Bro. J. R. Shank, our bishop, moved away and Bro. Harry Diener has been coming at communion time and giving other assistance as needed. Our work at Coffee schoolhouse continues. Preaching appointments are there for the first and third Sundays. Just recently it has been decided to have the Sunday school there a half hour earlier so that the workers can return to Mt. Zion for church services. In view of the

fact that we have only one minister it has been hard to decide which would be the best. May our minds be open to the leading of the Holy Spirit. Bro. C. B. Driver went to his eternal home in December. For some time before his going he was not preaching, but he preached a few sermons prior to his decease. Among those who have been here and helped fill the pulpit at different times were the brethren Paul Swarr, Glen Yoder, D. W. Lehman, S. S. Hershberger, J. C. Driver, and Paul Kniss. The latter and wife told us of their work in India.

Bro. Stanley Shenk, West Liberty, Ohio, was here for our revival meetings Jan. 24-31. We also enjoyed the fellowship of most of his family. We appreciated the rich spiritual food the Holy Spirit brought to us each night through the instrumentality of His servant.

On Feb. 3 we, together with the Bethel congregation of the General Conference Church, were busy with a canning project for relief. Over 2,920 No. 2½ cans were processed by the portable canner. We found a great blessing in working together in this service of love for the needy.

Please plan to stop with us when you can.

Mary J. Holsopple.

MISSIONS EDITORIAL

(Continued from page 233)

Although the missionary knows that folks back home are praying, he will receive a special inspiration from seeing your prayer pledge on paper. And remember to write to foreign missionaries, home missionaries, relief workers, voluntary service workers, Pax men, I-W men, and any others who are giving their lives in service for Christ and the church.

—L. C. Hartzler.

Field Notes

CONTINUED

The Deaf Youth for Christ of Mellinger's congregation, Lancaster, Pa., plan to give a program in a church for the deaf in Washington, D.C., on March 18.

An area hymn sing for the Aurora, Gladstone Mission, Friendship Mennonite, and Burton congregations in Ohio was held on Feb. 26.

Announcements

J. C. Wenger, Goshen, Ind., speaking on Mennonite history at Metamora, Ill., March 18.

Clarence Fretz, on furlough from Luxembourg, at Steelton, Pa., March 15.

Dedication of new Maple Grove Church, Belleville, Pa., with A. J. Metzler as speaker, June 3.

Ross Goodall, Jewish missionary from Kitchener, Ont., at Ft. Wayne, Ind., March 21. **Harvey Birky** and group from Birmingham, Ala., at Ft. Wayne, March 22.

H. H. Hartzler, Goshen, Ind., president of American Scientific Affiliation, at Lombard, Ill., March 11.

David Shank, Belgium, and **Virgil Brenneman,** Iowa City, speakers at Illinois Mission Board Meeting, Metamora, April 20-22.

Communion dates for district of Christian K. Lehman: Slackwater, March 18; Millersville, March 25; Rohrerstown, April 1; Oreville Home, April 8; Columbia, April 15; Mountville, April 22; Habecker's April 29; Masonville, May 6.

Annual meeting Illinois WMSA at Willow Springs, Tiskilwa, Ill., April 28.

Historical Meeting with J. C. Wenger, Goshen, Ind., as visiting speaker, Paradise, Pa., April 7, 8.

Vern Miller, Cleveland, Ohio, in mission meeting at Bethel, West Liberty, Ohio, March 11.

Chester Wenger and wife, on furlough from Ethiopia, at Willow Street, Pa., YPM, March 11.

Homer Bomberger at Strasburg, Pa., YPM, March 25.

Dedication of new church building at Beaver Run, three miles north of Limestoneville, Montour Co., Pa., afternoon of March 17. All-day meeting March 18. Beaver Run is an outpost of Stumptown congregation.

Annual spring conference with Urie A. Bender, Scottdale, Pa., as speaker, Elmira, Ont., April 5-8.

Annual Bible and Missionary Conference, Gospel Mission, Harrisburg, Pa., with Harold Brenneman and Clinton M. Ferster as speakers, March 18.

Passion Week Services: Aaron Mast at Upper Skippack, Creamery, Pa., from March 25 with David M. Thomas assisting over week end; Roy D. Roth, Hesston, Kans., at Iowa City, Iowa. Peter B. Wiebe, Goshen, Ind., at Olive, Elkhart, Ind. Milo Kauffman, Hesston, Kans., at Canton, Ohio.

Visiting Speakers

Feb. 5. **D. I. Stonerook,** Martinsburg, Pa., at Altoona, Pa. **H. J. King,** Arcola, Ill., at Harper, Kans.

Feb. 12. **Henry Nauman,** Lancaster, Pa., and **Abram Risser,** Manheim, Pa., at Pinecraft, Sarasota, Fla. **Henry Tregle,** Akers, La., at Bethel Springs, Culp, Ark. **Frank Horst,** Culp, Ark., at Mountain View, Buffalo, Ark. **D. D. Miller,** Berlin, Ohio, at Pleasant Hill, Sterling, Ohio. **C. A. Graybill** and **Clyde Fulmer,** Martinsburg, Pa., at Altoona, Pa. **John Harnish,** Eureka, Ill., and **Howard Wittrig,** Hopedale, Ill., at Peoria, Ill.

Feb. 19. **Gerald Studer,** Smithville, Ohio, at Martins, Orrville, Ohio. **George Reno,** Akers, La., at Culp, Ark. **Jacob Hershberger,** Norfolk, Va., at Pinecraft, Sarasota, Fla. **H. G. Adams,** formerly a priest in the Roman Catholic Church, at St. Jacobs, Ont. **Hiram Wingard,** Wadsworth, Ohio, at Pleasant Hill, Sterling, Ohio. **E. M. Yost,** regional overseer for Colorado, at Colorado Springs. **H. F. Reist,** Premont, Texas, at Mathis, Texas. **Martin G. Metzler,** Manheim, Pa., at Steelton, Pa. **Warner Jackson** and quartet, Cleveland, Ohio, at Kitchener, Ont. **Ernest E. Miller,** Akron, Pa., at the Mennonite Gospel Center, Kansas City, Mo. **Victor Stoltzfus,** Goshen, Ind., at the Detroit, Mich., Mennonite Church.

Feb. 26. **Earl Showalter,** La Junta, Colo., at Colorado Springs. **Boyd Nelson,** Elkhart, Ind., at Metamora, Ill. **Buford Dowlen,** Rescue Mission, Wichita, Kans., at Harper, Kans. **Levi C. Hartzler** at Sunnyside, Elkhart, Ind. **Leonard Schmucker,** Manistique, Mich., at Naubinway, Mich. **David Shank,** on furlough from Belgium, at Canton, Ohio.

March 4. **M. A. Yoder,** secretary of Home Interests of South Central Conference, at Harper, Kans. **Paul and Esther Kniss,** on furlough from India, at Trissels, Broadway, Va.

Evangelistic Meetings

Gerald C. Studer, Smithville, Ohio, at Salem, Wooster, Ohio, March 18-25. **Nelson E. Kauffman,** Hannibal, Mo., at Pleasant Hill, Sterling, Ohio, March 2-11, excepting March 6. **C. F. Derstine,** Kitchener, Ont., at Gladstone, Cleveland, Ohio, May 9-16. **J. R. Mumaw,** Harrisonburg, Va., at Lynside, Lyndhurst, Va., beginning March 18. **Milton G. Brackbill,** Paoli, Pa., at Hinkletown, Pa., Feb. 26 to March 4. **Lester M. Hoover,** Pottsville, Pa., at Habecker's, Lancaster, Pa., March 8-18. **Jesse Short,** Archbold, Ohio, at Ft. Wayne, Ind., Feb. 26 to March 11. **C. Warren Long,** Tiskilwa, Ill., at Freeport, Ill., March 18-25. **C. M. Ferster,** Richfield, Pa., at Gospel Mission, Harrisburg, Pa., March 18-25. **Paul M. Roth,** Masontown, Pa., at Trissels, Broadway, Va., March 18-28.

Christian Community Relations

West Liberty, Ohio
April 6-8, 1956

The annual Conference on Christian Community Relations, sponsored by the Committee on Economic and Social Relations and the Mennonite Community Association, will be held April 6-8, 1956, with the South Union congregation at West Liberty, Ohio. The theme of the conference is **The Christian and His Economic Life.**

The Friday evening session will give attention to "The Mennonite Idea of the Church and Its Relation to the Community." At the Saturday morning session there will be a series of reports on economic trends in representative Mennonite communities. On Saturday afternoon the theme will be: "Small Industries for the Small Community." The subjects for Saturday evening are: "Making Our Economic Life Christian" and "The Mennonite Businessman Making a Christian Impact on the Community."

Sunday morning services in the three Mennonite churches of the community will be devoted to the conference theme. On Sunday afternoon a panel discussion and group meetings will continue the theme. The theme for the final service on Sunday evening is "The Christian Church the Conscience of Society."

The complete conference program is being printed in the April issue of **Christian Living** which should be in the hands of subscribers about March 15. For additional copies of the program write to Guy F. Hershberger, conference secretary, 1306 South Eighth Street, Goshen, Indiana.

The South Union Church is located on U.S. Highway 68 about one mile north of West Liberty. Persons desiring to make advance arrangements for lodging, or to be met at railway stations or at airports notify Earl Fry, R. 2, West Liberty. New York Central trains from Cleveland and Toledo stop at Bellefontaine. Pennsylvania Railway trains stop at Lima, 43 miles north and west of West Liberty. There is bus service from Lima to West Liberty.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Allebach, Mr. and Mrs. Clyde, Menahga, Minn., seventh child, third son, Lowell Richard, Feb. 7, 1956.

Basinger, Lloyd and Wilma Jean (Kolb), Wooster, Ohio, sixth child, fourth son, Robert Alan, Sept. 25, 1955.

Beam, Omar and Ruth (Stoltzfus), Elverson, Pa., third child, second daughter, Charlene Faye, Jan. 24, 1956.

Bear, Clarence and Mary (Brunk), Delphos, Ohio, ninth child, sixth son, Willis Edward, Dec. 25, 1955.

Denlinger, Landis, Jr., and Ruth (Gochnauer), Lancaster, Pa., fourth child, third son, George, Feb. 13, 1956.

Detwiler, John and Lois (Burck), Annawan, Ill., sixth and seventh children, second and third daughters, Willa Tay and Wilma Kay, Feb. 16, 1956.

Eisenberger, George D. and Esther (Thomas), Lancaster, Pa., fifth child, second son, James Larry, Feb. 4, 1956.

Farmwald, Oliver and Viola (Glick), Etna Green, Ind., second son, Steven Eugene, Feb. 9, 1956.

Gerig, Melvin and Waneta (Nofziger), Wauseon, Ohio, fourth child, third son, Marlin Clayton, Feb. 11, 1956.

Gingrich, Newton L. and Mary (Sommers), Elora, Ont., third son (first two by adoption), Duane Evan, Feb. 16, 1956.

Hershey, Harold B. and Betty (Moyer), Souderton, Pa., first child, Dawn Marie, Feb. 22, 1956.

Hoover, Earl W. and Anna (Good), New Holland, Pa., second daughter, Diane, Oct. 26, 1955.

Hoover, Elmer W. and Vera (Sensenig), New Holland, Pa., third child, second daughter, Vera Jane, Dec. 22, 1955.

Horst, Dr. George W. and Beulah (Troyer), Akron, Ohio, second daughter, Diane Louise, Feb. 9, 1956.

Horst, Raymond and Ruth Ann (Schloneger), Columbiana, Ohio, first child, Joyce Rae, Feb. 12, 1956.

Landis, Raymond and Jane (Hess), Lancaster, Pa., second child, first daughter, Marilyn Jean, Feb. 15, 1956.

Landis, Richard and Elizabeth (Hess), Lancaster, Pa., third child, second son, Richard Wayne, Jan. 14, 1956.

Lehman, Lawrence and Joan (Steiner), Wadsworth, Ohio, second daughter, Lorene Ruth, Jan. 31, 1956.

Martin, Amos and Velma (Martin), Wallenstein, Ont., first child, Gerald Nelson, Jan. 22, 1956.

Martin, Harvey and Alice (Martin), Floradale, Ont., first child, Gary Blake, Jan. 27, 1956.

Martin, Melvin and Mary (Denlinger), Lancaster, Pa., first child, Jacqueline Denise, Feb. 7, 1956.

Myers, Maro D. and Mildred (Zurcher), New Paris, Ind., first child, Lynda Fontaine, Feb. 8, 1956.

Nofziger, Alfred and Marjorie (Gerig), Lebanon, Oreg., fifth child, second son, Mark Alfred, Jan. 25, 1956.

Nofziger, Myrl and Donabell (Lederman), Archbold, Ohio, third child, second son, Neil David, Feb. 14, 1956.

Oesch, Carl and Miriam (Gingerich), Baden, Ont., first child, Douglas Carl, Feb. 5, 1956.

Peachey, Paul and Ellen (Shenk), Harrisonburg, Va., third child, first son, Carl Stephen, Feb. 7, 1956.

Rohrer, Jacob G. and Verna (Weaver), East Berlin, Pa., eighth child, fifth daughter, Alma Jane, Feb. 15, 1956.

Sensenig, Richard E. and Lois (Martin), Harrisonburg, Va., first child, Eugene Richard, Feb. 17, 1956.

Short, Robert G. and Rutheda (Yoder), Archbold, Ohio, third son, Reid Alan, Jan. 18, 1956.

Showalter, Truman and Mildred (Brilhart), Waynesboro, Va., eighth child, third son, Kenneth Earle, Jan. 23, 1956.

Stauffer, H. Glenn and Arlene (Good), Bainbridge, Pa., second son, Duane Allan, Feb. 17, 1956.

Tennis, Jacob and Mabel (Hertzler), Mechanicsburg, Pa., eighth child, fourth daughter, Anna Marie, Jan. 22, 1956.

Troyer, Vernon B. and Esther (Schlabach), Millersburg, Ohio, second son, Wayne, Feb. 7, 1956.

Weaver, Abram and Elizabeth (Nolt), Lebanon, Pa., third and fourth children, second and third sons, Glenn and Dale, Feb. 14, 1956.

Weber, Ralph and Alice (Habermehl), Elmira, Ont., third child, second son, Ross Owen, Dec. 29, 1955.

Anniversaries

Esbenshade. Milton H. and S. Ella (Shaubach) Esbenshade, Paradise, Pa., observed their fiftieth wedding anniversary on Jan. 18, 1956. They were married Jan. 18, 1906, by Willis C. Esbenshade, Milton, Pa., brother of Milton Esbenshade.

They are the parents of seven children, all living. Their family includes twenty-three grandchildren, and two great-grandchildren. They entertained by holding open house for their relatives and friends. Bro. Esbenshade is a retired farmer who is seventy-six and Sister Esbenshade is seventy-two years of age. They are both enjoying good health, and are members of the Strasburg Mennonite Church.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Burkhart—Grosh.—Clair Cletus Burkhart, Spring Grove, Pa., Garber cong., and Miriam Elizabeth Grosh, Hellam, Pa., Stony Brook cong., by Richard Danner at the Stony Brook Church, Feb. 18, 1956.

Juarez—Huerta.—Joel Juarez, Skidmore, Texas, Pentecostal cong., and Beatrice Huerta, Mathis, Texas, Calvary Mennonite cong., by Luz Paiz, groom's pastor, Feb. 12, 1956.

Knepp—Swartzendruber.—Wallace Kenneth Knepp, Kalona, Iowa, East Union cong., and Wilma Barbara Swartzendruber, Mt. Pleasant, Iowa, Bethel cong., Wayland, Iowa, by Vernon S. Gerig at the Bethel Church, Feb. 14, 1956.

Lehman—Hershey.—Ammon L. Lehman, Elizabethtown, Pa., cong., and Erma E. Hershey, Kinzers, Pa., Hershey cong., by G. Parke Book, assisted by Sanford Hershey, at the Hershey Church, Feb. 18, 1956.

Martin—Martin.—Glenn E. Martin and Doris H. Martin, both of Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, Feb. 21, 1956.

Martin—Eby.—Mahlon L. Martin and Susan Emma Eby, both of Hagerstown, Md., Reiff cong., by Moses K. Horst at the home of the bride, Feb. 18, 1956.

Mast—Miller.—Alvin S. Mast and Dorothy Jean Miller, both of Kalona, Iowa, by William Yoder at the home of Eli Borntrager, Feb. 14, 1956.

Miller—Nissley.—David G. Miller, Manheim, Pa., Erisman's cong., and Fern Lucille Nissley, Middletown, Pa., Good cong., by Noah W. Risser at the Good meetinghouse, Feb. 4, 1956.

Miller—Lehman.—Ira Miller, Reiff cong., Maugansville, Md., and Ruth Lehman, Pleasant View cong., Chambersburg, Pa., by Amos E. Martin at the home of the bride, Feb. 11, 1956.

Zimmerman—Baer.—Wayne Eugene Zimmerman, Mechanicsburg, Pa., Slate Hill cong., and Joyce Arlene Baer, Carlisle, Pa., Churchtown cong., by Wm. M. Strong, assisted by Mervin Baer, at the Churchtown Church, Feb. 11, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beechy, Sadie (Farver), was born May 12, 1872, in Holmes Co., Ohio; died Jan. 23, 1956, at Robison Memorial Hospital, Ravenna, Ohio, after an extended illness due to complications; aged 83 y. 8 m. 11 d. On Aug. 18, 1893, she was married to Abner Beechy who preceded her in death in 1932. To this union were born 3 sons and 2 daughters. Four preceded her in death. Remaining are one daughter (Mrs. Neva Clapp, Kent, Ohio), 2 stepsons (Chester, Cleveland, Ohio; and Preston, Regina, Sask.), 8 grandchildren, 6 great-grandchildren, and one brother (John, Benton, Ohio). She was a member of the Plain View Mennonite Church near Aurora, Ohio, and was a faithful member until death. Funeral services were held at Bissler Funeral Home in Kent, with interment in Plainview Cemetery, in charge of Eugene Yoder.

Denlinger, C. Bertha, daughter of the late Benj. R. and Susanna M. Kreider, was born in Lancaster Co., Pa., Jan. 30, 1882; went to be with the Lord Feb. 8, 1956; aged 74 y. 8 d. She died at the home of her son-in-law and daughter, Mr. and Mrs. Noah W. Wenger, Manheim, Pa., after a lengthy illness of chronic asthma. On June 16, 1904, she was united in marriage to Benjamin L. Denlinger to which union were born 3 daughters and one son (Elma K.—Mrs. Noah W. Wenger, with whom she resided the past 3 years; Mrs. Martha K. Hershey, Kinzers, Pa.; Ruth K.—Mrs. H. Richard Sauder, New Holland, Pa.; and Roy K., Gordonville, Pa.). Besides her husband and 4 children she is survived by 17 grandchildren, 5 great-grandchildren, 2 sisters, and one brother (Mrs. Anna M. Kreider, Ada—Mrs. Elmer G. Martin, and B. Elmer Kreider, all of Lancaster, Pa.). Preceding her in death were her parents, 2 grandchildren, a son-in-law, 2 brothers, and one sister. She was a faithful member of the Stumptown Mennonite Church for over 50 years, and always enjoyed attending services when her health permitted. Funeral services at Mellinger's Mennonite Church were in charge of Lloyd M. Eby. Interment was made in the adjoining cemetery.

Douglas, John Albert, son of William Albert and Abbie (Dickerson) Douglas, was born Dec. 18, 1872; died Feb. 7, 1956, at his home near Buffalo, Ark.; aged 83 y. 1 m. 18 d. He was a lifelong resident of Baxter Co., Ark. At the time of his death he was a retired farmer and a member of the Mennonite Church. He will be remembered by many friends of the Mennonite work at Culp, Ark., because of his close association with the work there from the beginning. He with his wife, the former Maude Buckingham, moved to Culp in 1932 and moved to the Buffalo vicinity about 20 years later. Survivors include his wife, 3 sons (Jess, St. Joseph, Mo.; Ed, Mountain Home, Ark.; and Carl, Buena Vista, Colo.), 4 daughters (Lillie, Pueblo, Colo.; Mrs. Jewell Kirkland, Mountain Home; Mrs. Edna Ivens and Mrs. Darlene Herington, both of Buffalo, Ark.), 2 sisters (Mrs. Mamie Cox, Helene, Ark., and Mrs. Laura Smith, Bakersfield, Mo.), 20 grandchildren, and 12 great-grandchildren. His first wife and 4 children preceded him in death. Funeral services were conducted at the Mountain View Church in charge of Frank Horst, assisted by M. E. Bontreger. Burial was made in the Douglas Cemetery near Mountain Home.

Roth, Nancy Gardener, daughter of Daniel and Leah (Swartzentruber) Roth, was born March 5, 1870, at St. Agatha, Ont.; died Feb. 7, 1956, at the home of her son, Irvon, in Clarence

Center, N.Y.; aged 85 y. 11 m. 2 d. On Nov. 25, 1890, she was united in marriage to Joel Roth, who preceded her in death, on May 21, 1948. Also preceding her in death were one son and 2 daughters. Surviving are 4 sons (William, Darien, N.Y.; Daniel, Iowa City, Iowa; Emmerson, Hamlock, Mich.; and Irvon, Clarence Center, N.Y.), 11 grandchildren, and 20 great-grandchildren. From Tavistock, Ont., the Roth family moved to Pigeon, Mich., and in 1942 she, with her husband, went to live with their son Irvon. She was baptized and received as a member of the Mennonite Church in her youth, and was a member of the Clarence Center congregation at the time of her death. Funeral services were conducted at the Clarence Center Church on Feb. 11 in charge of Edward Diener and Moses Roth. Interment was made in the Good Cemetery on Greiner Road.

Hurst, Luke A., youngest son of Weaver W. and Maggie (Auker) Hurst, was born near Spring Grove, Pa., Jan. 11, 1910; passed away Dec. 6, 1955; aged 45 y. 10 m. 25 d. Death is believed to have been due to injuries received in a car accident which was caused by a heart attack while driving near Blooming Glen, Pa., about 80 miles from his home. On Jan. 1, 1932, he was joined in marriage to Sallye Rhodes. The same year he was called of the Lord to enter the mission field in Reading, Pa., and they left their newly established home to answer the call. During the 25 years that followed he gave unstintingly to the establishing of the Mennonite Girls' Home, Twelfth Street and also Fairview Street Mission, and later a mission and Sunday school for the colored on Seventh Street, also in Reading. On May 22, 1949, he was ordained to the ministry, taking oversight of the Seventh Street work. He also served on the conference board for high schools, and was much interested in establishing Christian day schools.

He leaves to mourn his departure his wife, 2 sons (Luke, Jr., E.M.C.; and Paul, who was with his father in the accident but escaped injury), 5 daughters (Eunice C., Lois A., Grace S., Mary Louise, and Sharon, all at home), his 85-year-old father who resided with him, 2 brothers (Raymon, San Francisco, Calif.; and Paul, Union Grove, Pa.), and 2 foster sisters (Sarah—Mrs. Silas Brubaker, and Helen—Mrs. George Weaver, both of New Holland, Pa.). He was preceded in death by his mother, who had also resided with him.

Two funeral services were held, the first one on Dec. 10 at Twelfth and Windsor St., Reading, and the second at Weaverland, Dec. 11, with large crowds attending both services. Paul Graybill officiated with Lloyd Horst and Daniel Lehman assisting. Interment was made in the Weaverland Cemetery.

Martin, Craig, infant son of Roy D. and Ruth (Yoder) Martin, Waynesboro, Va., was stillborn, Jan. 31, 1956. Surviving with the parents, are 2 brothers (Kirk and Eric) and grandparents (Mr. and Mrs. John Martin, Waynesboro, Va.; and Mr. and Mrs. K. A. Yoder, Sarasota, Fla.). Services were conducted by the graveside in the Springdale Cemetery, Feb. 2, by J. R. Driver.

Rich, Ellen, daughter of Jonathan and Jacobena (Augsburger) Nofziger, was born Jan. 4, 1888, at Stuttgart, Ark.; entered her eternal rest Feb. 11, 1956, in her home in Archbold, Ohio; aged 68 y. 1 m. 8 d. Her sudden passing was the result of a heart attack. On March 21, 1906, she was united in marriage to John Rich, who preceded her in death on March 24, 1951. To them were born 3 children (Clarence and Lester, of Archbold; and Olive, Goshen, Ind.). Her mother passed away in 1924 and her father in 1950. Her brothers and sisters are: Ida—Mrs. John Wyse, and Jennie, Archbold; Harvey, Wauseon; and Simon, Stuttgart, Ark. She was a Christian from her youth, a loyal supporter of her church, and a regular church attendant. Her devoted living made immeasurable contributions to her family, the church, and the community. Her transition into life in the most complete sense leaves her 3 children and 6 grandchildren to continue their labors for the kingdom. Memorial services were held Feb. 14 at the Central Church near Archbold, Ohio, with Dan Sommers officiating. Interment was made in the Pettisville Cemetery.

Snyder, Urias, son of the late Martin and Mary Snyder, was born Nov. 30, 1874; died Feb. 7, 1956, at the K & W Hospital after a short illness; aged 81 y. 2 m. 8 d. He was born and raised in the Westside district of Waterloo and also farmed there for many years. He was converted in his early years and united with the David Eby Church, and later the Erb Street Mennonite Church. He also served as church treasurer for many years. He is survived by his second wife, the former Sabina Shantz, a daughter-in-law, Mrs. Lavina Snyder, and a granddaughter, Judith Ann Snyder, of Hamilton. Also surviving are 3 brothers (Allan, Bridgeport; Ervin, Kansas City, Kans.; and Milton, London, Ont.) and 2 sisters (Mrs. Alvina Shirk, Bridgeport; and Mrs. Nelson Shuert, Kitchener). He was predeceased by his first wife, Susannah Shantz, in 1928, and by a son, Lorne, in 1949, and a brother and sister. Services were held at the Erb Street Church, conducted by J. B. Martin and Clare Shantz.

Yoder, Alvin J., son of Jacob V. and Caroline (Bliele) Yoder, and a lifelong resident of the Nappanee vicinity, was born Feb. 18, 1887; died at the Elkhart General Hospital, Feb. 14, 1956. He had been in failing health for the last months and was taken to the hospital about 12 days before his death. He would have been 69 years of age on Feb. 18. On Jan. 20, 1912, he was united in marriage to Ruth N. Weldy, who survives him with her two sons, Herschel of Ligonier and Leonard of Wakarusa. One daughter died in infancy. Also surviving him are 3 brothers (Jesse, Plymouth, Ind.; William, South Bend, Ind.; and John, Elkhart, Ind.) and 3 sisters (Mrs. Lee Mullet and Mrs. Russell Hostetter, of Nappanee; and Mrs. Ward Stahly, of Elkhart). In youth he accepted Jesus as Lord and Saviour and united with the Mennonite Church where he served these many years. In a service with him just before going to the hospital he expressed himself as having peace with God, and one of his last desires before his spirit took its flight was that God would take him home. Services were conducted at the North Main Street Church in Nappanee by Homer F. North, assisted by J. C. Wenger. Burial was made in the Olive Cemetery.

Yoder, Paul Edwin, son of Ambrose R. and Katie (Kauffman) Yoder, was born at Allensville, Pa., July 15, 1952; died Dec. 1, 1955, due to an accident at his home; aged 3 y. 4 m. 16 d. He is survived by his parents, 2 brothers and 2 sisters (Darwin, Linda, Kenneth, and Arla), and his grandparents (Mr. and Mrs. Harry Yoder, Mt. Union, Pa.; and Mr. and Mrs. Alphie Kauffman, Belleville, Pa.). Funeral services were held at the Locust Grove Church in charge of Erie Renno and Louis Peachey.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Christian View of Science and Scripture, by Bernard Ramm; Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.; 1954; $4.00.

Soon after the appearance of this book, Dr. Wilbur M. Smith wrote in the Moody Monthly, "The most important discussions of the problems involved in the vast and difficult subject of modern science and the ancient Scriptures that has appeared in this country in the last fifty years, it is the only book that I know of, by an evangelical scholar of today, that can be favorably compared with the masterly, learned works in this field which were produced in the latter part of the nineteenth century."[1]

Beginning with this review by Dr. Smith, The Christian View of Science and Scripture has set off an interesting exchange in evangelical circles that will not likely be concluded in the near future. It is quite certain that any consideration of this field in the future will need to take cognizance of the tremendous contribution to the Christian world made by Dr. Ramm in this work.

The author is well qualified to speak by virtue of his theological background and his training in the philosophy of science. The scope of his background reading appears phenomenal and well compensates for his lack of training in science, per se, which is occasionally apparent.

Dr. Ramm, in the early pages of the book, cites the fundamental problem to which he addresses himself when he says, "The battle to keep the Bible as a respected book among the learned scholars and the academic world was fought and lost in the nineteenth century."[2] His work represents an answer to one of the reasons he feels the battle was lost. "The evangelical always fought the battle on too narrow a strip."[3] Judging from some of the unfavorable reviews that the book has received, many of Dr. Ramm's critics would still like to fight on a narrow strip. It is possible to find certain specific errors or points of disagreement in the work. To dwell on these is to miss the broader, very important contribution that he has made. The least controversial and probably most important part of the work is the first five chapters, which set forth a solid broad base for the interrelationship between science and the Scriptures. His application of these principles to specific disciplines of science in later chapters shows an excellent consistency, but the conclusions that are reached in some cases are not the traditional conclusions for evangelicals. For the persons who judge the method by the results rather than examining the method itself and then accepting the results, these later chapters have been the subject of considerable attention.

An important contribution of the author is his clarification of the role of Biblical language. He points out that, "The language of the Bible in reference to natural matters is popular, not scientific."[4] It is the "basic vocabulary and style which the masses use to carry on their daily communication," and not the special language used by scientists. Secondly, "the language of the Bible is phenomenal."[5] The Bible speaks of things as they appear. The "four corners of the earth" (Isa. 11:12) is a statement of the way it appears and not a negation of a round earth. Thirdly, "the Bible does not theorize as to the actual nature of things."[6] Finally, "The language of the Bible employs the culture of the times in which it was written as the medium of revelation."[7]

Dr. Ramm does a genuine service for evangelical Christianity by fairly exposing many of the erroneous ideas and conclusions fostered by sincere but ill-informed Christians, such as Harry Rimmer, O. E. Sanden, and others.

The book spends considerable time on evolution. The discussion has unusual merit in that the author recognizes keenly that "Scien-

tific epistemology knows no absolutes in scientific theory."[8] At the same time, there is a clear understanding that the evolution-creation controversy is not the clear-cut black-or-white situation that many evangelicals have claimed it to be.

Dr. Ramm recognizes the inspired nature of the Bible. Throughout the book he shows the high meaning of its inspiration, and at the same time he points out that much of the creation-evolution controversy has been a matter of interpretation. "The theory of **progressive creationism** is that interpretation of life which the author advocates and which he thinks is a more comprehensive theory than the theory of evolution."[9]

This work is certainly well worth reading. It brings to our time a Christian, rational approach to a subject that has too frequently been unfairly approached. There are mistakes and shortcomings in the book to be sure, but the firm, broad base that is given makes it a monument to a new era of evangelical thinking.

[1] **Moody Monthly**, October, 1954.
[2] p. 17.
[3] p. 22.
[4] p. 66.
[5] p. 67.
[6] p. 69.
[7] p. 70.
[8] p. 265.
[9] p. 271.

—Henry Weaver, Jr.

Items and Comments

Church of the Brethren membership now stands at 195,881, an increase of more than 2,000 over the previous year.

* * *

The censorship ban against the Martin Luther film in Brazil has been lifted.

* * *

Ten years after the release of television for public use, 76.1 per cent of American homes wired for electric appliances have receiving sets. Last year almost $2 billion were spent for sets, exclusive of installations. In the last ten years the average American Protestant gave $96 for charities, and $350 for television.

* * *

An Israeli committee is going to study the activities of missionary societies in Israel. Premier Ben-Gurion says, "Israel is a country which holds several religions and the question of missionary activity is a most serious one, not only from the religious point of view, but also from the cultural, moral, and educational viewpoint."

* * *

A late report of the Commerce Department in Washington shows that 41 per cent of American families have an income of at least $5,000 a year.

* * *

The Bible, which means in this case the Old Testament, is the best seller in Israel, as it has long been in other countries.

* * *

When a new contract is signed by the Quaker Oats Company and the Union at its plant in Cedar Rapids, Iowa—the largest cereal mill in the world—it probably will designate Good Friday as an additional paid holiday. Company officials said the firm proposed Good Friday as the seventh paid holiday for the workers, and the Union seems to agree. The officials said three factors entered into the choice of Good Friday. (1) Its religious significance and the fact that many employees ask for time off that day anyway to attend services. (2) It will give employees a long week end. From a production standpoint long week ends are better than having a holiday fall in midweek. These long week ends also are popular with employees. (3) The fixed present paid holidays are bunched together with four in the late fall and early winter, and two in late spring and early summer. Good Friday will break up a long holidayless spell. The company spokesman said he believes the trend in industry is toward Good Friday as a paid holiday, although only a few companies observe it now.

* * *

The requirement that in Norway headmasters of secondary schools and teachers' colleges must belong to the Lutheran Church has been dropped by a vote of the Parliament, except in cases where the headmaster teaches religion. While the Lutheran Church remains state established, its monopoly is evidently declining.

* * *

Scholars of the Hebrew University in Jerusalem have succeeded in unrolling and partly deciphering the so-called Lamech scroll—the last of the seven Dead Sea scrolls. Unrolling of the Lamech scroll was extremely difficult because of its decayed condition. It yielded four complete pages, each with 34 lines of

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script. The work of deciphering is continuing, but it is already clear that the scroll is an Aramaic version of parts of the Book of Genesis, interwoven with stories and legends about the lives of the patriarchs. The intact pages include the Genesis 12 story of Sarah's abduction by Pharaoh, with an interesting description of Sarah's beauty. The handwriting on the scroll helps to date the copy as of the first century B.C., or first half century A.D.

* * *

At the request of religious leaders, the Kansas Senate killed a bill to permit parimutuel betting on horse and dog racing in the State.

* * *

Dr. Daniel A. Poling of Philadelphia, editor of the **Christian Herald,** has been appointed Grand Chaplain of the New York State Masonic Grand Lodge, of which he has long been a member.

* * *

Two American seminaries, Drew and McCormick, will co-operate in excavating the site of the ancient city of Shechem in Palestine. The project will require five years.

* * *

Billy Graham, world-famed evangelist, has been named Clergy-Churchman of the year 1956. The award is made by the Washington Pilgrimage. Graham has recently been listed as one of the ten most admired figures in the world today. Let us pray that he may remain humble and continue to preach the Gospel in its purity and its strength.

* * *

A Jewish theologian from the Hebrew Union College of Cincinnati says that the Dead Sea scrolls "change nothing; clarify nothing; and add relatively little" to knowledge of Christianity or Judaism. He asserted that the scrolls "are a striking discovery but they have been accorded a fantastic welcome out of proportion to their significance." He continued, "They contribute a mite to our understanding of sectarian movements in the era of Jewish history usually called the period of the Second Temple. Respecting Christianity they offer a small and uncertain measure of information which is strictly limited to possible background data. The scrolls tell us not one word about Christianity itself. They provide not one single point of departure for any need to reconsider or to revise any theories about Christian origin." This is interesting in the light of reports that material in these scrolls would require a definite revision of opinion concerning Christ and the origin of the Christian movement.

* * *

100,000 Gospel portions printed by the American Bible Society have been forwarded to Pakistan to be used in a door-to-door evangelism campaign in co-operation with the West Pakistan Christian Council. A Bible van with audio-visual equipment will be used in the distribution of these books.

* * *

The delegation of the National Council of Churches visiting Russia in March is the eleventh church group of the West to have entered the Soviet Union within a period of less than two years.

* * *

Construction of a $15,000,000 national church center on Riverside Drive overlooking the Hudson River in New York may get under way late this summer. The block-long seventeen-story building will house offices of the National Council of Churches and a number of its member communions. Property on which the center will be built was donated by John D. Rockefeller, Jr. The plans include a chapel-like auditorium seating 500 persons, a cafeteria large enough to accommodate 2,000 office workers, a number of meeting rooms of various sizes, and space for exhibits of various kinds.

* * *

A survey of 1,500 local pastors of 22 denominations, being conducted by Samuel W. Blizzard, Associate Professor of Sociology at Pennsylvania State University, indicates that the average Protestant clergyman spends more time on clerical work than on preparing sermons. The composite minister evoked in the study likes best to preach and conduct worship services for his flock and likes least his role as organizer and administrator. He works ten hours a day at being a minister and another six with his family or on personal affairs.

* * *

Martin Niemoeller, German religious leader, in a recent series of addresses in America said, "Any Christian should ask himself if he can be inside the peace of God without living in peace with his enemies and doing his utmost to foster peaceful relations."

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Gospel Herald

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Thinking

By Zelda Miller

Imagine yourself at a vantage point somewhere between earth and heaven. You are looking at the earth in a new perspective. You see the mountains. They appear green and beautiful at first glance, but as you look closer you can see large areas of ugly brown where forest fires have ravaged. You see clefts and canyons which earthquakes have caused. Barren fields thirsting for water. In another direction you see fields unploughed because of ceaseless rain. As you view the scene you think of Romans 8:22, "For we know that the whole creation groaneth and travaileth in pain together until now."

Now you look at the highways, at buildings and people. People on foot. People in cars, in airplanes, trains, and buses. Whatever their mode of transportation they have one thing in common. Racing, rushing recklessly, in a mad dizzy pace to get somewhere and to get there quickly. No time to lose. Hurry. Hurry.

From your place of observation you can see ahead. You follow the crowd until you come to those in the lead. They are just starting over to what looks like a slight incline; but it's deceiving, it's a decline. You come to the end, suddenly, without warning! You see . . . things indescribable, horrible, the agony of remorse in its fullness. Torture neverending. You want to turn away but you can't; you are compelled to look!

You are down on earth again now. You know that picture you saw you will never forget and somehow you feel responsible. That is why you go out in the crowd with outstretched arms and try to stop them. They brush you aside.

You shout, "Stop!" Most of them keep rushing on. A few slow down enough to tell you they can not stop, they must keep on or they will get on behind.

"On behind whom or what?" You ask, but they don't hear you.

You shout again. "Think!"

They look at you astonished! "Think! Think! That's what we are doing. It's driving us mad! Thinking about our debts, our homes, cars, security. Thinking about income tax, business, communism. We must talk! Talk about peace, plead peace, argue peace, and the inevitability of war! What do you mean, think?"

That is the world. Devoid of truth. Blinded in its wickedness and greed. What about us? Are we going the other way or are we limping with the world? Are we influenced by the thinking of the world or of the children of God?

Has our brain become so shrunken that it is capable only of worry and fretting; our thinking so lazy and shallow that it will not reach outside of ourselves? Truly the world has lost the will to think! Have we? Of thinking true thoughts, noble thoughts. Pure and holy thoughts. Thinking and searching into the truth.

Today we have automation, one piece of machinery to do the work of hundreds of men. We also have a few men to do the thinking of a mass of people.

Unions take the responsibility away from the workingman. When responsibility is taken away, a lack of incentive takes its place. Political and numerous other parties and organizations are formed where the few want to control the thought and action of the multitude. Even some churches have become so systematized that personal relationship with God is not questioned. Are you loyal to the church organization? That is the important factor.

We have books that tell us how to walk, how to talk, how to act properly. How to live with your mother-in-law, how to bring up your baby, how to work, how to play, and how to relax. Also what to buy and when to sell. There is really very little left for the individual to think about except how to get the money to buy all this information! We do not want to discredit the really good, worthwhile and high quality reading on the market today, but the fact remains that a vast amount of published literature has been a great influence for evil to the unthinking public.

Television seems to have taken over people that the commercial movies did not reach; to rob them of the will to think realistically for themselves. Sydney J. Harris had this to say in a recent newspaper column.

"My objection to television is not merely that the quality of programs is depressingly low; it is also that the screen exercises a hypnotic effect on the majority of watchers, who become glazed of

Either—Or

Matthew 6:24

By Nivel Valores Redyns

"To-be or not-to-be":
A one-syllable theology.

I

How can I be
At once
½ Christian and ½ not-Christian?
A fifty-percenter,
A masquerader,
A camouflager,
  To hide from Christ?
Respectable self-bamboozlement,
Detectable self-inoculation
Of churchy anesthesia:
  One part Christianity,
  99 parts infirmity;
A cozy conscience,
A cushion to stall
The impact of God.

II

Either:
A steady stumbling upward:
Education, hedge-u-cation, edge-you-ca-
    tion:
The theology of inevitable progress;
Man's prodigal, pauperous prospect
—Of self-delusion.
Or:
A ready standing upward:
Repentance, regeneration, reconsecra-
    tion;
The theology of redemptive crises;
Man's partial, plenteous prospect
—Of God's total will.

III

Either:
  Love;
Or:
Hate.
Christ or Cokes!
Grow or groan!
God or Mammon!
You cannot serve two masters.
He's not one of two.

IV

Not "You may not";
Not "You must not";
Not "You dare not";
You CANNOT serve two masters.
He CANNOT take half of you.

La Plata, Puerto Rico.

eye and paralyzed of brain . . . and, ultimately, devoid of will power.

"Television has become more than an entertainment medium for millions of people; it has become a kind of opiate from which they can escape reality by the hour.

"It is a terrible slavery of the mind. . . ."

One reason perhaps why many people have been such easy prey and have been so willing to allow others to do their thinking for them is that the "serious thinking out of any matter" brings personal responsibility. Responsibilities incur obligations, and we know that we will be held accountable for obligations we fail to meet.

In Ecclesiastes 1:9 we read in effect that there is nothing new under the sun. Have not preachers said, "Everything I say has been said before"? Or writers thought, "Everything has been written"? Yet we know that in this world of time there are always new applications of truth and a new way to express truth. Truth is like God, eternal, and therefore can not be bound by time. God is. Jesus said, "I am . . . the truth . . . ."

We need thinking men and women today. Thinking pastors, teachers, and writers who will not only think for themselves, but arouse others to do the same. Paul said in Ephesians 5:14, "Awake thou that sleepest, and arise from the dead. . . ." Are not unthinking people, sleeping people? Paul said they are dead! Anyone who is not traveling with Christ is traveling with the world. There are only two ways. The one is life, the other death! God has promised no alternative. Surely if men would really think and consider this truth, their lives would be vastly different.

The Bible does not contain all of God's truth. Scientists have discovered things about the earth that are not found in the Bible. This does not mean that the Bible is not true, but anything that is discovered about the creation of God that does not bear witness to the truth found in the Word of God is not truth! Any thinking that contradicts the Word, is not fact, it is theory. Any thinking not based on truth and enlightened by the Holy Spirit is vain!

There are some who seem to have wrested such Scriptures as John 14:26 and Hebrews 8:11 to their own destruction. What folly and what consequences they must face! They have refused the counsel of the church and of godly brethren that would show them the truth, claiming exemption from the counsel of any man and that the Holy Spirit has taught the truth as they see it. If the truth "as they see it" is not consistent with the Word of God and contradicts other Scriptures, they are adamant. Oh, that we might reach their hearts with true thinking! Perhaps no thinking would be better than such thinking.

According to psychologists, when you say, "I know what I want to say, but I can't put it into words," you are wrong! They say you need words to think, and if you can't say what you think you have not thought it out clearly.

The wife of a speaker for a Sunday evening meeting was heard to make this remark, "I worry more about it than he does. He said he will think what to say when the time comes." That he waited to think until the time came was evident to all.

Perhaps you have had the experience of listening to a speaker who was laboring hard and seemed to be reaching for words just out of his grasp that would express what he wanted to say. You wished somehow that you could get the words he wanted and put them into his mouth. Again you listened to a speaker and he opened his mouth, rolling out the words until he sat down again. With your mind you looked with him at the word pictures which he showed you. They were inspiring, and they were easy to be understood. You saw where you had fallen far short of God's will for you, but you also saw where it was possible to rise to greater spiritual heights and deeper into the "depths of the riches of God."

It was plain that the first speaker had not thought out his topic well enough. The second had not only thought out his subject thoroughly but had many unused thoughts at his disposal when he quit speaking. A good pastor, teacher, speaker, or writer will usually have more material at hand than he uses.

The most common mistake made in regards to thinking out a truth is not allowing enough time. You rush your mind to think in an hour or two what should take a week. For example: a Sunday school lesson should be read on the first day of the week. Then during the week let your mind turn to it at leisure, while you go about your work. Perhaps you will have opportunity to discuss it with someone else. You might have reading material especially suited for that particular lesson. That is laying the foundation. Surprise your teacher some morning by actually giving your own well-thought-out idea or a timely question that you found the answer to yourself during the week.

(Continued on page 262)

Our Readers Say—

We enjoy the **Gospel Herald**, and are glad for the wholesome spiritual food that comes our way through its pages.

Would it be possible to provide a column under the heading, "Our Concern for the Church," printing the concerns of the lay members and the ministry, in brief one-sentence form for each concern? The name of the writer would be given. No opportunity would need to be given to argue or debate these concerns.

I do not think the **Gospel Herald** is the proper place for petty arguments and bickerings. However, I definitely believe that the leaders of the church should become acquainted with the concerns of the lay members. Too often we find that lay members call matters to the attention of the leaders of the church in a critical manner. This is not desirable nor conducive to love or co-operation within a congregation or the brotherhood.

Let's provide a decent and orderly means for sharing our concerns. Perhaps a tabulation of concern could provide a guide to the leaders, as to areas of concern which need priority of attention.

We have precious children in our home. Our desire for our children is that they may find the Mennonite Church sound in doctrine and faithful in practice. Therefore we need to share our concerns if we are to have a democratic brotherhood.—Wilmer D. Swope, Leetonia, Ohio.

[We will be glad to introduce such a column if there is sufficient response. The editor would no doubt be expected to exercise judgments as to what kind of concern could be listed.—Ed.]

• • •

Quite some time ago, in 1955, the **Gospel Herald** in "Our Readers Say" column, had the question "Does an 'it' have a soul?" referring to children. A little farther down the line the writer mentioned that a good farmer wouldn't even think of calling one of his cows "it." Be that as it may, we should think of this in the light of, and the seriousness, of an eternal soul, and then ask ourselves the question, "Does a kid have a soul?" I feel sure our people as a whole do not mean harm or evil for the children by calling them kids. However, can we be sure that the use of such a title for one possessing a living eternal soul is consistent language flowing from one who professes Christlikeness? Who of us elders would fancy being called a goat by the children?

This may seem light and needless to many, but may we just pause a moment in thought as we take a few words of Jesus. Matt. 19:14. Suppose Him to say, "Suffer little kids, and forbid them not to come unto me: for of such is the kingdom of heaven." Absurd? Well if not, it at least should be. We look to Jesus for our example in almost everything; Why not in this also? We can not afford to use levity toward children in either disposition or conduct. We are continuously admonished to a higher plane of living, and we feel this would be a marked step toward that goal. The Lord help us to help each other in personal contact, by the Our Readers Say column, by our prayers, or as the opportunity comes to us, to a real Christ-like example of living.

—Perry E. Shank, Myerstown, Pa.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Annual Meeting at Fisher

It is usually a heartening experience to sit in on an annual meeting of one of our church-wide boards. One gets a panoramic picture of conviction being turned into performance, of plans being turned into programs of action. And one can look down the vista of both short-range and long-range planning and see what the witness and service of the church may be if we can rally the brotherhood to activity and support. It is good every so often to see where we have come from, where we are, and where we are going.

The annual meeting of the Mennonite Publication Board was just such a heartening experience. Most of the Board members were present. Some of those absent were represented by proxies. Bro. Shem Peachey represented the Conservative Mennonite Conference, the first time that conference had elected a member to the Publication Board. It was unfortunate that sickness kept from the meeting Bro. J. C. Wenger of the Executive Committee, and Bro. Ernesto Suarez, representative from Argentina, who was on the program. It was also unfortunate that about half of the Board members were so busy that they had to leave before the end of the meeting, and thus they missed the challenging closing address of Publishing Agent A. J. Metzler. The meeting was ably directed by farmer-president E. C. Bender and Lancaster bishop-vicepresident Clarence Lutz.

Bro. Howard J. Zehr and the East Bend congregation were excellent hosts. The capacious church was more than adequate for this church-wide meeting. Members of the East Bend and surrounding congregations were present in some sessions, especially in the evening. There would have been room for more. These board meetings are taken to various congregations throughout the brotherhood in order to acquaint them with what the church is doing. This purpose is served only if people are present to see how the business of the church is done. It is to be hoped that we have an increasing number of people to whom the details of a million-dollar enterprise are not dull. The new set of slides was shown one evening and gave an excellent picture of the publishing work of the Mennonite Church. Here is business, but it is God's business.

Worship periods throughout the meeting were significant. There is business to do at an annual meeting, but here one saw clearly that church business cannot be divorced from a meaningful walk with God. It is good to know that the church program is being conducted by men who know how to meditate, to pray, to weep under the burden of responsibility for souls.

The meeting sent a resolution of condolence to the family of Ezra Stauffer, Board member who died during the year; it also passed a resolution of appreciation for J. C. Fretz and Menno Miller, who have retired from active service in our bookstores.

One of the chief concerns of this meeting was our responsibility for the great literature needs of a world which is so rapidly becoming literate. A resolution was adopted favoring greater outreach in foreign literature, and the Board authorized the early holding of a conference to spell out the place of literature in our world-wide outreach, and to place responsibility for this program.

The Board approved a proposal to establish five new bookstores in the next ten years, as the way opens, and also approved adopting a uniform name for all our bookstores. It has become clear that bookstores are an excellent means, both for getting out Christian literature, and for helping to finance our total publishing program.

The important work being done by the Curriulum Committee in the planning of educational materials was reviewed in the report of its executive secretary, Bro. Paul M. Lederach, chairman of the Curriculum Committee and Field Secretary of the Commission for Christian Education. Action was taken which will effect closer liaisonship between the Publication Board and the Commission.

Financial matters received a good share of attention. The Financial Agent, Bro. Marcus Clemens, pointed out the need for capital for our total publishing program, and argued that this capital should be provided by members of the church, instead of by banks, as is so largely the case at present. In regard to the wage problem, he felt that we should remove the idea that service in the church should be paid less than the average income of members of the church. A revised wage policy has been approved by the Executive Committee, but the financial situation makes it difficult, said the Publishing Agent in his report, to effect any wage adjustment other than the minimum required by law.

The financial report showed total sales for 1955 of almost a million and a quarter, more than ever before. However, there was a slight loss of $195 in operations. This is a tiny bit of red, but, as President Bender pointed out, it is red nevertheless. Increasing costs and a large number of projects which require subsidy make it imperative to increase the income. All of our periodicals operated last year in the red. The Gospel Herald shows the greatest loss, $28,572. This situation could be greatly changed if we could increase our circulation from less than 18,000 to 25,000, which is about what it would be if all our congregations could be successful in getting our official paper into every home. It now goes to only 23 per cent of our membership. This proportion was once as high as 35 per cent, and only a few years ago was 29 per cent. Our denomination has showed itself to be very loyal to its publishing house as compared to most other denominations, but we can still do a great deal better.

Since the Publishing House makes a considerable donation through free literature (e.g., the Gospel Herald to all ministers of our church), and through discounts (to missions, ministers, libraries), a revision of the discount schedule was approved, which should bring in about $10,000 annually. This revision will be announced in due time. There may be some price-raising, and increased volume is hoped for. Certain increases in efficiency can also be effected, it is believed. For instance, a forty-hour week has just been put into effect, and efforts will be made to do the same amount of work in the shorter week.

During the past year nine new books and pamphlets were published, and one revision. These included the major items of the first volume of the *Mennonite Encyclopedia* and Smith's *Greek-English Concordance,* both long in preparation. There were also numerous

reprints of earlier titles. *Instructions for Beginners* has reached its ninth printing, and *Amish Life* its sixth. The revision of the Summer Bible School series will be completed by next year; the revised form for grades nine and ten are available for this year. Plans are going forward for the new graded Sunday school materials for primary, junior, and intermediate departments. Writing will probably begin this year.

The election saw the continuing in office of J. C. Wenger and George Cutrell as members at large and of Clarence Lutz, vice-president; Harold Zehr, secretary; and J. C. Wenger, fifth member of the Executive Committee. Paul T. Guengerich and J. Silas Graybill were elected to represent the Publication Board on the Mennonite Board of Missions and Charities. Officers and editors of the Publishing House were reappointed. Bro. Ben Cutrell, who is as soon as possible to serve as Business Manager, continues as acting Sales Manager until that office can be filled. Prayers were requested in the filling of this important office.

Two observations made by officers seemed to your editor to be especially pertinent. One was by Bro. E. C. Bender to the effect that we have business problems because we live in an economy in which small businesses (and as publishing businesses go, ours is a very small one) have difficulties. That fact, and not poor management or too ambitious planning, lies behind the lack of profits this year. The other was the closing thought of Bro. Metzler in the last address: that our greatest need is a greater appropriation of the spiritual resources available for our publication tasks. It is good to have that kind of an emphasis from one who carries heavy responsibility in one of the chief business ventures of the Mennonite Church.

The next meeting of the Publication Board will be held, the Lord willing, at Scottdale March 6, 7, 1957. In 1958 the annual meeting will again be held in Scottdale as a fiftieth anniversary of the Board and its work.—E.

Share the burdens of sickness and death among other Mennonite families in a Christian manner. Put your brotherhood principles into practice by enrolling in

Mennonite Aid, Inc.
1202 South Eighth Street
Goshen, Indiana

Little Things

By Edwin Raymond Anderson

The world has a popular song which bears a title expressing a truth far more serious than it could ever realize, "Little Things Mean a Lot."

Perhaps you recall the saying, "For lack of a nail a kingdom was lost." It is so very true that a lot of little things added together make for a tremendous conclusion, either for good or for ill. How that should strike close home to us who bear the name of Christ!

We are here as His witnesses, and how have we turned out? We have been called out of darkness to be His lights in this evil world; we have been given new life (II Cor. 5:17) to point the spiritually dead to Him who is "the way, the truth, and the life" (John 14:6), in order to "shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). And that "shew forth" all depends upon a lot of little things expressed in our daily living.

Notice how Jude reminds us of this in his epistle in the striking necessity of "building up yourselves on your most holy faith" (Jude 20). The faith is to be honored by faithfulness on our part. Now we realize of course that we can never build ourselves *into* this holy faith; all Scripture cries out against the blindness of such building; it is "not of works." The one foundation, the one entrance way, has already been fashioned (I Cor. 3:11), and true faith fixes itself full upon the finished work of the Lord Jesus Christ at Calvary.

But have you understood this? It is "hands off" where building into the faith is concerned, but on the other hand it most certainly is "all hands" (note Rom. 12:1, 2) where the building *on* the faith is concerned! You and I as Christians are commanded to be "building up yourselves."

Look at it this way. Every day, every word, every deed—you are either *building up* or *breaking down* on the exercise of your Christian faith! Every single movement in your Christian life is making the definite, decisive contribution—either to the praise of the Lord, or to the credit of the enemy. Think of it! Everything moves you in one direction or the other: there is nothing *static* about the practical position of your life.

You are not the same Christian you were yesterday! Staggering thought! Let me repeat it so that it sinks deep—and deeper—into your heart: You are not the same Christian you were yesterday! You have either advanced, or fallen back. A word spoken in haste, or perhaps the word which should have been spoken but which never left the lips, a small deed, and the heart attitude behind it—little things, hardly noticed, scarcely considered by you—but ah! long remembered by the Saviour, by Satan, by those souls you come in contact with! Yes, indeed, "little things mean a lot," and oftimes all the issues of eternity are wrapped about that little word, "lot."

Remember that word from the Song of Solomon? "Take us the foxes, the little foxes, that spoil the vines" (S. of Sol. 2:15). "Little foxes," scampering about underfoot as it were. Christian! they are to be recognized and severely dealt with, for no spoilage is so sorrowful as that in the spiritual sphere. We need to continually judge ourselves, "in all things approving ourselves as the ministers of God" (II Cor. 6:4).

What does it all add up to? The need of a closer walk with the Lord, which brings the pressing sense of His holy Presence to bear upon everything, everything, which comes within the circle and compass of the daily Christian life. This will not be easy, but rather extremely sharp and uncomfortable at many times, but "there's no other way to be happy in Jesus." Let us recognize the tremendous issues which are at stake. We are not our own, we have been bought with a price, and we are to "pay back" that price with the high coin of complete consecration, supreme surrender. "Not I but Christ," is to become the practical realization so that the life which we now live in the flesh may be the radiance and reflection of "no man save Jesus only." Yes, indeed, you and I are *not* the same Christians we were yesterday—but oh! which way? which way?

Waterbury, Conn.

75 Years Ago

(from Herald of Truth, March, 1881)

Land here [Clay County, Ill.] sells at from $6 to $20 per acre.

John Brunner . . . can repeat the birthdays of 1,280 persons from memory, among them 42 ministers . . . he has woven 14,084 yards of carpet, and has carried 47,028 pails of water for family use.

Evangelist Jack Coe, faith healer from Dallas, Texas, was arrested at Miami, Florida, after one of his "cures" immediately caused a severe setback for a young Miami boy fighting to recover from polio. Coe has been holding nightly healing meetings in a huge tent. He was booked on a charge of practicing medicine without license. The Miami Herald charges that five out of six of those pronounced cured at his meetings are in the same physical condition after the healing as before. The paper also disclosed that the evangelist collected upwards of $2500 a night and expected to clear $30,000 in his five-week meeting.

Menno's Best Writings

By J. C. Wenger

The publication of Menno Simons' *Complete Writings* on Jan. 30, 1956, is occasioning fresh interest in this pioneer leader of the quiet (nonrevolutionary) and Biblical Anabaptists. Yet, as one busy executive remarked, How can I know what to read? The purpose of this brief article is to call attention to the very best in Menno.

One of the good features of the new edition is the biography of Menno by Harold S. Bender. Though only about 26 pages in length it gives a good summary of his life and work. Having read that, the reader should turn to pages 668-674 for Menno's own account of his conversion, renunciation of the Roman Church, and call to the ministry. As to Menno's family, on p. 424 he makes mention of his "poor wife and our little children" in 1544. On p. 634 he speaks of his "poor sick wife and her little ones" in 1546—that would have been close to ten years after their marriage. In a book which was in press (p. 856) in February, 1554, Menno speaks of the misery and affliction which his "poor weak wife and children" had endured for 18 years (p. 674), a statement which indicates that he must have married soon after his renunciation of Catholicism. In a letter dated 1553 Menno reported that his *Huysvrouwe* (wife) greets the recipient with the peace of the Lord (p. 1040). But in a letter dated Sept. 1, of about the year 1558, he says simply: "My daughters greet you" (p. 1056), an indication that his wife Gertrude had departed from her poor, sick condition into the glory of the Lord in heaven. This is the last mention of his family in his writings. He himself died Jan. 31 (not Jan. 13 as some books state), 1561. In his later years he speaks frequently of being lame (p. 1051; mistranslated in 1871 edition, I, 285), or a cripple (p. 1056; also mistranslated, II, 232).

It must of course be emphasized that Menno did not write 25 separate books and tracts with the intention of collecting them into one huge volume. For this reason, he does not hesitate to repeat thoughts and themes in his various books. In a general way one may observe that his noncontroversial writings are his best; that is, when he was expounding the doctrines of the Word for the edification of his brethren, and for the clarification of the faith of his Brotherhood, he wrote in a more edifying manner than when he was arguing with John a Lasco (pp. 419-454), Gellius Faber (623-781), Martin Micron (835-943), or even his Rhineland brethren, Sylis and Lemke (999-1015). His most popular book in the history of our church was his *Foundation of Christian Doctrine,* 1539; revised in the *Oostersch* dialect, 1554; Dutch edition, 1558; German, 1575; English, 1835, published by John Herr; 1863; and 1869; and finally it was included in Menno's *Complete Works* of 1871. Among Menno's other good books should be mentioned, *The Spiritual Resurrection* (new edition, pp. 51-62), *Meditation on Psalm 25* (pp. 63-86),*The New Birth* (87-102), *Not Cease Teaching* (289-320), *True Christian Faith* (321-405), *Church Discipline* (407-418), *Triune God* (487-498), *Confession of Distressed Christians* (499-522), and *The Cross of the Saints* (579-622).

On specific doctrines the reader may wish to study the following: *Repentance and Faith,* pp. 110-116; *Regeneration,* 87-102; *Baptism and Lord's Supper,* 120-138, 513-516; *The Trinity,* 487-498; *God's grace,* 324-332; *Justification,* 503-508; *Nonresistance,* 42-49, 423, 569; *Capital punishment,* 920, 921; *Swearing of Oaths,* 517-521; *The Church,* 221-224; *Toleration,* 522-531; *Letters of Comfort,* 1028, 1029, 1052-1054; *Nurture of Children,* 945-952; *Congregational Unity,* 1030-1035; *Two Hymns by Menno,* 1065-1070.

Among the little gems in this large volume are the following: The Bible alone as Norm and Guide, p. 484; Description of True Saints, pp. 300, 402, 598; Faith in Christ, 339; Obedience a Fruit of Faith, pp. 396, 397; The Holiness of Christ's Disciples, p. 93; and Heaven, 1059.

After reading these doctrinal discussions, and these little gems, perhaps the reader will turn to entire books, at least the noncontroversial ones, and read them in their entirety!

Mennonite Publishing House is fortunate to have secured the services of such a fine linguist and Dutch scholar as Leonard Verduin of Ann Arbor, Michigan. The translator is not only a good linguist, but a trained theologian, and an evangelical Christian Reformed minister. If anyone has any question about his ability to render Menno's Dutch, *Oostersch* (Baltic region Dutch dialect), and Latin into good English, let him take up this volume and read for himself!

A mistake occurs in the editorial note at the bottom of p. 1046. The third last line should read: "1681, fol. 130-32, and in the *Complete Works* of 1871, Part I, pages 176-78. In the original."

It might also be of interest to call attention to the pages on which Menno mentions worldliness in dress: 183, 207, 213, 217, 314, 377, 383, 387, 390, 559, 632, 647, 657, 658, 732, 737, 740, 746, 747, and 1027.

It may also be of interest to mention that a recent writer made the point that Menno seemed willing to be guided by either (1) apostolic doctrine, or (2) apostolic practice. Having read Menno several times I am convinced that he intended no such interpretation of his words. On the contrary he held to the identity of apostolic doctrine and apostolic practice; see, e.g., pp. 237, 691, 713, 730, and 770.

The table on p. viii of the volume enables the reader to locate quickly any page in any edition of Menno's writings. For example, if one is reading on p. 402, middle paragraph, and he wonders how it was rendered in the 1871 *Works,* he can turn to the table on p. viii and learn that the *True Christian Faith* in the new edition runs from pp. 324-405, and in the 1871 edition from pp. 103-164 of Part I. By a little calculation he will find that p. 402 of the new edition is somewhere around 160 in the 1871 edition. A little searching will reveal that the paragraph in question is the last one in column 2 of p. 161. By the same process he will find the same material on folio 118b in the 1681 Dutch edition.

We expect Lutherans to know something of Luther, and Methodists to be interested in Wesley. Ought we not want to have Menno's *Complete Writings* in every church library, and in every devout Mennonite home, alongside the *Martyrs' Mirror* and the *Mennonite Encyclopedia?* And should not every men's Bible class or the MYF see to it that the ministers of every Mennonite congregation receive as gifts these three great sources of doctrine and inspiration?

Goshen, Ind.

Moses

By Mary Alice Holden

"I'd rather be a speck of dust
On Nebo's barren side
Than in a great sarcophagus
To lie in pomp and pride."
Thus Moses might have told himself,
"For God has filled my days
With blessings better than the gold
Of Egypt's sinful ways.

"The Lord has been my cloud of fire;
He walks and talks with me
E'er since the bush that would not burn
Caused me to look and see.
Now I behold fair Canaan's shore,
But my own promised land,
Where I shall see the face of God,
Is heaven's happy strand.

"I die and angels shall come down
To lay my flesh away,
But they shall take my spirit up
To God's own house today."
No other mortal had such fame,
For no one lived with God
Like he whose body lies today
On Nebo's sacred sod.

Cimarron, Kans.

Mennonite Yearbook for 1956

By Ellrose D. Zook

Last year ministers, teachers, missionaries, Christian workers, writers, editors, parents, and many others bought over 10,000 copies of the 1955 *Mennonite Yearbook*. This patronage showed a deep appreciation for the usefulness of the *Yearbook* within the church.

The *Yearbook* serves constantly as a welcome source of reference and information about the church at work. It answers hundreds of questions about where our members are serving, what they are doing, who they are; it shows also how fast our organizations and churches are growing and how many new countries our missionaries go into each year.

It also lists ministerial directories for Mennonite bodies in United States, in Canada and a dozen or more foreign countries.

The new 1956 *Mennonite Yearbook* contains nine changes which we believe will improve greatly its usefulness. Many of these changes grew out of a meeting with statisticians and conference secretaries held at Hesston in August, 1955. This was the first time such a meeting was held.

1. The conference table for each district now includes in addition to the congregations all rural and city missions. A system of symbols explained at the beginning of the Church Directory explains the type of sponsorship for each mission. This new arrangement makes possible the omission of the Home Missions section.

2. The conference tables no longer contain the time of services held, since most congregations now have services every Sunday. This extra space allows for fuller addresses of churches.

3. The date in parenthesis following each church or mission station gives the year the work first began. Dates are not given to show the remodeling or erection of new buildings.

4. In two conferences names of pastors appear in boldface; this change was requested by the conferences. Perhaps other conferences will follow a similar plan by another year.

5. Since the *Family Almanac* discontinued its publication in 1955, the 1956 *Yearbook* will list two kinds of calendars; one gives the dates for Christian holidays and special days for the years 1956 and 1957; the other is a church calendar listing names, dates, and places of general meetings for 1956.

6. Because of the growth in Mennonite Service Organizations a section appears this year listing the names, addresses, and officers of MSO groups now active.

7. A ministerial directory for the Java Mennonite Church is included for the first time this year.

8. The names, addresses, and telephone numbers for the Mennonite Church are included in the regular Ministerial Directory.

9. The membership of the Mennonite Church which is now 81,229 includes the Conservative Mennonite Church. This year is the first that this body is included. The membership of 81,229 includes members of all conferences, with their missions, which are members or eligible for membership in Mennonite General Conference or its General Council.

In addition to the above changes the regular statistical data have been revised and brought up to date. The task of gathering and compiling this information becomes increasingly larger each year. Saving space has also become necessary in order to meet the increase in printing costs.

The editor is grateful to the many officers of church organizations and conferences who helped to provide up-to-date information for the new issue. We believe that the 1956 *Mennonite Yearbook* will be as useful or more so than previous editions, and we trust that each user will find it to be a helpful companion and source book.

Scottdale, Pa.

Ministers and Social Security

Ministers who have elected to be covered by social security and who are considering retirement during 1956 will need to know how their old-age benefits under the Social Security Act will be computed and how the date of their retirement will affect the amount of the benefits to which they will be entitled.

The Bureau of Old Age and Survivor Insurance, Social Security Administration, has supplied information on both these matters, which is as follows:

Benefits Following Retirement in 1956

A minister 65 years of age or older, who has elected to be covered by social security beginning with 1955, may qualify for old-age benefits as early as April, 1956, if he had net earnings of at least $400 in 1955, and if he can establish that his net earnings for 1956 will be at least that much.

The amount of the monthly benefit checks which may be payable as early as April, 1956, would usually be based upon his earnings for 1955, the only year for which he had already filed a social security tax return. These earnings would be averaged out over *18 months*. At the beginning of 1957 when his tax return for 1956 is available, his benefit amount would be refigured to count in his 1956 earnings. Two different recomputations would be made at this time:

1. his total earnings for 1955 and for 1956 would be added together and averaged out over the corresponding 24 months,

2. his earnings for 1955 would be added to one-half his earnings for 1956, and the total averaged out over a period of 18 months. He would then be paid the benefit amount based on the higher of the two averages. The amount of any increase in his benefit amount over what he had been receiving would then be payable to him retroactively to the month of his retirement.

To have average monthly earnings of $350, and so qualify for the maximum benefit of $108.50 a month, a minister retiring during 1956 would have to have net earnings of $4200 in 1955 and $4200 in 1956. If he had been earning exactly $4200 a year, and retired in mid-1956 after he had earned $2100 without any additional earnings for the year, his average monthly earnings, under the 18-month computation described above, would be based on his $4200 earnings for 1955 plus one-half of the $2100 which were his total earnings for 1956 ($4200 plus $1050—a total of $5250). His average monthly earnings would come out to about $291, resulting in a benefit amount of $96.70 a month. Under the 24-month computation, his 1955 earnings of $4200 would be added to the $2100 he earned in 1956, and the total divided by 24 months would give him average earnings of about $262, and a resulting monthly benefit of $90.90. He would, therefore, be paid the benefit of $96.70 based on average monthly earnings of $291.

Thank God for Devout Scholars

By H. H. Smith, Sr.

We should thank God for consecrated men of learning—from Moses to Milliken: from "Moses the man of God," who "was instructed in all the wisdom of the Egyptians," to Robert Milliken, highly trained devout scientist. Such men are true servants of God.

While God can—and often does—employ humble instruments in His service, we know from history that, when available, He uses those of the best talent and training, as Moses, Isaiah, and Paul, for the most important tasks. We have but to turn to the Bible to see how the Scriptures have been enriched by the contributions of such men as Moses, the law-giver, Isaiah, the prophet, and Paul the apostle, not to mention others.

Our debt to devout men of learning is very great. Bible translators, theologians, commentators, makers of Bible dictionaries and concordances—not to mention authors of books, editors of periodicals, and other writings—have brought us invaluable aid. Because of difference of opinion, these servants of God sometimes receive brickbats when they deserve bouquets.

A PRAYER

FOR THIS WEEK

Father of lights, with whom is no variableness, neither shadow of turning, we give thanks today because Thou art ever the same!

Disappointed and humbled by our own selves, we find in Thee always, unwavering, inexhaustible sufficiency.

Forgive our unfaithfulness, and our faithlessness, and impart to us that steadfast love by which Christ may be made manifest in us.

Teach us to be undismayed by the changing, troubled, and threatening world about us, as we rest our hearts in Thee, who art unchanging, unshakable, constant.

Through Jesus Christ our Lord, Amen.

—*Alice K. Gingerich.*

We sometimes meet with those odd people who speak disparagingly of higher education. You may hear them say, "If God calls a man to preach, he doesn't need a college education; all he needs is to have faith in an all-powerful God." They seem to be proud of their lack of education. When a man of this stripe went to John Wesley, an Oxford graduate, to inform him that "the Lord doesn't need all your learning," Wesley replied, "Neither does He need your ignorance."

William Carey's linguistic gifts contributed enormously to his success as a pioneer missionary to India. "Carey and his associates in India translated the Bible into several scores of tongues and put it within the reach of 300 million of people. It is said that whenever a volume was completed, they laid it on the communion table and dedicated it to Christ."

It should be borne in mind that it was through devout scholars, used by the Holy Spirit, that we got our Bible in the first place. Among the greatest of these consecrated scholars who helped to put the Bible into the hands of the English-speaking people was William Tyndale. Born in England the latter part of the fifteenth century, he was a distinguished Oxford graduate, a man of deep piety, "a good Greek scholar, and conversant with the Scriptures." The excellencies of Tyndale's translation have been the subject of comment down to the present day. It was his translation "so far as he had finished it, that became the basis of every subsequent revision."

When we think of the early translators of the Scriptures, as Tyndale and others, and the world's debt to them, we are reminded of the debt we owe today to those who have given us the revised versions of the Bible. It is not surprising that some, because of misunderstanding, are opposed to the very thought of changing the wording of the Bible. Revisions are made, not for the sake of change, but in order to have a more accurate Bible. "The King James Version of the Bible was itself a revision of prior English translations," and there was strong opposition to this version when it first appeared.

Tyndale was only one among many devout scholars of the past who gave their lives for the cause of truth. His work of Bible translation led to his martyrdom. The only fault to be found with this man of God was that he was earnestly endeavoring to give the Bible to the people in their own language. But in the eyes of his misguided persecutors, this was considered a dangerous thing to do and a crime worthy of death.

How much the people of that day missed, because their misguided leaders saw in Tyndale a dangerous heretic instead of a devout servant of God capable of guiding them in the footsteps of the Master!

Because of undue fear of heresy are some of God's children depriving themselves of valuable spiritual help today? Several years ago a young minister was heard to say, in the presence of a veteran minister, when a new book was being discussed, "The author is said to be a very smart man, but not a safe leader; it is said that there is heresy in his book and I don't expect to read it." The old preacher spoke up, "Go ahead and read it, and do as you would when eating fish —let the meat go one way and the bones another. You might find something helpful in that man's book."

While as spiritual guides we carefully endeavor to guard against false teaching, let us not needlessly deprive ourselves or others of the help that may be derived from those whom God has endowed with the gift of interpreting the truths of His revealed Word. The case of Dwight L. Moody and Henry Drummond comes to mind. Drummond was an eminent scientist, some of whose theories Moody could not endorse, but Moody saw in this great scientist a man of lofty Christian character, who was marvelously gifted in presenting Christian truth to students. When "fires of criticism were kindled about Drummond," because of some of his theories or conclusions, Moody stood by him and invited him to deliver addresses and lectures to the students at the Moody schools at Northfield, Massachusetts.

Had Moody feared Drummond as an unsafe guide, those students would have missed some very edifying talks and lectures on Christianity from the lips of a man of charming personality who became the author of the fine little book, "*The Greatest Thing in the World.*"

Years later, when Drummond passed on, Moody, who was a man of emotion, wept on hearing of his death and said, "He was the most Christlike man I ever met. I never saw a fault in him."

Ashland, Va.

PRAYER REQUESTS

(*Requests for this column must be signed*)

Pray that many souls will find Christ during the special evangelistic meetings at Coamo, Puerto Rico, during Passion Week.

Pray for the workshop for workers among Spanish-speaking Americans to be held in South Texas, March 14-21, under the leadership of the secretary for Home Missions and Evangelism of the General Mission Board.

Pray for a couple who have separated and refuse to be reconciled, that they may yield to Christ and be reunited.

Pray that Bro. Floyd Kauffman, Minot, N. Dak., may recover from a coronary thrombosis.

Pray for the new and growing group of believers in Jamaica.

Tent Evangelism Meeting

The fourth annual meeting of Christian Laymen's Tent Evangelism Inc., held at Orrville, Ohio, Feb. 10-12, was unusual for the deep searching messages as well as the attendance. Since the beginning of the annual meetings the interest, attendance, and spiritual blessings have continued to increase. This year was no exception.

The messages brought by the guest speakers, George R. Brunk, Myron Augsburger, and Samuel Doctorian, were Christ-centered, Biblical and faith-building. Those in attendance were made to realize the need of exercising their faith in God, believing the Word, living a life of Biblical holiness, and carrying the message of salvation to the ends of the earth.

Over three thousand were in attendance at the great Sunday afternoon mass meeting to hear Samuel Doctorian tell his life story. He told of his missionary work among the Moslems and of his plans to buy a tent to increase his ministry among his own people. At the close of the service, instead of an offering for our organization, a liberal offering was taken for the purchase of this tent. Each one who gave can feel he will have a definite part in the Moslem souls that shall be won for Christ. Tent Evangelism considers it a privilege to have a part in missionary work in the Middle East.

As the meeting came to a close one sensed that the Spirit had been present in a peculiar way, the soul experienced new joys, faith had been stimulated, and a sense of one's need of greater power with God through private prayer was increased.

—Edward Gerber, Secretary.

OUR SCHOOLS

LANCASTER MENNONITE SCHOOL

The six weeks' Special Bible Term was held on our campus this year again, with the brethren J. Irvin Lehman and Aaron M. Shank as directors and instructors. Brethren Clarence Y. Fretz, Noah L. Hershey, H. Howard Witmer, and Aaron Hollinger served as additional instructors. The school was not so large this year, and although our facilities and classrooms are largely taken up by high-school students, we would have been able to accommodate quite a few more. Many of those who attended were ministers who took the advanced courses, especially designed for the more mature Christians and for ministers.

The Special Bible Term proved to be a very rich experience for those who attended, and very much worth while. I'm sure many others would profit by such a period of Bible study and the fellowship with men of God who are "mighty in the scriptures."

Our school set aside several weeks this year in which parents were urged to visit the school. The week of Dec. 5-9 was the visiting week for the freshman class parents; Jan. 16-20, sophomore class; and Feb. 20-24, the junior class. Sometime in April it is planned to have the parents of the seniors here at school in a special fellowship program. During these visitors' weeks we had some of the fathers of students of the various classes, ordained men, conduct our morning chapel services. These visits by the parents and special chapel talks to the school were greatly appreciated by both students and faculty. Special features, such as these, help a great deal to prevent, or relieve, the inevitable monotony of school routine.

A number of the students and faculty members enjoyed the privilege of giving music programs on several occasions for the Lancaster Mennonite Home and for the Philhaven Mennonite Hospital, near Lebanon. The Christmas program of songs at the Philhaven Hospital, given by the Chorale Singers, was well received.

The school is happy in having been able to secure an agriculture teacher who can confine his teaching entirely to that field. We are also very glad that better facilities for teaching the course are in the process of being provided. Bro. John R. Kraybill, secretary of the Board, has been soliciting funds for this building and equipment need. Preliminary work is now being done on a new building to be known as the Agricultural Building. Besides providing better facilities for teaching agriculture, it will provide for several more urgently needed classrooms as well as other general school facilities.

The brethren J. Paul Graybill and John R. Kraybill have been helping us in the Bible department since it became necessary for me to save my voice as much as possible. A number of our regular teachers will be answering the Lord's call into other fields of service after this school term. While we are sorry to lose them, we recognize their first duty is to God and His plans for them. So, while we accept the Lord's plans for them, we are confidently looking to Him to reveal His plans for us in providing consecrated, talented, and trained personnel here. We believe that our Lord, the Master Teacher, is very much concerned about one of the greatest callings in the church, that of teaching Christian youth.

Commencement time is already occupying some of our time and thinking. There are seventy-two students in our senior class this year. If present plans carry, Bro. James R. Hess, an alumnus of the school and a furloughed missionary home from Honduras, will be our Commencement speaker. Commencement exercises are planned for May 30 to June 1, to be held in a tent on the campus. Several other meetings will be held in the tent while it is set up here on the school grounds, the Lord willing, one of which will be the annual World Wide Missionary Conference.

March 5-9 is the time we have planned for a "Youth Bible Conference" to be held at the school and for the school. Last year was the first time we had this feature. Bro. John L. Ruth of Conshohocken was the instructor last year and the conference proved a very definite blessing and was much appreciated. This year Bro. Mervin Baer, Carlisle, is scheduled as the instructor. We are hopefully expecting rich blessings from the Lord for all of us. We are very happy for all the Lord has graciously done for all of us here at school this year. He has blessed with convictions, reconsecrations, spiritual refreshings as well as helpful chastenings, not only among the students but also the faculty, including the principal. —Amos W. Weaver.

WESTERN MENNONITE SCHOOL

Bro. Clayton Swartzentruber spent the week end of Feb. 4, 5 in Idaho where he spoke at the Nampa, Filer, and Indian Cove congregations.

Special speakers for the chapel services during the week of Feb. 6-10 were as follows: Verl Nofziger, Fairview; Chester Kauffman, Meadowbrook Mission; Jonathan Zook, Bethel; and James Bucher, Hopewell.

The Western Student Association of W.M.S. sponsored a disaster unit to the flood area of Yuba City, Calif. The members of the unit, serving one week and chosen from the junior and senior classes by highest academic achievement, are as follows: Paul Bender, Faculty Sponsor; Marvin Kauffman, Creston, Mont.; Mark Headings, Halsey, Oreg.; Leland Miller, Albany, Oreg.; James Miller, Hammett, Idaho; Eldon Kauffman, Hammett, Idaho; Maurice Miller, Nampa, Idaho; Daniel Nisley, Salem, Oreg.

EASTERN MENNONITE COLLEGE



EASTERN MENNONITE COLLEGE TOURING CHORUS

The touring chorus of Eastern Mennonite College, under the direction of J. Mark Stauffer, will be on tour from March 23 to April 1. The chorus is composed of eighteen ladies and fourteen men. Their itinerary is as follows:

March 23, Friday—Martinsburg Church, Martinsburg, Pa.; March 24, Saturday—Alden Church, Alden, N.Y.; March 25, Sunday p.m.—First Mennonite Church, Kitchener, Ont.; March 25, Sunday eve.—St. Jacob's Church, St. Jacob's, Ont.; March 26, Monday—Elmira Church, Elmira, Ont.; March 27, Tuesday—Steinman Church, Baden, Ont.; March 28, Wednesday—East Zorra Church, Tavistock, Ont.; March 29, Thursday—Blake Church, Zurich, Ont.; March 30, Friday—Pigeon River Church, Pigeon, Mich.; March 31, Saturday—Midland Church, Midland, Mich.; April 1, Sunday p.m.—Lockport Church, Stryker, Ohio; April 1, Sunday eve—Central Church, Elida, Ohio.

(Continued on page 261)

TEACHING THE WORD

Give Ye Them to Read

By Grant M. Stoltzfus

"There are 55,000 more people for breakfast every morning and there is not enough rice, bread, meat, and milk to go around." These words were spoken a few years ago by a food and population authority in the United States Department of Agriculture. The number may be even higher by 1956. The world has always been hungry for bread. Small wonder that Christ taught men to pray, "Give us . . . our daily bread." Agricultural missionaries seem to be as much in order as medical missionaries.

But hunger for food is not the only hunger. "A world hungry for books" is just as real. What has created this hunger? In good part it has been due to mission work. It is truly amazing what missionaries have accomplished with slender resources in the 150 years. A secular historian, C. E. Carrington, says in his fine work on *The British Overseas* that "Whatever else they achieved one thing is certain: the Protestant missionaries everywhere founded schools at which some instruction was given in the English Bible." He goes on to say that for "many millions of the most intelligent boys and girls of half the world the mission school was and is the first means of approach to Western civilization."

Herein lies the cause for the "hunger for books." Herein lies a challenge to the Christian church at this mid-point of the 20th century.

How Much of the World Can Read?

First of all, figures are out of date about as soon as they are quoted. However, a recent pamphlet by the United Society for Christian Literature in London says that between eighty and ninety per cent of the India and Pakistan peoples are illiterate. China is about seventy per cent illiterate. Latin America is about sixty per cent illiterate, and in some parts of Africa the figure for illiteracy reaches ninety per cent.

In passing one cannot help noting that illiteracy and starvation living go hand in hand in many countries of the world.

Most of the world's people cannot read. Frank Laubach speaks of the "illiterate three-fifths of the human race." But the spread of literacy is greatly reducing this figure. How fast literacy is spreading no one knows, and here again figures are soon out of date. Laubach in his book *Wake Up or Blow Up* says that ten million adults a year are learning to read. Smalley in his pamphlet *Too Little, Too Late: The Challenge of World Literacy* says that twenty-five million adults are learning to read every year– "and the pace is increasing!"

Literacy–Blessing or Blight?

Whether Laubach or Smalley is correct does not matter too much. (Differences in figures may be due to difference in measuring just what literacy means). What does matter is that millions of people with starved minds have tasted the printed page. And having once tasted they want more. And having learned themselves they are determined to teach others. It is Frank Laubach's opinion, based on years of world-wide observation, that nothing now can stop the trend toward world literacy. The "silence of the centuries" is being broken.

But lest we rejoice in this "breakthrough" there are a number of sobering facts. Just who is supplying the literature for the rising tide of reading folk? The Christian church was the pioneer in teaching the backward peoples of the world to read. But in so doing it has not always followed through with materials for people to read. Smalley in the above pamphlet states it this way:

"Millions are learning to read before we are ready to provide the reading matter: worse than that, other agencies are providing it, and many of these agencies are inimical to the Christian faith. We can well picture the devil smiling and bowing to the missionaries and saying, 'Thank you, missionaries: you have taught the people to read: I will supply the reading matter.'"

According to Laubach, "Everybody is flooding that unthinkably vast multitude with reading–everybody excepting the church." "Everybody" seems to include Seventh-Day Adventists, Jehovah's Witnesses, revived Buddhists, national governments, secular publishers, and most effective of all–the communists.

The question presents itself again: Is literacy a blessing or a blight?

A New Day for Christian Literature

There are signs of hope in the picture of a growing world literacy. Here and there the Christian church is beginning to adventure in new kinds of publishing. Some of these ventures are worth observing by the Mennonite Church. They offer ideas, inspiration, and guidance. They suggest how a body such as the Mennonite Church might use its own unique resources in the "warfare that is raging."

What are some of the signs of hope and why should the Mennonite Church share in them?

1. Christian missionaries have some "edge" in the race. They once led the way but lacked the resources that governments have to carry out the larger programs. They still have many contacts with the village "grass roots" people.

2. There are schools, organizations, and literature missionaries who have the vision and are giving it to others. Literacy houses in many countries of the world train men and women to use the method of Each One Teach One among illiterate villagers and industrial workers. One such literacy house at Allahabad in India teaches people who in turn teach farmers in the villages of the region.

3. Colportage is at present returning to favor. Literature evangelists in all parts of the world go over mountain trails, across deserts, and into busy market places where book-hungry people are found. Bible Societies have always been unshaken in their conviction that there must be distributors who travel about and place Bibles where they are needed.

What Can the Mennonite Church Do?

Our church has world-wide contacts through its missionaries, relief workers, and radio broadcasts. It has a developing publishing program. It has a growing number of writers. More of our young people are studying languages ancient and modern. This is necessary if we are to "break-through."

What can the Mennonite Church do? We can only pray that more and more we will see the vision of a world "hungry for books." Once we see this vision and are certain that God wants us to act, the way to go can become clear.

Harrisonburg, Va.

Ever Happen to You?

By Dorcas S. Miller

Tonight the topic is (Did you know whom Sam had out last night?) We all know that this is a most important subject because (What else could you expect?)

The first speaker (Someone told me that when Peg suggested going home he said "no"; he wasn't tired of a good time yet.)

Naturally we think of James three first. I have to wonder sometimes why it was necessary for him to write (It might not be true, but I can easily imagine it is. He's that kind of fellow.)

The second verse states our aim. "If any man offend not in word, the same is a perfect man." (Sue told me not to repeat it, but that was just because she wanted to be the first one to tell.)

He realized how powerful the tongue is as shown in verse five: "Behold, how great a matter a little fire kindleth!" (I wish his mother would admit how her little boy really is, instead of acting so pious about her family.)

"It is an unruly evil, full of deadly poison." (Next time the preacher calls me down I'll refer him to the deacon's son. I could tell him a pretty story.)

Our first speaker has given us much to think about. I trust that all of you could hear distinctly.

Greenwood, Del.

FAMILY CIRCLE

Unknown Tongue

By Lorie C. Gooding

Hands sweetly folded, head demurely bowed,
In words original and odd,
Before the awesome, shining throne,
Two-year-old David talks to God.
He speaks a strange and unknown tongue,
Entirely foreign, completely new,
The language of the very young;
And only his mother
And One other
Know what he says
When he prays.

Holmesville, Ohio.

Gossip

BY A READER

Say Miranda Jane, "Isn't it awful? Every time I go to church I'm just sick. I can't see why Andy Millers and Billy Yoders let their girls sit together. They always get to giggling. And those babies! Such a crying and fussing! If that little Mast boy was my boy, I'd see that he'd sit still. Up-down, up-down, and cracker crumbs all over!

"And Henry and Sally, I don't believe I'd have so many children if I couldn't take care of them. Henry takes care of three and Sally has two, besides the baby. I know the littlest wears the same snow suit the oldest wore. It looks so washed out. I still think a person ought to know when to stop. Oh, I know they say they're glad for every one of them and that they always wanted a big family, but they'll really learn something. It's no easy job to raise children and make them behave like they should. You should see their house. Their furniture is getting all scratched; and half of the time there are dirty dishes in the sink, and the floor isn't swept. When I got over there the other day she was reading a book to the children. Just imagine, and all the noon dishes in the sink! Talking about books, well, I know one thing, if they didn't spend so much on books maybe they'd have money for clothes. Little Johnny had on a patched shirt the other Sunday—to church.

"And another thing I can't understand is Martins. Why do they always want to bring those dirty children to church? They even smell. You know, they live down there west of the tracks in that old settlement. They say the father drinks and the mother's not much good. Anyhow, that oldest girl is about old enough to help a little. She likely doesn't know how to work. She's always pretty clean though. She was even at young people's meeting last week. First thing we know she'll be marrying one of our boys. Somebody ought to talk to Martins. I can't see why they always bring the children of that dirty family here. The other children don't even want to sit beside them, they're so filthy. I know one Sunday when their mother was at church, I sat right in back of them and I had to move.

"Oh, say, did you see Mattie's new dress? My, seems she's getting kind of fancy since Pete died. It isn't even a year and a half yet. Some people surely don't have any respect. Never thought that of Mattie, always so quiet. She'll learn something yet till her Sammy is of age—a whole year yet. And I hear his car was over at Troyers the other night. I believe they're third cousins. Oh well, I'll just let them raise their children. Sometimes I'm almost glad my two died when they were little. I'd always have to worry who they'd be with or who they'd marry sometime."

* * * *

You may smile, but I'm sure if you stop to think you've heard parts of this in real life. Yes, we've all heard these stories. We know Bill and John should have heard that sermon Sunday and we know the Yoders and the Stauffers and the Stutzmans aren't all they should be. So what shall we do? Tell everybody? Discuss them with our friends and neighbors? Is there an answer? Can gossip be stopped? Can I as a mother help in some way to rid the church I love of this terrible sin. Yes, that is just what it has become. And the root of it all is lack of Christian love. Could Jesus ever have stood in a group and even listened to some of the stories that go the rounds in our church communities? No, I'm sure He wouldn't have listened, much less repeated.

So, what can I as a mother, what can we as a family, do to help stop this evil? In the first place, not help spread the stories, not even to our best friends, to our aunts or grandmothers, to our sisters or our own mothers. Stop, period. I doubt if we realize how much we talk about people. Let's watch and see how often we criticize the neighbors or someone else even in our home. Can our children say with Sally, in her middle teens, who told a neighbor lady: "I know my mother never talked about you. She never talks about anyone. I've never heard her"?

Yes, I know a person should be able to talk at home, but must it be done before the children? If you want to discuss someone with your husband, couldn't you wait until you were alone with him? I know you might forget to tell him, but maybe even that would be best.

Some think people's faults should be discussed with the children so the children will know what to expect. They'll find them out anyway sooner or later—even the preacher's faults. How sad that they should need to hear them in their homes! Is it any wonder that each generation brings its abundance of church problems if children are taught to look for the faults of the ministers, teachers, and other members! Is it not true that even our ministers and mission workers are human? They make mistakes, yes, and have many faults, but would it not be better to wait and someday our Johnny may say, "Mother, how come Preacher Sam did that? I saw him." And you may say, "Well, Johnny, sometimes even preachers are tempted and sometimes they do things they shouldn't. Maybe it would help Preacher Sam if we'd pray for him every day. I know he'll be sorry when he thinks it over."

Yes, friends, that is what we need—to pray for each other, especially for our ministers. They have a big load. They get tired, sometimes too tired to study. They have so many other things to do—a family to raise, maybe a living to earn, lots of visiting to do, which is often left undone as even yours and mine. They have studying to do, praying to do. Maybe it would help if we would pray more too. When we notice things in our friends—yes, they should all be our friends—that shouldn't be, let's pray for them that they will see their mistakes. Results are much surer that way and we will have no regrets. You know how you feel when "talk" is being traced and someone says, "Did you say so and so about so and so?" And you have to think fast to remember if you did or not.

We've only been thinking of some of the lesser things we often repeat, but actually reputations have been "murdered" which can never be brought back to normal. Will I be excused in the day of judgment when faced with these issues? Will you?

EXPRESSIONS OF APPRECIATION

We as a family wish to express our sincere thanks to the many friends and neighbors for their prayers, visits, and cards, during the illness of husband and father, Daniel M. Strite, and also for the many cards and expressions of sympathy since his passing away. May the Lord richly bless each one of you.—Mrs. Daniel M. Strite and family, Hagerstown, Md.

* * *

I wish to express my sincere thanks and appreciation to my many kind friends and relatives who so kindly remembered me with prayers, visits, cards, flowers, and baskets of fruit during my illness the past months. May the Lord abundantly bless each one of you is my prayer. —Mrs. Avery Hess, Washington Boro, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, and other gifts while in the hospital and since my return home. May God richly bless you.—Mrs. Charles B. Hoober, Intercourse, Pa.

TO BE NEAR TO GOD

Sunday, March 18

Ye shall henceforth return no more that way. Deut. 17:16.

Never to pass this way again—if we could realize this: every opportunity to learn, to help, to serve is a final opportunity. If it is lost, it is irretrievably lost. If it is gained, it is eternally gained. There may be other opportunities, other days; but never again this day, this hour. Ye shall henceforth return no more that way.

Monday, March 19

Ye shall henceforth return no more that way. Deut. 17:16.

If opportunities for good are final, so are temptations to evil. Every temptation met and mastered is finally mastered. There may be other temptations, the same kind of temptation, but never again that same temptation. That particular battle is won. "The Lord knoweth how to deliver the godly out of temptations." Ye shall henceforth return no more that way.

Tuesday, March 20

Ye shall henceforth return no more that way. Deut. 17:16.

This day, this hour, this minute, is all that you have. It may be said of any hour that twenty-nine minutes are past and thirty minutes are not yet. Our lives are reduced to the present minute. Every minute wasted is irrevocably lost. Every minute lost is a part of your life lost. The vanished youth, the unproductive years—you shall never regain them. Ye shall henceforth return no more that way.

Wednesday, March 21

Ye shall henceforth return no more that way. Deut. 17:16.

Each morning may be your last morning. Each evening may be your last evening. Each sermon you hear, each invitation to come to Christ, may be the last for you. Your life may be snuffed out as a candle, there is but a step between you and death; and there is no salvation beyond the grave. "Now is the accepted time; behold now is the day of salvation." Do not put it off. Ye shall henceforth return no more that way.

Thursday, March 22

Ye shall henceforth return no more that way. Deut. 17:16.

Oh, this is a challenge to give our best now, today, while we have the privilege, to serve Him with a willing and joyful heart. As we serve, so the record stands. We cannot go back and alter it. Give therefore the best that you have, and all that you have, because it may be your final service. Give and serve freely and gladly today, because ye shall henceforth return no more that way.

Friday, March 23

Ye shall henceforth return no more that way. Deut. 17:16.

When you pray, do you sometimes think that this might possibly be your last prayer? Oh, how our prayers would be purified from self and selfish desires if we thought each prayer was our last! How much more our hearts would long to see His perfect will done perfectly on earth! Is your prayer this day the prayer you want on your lips and in your heart the day He comes? Ye shall henceforth return no more that way.

Saturday, March 24

Ye shall henceforth return no more that way. Deut. 17:16.

Never to pass that way again. Never to turn back to the Egypt of our bondage, the night of our sin. Ever to go forward by His grace, "from faith to faith," "from strength to strength," "from glory to glory." Ever to follow on to know Him who has "translated us into the kingdom of his dear Son." We have a sure and continuing deliverance "forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way."

—Lorie C. Gooding.

According to their own income tax reports to the governments, Christians give to the churches about two per cent of their incomes, and no one has been known to minimize what he can charge off as a tax deductible gift. We gather up the crumbs after we have eaten and give Him the fragments.—Dr. Henry Smith Leiper.

The best fireman in the world can not build a fire with wet, frozen wood. The best preacher in the world cannot create spiritual heat in an audience which voluntarily puts itself beyond the reach of the preacher's heat in the rear of the auditorium, with empty seats between them. The words chill before they reach the ear. It is like trying to blow your visible breath thirty feet against the wind on a zero morning. No one would be foolish enough to try that. Preachers, why try this? Discover the art of having your people want to sit up front. The only place that art is found is in the homes of the people as you visit there. —Shem Peachey.

The Meaning of Christ's Suffering

Sunday School Lesson for March 25

(Luke 23:1-56)

Here is a great opportunity to see anew how Christ gave Himself to redeem you from your sins which did condemn you, and out of this new view give to your pupils new meaning of Christ's suffering for us. The transgressions for which He was wounded are ours, the iniquities for which He was bruised are ours, the chastisement put on Him was for our peace, and the stripes He suffered were for our healing. "For me, for me." As we go with Jesus to the cross, what do we see and feel?

The death of Jesus was very much desired by the religious leaders of Judaism. It was the elders and chief priests and scribes who led Him from the garden to the high priest's house. As soon as their religious law would permit, they took counsel to put Him to death. Imagine men who professed to love God in such a plot of murder against the Son of God. At this first stage of the trial they mocked Jesus, smote Him, and talked blasphemously against Him.

But since they couldn't punish by death, they took Jesus to the political head, Pilate. They tried to show that their charges against Jesus had political implications. All their charges were false, which Pilate, no doubt, saw through. When Pilate expressed his "I find no fault," they became more fierce.

To shift responsibility Pilate sent Jesus to Herod, before whom the chief priests and scribes vehemently accused Him. Herod showed his personal feeling against Jesus in the way he treated Him. He then returned Jesus to Pilate, who offered to chastise Him and let Him go.

But the chief priests, rulers, and people won decision for crucifixion from the man who did what he knew was unjust to save his position for himself. He delivered Jesus to the will of the religious leaders.

Now Jesus did not have to die because of this murderous plot. He was going voluntarily to death. This was His and God's plan in His coming to earth. He planned to offer Himself as a lamb sacrifice for sins of men. God had said He would accept the sacrifice.

In the crucifixion and death we have the climax of the love of God. It was love for the repentant thief. The centurion saw the love. So did Joseph of Arimathea. We see the wonderful love that took our place of suffering for our sins. The cross is no more a symbol of slavery and wickedness, but is the greatest revelation of the love of God. It is a Christian symbol.

Why do we speak and sing of Christ's death? We do not consider the death of other men important. How many of our hymns speak of the death! Let your pupils find some. Do they agree with what the poets say?

The great redemption story we must tell. He died for everyone. Many don't know of it. Many others have not accepted the redemption. "Count Zinzendorf once gazed upon a picture of the crucifixion and read beneath it the words, 'This I did for thee. What hast thou done for me?' Those words set the young Count to thinking. As a result, he organized one of the greatest missionary movements in the world. A proper understanding of the meaning of Calvary must always issue in a renewed sense of our responsibility for world evangelism."—**The Teacher.**

Take time for this emphasis, since this is Missionary Sunday.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Eight new members were baptized at Blooming Glen, Pa., Feb. 26. Two additional were received by letter.

The brethren Andrew Rosenberger and Norman Good, Blooming Glen, Pa., spoke recently concerning Mennonite Disaster Service at Greenwood, Del.

The Springdale Chorus, under the direction of Bro. Galen Heatwole, gave a program at Chicago Avenue Church, Harrisonburg, Va., on Feb. 26. Dr. Kenneth Heatwole gave a short talk.

Bro. Milo Kauffman, Hesston, Kans., spoke on Stewardship at Clinton Frame, Goshen, Ind., Feb. 26-29.

Bro. G. Merrill Swartley, Secretary of Church Music in Indiana, conducted a hymn sing at Howard-Miami, Kokomo, Ind., on March 4.

Bro. Darwin O'Connell and a group from the Lima, Ohio, Mission gave a program at Holland, Ohio, on Feb. 26.

Four persons were baptized at West Clinton, Pettisville, Ohio, on Feb. 26.

The Peace Problems Committee of Mennonite General Conference met at Elkhart, Ind., on Feb. 25.

Students from Lancaster Mennonite School gave the YPM program at Hammercreek, Lititz, Pa., on March 11.

Change of address: Bro. Royden Schweitzer from Merna, Nebr., to R.F.D., Broken Bow, Nebr.

A Youth Conference was held at Martins Church, Orrville, Ohio, the week end of March 4 with H. H. Hartzler, Goshen, Ind., and Urie A. Bender, Scottdale, Pa., as speakers.

The Providence congregation, Oyster Point, Va., is sponsoring a Rock of Ages broadcast from Vieques, an island off Puerto Rico.

Ten recent Mennonite books have been placed in the Wooster, Ohio, public library by the Medina-Wayne Mennonite Ministers' Fellowship.

Bro. Marcus Bishop was installed as pastor in Denver, Colo., on March 4.

The Disaster Committee of the Zion Church, Hubbard, Oreg., assisted in flood cleanup at Yuba City, Calif.

Bro. S. M. King, Goshen, Ind., showed slides to the MYF at Gladstone, Cleveland, Ohio, on Feb. 24.

The Western Ohio Ministerial Fellowship met at Bethel, West Liberty, Ohio, March 8.

Bro. Silas G. Good, Route 2, Mohnton, Pa., was ordained as deacon for Gehman's congregation near Adamstown on March 1. The services were held at Bowmansville. Bro. Donald E. Lauver preached the sermon and Bro. J. Paul Graybill gave the charge.

Young people from Willow Street, Pa., conducted a service at Bethel, Mummasburg, Pa., on March 4.

Bro. Aden Horst, Goshen, Ind., was ordained on Feb. 5 to serve as assistant pastor in the Locust Grove church near Elkhart.

Bro. J. J. Yoder, formerly of Farmerstown, Ohio, has been called to serve as assistant pastor at the Clinton Brick Church, Goshen, Ind. Bro. Yoder is attending school at Goshen College.

D. Stuart Clark, representing station HCJB, Voice of the Andes, Quito, Ecuador, spoke at Neffsville, Pa., on Feb. 29. Bro. S. Paul Miller, on furlough from India, spoke there on March 6.

The Rockway Chorus gave a program at First Mennonite Church, Kitchener, Ont., on Feb. 26.

Bro. Floyd Kauffman, Minot, N. Dak., is recovering satisfactorily from a coronary thrombosis, but will need to be quiet for a number of weeks. Because both the moderator, Bro. Kauffman, and the assistant moderator, Bro. Leroy Schrock, Glen Flora, Wis., have been ill, the North Central Ministers' Conference was postponed to March 20-22.

Sister Sue Johnson was received into church fellowship at Morton, Ill., by water baptism on March 4.

Dedication services for the Harbor Rescue Mission, Hamilton, Ont., were held on March 11.

Bro. G. G. Yoder, Hesston, Kans., spoke on The Evangelism and Nurture of Children at Leonard, Mo., March 10, 11.

The Hopedale, Ill., MYF gave a program at the Rescue Mission in Bloomington on March 7.

Bro. Calvin Redekop, Chicago, Ill., was the guest speaker at Freeport, Ill., Feb. 3-5.

The Albany, Oreg., MYF has purchased a talking Bible and a portable record player for the use of blind and shut-in people.

Mrs. Paul Yoder, Columbiana, Ohio, home and special interests secretary of the WMSA, spoke at Bay Shore, Sarasota, Fla., March 1.

Dr. Norman Loux, Souderton, Pa., spoke to the Parent-Teachers Meeting at the Christopher Dock School on March 5.

Bro. J. N. Byler, Akron, Pa., presented relief needs at the Bethel College Church, North Newton, Kans., on March 5.

The 160-voice chorus of Bethany Christian High School gave a program at Goshen College Union on March 4.

Giving of the Yellow Creek congregation, Goshen, Ind., was $5,000 higher in 1955 than the year before. The average per member giving through church channels was $104.

Two new members were baptized at Churchtown, Narvon, Pa., on Feb. 19.

Bro. T. H. Brenneman, Sarasota, Fla., visited the churches in Puerto Rico on March 6-16, and spoke at the annual conference there.

Ground was broken for a new church building at Dillon, Ill., on March 4.

Brethren from various congregations in Illinois and the Hannibal, Mo., section assisted in the cleanup of tornado damage in southern Illinois.

Five men in the state penitentiary at Graterford, Pa., were received into fellowship of the Worcester congregation on Feb. 27.

Fourteen young people were received into church fellowship by baptism at Martindale, Pa., on Feb. 5.

Bro. Raymond Sala represented the interests of Mennonite Mutual Aid at the following places among others: Freeport, Ill., Feb. 19; Morton, Ill., Feb. 26; Hopedale, Ill., Feb. 29; Beech, Louisville, Ohio, March 7.

Bro. Paul M. Lederach, Scottdale, Pa., preached the dedication sermon at Allentown, Pa., on March 11.

Sister Sara Miller, Berlin, Ohio, is a new worker at the Publishing House. A number of other short-term workers are helping to assemble summer Bible school materials.

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Calendar

Spring meeting, Lancaster Conference, East Petersburg, Pa., March 15.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Franconia Mission Board Meeting, April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 29-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Commencement exercises were held at Union Biblical Seminary, Yeotmal, India, on March 11, according to word from Bro. Weyburn Groff, who serves on the faculty there. Bro. Groff was privileged to accompany a group of nine students to the Madras Billy Graham meetings and reports a very inspirational, spiritual experience.

Graduation services were held for the nurse aide class at the Mennonite General Hospital, La Plata, Puerto Rico, on Feb. 24. Nine girls graduated in this class. Several plan to continue their studies to become graduate nurses. One of them, Sister Leticia Gimenez, will be serving as secretary-receptionist in the La Plata hospital.

Bro. Charles Grikman, Brussels, Belgium, directs a spiritual ministry in six local churches and eleven homes for the aged in addition to personal counseling, preaching, and lecturing. His group will be having a conference at Charleroi on April 2.

Bro. S. Paul Miller, missionary on furlough from India, kept appointments during February as follows: Feb. 5, morning, Bancroft, Toledo, Ohio; evening, Salem, Waldron, Mich.; Feb. 12, morning, Central, Archbold, Ohio; evening, Evangelical Mennonite, Archbold; Feb. 19, 26, Zion Mennonite, Archbold.

A Christian farmers' conference was held at Rudri, near Dhamtari, M.P., India, on Feb. 25. The next day the farmers took tracts and went to the Rudri mela, an annual Hindu festival, and did evangelistic work.

The Youth Chorus of the Bethel Mennonite Community Church, Chicago, Ill., will give a program of sacred music at the church at 4:30 p.m., March 18. The chorus and the Bethel pastor, Bro. Paul O. King, gave two programs at Fisher, Ill., on March 11 as part of the Missionary Day emphasis there.

Ida Arnone, Cannanore, India, a student at Goshen College, Goshen, Ind., spoke to the Wayfarers' Clubs of the Rehoboth Mennonite Church, St. Anne, Ill., and the Bethel Mennonite Community Church, Chicago, at the Bethel church on Saturday evening, March 3. She also spoke at the Bethel church the following morning, March 4.

Some 55 young people attended the annual Youth Retreat at Trenque Lauquen, Argentina, campgrounds, Feb. 8-17. During the retreat, twelve young people consecrated their lives for service and one found Christ for the first time.

Interest in having **The Mennonite Hour** released over a Kansas City radio station was recently revealed in a questionnaire circulated among the members of the Mennonite Gospel Center there. A large number of I-W men and VS workers are serving in various institutions in Kansas City.

Bro. and Sister Robert Snyder, former MCC workers to Paraguay, South America, gave an illustrated message about the MCC program there at the La Junta, Colo., Mennonite Church on Sunday evening, March 4.

The Mennonite Spanish Church, Chicago, Ill., sponsored a youth retreat at the Palos Park YMCA Camp, March 10, 11, under the direction of Bro. and Sister Joe Ventura and Bro. Don Driver.

Bro. Esko Loewen, MCC worker from Amsterdam, Holland, spoke at the London, England, Mennonite Centre on Saturday evening, Feb. 4, during the Bible study and fellowship period.

Approximately 135 young people from the Chicago area churches—Union Ave., Mennonite Spanish, Bethel Community, Rehoboth Mennonite, and Lombard Mennonite—attended the MYF Fellowship supper at the Bethel Mennonite Community Church, Chicago, on Feb. 25. Bro. J. Frederick Erb, Sterling, Ill., was the special speaker.

Special Passion Week Services are being planned at the Mennonite Spanish Church, Chicago, Ill., March 25 to April 1, with the pastor, Bro. Mario Snyder, speaking each evening. A father-and-son banquet will be held at the Spanish church on March 24.

Bro. and Sister Nelson Litwiller have gone to Montevideo, Uruguay, to initiate the new Mennonite Seminary. About 14 students are expected in April for the beginning of the school. The Litwillers' address and the address of the school is Vilardebo 964, Montevideo, Uruguay.

Ground-breaking services were held for the new Spanish church at Mathis, Texas, on Sunday, Feb. 19. The Sunday-school wing was constructed first and is now in use, but the chapel is badly needed.

Reports from the Argentine Mennonite Conference held at Trenque Lauquen, Feb. 20-24, indicate that the spirit of Christian fellowship prevailed even in the presence of differing opinions and that real progress was made in the development of understanding between missionaries and Argentine Christians.

The new church at Kanker, India, where Bro. P. J. Malagar is pastor, was dedicated on March 10, 11, if previous plans carried. Bro. Edwin I. Weaver, Dhamtari, gave the dedicatory message and had charge of the dedication service. Since this is the first Christian church in the Kanker area, the local members feel their keen responsibility to witness for Christ. Pray for Bro. Malagar and his people.

Sixty-six persons were present with the Floresta, Buenos Aires, Argentina congregation on Sunday morning, Feb. 25. That evening Bro. Nelson Litwiller relinquished the pastorate of that congregation to Bro. Amos Swartzentruber, recently returned missionary to Argentina.

Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, served as Missionary Day speakers at the Walnut Creek, Ohio, Mennonite Church on March 10, 11, giving an illustrated message on Saturday evening and speaking in the regular Sunday services. They will render similar services at Kidron, Ohio, on March 17, 18.

The young people from the Gladstone Mennonite Church, Cleveland, Ohio, participated in a youth Christian Life Conference at the Mennonite Gospel Chapel, Youngstown, Ohio, on March 4. Special speakers included Bro. D. Wyse Graber, Stryker, Ohio, and Sister Barbara Detweiler Gleysteen, Scottdale, Pa.

Bro. Truman H. Brunk is spending two weeks in Jamaica. A class of applicants is under instruction there and will be baptized soon to be added to the 25 that have already been received.

♠

The Spanish government has closed the 70-year-old Evangelical Theological Seminary, the only institution of its kind in Spain. No explanation was given for the action.

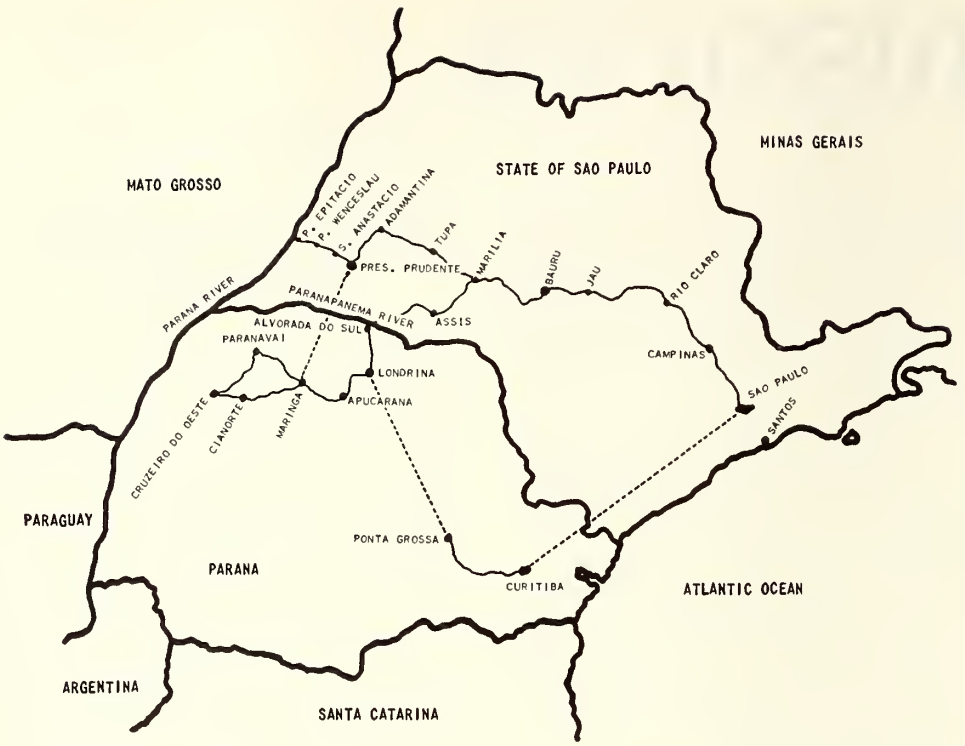
Your Treasurer Reports

This is the time of year when the General Mission Board begins making plans to close its books for the fiscal year which ends on March 31. Each year we have reported this information due to the fact that there are those who have sent contributions to the Mission Board to help in meeting special areas of need as we determine them during the year. I would like to report only briefly regarding several areas in which contributions have not been equal to expenditures. One of the major areas has again been the area of our home mission program and particularly our city missions. We appreciate the contributions which have been given during the year to our city mission program and we do feel that there is increased interest in the mission outreach of our church through city churches.

Several other places for which contributions would be especially appreciated are the programs being carried on in Belgium, London, France, and Puerto Rico. These particular mission fields are the newer fields and there has not been as much general information given about them; therefore, designated contributions for the work there have not been as great in number as for some of the other mission fields.

We can report that the financial position of the Board appears to be satisfactory and we should be able to close this year's program without difficulty. However, the above are areas for which contributions are needed and we suggest them here for those who may want to make special designated contributions before the fiscal year is completed.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



The area of southeastern Brazil explored by missionaries Burkholder and Sawatsky for a mission location.

Getting Acquainted with Brazil

By Richard Burkholder

III

The Paulista railroad running west from Sao Paulo is possibly the best in Brazil. Modern diesel locomotives pull a line of comfortable Pullman coaches, in contrast to the wood-burning puffers and ancient cars that characterize many of the lines in the interior. It was this train that Peter Sawatsky and I boarded Tuesday morning, December 6, in Campinas. Although the Paulista is a modern train, it is handicapped like most of Brazil's railroads by an inadequate roadbed so that the speed of the train is cut down to a crawl at times. By 6:00 p.m., we had traveled 370 kilometers (230 miles) to the city of Marilia. There we had to change to a decrepit, smoky train and ride on hard seats to finish our journey to the end of the line.

Arriving in the town of Adamantina about 10:00 p.m., we took the advice of our charrete (horse-drawn cab) driver and landed in what was supposed to be a good hotel. By American standards I suppose it would be classified third or fourth class, but we didn't have a great deal of choice. Travel in the interior of Brazil means expecting almost any kind of lodging, food, and transportation. However, we found our rooms reasonably clean and had no trouble resting from a long day of travel.

The next morning early we made a quick survey of the town and found that there were six or seven evangelical churches. In Adamantina we began to discover a pattern in church development, that, with minor variances, repeated itself in most of the towns and cities we visited. One can expect to find congregations of the main denominations: Methodist, Baptist, Presbyterian and Independent Presbyterian. In smaller towns these congregations often do not have resident pastors and the work is carried on by lay leaders. Then there are the sect-type churches, usually with Pentecostal doctrines. These go by a number of names, are often not well organized, but seem to be spreading rapidly among the poorer classes. Some of these groups such as the Assembly of God, appear to be doing a creditable work, but others hold extreme doctrinal positions and cause trouble by antagonistic proselyting.

We arrived at the next city on our itinerary after a four-hour bus ride. Roads are unpaved, dust is plentiful, the buses are often overloaded with passengers, and so each bus ride is an experience in itself. Between Adamantina and Presidente Prudente, our destination, we passed through an area of small farms known as sitios, many of them operated by Japanese immigrants. Wherever it can be grown, coffee is the dominant crop because of the high profits it yields. But there are also rows of corn, beans, soybeans, and peanuts, along with vegetable gardens. This increasing diversification is a healthy sign for the agricultural future of Brazil.

Presidente Prudente is the chief city of southwestern Sao Paulo state and we found it to be a pleasant modern center. There we had opportunity to chat with Methodist and Presbyterian leaders. Especially interesting was our contact with Celso de Assumpcao, pastor of a 300-member Presbyterian church which is planning to build a beautiful modern temple. Celso suggested that we look over the area west from the city towards the Parana River, which is the boundary of Mato Grosso state. Having decided to follow the railroad line to its end at the river the next day, we enjoyed the fellowship of a midweek meeting of the Presbyterian church which is still located in a simple wooden structure.

The train was scheduled to leave before 5:30 a.m.; so we were up early but waited nearly an hour for it to arrive. This was not the last time that we waited for transportation. In fact, travel in Brazil seems to become a trying series of waiting periods in stations and terminals. But people are on the move and one gets to his destination sooner or later.

That day we visited the three main towns along the railroad line: Santo Anastacio, Presidente Wenceslau, and Porto Epitacio. None of these have many more than 5,000 inhabitants but they are trading towns for the farming area. We found small churches but no signs of intensive evangelical activity.

We were now ready to head for the state of Parana and as the bus trip offered a prospect of bumps and dust all day long we decided to fly. Our DC-3 took off about half an hour behind schedule and just as we were relaxing after take-off the light flashed and we found ourselves coming back for a landing. The oil cooler needed repairs and the passengers spent a hot afternoon waiting to go again. The second time we took off things went smoothly and in less than an hour we were circling to land at Maringa, situated in the heart of the terra roxa (red earth) region of north Parana.

Northern Parana, where we were to spend more than a week, deserves an introduction. Twenty years ago the whole area was unmapped virgin forest. Today one can land in multimotored planes near modern cities like Londrina (60,000) and Maringa (30,000). What caused the change? One word answers —coffee. The lure of 100 per cent profit in a few years inspired farsighted land companies to survey the area, lay out farms and cities, and open up this vast territory almost overnight. It is a unique development in the agricultural history of Brazil. Instead of the traditional picture of huge estates worked by landless serfs here is an area plotted in terms of the small farmer who owns his sitio. Thousands of acres have been cleared and planted and people have swarmed from other areas of Brazil to get a new lease on life.

Only the green gold (as coffee is called here) could have brought such phenomenal development so rapidly, but the whole economy is built on a shaky foundation and vibrations are already being felt. Heavy frosts in recent years have wiped out much of the expected harvest and caused bankruptcies and suicides. However, this tragedy may eventually bring about assured prosperity for the area, because farmers are turning to other crops less lucrative but more necessary for the total economic development of Brazil. So there are good grounds for believing that northern Parana may become the greatest agricultural area of Brazil.

And what about the Gospel in this area? The influx of population has given rise to

a situation in which evangelical churches have unparalleled opportunities. In moving to the frontier, people have shaken off strong family ties to the Roman church and are open to accept the Gospel. Consequently, one finds that in these new cities and towns the evangelical spirit plays a prominent part in community affairs. There are evangelical hospitals, schools, and consumer co-operatives. Churches are growing rapidly. And yet the leaders we contacted without exception invited us to join in the unfinished harvest.

We began our travels in Parana by riding two days in a jeep with Methodist missionary Parke Renshaw. It was a new and rewarding experience for us to travel over crude roads cut through the forest to meet with small groups of believers in outlying areas and hold services with them. Parke travels hundreds of kilometers each week keeping in touch with his scattered parishioners. And even with his busy schedule some places are reached only several times a year. We attended a Christian wedding at a rural home where furnishings were about the simplest possible, but the joy and good cheer of the wedding feast stood out in contrast to the drab rustic surroundings. Sleeping on cornshuck mattresses and sharing black coffee and dry bread brought us into intimate fellowship with these rural believers whose faith is as simple and plain as their manner of living.

Arriving back in Maringa Sunday night I had my first opportunity to preach in Portuguese to a real congregation at the Methodist church. Later on we got better acquainted with the work Parke is doing in this city only eight years old which may grow to be a metropolis of 100,000. The Methodists operate a kindergarten for both Brazilian children and the large Japanese community. They are beginning a rural institute or "model farm" project. The united churches of the city sponsor a radio program and are beginning a hospital.

After a day in and around Maringa which included attendance at a funeral Parke held for an elderly lady in a nearby city, we decided to move on west to Cianorte. Bus rides in rural areas are never too pleasant but this one gave us one element of relief. We were leaving the **terra roxa** which is excellent for growing coffee but terrible to live with. When wet it is a gluey, treacherous mud, but a few hours of sunshine turn it into a dust which penetrates everything. No matter what color your clothes may be when you arrive at Maringa, they will be red before you leave.

Cianorte is a two-year-old city, still small but planned as a major center in years to come. John Abel, an independent Lutheran missionary, has begun a church and a school here. To date he is the only minister in the town; not even a Roman priest or church is there yet. John is enthusiastic about his work which is only a year old, and we were inspired by his progress and possibilities. This is frontier country, but the Abels have built a comfortable home on the edge of the wilderness.

From Cianorte we made a two-day circle back to Maringa through the towns of Cruziero de Oeste and Paranavai. These are new towns which have grown up rapidly but without the careful planning evident in the towns controlled by land companies. In many ways they remind us of pictures of **wild west** towns in the U.S. of nearly a century ago, except that trucks have replaced the stagecoaches and portable generators have brought electricity to the fortunate few. One leg of this journey had to be made by jeep—the road was impassable for buses—and we returned to Maringa at night in a bus without lights that was guided by the beam of a flashlight held by the conductor.

In Cruzeiro de Oeste Peter spoke at the midweek meeting of the Independent Presbyterian church, which is the only group in town with an acting pastor. In Paranavai we contacted several church workers and the Baptist pastor. They welcomed us to open an evangelical school there, similar to the work of John Abel in Cianorte.

Next stop was Londrina, the key city in this area with ultramodern buildings and busy airlines connecting with major cities. Here we became acquainted with the work of the Bible Institute operated by the Inter American Missionary Society (formerly the Oriental Missionary Society). This nondenominational board is concentrating its efforts on the training of workers for all evangelical groups. They have a staff of five or six missionary families.

Londrina is a city of large, active, evangelical churches with progressive leadership. One of the high lights of my stay there was meeting Luiz Pereira Boaventura, Presbyterian pastor and teacher who has had considerable experience in the work of his denomination in Brazil. It made the world seem smaller to learn that through his study in the United States he was well acquainted with our good friend Paul Verghese.

From Londrina we completed our journey going in different directions. Peter traveled north with one of the Bible Institute teachers to Alvorada de Sul, a small town on the Parranpanema River which separates Sao Paulo and Parana. Students from the Bible Institute were holding evangelistic meetings there. After spending the night with this group, Peter crossed into Sao Paulo state and visited the towns of Assis and Marilia, gathered some information on evangelical work there. At Marilia he boarded the **Paulista** to return to Campinas.

Ponta Grossa, second largest city of the state of Parana, was my destination after leaving Londrina. The southern part of the state represents an older wave of settlement, much of it by German immigrants. There I met Dr. Arthur Elder, a former missionary in China from the Baptist church of Great Britain. He has been serving with the Parana State Baptist Convention while making a survey of new mission possibilities for the British Baptists. Among other items of interest gained in conversation with him was the suggestion to investigate southwestern Parana and the state of Santa Catarina.

I returned to Campinas by plane after visiting Mennonite friends at Curitiba. The Mennonite Brethren Church of North America operates an orphanage as a mission project near Curitiba and they are now beginning an evangelical school. Some of the Mennonite colonists in this area are taking an active interest in this work.

It is difficult to summarize and evaluate these fifteen days and more than 1,600 miles of travel. We were inspired by the progress of evangelical work in every area and at the same time challenged by the needs yet to be met. But to determine where and how our Mennonite church should enter the harvest is a complicated question. We will need to become acquainted with other areas and other needs before we can say with certainty, "This is where the Lord wants us to serve."

2. The Independent Presbyterian Church broke from the mother church about 50 years ago over questions of church discipline. It has no connection with any foreign mission board.

Campinas, Brazil.

Christian Literature in an Awakened India

BY ANNA SUDERMAN

India's people are learning to read at the rate of about 25 a minute, 36,000 a day, more than 13 million a year. During the past three years a total of 40 million acquired reading ability—more than half of the 73,000,000 who learned to read in the last 25 years.

This increase in literacy is tremendous! This great nation has a population of more than 360 million and more than 80 out of 100 persons are still unable to read. This sleeping giant is waking up to see what is going on in the rest of the world.

What has brought about this great change? An awakening leadership has done much to bring India into contact with people across the seas. They have seen how other people live. They have seen that being able to read makes a difference. They are taking their place in a literate world.

Perhaps more than any other one man, Dr. Frank C. Laubach has done much toward making India literate. His easy reading charts accompanied by series of booklets have shown the nationals the easy way to teach reading. His aim for Christians is a Bible-reading church. He has also done much work in non-Christian communities.

Awakened India is also establishing many schools. Every larger village has one and many smaller villages have primary schools. Adult reading classes are being conducted in many villages at night after working hours. Demand for education is felt all over India.

Now that so many are able to read, what shall they read? India's literature in the language of the people has been very scarce until a few years ago. Most available were the sacred writings of their religions. Now a good deal of literature is being produced. Presses are busy. Newspapers, periodicals, school texts, political books, and many kinds of pamphlets are being produced in large quantities. But Christian literature is not keeping pace. There is a great need for good Christian literature.

Producing literature presents great problems. India has many languages—21 major ones and many lesser ones. Each language has its peculiar script and alphabet which vary greatly.

One agency, the Christian Literature Society of India, has produced literature in several languages for many years. The Society has made a great contribution. But it is far from adequate. Some of it has a different doctrinal emphasis than our church holds. Much good literature, however, has been produced which had been a help to the churches.

In recent years a branch of the National Association of Evangelicals (NAE) has been organized in India known as the Evangelical Fellowship of India (EFI). Within that organization has been formed a group known as the Evangelical Literature Fellowship of India (ELFI). The Fellowship has been making surveys of different areas to see what is available in sound Christian literature in various languages. The aim is to make extensive use of such literature and to make it available in larger areas of that language, thus avoiding useless duplication. By different evangelical bodies pooling available material much more can be produced in a shorter period of time than would be otherwise possible. Talented and trained personnel can be made available to all in one language group.

The questions might be asked: "Is it necessary to produce other Christian literature when the Bible is already translated and available? Is it not enough to have Gospels, New Testaments, and Bibles? To this we will let Dr. Eugene Nida of the American Bible Society in New York, who has visited more than 40 countries and checked translations of the Bible in many languages, give the answer:

"Whenever we go into a missionary area, we always inquire about the publishing program. When people say, 'We'd like to get out a New Testament,' we always ask: 'What else do you plan?' If they have few other plans, or none at all, we seriously question the advisability of publishing a New Testament. If people have no place for a balanced literature program we often suggest: 'Don't you think you could get along with a few Gospels?'

"Please don't misinterpret me. I am not minimizing the importance of the Bible. But if you and I just had the Bible in a relatively poor translation (and many translations are poor), our resources for teaching, for preaching, for explaining the deeper things of the Word of God and the Christian life would be very inadequate. We must consider the whole program of Christian literature."

The Indian Christian workers who are the most developed and have the best understanding of church principles are those able to read the fine doctrinal works in English. To reach the many who have not mastered English, books must be produced in their own languages.

Some of our missionaries have gone to great efforts to translate or to write notes on Bible lessons for Bible schools, and these have lain unpublished for years. Why? Literature was not a definite part of the missionary program. There were not enough funds. This is a great loss as well as wasted effort. Not only one mission, but a number of denominations could make use of this material if it were published and made available.

Other agencies have proved that attractive, well-written literature pays dividends. Though communism is foreign to India, being imported from other countries, it makes great headway by producing and distributing attractive booklets and periodicals. Their books are colorful and appealing. They produce millions of pieces and sell them at rates the poor can afford. Of course, the Party supplies the extra funds. Communists sacrifice everything to foster their teachings. And they have results. They claim to have won China with the pen rather than by the sword. They are going forward with their red-tipped pen in India and in every country where they can find entrance!

Seventh-Day Adventists publish and distribute great quantities of literature. They have trained colporteurs to sell the material they produce. They also send out many Bible courses (Prophecy Course) free to anyone asking for such courses. Dr. Nida comments about their work: "You will notice that for the most part their books start where the people are. They make an appeal to them in terms of everyday life situations and get the people reading. In general, one does not find the special doctrines until about the next-to-last chapter. Too often we try to 'hit the reader on the head' from the first sentence. A little more sanctified common sense on our part would be a great advantage."

What types of Christian literature are needed in India today? Just about everything—commentaries, Bible dictionaries, illustrated Bible story readers, theological works for Bible schools, easy reading materials for semi-literates, Christian periodicals, booklets touching everyday lives from the Christian viewpoint. This does not imply there is nothing. Quite a few smaller books have been written or translated; some Moody books have been put into several languages; parts of commentaries have been written and some booklets prepared for Bible study. But these are still so inadequate for the great needs.

The Mennonite Brethren mission in India operates a press at Mahbubnagar. Soon the press will have new quarters in a building constructed as a memorial to the D. F. Bergtholds.

An important production of the Mahbubnagar press is Suvarthamani (Good News)—a monthly periodical for the Mennonite Brethren field in India. This journal contains devotional articles, news and information dis-

MISSIONS



Hundreds of houses in Yuba City, Calif., are off their foundations or demolished.

Mennonites Help in Yuba City Cleanup

Mennonites have contributed more than 349 man-days in cleanup work in flood-stricken Yuba City, Calif.

The Mennonite Disaster Service, organized on the West Coast when the flood struck, is now moving into farm areas with a smaller unit of workers for cleanup projects cleared through the Farm Bureau. The period of cleanup is expected to be much shorter than was anticipated earlier.

Men from 27 California congregations plus some Idaho Mennonites have participated in the task. Some women also were on hand to help.

Director of the Yuba City activity is Herman Klingenberg of the First Mennonite Church at Reedley. H. R. Wiens of Reedley and Leonard Garber of Winton also have directed the work periodically. Co-ordinators in the Reedley MCC office have been Wesley Pauls and Rudy Lichti.

Closely integrated with the Red Cross, the Mennonite Disaster Services is working as a separate unit. Reports show MDS has been well received, with expressions of thanks from citizens of Yuba City as well as mention from newspapers and radio stations.

The possibility of a building unit has been discussed as has the possibility of a more permanent organization of MDS on the West Coast.

via MCC Information Service, Akron, Pa.

tributed to each of the field stations. Other productions include Sunday-school quarterlies, tracts, songbooks, Bible lesson booklets, baptismal and marriage certificates, and some commercial printing to meet expenses.

To have an adequate literature program, plans must be laid in advance. There must be co-operation between evangelical groups. As Dr. Nida says, we need tools with which to work. "One must not send out the missionary without the 'tool' of literature any more than one would send out a doctor without medicine." The "tools" include funds for literature.

A few other points which Dr. Nida suggests for future literature production include (1) preparation of missionaries in journalism and publishing, (2) training foreign nationals, (3) co-operation with existing publishing houses, (4) a clearing house for information and guidance, (5) complete re-organization of prevailing budget systems, (6) every pastor a book agent, and (7) adequate planning for the future.

Missionaries and missions are aware of the great needs for Christian literature. A beginning has been made. But there is much to be done. Funds are needed. Personnel is needed. What can you do? Let us ask the Lord to guide, then do as He commands. The rewards will be eternal. "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).—in **The Christian Leader.** Used by permission.

European Pax Unit Plans Second Tour of Holy Land

BY ARLO KASPER

The second Pax study tour of the Holy Land will enable the 56 tour members to walk where Christ walked and gain a better understanding of the Scriptures by seeing the land.

The tour was planned for Feb. 12 or 13 to Feb. 29 in Greece, the Bible lands, and Italy. Tour director Harold Mueller, Pax man from Bell, Calif., said 35 Pax-ers and 11 other I-W men serving in Europe under the Brethren Service Commission will make the trip. Others include several Pax unit matrons and Mennonite Central Committee personnel, a Bethel College exchange student to Germany, and one Pax parent.

The 85 Pax men in Europe have honored Dwight Wiebe, European Pax director the past two years, with a gift by paying his tour fare.

Heading devotional activities for the group will be Pax pastor J. P. Duerksen of Hesston, Kans., and Jacob K. Klassen of Winkler, Man., director of Berlin MCC. Bible studies for the tour have been outlined in accordance with various points to be visited.

Salonika, Greece, is to be the first stop after leaving Germany by train. Visits to Pax units in Greece will be followed by an air trip to Beirut, Lebanon. The group will spend eleven days in Bible lands of Syria, Jordan, and Israel. From Tel Aviv, Israel, they will fly to Rome, the final major stop before returning by train to Germany. Mueller said close contact is being kept with MCC in Jordan concerning the Arab-Israeli condition. No difficulty is expected unless the situation becomes worse, he indicated.

via MCC Information Service, Akron, Pa.

Mennonite Broadcasts

The Mennonite Hour — Luz y Verdad

The Mennonite Hour

Joan Musselman Joins Secretarial Staff

On Feb. 28 Joan Musselman began work as a secretary in the offices of **The Mennonite Hour.** Her former home was in Souderton, Pa., where she had been employed at the Herald Book Store. Her school days were spent at Franconia Mennonite School and at Eastern Mennonite College. She graduated from the latter's high school business department in 1955.

Joan is welcomed by the secretarial staff whose load of duties has been steadily increasing in recent months.

New Stations

Elkhart, Ind., WCMR, 1270, 4:00 p.m. (Sun.)
Hannibal, Mo., KHMO, 1070, 6:30 p.m. (Sun.)
North Platte, Nebr., KNRB, 970, 3:00 p.m. (Sun.)
Fargo, N. Dak., KFNW, 900, 2:00 p.m. (Sun.)
Chambersburg, Pa., WWPC-FM, 95.1, 8:30 p.m. (Sat.)
Vieques, Puerto Rico, 1:00 p.m. (Sun.)

Broadcast Brings Spiritual Aid

"I Have Become a Christian . . ."
"I want you to know that I have become a Christian, largely because of your sermons and books. . . ."
Indianapolis, Ind.

"Inspiration in my new life . . ."
"What an inspiration your broadcast is in my new life in Christ." Fort Wayne, Ind.

From Ceylon:
"I really enjoy the inspired singing and timely messages. Your broadcast has been a blessing to our home. . . ."

"Helped us to walk closer to Him . . ."
"I want to express my appreciation to you for your good broadcasts. They have been a real source of joy for us and have helped us to walk closer to Him in our daily walks of life. . . ."
Cotopaxi, Colo.

"Very helpful in my Christian life . . ."
"I have listened to your service Sunday mornings and it has been very helpful to me in my Christian life." Ontario, Canada.

"Great Impression on the lost . . ."
"You are making a great impression on some of the lost in this community. In talking to them we find they listen also." Gulliver, Mich.

Support for Tangiers

Radio Internationale, Tangiers, Africa, now has a group in eastern Pennsylvania sending support for this station. Every two weeks they intend to send $40, and the total $80 if possible, towards this broadcast beamed into Spain, Portugal, Spanish Morocco and other parts of Europe. The 28 million Spaniards are listening to the Gospel message which **Luz y Verdad** broadcasts to them. The possible 10,000 Protestants in Spain rejoice that another means is used to get the Gospel to their nation. "We need more missionaries," one wrote, "but since these are not permitted now, the radio is a good substitute. We know that many are listening behind closed doors."

Wonders about Veil and Bobbed Hair

"Please have patience with me for the question I am going to ask you. Please explain to me why some women cut their hair and then cover their heads with a veil. I ask because I want to learn . . . . Some have told me it has nothing to do with salvation."—Caguas, Puerto Rico.

Wanted to Be a Nun

"I like the religion very much, and fear the world a great deal. I had the desire to become a nun, but inclinations led me in other directions. Please give me some counsel. I always listen to your messages."

MISSIONS

EDITORIAL

Consecrated Hands

Christian workers constantly face the question of what methods to use in evangelism and nurture, particularly with children and young people. Should the worker limit his activities to direct Bible teaching, such as the Sunday school, junior meetings, or the summer Bible school? Or can handwork and recreational activities also contribute to evangelism and nurture?

The question of junior-intermediate activities outside of the Sunday school and junior Bible meeting does not come up in our well-established Mennonite communities as much as in our mission congregations because our Christian homes provide the recreation and handwork activities needed. However, with the increasing influence of the public school on the group life of our children, the need for group activities which provide for the development of personal skills in a church-directed environment where the children develop a sense of belonging to a significant group becomes increasingly apparent.

City mission workers have faced the problem of children's activities outside of school hours from the beginning. Very few children who grow up on city streets without the guidance of Christian parents and under the influence of the gang spirit will be saved through the Sunday school and junior Bible meeting alone. This does not limit the power of God, but merely recognizes the power of evil in the presence of an inadequate program of church-directed activity.

A child who spends three or four hours a week experiencing the modern movie and only one or two hours at the most in Sunday school and junior Bible meeting faces a real conflict. Shall he imitate the characters he sees in action on the screen or find ways to practice what his Sunday-school teacher tries to teach him? You can be sure that only the rare child will ever think about the two at all. He will rather act on impulse according to the experience which impresses him most. In that case the visual experience has the advantage over word of mouth teaching.

The mission worker faced with the almost complete loss of his Sunday-school children during the teen-age period naturally looks for ways to save them from their environment. One way is to provide meaningful activity under the direction of Christian teachers. Handwork can teach the child to use his hands in a good way and to use them to the glory of God. Church-directed recreation has the potential for teaching the child Christian

(Continued on page 260)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Since the summer service folder was printed, several additional requests for personnel have come in. The Bethel Mennonite Church, Chicago, Ill., needs one man and two women for an eight-week period from June 18 to Aug. 15. The workers would help with summer camp, Bible school, and routine mission programs. A youth leader is needed to serve at the East Side Mennonite Church, Saginaw, Mich., from June 15 to Aug. 25.

Persons or groups wishing to have additional copies of the summer service folder should write to Relief and Service Office, MBMC 1711 Prairie St., Elkhart, Ind. This should be done immediately since the supply is quite limited. Application forms can be secured from the same address.

The Feb. 28 MRSC Weekly Notes listed the need for a jeep station wagon for the Calling Lake, Alta., VS unit. The developing program there makes this need more urgent. Any Sunday-school classes or youth groups interested in a special project might want to contribute for this fund. In that isolated area of northern Alberta the station wagon would be used to haul children to school, to take sick people to the nearest hospital which is about 50 miles away, to help the nurse make clinic rounds, and for general service around the VS unit.

John Wenger, Wayland, Iowa, and James Lambright, Lagrange, Ind., are transferring from the VS unit at La Junta, Colo., to the European Pax program. They begin orientation at Akron, Pa., on Mar. 10 and leave for Europe, Mar. 19.

Millard and Joyce Osborne, Elkhart, Ind., unit leader and matron of the Mathis, Texas, VS unit, and Ray Horst, Elkhart, Ind., director of Voluntary Service, will represent MRSC VS interests at the Spanish Workers' Workshop to be held in South Texas, Mar. 14 to 20. The Mathis, Texas, VS unit will also help with some of the meals and lodging for the group participating in the workshop.

In two months the Navaho migrant unit will be moving back to Grants, N. Mex. The unit has been located at Phoenix, Ariz., for the winter months. At Grants they will serve 2,500 Navaho migrants. One of the greatest needs is for medical assistance. At the present time there is no nurse in the unit. This cripples the work of the unit somewhat and leaves one of the most needy areas untouched. Any nurse interested in this work should write immediately. There is also urgent need for youth leaders to work with children and teenagers in our city missions. Anyone interested should write to Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

I-W Services

A young couple is needed to help in youth work at the Youngstown, Ohio, Mennonite Mission. There is a I-W job available near the mission. If you are interested in helping with the work of the church while serving your I-W term, contact the I-W offices MBMC, 1711 Prairie St., Elkhart, Ind.

John E. Lapp, Lansdale, Pa., preached at the Cleveland, Ohio, I-W center, Feb. 26. Ruby Hostetler, Elkhart, Ind., recently returned from India, also spoke at that service.

Roy Burkholder, and Victor Esch, I-W Services Office, Elkhart, Ind., led a discussion on "How the Church Can Be Helpful to I-W Men" at the midweek services of the Indianapolis, Ind., I-W center, Feb. 29.

Released March 2, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Teachers and Nurses Needed in Newfoundland

Twillingate consists of two islands lying off the northeast coast of Newfoundland. They have a combined population of 3,500—mostly fishermen.

On the islands are one 100-bed hospital and about 15 schools. Each year the school boards are short ten to fifteen teachers. Right now, on the north island one school didn't open this past year. They were unable to get anyone to teach, so the children are missing one year of school.

The hospital is also short of trained personnel. In the 100-bed hospital are only two registered nurses—one of them an MCC volunteer. William and Maurine Regehr, Inman, Kans., served this year as a teacher and nurse at Twillingate. Now the hospital board and the school board have asked for more young people to help them.

Twillingate is one of the many places along Newfoundland's shores where trained Christian personnel are needed. There is presently an MCC Voluntary Service unit at Baie Verte, a lumbering and fishing community. Christian young people—nurses, nurse aides, and teachers (preferably those with certificates), interested in giving a year or two to help these isolated folk may write to Voluntary Service, MCC, Akron, Pa.

Ten Graduated from Widows' Project

Ten seamstresses have now been graduated from the MCC Widows' Sewing Project at Taegu, Korea, since last June. While at the project each of the widows learned to sew—both Korean and western-style garments. Upon graduation she received a sewing machine which she will pay for as she follows her trade.

The Widows' Project not only teaches these women how to sew for future earning, but brings them a meager salary for the garments they make while learning.

Clara Eshleman, Harrisonburg, Va., reports: "We try to determine the most needy those with . . . husband dead . . . and children to support. A number of the ladies are from the refugee camps and have been finding it quite difficult to make a living. So often their children have had to quit school because they weren't able to pay the tuition .... Their average wage while in the Project is about $4 per week. This often supports from five to six people."

Released March 2, 1956
MCC Information Center
Akron, Pa.

WMSA Weekly Notes

Ladies at Fairview Mennonite Home, Preston, Ontario, have begun to knit bandages for a leper hospital in Africa. A recent letter from Elsie Cressman, missionary nurse in Tanganyika, told of the need for bandages which could be washed and used again and again. Knitting needles click with the conversation as the cotton string grows into bandages.

Slides which Elsie sent home of the work at the Leprosarium were shown at Fairview Mennonite Home on Feb. 21 by Florence Shantz.

* * *

"Will you come for dinner next Tuesday and bring your mother? Will you also bring ...." and the invitation named three other neighboring women.

After the Tuesday dinner Mrs. Burkhart added cake and ice cream to a picnic basket containing the dishes. The six of us then went to call on a shut-in couple. A great deal of happiness was brought to six people—the youngest 75 and the oldest 89—by a little planning and effort.

WMSA members can cheer many lonely hours for aged and shut-in friends. As we share our friends and time in fellowship, our own lives are enriched.

* * *

Fifteen individuals and WMSA groups have responded to the request for school kits, clean-up kits, and sewing kits. These letters have come from ten states and two provinces.

Contents of the kits were listed in the Feb. 7 issue of the GOSPEL HERALD. Many more kits are needed before June 1. If you, your Sunday-school class, or WMSA group can supply one or more of these kits write to the Executive Secretary of the WMSA, 1711 Prairie St., Elkhart, Ind. Tell how many of which kind of kits you wish to supply and further instructions will be sent.

* * *

From a letter written before Christmas by Ruth and Rhoda Ressler, missionaries in Japan, we copy the following, "Thank you so much for the very lovely bunch of Christmas cards that came in the mail just now. They are so well prepared and we are glad for them right now because we are starting out on our Christmas witness. Only last evening I had sorted out the last of our Bible story picture Christmas cards to take along and now these will fit right along with them and make it enough for the next villages."

You will want to read about the "Traveling Sunday School in Japan" in the Feb. 19 issue

of the **Words of Cheer**. Instructions about sending Christmas cards to our missionaries can be obtained from the WMSA Executive Secretary.

Office of the WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear **Herald** Readers:

"Rejoice in the Lord, O ye righteous; for praise is comely for the upright" (Ps. 33:1).

The people here at Bethel do have many reasons to praise the Lord for His blessing and guidance in the work of the congregation.

On Sunday, Jan. 1, we were able to dedicate the new parsonage, which was built almost entirely by the men of the church. It is a comfortable seven-room house, close to the church, and an attractive and valuable addition. We appreciated having Bro. Donald King and his family of Pigeon, Mich., with us that day, and Bro. King brought the dedication message. Open house followed the service, and approximately 90 people enjoyed that fellowship.

Recent guest speakers at our services have included Sister Lena Graber, Bro. and Sister Howard Charles of Goshen, the I-W unit from East Lansing, Mich. Also a chorus of young men from Bethany High School gave us an evening of music.

The evening of Feb. 12, we had a farewell service for Bro. Lon Sherer and wife, the former Kathryn Summer, who will be teaching music at the Woodstock School in India for the next three years. They left by plane on Feb. 24.

Plans are going forward to organize a Homebuilders Fellowship for our younger married couples. The monthly meetings would be a time for inspiration and fellowship in sharing mutual interests in Christian home-building.

On Feb. 27 the oldest member of our group, Bro. J. P. Oyer, observed his ninety-eighth birthday. He is confined to his home but is not bedfast, and so can be up and about.

We heartily welcome visitors to come and worship with us, and have often been privileged to enjoy their presence. If you are traveling on U.S. 27 highway, our church is not hard to find. We are ten miles north of St. Johns, and south of Ithaca. —Violet R. Landis.

ELKHART, INDIANA

(Belmont Congregation)

Our attendance has been very encouraging, with 118 on Feb. 12 and 112 on Feb. 19. We have had some visitors and are glad for them. Our Church Directory for 1955-56 was distributed on Feb. 19.

Our Church Council consists of the Pastor, S. J. Hostetler; Visiting Brother, V. E. Reiff; Church Secretary, Donald S. Yoder; Trustees, Ervin Boyer, John D. Stalter, and Dr. Galen R. Miller; S. S. Supt., Samuel L. Yoder; Asst. Supt., Leroy Willoughby; Chairman YPM, Nevin Albrecht; Dist. Mission Board Member, Weir Stone; and MYF Pres., Myrtle Miller.

Our Building Committee consists of the three trustees, Daniel D. Miller, C. T. Battler, and our pastor. We are praying that we can complete the enlargement of our building this summer. The enlarged auditorium when completed will double our capacity. This committee has been given the responsibility to raise the finances and complete the building. If you feel led of the Lord to give us a donation for our Building Fund please mail it to John D. Stalter, Treas., 1800 So. 6th St., Elkhart, Ind.

We are happy to report that our Bro. Erie Bontrager of Rochester, Ind., is now improving in health, and his wife has sent us the following good news; "Erie is at home now and feeling a lot better. He walks from the bed to a chair and is gaining strength every day. We want to thank everyone that has done for us and for all your prayers. We feel they have done wonders. Don't know how soon we can get back to church but we are hoping it will be soon. Marcia and Erie."

At present our Church Directory shows that we have 33 members on the Home Department who receive bulletins and Sunday-school papers each week.

Sister Stella Yoder, who has been worshiping with us for a number of years, has left Elkhart to help in her brother's family at Clarence Center, N.Y. V. E. Reiff.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear Readers:

Greetings in our Master's name. Our pastor, Bro. F. E. Kauffman, attended the three-weeks course for ministers at Goshen recently. The two Sundays that he was away, John Stoll preached for us.

The annual Ministers' Conference is to be held here in March.

Durbin Zook has been leading us in a profitable study in Hebrews at our midweek service for nearly two months. Our pastor is leading us in a study of Daniel during our Sunday evening services this winter.

Fred Yoder and family recently visited his wife's folks at Brutus, Mich.

On the evening of Jan. 24 everyone was invited to our pastor's home to help our colored Bro. Henry Rhodes celebrate his birthday. It was a big surprise for him to see the many faces and then to receive a box of gifts. Since it was our pastor's birthday as well, a purse was given to him.

Bro. Harold Kauffman has been a hospital patient for nearly a week with an infected hand. He is improving.

Pray for us. Mrs. A. L. Glick.

NAMPA, IDAHO

(Nampa Congregation)

Greetings in our Master's name:

Bro. and Sister D. A. Good returned on Feb. 15 after spending a number of months in Ohio. Also Bro. and Sister Ivan Hostetler returned recently from Nebraska and Bro. and Sister Clinton Gingerich and family from Hesston, Kans., where they spent some time.

We are happy to have Sister Mary Yoder, Garden City, Mo., back in our community again, and also Bro. and Sister Dan Shenk and son Maurice of Denbigh, Va., who are with us for the summer.

Bro. Will Roth, who had eye surgery and later plural pneumonia, is nicely on the mend again.

Bro. Clayton Swartzentruber of W.M.S. held services here one evening in the interest of the school.

A number of men from here went to Yuba City to help in clean-up operations, also some from Filer and Hammett went to W.M.S. to help in building operations there.

Bro. F. H. Hostetler, aged Nampa veterinarian, passed to his reward on Feb. 20, at the age of nearly 82 years.

Bro. George Beare, Hesston, Kans., is expected here in the near future, also the chorus from W.M.S. is to give us a program of music.

Bishop and Sister E. S. Garber are expected home in a few weeks.

Mrs. Sam D. Miller.

Prince of Peace Church has been selected as the name for a new Church of the Brethren in Kettering, Ohio, near Dayton. Only one other church in the country is known to have this name.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Encounter with Revolution, by Richard Shaull; Association Press; 1955; pp. xiv & 145; $2.50.

This book is by a young Presbyterian missionary in Colombia, South America. It describes the revolution which is going on in all of the underdeveloped parts of the world. This revolution is not necessarily a communist revolution, but a social, political, and economic revolution in which communism has entered as one of the active possibilities for the future organization of these countries. Communism has a definite appeal in this situation, because it speaks loudly of social and economic justice—both of which have been sorely lacking in most underdeveloped areas. But in a more profound sense communism has actually betrayed the essential character of the revolution because it has substituted one form of injustice for another. A vital program of Christian missions seeking to make Christianity the motivating and directing force of the revolution is what is needed.

Most of what this author says is profoundly true—as anyone who has lived in an underdeveloped country knows. The book is full of excellent illustrations from actual life of what the author is saying. The book is well written and is highly readable. My only negative comments are on a relatively small part of the book. Although recognizing the limitations of military might, the author admits the need for it. Furthermore he has oversimplified (to the point of distortion) the economics of capital formation in the underdeveloped countries. Nevertheless this book had to be written and it deserves to be read. Certainly it should be "must" reading for prospective missionaries to underdeveloped countries, and for those at home who would understand their essential task.—Carl Kreider.

Mennonite Yearbook

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Mennonite Publishing House
Scottdale, Pa.

1956

MISSIONS EDITORIAL

(Continued from page 257)

attitudes toward his neighbor and toward his opponent in competitive games.

Let us pray for our workers with children, both in mission situations and in our local congregations. They are molding the church of the future. May they wisely use the all means to teach the all things.—L. C. Hartzler.

Field Notes

CONTINUED

Announcements

Bro. and Sister D. A. Yoder, Elkhart, Ind., will celebrate their fiftieth wedding anniversary on March 17, 1956, with open house the day following.

Bible Conference at Elora, Ont., with William McGrath and Oscar Burkholder as speakers, April 13-15.

Roy Roth, Hesston, Kans., commencement speaker for La Junta Mennonite School of Nursing, April 16.

Raymond Kramer, Meadville, Pa., MYF week-end meetings, Hopedale, Ill., March 30 to April 1.

Annual Music Feast at Western Mennonite School, Salem, Oreg., March 18.

C. N. Hostetter, Grantham, Pa., speaking on "Pastors and Personal Counseling" at Philhaven Hospital, Lebanon, Pa., 7:30 p.m., March 22.

Dedication of new church building at Neffsville, Pa., June 9, 10.

Bible and Christian Doctrine Conference, with Paul M. Lederach speaking, at Blooming Glen, Pa., March 17-22.

Remember the Christian Community Relations Conference at South Union, West Liberty, Ohio, from Friday evening, April 6 through Sunday evening, April 8. See complete program in April issue of **Christian Living.**

A. K. Mast, Cochranville, Pa., would like to have Eastern A.M. Conference reports 1912 to 1919. Please communicate with Bro. A. K. Mast if you can supply these temporarily or permanently.

Quarterly Bible Conference, Pinto, Md., with Sanford Shetler speaking, April 7, 8.

Harvey Birky, Birmingham, Ala., has the following appointments among others: Canton, Ohio, March 19; Kidron, Ohio, March 20; Fort Wayne, Ind., March 22; Arthur, Ill., March 25.

Youth Bible Conference at Groffdale, Pa., with William McGrath, Goshen, Ind., and Richard C. Detweiler, Perkasie, Pa., as instructors, March 17, 18.

Quarterly meeting of Reading, Pa., churches at Fairview Street, with James H. Hess, Honduras, and Harold Lahman, Elkton, Va., as instructors, March 24, 25.

Ross Goodall, Kitchener, Ont., at Fort Wayne, Ind., March 21.

Don Augsburger, Philadelphia, Pa., speaking to Gospel Cheer Band, Mt. Joy, Pa., on March 23.

Tobe Schmucker, South Bend, Ind., at South Union, West Liberty, Ohio, March 18; also afternoon and evening at Salem, Elida, Ohio.

Raymond Charles, Lancaster, Pa., discussing Types of Missionary Service, at Miners Village YPM, March 18.

Paul Landis, Spanish missionary in Lancaster Conference, at Steelton, Pa., March 18.

Bible Instruction meeting, at Hernley's, Manheim, Pa., on Good Friday, with J. Mervin Baer, Warren Good, Frank Zeager, and John W. Hess as instructors.

J. Lawrence Burkholder, Goshen, Ind., at Iowa Missions Conference, Wayland, Iowa, April 14, 15.

Inspirational Song Service at Millersville, Pa., 2:00 p.m., March 25.

Bible Conference, March 29 to April 1 at Bosslers, Elizabethtown, Pa., with Daniel W. Lehman, Harrisonburg, Va., Warren Good, Hinkeltown, Pa., and Henry Frank, Mt. Joy, Pa., as speakers.

Passion Week Services: John Landis, St. Johns, Mich., at Crystal Springs, Kans., continuing to April 5; John Gingrich, Johnstown, Pa., at Morton, Ill.

Visiting Speakers

Feb. 5. **Newton Weber,** West Liberty, Ohio, at I-W Center, Cleveland, Ohio.

Feb. 12. **Dr. Dana Troyer** and wife, Bloomington, Ill., at Fisher, Ill. **Richard Yordy,** Freeport, Ill., at Forks, Middlebury, Ind. **Allen Erb,** Lebanon, Oreg., at Portland, Oreg.

Feb. 19. **Walter Leatherman,** Lancaster, Pa., at Cambridge, Honey Brook, Pa. **C. J. Rediger,** Morton, Ill., at Neffsville, Pa. **Nathan Nussbaum,** New Wilmington, Pa., at Conneaut Lake, Pa. **J. Lawrence Burkholder,** Goshen, Ind., at Belmont, Elkhart, Ind. **A. C. Swenson,** Clark's Grove, Minn., at Pennsylvania, Hesston, Kans. **John F. Garber,** Burton, Ohio, at First Mennonite, Kitchener, Ont.

Feb. 26. **J. Irvin Lehman,** Chambersburg, Pa., at Chester, Pa. **John E. Lapp,** Lansdale, Pa., at I-W Center, Cleveland, Ohio. **Harvey Birky,** Birmingham, Ala., and **C. F. Derstine,** Kitchener, Ont. at Bay Shore, Sarasota, Fla. **William Miller,** North Liberty, Ind., at Howard-Miami, Kokomo, Ind. **Merle Bender,** Hesston, Kans., at West Liberty, Windom, Kans. **Fred Gingerich,** Chappell, Nebr., at Holdeman, Wakarusa, Ind. **Jess Kauffman,** Colorado Springs, Colo., at Kidron, Ohio. **Merle Ruth,** Line Lexington, Pa., at Perkasie, Pa. **George Beare,** Hesston, Kans., at Garden City, Mo. **Eli Nissley,** Plain City, Ohio, at Zion, north of Morgantown, Pa. **Frank Nice,** Orrville, Ohio, at Crown Hill, Rittman, Ohio.

March 4. **Paul Clemens** and Lansdale Male Quartet at Blooming Glen, Pa. **H. Kenneth McClennan,** Shantyman's Association, at St. Jacobs, Ont. **George Beare,** Hesston, Kans., at La Junta, Colo. **Walter Detweiler,** student at OMBI, Kitchener, at Breslau, Ont. **S. J. and Ida Hostetler,** Elkhart, Ind., at Petoskey, Mich. **Glen E. Yoder,** treasurer of the Ind.-Mich. Mission Board, at Nappanee, Ind. **John H. Purves,** Brook Lane Farm, at Maple Grove, Belleville, Pa. **M. D. Stutzman,** Kingman, Alta., at Pinecraft, Sarasota, Fla. **Joseph M. Nissley,** Sarasota, Fla., at Colored Mission, Tampa, Fla. **Hubert Pellman,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **Donald Yoder,** Middlebury, Ind., at Moorepark, Mich. **Jonas Hostetler,** Meadville, Pa., at Flat Ridge Mission, Newcomerstown, Ohio. **Ernesto Suarez,** Argentina, at West Liberty, Ohio.

March 11. **T. K. Hershey** and wife, Goshen, Ind., at Nappanee, Ind. **S. J. Hostetler** and wife, Elkhart, Ind., at Beaver, Ohio. **Lawrence Burkholder,** Goshen, Ind., at Belmont, Elkhart, Ind. **H. J. King,** Arcola, Ill., at Morton, Ill. **Harold Zehr,** Roanoke, Ill., at Hopedale, Ill. **George Beare,** Hesston, Kans., at Denver, Colo. **Edwin Alderfer** and wife, Blooming Glen, Pa., at Worcester, Pa. **Paul King,** Chicago, Ill., at Fisher, Ill. **B. Harold Thomas,** New York City, at Elizabethtown, Pa. **Vern Miller,** Cleveland, Ohio, at Oak Grove, West Liberty, Ohio.

Evangelistic Meetings

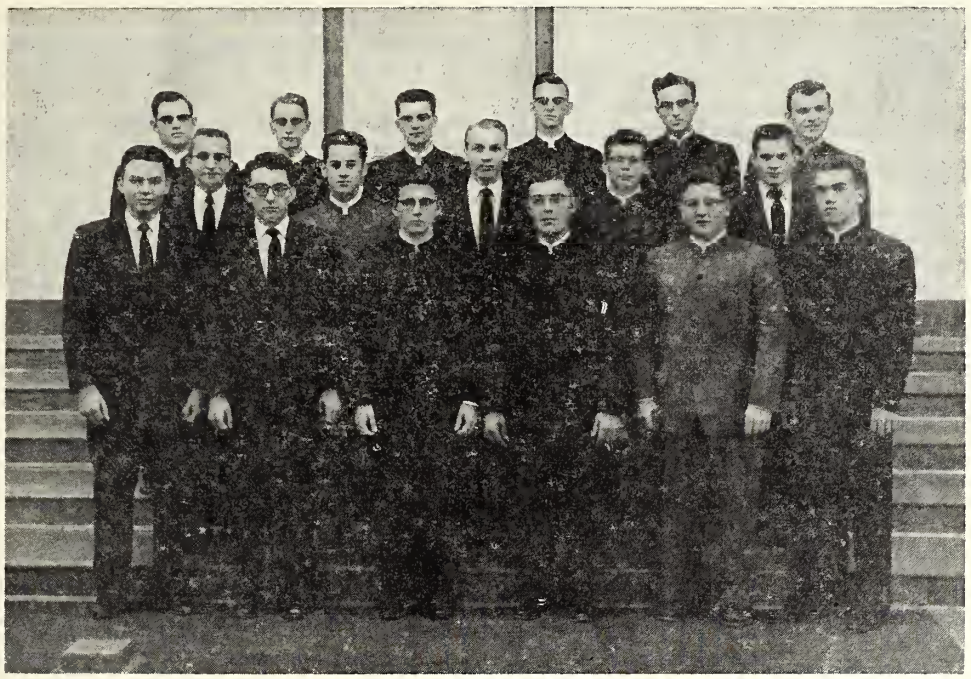
Chester K. Lehman, Harrisonburg, Va., at Belmont, Elkhart, Ind., March 28 to April 1. **Aden Yoder,** Millersburg, Ohio, at Flat Ridge Mission, Newcomerstown, Ohio, April 8-18. **Ira B. Huber,** Manheim, Pa., at Vine Street, Lancaster, Pa., March 11-21. **Roy Koch,** St. Jacobs, Ont., at Worcester, Pa., April 14-22. **Harry Y. Shetler,** Davidsville, Pa., at Locust Grove, Sturgis, Mich., closing Feb. 26. **Kenneth G. Good,** Morton, Ill., at East Holbrook, La Junta, Colo., March 8-18. **George R. Brunk,** Denbigh, Va., at Masontown, Pa., April 8-15. **Howard Zehr,** Fisher, Ill., at First Mennonite, Johnstown, Pa., March 16-23. **Newton L. Gingrich,** Elora, Ont., at South Cayuga, Ont., March 6-11, and at Rainham, Selkirk, Ont., March 12-18. **Ivins Steinhauer,** Bridgeport, Pa., at Oley, Pa. March 18-28. **E. J. Miller,** Gulfport, Miss., at Range, Ala., March 11-18. **Don Augsburger,** Philadelphia, Pa., at Pleasant View, North Lawrence, Ohio, March 25 to April 1. **B. Charles Hostetter,** Harrisonburg, Va., at Orrville, Ohio, March 25 to April 1. **J. Frederick Erb,** Sterling, Ill., at Zion, north of Morgantown, Pa., March 18-25. **Harold Horst,** Altoona, Pa., at Three Brothers, Ark., beginning March 11. **David N. Thomas,** Lancaster, Pa., at Lititz, Pa., beginning March 11. **Clair Shenk,** Brewton, Ala., at Blountstown, Fla., closing Feb. 18, with 9 conversions and many consecrations. **John S. Martin,** New Holland, Pa., at Fairview, Reading, Pa., March 25 to April 1.

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Compulsory retirement of workers at 65 was attacked as an unsound notion at the National Charities Conference of the Evangelical Lutheran Church. The Assistant Secretary of the Charities Department of this branch of the Lutherans said a person should continue to work and live a useful life as long as health permits. He reported that the Evangelical Lutheran Church has spent some $4,500,000 during the last ten years in constructing homes for the aged, and that additional facilities valued at $2,000,000 are now being built. Another speaker said that the problem of some 23,000,000 handicapped persons in the nation is taking on ever-increasing proportions.

OUR SCHOOLS

(Continued from page 248)



EASTERN MENNONITE COLLEGE MEN'S CHORUS

The Men's Chorus, under the direction of Wilbur Maust, will also be on tour during the Easter vacation. This chorus is composed of seventeen college men. Their itinerary is as follows:

March 23, Friday—Pinto Church, Pinto, Md.; March 24, Saturday—Hartville Church, Hartville, Ohio; March 25, Sunday p.m.—Martins Church, Orrville, Ohio; March 25, Sunday eve.—Plain View Church, Aurora, Ohio; March 26, Monday—Bethel Church, Wadsworth, Ohio; March 27, Tuesday—Martins Creek Church, Millersburg, Ohio; March 28, Wednesday—First Mennonite Church, Meadville, Pa.; March 29, Thursday—Frazer Church, Frazer, Pa.; March 30, Friday—Deep Run Church, Deep Run, Pa.; March 31, Saturday—East Chester County Youth Rally, Malvern, Pa.; April 1, Sunday p.m.—Salford Church, Harleysville, Pa.; April 1, Sunday eve.—Blooming Glen Church, Blooming Glen, Pa.

BELLEVILLE MENNONITE SCHOOL NEWS

Belleville Mennonite School began her eleventh school term on August 31, 1955. In the first year of our history twenty-eight students were enrolled compared with 220 at the present time (including those vacationing in Florida). Also in that first year we had one teacher; now we have eleven.

Faculty members are Bro. Laurie Mitton, principal, and teacher of high school Bible and World History, also French for grades six, seven and eight; Laura Weaver—English I, II, III and IV; Zelda Yoder—Civics, American History, Spanish I, and Girls' Health and Phys. Ed.; Stanley Kreider—Algebra I, Algebra II, and Plane Geometry, General Science, Boys' Health and Phys. Ed.; Alphie Zook—Music I, Chorus, Typing, and Problems of Democracy; Floyd Zook—Biology, Chemistry and Physics; Mrs. Ronald Norris—grades seven and eight, Shirley Kauffman—grades six and seven, Margaret Custer—grades four and five, Mrs. Irvin Roth—grades two and three, Marian Yoder—grade one.

It has been interesting to take notice of the improvement in the work of the students. This year at the end of the first quarter, twenty-two high school students were placed on the honor roll; however, at the end of the second quarter thirty-two have made the honor roll, which is a very nice increase indeed. (In order to have his name placed on the honor roll, a student must have an average of not less than 85 per cent) This good record of the students is even more remarkable when we compare figures with this time last year. Last year at the end of the second quarter only fifteen students made the honor roll.

In the high school division fifty out of sixty-seven students raised their grades between the first and second quarters this year. This means that 75 per cent of the high school students have made improvement in their grades.

In grades six, seven, and eight, forty-five out of the fifty-eight students, or 78 per cent, raised their grades during the second quarter. Please note that grades six through eight made made a larger increase percentage-wise than even the high school and they did it while carrying an additional subject, French.

In grades one through five, seventy-one out of the ninety-four students, or 76 per cent, raised their grades during the second quarter. Therefore if we consider our school from the first through the twelfth grades we find that 76 per cent of all our students have improved their work during the first half of the school term.

A new feature for our community is the introduction of evening classes. Subjects being taught are English by Bro. Kreider and German and Church History by Bro. Mitton. Interest and attendance have been excellent for this first year. We hope to offer a greater variety of courses next year, the Lord willing.

We extend an invitation to YOU to visit Belleville Mennonite School.

CHRISTOPHER DOCK MENNONITE SCHOOL

Paul Erb, Gospel Herald editor, spoke in extended chapel periods during a week of spiritual life meetings, Feb. 6-10. He also counseled personally with students during the day and delivered his lecture series, **The Alpha and the Omega,** in evening meetings for the church constituency, Feb. 9-13. A student prayer group formed during the week has continued to meet weekly.

The senior girls' typewriting class, under the direction of Janet Martin, business education teacher, completed the manuscript for the **Daily Prayer Guide** published by the WSMA and edited by Mrs. Helen Alderfer, wife of faculty member Edwin Alderfer.

Faculty members participated in the Business-Industry-Education Day, Feb. 15, sponsored by firms in the Lansdale, Hatfield, North Wales area. Teachers of three high schools in the community were assigned in small groups according to preselected interest to visit a community business or industry that served as their host for the day. The purpose of the day was to establish better working relationships among the firms of the area and the schools who are training future workers.

A Children's Music Conference was sponsored Feb. 25, 26 by the school music department in co-operation with the local conference secretary of church music. J. Mark Stauffer, Harrisonburg, Va., served as guest speaker. Children of the Franconia Mennonite School were used to illustrate principles of the child's voice and also presented a standing of chorus numbers.

Dr. Norman Loux, local psychiatrist, and Miss Emma Histand, supervising nurse at Grandview Hospital, spoke to the students on personal and social life problems, Feb. 27 and 28. Dr. Loux also led a faculty discussion on Feb. 29 and participated in a panel discussion at a meeting of parents and teachers at the school, March 5.

A Christian vocation assembly was held on Friday, Feb. 24. Vocational persons from the community who participated were a doctor, nurse, accountant, secretary, carpenter, farm implement dealer, and a farmer. Interviews are being held with seniors to assist in their job placement or college plans. Tests to determine vocational aptitudes were administered earlier in the school year.

Two juniors and one senior accompanied by James Kuhns, driver-training instructor, represented the school at the Montgomery County Youth Safety Conference held at Norristown on Feb. 29. Group discussions were held by student representatives on pertinent questions related to teen-agers' automobile driving. An assembly is planned for sharing the conference findings with the student body.

The A Cappella Touring Chorus is meeting four periods weekly under the direction of Hiram Hershey in preparation for the spring

tour through Ohio during the Easter week end. A Freshmen Chorus has been formed and is giving several programs in local conference churches.

The faculty has been making studies in the areas of audio-visual aids, discipline, literature, music, social life, spiritual life, and textbooks. Recommendations are being analyzed by the school administrative committee and will be reviewed further with the board of trustees and religious welfare committee.

Members of the Future Teachers' Association served as hostesses to children of kindergarten age during the afternoon of Feb. 29. The children were led in various activities by the student girls during their study periods. The FTA is composed of fourteen sophomore, junior, and senior girls interested in teacher-training.

Senior students began an orientation course on March 8 to further prepare for their life situations following graduation. The course which is called, "Youth Meets the World," enters specific areas of life relationships students will face. The class meets two periods weekly under the instruction of John E. Lapp.

Chapel speakers during January and February included John L. Stauffer, Jess Kauffman, Myron Augsburger, Andrew Gih, and J. N. Hostetter.

An assembly is planned for March 23 with Hugh Moore, a member of the Society of Friends, engaged to speak on his recent visit in Russia. Parents and others are welcome to attend.

School facilities have served the annual two-week Christian Workers' and Ministerial Course, Jan. 2-6, 9-13, a meeting of the Christian Writers' Fellowship local chapter, Feb. 23, and several meetings of youth groups. A community chorus is meeting every Tuesday evening under the direction of Hiram Hershey in preparation for a music conference for song leaders and chorus directors in May. About one hundred persons from a number of congregations in the conference are attending.

HESSTON COLLEGE NEWS

The Collegiate Chorale and the music faculty broadcasted on March 11 over Radio Station KFBI. This broadcast was the tenth in a series of thirteen Sunday afternoon half-hour programs, made available to the Kansas Foundation of Private Colleges and Universities by Radio Station KFBI in Wichita. The Kansas Foundation is composed of nineteen private and church-related colleges in the state.

Its purpose is "To develop, promote and direct unified approaches to selected corporations, foundations, and other business organizations for financial support of member institutions, and to interpret to the people of Kansas the role of higher education in the life of individuals and of society and the unique resources of the private colleges and universities for the basic values of American ideals."

King to Serve as Acting Business Manager

Kenneth E. King, Director of the Physical Plant at Hesston since 1946, has been appointed to serve as Acting Business Manager for the 1956-57 school year while Daniel E. Kauffman is on leave of absence for graduate study. Bro. King's appointment was approved by the Executive Committee of the Mennonite Board of Education in their meeting on the campus last week.

Merle L. Bender, accompanied by the College Male Quartet: Don White, Peabody, Kans.; Marion Bontrager, Goshen, Ind.; Harold Blosser, Wellman, Iowa; and Harold Shetler, Phoenix, Ariz., presented an evening worship service at the West Liberty Mennonite Church, near Windom, Kans., Sunday evening, Feb. 26.

The Collegiate and Varsity Chorales, with their directors, Lowell J. Byler and Paul Marvin Yoder, are planning to present worship services in the following congregations during the Easter vacation, March 23 to April 3:

Collegiate Chorale: West Liberty, Windom, Kans.; Argentine Mennonite Church, Kansas City, Kans.; Sycamore Grove, Garden City, Mo.; Mennonite Mission Church, Hannibal, Mo.; East Union, Kalona, Iowa; Wellman Mennonite, Wellman, Iowa; Liberty Mennonite, South English, Iowa; West Union, Parnell, Iowa; Iowa City, Iowa; Manson, Manson, Iowa.

Varsity Chorale: Yoder, Kans.; Salem, Shickley, Nebr.; East Fairview, Milford, Nebr.; Aurora, Nebr.; Chappell, Nebr.; Thurman, Colo.; First Mennonite Church, Colorado Springs, Colo.; Pueblo, Colo.; La Junta, Colo.; and Shallow Water, at Scott City, Kans.

Royce Enns, La Junta, Colo., and Franklin Brenneman, Moundridge, Kans., were chosen on Feb. 15, as leaders of the boys' club at the Cleveland Street Mennonite Church, Wichita, Kans., announced Merle L. Bender, sponsor of the YPCA. The purpose of the boys' club is to make Christian living practical through supervised group projects and activities. The Cleveland Street Church is sponsored and staffed by members of the YPCA. A full-time pastor has been secured, and will be installed soon.

"The Passion Story," an Easter message, is being planned as a tape recording by the Service Committee of the YPCA, and will be completed March 1. The script includes selected readings from the four Gospels and Isaiah. The Collegiate Chorale and smaller vocal ensembles from the college music department will be featured in the musical portions of the tape. The "Y" is making this tape available to churches and youth groups across the nation. Members of the Service Committee planning the tape are: Ray Horst, Milford Brenneman, and Harold Blosser, chairman. Anyone wishing to use this tape or receive additional information about it may contact Harold Blosser, Hesston College, Hesston, Kans.

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Southern Baptist Convention membership reached a record high of 8,474,741 in 1955, a 3.7 per cent gain over the preceding year. Church giving to all causes also set a new record, totaling $333,990,556, or a 9.3 per cent increase over 1954. Per capita giving rose from $37.40 to $39.41. For the first time the number of Southern Baptist churches exceeded 30,000.

THINKING

(Continued from page 242)

Some people do not plan a time when they can be alone and where it's quiet. As a result they just haven't thought much on the lesson when Sunday morning comes. Others do plan for a quiet time, but then because the time is short they attack the lesson with such ferociousness that their brain jams up and refuses to work! It is like a starter that locks in a car or a clock that is wound too tight. In order to unlock your mind you need to relax. Look out the window and note things; cars going down the road, leaves rustling in the trees, and perhaps children playing, which reminds you of something cute that was said today. Slowly and surely you are taking out the kinks, and then gently leading, not driving, you bring your mind back to the lesson before you.

There is virtue in reading the Scriptures at a steady pace, but too many of us have allowed that to be the extent of our reading. For greater riches we need to dig down and that we do when we take a small portion at a time and weigh it, measure it, consider it, compare it with other similar portions. This is no doubt what David had in mind when he said, ". . . in his law doth he meditate day and night." Truths gleaned by such exercise of the mind will never be forgotten!

Did you ever have the experience of talking to someone who gave you only one ear? The other was turned towards someone or something else close by. When you pray to God, are you just as rude? How often do you seriously think through a prayer? Can it be true that if God should answer some of our prayers, we wouldn't know it, because we don't remember what we prayed?

Why did God make us different from all the rest of His creatures, anyway? For His pleasure! He wanted someone He could commune with and have fellowship with, so He created us with a mind of our own and intelligence. How often do we grieve the heart of God by our carelessness and indifference toward Him, by not communing with Him with our mind in spirit and truth!

There is a love that people have not known because they have not thought on the love of God! A peace and contentment they do not possess because they have not thought enough on the peace only Christ can give and the contentment Paul had! There is a closer and sweeter relationship with God to be had if we will but think! Unthought-of spiritual heights to reach and depths to plumb if we will only think! There is work, much work to be done for the Lord, quickly while it is yet day, if we will but think about it!

If you have never tried seriously thinking, probing and exploring God's great storehouse of truth, won't you start now?

Uniontown, Ohio.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beck, Leonard and Wilma (Eichorn), Archbold, Ohio, fifth child, fourth daughter, Carol Ann, Feb. 14, 1956.

Boshart, Don and Eldora (Roth), Ft. Wayne, Ind., first child, Gale Martin, Nov. 26, 1955.

Brubaker, Albert P. and Betty (Brenneman), Lancaster, Pa., third son, Joseph Alan, Feb. 17, 1956.

Cross, Daniel Edwin and Beulah (Gingerich), Millersburg, Ind., fourth child, third daughter, Gloria Joleen, Jan. 23, 1956.

Diller, Ivan and Lydia (Eby), Hagerstown, Md., third child, second daughter, Karen Sue, Feb. 4, 1956.

Ebersole, Dr. Robert and Doris (Gautsche), Archbold, Ohio, third child, second son, James Jay, Feb. 26, 1956.

Eshleman, Dr. J. Lester and Lois (Martin), Shirati Hospital, Tarime, Tanganyika, Africa, second child, first son, Lynn Lyvonne, Oct. 31, 1955.

Friesen, Paul A. and Wilma (Wenger), Hesston, Kans., third child, second son, Erie Erwin, Feb. 26, 1956.

Gehman, Luke C. and Anna (Geissinger), Pennsburg, Pa., second child, first son, Lowell Eugene, Feb. 20, 1956.

Gerhart, Norman W. and Alma (Groff), Millway, Pa., fifth child, first son, Norman G., Feb. 23, 1956.

Groff, Clarence M. and Evelyn (Martin), Lancaster, Pa., third child, second son, James Richard, Jan. 31, 1956.

Hershberger, John and Grace (Bontrager), Glenwood Springs, Colo., second daughter, Kay Louise, Feb. 23, 1956.

Hershberger, Weldon and Amy (Janzen), Hesston, Kans., fourth child, third son, Ronald Dean, Feb. 12, 1956.

High, Luke H. and Mary Elizabeth (Musser), East Earl, Pa., second daughter, Susan, Jan. 15, 1956.

Horst, Lewis M. and Naomi (Weber), Hagerstown, Md., fourth child, third son, Wayne Lewis, Feb. 19, 1956.

Kauffman, Glenn D. and Ruth (Byler), Belleville, Pa., third child, first son, Robert Lee, Jan. 24, 1956.

Kauffman, Virgil and Leola (Gage), Dafter, Mich., first child, Alvin Virgil, Dec. 30, 1955.

Landis, Robert and Rhoda (Zimmerman), Cleveland, Ohio, first child, Timothy Neil, Feb. 16, 1956.

Leichty, Mahlon D. and Delores (Gnagey), Iowa City, Iowa, first child, Allen Dean, Feb. 11, 1956.

Miller, Gaylord L. and Marilyn (Miller), Shipshewana, Ind., first child, Craig Lavon, Dec. 30, 1956.

Nafziger, Donald and Wilma (Moser), Hopedale, Ill., third child, first son, Gerald Leslie, Feb. 13, 1956.

Nisley, LeRoy and Mabel (Martin), Goshen, Ind., second child, first son, Kenneth Eugene, Feb. 10, 1956.

Roth, Wesley and Lucille (Wenger), Wayland, Iowa, second child, first son, Terry Dean, Feb. 6, 1956.

Schlabach, Andrew and Elsie (Coblentz), Sugarcreek, Ohio, first child, Martha Sue, Jan. 20, 1956.

Schmidt, John and Mabel (Guengerich), Lebanon, Oreg., second son, Denton Anthony, Feb. 21, 1956.

Showalter, Mark, Jr., and Dorothy (Shank), Broadway, Va., second son, Duane Lee, Jan. 27, 1956.

Slagell, Daniel and Josie (Buller), Hydro, Okla., first child, Daniel Eugene, Feb. 25, 1956.

Sommers, Walter and Betty (Miller), Akron, Ohio, first child, David Allen, Feb. 16, 1956.

Stoltzfus, Ralph and Frances (Shetler), Parkesburg, Pa., third daughter, Sharon Lynn, Feb. 20, 1956.

Stoltzfus, Robert and Edith (Hostetler), Hudson, Ohio, third child, second son, Daryl Robert, Feb. 21, 1956.

Strite, John Menno and Mildred (Martin), Hagerstown, Md., seventh child, second son, Lester Marvin, Jan. 13, 1956.

Witmer, J. Elmer and Mary Catherine (Good), Columbiana, Ohio, fifth child, third daughter, Margaret Hanna, Feb. 14, 1956.

Witter, Paul E. and Gertrude (Moyer), Perkasie, Pa., third son, Thomas Kent, Feb. 6, 1956.

Yoder, Everett and Ina (Yoder), West Liberty, Ohio, seventh child, third son, Roger Kent, Feb. 17, 1956.

Yoder, Floyd and Emma Mae (Troyer), Hutchinson, Kans., fourth child, third son, Hal Floyd, Feb. 5, 1956.

Yoder, James D. and Lonabelle (Jantzi), Harrisonville, Mo., first child, Michael Lynn, Feb. 4, 1956.

Zook, Donald and Delores (Roth), Clarksville, Mich., first child, Carol Jean, Feb. 8, 1956.

Anniversaries

Springer. Joseph W. and Mary (Litwiller) Springer of Hopedale, Ill., celebrated their sixtieth wedding anniversary on Feb. 9, 1956. A quiet observance was celebrated with the family. They are the parents of six children, Mrs. Laura Nafziger, Martha, Allan, and Simon, all of Hopedale, Elmer of Armington, and Mrs. Ada Schertz of Lowpoint, Ill. They have 21 grandchildren and 13 great-grandchildren.

* * *

Brenneman. M. E. and Orpha Brenneman, Albany, Oreg., celebrated their fiftieth wedding anniversary on Feb. 23, 1956. They were married Feb. 23, 1906, by Bishop D. G. Lapp. They have 5 children, 14 grandchildren, and 3 great-grandchildren. Several hundred people attended an open house in observance of the occasion on Sunday, Feb. 26.

Bro. and Sister Brenneman served in the ministry in the Albany Mennonite Church for 43 years.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Buehler — Martin. Martin — Martin. Melvin Buehler, Wallenstine, Ont., Hawkesville cong., and Erla Martin, Elmira, Ont., cong.

Angus Martin, Kitchener, Ont., and Florence Martin, Elmira, Ont., both from the Elmira cong.; a double wedding by Howard S. Bauman, assisted by Paul Martin at the St. Jacobs Church, Sept. 9, 1955.

Glick—Dussinger.—Daniel L. Glick, Bird in Hand, Pa., and Eleanor Dussinger, Lancaster, Pa., both from the Monterey cong., by Glenn Esh at the Monterey Church, Jan. 28, 1956.

Herr—Hoover.—E. Harold Herr, Landisville, Pa., cong., and Anna Mary Hoover, Denver, Pa., Blainesport cong., by Amos S. Horst at the Denver Church, Nov. 24, 1955.

Hoover—Witmer.—Elvin Hoover and Mary Witmer, both from Goshen, Ind., Yellow Creek cong., by William Ramer at the home of the bride, Feb. 19, 1956.

Howe—Mosier.—John Howe, Harrisonburg, Va., Peoples Church, and Nancy Mosier, Bremen, Ohio, Warneke Chapel cong., by Lloyd Gochenaur at the Peoples Church, Dec. 1, 1955.

Miller—Kolb.—Clifford Miller, Westover, Md., Holly Grove cong., and Phyllis Kolb, Spring City, Pa., Vincent cong., by Jacob F. Kolb at his home, Feb. 18, 1956.

Miller—Landis.—Harvey W. Miller, Fentress, Va., Mt. Pleasant cong., and Esther Landis, Lancaster, Pa., East Petersburg cong., by Glenn Esh at the Monterey Church, Nov. 24, 1955.

Ranck—Smoker.—Harold J. Ranck, Andrews Bridge cong., and Ellen Mae Smoker, Millwood cong., by LeRoy S. Stoltzfus at the Millwood meetinghouse, Feb. 22, 1956.

Richer—Beck.—Roland L. Richer, Wauseon, Ohio, West Clinton cong., and Betty Jane Beck, Archbold, Ohio, Central cong., by Raymond Richer assisted by Jesse Short at the Central Church, Feb. 19, 1956.

Ventura—Rangel.—Natty Ventura and Irma Rangel, both of Chicago, Ill., Spanish Mennonite Church, by Mario O. Snyder at the Spanish Mennonite Church, Feb. 25, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bixler, Nathan Wesley, son of the late Michael and Catherine Bixler, was born May 16, 1884, in Allen Co., Ind.; died in his home in Adrian, Mich., on Feb. 15, 1956; aged 71 y. 8 m. 30 d. He never married, and lived with his sister, Mrs. Ella Hughes. He moved from Topeka, Ind., to Adrian in 1925. He had been a member of the Maple Grove Mennonite Church in Topeka. He was preceded in death by his parents and one sister, Lilly. Surviving are one brother, William A., of Garrett, Ind.; 5 sisters, Mrs. Rosetta Calvin, Mishawaka, Ind.; Mrs. Clara Miller, Ligonier, Ind.; Mrs. Celia Blosser, Wakarusa, Ind.; Mrs. Hughes and Mrs. Iva Bennett of Adrian, Mich. A prayer service was held Feb. 18 in the Braum Funeral Home, in Adrian with G. Arthur Valentine officiating. Funeral services held in the Christner Funeral Home in Topeka were conducted by Edwin J. Yoder, with burial in the Maple Grove Cemetery.

Freed, Robert, son of Henry and Ida Mae (Delp) Freed, Line Lexington, Pa.; died Feb. 1, 1956, at the Graduate Hospital, Philadelphia, Pa.; aged 14 y. 6 m. 12 d. Death was caused by a brain tumor. He was baptized on Oct. 5, 1952, as a member of Line Lexington Mennonite Church, and was a regular attendant at Sunday school and church. Besides his parents he is survived by 4 brothers (Henry Jr., Russel, Ralph, and Ronald), his grandparents (Mr. and Mrs. Samuel Delp and Mrs. Arminta Freed). Services were held at the Line Lexington Church on Feb. 5 conducted by Claude B. Meyers and Merle Ruth. Burial was made in the adjoining cemetery.

Good, Jerry Lynn, son of Vernon and Hazel (Heatwole) Good, Logan, Ohio, was born Dec. 14, 1955; died Dec. 15, 1955. Graveside services were held at Turkey Run Mennonite Church on Dec. 16 with Marion Good officiating.

Hostetler, Frank H., son of Abram and Drusilla (Yoder) Hostetler, was born March 22, 1874, near Goshen, Ind.; departed this life Feb. 20, 1956, at Nampa, Idaho. Had he lived until March 22, he would have been 82 years old. He with his parents moved to McPherson Co., Kans., when he was 10 years of age. He attended Elkhart Institute, Elkhart, Ind., and taught school for 6 years, after which he prepared himself for the veterinary profession. On April 7, 1898, he was married to Dessie Yoder. They lived in McPherson Co., until 1905, when they moved to Idaho, where he practiced his profession until a few years prior to his death. He was a member of the Mennonite Church since youth, serving for years as a Sunday-school superintendent, mission board member, trustee, and church treasurer. He leaves, besides his wife, one son (Leo, Boise, Idaho), 2 daughters (Vertie—Mrs. Harold Bailey, and Adelia—Mrs. Chris Roth, both of Nampa, Idaho), 7 grandchildren, and 7 great-grandchildren. A son, Dr. Orval Hostetler, and a daughter, Anna Velma, preceded him in death. Funeral services were held at the Alsip Chapel, Feb. 23, with D. A.

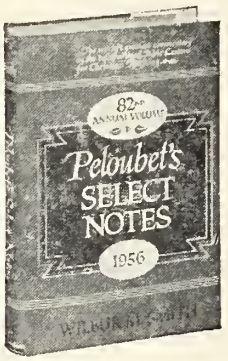
Good and Robert Garber in charge. Interment was made at the Kohlerlawn Cemetery.

Kornhaus, Melvin D., son of Adam and Anna (Butler) Kornhaus, was born Sept. 27, 1872, in Wayne Co., Ohio. Several years after his marriage to Lulu Rohrer on Nov. 26, 1896, he moved to a farm east of Orrville, Ohio, residing in the same community until the death of his wife in 1952. Since then he lived with his children and passed to his eternal reward at the home of his daughter Elma on Feb. 13, 1956, due to declining health for several years; aged 83 y. 4 m. 16 d. At the age of 24 he made his decision for Christ and became a member of the Martins Mennonite Church where his father had served as minister and bishop for a number of years. He served as superintendent of the Sunday school and many years as a teacher. He had a keen interest in the welfare of the church. He was preceded in death by his wife, an infant son, 2 sisters, and 2 brothers. He is survived by 2 daughters (Elma—Mrs. Albert Horst, Dalton; Esta—Mrs. Raymond Burkholder, Orrville), 2 sons (David and Forest of Orrville), 11 grandchildren, and 13 great-grandchildren. Services were held at the Martins Church in charge of J. Robert Detweiler and Stanford Mumaw, with interment in the adjoining cemetery.

Laird, Roscoe Conklin, a life-long resident of southern York Co., Pa., son of Amos and Elizabeth Laird, was born April 2, 1885; died Feb. 1, 1956, after 23 weeks of illness; aged 70 y. 10 m. 30 d. He is survived by his wife (Sallie Obermeiler Laird), 3 sons and 4 daughters. He found Christ as his personal Saviour the last year of his life, was baptized and became a member of the Winterstown Mennonite Mission. Funeral services held at the Burg Funeral Home of Red Lion, Pa., were in charge of Joseph Martin and Ralph Miller.

Landis, Sarah, daughter of the late John and Mary (Imhoff) Lehman, was born in Ashland Co., Ohio, on March 1, 1862; died Jan. 28, 1956; aged 93 y. 10 m. 28 d. After her marriage to William H. Landis in 1884 they went to Wayne Co., Ohio, where she lived the greater part of her active life. She was preceded in death by her husband on April 18, 1922. She and her sister Lydia went to live with her daughter, Mrs. Walter Martin, near Orrville, Ohio, in 1941, where she remained until death. Her last illness was of short duration. She was a faithful member of the Chester Mennonite Church since early married life. Her eldest daughter preceded her in death in 1905, also a brother, Henry. Surviving are 2 sons and 2 daughters (John, and Ida Wenger of Wooster, Ohio; Harry, and Emma Martin of near Orrville, Ohio), a sister, Lydia, with whom she shared her household duties, 2 grandchildren, 4 great-grandchildren, 5 nephews, and many relatives and friends. Two grandchildren preceded her in death. Although nearly blind for the last two years, she did not complain but was always satisfied with whatever her lot in life was. She was always willing to sacrifice her time and pleasure to care for the sick. Funeral services were held on Jan. 31 at the Chester Mennonite Church in charge of Louis Amstutz, Abram Good, and Frank Nice, with interment in adjoining cemetery.

McClain, Marguerite Brown, daughter of the late Amos and Fannie C. Brown, was born at Mt. Zora, Md., on June 26, 1905; passed away Dec. 31, 1955, at Nottingham, Pa.; aged 50 y. 6 m. 5 d. She was married to Allen McClain on Jan. 1, 1925. Their home was blessed with 9 children; one daughter, Velma, preceded her in death. She is survived by her husband, 8 children (Allen, Jr., Oxford; Ruth—Mrs. William Bryon, Lincoln University; Margret, Philadelphia; Claude, U.S. Marines; Howard, Oxford; Anna, Richard, and Doris, at home), 2 sisters (Frances—Mrs. Samuel Lewis, Pearl Jones, Philadelphia), 2 brothers (Richard and Mort, Port Deposit, Md.), and 8 grandchildren. She was a Christian for 4 years and left a radiant testimony in her home and wherever she went. Although she suffered intense pain at times, she always had a smile. Funeral services were held at the Mt. Vernon Mennonite Chapel, Oxford, on Jan. 4 with J. Lloyd Kreider and Lester Miller and Aquila Stoltzfus in charge. Her body was laid to rest in Mt. Zora Cemetery, Md.



3 Good Commentaries

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Items and Comments

A Hasmonean family tomb dating back to the first century B.C. has been uncovered in the new city of Jerusalem. It is the first important archaeological find in this part of the city in many years. The Hasmoneans were a Jewish family to which the Maccabees belonged. The tomb was found close to the family burial chamber of King Herod, who was the ruler of Jerusalem when Christ was born. The newly uncovered tomb is the first of the Hasmonean period ever to be discovered fully intact in Jerusalem. The tomb was discovered by a group of workers who were blasting a cellar for a new building. The tomb itself comprises a main hall 14 x 20 and 10 feet high. It contains a representation of the seven-branched candelabrum in stone relief and a number of inscriptions which have not yet been translated. Two adjoining halls contain several skeletons, and some coins and household utensils. The coins make it possible to determine the exact period of the tomb.

* * *

A total of 600,000 people attended meetings conducted by American evangelist Billy Graham during his three-week India crusade. About 16,000 reportedly made "decisions for Christ." Graham said that the warmth of his reception in India was unequaled in any other place he has ever visited.

The 1960 assembly of the World Council of Churches will be held in Ceylon. The last session was held at Evanston, Illinois, in 1954.

* * *

A new inquiry into the Christian attitude toward war and peace was approved by the World Council of Churches Executive Committee in its recent meeting in Australia. The principal of Aberdeen University in Scotland was named chairman of a special commission set up to conduct the inquiry.

* * *

The Kentucky Court of Appeals has ruled that garbed Roman Catholic nuns may teach in the public school system of that State.

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Divine Love

By J. B. Martin

The subject implies that there are other loves beside *Divine Love.* Other loves might be, love of one's country, love of nature, vocation, family, neighbor.

M'Call Barbour, in his tract "Loved" says, "The human heart is ever hungering for love. There are souls who are careless and callous in regards to all sense of living worthily, simply because they have never had the consciousness of being loved. . . . They have never realized that there is a heart that cares for them, and a love that longs to meet their every need. . . . That care, that sympathy, that love is treasured in the heart of God. . . . God knows the heart's deep need for love. . . . To meet it He has made *Himself* the answer to the craving and the cry, for 'God is Love.' "

The beginning of the New Testament —the 89 chapters written in the Gospels— can be summarized with the statement, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The closing book of the New Testament gives us the amazing statement, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Let us quote first—

Statements by Bible expositors and theologians about "Divine Love." P. L. Mellenbruch in *Doctrines of Christianity* speaks of love as an attribute of God, or, first, benevolent love or the eternal disposition of God to do good to His creatures; second, beneficent love or the benevolence of God in continued action for the well-being and happiness of His creatures; third, complacent love or God's delights in His creatures in accepting His proffered grace.

P. F. Fitzwater in his book, *Christian Theology,* says, "By the love of God is meant the action of that divine attribute which moves God to seek the highest good for His creatures, and to give Himself unsparingly to them for that end, irrespective of their merits, or the extent of the sacrifice in its realization. This means that in His very essence God is Love. This clearly implies that love springs from and flows continually in the love life of the triune God."

A. Saphis in Butler *Bible Work,* says, "God is love, not God became love. Above all creation, from everlasting to everlasting in Himself, God is Love: Father, Son, and Holy Ghost in the one living and loving Jehovah. It is into this love that we are planted by the incarnation, death, and resurrection of Jesus."

Anders Nygren in his book, *Agape and Eros:* "Agape is God's own love spontaneously flowing to all creatures, not by reason of their worth or merit, not moved by any gain for Himself, not caused by any external force or value, but coming purely from His boundless generosity."

International Standard Bible Encyclopedia has this to say about divine love, "The love of God is that part of His nature, indeed His whole nature, for God is Love, which leads Him to express Himself in terms of endearment toward His creatures and actively to manifest that interest and affection in acts of loving care and self-sacrifice in behalf of the objects of His love."

Robert Candlish (First Epistle of John): "God is Love. It is His very nature to love. . . . It is and has ever been, active, forthgoing, self-manifesting, self-communicative. . . . The love which from everlasting has been in exercise evermore within the mysterious circle of the Three-One-God; which especially has been evermore passing from the Father to His only begotten Son, now seeks and finds new means of manifesting itself among created beings."

Horatius Bonar:

O Love of God, how strong and true!
Eternal, and yet ever new;
Uncomprehended and unbought,
Beyond all knowledge and all thought.

O wide-embracing, wondrous love!
We read thee in the sky above,
We read thee in the earth below,
In seas that swell, and streams that flow.

We read thee best in Him who came
To bear for us the cross of shame,
Sent by the Father from on high,
Our life to live, our death to die.

We read thy power to bless and save,
E'en in the darkness of the grave;
Still more in resurrection light
We read the fullness of thy might.

O Love of God, our shield and stay
Thro' all the perils of our way!
Eternal love, in love we rest,
Forever safe, forever blest.

Let me summarize the statements about divine love given by theologians and Biblical expositors.

Divine love is an attribute of God consisting of benevolent, beneficent, and complacent love.

The very essence of God is love seeking the highest good for His creatures.

The whole nature of God is love acting in loving care and self-sacrifice for His creatures.

God is Love and not became love. Father, Son and Holy Ghost are the loving Jehovah.

God is Love, love is everlasting, active, self-manifesting, self-communicative.

The Love of God is eternal, uncomprehended, unbought, power to bless and to save.

Let us now put the theologians and expositors back on the library shelves and turn to the Bible and let the Holy Spirit reveal to us divine love.

I. God Is Love (Reading from Phillips' translation I John 4:7-16).

"Every man who truly loves is God's Son and has some knowledge of Him. But the man who does not love cannot know Him at all, for God is love.

"To us, the greatest demonstration of God's love for us has been His sending His only Son into the world to give us life through Him. We see real love, not in the fact that we loved God, but that He loved us and sent His Son to make personal atonement for our sins. . . .

"God *is* love, and the man whose life

Reflection

By Audrey Shank

Lord, make my love a mirror of Thy love,
Reflecting to each person that I see
A warmth, a radiance that is above
What my own mortal love can ever be.
I pray for burning love that reaches out
To feel, to see, to know, to understand;
For faithful love that still endures without
Requitement, reaching far beyond demand
Of recompense to human love of mine.
This I pray earnestly, for I can see
That in reflecting this pure love of Thine,
I am, my Father-God, reflecting Thee.

Broadway, Va.

is lived in love does, in fact, live in God, and God does, in fact, live in him."

When my wife and I were in Israel, we got permission to go on a pilgrimage across no man's land into Jordan during the Christmas season. We went to the city of Bethlehem where Christ the Saviour was born. . . . We walked to the place called Golgotha, place of a skull, and sat down and read the Gospel account of the crucifixion. . . . We went to the Garden tomb and entered into the sepulcher and read the message of the resurrection. . . . We walked up Mount Olivet and meditated on the fact of Christ's ascension to the right hand of majesty in glory and His coming again.

Everything that the New Testament Gospel writers have recorded about Jesus Christ from the day He was born at Bethlehem until He ascended on high was to manifest God who is love. The sending of God's Son is the greatest demonstration of God's love for us.

Behold the cross and see divine love. As one stands or sits on the rugged skull, Golgotha, and meditates on redemption, then the enmity of man and the divine love of God become realities.

Look at the Old Testament picture by the Prophet Isaiah (Chapter 53). Notice the enmity of man:

Sinful man does not desire Christ.
Sinful man despised and rejected Christ.
Sinful man hides his face from Christ.
Sinful man does not esteem Christ.
Sinful man turned to his own way instead of Christ.

Notice the divine love of God foretold by the prophet:

The Sinless man Christ Jesus, God's only begotten Son—
Becomes a man of sorrows and acquainted with grief,
He is wounded for our transgressions,
He is bruised for our iniquity,
He is stricken for our transgressions,
He is made an offering for sin,
He poured out his soul unto death.

The cross reveals the enmity, hatred, sinfulness of man and it also reveals God who is love and the divine love of God.

The cross prophetically stands central in human redemption and the Old Testament has a message that looks forward to it. The cross historically also stands central in redemption and the New Testament message looks back to it, and declares that the first sin in Eden by man, all sin, and every sin committed by man before Golgotha, and every sin of man since Calvary has been included in the death of Jesus Christ. "Behold the Lamb of God, which taketh away the sin of the world." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

"God is love" and the central place where Jesus Christ manifested the love of God was on the cross. . . .

II. Divine Love and the Christian.

Here we have no time to elaborate but briefly concentrate on a few divine love teachings in God's Word.

The test of divine love in a child of God (Let the Bible speak): Rom. 5:5—"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." II Cor. 5:14—"For the love of Christ constraineth us." Gal. 5:6—"For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Eph. 3:17—"That ye, being rooted and grounded in love." Phil. 1:9—"This I pray, that your love may abound yet more and more in knowledge and in all judgment." Col. 2:2—"Being knit together in love." II Thess. 3:5—"And the Lord direct your hearts into the love of God." II Tim. 1:7—"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I John 2:5—"Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him."

Remember—divine love is not only to be talked about as an ideal, but it is to be a present reality, a daily experience in the Christian.

Divine love—
Is shed abroad in the Christian's heart;
Constrains the Christian;
Faith worketh by love in the Christian;
Christians are rooted and grounded in love;
Christians are knit together in love;
Christians are to abound in love;
Christians have the spirit of love;
Love is perfected in the Christian by the Word.

The practical lesson of divine love is found in I Cor. 13 which has been called, "Hymn of Agape," "Demonstration of Christian Love," "The Greatest Thing in the World," "The Highest and Best Gift," "The Unfailing Love."

This chapter starts out with a linguistic gift, speech that is moving, challenging. "Though I speak with the tongues of men and of angels."

Our Readers Say—

Praise the Lord for the article, "Are You Guilty?" written by Ruth A. Reesor. Gossip is very destructive. False gossip causes people to develop an inferiority complex which often follows them through life. Let us beware lest we gossip and separate chief friends, as we read in Prov. 16:28.—Mrs. Lewis Horning, Ephrata, Pa.

* * *

I wish to write a few words regarding the greeting card controversy. . . . We are told time and again to mail our Christmas cards early so that post office employees need not work Sundays.

It is the custom of this reader to mail Easter cards also, containing a message which says, "He is risen," or "I will come again," to neighbors and friends. Is this custom almost unheard-of in the Mennonite Church? Is it not worth a nickel or a dime to honor our Christ?

—Albert Ziegler, Columbiana, Ohio.

* * *

Being very much impressed by the article titled "Christian Discipleship" by Bro. C. Warren Long in the Feb. 21 issue, I am led to write these comments. I think articles like these are very timely and needful in our day. Many people, I believe, are blinded and hindered by the enemy of our souls through the lusts of the flesh and eye, often because of lack of Bible meditation on verses like I Pet. 3:3, 4; I Tim. 2:8, 10; and Rom. 12:1, 2.

Usually when it comes to the subject of nonconformity it is directed at women. What about the man who is supposed to be the head of the woman? Dare he wear garments spotted with the flesh?

Why wear coats open from the third button up with a necktie in between with a silver or a gold pin to hold it in place? Is this Gospel simplicity? Is it good taste? Is it for warmth? Also concerning the hair fashions, what about the "Butch"? Brethren, I believe nonconformity is also for us. We also need a meek and quiet spirit which is of great price.—Simon B. Sommers, Suffield, Ohio.

* * *

The February 21 issue of the Gospel Herald had an article in the Family Circle section that is of value to any conscientious Christian. Viola Sloan's article, "The Right Use of Time," does well by showing that the proper budgeting of time is very important to those who desire growth in their Christian life. Both physically and spiritually we need the help of a well-balanced time budget. Her point was not too strong, that a failure to properly allot our time is a sin.

Not only do we cause ourselves to suffer because of a poor time budget, but others are delayed if we fail to adjust our schedule to meet appointments.

I wish that the author might have used some relevant Scriptures in this article, since it is so important to character building to use our time in the right way. Such Scriptures as James 1:27, Matthew 25; 17, 18, and others could have been used to strengthen her points.—Menno Chupp, Ft. Wayne, Ind.

Next in the chapter is a scholarly mind with the ability of great achievement—"Though I have the gift of prophecy,

(Continued on page 286)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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EDITORIAL

The Eastern Board Meets at Landis Valley

Our General Conference and General Boards meet in biennial and annual sessions that engage the interest and attendance of people from all over the Mennonite Church. Certain district meetings also call forth a large interest of the church besides that of the local area which they represent.

The best known of these, the Eastern Mennonite Board of Missions and Charities, met in its forty-second annual session at the spacious Landis Valley meetinghouse, about four miles northeast of Lancaster, March 7, 8. The importance of this meeting is pointed out by the fact that this district board represents a constituency of about 16,500 people, including its foreign missions. Constituting one fifth of the Mennonites of our church group, it is not surprising that this Board carries on a large body of work, both home and foreign.

The meeting was ably chaired by Bro. Henry F. Garber, president, and Bro. H. Raymond Charles, vice-president. Naturally there were inspirational and business features of the meeting, but these were interspersed in such a way that the interest of the audience was well sustained.

The sessions were opened with devotional periods conducted by Bro. Shem Peachey, on subjects relating to the Gospel of Christ, under the following subheads—Its Author, Its Power, Its Purpose, Its Adequacy. These were thought-provoking and inspiring. The theme running through the whole meeting was "Communicating the Gospel." There were illuminating discussions on how the Gospel is communicated to the Jews, to youth and adults, to the people in India, Luxembourg, Honduras, and in the Home Missions, by speakers who work in or are familiar with these various areas of service; also how it is communicated through "Literacy and Translation," through "Rural Evangelism," and through "Indigenous Church Building," by speakers qualified to discuss these subjects.

The keynote of the meeting was sounded by Bro. Amos Horst, who preached the missionary sermon in the first session, when he gave the challenge to serve the Lord in today's church, in today's opportunities. We move in today's Providence, our opportunities are the Lord's making, it is ours to be faithful to the task of today's church.

There were also subjects on "The Universality of the Gospel," "Put in Trust with the Gospel," and "Woe Is Me, if I Preach Not the Gospel." The speakers were from many parts of the Mennonite Church, ranging from India to Honduras, from Europe and Africa to Central America, from Ontario to Virginia, from Indiana to Eastern Pennsylvania, and were therefore not confined to the constituency of the Eastern Board.

The business conducted by the Board, as recorded in the 78-page mimeographed report, was quite revealing and significant. The Board conducts or sponsors forty-one city missions and forty-six rural missions. It does work in five foreign fields: Tanganyika, Ethiopia, Honduras, Luxembourg, and Somalia. The Board now has a staff of 104 foreign missionaries and four more are under appointment. However, seventeen more are needed to bring the number up to 125 as a full staff for all the work planned for. A new field in Kenya, adjacent to Tanganyika, is to be opened as soon as there are sufficient workers. A new field in Honduras is also about to be entered.

This far-reaching work requires financing on a large scale. The treasurer's report revealed that the total receipts for all purposes for the past year were $500,484.62, an increase of over $22,000 over last year, and equal to an average of $33.00 per Lancaster Conference member. This, of course, includes missions, relief, and voluntary service. Offerings were taken in the various sessions, and the generous spirit of the group was shown in the Thursday afternoon offering, which amounted to $2,191.00.

The high light of the meeting was the Thursday afternoon service, when both new and furloughed foreign missionaries gave their testimonies, followed by a consecration service. The new missionaries appointed were Victor and Viola Dorsch, Baden, Ont., for the Tanganyika field; and Dr. Paul and Daisy Yoder, Greenwood, Del., for service in Ethiopia. Another doctor is needed, as well as a number of teachers and other workers.

In the reorganization Bro. Henry F. Garber, who has served as president of the Board for over twenty years, retired to become honorary member of the Board and the Executive Committee, and Bro. H. Raymond Charles, former vice-president, was elected president. Bro. Garber's health has not been good during the past year, but he was able to take part in the meeting. May the Lord grant him continued years of service in this field to which he has so long devoted himself. Bro. Willis Kling was elected to take Bro. Charles's place as vice-president. The other officers remain the same: Orie O. Miller, secretary; Paul N. Kraybill, assistant secretary; Ira J. Buckwalter, treasurer, Harry Frank, fifth member.

The meeting was well attended, but Thursday afternoon and evening witnessed the peak crowds when the large auditorium was filled to crowded capacity, overflowing to the basement, where loud-speakers carried the messages. It is estimated that about 1100 people were present at each of these two sessions.

The meeting was not only rich in inspiration and fervor, but in Christian fellowship and hospitality. The Landis Valley folks, descendants of those who first worshiped in this valley about 1718, entertained the large crowds efficiently and with true Christian hospitality. The singing was spirited and inspiring, the topics well handled, the reports illuminating.

In the closing session eight home missionaries spoke and Bro. John H. Hess, superintendent of the Warden Park Mission, Toronto, Ont., brought a challenging message on "Woe is me, if I preach not the Gospel."

Attendance at this annual meeting of the Eastern Mennonite Board of Missions and Charities could not help but inspire one to a greater devotion and zeal in the service of our Lord and His church. May the Lord add His blessing in the calling out of additional needed workers, in the salvation of souls, and to the extension of His kingdom.—H.

♣

Giving is the outpouring of oneself in substance.—*Stewardship Facts.*

Third I-W Orientation School

The third monthly I-W Orientation School was held March 6-16 at MCC, Akron, Pa., following the February school attended by six prospective I-W men.

The school is designed to acquaint these men with ways to make the most of their I-W service and inform them of opportunities available for COs in alternative services. Orientation schools have been in progress for Pax and Voluntary Service programs, but the January and February schools marked the first such school offered to men anticipating straight I-W service.

The school is intended to supplement orientation in local congregations where it is offered.

Plans call for the school to be offered the first Tuesday of each month for ten and one-half days. There is a possibility that similar schools may be started in other centers of Mennonite population, depending on interest.

January students were Eugene and Lois Hartzler of Mt. Joy, Pa.; Marvin Musser of Mohnton, Pa., and Clarence Good of New Holland, Pa. February students were Edwin Ranck of Strasburg, Pa.; Leon Weber of Mohnton, Pa.; Luke Martin of New Holland, Pa.; Evan Harnish of Quarryville, Pa.; Joseph McBeth and Harold Nissley, both of Elizabethtown.

One of the high lights of the school is the mock Local Board hearing patterned after situations which many CO registrants face in trying to secure recognition in their position. Here I-W students face extensive interrogation from a Selective Service point of view.

The school also includes study periods, tours, worship, recreation, discussions, and fellowship. Participants learn about the I-W program through the use of slides and by tours to places where I-W's currently work. In addition they learn about good relationships to employers and prepare for successful unit life.

Study topics include "The Meaning of the Christian Life," "The Story of Our Church," "The Way of Love," "Understanding Ourselves" and "Practical Problems."

The school also affords an opportunity to meet men from other Mennonite conferences in preparation for a similar atmosphere when in service. The school is advisable for college students anticipating immediate I-W service as well as others wishing to make a more deliberate decision on the type of service to enter.

There is no geographical limit for applicants. The fee is $35, which covers board and room. Fee for married or engaged couples is $55. In some cases, the fee is paid by conference or local congregations.

Instructors serving have been Ford Berg, Raymond Charles, Richard Detweiler, Glenn Esh, Henry Ginder, Noah Good, J. Paul Graybill, Irvin Horst, Paul Kraybill, Paul Landis, John Lapp, Clarence Lutz, Noah Mack, E. E. Miller, Shem Peachey, Norman Shenk, Ward Shelly, J. Harold Sherk, Elbert Smith, and William Snyder. They are ministers from eastern Pennsylvania or personnel from MCC headquarters.

Participants have expressed appreciation for the school. The January group in a statement to leaders said: "We feel that it [the school] has enlightened us in our doctrines and encouraged us in our Christian life and service for Christ."

—Via MCC.

The Song of Enoch

By Bertha King

Oh, He walked with me in the morning,
When the grass was wet with dew.
And my heart was light
As the dawning bright—
Yes, my heart was strong
And filled with song,
As we walked in the morning dew—
We two.

Oh, He walked with me at the noontime,
When the sun rode high in the sky.
And life was sweet,
Full, rich, complete—
Yes, pleasant the way
And the toil of the day,
As we walked in the noontide high—
He and I.

Oh, He walked with me in the twilight,
When the day was growing dim.
And my steps were slow
In the evening glow—
And my strength was spent
But I knew content,
As I walked in the twilight dim—
With Him.

Oh, His eyes were kind, His handclasp warm,
And His voice spoke tenderly.
"Let's go up to the light
On this stairway bright,
There I'll share with thee
All eternity."
And He walked all the way faithfully—
With me.

West Liberty, Ohio.

25 Years Ago

(from GOSPEL HERALD, *March 5, 1931)*

"Deeply regret to convey sad news of C. D. Esch Friday of apoplexy." The message bore the date of Feb. 23.

On . . . Feb. 25, Bro. Noah Oyer . . . dean of Goshen College . . . peacefully fell asleep. . . .

Baptismal services . . . at Olive . . . Elkhart, Ind. . . . 20 were baptized and one reclaimed.

[Johnstown Bible School] has enjoyed the best term in its history.

Our [La Junta] Sanitarium is more than full.

The India that can be forced into submission is a thing of the past.

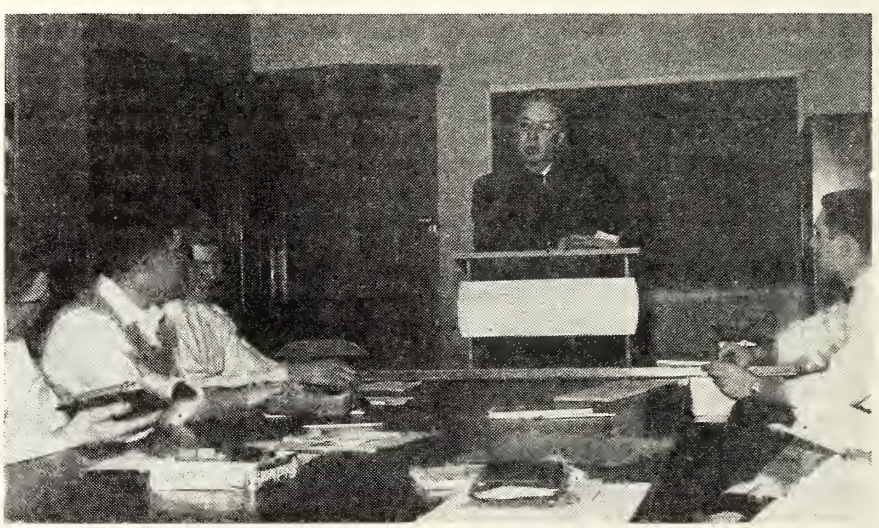
(from GOSPEL HERALD, *March 12, 1931)*

. . . decided to build a new house of worship, to take the place of Prairie Street Mennonite Church, which was partially destroyed by fire.

(from GOSPEL HERALD, *March 19, 1931)*

Bro. E. M. Yost . . . one of the wide-awake ministers of the Holdeman branch of the Mennonite Church, was a welcome visitor . . . in Kansas City, Kans., last week.

Co-eds of Michigan State Normal School . . . who are caught smoking will be denied their diplomas.



Orie O. Miller, executive secretary of MCC, conducts one of the classes in February I-W orientation school.

God's Sacrifice for Our Sins

By Perry E. Shank

Jesus is "the Lamb slain from the foundation of the world" (Rev. 13:8b). I had long looked at the great salvation being accomplished only by the crucifixion, suffering, death, and resurrection of our Lord Jesus Christ. These with the ascension were final on earth, but it is strengthening and vital for our souls to notice the many other aspects linked in with the great plan.

Excerpts from the prophecy of Isa. 53 demand our deepest attention and meditation. Some are as follows: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . he hath borne our griefs, and carried our sorrows: . . . he was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed. . . . and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, . . . he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. . . . for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: . . . He shall see of the travail of his soul, and shall be satisfied: . . . because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

To accomplish the above inflictions of sufferings He needed to leave heaven and the glory He had with the Father before the world was. John 17:5. Beyond all human comprehension He was conceived by the virgin Mary, of the Holy Ghost, the power of the highest overshadowing her. Luke 1:35a. His conception, birth, and protection from the wicked King Herod were all miraculous according to prophecy, and marked the beginning of thirty-three or more years in this dark world among sinful men. At the age of twelve He was found in the Temple—"sitting in the midst of the doctors, both hearing them, and asking them questions" (Luke 2:46).

Of His life, from twelve to nearly thirty, we have no known record, but in Mark 6:3 the people called Him a carpenter. We may safely believe that during these eighteen years He had reverses, crosses, trials, and mockings, possibly by His own brothers and sisters. Mark 3:21. "For neither did his brethren believe in him" (John 7:5).

During His ministry, the training of His disciples, preaching and working of miracles, the Pharisees were ever seeking reasons to pronounce a death sentence upon Him. They said that He broke the Sabbath, because of the many good works He did on the Sabbath days. The disciples were accused of unlawful acts when plucking ears of corn on the Sabbath day and working the grain out in their hands to eat it. Matt. 12:2. They found fault because of eating with unwashed hands. Luke 11:38. In Matt. 12:24 they said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils."

Again they said, "This man is not of God, because he keepeth not the sabbath day" (John 9:16). Of John the Baptist, who came neither eating nor drinking, they said, "He hath a devil" (Luke 7:33b). Of the Son of Man who did both, "Behold a gluttonous man, and a winebibber, a friend of publicans and sinners" (Luke 7:34b). He was often weary and tired during or after a strenuous day of healing and teaching. He spent whole nights in prayer, for Himself and the kingdom. He never refused to give anyone help, physical or spiritual.

As soon as a man opens his mouth, he can't hear.—J. Otis Yoder.

Facing the cross, He suffered unmatched agony in Gethsemane, where He knelt and prayed, "Saying, Father, if thou be willing, remove this cup from me" (Luke 22:42a). Then verse 44, "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Jesus was passing through the ordeal of reconciling us to God, and, brother, it cost our Lord as much to atone for the best of us as for the vilest of us. Though not obligated in the least, yet love, grace, and mercy led Him on to drink the bitterest cup ever quaffed: His trial and death for His enemies. Ps. 41:9 says, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." This evidently refers to Judas who sold his Lord for thirty pieces of silver, and directing the mob where He was, "he goeth straightway to him, and saith, Master, master; and kissed him" (Mark 14:45). Oh, what a betrayal, and how it must have cut Jesus to His heart! In addition, Mark 14:50 says of the disciples, "And they all forsook him, and fled." Isa. 63:3a reads, "I have trodden the winepress alone; and of the people there was none with me."

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6). They spit in His face and He was most cruelly scourged. They put a crown of thorns on His head and smote Him with a reed. "They bowed the knee before him, and mocked him, saying, Hail, King of the Jews!" (Matt. 27:29b). The unjust trial being ended, they led Him away and crucified Him, "who his own self bare our sins in his own body on the tree" (I Pet. 2:24a).

He fulfilled prophecy in detail. He finished the Mosaic Law, yet lived His Sermon on the Mount, exemplifying it during His arrest and trial; "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). With many other unmentioned inflictions of sufferings, we pathetically see Him, according to Isa. 52:14; "his visage was so marred more than any man, and his form more than the sons of men." Dried and wet blood mixed on His blessed face with the marks of intense suffering, and the weight of the world's sins upon the innocent, loving Lord, marred Him beyond description.

Our Lord was God manifest in the flesh. He "was in all points tempted like as we are, yet without sin" (Heb. 4:15). He lived and worked without fear, favor, or regard for any persons of men. He always pleased the Father. John 8:20. He never needed to apologize or reverse any decision. "Never man spake like this man" (John 7:46b). He had no equal on earth. The minor with the major things of His life were all inclusive to qualify Him to be our and the world's Saviour, and intercessor at the Father's right hand. The price of our redemption is beyond computation.

With such a costly salvation, Jesus commands us "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). To the rich young ruler He said, "Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me" (Luke 18:22). "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matt. 10:37). Luke 14:26 says that in comparison to Him we are to hate our relatives, and our own lives also. There is no compromising with the world, the flesh, and the devil, if we would be His disciples.

We can never earn salvation, but just as Christ pleased the Father in all things, so we need to execute all of God's will, Jesus being our example. The Pharisees were technical in externals, tithing "mint and anise and cummin," but omitting "the weightier matters of the law, judgment, mercy, and faith." We may be guilty with them, by reversing the execution, concentrating on the popular majors to the neglecting or the laying aside of the many unpopular all's, which we do, or should still hold dear, and practice. Would Jesus need to say to us as He did to them, "These ought ye to have done, and not to leave the other undone"? No sacrifice or self-denial we could make for Him would ever begin to repay the debt of love we owe to Him.

Myerstown, Pa.

Why Not Fasting?

By Carol K. Williams

After a lively and profitable discussion on this subject at one of our prayer meetings I feel constrained to write this article in an effort to determine why fasting is not practiced in the Christian Church today. The few Christians who still observe regular periods of fasting tell us that it adds much to the power of prayer.

All through the Bible we read that the men of God prayed and fasted. Jesus prayed and fasted during the forty days He was tempted in the wilderness. Matt. 6:16 gives us specific instructions on how we are to conduct ourselves during periods of fasting. Would Christ have given such instruction if He didn't expect His followers to fast? And can we, as Christians who claim to take Christ as our example, ignore His practice of fasting and His words about conduct during a fasting period?

We often quote Matt. 6:5 where we are told that when we pray we should go into our closets and pray to our Father who is in secret, and our Father who sees in secret will reward us. How can we, logically, take verse 5 so literally and completely ignore the implications of verse 16?

Some may say that fasting is an individual matter that should be left to the discretion of each Christian as he feels the need, and with that I agree. I can think of no better way for a Christian, burdened with care or just in need of closer communion with his God, than to spend a profitable day or longer in fasting and prayer. But why shouldn't we observe certain periods of fasting and prayer that are ordered and inspired by the church as a whole, just as we do the wearing of the prayer covering, long hair, the keeping of the Lord's day?

We read and hear so much these days, and it is true, that the church has lost its power in this wicked and sinful world we live in. And most Christians are in accord that the fault lies with the church. Many good, practical ideas are offered to help or remedy the situation, and we agree we should mend our ways, but most of these suggestions die an untimely death at the pulpit or on the printed page. Admitting our faults as Christ's ambassadors on this earth is the easiest part of it. Seeking, earnestly, with God's help, to correct them is an altogether different matter, and one where a lot of us fail shamefully.

For instance, we know that God is able and willing to save souls for His kingdom. Not being informed on the results of evangelistic meetings in other parts of our country, I can't speak for them. But in most of the cases in our locale, the number of converts and backsliders who made their peace with God during such meetings was disappointingly small. We are grateful, of course, for those who found their way to Christ through these meetings, but when we compare the results of our efforts with the results Peter and Paul obtained we make a very poor showing in winning souls for Christ. When the attendance at tent meetings runs into the thousands but the number of converts and backsliders are far less than a hundred (in many church-held evangelistic meetings, not any), something is radically wrong. Nor can we make it look any better for us by protesting that the majority of those in attendance were already Christian. If sinners didn't attend in goodly numbers, why not?

The Mennonite Church has been blessed with God-inspired speakers who have dedicated their lives to going from place to place spreading the Gospel of Jesus Christ. Who, then, is responsible when their efforts are in vain or fall far short of a reasonable harvest of souls? Can we blame it on the attiude of the sinner? Is he any different now than he was in Christ's time? Shall we blame God, who waits anxiously for us to realize our duty and call on Him for His help in winning the unsaved? Perhaps we are convinced, for some vague and undetermined reason, that prayer no longer has the power that it did in Paul's day. Or do we just refuse to give it much thought, one way or the other, for fear we would find the fault lies at our own doorstep, in which case, we would have to do something about it. Personally, I can't believe that the sinner is any more hardened to the truths of the Gospel than he was two thousand years ago. There are just more sinners today.

Only a man still in the bondage of sin can believe that our Lord's commandments and standards are grievous "legalism" for the truly born-again believer!—Wm. McGrath, in Pleasant Valley Church Bulletin.

However, if it is true that Satan has a stronger hold on his followers today than in former years, doesn't it stand to reason that we should pray and fast even more than the apostles did, instead of praying less and fasting not at all?

We know that God is just as able and willing to answer prayer as He ever was, so if our prayers lack the power of Paul's, whose fault is it?

I would not want to give the impression that fasting is the complete answer to the problem. We know that it takes faith, obedience to God's will, and a pure heart before we can expect results from our prayers. But the Bible tells me that fasting plays an important part in the power of prayer.

As it is the duty of the church body to teach, exhort, and admonish when the need arises, why shouldn't it take the lead by setting aside several days a year on which all members would be expected to spend their time in fasting and prayer, either in the privacy of their homes or at group meetings in their church houses. The latter would be the best, without a doubt! These meetings could be supplemented by extra fast days when the church body was in need of divine guidance because of a special need or when confronted with a matter of church policy.

And too, a day of fasting and prayer could be called by any conference or individual church when needed, especially before a series of evangelistic meetings. Those who would hesitate at the loss of time from their jobs on these occasions could still partake of the fast with their minds and hearts maintaining an attitude of prayer on such a day. Christian businesses and organizations could use the noon lunch hour for special prayer services.

The important thing is that the church would be of one mind and purpose at these times. We live in such a hurry these days that even our worship is controlled by the clock. If you don't think so, watch the wriggling and yawning of the people around you the next time you attend a service where the speaker talks a little longer than is expected. And, too often, our minds are occupied by worldly thoughts and cares again before we ever depart from the church doors.

A day of prayer and fasting would not only give us more time to concentrate on talking to God, but it would give God a chance to talk to us. Perhaps we would be better off anyhow if instead of spending all our worship periods talking to God, we would shut up and listen once in a while. At any rate, the combined effort of God's people ascending to the throne of grace could not help but add power to their petitions. Who knows but what it might be so effective that we would desire to observe many more such days among our individual families and friends?

And if we were inclined to go a step further, we could donate the food that we would have ordinarily consumed that day or its equivalent in money, to feed the needy in our home communities or abroad.

What do *you* think about it?

Osceola, Ind.

Every month Mennonite Aid, Inc., pays claims amounting to approximately $6,000.00. These claims come from members who have had hospital and surgical care. Are you sharing in the cost of these claims?

Mennonite Aid, Inc.
1202 South Eighth Street
Goshen, Indiana

A PRAYER
FOR THIS WEEK

Heavenly Father,

We confess,
That often we have been indifferent and unmoved,
That truth has touched our heads but not our hearts.
We pray Thee,
To warm us with Thy sacrificial love,
To replace our unbelief with childlike faith.
We hunger for Thee,
To be sanctified with the glory of Thy holiness, and
To be satisfied with the expressions of Thy goodness.
Humble Master,
We confess,
That we have read of Thy passion too indifferently,
That Gethsemane, Gabbatha, and Golgotha have too little inspired us.
We pray Thee,
To break through the selfish shells of our hearts,
To impart to us Thine own redemptive love.
We thirst for Thee,
To be invigorated by Thy resurrection power, and
To be satiated with the living water of Thy promise.
Holy Spirit,
We confess,
That we've lived selfishly instead of selflessly,
That we've appeared to be sufficient of ourselves.
We pray Thee,
To sanctify our deceptive hearts, and
To counteract our impulses by Thy directive hand.
We long,
To drink deeply from the satisfying stream of Thy love,
To know and be filled with Thy presence and Thy glory.

—*Myron S. Augsburger.*

Clergymen of recognized denominations will be exempted from military service under the conscription bill presented by the West German government to the Bundestag for approval. The measure also exempts conscientious objectors whose position is rooted in "a basically religious or ethical attitude of rejecting force in the relation of states and peoples." Recognized CO's, the bill specifies, will be given the alternative of serving the noncombatant units of the armed forces or performing civil work of equal duration. Implementing regulations will be laid down in a special law.

Peace—What Is It?

By Lorie C. Gooding

We have come to think of peace as a negative, or at least a largely passive, quality. We think that when there is no open hostility or active battle, we have peace. We think that when we do not resist evil or avenge ourselves, we practice peace. It is not so.

Peace is an active and a positive quality. This is peace: to love my neighbor —friend, brother, stranger, and him who counts himself my enemy—as myself. This means that I will desire, must desire, for my neighbor the same good (and goods) that I desire for myself. Not only must I desire it, but I must diligently work for it. If I would truly practice peace, I can want for myself no other and no better life than I want for my neighbor.

This is very difficult. Historically the causes of wars have been found to be envy and covetousness. So if all people worked together for the good of all, there would be no room for envying and covetousness, hence, no more wars. But such a spirit of unselfishness is not possible outside Christianity, and it is regrettable that it is too often sadly lacking even there. But it is this spirit which can abolish wars. The military can measure the potential of their weapons and publish it in terms of destructive energy. It is more difficult to calibrate the power of an idea, an ideology, a faith.

Nevertheless, it is by this method only, and beginning on the individual level, that peace may be achieved. At the risk of being trite, we must repeat the truism that a nation is no more than the sum of its citizens.

Peace is more difficult to maintain than hostility. War simplifies issues. In war it is "right or wrong," "good or bad," "you or me." Peace brings us back again to the subtle complexities of sympathetic understanding, kindly tolerance, pity, compassion, and human imperfections. Bombs and bullets may serve to demonstrate a nation's powers of destruction, but they resolve no problems. When "the tumult and the shouting dies" the causes of conflict remain unchanged. On the other hand, energetic pursuit of peace makes no thunders, but it does make realities of the possibilities of human brotherhood. Bombs are not final, for the structures they destroy may be replaced, but the structures built upon foundations of peace can never be pulled down.

Peace finds its labors in the final battlefield—the minds and hearts of men. Now the western world is concerned about the advance of an ideology which threatens all that we hold right and good. And the nations are attempting by a display of military cohesion and power to halt this advance. But an idea or a system of ideas cannot be killed with bombs—even atomic or hydrogen bombs. The practicable weapon in such a struggle is a greater idea. The greatest and most powerful system of ideas of all time is the doctrine of peace, which is Christianity. Fervently practiced, this doctrine can engulf and destroy all opposing ideas. Jesus said the very "gates of hell" should not prevail against it. Christ is the answer, the only answer, to communism.

When Jesus came to bring His doctrine of peace to the world, He began with the individual. It was this that brought Him to earth—that He loved His enemies. He loved them with a sacrificial love, such love that it led Him to the cross for us all. He taught His followers that they must love their enemies and He empowers us to love our enemies.

When we have learned our most difficult lesson; when we have learned to love our enemies even while they persecute us; when we have learned to give the cloak also to him who would take the coat; when we have learned to walk cheerfully the second mile; when we have learned how to abdicate our rights without compromising our principles; when we have learned all this we may consider that we are on our way to establishing peace between man and man. And when there is peace between man and man there cannot very long be war between nation and nation. Peace is possible, but it must be pursued with at least as much energy as conflict is pursued to be effective. And this is the essence of peace, "Thou shalt love thy neighbour as thyself."

Holmesville, Ohio.

PRAYER REQUESTS

(*Requests for this column must be signed*)

Bro. John S. Hess, Lititz, Pa., requests prayer for a very needy field where there are many drunkards. A schoolhouse has been purchased as a meeting place.

Pray that Bro. Floyd Kauffman, Minot, N. Dak., may recover from a coronary thrombosis.

Pray for the new and growing group of believers in Jamaica.

Pray that many souls will find Christ during the special evangelistic meetings at Coamo, Puerto Rico, during Passion Week.

Our offerings should come from our deposits of faith.—*Stewardship Facts.*

OUR SCHOOLS

Mennonite Teachers' Association

By E. Grant Herr

(The following paper was read by the Supervising Principal of the Spring Grove, Pa., Joint School System, at the Educational Meetings at Kalona, Iowa, October 15. He was addressing a public meeting of the Mennonite Teachers' Association. I trust every Mennonite teacher, as well as other persons, will read this splendid message and discover the potential for good which a strong church-wide teachers' association can be. Furthermore, I trust that teachers who are not now members of the association will send their membership to Ada Schrock, Secretary-Treasurer of the Mennonite Teachers' Association, Kalona, Iowa. The fee is $2.00 only and includes a free subscription to the **Christian School,** and will help to make other teacher benefits possible.—C. F. Yake, Educational Agent.)

Somewhere in the not too far distant past someone had a vision—I know not by whom or when that vision had its birth. The vision was for a Mennonite Teachers' Association. Whether that which was in that vision has been realized only the one in whom it was born knows. My personal association with the MTA has been confined to two years of membership by paying the annual dues and in turn receiving the magazine "The Christian School" sent out ten times each year. This narrow association is a rebuke to me rather than to the organization. Because of my limited knowledge of the workings and aims of the MTA I found it necessary to contact other members and bring myself up to date, at least in part. To those who have thus aided me and have given counsel and help in the preparation of this message, I want to give my hearty thanks. I shall refrain from mentioning names lest I miss even one. It is my hope and prayer that we, as a group of teachers, members of the Mennonite Church, will be more closely drawn together as a result of this Seventh Annual Meeting of the Educational Council.

I have no idea of the number of Mennonites who are engaged in the work of teaching in the public, parochial or church-supported institutions, but I would like to say at the outset that I feel that our MTA has too small a membership for the number of our denomination engaged in the profession. A list of members published about 1953 showed a membership of 159, while a recent communication from the secy-treas. showed a membership of but 90. If we wish our organization to be felt and to have influence we must have numbers and to have numbers we must have the support of every teaching member of our church. If the national and state organizations of the teaching profession would enroll such a small percentage of their constituency their influence would not be very far reaching. If an organization of people interested in one particular vocation is good for the teachers in our public schools, certainly an organization of Mennonite teachers is worth while. Our aims, ambitions, and goals will be different from the secular organization, but we do have problems to be discussed, experiences to be exchanged, and goals to be achieved. Our teachers are so far flung that it does become a problem to know how to secure the united support of all, especially so when membership must be secured by means of correspondence.

1. All of us are fully aware of the fact that a definite shortage of teachers exists. There never have been enough good teachers to go around, but today we must say there are just not enough teachers. In order to have schools we must have buildings, books, supplies, and various types of equipment, but the lifeblood of any school is the teacher. For the past number of years the supply of teachers has been getting less while the population continues to increase. By the year 1960 it is estimated that there will be over 36,000,000 boys and girls in the public schools alone. Add to this the hundreds of thousands who are in parochial schools and colleges and you see a vast army of boys and girls to be taught. One of the contributions the MTA can make to the Mennonite Church is the recruitment of teachers for both the parochial and public schools. The parochial schools of our church insist on having teachers with a vital testimony for our Lord and this is right. The public schools cannot insist on this, because there are just not enough of this kind of people to fill the many positions to be filled each year. The more Christian young men and women we can get to go into the teaching field, the better public schools we will have. In any community you can have just about the kind of schools the parents want. The better teachers we have, the better teaching will be done and the better schools we will have.

It is the church which must transcend international differences.—Paul Peachey.

I believe the MTA can be a vital factor in aiding and guiding into the teaching field the type of young people we feel will make the kind of teachers we would like to have teach our boys and girls. If we have good teachers in our schools, teachers the children will respect and admire, it is going to have a healthy effect on the child's future career. How many of us have gone into the teaching field because we had a teacher we idolized during our period in school? Recently a survey conducted at the University of Omaha among 53 students in the education department showed 26 or almost 50% of them took up teaching because of the influence of a former teacher. The same question was directed to a class of 197 students in an introductory education course and 79 replied they took up teaching because of the influence of a good teacher. These responses indicate we as teachers wield a powerful influence over our students. We must be very careful to exert the right influence. I believe it is not only the privilege but the duty of Christian teachers to give the proper encouragement to young people who we feel will make the kind of teachers we would like to see teaching our own children.

I wonder if most of us realize how scarce teachers are and the trends away from teaching. Whenever the economic position of the nation is good, teachers become scarcer, but if conditions change there is a shifting back into the teaching field. This is a condition over which we have little control, but it must be reckoned with none the less. Using the year 1950 as a base and using the 1955 figures, we find we have 12 per cent fewer Art teachers this year than in 1950; 15 per cent fewer music teachers; 16 per cent fewer home economics teachers; and 51 per cent fewer mathematics teachers. I could go down over the entire subject field and show a loss in every department except in the elementary field. In 1955 there were 23 per cent more elementary teachers than in 1950. This was due largely to the fact that many preparing for high school work changed to the elementary field for various reasons. The MTA can give a helping hand to influence boys and girls with the right kind of personalities, character, and spiritual maturity to enter the teaching profession. If we can do a good job in this area our cause for existence is worth while.

2. Closely allied to the recruitment of teachers, another opportunity we have is to help raise the teaching profession in the eyes of our constituency. Teaching never has been good from an economic standpoint, and even though it is getting better, never will it be on a par with other professions of like training. Anything supported by direct tax money or assessments is always open to criticism and even ridicule. Most of you have heard the old saying that "those who can do, do; those who cannot do, teach; and those who cannot teach, teach others to teach." With a philosophy like that on the lips of many people, it is no wonder teachers are more or less held in disrespect or at least not given their proper recognition in relation to the important part they play in the lives of boys and girls whom they teach. Few people go into teaching because of monetary gain, but teachers have other rewards to bring satisfaction which cannot be measured in dollars and cents. I believe next to the call to full-time preaching of the Gospel, teaching offers the best opportunity to mold character and shape destinies. The kind of teachers we are and the kind of people we encourage to go into the teaching profession will in some small measure lift the stigma which is so often attached to the teachers in our public schools.

In I Cor. 14:8 we find these words, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The next verse follows with the admonition that what we speak must be clearly understood and that is what I feel the MTA can and must do. We should sound the call for more and better teachers for our church and public schools alike. There is no one better qualified to encourage young people to take up the teaching profession than teachers themselves.

3. The MTA should serve as an organization of people interested in professional advancement within the framework of Chris-

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PEACE AND WAR

Love, Justice, and Peace

By Paul Peachey

In a previous article we contrasted the neo-orthodox and Mennonite attitudes on the practice of love in society. Both traditions hold that Christian love cannot be realized directly in the political realm. Both traditions are deeply conscious of human sinfulness. But where Mennonites hold that love cannot realize itself in its deepest sense in political affairs because men are estranged from God, neo-orthodox as well as some other thinkers see the major difficulty in the complexity of social relations on the political level. They would hold further that this condition obtains wherever we are involved in relations with groups or between groups.

This concept of complexity in social relations as an obstacle to pure love we must examine at closer range in the present article. We shall see first the meaning of complexity, second, several examples of complexity, third, complexity as the character of order in society, and finally, the basis of social order.

In the present context, the simple is that which is single or not made up of different parts. In society it refers to a single relationship between two persons, as husband and wife or two intimate friends. However, we often use the term in a relative way. Thus we might say that relations in a family of parents and five children are relatively simple. The same could be said of relations among several farmers whose farms are adjacent.

The complex, on the other hand, is that which is composed of two or more parts. Typically, it is composed of a number of parts, intricately interrelated to make up a whole. A city of 10,000 or a nation of 166 million can be regarded as complex. These are complex in a dual sense. In the first place, the individual citizen has relations and obligations to many different persons. In the second place, the larger society as a whole is composed of many sub-societies. There may be a labor union and a manufacturers' union. The citizens of the east end may meet separately from the citizens of the west end to deliberate on their special interests.

Now the argument runs that in the single or simple situation self-giving love can determine our conduct. This is really the viewpoint of both Testaments. Privately, love is commanded and revenge is outlawed. Some even point out that the society in which Jesus moved was relatively simple. Hence they conclude that He was not even aware of the complex. It is emphasized further that love is the relationship of persons to persons, not of persons to things or of things to things. Only persons can love. Things never can.

Now a group is a thing, not a person. To be sure, there are persons in it, but the personalities are of necessity submerged in a more impersonal whole. Where a person confronts an organized group or where one group confronts another some principle other than love guides decisions. If the members are Christian this will certainly make itself felt, but this does not alter the impersonal character of the group.

This can be readily seen in current examples. When a quarreling husband and wife arrive in a domestic court each with a mountain of grievances, reconciliation is often possible if the one is willing to humble him- or herself and truly forgive. Love solves the problem without recourse to law. It is not necessary to spell out respective duties legally. Indeed, to do so would be to destroy love.

It is dangerous to become absorbed in things of sense and time because man is too big for this world.—John E. Lapp.

In the political realm, however, where group faces group with claims mutually exclusive, such a "simple" solution is not possible. In recent months, for example, the state of Virginia has grappled with the order of the Supreme Court that public schools must be racially desegregated. In Virginia there are those favoring this decision and those opposing it. This difference is to be found among the rank and file of citizens as well as among community and political leaders. Among the latter were a number personally committed to desegregation who modified their public stand when they learned how violent was the opposition to desegregation in some areas of the state. A political course of action was put forward to delay and even bypass the court decision, and among its supporters were some who personally favored desegregation.

Why this change in position? In some cases it may have been political opportunism. In others, however, it was the awareness that opposition was so strong in some areas that only a compromise could avert bloodshed. Such compromise is the stuff of politics.

It will be argued, of course, that back of all this is the sinful heart of man who mistreats his neighbor of another race. Nevertheless a distinction must be made between sin and complexity. This can be seen when we examine our institutional life in the church. I am associated with a church college, but am not administratively responsible for it. But I am aware of strong pressures, playing upon administrative policy coming from various groups. Sometmes it is a "conservative," sometimes a "liberal" pressure. Sometimes it is a regional church interest, sometimes the interest of some other church organization. The list could be extended. It could be applied to conferences, to publishing efforts, or to mission programs. In any instance, decisions are made and must be made not as one makes simple decisions of love, but as a compromise among counterdemands. Thus in organized church activities as well as in economic or political realms the words of Niebuhr are true: decisions are "political rather than ethical." The fact that an institution is Christian does not alter its complex and impersonal character.

Our question becomes even more difficult when we note that inescapable necessity of social organization. Just how far, of course, the church as a spiritual reality can be organized, without violating her essential nature, cannot be pursued here. But the inevitability of social organization for society as a whole stands. This organization of society is sometimes designated as social structure or the *social order*. Individuals and groups are in turn *ordered* into an *orderly* whole.

The *social order* is thus simply the organization of society and the principle upon which this organization rests. Members of society are assigned specific functions or roles. There are fathers, sons, teachers, ministers, policemen, mayors, senators, and presidents. Each role carries its specific responsibilities. Beyond this, certain duties or standards of conduct are universally binding. If there were no stipulations as to roles and duties, human relations would be chaotic.

In this ordering of human relations mere love is not enough. Rather it becomes necessary to spell out certain duties and prohibitions which must be enforced, whether or not love is present. Thus a principle other than love or as an application of love underlies the social order. This does not mean that love is excluded or that society can exist without love. Rather it means that where complex counterclaims press upon us, compromise is necessary. Love in which each case would be treated on its own merits alone must give way to some other measuring stick. This stick, says Niebuhr and the classical tradition, is *justice*.

"Justice," said the ancient Greek philosopher, Aristotle, "is the bond of men in states." And justice, he held, consists in "rendering to each his due." This definition we find also in the ancient Roman writers and through them it finds its way into medieval (Christian) legal thought.

Theologians took up the same idea. Said Augustine: "A nation is a body of men united together by consent to the law and by community of welfare. Consequently it pertains to the very notion

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FAMILY CIRCLE

For Jackie

By Lorie C. Gooding

Oh, sweet, sweet, sweet
Were the hands and the feet
The world could not soil ere thy days were spent;
And wise, wise, wise
Were the bright, dark eyes,
Wise with the wisdom of the innocent.

Oh, sad, sad, sad
Was the life thou hast had,
The short dark days that were given thee;
And swift, swift, swift
Was the final gift
That stilled thy cry and set thy spirit free.

Oh, cold, cold, cold
Doth the earth enfold
All earthly substance that to thee was given;
And bright, bright, bright
Was thy small soul's flight
Back to thy dwellingplace in heaven.

Holmesville, Ohio.

A Daily Dozen

By J. C. WENGER

Happy and successful homes are not an accident. They do not come automatically. Here are a few suggestions as to what we may do under the blessing of God to enjoy that home which He has intended for us:

1. Live right before marriage. There is no perfect substitute for a life of holiness and purity before we enter the marital state.

2. Establish our own home unit when we get married. There are exceptions when it is necessary to move in with in-laws, but the ideal is to establish one's own center.

3. Always avoid harsh speech. Practice speaking kindly and thoughtfully rather than barking out orders, griping, whining, or nagging. The tongue is little but mighty for good or ill.

4. Make any wrongs right promptly. Misunderstandings occasionally arise in the best of homes. The moment one realizes that he has hurt the loved one he or she ought to make amends. Sincere apologies can heal the hurt feelings.

5. Really share your life together. Sharing means more than eating and sleeping under the same roof. It means talking over plans, telling of the interesting events of the day, sharing fears, hopes, and joys.

6. We welcome children in our homes if God so blesses. Many Americans refuse to rear a number of children, and by limiting their families to a child or two they rob both the child and themselves of much joy and satisfaction.

7. Stick together through thick and thin. Through hard days and prosperous ones. We never dream of a separation.

8. We worship, read, and pray together. A family altar can be a really bright spot in the day. Don't forget to have a little variety in the routine, of course.

9. Maintain the kind thoughtfulness of the courtship days. Little things count.

10. By God's grace be strictly true to each other for life.

11. Take time to enjoy living: a little outing here and there helps a lot.

12. Pray down the blessings of God in much private petition, with the closet door of prayer closed to the outside world. Pray much for each other.

Goshen, Ind.

Grandpas in Action

By O. G. GERBER

The minister preached an effective message on "The Christian Home." Among other things, he pointed out that love and courtesy are sometimes no longer exercised by husbands after marriage as they were in courtship days.

One grandpa, who has been married for over 30 years, remarked to his wife that Sunday noon, "I love you more than ever."

Another grandpa, still older, quickly got out of his car and hurried around to the other side to open the door courteously for grandma.

These expressions are contagious and will impress the younger people. They will catch the importance of continuing to live a life of love and courtesy.

Sterling, Ill.

The Old People

Kindly remember the old people. They have stood the storms of life and cared for the younger generation, and the younger generation should show their appreciation of what the old people have done by trying to make life pleasant and beautiful for them. Don't shove them into out-of-the-way corners and make them eat sour soup out of a wooden bowl, because they are not good enough to eat with you at the family table. Don't keep your flowers to lay on their coffins. Set them on their tables, and lay them into their trembling hands that they may touch their tender leaves and enjoy their fragrance while they live, and thus cheer them on their weary way. Their life's journey will soon be ended and what you do for them after their eyelids close in death may look nice in the sight of living men, but to them it will be of no avail, for there is neither knowledge, remembrance, nor consciousness in the grave.—John F. Funk.

What Shall We Fear?

By GRACE DOROTHY LEHMAN

We Americans fear Russia's atom bombs and guided missiles. But we are raising a generation of boys and girls right in our homes who are professional criminals.

We have an F.B.I. to uncover the activities of spies, who would jeopardize our country's security. Yet our own citizens are so unmindful of the safety of others that, while intoxicated, they will try to guide a 200-horsepower car.

We Mennonite Christians fear the influence of the world on our members. Perhaps we had better fear the tragedy of any born-again one among us who is not exerting a real "salt" atmosphere in his community.

Lord, open our eyes to the *real* dangers at our doors, and help us commit to Thee the less potential forces of destruction. Amen.

Lancaster, Pa.

EXPRESSIONS OF APPRECIATION

We wish to take this special opportunity to sincerely thank each of you who in so many thoughtful ways expressed your sympathy and helped lighten our burden of grief and sorrow in the passing of our dear husband and father, Phares S. Horst. Words can not express our appreciation too for prayers, cards, flowers, visits, and gifts to our loved one during his hospitalization. May God add His blessings.—Mrs. Phares Horst and family, Hagerstown, Md.

* * *

In the valley of the shadow! During the last three months I have been in the valley of the shadow two times but God in His mercy kept me from going farther. If death is as it seemed, it should be no dread to the child of God for His presence was near. No fear for He was near and helped me while in the shadow and also when we came back out of the shadow. While I was in the hospital in Minnesota, the family mercifully kept me from knowing that Sister Yoder was under the doctor's care at home and also kept her from knowing how ill I was. We want to openly express our thanks to God for our sons who were with us and looking after our welfare. While the sons cared for us, our daughter was interceding at the throne.

During the second hospitalization again we were in the shadow, "But God." We want to give Him all the praise. He again raised me up and I am slowly regaining strength. Sister Yoder is back to her usual strength.

We want to thank the many Christians friends for the many prayers offered, the cards and letters sent, and also the many gifts that have helped us in this experience. May God bless you all. We want to thank the doctors and nurses for their care and skill and above all else we never desire to forget the kind heavenly Father for His guidance and care.

May God bless you all and we pray that we may not betray the trust that is placed in us.—Mr. and Mrs. D. A. Yoder, Elkhart, Ind.

TO BE NEAR TO GOD

Sunday, March 25

Read John 10:1-21.

Jesus said, "The good shepherd giveth his life for the sheep." The sheep are foolish and weak and helpless. The shepherd has the responsibility for the sheep. He finds them the green pastures and the still waters. He guards against their straying. He faces their enemies for them. Their happiness, their welfare, their very lives are in his keeping. Jesus said, "I am the good shepherd."

Monday, March 26

Read John 10:1-21.

Jesus said, "I lay down my life." As the Good Shepherd, He faced the enemies of His sheep. He bore the judgment of sin that His own need never suffer it. This was not imposed upon Him, but He did it voluntarily. "Hereby perceive we the love of God, because he laid down his life for us." Jesus said, "I am the good shepherd: the good shepherd giveth his life for the sheep."

Tuesday, March 27

Read John 10:1-21.

Jesus said, "No man taketh it from me." Jesus made a willing sacrifice. The Jews thought they brought about His death. The Romans thought they had done so. Judas was sure he was responsible. And so they are, all of them; no less are we. But salvation is of God and the plan of it is from eternity. Jesus is the Lamb slain from the foundation of the world. When Moses and Elijah appeared with Him on the mount, they "spake of his decease which he should accomplish at Jerusalem." He was not robbed of His life. He willingly laid it down.

Wednesday, March 28

Read John 10:1-21.

Jesus said, "I have power to lay it down, and I have power to take it again." Christ's death would not fully accomplish the plan of salvation. A further step was His resurrection. His death is the atonement for our sin, but by His resurrection we receive power to "become the sons of God." "And we have seen and do testify that the Father sent the Son to be the Saviour of the world." Jesus said, "This commandment have I received of my Father."

Thursday, March 29

Read Mark 10:32-35.

Jesus chose the time and place of His death. He declared that it cannot be that a prophet should perish out of Jerusalem. When the chief priests and scribes were seeking to put Him to death, they said, "Not on the feast day." But Jesus said, "Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified." Those who thought they were triumphing over Him were doing only as He permitted, that the Scripture might be fulfilled. Jesus said, "The Son of man goeth as it is written of him."

Friday, March 30

Read John 19.

Crucifixion is a death of physical agony. But the agony our Lord suffered was far deeper than the physical. The weight of the sin of the world was upon Him; therefore His Father's face was turned away from Him. The prophet of old said, "Thou art of purer eyes than to behold evil, and canst not look on iniquity." But when the justice of God was satisfied, He said, "It is finished . . . and gave up the ghost." "And Pilate marvelled if he were already dead." Many crucifixion victims lived for several days. None died in a few hours. But Jesus did not die through physical weakness. When the great plan was completed, He laid down His life. The purpose of His coming was accomplished, and so "he gave up the ghost."

Saturday, March 31

Read Luke 23.

"And rested the sabbath day according to the commandment." The years of Jesus' ministry were full and strenuous. Enormous demands were made upon His strength. Many times He was hungry and thirsty and weary. True, He had divine power, but He never went beyond the capacities of His humanity for His own help. His divine power He used to help others. Now, having carried out His commission from His Father, He rested the Sabbath day. —Lorie C. Gooding.

Meaning of the Resurrection

Sunday School Lesson for April 1

(Luke 24:1-53)

Who first found out that Jesus had come alive? (Begin with a good question that sends your pupils to thinking, recalling, or looking up in the Word. The first remark or question should set all your pupils thinking right into the lesson. Wait for an answer.) What a find for these women of faith coming with their love offerings! They were privileged to get a message from the angels. They remembered Jesus' words and believed. With what feelings do you think they ran to tell the good news to the disciples? Already they must have been experiencing victory over death, and Jesus' power above that of the Jews.

Why did Jesus stay on this earth awhile after His resurrection? How long? What would even we miss if He had ascended the day He rose from the dead? Our gracious Lord gave the disciples and us many evidences that He was alive, that the person whom they saw, although in some kind of a glorified body, was the same man whom the Jews had killed. Let your pupils recall all the appearances Jesus made after His resurrection. Then also we have evidence in the stone rolled away, the message of the angels, the empty tomb with the clothes still arranged in place as if the body were there, and the wound prints.

On the first day after the resurrection Jesus chose to reveal Himself to two devout Jews. Read this thrilling story together (vv. 13-35). Were these two of the twelve disciples? Were they disciples of Jesus? Why did Jesus show Himself to these two men? These men were interested in Jesus, yes, more than that. They had hopes for a redeemer in Him. They wanted to understand. They no doubt had feelings of gloom and doubt mixed with wonder and hope and great interest.

Jesus, touched by the feelings of their infirmities, encouraged them to believe in Christ. How did He do it? He brought to their minds the Scriptures about Himself from Moses and the prophets. First, their hearts burned and then their eyes were opened. Now indeed they knew He was the Messiah, victorious over death and the grave. They hurried back to tell the good news.

Men like the disciples and like us are slow to believe. What further help to belief did Jesus give the disciples in verses 36-43? Perhaps they thought He was a spirit. What did the resurrection probably mean to the disciples to this point?

What means did Jesus use to really open their understanding of the resurrection? Vv. 27 and 44-46. How did this strengthen and encourage them when they understood that the passion of Christ and His resurrection were the fulfillment of all the Scriptures—Moses' writings, Psalms, and prophets? Perhaps you would want to have each pupil read a passage of prophecy: Deut. 18:15; Ps. 16:10; Isa. 53; Isa. 9:6, 7; Luke 9:22.

And now we come to the last bodily appearance of Jesus. What was His last message to the disciples? How are they feeling now? What does the resurrection mean to them as they "with great joy" go to Jerusalem and wait, continually "praising and blessing God"? There is a wonderful message to be told. They are to tell it. Soon they will get power which they no doubt felt they greatly needed. Doubt, unbelief, despair had fled. Now they knew in whom they had believed and knew He was the Messiah, and Lord, and Saviour.

We know and believe with them that as Christ became alive, so in Him shall we all be made alive. Here is for us continuing power, all sufficient for any need. To know that while we are still here in this mortal body we have life eternal is a wonderful feeling and a wonderful fact.

—Alta Mae Erb.

Lessons based on the "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1953 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Sales of Bibles, New Testaments, and Scripture portions in Japan last year totaled $1,872,313, an increase of $550,000 over 1954, according to reports from the Japan Bible Society.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Christian Education Cabinet of the Allegheny Conference met at Otelia, Mt. Union, Pa., on March 3.

Bro. J. Frederick Erb spoke from station WSDR, Sterling, Ill., March 5-10.

The Hopedale, Ill., MYF assisted in distributing invitations to the youth revival meetings at Peoria, Ill.

The Dillon, Ill., congregation gave a program at Highway Village, East Peoria, on March 11.

The Forks congregation, Middlebury, Ind., has purchased a new car for the Victor Miller family, who are serving the Lord at Seney, Mich.

Bro. Harold Bauman, who is attending school at Louisville, Ky., spoke to the midweek fellowship at Indianapolis on March 14.

"Salesman around—a Seventh-Day Adventist salesman is around (Review and Herald Publishers). Better buy from Gospel Book Store of Mennonite Publishing House."—Olive Bulletin, Elkhart, Ind.

Bro. Robert Snyder and wife gave an illustrated program concerning MCC service in Paraguay at La Junta, Colo., on March 4.

The Student Nurses' Chorus, La Junta, Colo., sang at the Church of the Brethren in Rocky Ford on March 4.

Bro. Gordon Bauman and a group of students from Ontario Mennonite Bible School and Institute gave a program at Clarence Center, N.Y., on March 4.

The Menno Singers from Goshen, Ind., gave a program at Kouts, Ind., on March 11.

Bro. Eugene Herr, Scottdale, Pa., was the speaker in a Christian Life Conference in the I-W Center, Cleveland, Ohio, March 16-18.

The fifty years which Bro. A. C. Good has spent in the ministry, 45 of them as pastor of the Science Ridge Church, Sterling, Ill., were commemorated in special services Feb. 25, 26. Visiting speakers included J. D. Hartzler, Flanagan, Ill.; J. N. Kaufman, East Peoria, Ill.; A. E. Kreider and S. C. Yoder, Goshen, Ind., and Richard Yordy, Freeport, Ill.

Bro. and Sister A. K. Mann, Millersburg, Pa., celebrated their sixty-seventh wedding anniversary last October. Bro. Mann recently celebrated his 92nd birthday and Sister Mann her 88th.

Change of address: Bro. David P. Beachy, from Marilla, N.Y., to County Line Road, Darien Center, N.Y.

Bro. N. P. Springer, curator of the Mennonite Historical Library, Goshen, Ind., would like to secure copies of the printed report of Illinois Mennonite Conference for 1926, '27, and '28.

Mrs. Kaneko, in whose home Sister Maria Lichti lives, in Tokyo, has come to America to join her husband, a Fullbright scholar at Ann Arbor, Michigan. She plans to visit Goshen College in April.

Brethren from eastern Iowa were among those who assisted in disaster relief in Illinois recently.

Harry Saulnier, rescue missionary from Chicago, was the dedication speaker at the Harbor Rescue Mission, Hamilton, Ont., on March 11.

Foreign students from E.M.C.—Corrie Keyser, Holland; Zoe Ecomomou, Greece; Duck Lee, Korea; and Nuwa Kajubi, Africa—gave a program at Zion, Broadway, Va., on March 11.

Correction: Mr. and Mrs. John E. Bell, Keota, Iowa, were married on Dec. 25 instead of Dec. 17, as we announced in our marriage column.

The Elementary School Council of the Mennonite Board of Education met at Vine Street, Lancaster, Pa., recently. The Mennonite Teachers' Association officers also met with this Council to plan a workshop to be held at Laurelville Mennonite Camp, Aug. 11-17. One hour credit in undergraduate work may be secured by teachers during that week in either of two courses to be offered: Elementary Student Guidance, and Secondary Student Guidance. These courses are open to all teachers in public and Christian schools.

The Olive congregation, Elkhart, Ind., presented autographed copies of the **Complete Writings of Menno Simons,** to their pastor, their deacon, and two retired ministers.

Bro. Harold Fly, Mission of Mercy, Harleysville, Pa., spoke in a youth meeting at the Towamencin Church, Kulpsville, Pa., on March 17.

Young people from the mission fields in East Africa gave a program in Woodridge, Washington, D.C., on March 11.

The Mennonite A Capella Chorus of Lancaster, Pa., presented a program of sacred hymns at the McCaskey High School auditorium, Lancaster, Pa., the afternoon of March 18, with Bro. J. Mark Stauffer as guest director.

Guest speakers at Western Mennonite School recently have been Melvin Schrock, Tangent, Oreg., Feb. 6; Allen H. Erb, Lebanon, Oreg., Feb. 10; C. J. Ramer, Duchess, Alta., March 2.

(Continued on page 284)

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1956 EUROPEAN STUDENT TOUR

Plans are shaping up nicely for the summer's Europeon travel experience. The basic arrangements for travel in England and on the Continent have been made. Mennonite Voluntary Service is working on the details of a number of international work camps. Transatlantic passage is round trip on the Arosa Star, a good student ship; the members of the group will be in cabins of from three to six berths. After meeting at the MCC-MTS headquarters at Akron on June 7 the group will leave for Montreal by overnight train and sail for Southampton on June 8. The return will also be to Montreal, arriving there on August 30. One way by plane is impossible and in fact almost without exception student groups are going round trip by ship.

The cost, estimated at $825.00 for students ($840.00 for non-students) is, we feel, very reasonable (we have been able to stretch this amount with the result that during each of the last several years a small refund has been made), for such a well-rounded educational experience. Send in your application now. It must be in by March 30.

Send your application in through the President of the Mennonite College with which you have been most nearly associated, or write direct to John R. Mumaw, E.M.C., Harrisonburg, Virginia.

Calendar

Spring meeting, Lancaster Conference, East Petersburg, Pa., March 15.
Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Franconia Mission Board Meeting, April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Virginia Conference Sewing Circle, Weaver's, Harrisonburg, Va., May 3.
Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 29-31
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

A first son was born to Bro. and Sister S. N. Solomon, Dhamtari, M.P., India, on Feb. 26, bringing rejoicing to his parents. Bro. Solomon is secretary of the Mennonite Church in India.

Bro. Henry Garber, president of the Eastern Mennonite Board of Missions and Charities, has resigned his position after serving in that office since October 2, 1934, a period of about twenty-one and one-half years. The Mission Board at its annual reorganization session on March 8 named Bro. H. Raymond Charles as president of the Board to succeed him. Bro. Willis Kling was named vice-chairman in place of Brother Charles. Other officers of the Board were re-elected as follows: Orie O. Miller, secretary; Ira J. Buckwalter, treasurer; and Harry N. Frank, fifth member of the Executive Committee. The Mission Board voted to invite Brother Garber to serve as an honorary continuing member of the Mission Board and Executive Committee with full privileges.

Bro. Laurence Horst, pastor of the Union Ave., Mennonite Church, Chicago, is giving messages on missions as follows during March: March 11, Iowa City, Iowa, Mennonite Church; March 15, Seminary Fellowship, Goshen College, Goshen, Ind.; March 25, Freeport, Ill., Mennonite Church.

The Mennonite Spanish Church, Chicago, Ill., is planning a father and son fellowship dinner on Saturday evening, March 24.

The membership of the church in Tanganyika, E. Africa, increased 111 during 1955. The total membership now stands at 1,139.

The new term for the Bragado, Argentina, Bible School will open the first week in April. Three married couples are registered for this term which requires some alterations of available living space. Pray for the faculty and students of this school.

Bro. Daniel Sensenig, director of the mission in Ethiopia, has transferred from Addis Ababa to Dire Dawa, upon the return to the field of the Clayton Keeners. Bro. Keener will again assume his responsibility as business director of the mission. The address of the Sensenigs will be Box 102, Dire Dawa, Ethiopia.

The MYF of the Mennonite Spanish Church, Chicago, Ill., welcomed the Sterling, Ill., MYF to Chicago for a day of fellowship on March 16.

Bro. James Lark, St. Anne, Ill., recently conducted a baptism in a home in the Rehoboth Mennonite Church area when a man still weak from illness was baptized. After the baptism, a lady present turned to Bro. Lark saying, "Put my name in that book, too," and requested baptism. Upon her confession of faith, she, too, was received into the church.

Bro. and Sister John E. Kennel, who for many years lived in the mission home and served as superintendent at Coatesville, Pa., have moved to Sadsburyville, Pa. Bro. Kennel continues as mission superintendent while Bro. and Sister David Kniss have moved into the mission home to serve as caretakers of the property and to otherwise assist in the mission program.

The addition to the front of the Mennonite Gospel Center, Kansas City, Mo., is nearing completion and is already in use. The added space answers many problems, both in terms of more room and added reverence in worship.

The Amazon Valley Indian Mission, of which Bro. Howard Hammer is general director, is planning to construct three dwelling houses, a utility building, and and a medical dispensary in Araguacema, Goias, Brazil, in the near future. Four or five builders are being sent to Brazil this summer to help with the construction of the new buildings. Bro. George Craig Smith, a Brazilian from Sao Paulo who attended school at Kennedy School of Missions, Hartford, Conn., with the Howard Hammers, has joined the missionary staff in Araguacema.

The Eastern Mission Board at its March 6 bimonthly meeting approved the proposal to expand into an open area to the south of the present mission area in Honduras. This area is presently unoccupied by any mission and there are a few believers there who need shepherding plus a total population of about 8,000 who should be evangelized.

At its March 6 meeting the Eastern Mission Board appointed Dr. Paul and Daisy Yoder, Wilmington, Del., for a five-year term of missionary medical service in Ethiopia. The Board also appointed Victor and Viola Dorsch for foreign missionary service, probably in Tanganyika.

Sister Lena Graber, missionary on furlough from India, canceled immediate plans for returning to India and submitted to major surgery on March 15 at the advice of her physician. She can be addressed at 2116 S. Aurora Ave., Elkhart, Ind.

The Material Aid Committee of the Eastern Mission Board is planning to provide twenty Brown Swiss heifers for shipment to the MCC Pax unit at Panayitsa, Greece. Bro. Amos Mellinger, a member of the committee, will be accompanying the heifers and will return through Europe, visiting MCC centers and the Eastern Board mission in Luxembourg.

Bro. T. H. Brenneman, Sarasota, Fla., arrived in Puerto Rico on March 8, for a visit to the churches there. He served as one of the annual conference speakers at Palo Hincado, March 9-11. He will make his home with his daughter, Patricia, at Pulguillas during his stay on the Island, March 8-19.

New members appointed to the Eastern Mission Board recently are Mahlon Glick. Atmore, Ala.; Paul Kurtz, Reading, Pa.; and J. Lester Brubaker, Rohrerstown, Pa.

Your Treasurer Reports

Some time ago the General Mission Board established a fund for the purpose of assisting new mission church developments. This fund is called the Revolving Church Building Fund and will be used for the purpose of making building funds available to groups who want to plan a church building program in connection with the mission outreach of the church. Primarily, the fund which the Board has established will be used for establishing congregations in foreign fields.

This fund at the present time is not very large, but already we are receiving indications that there will be much need for funds to be made available in this way. Therefore, we would like to at this time encourage contributions to be placed in the Revolving Church Building Fund. We believe that these funds can make a significant contribution to the mission outreach of the church and that many new congregations being started in our mission fields can be assisted in developing their own church facilities and congregational program with this type of financial assistance.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Sisters Ruth and Rhoda Ressler, Kamishihoro, Japan, spent most of the month of February with their former friends and associates at Ashiya, near Osaka. They found the young people busy in Bible study and facing such questions as church membership and acceptance of Christ.

Missionaries working along the Bolivian border in Brazil are earnestly trying to make friendly contact with the savage Pacahas Novos tribe. For many years these Indians have been dangerously hostile to any outsiders who ventured too near. Now missionaries have been leaving gifts along the trails for the Indians to find. Just when their confidence had apparently been gained, they were frightened away by two civilized Indians, and now the tedious work of making contact must begin all over. Recently these workers have located a tame tribe nearby who apparently speak a language similar to that of the Pacahas Novos, and they are starting to learn it. **Pray that a friendly contact, which could lead to evangelization of this whole tribe, may be established. Pray for much-needed missionary manpower, especially for some who are trained in linguistics. Pray also for the continued protection of missionaries who are trying to make contact.**

—Missionary Mandate.

More New City Churches Needed

BY MARIO O. SNYDER

American Mennonitism is confronted today with one of the greatest evangelistic opportunities in its history! Growth of our cities, shift of population to new areas, and the rapid increase in birth rate, present an unprecedented need for more churches.

From authoritative sources we learn that a large percentage of the people of the United States change their place of residence each year. A large number of these are moving into our rapidly growing cities and industrial areas. Thousands of families are moving into new residential areas, most of which are at present without churches of any kind. We have the obligation as soldiers of Christ, to seek out and lead to Christ, and into the fellowship of the church, the unchurched and unconverted in these communities.

A part of this population shift is into new geographical areas. The present movement is to the West and South. This shift is likely to be accelerated in the years ahead. California is expected to exceed the population of New York by 1965. National growth is expected to continue near the average.[1]

Population Growth

The population growth of the nation is far surpassing all expectation. In recent years the population growth has exceeded the Bureau of Census estimates. According to calculations the population of the United States will increase to 188,593,000 by 1965, which is a growth of close to 25,000,000. The increase in the birth rate has mounted steadily since the last war. Births now exceed four million a year.[2]

To me this represents in numbers the greatest challenge the church of Christ has confronted in its history! The question is "Will the church be able to evangelize keeping up with this pace?" "Will the Mennonite Church rise and respond to the challenge and do its share in evangelizing these people?"

American business is taking this into account in its planning for the future. Dispersion of business and industry is the present trend.

It is good security strategy as well as good sense. Thus, new shopping centers are becoming the accepted thing in business expansion. Branch stores, offices and banks are now accepted policy. The situation is that some commercial enterprises are being forced to put branch offices and stores in other areas in order to hold their trade and expand their business. Church extension boards may well learn from business in planning future strategy. The church can be no less astute in its planning for the future than business.

New Strategy Needed

The magnitude of the task and new and changed conditions call for a new church extension strategy. All our resources must be recognized and work together on this job of church extension.

Perhaps the time has arrived for our Mission Boards to organize a bureau for research and planning. This is most important especially as we endeavor to serve growing and changing urban areas. We need a bureau that can provide local pastors and extension boards with guidance in the field of evangelization. Today it is of utmost importance to be located at the right place and to enter the right community. We need guidance in order to make the first step in the right direction.

Recently a number of evangelical denominations announced their plans to win the soul of Chicago for Christ. They announced that during the next twenty years over 500 million dollars would be used in church extension. These denominations were guided in their effort by a bureau of research and planning which keeps close contact with city planners.

A number of things must be kept in mind in establishing new churches. Enthusiasm and consecration are not enough. There are sound principles of church location that we dare not ignore. Maybe we ought to practice the principle of comity? Failure in the past to apply sound principles of church location has produced unfortunate results. The Mennonite Spanish Church in Chicago has been a testimony to this. The fact that this congregation is not able to grow can very well be due to the fact that it has not had a proper location in terms of the neighborhood which it endeavors to serve.

Need for new churches can be determined by a careful study of population growth and trends, industrial development, and new housing projects. A community census is of utmost importance provided there are individuals who can interpret the findings of such a census. Working with community planning boards, we ought to keep in mind the presence of natural barriers and locate on strategic and central locations, preferably on corners. In every instance a district extension or mission board ought to be consulted. The site ought to be large enough to consider expansion, as well as the growing parking problem.

When one considers all the forces that are at work in church extension, he begins to realize the need for a bureau of research and planning. City extension work costs money and will continue to cost money, and it is of utmost importance that we do not throw money "down the drain" because we lack experience in planning and church extension. Perhaps the General Mission Board should pioneer in this matter, endeavoring to provide an answer to the perplexing problems revolving around planning and extension work.

Sponsor a New Church

A resource that we have tapped and which we could very well develop is the local church. The answer to evangelizing America is not bigger and better churches, but more new city churches. Pastors and parishioners ought to capture the vision of "every member evangelism" and not be satisfied until branch fellowships of believers are begun and reproduced in many areas. We dare not be satisfied with the membership and budget we have, or with pastoring a church just to hold its own.

The church that fails to see and grasp the missionary opportunities at its door is in grave danger of dying of dry rot! Every church with 200 members or more can well afford, in every sense of the word, the sponsorship of a branch church in a surrounding city, be that the township head, a growing industrial center, or a large metropolis in your home state. Smaller churches under the direction of district mission boards can co-operate in similar branch church extension projects.

Some of our large Mennonite churches could encourage qualified members who live near an urban center, to "swarm," from the nucleus of the new church, and thereby pioneer in what some call "infiltration" evangelism.

America Will Die

If we do not respond to the call of growing America, the call of growing cities, America will die! Like England of old she will soon become spiritually bankrupt, and need missionaries like Moody and Graham to come to win her people back to Christ.

The challenge of this evangelistic opportunity within America for more new city churches to meet the future growth comes to pastors, adult laymen, and young people. We cannot evade it! As stewards of the Gospel we all have the responsibility to share the bread of life with our city cousins. Is God's Spirit speaking to us, reminding us that we are not doing well and that we ought to go back to Samaria and Nineveh and share our hope and riches in Christ Jesus with those who are starving for spiritual food because they have "no bread"?

We need more new city churches if we are going to cope with the evangelistic opportunities that population and city growth present. May God give us renewed zeal and vision so that both leaders and members of the church of Christ may do their part in keeping up with population growth.

May we joyously, not as Jonah, leave our small difficulties and feelings of inferiority and rise up and go to the Ninevehs of our day and present to them the way of hope and salvation. If we do not, doom is imminent for our church, we shall perish of dry rot, and the American people shall perish in their sins!

1. R. C. Rufus, "More New Churches Needed," **The Pastor** magazine, December 1955, p. 2.
2. W. E. Cole, **Dynamic Urban Sociology**, the Stackpole Co., Harrisburg, Pa., 1954, pp. 31-50.

Chicago, Ill.

MISSIONS

Millions for Missions

The Board of Foreign Missions of the Presbyterian Church in the U.S.A. (Northern) has adopted a budget of $7,839,574 for 1956—the largest in its history. The Foreign Mission Board of the Southern Baptist Convention has also projected for 1956 the highest budget in its history—$7,501,081.—**World Associates Newsletter.**



Prayer meeting in the home of one of the members of the Calvary Mennonite Church, Mathis, Texas.

Spanish Workers' Workshop Held in South Texas

Approximately twenty persons serving among Spanish-speaking Americans are participating in a workshop under the direction of Nelson E. Kauffman, secretary for Home Missions and Evangelism of the General Mission Board, in South Texas, March 14-21. Sessions are being held in San Antonio, Corpus Christi, Premont, and at the Rio Grande Bible Institute, Edinburg, Texas, March 14-18. The last two days are being given to seminar discussions on lectures and discussions held the previous five days.

The following were among the lectures delivered by pastors, administrators, and Bible school teachers who have worked or studied in the areas to be discussed: Understanding the Latin Religiously, Psychologically, and Socially; Methods of Evangelism Among Latin Americans; Building Indigenous Churches Among Latin Americans; The Converted Latin's Feeling Toward Those Who Won Him to Christ; Significant Trends Among Latin Migrants; The Preparation and Training of Latin Workers, Place, Courses, etc.; Developing and Understanding the Latin Leadership Among Latins; Romanism and How to Meet It; The Role of Social Service Within the Church Program; Principles for Developing Leaders for Evangelism in Church Building; Lessons from the Past for the Future in Latin American Work; Evangelizing and Building Churches Among Migrants; The Place of Denominational Cooperation in Training Missionaries and Latin Leaders; Education in a Program of Evangelism and Church Building Among Latins; Techniques of Evangelism and Establishing New Churches; and the Future of Church Building Among Latin Americans.

Each attendant at the workshop received the following statement in advance:

I. Purpose. Each person attending the workshop is requested to indicate his or her interest in one of the four areas listed below. He shall then be responsible to take particular notes on this area of interest and ask questions following the lectures which will contribute to understanding of problems and goals in this area. Following the last lecture each group will meet separately to study findings and prepare a report, with recommendations in its respective area, which will then be discussed by the whole group.

II. The areas of interest. These were chosen because it was felt that in these areas of interest we should learn most and in these we should make real progress.

1. **Methods of evangelism.** This group will always listen for concrete suggestions on how to win men for Christ. This group will in the end suggest evangelistic plans for moving forward in Latin work.
2. **Training and education of leaders.** This includes all the important Christian education programs of indigenous church building. How do indigenous churches solve the literacy problem and establish their people in the fundamentals of the Christian faith?
3. **Beginning new churches.** How to organize and administer? What are the techniques to be used? How are the difficulties of poverty, illiteracy, language, barriers, overcome?
4. **Planning a church extension program.** What are practical long-range plans for providing personnel, locations, cooperation, supervision?

via MBMC, Elkhart, Ind.

♣

We need a church program which will adequately challenge our people.—Ernest Bennett.

Hebron Mennonite Boys' Orphanage

(Ada and Ida Stoltzfus of Morgantown, Pa., have been working in the area of Hebron among Arab people who technically are not refugees, for they did not flee from their homes during the war. But the fields which these farmers used to cultivate are now cut off by the new Israeli boundary, so these farmers are deprived of their means of livelihood. Their families are poor indeed. The relief to these people consists of feeding children, clothing distribution, seed wheat loans, and other material aid help. The work is made possible through the co-operative support of several Christian agencies united in a committee here in Jordan, in which the MCC is one member.

A new project in Hebron which serves a small number of boys in a more complete way is this Mennonite Orphanage for Boys. It has actually been open about a year. In this time it has become established as a little happy home providing care for the boys from unhappy backgrounds. It is largely through the gifts from personal friends of Ada and Ida in Morgantown, Pa., that this Orphanage for Boys has been possible.)

An elderly woman accompanied by five children was walking along the street. The woman was crying. She stopped a well-dressed gentleman and begged him for help. What could she do with these children? She was their grandmother. Her son, the children's father, had died. She was in grief at the loss of her son and burdened with the care of the children. Yes, their mother was living, but she had no means of support for her children and was about to remarry. This marriage would take care of her only as in this country the new husband does not assume responsibility for children by a former husband. The children become the care and responsibility of their father's relatives.

This grandmother was directed to our door. She came with all the children. Could we take them into our orphanage? Since we are limiting admissions to first grade level, we chose the little boy nearest to that age. It is little Samer. He is chubby and almost fat, has big black eyes and a round face.

Little Rakhie came to us from the narrow dark alleys of the old part of Hebron city. He spent his days, and some nights as well, in the streets round about the mosque that is built over the tomb of Abraham. His father was an orphan and an only child, and is no longer living; his mother married again, but the little fellow was not wanted. When the question arose what to do with Rakhie someone said, "Send him to the Mennonites, they have started a school and maybe they will take him." We found him weak and small but ready to make his way among the other children by claiming his rights as best he could. Slowly this little fellow is learning friendliness and co-operation with his playmates.

Gazie is seven and one-half. He came with his smaller brother, who later refused to stay.

But Gazie wanted to stay, for even at his young age he had learned the drudgery of hard work. He had spent his days and nights in a bakery. He carried loaves, as is the custom, on a board on his head to the shops and houses of the people. Through this work he developed shoulder and neck muscles that have made him a sturdy little fellow. He is happy for the opportunity to be in school and studies well. His Arabic lessons are good and he knows the English alphabet as well.

A story could be written about each child. Hassan is the colored boy who came from Jericho. He has big round eyes, is of a quiet and gentle disposition. He has very few relatives. One boy's mother left her husband because he drinks, and married another man. There are twins from a village near the border; two others are orphans because their fathers were killed by the Jews. Another's father is hopelessly paralyzed. And thus their stories continue.

At this writing we have fourteen boys. By the beginning of the new school term we shall admit a new group, not more than fourteen. They shall be of the first grade level or less; the present class will become second grade. As time goes on the school will grow as the older ones step up and beginners are admitted each year.

The house we use is rented property. It has electricity, but only a cistern for water, and the cistern is nearly dry now. The rooms are large, but not large enough to accommodate the third class of boys. This means that after one more year we shall have to find other accommodations if we follow our present plan. The schoolroom is downstairs. It is light and warm, for it faces the southern sun. But the outside playground is small and sloping and covered with rocks. We often wish for a wall or an enclosure of some kind to keep our boys in and the town boys out.

We have employed a matron, a teacher, a cook, and a maid. Together they take care of the boys and the household duties. We ourselves go practically daily and sometimes oftener to see and check after their needs.

The school is small and the boys are small. We hope to see it grow in strength and quality. We would like to see it become an industrial school where boys will be taught trades —and be taught them well. In addition to book knowledge and Christian training we want them to be equipped with a skill as they face life.—Ada and Ida Stoltzfus, in **Jordan Relief Notes.**

A secular placement agency has sent out a list of administrators, professors, and instructors needed in two colleges in Turkey in such varying fields as anthropology-sociology, chemistry, commerce, economics, engineering, English, French, mathematics, philosophy, and physics. All instruction is in English. Another Near East country needs men to teach the English language in its high school. The term begins in March. **Pray that qualified young people may be provided both as missionaries and as vocational witnesses for these countries.—Missionary Mandate.**

MISSIONS

God's Abundant Grace in Time of Need

BY ADELLA AND LEE KANAGY

"But my God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

When one sees how God works in little everyday human affairs, as well as in larger problems of church witnessing, it helps him to be truly thankful from the heart to God. The Apostle Paul often experienced these abundant riches in Christ during his evangelistic travels. He was indeed grateful for the liberality shown by the Philippian church in the large offering they gave for the cause of Christ.

Recently I went on an evangelistic tour from Nakashibetsu, Japan, through neighboring villages. It is always a rush to get up on Monday morning, get breakfast eaten, make sure that nothing is forgotten, to leave on the 6:00 a.m. train. Invariably I always seem to forget something. On this particular trip there was only time to get a "pass" ticket when I got to the station, since the train was just about to leave. By getting a "pass" one can pay for the ticket at the other end of the journey. Along the way I discovered that this morning I had forgotten my pocketbook. How was I to buy tickets at Shibecha village?

After arriving at Shibecha village, one hour and thirty minutes ride from Nakashibetsu, I simply related my experience to the station master and told him that upon returning to Nakashibetsu I would pay for two tickets. Upon this promise he let me through the wicket.

My headquarters for this day was at Mr. and Mrs. Oshigiri's home, Salvation Army Christians. (Mrs. Oshigiri is the midwife who helped during the birth of David Joseph in our home.) I told them of my forgetfulness and Mrs. Oshigiri immediately responded, "Oh, don't mind, we will take care of the bus fares."

About 9:00 a.m. Mrs. Nakamura came from the Iyazaka (Manchuria Repatriates) pioneer community and we three rode a bus over icy, crooked roads as they wound through the hills over little creeks and past farm houses. After a one-and-one-half hour ride we arrived at Chyambetsu, a small rural village where another Salvation Army Christian family live, Mr. and Mrs. Eisetsuka. This family had invited me to come there once for meetings in their home. The Eisetsukas are in charge of a rural post office. Mrs. Eisetsuka is the only baptized Christian and she is a real "Lydia" in her community, working with her hands while trying to further the Gospel.

She had no knowledge that I had no money to buy train tickets or bus tickets out to another village. After the meeting and before leaving she, in response to what the Spirit told her, put some money into a small envelope as is a Japanese custom, and insisted that I take it. The amount was more than enough to pay for train and bus fares.

The greatness and kindness of this "Lydia" will always be an inspiration to me. Moreover, this experience of the abundant riches of God to supply all our needs makes one feel humble in His presence and care. Please continue to pray for the Eisetsukas and for the small villages in this area.

Nakashibetsu, Japan.

Mennonite Missionaries Attempt to Contact Morro Indians

Mennonite Brethren missionaries in Paraguay, S.A., continuing attempts to contact the fierce Morros, think that tribe representatives have again been at the spot where gifts were left for them.

Footprints at the site were thought to be those of the Morros. Gifts left for them were taken and a second supply of presents left in the continued effort to win their friendship and open the way to reach them with the message of Christianity.

Recently a Morro Indian was encountered along a path leading to a Fernheim colony cattle station. He was seen by several young men who were riding their horses to a cattle-watering spot.

This Indian was very dark in color, had long hair and constantly kept his spear in readiness above his right shoulder. Being alone, he made no attack and finally disappeared into the bush.—Mennonite Brethren Board of Missions, Hillsboro, Kans.

The Greatest Sin of the Church

BY WALTER DETWEILER

It took more than the vexing, bloodthirsty spirit of a cruel Herod to keep Peter in prison. It took more than soldiers and chains and a big strong gate to hold him there. Herod's intentions were shattered because of the fact that prayer was made unto God without ceasing by the church for Peter. The door-opening, chain-smashing, Herod-defying power which called the forces of heaven to move mountains and resulted in a glorious victory, was prayer, for with God all things are possible. Our God delights in the impossible. Do you believe it, brother, sister? "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:16). The Apostle James knew what he was talking about, for tradition says that his knees were padded like camel's knees from praying effectually, fervently, prevailingly to his God and Father. Little wonder that James was inspired to inscribe in Sacred Writ such a testimony! His prayers brought results!

In our circles today we hear much said about prayer: "Pray for the meeting; pray for me; pray that God's will shall be done; pray that He will work mightily."

Did you ever stop to think what would happen if God would answer all our requests, what a fiery, heaven-sent, dross-burning revival we would see? The only reason God cannot send it is because we pray and believe not. To put it plainly, by our unbelief, we make God a liar, and the Word plainly tells us that God cannot lie!

The need today is not necessarily great evangelists and big overflowing meetings and bright lights where people proclaim, "How wonderful he was!" and yet go home and live as before. Revival is not big tents, nor hundreds of bright lights, nor is it immense crowds, but the Spirit of God moving in an unhindered, unquenched way in the lives of God's people. It is men and women who literally believe in an omnipotent Father who is close and interested in them, a God who delights in answering their prayers.

What the Mennonite Church and every Christian body needs today is men and women of prayer who believe that the eternal Word of God means what it says.

Hannah of old prayed and a son was given her. God honored the prayer of faith. Elijah prayed and the fire fell; he prayed again and the rains of blessings fell in torrents. Here was faith in the face of doubt. (You will recall the prophets of Baal.) David prayed and God in one blow slew the giant. Praise His name, He is still in the giant-killing business today! Jonah prayed in the belly of the whale, and he was delivered. The three Hebrew children prayed, and God delivered them from the fiery furnace. The apostles prayed at Pentecost, and the result was three thousand souls saved and added to the church in one day. "Not by might, nor by power, but by my spirit."

The angel in ebony, Sammy Morris, simple child of faith from the darkest jungles of the dark continent, prayed and by his childlike faith in God, countless lives were blessed. Any wonder that Christ said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"?

But our perfect example is Jesus, who spent whole nights in agonizing prayer to the Father. He prayed and the victory was won over the tempter. What more proof do we want of the power of God through prayer? May we let go and let God in our lives through the avenue of prayer!

Souderton, Pa.

More than 40,000 of Israel's 1,774,000 inhabitants are Christians, according to a statistical report through December 31, 1955, published by the Government Information Service. About 23,000 of the Christians are Latin and Eastern Rite Catholics. Protestants number 2,000. About 700 of the 1,000 Christian clergymen in Israel are Catholics.

—(RNS).

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

From the Desk of the Secretary of Literature

1701 are enrolled in the Bible Correspondence Course, "God's Great Salvation."

Inquiries for use of the course have come from foreign missionaries in Ethiopia, the Gold Coast, Honduras, and Brazil.

Eighteen I-W men at Brattleboro, Vermont, are enrolled in the course.

Five prisoners at Norristown, Pa., have enrolled. Local church people who work with prisoners are responsible for such persons taking the course. One prisoner in a Virginia penitentiary writes: "Please send me some more application cards so I can get some more fellows enrolled in the course. . . ."

142 have completed the course and have been awarded certificates to date.

Requests for Prayer

Many persons taking the course on "God's Great Salvation" have spiritual life problems. Pray that they may be given help by those who correct the test papers and answer questions by mail.

There is need for tracts to supplement the lessons on faith, repentance, the Holy Spirit, church membership, etc. Pray that the right tracts will reach the **right** persons.

The Future

A course on Christian discipleship is in preparation. Pray that it may be clearly written and that it will be a help to all who want to have a stronger Christian life.

Plans are under way to build a strong literature department to re-enforce the broadcast, and to follow up its numerous contacts throughout the world. Pray that this literature wing of **The Mennonite Hour** may become a force for bringing people into the kingdom.—Grant M. Stoltzfus.

Luz y Verdad

Is There a Mennonite Church in Bogota?

Correspondence with a man from Armero, Colombia, has led this man to see some points of the Christian life which he hadn't known before. His letters are thanks for better knowledge of the Lord. He writes thus: "I want to again thank you for what you have done for me and for the many others who have been thirsting for righteousness and God's Word."

He has been receiving our Spanish periodical **El Heraldo Evangelico** and has much good to say for it, too. "The December number has arrived, and I must say that it has as much good in it for me as all the previous numbers."

He is waiting for the first lesson of our correspondence course. It seems that correspondence (other than airmail) is very slow between here and Colombia. He then asks a number of other questions about the union of the churches such as was discussed by the

(Continued on page 284)

MISSIONS

EDITORIAL

One Great Hour of Segregation

Recently a religious organization put on a financial campaign with the slogan, "One Great Hour of Sharing," the idea being that many people would be giving for the same purpose at the same time.

Someone has recently observed that the greatest hour of segregation in the U.S. comes at 11:00 o'clock on Sunday morning when we go to church to worship God. In spite of our insistence that the U.S. is "the land of the free and the home of the brave," we are not free enough or brave enough to worship together. Hence, the American Negro must seek a Negro church, the American Indian an Indian church, the Spanish American a Spanish church, and the Chinese and Japanese Americans a church fellowship composed of people representing their race and nationalities.

Some folks would see nothing wrong with this system if everyone has a church to go to. However, such a system is hard to come to from the New Testament which insists that we practice our Christianity without respect to persons. And furthermore, the system so apparently stems from Anglo-Saxon domination of our religious practices and is actually directed against people of color or people of other national groups.

A Negro Lutheran attempted to attend a white Lutheran church in a city where he was visiting and was denied entrance because no Negro Lutherans worshiped there. Such situations obtain in other denominations also. They cannot be explained to people from other countries who are observing Christianity in action in the U.S. except for what they really are, demonstrations of race prejudice.

Do we really believe that Jesus meant what He said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be **one** fold, and **one** shepherd?" John 10:16. You may be taking one of three attitudes.

You may be saying: "People of all races are welcome to hear the Gospel, but not in my church." This attitude is passive and will not bring the world to Christ.

Or, you may say, "I will give for missionaries and mission workers to take the Gospel to people of another color or nationality, but I can't invite them to my church. Someone should take the Gospel to them, but not me."

Or, you can take what seems to be the New Testament attitude on the question: "I will invite people of color or of another nationality to my church to participate equally in church activities, to send their children to Sunday school with my children, and to come to my house as guests."—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

From Feb. 28 to March 10, thirteen young people attended orientation school at the General Mission Board Headquarters, Elkhart, Ind., in preparation for a period of voluntary service under MRSC. During those two weeks they participated in classes designed to help them become better acquainted with the total church program and outreach and to prepare them to receive the most in their voluntary service experience. As a work project they helped with washing windows and doing general house cleaning at the Bashor Children's Home near Goshen, Ind.

The members of the orientation group are assigned as follows: Eleanor Ruth, Souderton, Pa., Fern Kulp, Telford, Pa., and Ella Mae Landis, Lititz, Pa., will serve at the School for Severely Crippled Children and the University Hospital at Iowa City, Iowa.

Annagene Miller, Wauseon, Ohio, will go to the General Hospital at Kansas City, Mo., and Carolyn Swartz, Phoenixville, Pa., will be at the East Side Mennonite Church, Saginaw, Mich.

Fred and Rosemary Shank, Harrisonburg, Va., will serve at the Mennonite Hospital and Sanitarium, La Junta, Colo., and Clayton and Wilma Bender, Wellman, Iowa, will serve at the Rocky Ford, Colo., hospital.

Alvin and Marianna Miller, Kalona, Iowa, will spend part of their term of service at Grants, New Mex., and the rest at Mathis, Texas.

Faith Swartzendruber, Wellman, Iowa, and Calvin Troyer, Engadine, Mich., will go to Froh Brothers Homestead, Sturgis, Mich.

The following VS-ers complete their terms of service during March: Katie and Ruth Yoder, Belleville, Pa., complete one-year terms March 27. Orlo Junior Fisher, Kalona, Iowa, finished his two-year term at Froh Brothers Homestead, Sturgis, Mich., March 3. Jesse and Ruth Beachy, Kalona, Iowa, completed a year of voluntary service at Hope Rescue Mission, South Bend, Ind., March 1. They are continuing to serve at the mission on a staff basis.

I-W Services

Lloyd Eby, pastor of Stumptown congregation, Ronks, Pa., was the speaker at the Feb. 28 prayer service of the Mont Alto I-W unit, South Mountain, Pa.

Ralph Heidenreigh, Boise, Idaho, a member of the Des Moines, Iowa, I-W unit, showed slides of his experience in a summer work camp in New York at the unit meeting, Feb. 28.

The Cleveland, Ohio, I-W unit Religious Life Committee has completed plans for Eugene Herr, pastor of Kingview Mennonite Church, Scottdale, Pa., to speak at its Christian Life Conference, March 16 through 18. He will lead a study of chapters 14, 15, 16, and 17 of the Book of John.

Albert Buckwalter, missionary on furlough from Argentina, will speak on "Mission Work Among the Toba Indians" at the Spring Missionary Day services of the First Mennonite Church and I-W Center, Indianapolis, Ind., March 10, 11. Harold Bauman, Orrville, Ohio, will speak at the midweek services of the Indianapolis, Ind., I-W unit, March 14.

Harold Housman, medical student in Philadelphia, Pa., showed slides of clinic work at La Plata, Puerto Rico, at the Norristown, Pa., I-W unit meeting March 8. Harold and his wife spent the summer of 1955 in voluntary service in Puerto Rico.

David Derstine, Blooming Glen, Pa., will speak at the midweek service of the Norristown, Pa., I-W unit, March 15.

Disaster Service

On Feb. 28, two car loads from Iowa and one from Missouri churches went to Summerfield, Ill., to help set up a long-range program of reconstruction. A General Conference Mennonite Church building had been unroofed and the property of members of the congregation was destroyed and damaged.

Men from Mennonite congregations in the Goshen, Ind., area helped in a cleanup program of a minor flood disaster in Goshen. Plans are being made to organize a disaster unit at Marion, Ind., which was struck by a tornado March 6.

Released March 9, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

The Executive Committee of the Mennonite Central Committee met in Chicago on March 3. The following decisions were among the actions taken there.

Deputation to Russia

William T. Snyder, Harold S. Bender, and David B. Wiens were appointed as the members of the MCC deputation to Russia this summer. This deputation purposes to establish contact and fellowship with Christian people in Russia, including Mennonites there. They also hope to discuss with appropriate government officials the possibility of ultimately uniting family members in Russia with those living in Canada and South America. MCC has previously made contacts with representatives of the Russian Baptist and Russian Orthodox churches. Both have encouraged this visit and offered their help.

Applications for visas will be made to Russian authorities early in April, and further announcement of the delegation's planning will be made then.

Adaptation of Jordan Program

Since the MCC warehouse and center in Jericho were destroyed in the December riots, the Jordan headquarters will be moved to Jerusalem. The Ernest Lehmans, director of MCC in Jordan, will reside in Jerusalem. Jericho will be reopened as a subunit.

The Hebron Orphan Boys' Project which was begun early in 1955 will be developed into an orphanage and vocational school. There are many unwanted children in Jordan, and the project was begun to care for some of the most needy cases. About 24 boys in the first and second grades are now staying at the orphanage. The present plan is to build a cottage village which will accommodate 50 (ultimately 100) boys. Above grade six the emphasis will be on vocational training. In this country where half the population are refugees, training in some vocation offers some hope for a meaningful future.

European Trainees Reassigned

The European Mennonite youths who came to the U.S. in September have moved to their second assignments following their midyear evaluation and fellowship conference at Beatrice, Nebr.

The names of the trainees and their new sponsors are Johannes Buning, Workum, Holland, to Peter Jantzi, Clarence, N.Y.; Edith Daniel, Obersuelzen/Pfalz, Germany, to P. E. Schmidt, Weatherford, Okla.; Liliene Geiser, General Voirol 22, Switzerland, to Lloyd D. Schertz, Lowpoint, Ill.; Alice Hege, Schafbusch bei Wissembourg, France, to Elmer M. Gingerich, Uniontown, Ohio; Elly van der Heyde, de Bilt, Holland, to Morris H. Yoder, Denbigh, Va.; Johanna van der Heyde, de Bilt, Holland, to Fred Slabaugh, Denbigh, Va.

Hans Dieter Huebert, Monzernheim ueb. Worms 2, Germany, to Leland Bachman, Goshen, Ind.; Klaus Janssen, Altenhagen Nr. 6, Germany, to Aaron S. Glick, Lancaster, Pa.; Brigitte Janzen, Backnang-Sachsenweiler, Germany, to A. J. Troyer, Smithville, Ohio; Jeltje de Jong, Hallum, Holland, to Vernon F. Detweiler, Sellersville, Pa.; Pierrette Marchesi, Valdoie, France, to Dr. Richard Yoder, Akron, Ohio; Atje van der Meulen, Grouw Fr., Holland, to Fred V. Kropf, Albany, Oreg.; Horst Neufeld, Hochspeyer/Pfalz, Germany, to Joseph Erb, Marilla, N.Y.

Klaus Penner, Espelkamp-Mittwald, Germany, to Henry D. Hirschler, Jansen, Nebr.; Arno Thimm, Enkenbach/Pfalz, Germany, to Sam Goering, North Newton, Kans.; Horst Thiehsen, Backnang/Sachsenweiler, Germany, to George E. Steckly, Albany, Oreg.; Pierrette Vuilleumier, Tavannes (B-J), Switzerland, to C. August Nagel, Berne, Ind.; Anneliese Wieler, Vilshofen/Tassau, Germany, to Dr. Edward Mininger, Elkhart, Ind.; Mireille Zafra, Valdoie (TB), France, to John E. Kaufman, Tiskilwa, Ill.

In each home the trainee assists in the work and participates in local church and community activities. The purpose of the program is to let the trainee observe American Mennonite life and work; to broaden the fellowship between European and American brethren.

Another group of trainees will come to the U.S. in August, 1956. Those interested in sponsoring a trainee for the first six months

should write to Doreen Harms, MCC, Akron, Pa.

Heifers for Greece

The Lancaster Conference Material Aid Committee has purchased 20 Brown Swiss heifers to send to Greece in early April. Pax men have been working with farmers in northern Greece to bring idle land back into cultivation and improve farming methods. Now they plan to work with livestock improvement and care. The 20 Brown Swiss heifers will be used in this project.

Amos K. Mellinger of Lancaster County, Pa., will accompany the cattle to Greece from Wisconsin, where they were purchased.

Released March 9, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

World Day of Prayer services were attended Feb. 17 by many women, according to the reports being received.

In some places the community service was held in the Mennonite church, as at North Lima, Ohio. The guest speaker here was WMSA vice-president, Orpha Troyer, Walnut Creek, Ohio.

In some communities the place of service alternates among the churches in the area. The speaker is selected by the denomination in whose church the service had been held the previous year. This was done at Moorefield, Ont., where Mrs. Elmer Brubacher, Ontario district WMSA president, spoke.

In many rural areas all of the evangelical churches unite for such a service. Sometimes the service is held in the church, and sometimes in a home. While most of the services reported that only the women participated, some of the evening services included all the members.

Unfortunately many of our women and girls cannot attend a day-time meeting as arranged in the community. In some places an evening meeting was also arranged in our own church using the program prepared by Mrs. Carl Kreider, Tokyo, Japan.

The prayer day offering this year is being given to "Helen Hostetler Memorial Fund"—for training women as doctors and nurses in India—and the Bible Society. The prayer day offering may be sent to the district WMSA treasurer.

* * *

Shrubs to beautify the church grounds were purchased by the junior girls of the Fairview Mennonite Church, Albany, Oreg., as a special project.

Last fall more than three tons of fruit were canned and shipped for relief by the WMSA of the Fairview Mennonite Church. By a decision at the church business meeting the entire church will now give assistance to the WMSA in this large project carried on at Albany, Oreg.

* * *

Christmas cards were sold by the Bon Acord Mission Circle, Kitchener, Ont. This WMS Auxiliary divided the profits from this project among various mission projects. This is a special fund, and is not used to support district and general WMSA projects. The regular offerings and other contributions are used to buy materials and support the regular projects.

* * *

Have you sent your report to the District WMSA secretary? Your co-operation in sending a complete report, all the columns totaled for the year, help the secretary in compiling her report.

* * *

District secretaries of literature will be receiving suggested reading lists. These can be used to encourage more missionary reading in local circles. Some of these books you may want in your library; others you may wish to give to the Sunday-school library.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

BRUTUS, MICHIGAN

(Maple River Congregation)

Christian Greetings:

"O worship the Lord in the beauty of holiness." On Nov. 20 (Missionary Day) we had an all-day meeting with Earl Hartman, William Gregory, Jeremiah Eby, Clyde Kauffman, Edna Newswanger, Joanna Buskirk, and Menno Burkhart as speakers.

Thanksgiving Day Abe Reist from Canada spoke to us. Bro. and Sister Reist visited friends and relatives in this community for a number of weeks.

On Nov. 26 Dora Brubacher from this congregation and Ronald Reber from the Fairview congregation were married. They have moved on a farm near Fairview.

On Dec. 23 a group from this place went Christmas caroling. After singing we went back to the home of Earl Hartman for a time of fellowship.

Jan. 1 there was a watch-night program at the Petoskey Church for the MYF. Guest speaker was Ed Jones from White Cloud, Mich.

On Feb. 5 Bro. George Eby from Petoskey brought our morning message.

The following brethren from here attended the winter Bible school at Fairview: John Eby, Clyde Kauffman, Philip Buskirk, and Earl Hartman.

At present we are having some remodeling done at our church house. A balcony was put in to make more class room, and a few other changes are being made.

Our revival meetings are to begin April 8 with Clarence Yoder as our evangelist. Pray for these meetings.

So far our winter here in the north has been quite nice.

We ask an interest in your prayers for Wilmer Gregory, a young brother in our congregation who is again in the hospital with a blood disease.

Irene Hartman.

LYNDHURST, VIRGINIA

(Lynside Congregation)

Greetings to all:

We are indeed grateful for the way God has so graciously supplied all our needs for the year just passed.

On Dec. 4 we had as our guest speaker B. Charles Hostetter, Harrisonburg, Va. His family also worshiped with us.

On Christmas evening a group of 35 went caroling in a truck which had been equipped with a loud-speaker. For three hours their voices were heard far and near. It was amazing how people would come out of their homes to listen. If you wish to bring joy, both to yourself and to others, try Christmas caroling.

Everyone showed a great interest in our Sunday school for 1955. Average attendance was 185, with 61 families attending. Of these, 37 are Mennonite families and 24 are from non-Mennonite homes.

For 1955 there were 30 different brethren in charge of the devotions for Sunday school, and 19 different visiting ministers were here. One woman missionary was also here. There were 42 members added to the church in 1955.

On Dec. 31 worship services were held from 8:00 p.m. until midnight. During this service we had special music and group singing. Bro. and Sister Ernest Swartzentruber and family from Schuyler, Va., also sang a number of selections. A large number gave testimonies during the evening. At the midnight hour every one was in silent prayer. This service was very inspiring and a large crowd attended.

Bro. James Burkholder, who is in I-W service at Goshen, Ind., and was at home for Christmas, worshiped with us at our New Year morning service. Bro. Amos Layman and family from Deep Creek congregation also worshiped with us that morning.

Other visitors for this year have been Bro. Milton Yeager and family from Hagerstown, Md., on Jan. 8; Bro. and Sister Clayton Shank, Harrisonburg, Va., on Jan. 15; Bro. Richard Weaver and family, Harrisonburg, Va., on Feb. 5.

The first Sunday afternoon in each month worship service is held in the home of a crippled man who is not able to attend church.

Sister Louise Brenneman is at home on vacation at present. She is in nurses' training at Newport News, Va. We are happy to have her worship with us.

Recent visitors include Bro. and Sister Ewell Hartman, Lancaster, Pa.

Sister Ruth Grove, one of our Sunday-school teachers, is spending her vacation in Sarasota, Fla.

On Sunday evening, Feb. 19, we were happy to have the quartet of I-W boys from Williamsburg, Va., to give a musical program to a well-filled house. The quartet consisted of Joseph Brunk, Washington, D.C., Irvin Coffman and Wade Bowman, Harrisonburg, Va., and Elwood Brydge, from Stuarts Draft, Va. We were glad to have these boys with us and are wishing them the Lord's blessing.

We welcome you to worship with us.

Viola B. Tisdale.

REINHOLDS, PENNSYLVANIA

(Gehman's Congregation)

Dear Herald Readers:

Since the first of the year the visiting brethren Mahlon Zimmerman, Ephrata, Pa., and Paul Weaver from Weaverland district preached for us.

From Dec. 4 to 11 Bro. Earl Hurst from Royer's congregation preached the Word each evening. We had abundant opportunity to learn what God expects of His people. Interest and attendance were good.

On Feb. 11 Rachel Gehman and Bernice Weber were baptized and received into church fellowship by Howard Good. Because of illness Edith Weber was baptized in her home the same afternoon. We trust they will remain faithful and we pray that all of us may grow in Him.

Bro. Silas Good was ordained to serve as deacon for this congregation on March 1 at Bowmansville. Bro. Donald Lauver preached the sermon. We rejoice in faithful and willing workers to carry forward the work of the church. "For every house is builded by some man; but he that built all things is God. . . . But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:4-6).

Anna G. Weber.

MENNONITE BROADCASTS

(Continued from page 281)

World Council of Churches at Evanston, Ill., in Aug. 1954. "Is there a Mennonite church here in Bogota which I could visit?" he asks.

He closes with this: "Will you not pray for this, my country, which is nearing spiritual bankruptcy, without freedom of speech and press. There is only hunger and misery."

What Luz y Verdad Correspondence Students Say

Cayey, Puerto Rico—"I am very happy with the course. I have learned many new things, and I hope to learn even more in the coming lessons. See if you can send me more lessons so I can finish before I leave for the States."

Maracaibo, Venezuela—"Here you find this listener of your program, **Luz y Verdad,** very happy and thankful to my Father for the joy your programs have been bringing into my home. I feel very happy also for the lessons of the course, and for being able to take them."

San Lorenzo, Puerto Rico—"Only a few months ago I gave my heart to the Lord. It was through reading the Bible that I came to realize my need of a Saviour. . . . Now this course helps me much in studying the Gospel of John. . . . Thank you very much."

Field Notes

CONTINUED

The Conservative Mennonite Bible School held at Berlin, Ohio, Jan. 2 to Feb. 10 had an enrollment of 141, from 15 different states and 9 different Mennonite conferences.

Ground was broken for a parsonage building at Metamora, Ill., on March 11.

Workers from Wellman, Iowa, have helped in the construction of a church building being erected by the new congregation at Walker, Mo.

Bro. G. G. Yoder, Hesston, Kans., spoke concerning the Education and Evangelism of Children at Kansas City, Kans., March 16-18.

Sister Elva Snider gave an illustrated talk concerning MCC work in Germany at Breslau, Ont., on March 18.

Bro. Paul M. Weaver, was ordained at the Churchtown Church, Allen, Cumberland Co., Pa., instead of at the Churchtown Church near Narvon, Pa., as we mistakenly announced.

Bro. John Drescher, Orrville, Ohio, was guest speaker in a Youth Conference at North Lima, Ohio, March 16-18.

Chinese Christians working in Philadelphia gave a program at Zion, near Morgantown, Pa., on March 11.

An addition to the church building at Lambertsville, N.J., is being planned; also a new church building at Centereach, Long Island.

Music groups from Hinkletown, Pa., gave a program at Souderton, Pa., on March 18.

Bro. Clarence Fretz, on furlough from Luxembourg, spoke to the tract meeting at Doylestown, Pa., on March 12.

The I-W Services group from the University Hospital, Cleveland, Ohio, gave a program of music and art at Burton, Ohio, on March 11 under the direction of Bro. Jay Landis.

The young adult fellowship of the Pigeon, Mich., congregation were the guests of the Pigeon River young married folks at the Christian Day School on March 9.

Bro. Paul M. Lederach, Scottdale, Pa., is serving as instructor in a Bible Conference at Blooming Glen, Pa., March 18-21.

Bro. Howard Bauman, after a period of appreciated service in the Sales Department of the Publishing House, has returned to his home and to other employment in eastern Ohio.

Announcements

Moses H. Roth, New Hamburg, Ont., guest speaker in Bible Conference, Pigeon, Mich., March 21-25.

Annual district Songfest, Upland, Calif., March 24, 25.

Annual meetings, Board of Education and General Educational Council, at Eastern Mennonite College, Harrisonburg, Va., Oct. 18-20.

Young People's Institute, Laurelville Mennonite Camp, Aug. 4-10. Set this week aside for your summer vacation.

Into All the World, a set of 100 colored slides which portrays the value of Christian literature as well as depicting the work of the Mennonite Publishing House, was one of the features at the meeting of the Publication Board at Fisher, Ill. If you would like to show this slide set to your group, write to the Audio-Visual Aids Office, Mennonite Publishing House, Scottdale, Pa. There is no charge except return postage and the insurance.

Wanted: a woman lifeguard for YPI, Laurelville Mennonite Camp, Aug. 4-10. Apply to C. F. Yake, 700 George St., Scottdale, Pa.

Stewart Weber, Africa, at Waterloo, Ont., March 25.

George R. Brunk, Denbigh, Va., preaching at East Chestnut St., Lancaster, Pa., evening of March 24, and speaking to World-Wide Gospel Fellowship, also at East Chestnut St., March 26.

Special music school and music leaders workshop and week-end conference with J. Mark Stauffer as guest speaker at Western Mennonite School, Salem, Oreg., April 16-22.

Bible Meeting at Winterstown, Felton, Pa., with John S. Hess and David Thomas speaking, afternoon and evening of April 8.

C. N. Hostetter, Jr., Grantham, Pa., at Mennonite Student Center, Philadelphia, Pa., 3:00 p.m., March 25.

Philhaven Hospital: Two single I-W men are urgently needed to work as psychiatric aides. For further information please contact J. Horace Martin, R.N., Route 5, Lebanon, Pa., or call Lebanon 3-2491.

Bible Instruction meeting at Carpenter's, Talmage, Pa., evenings of March 28-31, and all day April 1. Speakers: Lester C. Shirk, Noah L. Hershey, James H. Martin, Henry W. Frank, A. Clyde Hostetter, Elmer Weaver, Cletus L. Doutrich, and Ira B. Huber.

Ministers of Missouri churches meeting with Daniel Kauffman, regional overseer, at Versailles, Mo., March 27.

David Shank, on furlough from Belgium, at Neffsville, Pa., April 7, 8.

Passion Week Services: John S. Hess, Lititz, Pa., at Haycock, Quakertown, Pa., March 30 to April 1; Elmer Grove, Petersburg, Ont., at Breslau, Ont., March 31 to April 1; I. Mark Ross, Hesston, Kans., at Wichita, Kans., March 25 to April 1; Paul W. Haarer, Howe, Ind., at Bon Air, Kokomo, Ind.; Rudy Borntrager, Fort Wayne, Ind., at Holdeman, Wakarusa, Ind., March 25 to April 1.

E. E. Miller, Akron, Pa., at Goshen College, Goshen, Ind., April 1.

Visiting Speakers

Feb. 26. **John S. Hess,** Lititz, Pa., at Mechanic Grove, Quarryville, Pa.

March 4. **Noah K. Mack,** Morgantown, Pa., at Pottstown, Pa. **H. Ernest Bennett,** Elkhart, Ind., at Science Ridge, Sterling, Ill. **Willam Eicher,** Milford, Nebr., and **E. S. Garber,** Nampa, Idaho, at Phoenix, Ariz. **George Beare,** Hesston, Kans., at East Holbrook, Cheraw, Colo. **Edna Beiler,** Grantsville, Md., at East Union, Kalona, Iowa. **Peter Dyck,** Moundridge, Kans., at Denver, Colo. **Ray Keim,** East Goshen, Ind., at Sunnyside, Elkhart, Ind. **Raul Garcia,** Argentina, at Holdeman, Wakarusa, Ind.

March 11. **Ford Berg,** Birdsboro, Pa., at Landisville, Pa. **Paul Mininger,** Goshen, Ind., at Plain, Lansdale, Pa. **John Martin,** Harrisonburg, Va., at Woodridge, Washington, D.C. **Albert Buckwalter and wife,** on furlough from Argentina, at Indianapolis, Ind. **Abram Landis,** Goshen, Ind., at Forks, Middlebury, Ind. **Ernesto Suarez,** Argentina, at East Goshen, Ind. **Howard Witmer,** director of VS in Lancaster Conference, at Frazer, Pa. **James Hess,** on furlough from Honduras, at Mellinger's, Lancaster, Pa. **S. M. King,** Goshen, Ind., at Leo, Ind. **C. Norman Kraus,** Goshen, Ind., at Wadsworth, Ohio. **A. Lehman Longenecker,** Pinto, Md., at Congregational Mennonite, Marietta, Pa. **Eldon King,** Louisville, Ohio, at Youngstown, Ohio. **Frank Zeager,** Elizabethtown, Pa., at Steelton, Pa. **Russell J. Baer,** Steelton, Pa., at Gingrich, Annville, Pa. **J. Robert Kreider,** Wadsworth, Ohio, at Wooster, Ohio. **T. K. Hershey,** Goshen, Ind., at Nappanee, Ind.

March 18. **Paul Kniss and wife,** on furlough from Bihar, India, at Kidron, Ohio. **LeRoy Bechler,** Saginaw, Mich., at Pigeon, Mich. **Ernesto Suarez,** Argentina, and **Blanche Sell,** India, at Kouts, Ind. **Abner G. Miller and wife,** Cumberland, Md., at Martinsburg, Pa. **James Hess,** on furlough from Honduras, at Shirksville, Fredericksburg, Pa.

Evangelistic Meetings

John S. Hess, Lititz, Pa., at Winterstown Mission, Felton, Pa., April 8-22. **Lester M. Hoover,** Pottstown, Pa., at Churchtown, Allen, Cumberland Co., Pa., March 25 to April 8. **Paul Miller,** Indian Cove, Idaho, at Western Mennonite School, Salem, Oreg., March 5-9. **Clair Eby,** Gordonville, Pa., at Rohrerstown, Pa., March 18-25. **Harry Y. Shetler,** Davidsville, Pa., at Otelia, Mt. Union, Pa., beginning April 3. **Alvin G. Martin,** Terre Hill, Pa., at Sandy Hill, Sadsburyville, Pa., March 22 to April 1. **Don Augsburger,** Philadelphia, Pa., tent campaign at Harrisonburg, Va., beginning June 3. **Ora C. Wyse,** Naubinway, Mich., at Mancelona, Mich., March 26 to April 1. **J. L. Hostetler,** Meadville, Pa., at Boone Station, Springfield, Ohio, April 29 to May 6. **J. Frederick Erb,** Sterling, Ill., at Pennsylvania, Hesston, Kans., April 4-13. **William Mayer,** Pigeon, Mich., at Gays Creek, Ky., March 30 to April 8.

OUR SCHOOLS

(Continued from page 272)

tian standards rather than the standards of the world. Regardless of where we teach, we have the same task to perform as far as the fundamental processes are concerned, but the obligation of the Christian goes beyond that of the teacher who is interested in teaching only facts. We radiate our Christianity as we teach boys and girls to prepare for a life of service representing the cause of Christ in daily walk and conduct. Parents always appreciate the efforts of teachers who live an exemplary life, even though their own lives fall short of the standard they have set up for the people who teach their children. The MTA should encourage professional advancement among its members so as to serve its constituency better by suggesting books to be read, good methods of teaching, and the exchanging of ideas among our group at various types of meetings.

4. The experiences of group thinking are always valuable and especially so when that group serves a common purpose. The thinking and ideals of a group of Christian teachers would certainly be much more unified than the thinking of a group of teachers interested only in secular education. If meetings and conventions are good for our local and state organizations, the same should be good for Christian teachers. Our organization has a far reach, possibly from the Atlantic seaboard to the Pacific and even up into Canada, and this poses many problems and some which are almost impossible to hurdle. Many valuable experiences have come out of this meeting which will be of invaluable benefit to us later on. If such meetings could be organized and sponsored in various areas of our church within the limitations of travel, many valuable experiences would result. One cannot attend a meeting like this, or any other meeting where people interested in the same thing come together, and go away the same person. Meetings like this change our perspective, influence our thinking, and we are not the same. Smaller zone meetings, sponsored by the MTA in various communities, convenient for travel, would provide an excellent opportunity for those of like precious faith to talk over problems, exchange ideas on methodology, or just encourage one another in the work in which we are interested.

We are engaged in a great work and our rewards may not come in this life, but eternity alone will reveal the influence of a godly teacher. Only one other vocation gives quite the soul satisfaction that teaching does. The following quotation from Webster has been given many times, but I believe it is worth quoting again, because it is so true. "If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble to dust. But if we work upon immortal minds, if we imbue them with principles, we engrave on these tablets some things which time cannot efface, and which will brighten and heighten to all eternity."

5. One of the objects of the MTA as given in the constitution is to co-operate with the General Educational Council in promoting the educational program of the Mennonite Church. The Mennonite Church as a whole has been rather slow to become interested in the education of its youth. There are reasons for this reluctance on the part of many parents because they have seen the results in the lives of many of their friends and neighbors who have gone away to school in that their faith has been weakened if not shattered altogether. Education is not wrong itself, but if not secured under the proper surroundings and influences, much harm can be done to the thinking of an individual unless he is firmly established and grounded in the Word by previous training.

At this time I would like to give a word of appreciation to those who have gone on, but who had a burden for the youth of our church and made the establishment of our church schools a reality. They had to have a vision and a burden or they would not have been able to bear the tremendous responsibilities necessary to get our church schools on a working basis. No one has even been able to guess how many Mennonite young people have been lost to the service of the church because they were required to secure their education in a state school or in a school of another denomination. Over thirty years ago I remember having heard Bro. A. D. Wenger say he estimated up to that time a conservative guess was 25,000 young people were lost to the service of the church because they chose to get their education in other than Christian schools. Many who did avail themselves of attending evangelical Christian institutions were often lost to the services of the Mennonite Church. We as Mennonites have a heritage which is second to none; many on the outside appreciate our heritage, but are not willing themselves to pay the price of self-sacrifice to be one with us. Through our relief program, our mission program, and our radio ministry we are making an impact on many. Many times we have heard it said, "You have something." This is an admission we have something which others do not have. We must go one step farther and make such an impact so they will be willing to take that which they feel we have.

The full-blown heathen is the full-blown materialist.—J. D. Graber.

The MTA is composed of teachers and the stronger our organization in numbers and enthusiasm, the more we will be heard and the more our influence will go out to support the work of the Educational Council of the Church. We as an organization should exert our influence among the students we contact to continue their education in one of our church-supported institutions. The larger our group and the more closely we are knitted together with common goals and purposes and the closer we co-operate with our parent Education Council, the better this task will be accomplished. Surveys have been made, but I cannot quote the statistics of the number of our young people even today who are going to other institutions to receive their undergraduate training. In some cases it may be because of the proximity of a school where finances enter in, but in too many cases it is because of a lack of interest and loyalty in the educational program of our church. If our own people do not support our program we can hardly expect others to do so. The MTA can give a tremendous impetus if we will but put our shoulder to the wheel.

6. The MTA can help educate its constituency to the importance of supporting a program of education. The great majority of the congregations in the Mennonite Church either have members in their congregations who are engaged in the teaching profession or have some acquaintance with those who are teaching. If we could enroll all of our teaching members in the MTA, we could be a mighty band working for a common cause. We as a church have not been willing to pay the price for Christian education. Too often we want the teacher to make the entire sacrifice. We want to feel anyone working for the cause of education is a servant because he is working for the interests of others and because he represents a calling which is high and noble. He is working to enrich the lives of boys and girls and mold character and point them to Christ. There are many who have realized the importance of Christian education and have been willing to make the sacrifice.

But how many are not willing to make the sacrifice, yet at the same time spend sums of money to provide the material things of life that last for time only. At the same time we entrust our children, the most precious possession we have, to teachers in many cases unprepared to assume the responsibilities of teaching because of immaturity and lack of proper training. I am not doubting for one moment these teachers' love of the Lord or devotion to their cause, but they were not given the opportunity to properly prepare themselves before they were called into service. I fully realize the parochial schools are meeting the same kind of difficulties in securing teachers as are the public schools, but part of that difficulty is due to the fact the parents are not willing to make the necessary sacrifice to secure properly trained teachers. Perhaps we have not yet faced up to these questions: Is the education of our children, in truth, a second level job? Is it beyond the economic ability of our church to finance a first-rate educational program for our children? Children are our most priceless possession and they should come ahead of anything else. I feel it is entirely wrong to take some of our high school graduates from our church schools and thrust them into a teaching situation without any preparation. It is not fair to the children they teach nor fair to the teacher herself. I believe the criticism most often leveled at the parochial schools is lack of discipline. This is a problem not only facing parochial schools but also the public high schools. It takes tact and diplomacy to deal successfully with this problem and if a young and inexperienced teacher does not possess the art of disciplining, we all know what can happen and it may turn an otherwise good teacher sour on the teaching profession.

I realize these are local problems and must be solved locally, but the MTA would be rendering a wonderful service if it could set up certain minimum standards of training before any teacher would attempt to take over a school situation. If a teacher has once had an unfortunate experience, it is very difficult to change his or her mind toward teaching. It is entirely possible that due to a chain reaction other potential teachers might be caused to change their minds. If we, as members of the MTA, can sell ourselves to the congregations to which we belong, I believe we have gone a long way to selling the program we represent. Let us, as an organization under the arm of the church, use our influence toward educating our people to the importance of Christian teachers for our public and parochial schools.

In conclusion I would like to say I would like to see every member of the Mennonite Church who is engaged in the teaching profession become an active member of the MTA. Working as a group we could greatly increase the interest of our church in the cause of Christian education. I also realize the difficulties which must be surmounted before we can accomplish this goal, but with an enthusiastic organization, fully devoted to the cause of Christian education, we can at least strive towards perfection.

Spring Grove, Pa.

DIVINE LOVE

(Continued from page 266)

and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains."

Third in the chapter you have great benevolent bestowments and even martyrdom—"Though I bestow all my goods to feed the poor, and though I give my body to be burned."

Now we notice three things—Ability of speech, gift of knowledge, and great benevolence to the poor . . . But God says all this is nothing. Why? Because the divine love of God is not in it.

Look at divine love, God's portrait of a loving Christian in character and conduct (I Cor. 13). Henry Drummond says here is a spectrum of love with nine ingredients (I say thirteen)—

Patience—"Love suffereth long"
Kindness—"Love is kind"
Generosity—"Love envieth not"
Humility—"Love vaunteth not itself, is not puffed up"
Courtesy—"Love doth not behave itself unseemly"
Unselfishness—"Love seeketh not her own"
Good temper—"Love is not easily provoked"
Guilelessness—"Love thinketh no evil"
Sincerity—"Love rejoiceth not in iniquity, but rejoiceth in the truth"
"Beareth all things, believeth all things, hopeth all things, endureth all things."

The climax of divine love is verse 8, *Love never faileth.* The eternal God is not faith or hope, but *Love.* Chapter 14:1—"Follow after *love. . . .*" The divine love of God shed abroad by the Holy Ghost in the heart and life of Christians will be self-evident in character and conduct. Jesus said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Observe divine love and its outreach in the Christian.

Divine Love and My Brother. The Christian's fellowship of love is conformed to the pattern of love between the Father and the Son. It is the divine love between brethren that is to convince and impress the lost world. John 15:9—"As the Father has loved me, so have I loved you: continue ye in my love." John 13:35—"By this shall all men know that ye are my disciples, if ye have love one to another." One of the greatest defects within the brotherhood is lack of love one for another. God manifested His divine love redemptively through Christ and the mightiest force on earth is love among redeemed brethren.

Divine Love and Two Billion People in the World. God's divine love manifested itself in creation, creation's bounties, and redemptive grace. The greatest manifestation of divine love is God sending His Son to accomplish redemptive grace. The test of one's divine love is loving the two billion people in the world, loving the brethren, yes, loving the sinful, people with enmity, our lost, perishing fellow men. I John 4:8-10 "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love . . . ."

I said one of the greatest defects within the brotherhood is lack of love for one another and the result of such lovelessness is failure to have a compassionate love for people who are dead in trespasses and sins, without Christ and hopelessly lost.

Pentecost was electrifying. The dynamic message of divine love must be experienced and lived, and told. Does not the Book of Acts teach us that economic goods and possessions must be dethroned and not be the chief end of our being, but become a means towards an end that the world might know that God is love and the redemptive love of Christ saves the sinner to the uttermost?

Divine Love and My Neighbor. The neighbor relationship is a sad chapter in the history of the world. It starts out with—

First murder between brothers—Cain and Abel;
Jealousy between women—Sarah and Hagar;
Rivalry between brethren—Jacob and Esau;
Hatred in the family—Joseph and his brothers;
Revenge by force—Moses and Egyptian;
Tribal Wars—Judges and Kings;
Rejection of Jesus Christ, the Messiah and Saviour;
Martyrdom of disciples;
Holy wars and persecutions unto death;
Religious separation and divisions;
Class struggle;
Industrial strife;
World War I and II;
A world neighborhood with spirit of Armaggedon.

Does God expect divine love to operate towards our neighbor? Or is divine love too idealistic, too difficult and not practical? Romans 13—"Owe no man any thing, but to love one another, for he that loveth another hath fulfilled the law . . . . Thou shalt love thy neighbour as thyself. . . . Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Gal. 5—"Brethren, . . . by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. . . . Walk in the Spirit, and ye shall not fulfil the lust of the flesh. . . . But the fruit of the Spirit is *love. . . .*"

Conclusion: "God is Love."
"God so loved."

"I heard a child crying with hunger outside my door,
And I went out into the night,
And I said, "Why, this is my child!"
And I took him in and gave him food.

* * *

I saw a young Polish girl crying her
Heart out in a camp in Germany—expecting a baby—
Without a stitch of clothing for it,
With no one in the whole wide world to turn to
In her hour of need. . . .
And I said, "Why, this is my sister!"
And I gave her clothing, and I gave
Her care and comfort in my house.

* * *

I stood beside a boy in a Displaced Persons Camp,
And I saw his shoulders shake with sobs,
When they told him he had failed the
Semester's work in the temporary university,
Inside the camp. And I said, "Why, this is my brother!"
And I took him to a youth hostel and gave
Him food and rest and friendship.

* * *

I knelt beside an old Chinese woman
Where she lay swollen with disease
Beside the road near Kwantung,
Abandoned by the living who feared
To catch the plague—and I said,
"Why, this is my mother!" and I took
Her to a Chinese mission and
They placed her in a clean bed
And washed her tired and filthy body
And gave her tender, loving care.

* * *

I sat before a haggard, haunted man
Who'd come to ask for seed and
Farming tools to make up the
Shortages of seed-grain, eaten
To keep alive during the nightmare winter months,
And the loss of breeding stock, slaughtered
In desperation, and I said, "Why,
This is my father!" And I gave him

Implements and food and went to
Visit in his home with gifts of
Clothing for his wife and children.

* * *

I heard the music of many voices singing hymns
of worship
In a city of Europe where the war had been.
And I thought, "I will go to church," and
I went, and there were only the ruins of the
church,
And pale and shabby people were the singers
And the worshipers. I sat with them
On the crude benches in the cleared place
Before the altar. And I said, "Why, this is my
church!"
And I arose and said aloud, "We must rebuild
it,
Let me help to lift the stones."

* * *

"Charity never faileth,
And now abideth faith, hope, charity,
These three.
But the greatest of these is charity.
Follow after charity."

Waterloo, Ont.

PEACE AND WAR

(Continued from page 273)

of a nation that the mutual relations of the citizens be ordered by just laws" (City of God, II, 21). Said Thomas Aquinas: ". . . for the proper act of justice consists in rendering to each one his due." ". . . human law is ordained for the civil community, implying duties of man and his fellows, and men are ordered to one another by outward acts, by which men live in communion with one another. This life in common of man with man pertains to justice, whose proper function consists in directing the human community . . ." (Summa Theologica, Qu. 100, Art. 2).

If then, justice is inescapable, even among Christians, as a principle of complex relations, is nonresistance as held by Mennonites possible? This question we will pursue in subsequent articles, and meanwhile contributions or answers are solicited.

Harrisonburg, Va.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Marvin and Etta (Nussbaum), Dalton, Ohio, ninth child, sixth son, Warren Leroy, Feb. 26, 1956.

Birky, Glenn and Erma (Kennel), Shickley, Nebr., fifth child, third daughter, Mary Jean, Feb. 22, 1956.

Blank, Dr. Lester A., and Mary Lou (Lauver), Elizabethtown, Pa., first child, Beverly Jean, Feb. 26, 1956.

Engel, Joseph E. and Martha B. (Smoker), Gap, Pa., third child, second daughter, Shirley Marie, Feb. 24, 1956.

Hamilton, Gerald E. and Opal (Beckler), Sheridan, Oreg., first child, Betty Jean, Feb. 16, 1956.

Hartshaw, Horace and Gertrude (Brackbill), Phoenixville, Pa., received Joanne Linda, May 29, 1955, 5 days old—adopted Dec. 19, 1955.

Helmuth, Melvin and Elsie (Borkholder), Fort Wayne, Ind., second daughter, Ruth Elaine, Dec. 13, 1955.

Herr, J. Merle and Arlene (Shenk), Quarryville, Pa., second child, first daughter, Rose Anne, Feb. 21, 1956.

Houser, H. Robert and Mary Jane (Kreider), York, Pa., second child, first son, Keith Robert, Feb. 9, 1956.

Jantzi, Donald and Doris (Schaefer), Adams, N.Y., sixth child, fourth daughter, Glenda Faye, Feb. 20, 1956.

Jantzi, Elmer and Miriam (Bender), Au Gres, Mich., fourth child, third daughter, Janet Louise, Jan. 12, 1956.

King, Sanford A. and Mary (Martin), Harrisonburg, Va., fifth child, fourth daughter, Martha Alice, Feb. 24, 1956.

King, Wayne and Clara (Mast), Goshen, Ind., first child, Carol Ann, Feb. 12, 1956.

Lehman, Lewis M. and Irene (Shank), Hagerstown, Md., fourth son, Ivan Lynn, Feb. 25, 1956.

Lehman, Samuel P. and Verna (Huber), Manheim, Pa., second daughter, Mildred Elaine, Feb. 21, 1956.

Longenecker, Paul and Miriam (Groff), Middletown, Pa., fifth child, third daughter, Lois Ellen, Feb. 29, 1956.

Martin, Harvey S. and Ermina (Martin), Elmira, Ont., fourth child, second son, Glen Dale, Feb. 21, 1956.

Martin, Stanley and Alta (Hurst), New Holland, Pa., third child, second daughter, Rose Ann, Dec. 29, 1955.

Miller, Ellis D. and Elsie (Tanner), Corry, Pa., second child, first son, Jerry Blaine, Feb. 22, 1956.

Peifer, Eugene W. and Evelyn (Mohler), East Petersburg, Pa., second son, Gregory, Feb. 24, 1956.

Petersheim, LeRoy K. and Betty Lou (Wingard), South Portland, Me., first child, Jon Robert, Feb. 20, 1956.

Reimer, Peter and Edith (Kauffman), Wolcottville, Ind., second child, first daughter, Wanda Joy, Feb. 23, 1956.

Roth, Sterling and Priscilla (Schlabach), Mirror Landing, Alta., fourth child, second daughter, Gaye Alberta, Feb. 21, 1956.

Showalter, Aaron and Mary (Layman), Mirror Landing, Alta., tenth child, sixth daughter, Lois, Feb. 23, 1956.

Stoll, Ivan and Doris (King), Sheldon, Wis., fifth child, third daughter, Connie Marie, Feb. 9, 1956.

Weaver, Allen S. and Miriam (Mast), Columbus, Ohio, first child, Patricia Ann, Feb. 4, 1956.

Yantzi, Hubert and Dorothy (Erb), Wellesley, Ont., second son, Ross David, Feb. 5, 1956.

Yoder, Andrew A., Jr., and Mary Belle (Burkholder), Orrville, Ohio, first child, Mary Catherine, Jan. 4, 1956.

Yoder, David D. and Edith (Longacre), Snow Hill, Md., fifth child, fourth daughter, Betty Lois, Feb. 23, 1956.

Yoder, Gideon G. and Stella (Hostetler), Hesston, Kans., fifth child, second daughter, Bonita Joy, Aug. 18, 1955.

Yoder, LeRoy and Helen (Yoder), Clarence Center, N.Y., third daughter, Julia Elizabeth, Feb. 13, 1956.

Zook, Amos L. and Linda (Yoder), Christiana, Pa., tenth child, sixth daughter, Lillian Irene, March 3, 1956.

Anniversaries

Thomas. Reuben S. and Ella (Croyle) Thomas celebrated their golden wedding anniversary at their home with open house on Sunday, Feb. 26, 1956, when they entertained over two hundred relatives and friends. They were united in marriage on Feb. 22, 1906, by Bishop James Saylor of the Thomas Mennonite Church, Johnstown, Pa., who is still active in church work and where they attend church services regularly. They are the parents of two children, Ethel—Mrs. Edward Yoder, and Freeman. They have seven grandchildren and one great-grandchild.

* * *

Short. Andrew and Mary (Miller) Short, Pettisville, Ohio, celebrated their golden wedding anniversary on Feb. 15, 1956. A family dinner was held on Saturday evening, Feb. 11, and open house was held Sunday, Feb. 12, at the old homestead where they started housekeeping and lived until a year ago. They are the parents of eleven children, Luella—Mrs. Melvin Yoder, Midland, Mich.; Viola—Mrs. Olen Rufenacht and Harold, Wauseon, Ohio; Verden, who passed away in 1935; Elden, Wauseon; Beulah—Mrs. Levi Troyer, Mio, Mich.; Mary Jane—Mrs. Paul Holsopple, Archbold, Ohio; Florence—Mrs. Elton Aeschliman, Wauseon; Lawrence, Archbold, Ohio, and Martha—Mrs. David Miller, Kent, Ohio. They also have 39 grandchildren. Bro. and Sister Short are members of the West Clinton Church, Pettisville, Ohio.

* * *

Litwiller. Dan E. and Lena (Wittrig) Litwiller, Hopedale, Ill., observed their fiftieth wedding anniversary on March 1, 1956. The occasion was celebrated with a family dinner. They are the parents of four children, Elsie, at home; Ralph of Eureka, Ill.; Lawrence of Delavan, Ill., and Mrs. Edmund (Agnes) Zehr of Deer Creek, Ill. They have eight grandchildren.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Shrock.—E. Earl Beachy, Alden, N.Y., and Shirley Mae Shrock, Akron, N.Y., both of the Alden Cons., Mennonite cong., by David P. Beachy and Nevin Miller at the Alden Cons. Church, March 3, 1956.

Breckbill—Clark.—Richard L. Breckbill, Willow Street, Pa., cong., and Porcia Ann Clark, East Petersburg, Pa., cong., by H. E. Lutz at the East Petersburg Church, Feb. 23, 1956.

Burkholder—Witmer.—Joseph Norman Burkholder, M.D., Wideman cong., Markham, Ont., and Helen Viola Witmer, Preston, Ont., cong., by Daniel Sensenig assisted by Paul Gingrich, in the Blind School Chapel, Addis Ababa, Ethiopia, on Feb. 4, 1956.

Good—Sauder.—Jacob H. Good, Mohnton, Pa., Bowmansville cong., and Grace A. Sauder, Ephrata, Pa., Metzler cong., by Mahlon Witmer at the Metzler Church, Jan. 14, 1956.

Heatwole — Keller. — Chester M. Heatwole, Bridgewater, Va., and Louise Elizabeth Keller, Dayton, Va., both of the Bank cong., by Daniel W. Lehman at the Weaver Church, March 1, 1956.

Hershey—Fisher.—John Robert Hershey, Paradise, Pa., cong., and Eva Martin Fisher, Paradise, Pa., Maple Grove, Atglen, Pa., cong., by Aaron F. Stoltzfus at the Maple Grove Church, Feb. 25, 1956.

Martin—Landis.—Ellis Martin, Rowe cong., Shippensburg, Pa., and Blanche Landis, Chambersburg, Pa., cong., by Amos E. Martin at his home, March 2, 1956.

Stoltzfus—Stoltzfus.—Neil S. Stoltzfus, Elverson, Pa., and Mattie K. Stoltzfus, Bird in Hand, Pa., both of the Maple Grove cong., Atglen, Pa., by Aaron F. Stoltzfus at the Maple Grove Church, March 3, 1956.

Wirges — Swartzendruber. — William Wesley Wirges and Donna Lee Swartzendruber, both of Princeton, Ill., Willow Springs cong., by Charles Warren Long at the Willow Springs Church, Feb. 19, 1956.

Yoder—Nisley.—Edwin W. Yoder and Treva Nisley, both of Nappanee Ind., Maple Lawn Amish Mennonite cong., by Steve Yoder at the Maple Lawn Amish Church, Feb. 26, 1956.

In the last thirteen years rates of alcoholism have risen 45 per cent among men and 52 per cent among women, according to the Yale Center of Alcohol Studies.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

McDorman, Sarah C., daughter of John and Catherine (Denning) McDorman, was born March 6, 1873, near Normal, Ill.; passed away in St. Lukes Hospital, Feb. 4, 1956; aged 82 y. 10 m. 28 d. She was preceded in death by her parents, one brother and 2 sisters. She was the last of the family. She leaves one cousin, Mrs. Emily Love, Hutchinson, Kans. Sadie, as she was called, accepted Christ in her girlhood days and united with the Methodist Church, later, after moving to East Lynn, Mo., she with her sister, Ida, joined the Sycamore Grove Mennonite Church, where she was a faithful member to the last. She had chosen Ps. 23 for Scripture reading, the text, songs, and a number of other arrangements for her funeral. She also expressed her thanks to her many friends for their loving deeds of kindness to her. Burial was made in the Clearfork Cemetery; James D. Yoder, pastor of Sycamore Grove Church, officiating, assisted by S. S. Hershberger.

Miller, Margaret, daughter of Shem and Elizabeth (Hooley) Kauffman, was born Nov. 8, 1888, near Belleville, Pa.; departed this life after a short illness on Feb. 16, 1956, at the community hospital, Nevada, Mo.; aged 68 y. 3 m. 8 d. Early in life she accepted Christ and united with the Mennonite Church. She was always interested and concerned in the spiritual welfare of those in her charge. She was united in marriage to Roy Miller on Dec. 1, 1917. To this union were born 3 daughters and 2 sons (Verna —Mrs. Ralph Detwiler, Leonard, Mo.; Waldo E., Harper, Kans.; Wilmer D., Walker, Mo.; Elizabeth—Mrs. Harlan Hershberger, Milford, Nebr., and Pauline—Mrs. Wallace Swartzendruber, Wellman, Iowa). Her parents, stepfather, 3 sisters, and a brother preceded her in death. She leaves to mourn her passing the immediate family, one sister (Keturah—Mrs. Fred Dreier, Hesston, Kans.), 3 brothers (Chris, Hesston; J. Chauncy, Cuyahoga Falls, Ohio; Levi, Detroit, Mich.), 2 stepsisters (Ida—Mrs. S. D. Miller, Conway, Kans.; Mrs. Anna Johnson, Lyons, Kans.), 5 stepbrothers (Roy A. Zook, Pueblo, Colo.; Paul, North Hollywood, Calif.; John, Tofield, Alta., and Menno, Redlands, Calif.), also 24 grandchildren, and a host of relatives and friends. Services at the West Liberty Church near Windom, Kans., were in charge of M. M. Troyer, J. G. Hartzler, and Irvin Nussbaum. Interment was made in the West Liberty Cemetery.

Miller, Samuel D., was born near Berlin, Ohio, Jan. 13, 1878; died in his home in Berlin on Feb. 14, 1956; aged 78 y. 1 m. 1 d. In his youth he confessed Christ as his Saviour and was baptized and received as a member of the Martins Creek Mennonite Church. At the time of his death he was a member of the Berlin Mennonite Church. In 1901 he was married to Hettie Mast. She preceded him in death in the fall of 1950. To this union were born 2 daughters (Eva—Mrs. Ervin Miller, Smithville, Ohio, and Elsie—Mrs. Ira Hochstetler, Berlin). He leaves to mourn his departure his 2 daughters, 7 grandchildren, 5 great-grandchildren, 4 brothers and one sister (Eli and Calvin of Millersburg, Noah of Berlin, Levi of Iowa, and Mrs. Fannie Helmuth of Oregon), and many other relatives and friends. Funeral services were conducted at the Berlin Church by S. W. Sommer, D. D. Miller, and Paul Hummel on Feb. 16.

Schrock, Jennie Fuller, daughter of Bro. and Sister D. Y. Hooley, was born Nov. 20, 1896, near Garden City, Mo.; passed away at her home near Goshen, Ind., on Feb. 9, 1956; aged 59 y. 2 m. 20 d. In her youth she accepted Christ as her Saviour and united with the Mennonite Church of which she was a faithful member until death. She always did her part in everything that she could. On March 1, 1917, she was united in marriage to Noah J. Schrock. To this union were born 3 sons and 4 daughters (Franklin, Goshen, Ind.; Hazel—Mrs. John Hostetler (deceased); Orval, Ligonier, Ind.; Beulah —Mrs. John Buller, Topeka, Ind.; Grace Ellen (deceased); Margaret—Mrs. Ernest Hiebert, Mountain Lake, Minn.; and Lyle, at home). Surviving her besides her family are her mother, Mrs. Hooley of Elkhart, Ind.; 10 grandchildren, 6 brothers and 4 sisters (Carl, California; Jesse (twin brother), Oklahoma; Daniel, Middlebury, Ind.; Walter, Elkhart; Willard and Harold of Idaho; Ruth—Mrs. Roy Miller, and Nellie—Mrs. Daniel Reber, of Kansas; Martha—Mrs. Glen Rogers of Elkhart, and Jewel, at home). She was patient, a faithful companion and wonderful mother. Funeral services were held Feb. 12 from the Maple Grove Church in Topeka, Ind., conducted by Ellis Croyle, C. Norman Kraus, and Edwin J. Yoder. Burial was made in the Maple Grove Cemetery.

Strite, Daniel M., son of the late John S. and Catherine (Lesher) Strite, was born March 12, 1873, near Leitersburg, Md.; died at his home on Jan. 27, 1956, after an illness of 8 months; aged 82 y. 10 m. 15 d. He was born and died in the same house where he lived all his life. In Nov. 28, 1893, he united in marriage to Annie G. Horst. He and his wife united in church membership at Millers Church around the time they were married. He was ordained to the ministry on June 6, 1901, at Millers Church, and served as minister there for 54 years, preaching his last sermon there on May 22, 1955, using the charity chapter for his text. That was the last time he was permitted to attend services. He was among some of the oldest ordained ministers in the Mennonite Church. With his passing away there was a complete change-over in the body of ordained men of Washington County in the last 28 years. One infant son preceded him in death. Surviving are his wife and the following children (Amos W., Cora M.—Mrs. Fred Albin, Rhoda H.—Mrs. Harry Weber, Ruth N.—Mrs. Amos Martin, Martha G.—Mrs. Adin Strite, John Menno, all of Hagerstown, Md.), one sister (Mrs. Amanda Eshleman, Smithsburg, Md.), 26 grandchildren, and 41 great-grandchildren. Funeral services were held on Jan. 31, 1956, at the Millers Mennonite Church with Irvin Shank and Samuel Martin officiating. Burial was made in the adjoining cemetery.

Items and Comments

Seven per cent of the people at the top of the world's economic pyramid, who happen to be Americans, command the use of over 40 per cent of the world's goods and services. Nearly 40 per cent of the people at the bottom use only three per cent of the world's production.

* * *

A concordance of the Revised Standard Version of the Bible is being prepared by a Univac computer that has been "taught" the Scriptures. The thirty years it once took James Strong to compile his exhaustive concordance of the Bible published in 1894 now will be reduced to 120 hours. Electronics is the reducing agent. The concordance will be published by Thomas Nelson & Sons.

* * *

Howard Butt, evangelist-groceryman who conducts large evangelistic meetings, which have been greatly blessed of the Lord, was the speaker at the Presidential breakfast held in Washington, D.C., on February 2. The breakfast was attended by President Eisenhower and many Congressmen.

Some forty-five amateur carpenters, who normally occupy pulpits in Nazarene churches of central and southern Kansas, swarmed over the rafters of the new church of the Nazarene in Udall, Kansas, which was leveled by a tornado last May. The ministers were donating a day's labor to help speed replacement of the church.

* * *

Queen Elizabeth II pleaded for religious tolerance in a speech in Nigeria and expressed hope that the government's northern province, of which Kaduna is the capital, would always allow freedom of worship. The northern province, predominantly Moslem, is currently redrafting its constitution in preparation for Nigeria's achievement of self government.

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Hope by the Resurrection

By Paul Erb

[The following message may be heard on most outlets of The Mennonite Hour on Easter Sunday.]

A little girl told a man on the sidewalk the story of the death of Jesus on the cross. As he walked on she suddenly ran to overtake him. Eagerly she cried, "I forgot to tell you, He didn't stay dead. He rose again."

Her second chapter was as important as the first. The story of Jesus' death for us in itself does not make the Good News of the Gospel. It is wonderful to know that Jesus was willing to die for our sins and that the atonement which He accomplished on Calvary brings peace to those who accept Him. But the cross is what it is in the Christian faith because Jesus did not remain in the grave. It took both Calvary and Easter to give us a Gospel of salvation. Jesus both died and rose again. These two events are inseparably united as the basis and heart of the Christian faith.

Our Lord Jesus came to the world in fulfillment of God's promise that He would send a Redeemer. He claimed to be the Son of God and the expected Messiah. His words of truth and His deeds of power convinced many, and they believed in Him. But His enemies, who looked for a political redeemer, rejected Jesus and hounded Him to an ignominious death. To those who had believed in Him, the cross seemed to be a terrible tragedy. The divine effort to save them from their sins had been only a futile gesture. Sin and Satan were still triumphant. There was no redemption from sin and death, no cure for human sorrow, no hope for a better day. The Messiah-Redeemer whom God had sent was dead. It was history's darkest moment.

But Easter morning changed all that. The glorious resurrection brought new hope. Redemption had been accomplished after all. Because Jesus rose from the dead and became the supreme conqueror of sin and death, He became the Lord of all history. His disciples came to see that here had been fought the decisive battle of the ages, and God had won. Here was signed the death warrant of all the enemies which were trying to defeat God's plan for man's redemption. It became clear that at Easter the New Age of the Messiah-Redeemer began. The resurrection of Christ was proof that God could and would accomplish all that He wanted to do. The future now belonged to Him.

The importance of resurrection to the Christian Gospel is clearly seen in the preaching and writing of the apostles. Peter at Pentecost pointed out that God had raised up the one who had been crucified, and that by His resurrection Christ had been set on the throne promised to David's descendants. After that almost every sermon recorded in Acts mentions the resurrection of Jesus. Paul wrote that Jesus was declared by the resurrection from the dead to be the Son of God. He goes so far as to say that if Christ has not been raised, the Christian faith is a vain and empty thing. Peter wrote that God has begotten us to a living hope "by the resurrection of Jesus Christ from the dead" (I Peter 1:3). He was no doubt thinking of those sad hours after the crucifixion when all their hopes had been dashed, and then how the disciples were brought back to glad hope when they knew Jesus was alive. John writes of Jesus as the first-born from the dead, as the one who was dead, but now lives forever and ever. He was thinking of the time when he looked into the empty tomb in the garden, and how, when he saw the graveclothes, there was born in his heart a faith that had come to possess him fully and to make him a worshiper and a preacher of the risen Lord. No one can read the New Testament without seeing how utterly the early church believed that the Lord Jesus, after His death on the cross, had been raised from the dead and thus had become the Lord of life. It is clear that if there had been no resurrection, there would have been no faith, no preaching of Christ as Saviour, no church, no hope of Christ's coming again. There would have been only a sad memory of a wonderful man who was a martyr to a cause that He started but could not finish.

What makes the resurrection so important a part of Christian truth? In the first place, it proves that Jesus is the Son of God. Jesus during His ministry prophesied His death and resurrection. Now anybody can die. But only our Lord has ever conquered death. He is the first-born from among the dead. If He had not risen, He would have been proved an idealist, perhaps an impostor, certainly a mistaken martyr. But Paul tells us the truth. His resurrection proved Him to be what He claimed to be, the divine Son of God.

His resurrection made Him the author of eternal salvation. Easter is proof that the Father accepted the atonement made on Calvary. Paul says we were reconciled by the death, and saved by the life. Christ Jesus, raised from the dead, is at the right hand of God making intercession for us. And so Paul told the Corinthians that if Christ is not risen, we are yet in our sins. He was raised again for our justification, the Bible tells us. Peter says God according to His promise raised unto Israel a Saviour. A dead Saviour does no one any good. Only a living Lord can give us eternal life. Because He lives, we shall live also.

Secondly, it is through Christ's resurrection that we have deliverance, not only from the guilt, but also from the power of sin. When we believe in Christ, we accept both His death and resurrection. This becomes an actual experience in our lives. As we see that He died for us, we die in Him. In our thinking we go with Him to the cross, dying there to sin and self. But that is not all. As we think of Him rising victorious, we rise with Him also in newness of life. Sin

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Behold the Man!

By Lorie C. Gooding

Behold the Man—
In purple mock-royal robes arrayed,
A crown of twisted thorns upon His head;
He makes no answer to the taunts they fling.
Is this your king?

Now watch Him as they lead Him on the road,
Stumbling and staggering beneath the load
Of His rude cross. They strike Him with the rod.
Is this your God?

Is this, then, God, whom they will crucify?
If this be God, how is it He shall die?
But see, He dies, yet with a gentle word.
Is this your Lord?

Yea, this is He, in love's redemptive power,
Who did for me go through that awful hour,
Died in my place, arose, and lives again.
Behold the Man!

Holmesville, Ohio.

has been defeated by Him, and through His power and grace it is defeated in us. Paul told the Ephesians that the same power which raised Christ from the dead is available to us who believe. Think of it! Does the power of sin seem too strong for you? Are your temptations more than you can master? Just reach out by faith and lay hold on the power God has made yours through the risen Christ. Life in the Holy Ghost is daily participation in the miracle of what happened to the body of Christ and what can be happening in the realm of spirit even now in us.

Third, it is through Christ's resurrection that we have the hope of our own bodily resurrection. A future resurrection is a distinctively Christian teaching. Other religions believe in immortality. The ancient Egyptians believed in a life beyond death. The Greek philosophers taught existence beyond the death of the body. Hinduism teaches the migration of the soul from one earthly life to another. Christianity teaches, not an immortality separate from our present bodies, but the resurrection of the bodies of all the dead. Jesus said that all that are in their graves shall come forth, the good to the resurrection of life, and the evil to a resurrection of judgment. Those who believe in Christ will be raised to a completion of redemption which will include the physical body. Christianity does not teach, as did the Greeks, that the body is an evil thing in which the soul is imprisoned, and that death is for the immortal soul a happy riddance. It rather teaches that man is body and soul, a total person who may be totally redeemed, in both soul and body, through the power of God through Christ.

"I am the resurrection and the life," said Jesus. The one who believes in Him, though he dies, yet shall he live. The Christian lives already so far as spiritual privilege and newness of life are concerned. He has even now eternal life, a life that shall never be hidden under the eclipse of death. We have the sure promise of our Lord, "If a man keep my word, he shall never see death." And yet we hold this treasure of life in bodies which are hastening toward the grave. John died and Paul died and saints of all the centuries have died. There is none for whom eventually the bell has not tolled. Unless the Lord comes to stop this funeral procession, we shall all lie down in dust. The new life which Christ brought exists in a realm of death.

Now death was defeated when Jesus rose from the dead. Having risen, He dieth no more. But it was defeated only in *Him*, not yet in *us*. There is a period of time between the deathblow which was given at Easter and the full effects of that deathblow in our resurrection at the second coming of the Lord.

But though the time of the ultimate victory over death has not yet come, it is not for that reason uncertain. The assurance of our resurrection is found in the certain fact that Jesus rose from the dead. God both raised the Lord and will raise us. Christ is the first fruits, as we shall be the harvest. "In Christ shall all be made alive." "He that raised up the Lord Jesus shall raise up us also with Jesus." He will fashion anew the body of our humiliation and conform it to the body of His glory.

When believers die, they go to be with Christ in conscious blessedness. Their bodies return to the elements from which they were made. But full redemption looks forward to being clothed upon with the spiritual body in which we will be found when Christ comes. This spiritual body will be related to the present body, even as the plant is related to the seed from which it sprang. But it will be changed and transformed to serve the purpose of a fully redeemed nature. Christ's resurrection body, recognizable to those who knew Him, and yet able to appear behind locked doors and to disappear beyond the clouds, is the pattern of what we may expect. Of course there is mystery, as God's ways are beyond our understanding. We can leave the working to Him who is able to accomplish all He has promised. Of this the resurrection of Christ is a constant assurance.

On our knees we best heal the diseases of division.—H. Ray Shear.

What is your hope? Is it only that present heartaches will soon be over? Are you limited to the unbelieving hope of Swinburne,

"That no life lives forever,
That dead men rise up never"?

Are you satisfied with the immortality of the Greeks, that somewhere, beyond this mortal life, there may be something better? Or does your faith stand on the sure ground of Easter truth as God has given it to us in His Word? Do you believe that Christ came forth from a tomb which was unable to hold Him? Has this risen Lord given you eternal life, which is ever the source of unfailing peace and joy?

Is the power of the risen Christ working in you daily to overcome temptation and to make you more than conquerors? Do you have a living hope that Christ at His appearing will redeem you in body as He has now redeemed you in spirit?

This is the hope God offers you. Take it now, as you believe in the Lord Jesus Christ. He will scatter your hopelessness, and fill your heart with His peace and certainty and joy.

Scottdale, Pa.

Our Readers Say—

I was somewhat disturbed as I finished reading "How We Know That the Bible Is True." (Dec. 13) Well meaning as the article certainly was and logical in its own way, a number of rather sweeping statements pointed to a few basic assumptions which I do not hold to be concrete enough to carry the weight of the author's conclusions. Although Mr. Clement is fundamentally correct (I would say) in accepting the authenticity of the Bible, I believe he is on thin ice when he compares the evidence on hand with that of a relatively modern document. Anyone can walk in and have a look at the original copy of the Declaration of Independence. It is another story with the Bible, however, or at least with the New Testament, which concerns us primarily anyhow: The closest we have to the originals are the codices of the fourth and fifth centuries, written 300 years after Christ's death and which are at the best only copies of copies of copies! And yet it is upon this basis that we are going to "prove" Christianity? This is in Mr. Clement's sense of the word hardly "irrefutable evidence."

Likewise I cannot accept Christianity's success story, inspiring as it is, as proof of its heavenly origin. There are parallels here—the Islam with its Koran, for example, or Buddhism with its "holy writings"—which can and do make the same claims as Christianity and which, judged by the criterion of success throughout the centuries, can go about it with the same degree of legitimacy as we do.

One could go on further, but there is little point in picking an article apart just for the sake of it. What I would like to say is simply this: It is neither our responsibility nor God's will for us to attempt to prove Christianity and the Bible. Christ could have proved that He was the long-awaited Messiah and the Son of God, but He didn't do it. (Satan had his reasons for trying to persuade Jesus to prove His relation to God. The Jews also waited in vain for a sign.) Instead He chose the seemingly much less effective method of attempting to awaken faith through words and deeds, which, He claimed, had their genesis in God. Then, after men believed, the Spirit of God bore witness to them that their faith was in the true One. Matt. 16:17. Even this witness is still incomplete, though, and will become full first in the Parousia. If we try to prove Christianity we resort to human means of propagating a divine Gospel and thus act contrary to God's plan. It is our business to witness for that which we believe. Only God can move the hearts of those who are not willing to accept His Word.—Robert Detweiler, Schenefeld, Hamburg, West Germany.

GOSPEL HERALD

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EDITORIAL

Mistaken Tears

"Mary wept because the Lord was no longer in the tomb. She should have wept if He had been there."—*The Gospel Minister.*

Mary, you stood at the tomb, according to John's Gospel, weeping. Even as you stooped and looked into the empty burial-cave, you were shedding blinding tears. You had been bitterly disappointed. You had come to anoint the body of your beloved Lord. If you had found the great stone in its place, if you had found someone to roll it away, if you had found a mouldering body within, you would have rejoiced at your privilege to perform a last service of love and devotion. But when you found the stone already rolled away, when you found the tomb empty, then, with your useless spices in your hand, you wept in sheer frustration. If you had found the dead body of your Lord, then had there been true cause for weeping. If death had laid its cold hand on Him unrebuked, then had this earth been a place for unrestrained sorrow. If your Lord's enemies had been successful in bringing His work to an end, in proving Him a liar when He prophesied His resurrection, then there had been true cause for copious tears.

But those were mistaken tears. Mary, you wept in vain. For what you saw was cause for jubilant rejoicing. Death could not hold Him. When His grave was despoiled, the last enemy was in principle defeated. All His claims to deity were proved true. The apparent defeat of Calvary was by His resurrection turned into the greatest triumph of all history. Here was cause for joy, Mary. We know you were too close to the great event to understand it. But yours were foolish tears. You should have rejoiced that He whom you had lost was made forever yours by His glorious rising from that tomb. Truly, as He said to you, "Woman, why weepest thou?"

Disciples—Peter and John and Matthew and the rest—Mark tells us that when Mary came to tell you the astounding news, she found you mourning and weeping. We can understand why you should have been sorrowful. Your hopes had been so strong. You had believed indeed that He was the long-looked-for one, come to bring to reality the promised Messianic kingdom. You had forsaken your businesses in order to follow Him. He had inspired your love and your utmost confidence and belief. And then you had stood, stupefied and dumfounded, as the Sanhedrin condemned Him to death and the Roman soldiers crucified Him. You could scarcely believe your eyes as you saw Him submit to the indignities of the cross, as you watched Him drop His head and breathe His last. Tremendous gloom settled down upon you as Joseph and Nicodemus carried His body to a nearby tomb. The foundation dropped from beneath your faith when the Roman seal was put upon that tomb, and the soldiers sat there to prevent any desperate tomb-rifling that you might attempt. There is no sorrow like loss of faith. Your weeping was genuine and tragic.

But truly, Peter and the rest, yours were mistaken tears. You had forgotten what He had told you, that He would die and then rise again. You had been so slow to believe a thing all contrary to your wishes, that it had dropped out of your memory Instead of waiting the second event of His redemptive ministry, you only mourned the first. For three days you wept because you did not understand then what a few weeks later you preached, Peter, that by His resurrection, and not by driving out the Romans, Christ was set upon the throne of David. After you were more fully taught by the resurrected Lord and by the Spirit, you understood that here, on Calvary and at the tomb, the battle of the ages had been fought and won. Then you knew that the events of those few days marked the climax of the redemptive drama, the turning point of the ages, the axis of all history. Then you knew that on that first Easter day the kingdom on earth became a reality, the new age had begun. Then you missed no opportunity to preach the resurrection as the key-event of the Christian message. Then you had a Gospel to carry to all the world, because you had a risen, reigning Lord. Then you knew that He was coming again in glory to bring to completion all that was begun in the glorious events of the incarnational ministry. Then you repented those mistaken tears which you had shed as you cowered in fear and in hiding, and you announced in joy the Gospel which had been created by the atoning death and the triumphal resurrection of your Lord. Weeping endured for the night of questioning ignorance, but joy came in the morning of your vibrant faith in a Risen Lord.

Now no more weeping, Mary and James and Thomas, for we believe in Him who shall wipe all tears away.—E.

The Dead Sea Scrolls

In 1947 an Arab boy discovered, in a cave near the Dead Sea, a number of leather scrolls. They have proved to be very old and very valuable to Biblical scholarship. Many similar scrolls have been discovered since then in that region.

This has been a most exciting thing to scholars. Slowly the manuscripts are being read and translated. It will be years before they can be fully evaluated. But already a number of books have been written about them. Before long we hope one of our own scholars can summarize for us what new knowledge has been made available.

The most controversial point to date is the evidence from the scrolls concerning Christ and the beginnings of Christianity. A French scholar, Dupont-Sommer, found some astonishing resemblances between Jesus and a Teacher of Righteousness of the Essenes described in the new material. Liberals quickly seized upon the hypothesis that Jesus was not unique, possibly not superhuman and divine. An American man of letters (not a Biblical scholar), Edmund Wilson, wrote a book which almost immediately became a best seller. Thousands of readers are jumping to the conclusion that the historic interpretation of Jesus as the Son of God has been dealt a severe blow.

The Saturday Review reports that it addressed some questions directly to Dupont-Sommer. He replied: "I never claimed that the Dead Sea scrolls could strike a blow against the 'uniqueness' of Jesus . . . . I believe that the Dead Sea scrolls do not deny the divinity of Jesus even in the sense of Son of God incarnate . . . the originality of the Christian Church seems to me to remain unchallenged" (*Sat. Rev.*, March 3, 1956).

The air is still full of dust. It will be months, perhaps years, before the testimony of these scrolls will find their proper place among the documents of Christian scholarship. But meanwhile Christians need not be alarmed. Often before have critics thought that they had given the deathblow to Christianity. It still lives and the critics are dead. We may well believe that archaeology will never discredit the true Christian faith, but will only set it in clearer light.

The editor remembers that as a young man he had the privilege of conversation with Melvin Grove Kyle, a leading Biblical archaeologist. We asked him whether he was not afraid they would sometime dig up evidence that the Bible is not true. He smiled as he told us that once he had such thoughts. But so consistently, he said, have the facts pointed rather to the defense of Christianity that he had lost all his fears, knowing that if the next shovelful turned up anything, it would be further support of the Bible and its testimony.—E.

Obituary

Jesus of Nazareth, also Messiah, Creator, Redeemer, Lord of Glory, Lord of Hosts, Prince of Peace, Judge of all the Earth, and the only begotten Son of the Father, born "in the fulness of time" in a manger in Bethlehem of Judea, died on a cross in the days of Pontius Pilate, just outside the city wall of Jerusalem, having been delivered up by the chief priests and "by the determinate counsel and foreknowledge of God." Aged ("in the days of His flesh") about 33 years.

By the Holy Ghost and by the overshadowing power of the Highest, He was the son of the virgin, Mary, of the city of Nazareth, who at the time was espoused to Joseph, also of Nazareth. He came at an early age to a realization of His high calling, and while visiting Jerusalem at the age of twelve, declared, "Did you not know that I must be in my Father's house?" He grew to manhood in the city of Nazareth, and at about the age of thirty, went down to the fords of the Jordan to be baptized of John. Thereafter, for nearly three years, He went about doing good, healing all that were oppressed of the devil, and preaching the Gospel of the Kingdom, for the Father was with Him. He declared Himself (and truly) to be the Christ, the Son of the Blessed, was accused of blasphemy, convicted by false witness, and condemned to die. Yet in His death, He accomplished what He could never have fully achieved in life, for He was the Lamb of God, slain from the foundation of the world and without the shedding of blood there is no remission of sins. He was laid to rest in a new-made tomb by the loving hands of Joseph of Arimathea and Nicodemus. But the grave could not hold Him, for He Himself was the Lord of life. On the third day, He arose from the dead, was seen by Mary Magdalene, by Peter, by James, by the twelve, and by more than 500 at one time. He then ascended into glory, where He now dwells, serving as our great High Priest and as the head of the church. He shall come again to judge the world, and the earth and sea shall give up their dead. The wicked He will cast into everlasting punishment, but the righteous He will gather to Himself in glory. And so shall we ever be with Him.

—S. C. Shenk.

Hollowday

BY ELLA MAE MURPHY

Recently in school, a fourth-grader misspelled *holiday*. He spelled it *hollowday*. We had a good laugh between us at the humor of the error, but since that time my mind has been challenged by this in view of the Easter season. Will this be another *hollowday* for us? Does all that happened on this day give us an empty feeling; does it wear off soon after the day is over? Or do we get the full meaning of what it meant to God and Jesus to make possible our resurrection?

For some this Easter season is *hollow* in that, by the time the full Easter outfit is purchased, purses will be hollow. Missions must get along as well as they can, says the once-a-year churchgoer. It cost too much for my outfit this year.

Even though the modern churches hold communion on this day, can you imagine how God must pity those who must fix that ruffle as they march to partake of the emblems?

As the minister says "Jesus arose," the full meaning of the *hollow* grave may not be known by many, since their lives have not risen with Him and they are not seeking those things above!

As Christians, do we feel and understand the power manifested by God and do we claim, "Because I live, ye shall live also"?

Would some of our carnal practices be missing if we continued in celebration of an ascended Lord through the year? We need to rejoice on this day that Jesus left a hollow grave; we serve a risen Lord and look for His glorious return.

Many small things or customs (as even ham and dandelion, or an egg hunt, or, as one family does each year, has an egg-eating contest), can make this day hollow of the true meaning of Easter.

For those of us who partake of communion emblems, may we sense in a sincere way our fellowship with Him who loved us and gave Himself for us.

Elizabethtown, Pa.

50 Years Ago

(from Herald of Truth, March 8, 1906)

Bro [E. S.] Hallman and family expect to leave their old home in Berlin, Ont., and will be permanently located near Cressman, Sask.

. . . 125 confessions at Elizabethtown, Pa., as a direct result of the meetings conducted there by Bro. N. H. Mack.

On the 27th of Feb., at the residence of Pre. Charles Yoder . . . by John E. Hartzler, Bro. J. G. Hartzler . . . to Sister Martha Heatwole.

(from Herald of Truth, March 15, 1906)

. . . as a result of the meetings held [at Springs, Pa.] by S. G. Shetler, fifty persons were baptized.

Bro. M. S. Steiner . . . with the so-called Wall congregation near Mountain Lake, Minn., . . . twenty-five confessions.

We met . . . to talk over the matter of a house of worship and decided to build one [Chief, Mich.].

(from Herald of Truth, March 22, 1906)

. . . a new organization . . . known as the Mennonite Board of Education . . . officers elected as follows:—John Blosser, president; D. D. Miller, vice president; J. S. Hartzler, secretary; C. P. Yoder, treasurer . . . property known as Goshen College . . . now belongs to the Mennonite Board of Education.

Easter

Not vain the promise of white Eastertide,
And not in vain the green ascending grass.
Grim was the spear that pierced His tortured side,
Sad His dark hour, alas!

But oh, that moment when He rolled away
The stone that bound Him in the prisoning tomb;
And on that same triumphant Easter Day,
Rose many a trembling bloom—

Lilies that loosed the iron gates of death,
Tulips that told once more that life is good;
After His silence the awakening breath,
The abandoned cross of wood:

A light upon the earth that had not shone
Without this miracle of Easter day . . .
O heart, rejoice! O soul, look back upon
The stone He rolled away!

—Charles Hanson Towne.

♣

Stewardship is chiefly a way to deepen living, not heighten giving.—*Stewardship Facts.*

Ye Ought to Wash One Another's Feet

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

During the early part of Holy Week the churches of Jerusalem are overcrowded. One can attend on *Maundy* Thursday five ceremonies of feet washing—the Greek Orthodox, the Armenian, the Copt, the Jacobite and the Ethiopian! But the most famous function is that of the Greek Orthodox which takes place in the open air in the courtyard of the Holy Sepulcher. It is a sort of a miracle play based on John 13.

Coming into the courtyard of the Holy Sepulcher we see humanity seethed within it. A roar of voices goes up. The pavement echoes with the ceaseless tramping of feet. The walls fling back exclamations and cries; the loud calling of sellers of bread and sesame cakes compels attention to their wares.

Although it is not yet six o'clock in the morning, the courtyard and the adjoining roofs of the Holy Sepulcher are so crowded that it does not seem possible that one more person can be admitted. Yet when I look towards the entrance to the courtyard I see a steady stream pressing forward, and realize that impossible as it seems, a new group of people is forcing its way into the already overcrowded space. There is a mosque at the back, whose minaret overlooks the courtyard, and I am much amused to notice a few Moslem women on the little railed-in gallery crouching with some children and enjoying the best view of all!

In the center of the courtyard an oblong platform has been erected, painted grass green, with an iron rail around it and an iron arch at each end, decorated with old-fashioned carriage lamps and tiny bright blue wooden angels. Within this platform are two benches and on each bench is a row of six cushions, seats for twelve bishops. On a dais, gained by a step and carpeted with red and gold, stands a gilt throne, in front of which is placed a gilt ewer, a gilt basin, and a voluminous white towel.

This platform represents the "Upper Room of the Last Supper." Against a wall of the courtyard, opposite the platform, there is a flight of steps, also painted green, leading to a small green pulpit. As I glance toward it, two priests ascend it and nail to the wall above it a picture of "Christ washing the feet of His disciples."

The crowd that comes to Jerusalem for the Holy Week is a puzzling one. It is dominated by excitable Copts from Egypt. Added to these are numbers of Greeks, Armenians, Jacobites, Copts, and here and there a dark-skinned Ethiopian. Those are the Eastern pilgrims. The Western tourists include visitors from England, Germany, Italy, Spain, France, and the United States. Anyhow a gathering more oddly representative of the international character of professed Christianity could be seen nowhere else!

It is a very cheerful multitude, which eats food, cracks nuts, peels oranges and bananas, and emits a continuous buzz of conversation. Tiny tots assemble about. Mothers nurse their babes. It is a gay spectacle of splendor.

The spectators, in their annual eagerness to see the ceremony, are not satisfied to stand upon the pavement but occupy every inch of the courtyard, every corner of the roofs, terraces, pinnacles and arches, the eaves and the belfry, as well as the windows of the adjacent convents, and every other horizontal strip of masonry available. I have never seen such a crowd in so small an area!

Policemen, jostling Christian worshipers and Moslem spectators, move everywhere, the silver-spiked helmets showing prominently in the crowd. The swallows in tumultuous, screaming flocks, sweep down into the courtyard, circle desperately above the platform, and then, with little cries of terror at finding themselves surrounded on all sides, sweep upward again and away into the clear blue sky.

It is now eight o'clock, and the press of the people is increasing each minute. In the midst of the general noise a solitary priest appears wearing the tall black headgear of the Greek church and a gorgeous red-and-gold vestment, and carrying an immense copy of the Greek New Testament bound in gold. With great precaution he creeps up into the pulpit beneath the picture of Christ and in a



Putting aside his crown of gold and jewels the patriarch kneels to wash the right foot of each of the twelve bishops.

very loud voice begins to read a passage of Scripture appropriate for this event. But almost immediately his voice is drowned by a deafening noise. The bell in the belfry begins to bang in a queer spine-tingling rhythm, to announce the approach of the procession. A few minutes elapse. A long stream of bishops and priests, monks and choir boys, headed by an immense gold cross, flows out very slowly from the main door of the Holy Sepulcher down a lane kept open by the policemen. Priests in black tall hats, priests in pale blue, with golden criss-cross scarves, carry lighted candles, some three candles tied with ribbons and large blue rosettes, signifying the Trinity, and others two candles similarly tied signifying the two natures of Christ.

In unison the dragomen slam their silver staves upon the cobblestones while behind them the patriarch, grasping his pastoral staff, walks slowly and alone. He wears a dome-shaped crown sparkling with precious stones. He is clad in a robe that is almost the color of magenta and is stiff with raised gold embroideries. The morning sun blazes on the jeweled crown, making it shine with resplendent glory. He really looks magnificent. Earnest Copts and Greeks and devout pilgrims attempt to touch the patriarch's robe in the belief that they will be blessed by so doing!

The procession advances and pauses. The bell stops. There is a silence broken only by the voice from the pulpit.

The procession leads to the stage, the old patriarch going to the chair at the head, and the twelve bishops seating themselves in two rows. The intention is very clear. The patriarch represents Jesus, and the twelve are His disciples. With a peculiar grace the patriarch takes his seat on the throne. Beside him, motionless, stands a priest holding a Bible, and a staff decorated with ribbons. At the end of each row of bishops stands a dignitary in red and gold.

A bunch of flowers in a large vase is carried toward the patriarch and is placed in the center of the platform. The carrying of the flowers represents "the man bearing a pitcher of water" in the Gospel story.

The service commences soon after eight. The priest in the pulpit starts again to read in Greek the account of the Last Supper from the Gospel, and a choir sings very beautifully in response to the reading. The patriarch now takes the Bible and reads a passage, thus forming a duet with the priest, who goes on reading without a moment's respite.

The roar of voices of the onlookers rises up. The affair is a spectacle easy of access and open to intruders, who may be somewhat indifferent to its "spiritual aspects." Groups chatter continuously, while others listen to the chanting bishops and priests. Where is the worship or the spiritual value in all this, noisy with the buzz of a crowded market?

Soon the long-awaited moment comes. Amid the noise of the enormous crowd the patriarch bends his head, as he is slowly partially undressed, lowly and laboriously before the gazing onlookers! His great crown of jewels is put on one side, his chain and cross of precious stones and his cape of red velvet and encrusted gold are removed, leaving him standing in a long, grey-blue robe that looks exactly like a shirt. I admire the simplicity with which he does all this, because there is something that can be ridiculous about undressing!

Now he is ready for his task, except for re-arranging his long white beard. Daintily he pats the soft white locks, blowing about in the early wind of the morning, into place upon his bosom.

The patriarch girds himself with the great towel, while another is laid over his shoulder, and then pours water from the ewer into the basin. While he prepares for this curious task, the twelve bishops bare their twelve right feet, and now the patriarch in a thoroughly business-like way goes to wash the foot of each bishop, beginning with John on his left and ending with Peter on his right. He kneels slowly and heavily on one knee. He pours water on the foot, washes it and vigorously dries it with the towel. He then rises, allows the washed bishop to kiss the ring on his finger, and in return gives him the brotherly kiss on the cheek. As the bishop leans forward to put his sock on, his rich black beard almost sweeps the planking!

The patriarch continues around the imaginary table. A monk carries the basin of water for him. The crowd watches in awed silence. People leaning against the balcony rail follow every move. To most of them it is a new sight!

When he comes to the last of the twelve, who as the highest in rank is seated on the right of the patriarchs' throne, there is a piece of dumb show. The priest in the pulpit reads the words. "Then cometh he to Simon Peter." Peter rises and says, "Lord, dost thou wash my feet?" The Gospel colloquy is re-enacted. After he has said "Lord, not my feet only, but also my hands and my head," Peter humbly acquiesces, sits down, and bares his right foot to be washed like the rest. Then the choir sings a long and elaborate "Lord, have mercy upon us."

When the last foot has been washed, the patriarch passes on, while the bishop, as if in a hurry, puts on his white socks and his black lace-up boots. The towel is now taken off and the miter and vestments are donned. The patriarch goes back to his throne and, representing Christ talking with His disciples, proceeds to have a discussion with his bishops. Several of them make remarks, about the meaning of the feet washing, the giving of the New Commandment, and Christ's approaching departure. The bishops now come, one by one, stand before the throne and bend and whisper into the patriarch's ear. He bows, leans forward, and replies.

I think the next part of the drama very sweet. The scene shifts in imagination to the Garden of Gethsemane on that passover night, when the patriarch, representing Christ, goes apart to pray. He walks down a little way into the crowd, and three bishops, representing Peter, James, and John, seat themselves on the steps of the platform and compose themselves for slumber! It is delightful to see these old bishops pretending to be asleep, while the patriarch acts the part of Jesus in Gethsemane! Twice he rises, comes to the three and receives no answer from their recumbent forms. The gospeler chants the narrative of the agony meanwhile. At the third time he arouses them again and tells them Judas is at hand.

After this poignant little piece of symbolism, the reading of the story of "Christ washing the disciples' feet" in English brings the ceremony to a close. The patriarch finally stands on the platform blessing the congregation. Loudly the bell in the belfry begins to bang. The deep-voiced gong seems to shake the very stones of the courtyard.

While the patriarch passes slowly through the crowd he sprinkles it with a bouquet of sweet basil dipped in the "sacred water" wherein he has washed the feet. The worshipers, especially the pilgrims, scramble eagerly towards the empty platform, hastening to soak their handkerchiefs in the basin before it is removed!

The procession leaves the courtyard and the suppressed noise of a crowd breaks out again in all its excitement. Leisurely the people begin to descend from the eaves and the windows, the roofs and the parapets, to take up the task of the day. The sun has not yet reached into the courtyard and the morning is still very young. The place becomes once more the property of the swallows, which sweep across it desperately, like flights of arrows.

Scottdale, Pa.

The Symbol of the Open Tomb

By S. A. Yoder

The cross has become the universal symbol of Christianity. We see it mounted upon church steeples. Many a church itself is built in the form of a cross. It is frequently worn as a jewel. It is woven into the fabric of Christian flags and banners. It is carved deeply into the wood of many an altar and communion table. Many are taught to make the sign of the cross at certain times. It has been used as a rallying symbol around which to unite the forces of "christendom" against common enemies in time of war, particularly against the Moslem, so that for centuries the "cross" was pitted against the "crescent." Briefly stated, the cross has become for Christian and non-Christian alike the symbol of the Christian faith.

A PRAYER

FOR THIS WEEK

Blessed Lord, who for our sakes was content to bear sorrow and want and death, grant unto us such a measure of Thy Spirit that we may follow Thee in all self-denial and tenderness of soul. Help us by Thy great love to succor the afflicted, to relieve the needy and destitute, to comfort the sorrowful, to share the burdens of the heavy-laden, and ever to see Thee in all that are poor and desolate; through Jesus Christ our Lord. Amen. —*Selected.*

In view of its universal use, it is not amiss to consider for a moment the true significance of the cross in the life of Jesus, and therefore in the lives of His Christian followers. First of all, the most obvious significance in the life of Christ is that it meant death—or shall we say, complete self-denial, even unto the point of death itself. In a careful study of the Book of Luke, especially from chapter 9, verse 22 on, one sees the growing concern of Jesus, especially that His disciples shall grasp the significance of this aspect of His work, appearing as it does to end in His utter defeat. That is why He keeps telling them about it many, many times—so that they will understand the event when it comes, and not be completely disheartened. Humanly speaking, one also sees something of concern for Himself, that He will carry on in utter faith to the bitter end. This is the reason He "set his face to go to Jerusalem," and this surely is one reason for His bitter experience and prayer in the Garden of Gethsemane. And if the cross is to mean anything to us His followers, it must mean the very same thing for us —a voluntary self-denial for the sake of others, even to the point of death and martyrdom when the occasion demands it. If we are to take up our cross and follow Him, we cannot do it any other way. The cross is not a charm to ward off evil spirits. It is not a sign to give us bodily protection, or a rabbit's foot for good luck. Baptismal vows are no light matter; they mean martyrdom—the cross!

Rich as the cross is in Christian symbolism, is it the best and final symbol? Does it merit the place it has gained for itself in religious history? Is the cross, with its message of self-denial, pain and suffering, God's final answer to a righteous life? I once heard of an edition of the Bible in which the story of the life of Christ ended with the account of His crucifixion, with only an added footnote that there was a beautiful legend that His followers saw Him again some time later. But if the cross is the end of it, then we have only another beautiful tragedy, in which the good man Jesus was overcome by His wicked enemies. Is it true that the righteous life brings only unalleviated suffering? Is it true that the baby-slaughtering Herods and the shallow intriguing Pilates dress in soft raiment, eat from tables laden with delicacies, drink the rich wines, sleep on silken couches and downy pillows, and live on the fat of the land, while the forthright truthspeakers endure cruel mockings and scourgings, bonds, and imprisonments, being destitute, afflicted, tormented, wandering about in deserts and caves of the earth, and in the end are crucified, slain with the sword? Is God's final truth revealed in a Hitler or a Stalin, in tyrants who rule in arrogance and pride, while the champions of truth and love must languish in prisons and concentration camps, or be liquidated in gas chambers or before the firing squad? These things are happening every day; it has become almost *the* characteristic of our century. And this is the cross—at least for those who accept it as persecution for their faith in Christ. And what has the Christian faith to offer those who thus must bear their cross? Is this God's last word on the subject? Has a silent universe no more to say?

If this is true, then I'd rather not be one of the sufferers. No, thanks! I'll choose not to be one of them. If this is the last word the universe has to offer on the subject, then I'll throw in my lot with the shysters and the intriguers. I'll angle for a fat sinecure with the bloody Hitlers and Herods. I choose not to throw away life's pleasures just for a crown of thorns and a bloody cross. The thumbscrew and the stake, the gas chambers and the prison walls hold no attraction for me. Only a fool would choose the worse for the better. If truth is *forever* on the scaffold and wrong *forever* on the throne, then, indeed, let's eat and drink. Let's entrench ourselves with evil and join hands with it. Let us join in the dance of Salome for the head of John the Baptist, and league ourselves with Jezebel so as to enjoy and squander the righteous heritage of Naboth. Let us hear the sirens sing, and enjoy our Belshazzar's feasts. Let us plan Bacchanalian orgies. Let us follow the example of Cleopatra and use great finesse in finding out all the pleasure of sin. For the barrenness of virtue is not enticing; the comforts of a prison are meager, and self-renunciation is not as wonderful in actual experience as it sounds in words.

The cross! Is this all we have to offer to those who suffer for righteousness' sake? Is the cross of suffering the most appropriate symbol for our faith?

Not long ago a student came to me saying: "Do you think that the water was actually turned into wine?"

"Oh," I replied, "you are starting at the wrong place." Then I advised him to go home and read the four accounts of the resurrection of Christ from the dead, reminding him that it was recorded in each of the Gospel accounts. "Use whatever other methods you wish to investigate the truth of this event in history. If in the end you should become convinced that this thing did not happen, well, then we might as well forget about many things. But if it did happen, then what?" I do not know what will happen to the faith of this student. I only know that it was the fact of the resurrection which gripped the imagination of the Gospel writers, of the early disciples as they preached their sermons in the Book of Acts, and of the Apostle Paul in his epistles. And I know that many a Christian since those early days has come to a real faith when he found the truth of the resurrection. The empty tomb was of greater significance to the early followers of Jesus than was the cross—any unprejudiced reader of the Book of Acts can surely come to no other conclusion. All the early sermons seem to end on the climactic note of the physical appearance of Jesus to His followers *after* His crucifixion. It seems fair to say that they made more of the resurrection than they did of the cross—or, perhaps it is better to say, the grief of the cross was lost in the glory of the resurrection. "Why," protested Paul before King Agrippa, "is it thought incredible by any of you that God raises the dead?" (Acts 26:8, RSV). After all that our men of science have done in recent years the problems of miracles ought no longer to be a big problem to thinking minds. In the light of the "miracles" performed by the Einsteins and Edisons of our day, it seems no longer impossible that even God might occasionally do something a bit surprising!

But more than this, the resurrection is a moral necessity. What is it that gives courage, endurance when the chips are down? From personal experience I do not know; I have never suffered real persecution, and hope that I can speak on these things with great restraint and hu-

(Continued on page 309)

PRAYER REQUESTS

(Requests for this column must be signed)

Thank God for the beginnings of a revival in the Bihar Mennonite Church. Pray for an increasing revival and for the special meetings planned for April 4-16 at Chandwa.

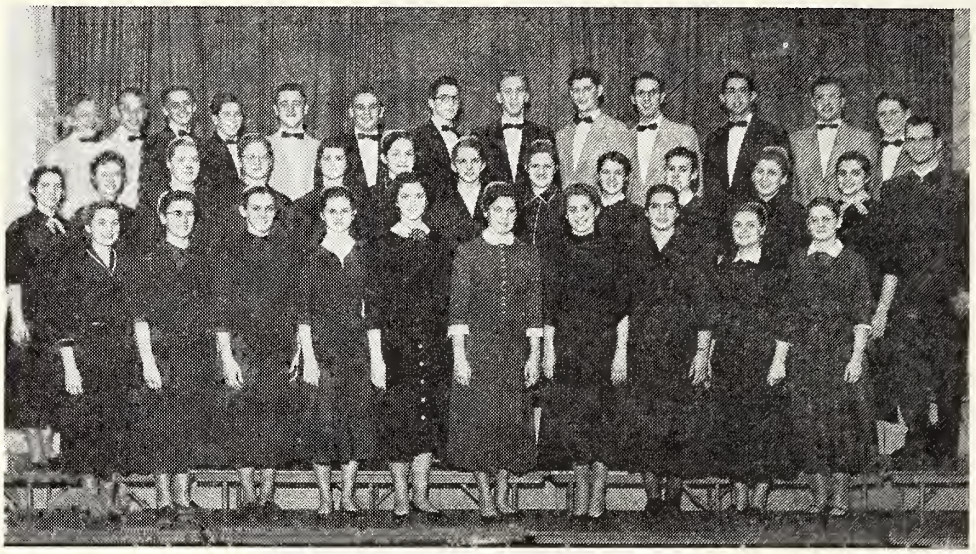
Bro. John S. Hess, Lititz, Pa., requests prayer for a very needy field where there are many drunkards. A schoolhouse has been purchased as a meeting place.

Pray for the new and growing group of believers in Jamaica.

Pray that many souls will find Christ during the special evangelistic meetings at Coamo, Puerto Rico, during Passion Week.

OUR SCHOOLS

CHRISTOPHER DOCK MENNONITE SCHOOL



Christopher Dock Mennonite School Chorus

The Christopher Dock Mennonite School Chorus, under the direction of Hiram Hershey, will give programs on March 29 through April 2 at the following places: Thursday, March 29, Martinsburg, Pa.; Friday, March 30, Walnut Creek, Ohio; Saturday, March 31, Bethany Christian High School, Goshen, Ind.; Sunday, April 1, morning, Pike Church, Elida, Ohio; evening, South Union, West Liberty, Ohio; Monday evening, April 2, Sonnenberg, Ohio.

GOSHEN COLLEGE NEWS

Spring recess begins March 30 and ends April 8. During this time student groups will tour Ohio, Pennsylvania, Indiana, Illinois, Iowa, and Michigan. The A Cappella Chorus under the direction of Dwight Weldy will tour Ohio and Pennsylvania. A main feature of the program by the 56-voice chorus will be the story of Christ in song with narration. The chorus will also sing "Christian, Rejoice," a double chorus Easter selection, and several hymns among which are "Gott ist die Liebe" and "Beautiful Saviour."

The A Cappella Chorus will present programs at the following places: March 30, South Union, West Liberty, O.; March 31, Smithville, O., High School; April 1 (afternoon), Berlin, O., Mennonite Church; April 1 (evening), Kidron, O., Mennonite Church; April 2, Beech, Louisville, O.; April 3, Midway, Columbiana, O.; April 4 (afternoon), Mennonite Publishing House, Scottdale, Pa.; April 4 (evening), Springs, Pa., Mennonite Church; April 5, Kaufman, Hollsopple, Pa.; April 6, Maple Grove, Belleville, Pa.; April 7, McCaskey High School, Lancaster, Pa.; April 8 (afternoon), Christopher Dock Mennonite School, Lansdale, Pa.; April 8 (evening), Doylestown, Pa., Mennonite Church; April 9, Central, Archbold, O.

The Collegiate Chorus directed by Ralph Wade will present programs in churches in Indiana, Iowa, and Illinois. The 56-voice group will sing several Negro spirituals, numbers by Bach, Tschaikowsky, and modern composers such as Paul Creston, and Paul and F. M. Christiansen. The men of the chorus will sing several songs arranged for male voices. Also included in the program will be "Der Herr ist Konig," an 8-part double chorus number by Pachelbel.

Appointments for the Collegiate Chorus include: March 30, Hopewell, Kouts, Ind.; March 31, Arthur, Ill., Mennonite Church; April 1 (afternoon), Hopedale, Ill., Mennonite Church; April 1 (evening), East Bend, Fisher, Ill.; April 2, Morton, Ill., Mennonite Church; April 3, Waldo, Flanagan, Ill.; April 4, Metamora, Ill., Mennonite Church; April 5, Sugar Creek, Wayland, Iowa; April 6, Iowa Mennonite School, Kalona, Iowa; April 7, Willow Springs, Tiskilwa, Ill.; April 8 (afternoon), Freeport, Ill., Mennonite Church; April 8 (evening), Science Ridge, Sterling, Ill.; April 9, Union Avenue, Chicago, Ill.

Two foreign student teams will also present programs in churches in Ohio, Indiana and Michigan. Members of the Ohio team include Ernesto Suarez, Argentina, and Takio Tanase, Japan; Michigan team members are Raul Garcia, Argentina, and Toshio Inoue, Japan.

Several groups of students have also taken week-end tours of various sections of the church. Three Gospel teams visited churches in Ohio, Indiana, and Illinois, March 15-18. The A Cappella Chorus spent the week end of March 10 and 11 in Ohio and southern Indiana. The 20-voice Seminary Men's Chorus with Director Paul Brunner spent the week end of March 9-11 in Ontario. In its first year, the Seminary Chorus has also filled a number of local appointments.

In a recent student election, Dean Kuhns, a junior elementary education major, from Shickley, Nebr., and Fran Stieglitz, a junior English major from Milford, Ind., were chosen to head the YPCA for 1956-57 as president and vice-president respectively. Other top officers are Rosemary Wyse, Archbold, Ohio, secretary, and John King, Goshen, treasurer. The new officers will be installed in April, along with commission chairmen who have not yet been chosen.

Blanche Sell, missionary on furlough from India, placed first in the twenty-first annual Women's Speech Contest held March 16 with her speech entitled "Our Reputation Abroad." Second and third places went to Celia Gerber, Orrville, Ohio, "It's a Privilege," and Ida Arnone, Cannanore, India, who spoke on the subject "And This I Believe." Other contestants included Sharon Kraybill, Elkhart, Ind.; Montana Heiss, Stuttgart, Germany; and Rosemary Stieglitz, Milford, Ind.

On March 29, Karl Robinson, one of the country's outstanding film-lecturers, will appear on the current Lecture-Music Series with an illustrated lecture on Brazil. In this film, the culture, economy, and international significance of this important South American neighbor are blended into a fascinating film-story.

The Tudor Madrigal Singers presented a program of Madrigals and other numbers including songs by Brahms, Renaissance motets, and familiar British folk songs on March 19.

EASTERN MENNONITE COLLEGE

Home-Coming activities will begin on Friday evening, April 6, at which time Norman Kraus, Goshen, Ind., and Chester Wenger, Fentress, Va., will be the speakers.

The twenty-fourth annual rendition of Gaul's "The Holy City" will be held at 7:30 Saturday evening, April 7. There will also be six class reunions on Saturday—Class of 1936, High School Class of 1946, High School and College Classes of 1951, and the High School and College Classes of 1955.

Due to the extremely limited lodging facilities for visitors, the Housing Committee of the College is urging Home-Coming guests to make early reservations for their lodging with one of the motels listed in the February issue of the **E.M.C. Bulletin.**

In an effort to build missionary convictions, and to aid students in finding their field of missionary service, Missions Emphasis Week was observed March 7-13. The following mission board representatives were on the campus for interviewing and chapel addresses: John H. Mosemann of the General Mission Board, Mahlon Blosser of the Virginia Mission Board, and H. Raymond Charles and Paul Kraybill of the Eastern Board of Missions and Charities.

Professor Robert A. Traina, of the faculty of Biblical Seminary, New York City, spent Friday, March 16, on the campus and brought three stimulating messages. Professor Traina, who is an authority on Methods of Bible study, lectured to the Bible School Fellowship on principles of Bible study, and gave a demonstration of the inductive method of study in a Public Occasions Program in the evening. His morning message to the college group was based on II Corinthians 3.

CHURCH HISTORY

The Story of Menno's Writings

J. C. Wenger

As far as the individual writings of Menno Simons are concerned, the Introductions to his several writings in the 1956 edition will give something of their story. The present article will deal only with collections of his books, and how they grew from 1562 until 1871 and 1926 (English and German respectively), and 1956. In 1562, the year after Menno died, the first Dutch collection of his books was printed, called the *Foundation and Plain Instruction.* The eight books were: 1. *Foundation;* 2. *Christian Faith;* 3. *New Birth;* 4. *Cross of Saints:* 5. *Psalm 25;* 6. *Spiritual Resurrection;* 7. *Instruction on Excommunication;* and *Nurture of Children:* actually one of the best selections possible. This collection was reprinted in 1563 and 1567. This same collection was also issued (except that No. 6, *Spiritual Resurrection,* was omitted), in 1565, 1579, 1583, and 1613. (There seems to have been another edition in 1579 with No. 6 moved to the end of the book.)

This so-called *Fundament* book was translated into German and published in Europe as early as 1575, fourteen years after Menno's death. This German *Foundation* was reprinted in Tübingen, South Germany, in 1583, and at Danzig about 1830. However the Tübingen edition omitted the *Spiritual Resurrection,* being a reprint of the first 1579 edition mentioned above.

The 1575 *Fundament* book, containing the eight books listed above, was reprinted six times in America: Lancaster, Pa., 1794, 1835, 1853, and 1876; Allentown, Pa., 1849; and Schippach (Skippack), Pa., 1851. Actually, the *Fundament* book also contained "Menno's Renunciation of Catholicism," taken from his *Reply to Faber,* as well as the 1556 letter, "Encouragement to Christian Believers."

Joannes Deknatel (1698-1759), Amsterdam Mennonite preacher and founder of a Bible school in that city, issued a Dutch collection of Menno's books (extracts of books, in some cases, at least) called *Menno Simons in 't kleine,* Amsterdam, 1753; reprinted (in Dutch) in 1758. This collection, which could be entitled in English, *Menno Simons in Brief,* is divided in 17 chapters, including the *Renunciation of Catholicism, Triune God,* the 1552 *Confession,* Selections on the *Christian Faith, New Birth, Cross of the Saints, Nurture of Children, Letter of Consolation, c.* 1557, *Psalm 25,* Extracts on the Fall and Redemption, on the Knowledge of Christ, and on Christ and His Church, Baptism, and Lord's Supper; the 1556 letter, Encouragement to Believers; and the 1558 Pastoral Letter to Amsterdam. This Deknatel collection enjoyed not only the two Dutch editions, but three German ones: *Kurzer Auszug von Menno Simons Schrifften* (Brief Selection of Menno Simons Writings), Büdingen, 1758; Königsberg, 1765; and Basel, 17—. The Königsberg edition carries a different title, *Auszug der merkwürdigsten Abhandlungen* (Selection of the Best Essays).

It will be remembered that the many editions of the (1562) *Foundation* had only eight full books, as listed in the first paragraph of this article. Now we must take the next step. In 1600 and 1601 appeared in Dutch, Parts I and II of a *Sommarie* (Collection) of nine further books. Part I included (we will continue our numbering, although this is not in the books): 9. *Reply to Faber;* 10. *Supplication to Magistrates;* 11. *Defense to Theologians;* and 12. *Account of Excommunication* (some editions included, *False Accusations*). Part II (1601) included: 13. *Incarnation;* 14. *Triune God;* 15. *Baptism;* 16. *Not Cease Teaching;* and 17. the 1552 *Confession.* The only time either of these units appeared in separate translations was in Stark County, Ohio, in 1833; a brother named Heinrich Kurtz embarked on a plan to issue the writings of Menno in a number of German volumes. Since the 1562 *Foundation* with its eight books was already in circulation in many German editions, Kurtz began with Part I of the *Sommarie* of 1600 entitling it, *Zeugnisse der Wahrheit* (Witnesses of Truth; Part II of Volume I). The place of publication was Osnaburgh, Ohio. So far as is known, the project collapsed with the publication of books 9-12 of Part I of the 1600 Collection.

We want to stand upright amid the ruins of the world, and not lie on the ground with those who have no hope.—Cyprian.

Now we are ready for the next step in the collection of Menno's books. In 1646 there appeared in Holland a larger collection of Menno's writings with the Latin and Dutch title, *Opera, of Groot-Sommarie,* 3 parts. The title means, Works or Great Collection. Part I was the eight books of the 1562 Foundation; Part II, the four books of the 1600 collection; and Part III, the five books of the 1601 collection, followed by six new ones: 18. *Reply to Sylis and Lemke;* 19. *Reply to False Accusations;* 20. *Brief and Clear Confession,* 1544; 21. *Reply to Micron;* 22. *Epistle to Micron;* and 23. *Blasphemy of John of Leiden.* This 1646 was therefore an almost complete collection of Menno's 25 books and booklets which he had issued from 1535 to 1560.

Finally the greatest collection of all appeared, the *Opera Omnia Theologica . . . ,* (All the Theological Works . . .), of 1681, prepared by H. J. Herrison, and published at Amsterdam by J. v. Veen. This work contained the eight books of the 1562 Foundation, the nine books of Parts I, II of the *Sommarie* of 1600-01; the six new books of the 1646 edition, and a twenty-fourth work, the 1541 *Admonition on Church Discipline;* also ten of Menno's known letters.

But what about English editions of Menno's writings? It was the Reformed Mennonite leader, John Herr, who pioneered in this area. In 1835 he issued at Lancaster, Pa., Menno's *Foundation and Plain Instruction,* a translation by I. Daniel Rupp of the European edition of the *Fundament* of 1575. This pioneer English edition was reprinted by Elias Barr & Co., Lancaster, Pa., in 1863, and again, Lancaster, 1869. But that was as far as English collections of Menno's writings got until John F. Funk got into action. Funk employed Joseph F. Summers, a Mennonite of Elkhart, Ind., who came from Lancaster County, Pa., to review the 1863 English edition of what became "Part I" of the 1871 *Complete Works,* and compare it with the Dutch edition of 1681. He secured an Indiana schoolteacher, Piebe Swart, who served four years as superintendent of schools in Elkhart County, Ind., to translate the other 16 books of the 1681 edition, calling them "Part II." Funk came out with *The Complete Works of Menno Simon (sic!),* Elkhart, Ind., in 1871; and *Die vollständigen Werke van Menno Simons* (German) in 1876 (Part II, 1881). The 1871 English *Works* contains every item in the 1681 edition. In addition, the 1881 German edition contains the 1549 Letter to Prussia. The pagination of the 24 books described in this article is given for the editions of 646, 1681, 1871, 1876-81, and 1946 on p. viii of the 1956 edition. J. A. Raber, Baltic, Ohio, reprinted Funk's German edition in 1926.

The 1956 translation was made by a capable linguist, Leonard Verduin of Ann Arbor, Mich. It includes a 25th booklet, *Meditations and Prayers for Mealtime,* Menno's two hymns, and the other items listed on lines 6 and 7 of p. vi. Each book has an editorial introduction, the 25 books and the 18 items of the appendix are all arranged chronologically, there are many clarifying footnotes, and finally an index of over 1300 entries. The several books were given new short titles, although the old long ones are always given in the Introductions. This is also an "uncensored" edition: the 1871 edition has a series of asterisks from time to time, indicating that Funk deleted what he did not like from Menno's discussion of Christ's incarnation. These

(Continued on page 309)

FAMILY CIRCLE

A Help, Meet

By Mary Alice Holden

God made a woman, a help for the man,
Someone who was suitable, fitting, proper.
Someone who could make up the things that he lacked,
Who when he was hungry could prepare food,
Who, when he was angry, was quiet and comforting;
One who fit his needs as a right hand fits the left hand.

She was a companion who needed the help he could give,
Who could step in and fill up his lack—
God made this woman a help for this man,
Suitable, fitting, proper.

Cimarron, Kans.

The Parable of the Fathers

By Rosa Yoder Moshier

Behold a certain man had a son. And when the son was yet very young, he showed signs of temper and disobedience. But the father said, "I love my son too much to punish him when he knows not what it means. I will wait until he is older and doth understand."

And the son became yet more disobedient, for he found when he was still a babe that much crying brought him what he wanted. When he came to what his father considered the proper age, the father began to punish him for his misdeeds. But the son had so long done as he pleased that he found it hard to obey. When he did not as the father thought, he was severely punished, so severely that it but made him angry and resentful.

Then the father said, "I will send him to Sunday school. There he will learn the stories of Jesus, and he will learn to obey."

But when the son went to the Sunday school he was so busy working mischief, that hearing he heard not, and seeing he saw not.

Then the father said, "What manner of Sunday school is this that even the boys learn not to obey?"

And when he was about the age of six years the father said, "Now will I send my son to the Christian day school, for surely with Christian teachers he should become obedient."

But when the son went to the Christian day school he spent a goodly portion of his time teaching mischief to the other boys. And the teacher would fain have been friends with him, but he would not. When she would have reasoned with him, he said, "But my father would not say this."

Then said the teachers one to another, "How easily can one discern, even in these first graders, what manner of parents and training they have."

And his disobedience continued even until he would enter high school.

Then the father said, "I will now send him away to a Christian high school, for perchance there he will learn what he has failed to learn heretofore."

But the son thought the rules were far too strict, so he kept them not. Then did the teachers and the principal plead with him to mend his ways, but he would not. His thoughts and deeds became more and more corrupt, until with sadness he was dismissed. When he returned again to his home, his father became very wroth and said, "What manner of teachers and schools have these been, that my boy has learned nothing?"

And he forgot that when the boy was yet very young he had punished him not. And the boy had never learned what true obedience meant.

* * *

Behold a certain man had a son. And when the son was yet very young, he showed signs of temper and disobedience. But the father said, "I love my son too much not to punish him now. I cannot wait until he is older, for then will he never learn obedience."

And the son soon learned respect and obedience, for he found when he was still a babe that much crying brought him not what he wanted. As time passed the little son and his father became great comrades, and he found it not hard to obey. When he did not as the father thought, he was punished lovingly, so lovingly that it brought him to sorrow and repentance.

Then the father said, "I will send him to Sunday school. There he will hear the stories of Jesus, and will learn further what obedience means."

When the son went to the Sunday school he listened eagerly, and hearing he heard, and seeing he saw. And his life was deeply influenced by the stories he heard.

Then the father said, "God's name be praised that even our Sunday schools help to mold the lives of our boys."

And when the son was about the age of six years the father said, "Now will I send my son to the Christian day school, for surely with Christian teachers he will learn even more of the right way."

When the son went to the Christian day school he heard yet more of the stories he loved. And the teacher became as a trusted friend to him. When he needed to be punished it brought to him great sorrow.

Then said the teachers one to another, "How easily can one discern, even in these first graders, what manner of parents and training they have."

His learning and obedience continued even until he would enter high school.

Then the father said, "I will now send him away to a Christian high school, for there he will continue to be guided by Christian influence."

The son thought sometimes that the rules were too strict. But because he had learned obedience, he said, "I will obey even these." Then did the teachers and the principal speak well of him, and he was placed in responsible positions.

When he returned again to his home his father became exceedingly glad and said, "With what effectiveness can a child be trained when the home, the church, and the school can work together."

And he remembered with thankfulness that when the boy was yet very young he had punished him with love. And the boy had early learned what true obedience meant.

* * *

Wherefore I say unto you, which of the fathers loved his son the more?

Lancaster, Pa.

EXPRESSIONS OF APPRECIATION

May we take this opportunity to sincerely thank each of you for your thoughtfulness and prayers and get-well cards during the recent illness of our wife and mother, and also for your kind expressions of sincere sympathy and prayers to help lighten our burden of sorrow in the passing of Frances M. Herr to be with her Lord. —Harold M. Herr and children, Gettysburg, Pa.

* * *

I wish to express sincere thanks and appreciation to friends and relatives and various Sunday-school classes for the plants, flowers, cards, visits, and prayers during my stay in the hospital and since my return home. May the Lord bless each one of you.—Mrs. Elmer H. Martin, Gap, Pa.

* * *

I want to express my sincere thanks and appreciation to all who so kindly remembered me and my family in prayer, and also with gifts, visits, and cards, both during my stay at the Grand View Hospital and while recuperating at home. May the Lord abundantly bless and richly reward each one is our prayer.—Walter N. Kerr and family, Harleysville, Pa.

* * *

We wish to express our sincere thanks to all who so kindly remembered us with prayers, sympathy cards, letters, gifts, and visits since the passing of our dear husband and father, Edward H. Shirk. May the Lord richly bless each one of you.—Mrs. Carrie Shirk and family, Bareville, Pa.

TO BE NEAR TO GOD

Sunday, April 1

Read Mark 24:1-8.

He is risen! "Remember the word ...." "And they remembered." Now they come with their tribute to the dead. They cannot think beyond their sorrow, beyond their grief, beyond the present hour. Jesus had told them, "I lay down my life ... I have power to take it again." They had forgotten His teaching. Perhaps they had not altogether believed Him. (Might we sometimes need an angel to remind us, "Remember how he spake unto you ...."?)

Monday, April 2

Read Matthew 22:41-46.

"What think ye of Christ?" This is the most important question you will ever face. There will be many other questions, some of which will affect your whole life. We must decide what will be our lifework and where we will live and who will be our life-companion. Although we all face such questions the answers are not easy, and the effects are far-reaching. But the most important question, whose answer will affect today and tomorrow and eternity, is this: What think ye of the Christ?

Tuesday, April 3

Read Psalm 2.

"The Lord hath said unto me, Thou art my Son, this day have I begotten thee." This is the testimony of God who confirms the claims of Jesus as the Christ. At His baptism, and again at His transfiguration, a voice from heaven identified Jesus as the Son of God. God has given Jesus all power in heaven and earth. "The Lord said unto my Lord, Sit thou at my right hand." What think ye of the Christ?

Wednesday, April 4

Read Philippians 2:5-13.

Jesus, "who, being in the form of God, thought it not robbery to be equal with God," made the sacrifice of taking upon Himself human form that He might reconcile us again to God. Think of it—from the glory of heaven to the manger of Bethlehem—from the manger of Bethlehem to the cross of Calvary. "Wherefore God also hath highly exalted him, and given him a name which is above every name." What think ye of the Christ?

Thursday, April 5

Read Hebrews 1.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law." The plan of salvation was determined in the councils of heaven, even to the fitting time. All the prophets of old had foretold, by the Holy Spirit, the coming of the Redeemer. Many had visions of His ministry. Some told of His birth and death. Still others of His resurrection. Some foresaw Him as King and Judge. The birth, life, ministry, sacrificial death, resurrection, and future return of Jesus fulfill all these prophecies perfectly. What think ye of the Christ?

Friday, April 6

Read Hebrews 10:5-25.

Jesus came to do the will of God which is the salvation and sanctification of man, that He might have eternal life in God's presence. Jesus voluntarily gave Himself "for us [as] an offering and a sacrifice to God," and having "offered one sacrifice for sins for ever sat down on the right hand of God." "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour." What think ye of the Christ?

Saturday, April 7

Read Hebrews 13.

"Jesus Christ the same yesterday, and to day, and for ever." Yesterday He walked the earth. Yesterday He said, "I am the way, the truth, and the life." Yesterday He said to the sinful woman, "Neither do I condemn thee; go, and sin no more." Yesterday He said to the leper, "Thy faith hath made thee whole." Yesterday he received sinners, fed multitudes, stilled storms, healed the sick, opened blind eyes. Yesterday He said, "Him that cometh to me I will in no wise cast out." "Jesus Christ the same yesterday, and to day, and for ever." What think ye of the Christ?

—Lorie C. Gooding.

♣

Church construction, which set a record of 736,000,000 in 1955, got off to a good start in January with a total of $58,000,000, the Department of Commerce and Labor reported. This was a new high for the month of January, topping last year's figure by $3,000,000.

Power for a World Mission

Sunday School Lesson for April 8

(Acts 1, 2)

What was the greatest event of all history that is past? Put the suffering on the cross for our sins and the rising from the dead for our victory as one event. This was the redemption wrought for man. When was this Saviour first promised? Trace the promises from the garden through Abraham, Moses, and the prophets. Then came the Messiah, who gave us the great gift of salvation by His great act of propitiation.

Now the act is done and the story must be told to all men for whom Christ died. All have sinned and need the Saviour.

What organization did God and Christ set up to tell the story? In the Book of the Acts of the apostles the **church** is started and grows.

What preparation did Jesus make for the beginning of the church before He left? (In these studies in Acts we should study the whole text as much as we can. Ask your pupils to read the entire scope of the lesson text each week.)

Once when Jesus was assembled, perhaps in eating, together with His disciples He told them that they should not leave Jerusalem until the Father would give them His promise (vv. 4 and 5). How long was this waiting to be?

Again when Jesus so graciously came amongst them, a very natural question was asked Him by the disciples. Find the question. Jesus had talked much of the coming of His kingdom and great things had happened, but from their angle they wondered "what next?" What was Jesus' reply? He gave as His last words a great promise and a great command. Read together His last words to His own. What happened then?

Two words stand out here—power and witness. These men had seen the redemption story acted out. They were eyewitnesss. Now they were to tell others. Whom were they to tell? See the map. Tell to Jews only?

But for this witnessing they were to tarry to get the power they needed.

Where did they tarry? How long? What did they do while tarrying? Let the pupils find facts from the Bible.

What happened on the day of Pentecost?

Together with the pupils imagine this great occasion. What all do you see in this upper room? If you find some artist's conception of the picture, take it with you to class to check by the Scriptures.

What was the first proof of the fact they were infilled with a new power? Other proofs? There was powerful preaching, multitudes were attracted, Galileans spoke in many different languages so all could hear the great good news. Of course the enemy was there to mock.

Together get the outline of Peter's sermon. See how Peter explained the outpouring as a fulfillment of prophecy. How this must have strengthened the believers! Then hear Peter preach Jesus of Nazareth, the historic Christ. In all his sermons he gave very recent facts, but also backed them up by the Scriptures which the Jews knew. Already Peter was obeying the command, "ye shall be witnesses unto me."

What great demonstration of power followed the sermon? Recall how Jesus had told Peter that He would make him a fisher of men.

There was and there is power for those believers of the church to witness to Him. This is the great unfinished work of Jesus. We are to witness to the world near and far. You at your church might draw four concentric circles about you—your immediate Jerusalem, your Judea, your Samaria, and your uttermost parts of the earth. Have you obeyed Jesus' command?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. J. R. Shank, Edwards Mo., is in St. Johns Hospital, Springfield, Mo., in a critical condition.

Sister Hettie Mininger is staying indefinitely with her daughter, Mrs. M. T. Brackbill, Harrisonburg, Va. Bro. M. T. Brackbill is convalescing from a heart attack.

About 50 men from the Amish, Conservative, and Mennonite congregations of Arthur, Ill., assisted in cleaning up tornado damage near Pinkstaff, Ill., on March 2.

The brethren E. J. Hochstedler, David Hostetler, and Manasses J. Beachy, all of Kokomo, Ind., spent two days doing some finishing work in the basement of the church at Grand Marais, Mich., and on March 11 Bro. Hochstedler gave two appreciated messages to the group there.

Into All the World, a set of Publishing House slides, were shown to a fellowship meeting of the West Union Church at Hillcrest, Kalona, Iowa, on March 20.

Bro. J. E. Hartzler, Goshen, Ind., spoke on the Arab-Jewish problem at Hillcrest, Kalona, Iowa, on March 23.

The speaker for the Western Ohio Goshen College Alumni Banquet at the West Liberty High School on March 24 was Wayne Brenneman, returned missionary from Africa.

Two brethren of the Souderton, Pa., congregation in 1955 made approximately 250 visits to shut-ins with recorded services of the Souderton congregation.

The brethren James Stauffer and Paul A. Neuenschwander, Kidron, Ohio, were in the Markham, Ont., and Clarence, N.Y., areas making plans and organizing committees for the Crusade for Christ Tent Campaign. The dates for the meetings will probably be in July and August. Bro. Myron S. Augsburger, Sarasota, Fla., will again serve as evangelist for the Crusade this summer, and Bro. J. Mark Stauffer as song leader.

The Executive Committee of the Mennonite Board of Education decided in December to organize La Junta Mennonite School of Nursing under a full-time administrator by the end of this school year. In February the committee appointed Sister Edna Amstutz as Director of La Junta Mennonite School of Nursing for the 1956-57 school year.

Bro. H. S. Bender addressed the Northeastern Ohio Goshen College Alumni Reunion at Smithville, Ohio, on March 15.

The Franconia Mission Board has decided to locate a central office with a full-time secretary.

Bro. Ralph Buckwalter spoke to the Mission Youth Fellowship at Sunnyside, Elkhart, Ind., on March 17.

The winter Bible school of Franklin Co., Pa., closed on March 13 with an average attendance of 501. Sixteen classes met each Tuesday evening for 12 weeks.

The Ladies' Chorus from Frazer, Pa., accompanied by Bro. Ralph Malin, gave a program at Norristown, Pa., on March 18.

Bro. E. J. Miller, Gulfport, Miss., preached at Versailles, Mo., on March 27. He was accompanied by Bro. Wilbert Nafziger, Harper, Kans.

Commencement exercises at Kitchener, Ont., on March 22 saw the graduation of sixteen from the Ontario Mennonite Bible School and twelve from the Ontario Mennonite Bible Institute. The commencement address was given by Bro. Raymond Kramer, Meadville, Pa.

Mrs. Jonathan Yoder, former missionary to India, spoke to the WMSA of the Forks congregation, Middlebury, Ind., on March 22.

Bro. Maynard Yoder was licensed for the ministry at Evening Shade, Warsaw, Mo., on March 18.

Bro. David Derstine, Blooming Glen, Pa., spoke at the Capping Service for the student nurses at Grand View Hospital at Sellersville, Pa., on March 3.

Bro. Wyse Graber, Stryker, Ohio, was the speaker for a week-end conference sponsored by the MYF of the Maple Grove congregation, Atglen, Pa., March 24, 25.

Bro. Richard Kulp, of the L.M.S. faculty, spoke at a Parent-Teachers' meeting at White Oak Christian Day School on March 19.

Bro. J. L. Stauffer, Harrisonburg, Va., is the speaker in a Bible Study Conference at Chestnut Ridge, Orrville, Ohio, March 23 to April 1.

A Voluntary Service program was sponsored by the MYF at Maple Grove, Belleville, Pa., on March 17. Speakers were Louis Yoder, VS worker at La Junta, Colo., Shirley Kauffman, Mattawana, Pa., Kenneth Loewen, State College, Pa., Ruth E. Yoder, Davidsville, Pa., and Virgil Vogt, Akron, Pa. About one hundred young people from the Big Valley attended. Bro. Vogt also spoke at the Sunday morning service on March 18.

Bro. Harold Reed, Chester, Pa., spoke in a Palm Sunday song service at Elizabethtown, Pa.

Bro. Richard E. Martin, Elida, Ohio, spoke to the local WCTU on March 20.

Bro. John M. Drescher, Orrville, Ohio, began on March 23 a series of studies on Hebrews at the Wooster, Ohio, church.

The Nurses' Chorus of La Junta Mennonite School of Nursing gave a program for the community at the Methodist Church recently.

The North Central Ministers meeting, postponed because of the illness of the moderators, was held at Detroit Lakes, Minn., March 20-22. Bro. Floyd Kauffman is still in the hospital at Minot, N. Dak. His condition is improving.

Announcements

The Martin Luther film has been loaned by the Publishing House to a number of groups. Although this film may not be rented, yet groups borrowing it have very graciously sent offerings for its use. If you would like to see this film, write to the Audio-Visual Aids Office, Mennonite Publishing House, Scottdale, Pa.

William McGrath, Goshen, Ind., in week-end meetings at Gingrich's, Annville, Pa., April 28, 29.

Mrs. J. L. Horst, Scottdale, Pa., visiting speaker at annual Sewing Circle meeting of Virginia Conference, Weaver's, Harrisonburg, Va., May 3.

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Calendar

Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual Meeting Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Franconia Mission Board at Blooming Glen, Pa., April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Virginia Conference Sewing Circle, Weaver's, Harrisonburg, Va., May 3.
Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Alleaheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference. Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Nevin Miller, Harrisonburg, Va., has accepted a call to serve the Detroit, Mich., Mennonite Church. The Detroit Church, initiated as a city mission by the General Mission Board in 1926, is in the process of becoming independent of General Mission Board financial support and direction.

Bro. Albert Buckwalter, missionary on furlough from the Argentine Chaco, submitted to a tonsillectomy on March 26 at the Baptist Hospital, Louisville, Ky. Bro. and Sister Buckwalter are enjoying their study and witness opportunities in Louisville.

Address change: After April 1 the new address for the Eugene Blossers will be Taiki Machi, Hiroo Gun, Hokkaido, Japan. The Carl Becks should then be addressed at No 1, Minami, 17 chome, Nishi 7 jo, Obihiro, Hokkaido, Japan.

An impressive service was held at the Guavate, Puerto Rico, Church on Thursday evening, March 15, when eleven persons were baptized. Three of the group were fathers, one 71 years old. One young man is a student at the Bible Institute at La Plata. Bro. T. H. Brenneman, Sarasota, Fla., conducted the baptism service, which was followed with a communion and footwashing service.

Six of the persons baptized at the Guavate, Puerto Rico, Church on March 15 will be the first members in the newly formed congregation in nearby Cayey, where the Paul Lauvers live and direct the work for both congregations.

The annual church conference held at Hisri, Bihar, India, included the following reports and messages: News from the General Conference Church, Harold Ratzlaff; Extending the Kingdom of God, Dan Mesih Lakra; Methods of Work for Our New Church, Phulchand Minz; One in the Lord, Milton Vogt; The Children of God, Manohar Khakha; and A Life of Liberty, Archibald Topono.

The Calvary Mennonite Church, Mathis, Texas, participated in the union World Day of Prayer observance in that city on Feb. 17. VS-ers and young people of the Calvary church took part in the program.

The New Executive Committee for the Argentina Mennonite Conference elected at the recent annual meeting includes the brethren Agustin Darino, president; John Koppenhaver, vice-president; B. Frank Byler, secretary; J. Delbert Erb, treasurer; and Pedro Lanik, Martin Obregon, and Amos Swartzentruber, additional members.

Bro. Archibald Topono held revival meetings at Latehar, Bihar, India, Feb. 25 to March 3. Thirteen souls confessed Christ on the last evening of the meetings. Pray for these who have found new life in Christ.

After the physician at the Seventh-Day Adventist Hospital reported that Bro. Joel Tirki, Bihar, India, was getting worse and could not be given more help at their hospital, he was transferred to the Mandar hospital, where he seems to be improving.

Bro. and Sister Eduardo Alvarez, Carmen de Areco, Argentina, have recently moved to Bragado, where Bro. Alvarez will be attending the Bragado Bible School and Sister Marta Quiroga de Alvarez will serve on the teaching staff. Other staff members include the brethren John Koppenhaver, director, J. Delbert Erb, and B. Frank Byler. The school will open on April 13.

Address change: the Milton Vogt family should now be addressed at Latehar, Palamau Dist., Bihar, India.

Bro. B. Frank Byler, Trenque Lauquen, Argentina, has been given oversight of the Bragado congregation recently in addition to his local congregation. He will be spending two Sundays each month at Bragado and two at Trenque Lauquen. Local members of the two churches will be assisting Bro. Byler.

The new Executive Committee of the Puerto Rico Mennonite Conference elected at the recent annual meeting includes the following brethren: Lester T. Hershey, president; Paul Lauver, vice-president; E. V. Snyder, secretary; Melquiades Santiago, treasurer; and José A. Santiago, Israel Hernandez, and Esteban Rivera, additional members.

The Mother's Day offering in all the Central Argentina Mennonite congregations has been designated for the Bragado Bible School by the conference Executive Committee.

A special Passion Week service has been planned at La Plata, Puerto Rico, for Thursday, March 29, with Bishop Julio Sabanes of Chile, S.A., speaking. Other churches in the area are invited to participate in the service.

Another qualified couple is needed to go to Israel to work with the Roy Kreiders. Pray that God will call the persons needed for this important assignment.

Special Passion Week services are being conducted at the Warden Park Mennonite Church, Toronto, Ont., March 25 to April 1, with the local pastor, Bro. J. H. Hess, in charge.

Bro. LeRoy Bechler, Saginaw, Mich., conducted evangelistic meetings at the Bethel Mennonite Community Church, Chicago, Ill., March 21-25.

A Christian Life Conference was held at the Palo Hincado, Puerto Rico, Mennonite Church, March 4-10, with Bro. Espada Matta, Santurce, Puerto Rico, in charge.

A Bible colporteur is needed in Coamo, Puerto Rico. Two brethren have begun in a limited way to sell the Scriptures, but they lack the courage to go from house to house. Pray that the Lord will send His Word into the homes of Coamo.

Committee meetings at the General Mission Board headquarters, Elkhart, Ind., during the first week in April include MRSC, 10:00 a.m., April 2; Conjoint MRSC and Executive Committee meeting, April 2, afternoon; Executive Committee, April 2, evening, and April 3; Radio Evangelism Committee, April 4.

Thank God for answered prayer in the good recovery of Sister Louella Blosser, Obihiro, Japan, from recent surgery.

Bro. and Sister Melvin Leidig, Saginaw, Mich., spoke on "The Need for the Gospel in the City" at the Bethel Mennonite Church, Ashley, Mich., on Sunday evening, March 4.

The Gladstone Male Quartet, Cleveland, Ohio—Curtis Blake, Charles Marshall, Henry Jones, and Fred Booker—with Gerald Hughes as director and Warner Jackson as speaker, will be giving programs as follows over the coming week end: March 29, Thomas Mennonite Church, Hollsopple, Pa.; March 30, Blooming Glen, Pa.; March 31, Bridgeport, Pa.; April 1, morning, Norristown, Pa.; afternoon, Frazer, Pa., Mennonite Church; and evening, Zion Mennonite Church, Morgantown, Pa.

Your Treasurer Reports

New developments are now taking place in connection with the mission outreach of the church in France. Within the past several months Bro. Orley Swartzentruber has been in conference with a local French Mission Committee which is working with the Mission Board in planning for the work in France. Since the work was opened there Bro. Swartzentruber has been severely handicapped in developing a local church program due to lack of church facilities. Earlier in the program housing facilities had been arranged for, but so far the local group which has been meeting in Paris has not had church facilities.

According to recent plans agreed upon in France by the Mission Committee and through counsel received from Elkhart, it now seems that it will be advisable to move ahead with the construction of a combination church building and residence for missionary personnel. In line with this development the Mission Board has authorized the purchase of land and is now working on the approving of plans for this church building.

The total cost of this program is not clearly known at the present time, but it will probably be in the vicinity of $30,000.00. We feel this is a worth while and significant development in France and we would like to encourage prayer and financial support for this church building program. Contributions designated for this purpose should be forwarded through the district conference channels.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

(Continued on page 308)

Co-operative Christian Medical Training

BY LENA GRABER, R.N.

Vellore Christian Medical College, Vellore, India, is considered one of the best medical colleges in India. It is unique in the annals of the Christian world mission. Thirty-nine denominations in several countries are sharing their resources for the training of Christian doctors and nurses in an outstanding project of evangelical Christianity.

We as a Mennonite Church have been supporting this school with an annual donation for quite a few years. But it was only in 1954 that the Mennonite Church in India had a young man who passed the rigid entrance tests. Akhtar Yusufgee is the son of Mr. and Mrs. N. A. Yusufgee, a teacher at Dhamtari Christian Academy. Mr. Yusufgee is a convert from Mohammedism and his wife was the first woman from a very closed and orthodox Mohammedan community to become a Christian in India. As someone has put it, "Akhtar is a fine Christian young man who lives up to the light he has."

Vellore Christian Medical College is located in a city of 140,000 people, ninety miles from Madras. This world-famous institution really began with just one doctor. Born in India, Dr. Ida S. Scudder, daughter of a medical missionary, was moved by a girlhood experience to become a medical missionary also. After studying medicine in the USA, she returned to India in 1900 and set up a dispensary in one room in her parents' bungalow. Two years later she built a 40-bed hospital. At first she was the only doctor and she had no nurses. In 1909 she started a nurses' training school, and after years of dreaming and planning she was able to open a medical college for women in 1918.

It was not until 1942 that the school became coeducational. Instead of one doctor, there are today 126 doctors on the staff—one hundred of them Indian—and thirty-three technicians. Instead of no nurses, there are 127 graduate nurses. Instead of one bed in a tiny room, there are 470 beds in the main hospital, 50 cots in the childrens' ward, and 80 beds in the eye hospital. There are 230 medical students, both men and women now, 189 students taking nurses' training, and twenty-four studying to be technicians. The college is a recognized unit of Madras University, preparing students for the Bachelor of Medicine degree, Bachelor of Surgery degree in a five-year course, Bachelor of Science in Nursing in a four-year course, and a diploma course in nursing.

Dr. Joy Paul of the Department of Pharmacology wrote recently in the **C.M.C. Pulse:**

"The Christian Medical College at Vellore draws its applicants mainly from the Indian Christian community with the purpose of training Christians for the ministry of healing. Many of these students will become the staff in the some six hundred hospitals and clinics in India. A small proportion of non-Christians (10%) are also taken every year. The college, which was started under the pioneer efforts of Dr. Ida S. Scudder, was a women's college. It is now coeducational and admits students on an all-India basis, as well as students from Ceylon, Burma, and Malaya. Such a wide area representation requires skill, patience, and insight to choose the correct material, and, in a nine-year period, Vellore has evolved a unique method for selecting the type of student best suited to fulfill the objectives and ideals for which Vellore has been established.

"In the general assault for seats in medical colleges, the Christian Medical College at Vellore is particularly hard hit because it receives about seven hundred applications annually and can offer a prized minimum of fifty seats! Some method of preliminary screening has to be adopted to select the potential doctors in the various sections of India, and a micro-detection technique must be employed in searching for the best material. Therefore, an entrance examination which investigates the candidate's potential ability, premedical knowledge, general knowledge and ability; and for the Christian candidate, his or her knowledge and application of Christianity, is conducted at the various centers in India in May each year.

"Eighty candidates from the successful group are invited to Vellore for a selection program of three days. Trained observers meet and mingle with the selectees with particular interest in their psychological maturity, social adjustment, understanding of Christian vocation, and potential intellectual level.

"At the conclusion of the program fifty students, twenty-five men and twenty-five women, are chosen. The disappointed candidates are counseled as to the nature of their failure and are advised concerning other types of training.

"We choose our doctor-disciples in clay. If we fail, there is still the skill of the Potter."

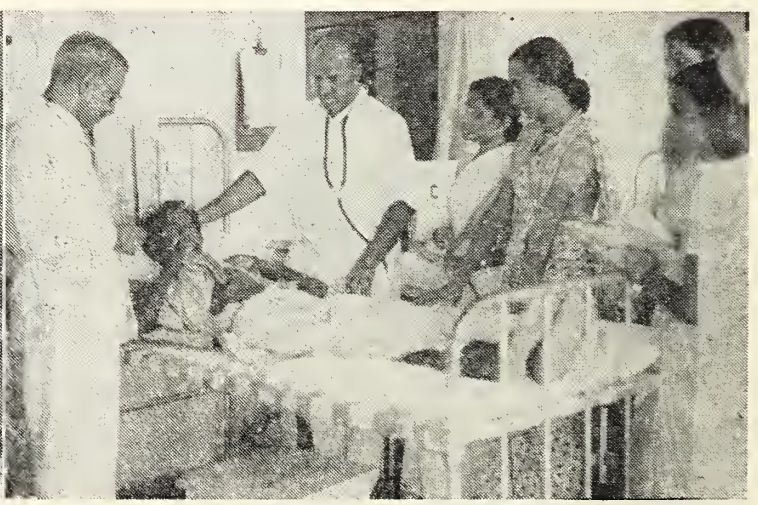
Dr. Scudder in 1906 introduced what we now call "mobile units." She carried the hospital to the patients. The same method is followed today. Twice a week a well-equipped mobile dispensary drives out to designated points along one of the roads leading from Vellore, carrying everything a hospital on wheels can transport—instruments, bandages, medicines. Riding on this hospital van are a staff doctor, a senior student in the medical school, a public health nurse, a "compounder" or pharmaceutical assistant, and the hospital chaplain. The team covers a number of these roadside stations on each trip, working from nine in the morning until flashlights and kerosene lamps are needed.

Vellore's outreach is not only geographical. It seeks to make every contact count for Christ. It is in the service of the healing Christ that lepers are cleansed, the blind made to see, and the lame walk. Evangelism is a primary concern, both within and without the college and the hospital walls. Prayer opens the roadside clinics. Christian literature is distributed, and the filmstrips and flannelgraph are in constant use.

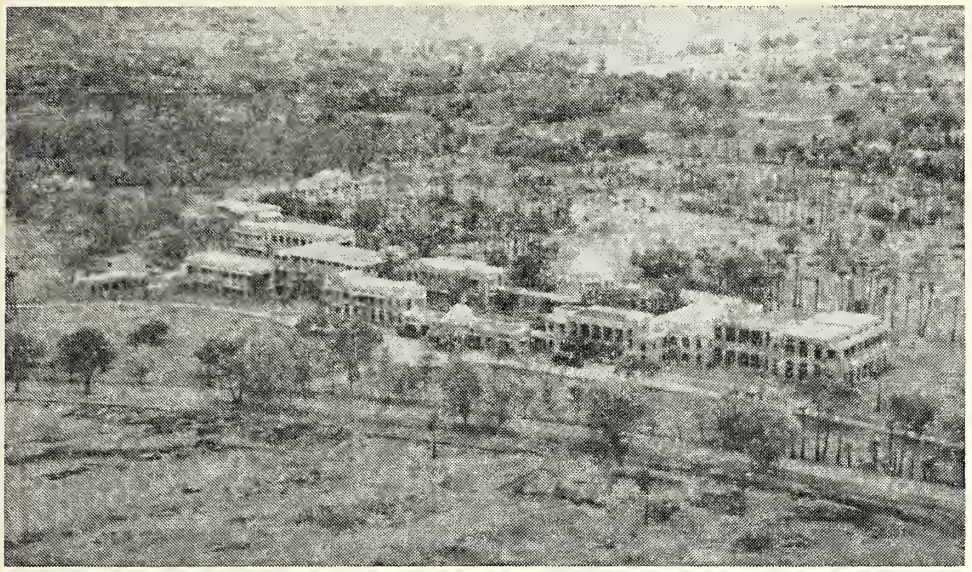
In the book **Glimpses of My Life,** Dr. Ida says, "Our staff of doctors and nurses and other workers at Vellore are an inspiration to all. We thank God for the way in which He has led us in the past, and we look forward to a greater future. We need those who can take up the torch of life and carry on and make Vellore Christian Medical College and Hospital one of the outstanding medical institution in India. We need your love and prayers and help as never before." In the last



A Vellore nurse (left) gives a talk to a village group along the roadside.



Doctors discuss treatment in the medical department. The two women doctors were trained at Vellore.



Vellore Christian Medical College, five miles out of the city of Vellore where the hospital is located. A bus takes the students back and forth.

Director's report, Dr. John S. Carmen writes that the staff at Vellore are conscious of the high privilege they have in being a part of the fellowship of those who work and study here under the motto "Not to be ministered unto, but to minister." Elkhart, Ind.

If I Were a Missionary to India Again

BY A RETIRED MISSIONARY

If I could step back into my youth again, there is nothing I would rather do than prepare to be a missionary in India. I would realize that my task is going to be a spiritual one and would prepare for it through prayer, the study of the Word of God, and fellowship with Christians of experience. I would study the lives of missionaries who had succeeded in bringing souls to Christ. I would seek to know the will of God in every detail of my life.

Knowing that my first task will be to lead souls to Christ the Saviour, I would study the plan of salvation and memorize Bible passages dealing with the subject until I could talk about redemption with ease. I would live a life of prayer, rising early in the morning to begin the day with a study of God's Word. In order to do this I would retire early enough to be refreshed in the morning when actual work for the Lord did not interfere. I would never sit up late just to talk.

Realizing that the responsibility for the work is the Lord's, I would not worry about results because my responsibility would be to keep in close touch with Him and do as He directs. I would prepare to teach Bible classes and would consider teaching the Word of God my task no matter what my assignment would be. I would know my Bible so well that I would know where to go in the Bible for the passages dealing with any question regarding salvation and the Christian life.

I would not try to make my conscience function for that of my fellow missionaries. I would have a conscience, yes, and follow its dictates, but I would also respect the conscience of another. I would not discuss the weaknesses of my fellow missionaries, because I have enough of my own and I do not want them to discuss mine. I would first consider, "Is it true? Is it kind? Is it necessary?" before talking or writing about another.

I would have the same standards in this respect for my Indian brothers and sisters. If I heard a scandal about even the weakest of these, before I passed it on I would ask myself, "If this were my brother or sister or my son or daughter, would I repeat it?" If I did not love my fellow Indian enough to prevent me from gossiping about him or her, I would not be worthy to be called a missionary.

I would cultivate the friendship of the people of the country in order not to be lonely when cut off from the society of people of my native land. I would feel at home in their company. I would learn the Indian language well, and in order to do this I would talk freely with the people and especially children, and even if I could not talk perfectly, I would just talk anyway in order to gain fluency. I would aim at learning to speak the language in both its colloquial and classic form.

I would strive to understand the people and their social customs and have respect for them. I would not let the Indian outdo me me in courtesy and consideration for the comfort of others. I will remember that theirs is an older culture than mine and be respectful toward them, although they may do things differently from what I do. I would study to know what they considered good and bad social form.

I would know that there is much more that I can learn from the Indian people than I can ever teach them. Where there are questions that affect Indian customs and social standards about which I am not entirely sure, I would always consult an Indian friend and be guided by his or her advice before arriving at a decision. I would be more ready to receive than to give advice.

I would try to be an expert in a field. I would aim at doing the job well and keep informed through reading, conversation, and attending conferences, when there were such opportunities. I would remember that my calling should be a means for witnessing for Christ and leading souls to Him. I would remember that I am first of all a missionary and that all I do should be directed toward saving souls.

If I were in charge of a hospital, a school, or an evangelistic field, I would make it as efficient as I possibly could. I would work hard in order to accomplish as much as I could. I would read a limited number of the best magazines. I would read one good secular magazine such as **U.S. News and World Report** sufficiently to keep up with world news. I would not limit my reading to digests, but I would also read some books and magazine articles by the best authors.

In developing leadership, I would recognize according to Dr. Gordon of the University of Chicago that "the most effective leader is one who can create the conditions by which he will actually lose the leadership." In all my efforts this would be my aim: to prepare, or rather to create the conditions by which the people whom I have come to serve may be prepared to take over the leadership. When leaders are prepared to take over the work, even though they would not do the work over the same pattern that I did it, I would move on to another field to establish leaders there.

I would live simply. I would get an oil-burning refrigerator, and perhaps a small cookstove, either here or there, and take from here only such things for housekeeping that I could not get there. I would confine myself to actual necessities. I would recognize that what might be necessities for someone else would not necessarily be necessities for me. I would grow some flowers and if possible, a vegetable garden. I would have a record



Seeds for India's indigenous church—an isolated Christian family in a Hindu village near Dondi, M.P., India.

player and take along some of my favorite records so that at times I would refresh my soul with good music.

If I would build a house to live in, it would be one suitable for an Indian family when I would move on again. I would keep the furnishings simple and suitable to entertain Indian guests.

I would eat as nourishing foods as would be available, but would avoid luxurious meals even for guests. I would pay my servant so that he, too, could live according to Prov. 30:8, 9. I would employ the servants that would be necessary to relieve me for the duties of a missionary. I would try not to do anything in any field that an Indian could do as well or better than I, and in doing so neglect the task for which I have been sent to India. There might be exceptions to this rule sometimes when I would do things for relaxation just because I like to do them. My routine, however, would be what is termed as "mission work."

I would not endanger my health whenever it could be avoided, realizing how much is involved when a missionary gets sick. If the sun helmet had become outmoded, I would still wear it thinking that there could be no harm in wearing it but there may be harm in not wearing it. I would take recreation but also remember that my Indian helpers need change from the strain of daily routine and not expect them to stick to the job more closely than I am willing to do.

I would not offend the Indian taste in matters of dress. I would wear the sari to church and on similar occasions because the Indians like for me to do so.

Missions committees would not be considered of first importance. When decisions were difficult to reach and missionaries were tired, I might take a day off in prayer rather than feel that my physical presence was essential in the meeting.

Whatever my assignments would be, I would help in the work of the local church. I would consider myself a part of it and keep national bars removed as far as possible. I would consider that my work and never say, "That is their work." I would consider the work theirs and mine alike.

I would remember that my daily life counts far more than my teaching; I would strive for poise in the exasperating moment. I would laugh at the ridiculous. I would weep with one in sorrow and not feel that it is beneath my status to show emotion. I would enter sympathetically into the joy and griefs of the people. I would always attend funerals and weddings when it was physically possible for me to do so.

Since I would go to the field at the call of the Lord and under the guidance of the Holy Spirit, I would not permit any difficulties that might arise to blur my vision. If circumstances should arise that I would have to return to the homeland after a short or long time in India, I would not because of this doubt my call. I would thank God for the lessons He had taught me in India. I would praise Him as long as I lived for the privilege of knowing the Indian people and for what they taught me.

I would never consider my task in India finished. I would consecrate my life anew to the service of the Lord on behalf of the Indian people. I would pray for them. I would try to help the people in America to know them because to know them is to love them. I would try to enlist all the Christian people whom I would contact in America to the task of bringing Christ to the people of India. I would try to challenge young people to go to difficult, unevangelized places in our field in India and consecrate their lives to sacrifice for the sake of bringing the lost to a saving knowledge of our Saviour. I would never say to anyone that it is an easy task but I would say that the rewards are beyond expression.

MISSIONS

Toward Rehabilitation

At present the greatest emphasis of the MCC-sponsored Mennonite Aid program is centered in the resettlement program in Paraguay.

This past year several villages in the Colony Neuland experienced great crop damage because of ants. The colonists have been helped by money designated for the purchase of poison. For the planned Trans-Chaco Roadway from Asuncion to the Bolivian border MCC has agreed to provide a crew of approximately seven men skilled in the operation and maintenance of roadway machinery. These men will train Paraguayans to operate the road equipment. When construction actually begins additional Pax men may be provided. At present MCC- and colony-owned road building equipment is being used to construct roads to connect Neuland, Fernheim, and Menno colonies with the railhead.

Plans for developing mental hospital service are developing similar to the original development of the mental health services program in North America. The first hospital will be built at Fernheim on a cost-matching basis. The agricultural experimental activities center which is in Fernheim colony conducts experiments which the average farmer could not afford to tackle.

The amount of relief needed by the colonies is decreasing. Recently only Christmas bundles and small quantities of clothing have been distributed. To suggest possibilities for raising economic standards in the colonies in the Chaco MEDA (Mennonite Economic Development Association) has started a leather-splitting operation, and a dairy. Also the establishment of a foundry is being contemplated. At Asuncion MCC provides hostel facilities and operates a center for Mennonites in and around Asuncion.

In Uruguay a center for Mennonites is operated in the city of Montevideo. With the help of interested friends in North America a third settlement, named Delta Colony, was developed this past year.

In Buenos Aires, Argentina, an independent Mennonite congregation has developed. In Brazil, the Sao Paulo center provides place where Mennonite young people, particularly girls, may come for Christian fellowship and environment. Regular services are held in the home of the worker there.

The principal activities in Mexico center in the medical program at Cuauhtemoc.

Bro. D. C. Kauffman, West Liberty, Ohio, is in general charge of the Mennonite Aid activities in Europe. Part of the present concern there is for the East Zone German Mennonites who come to Western Europe and need assistance in movement or resettlement. Refugee housing represents a large part of the MCC Refugee Aid work in central Europe. Under a five-year plan instituted by the late Bro. C. F. Klassen, American Mennonites contribute $25,000 toward the construction of these homes. Pax men contribute labor. The German government provides a certain amount of financial aid and the people themselves help with the actual construction work. Approximately $50,000 are needed to complete this project by early 1958.

It should also be noted that this past year MCC was able to give only about half the amount that had been scheduled to reduce the loans made to Mennonites in Paraguay.

Regular contributions through your Relief and Service Offering averaging, over the whole church, 50¢ per member per month, will do much toward meeting these continuing needs.—via MBMC, Elkhart, Ind.

Revival at Mathis

By Edna Beiler

The Mennonite Church in Mathis, Texas, was privileged to hear Victor Manuel Ovando, a converted Catholic priest, as evangelist for a series of meetings from Jan. 23 to 29.

Bro. Ovando, formerly from Nicaragua, Central America, now lives at Robstown, Texas. He was a Roman Catholic priest for twelve years. During that time, he lived in sin—immorality, drunkenness, and the like. Through it all, he was seeking for deliverance. Finally, he left the priesthood in despair, and it was then that the Lord found him through reading the Bible and by the testimony and help of a Nazarene missionary.

In the five years since his conversion, he has been preaching the Gospel of deliverance from sin both in Guatemala and the United States. He has done extensive evangelistic work in Mexico, too. Bro. J. Weldon Martin, pastor of the Mathis church, and his wife, met him while they were in language school in Torreon, Mexico, last year.

His sermons are Scriptural and abound in illustrations from his own personal experience. He has a unique ability to clarify his meaning and carry his audience with him, but he never sugar-coats sin in any way. He belives that Christians must live like Christians.

Attendance and interest during the meetings were good. Highest attendance was over 200—a number that more than filled the small church auditorium. There were at least twenty confessions, most of them from adults. A number of these were persons who had been attending church now and then, while others were entire strangers. One woman who went forward was first contacted during the Christmas bundle distribution in December.

Since members of this congregation are Latin-Americans, services were in Spanish. Work is carried on by Bro. and Sister J. Weldon Martin with the help of a VS unit that has from twelve to fifteen members. Interest has been very good with attendance as high as 145 for a Sunday morning service. At present, services are being held in the recently constructed Sunday-school wing of the new church building. Plans were made to begin work on the main auditorium addition sometime in February. Slightly more than $5,000 of the estimated $8,000 that will be needed has been contributed. If you are interested in helping this project, send your contributions clearly marked for the Mathis Church building to your district conference treasurer or the treasurer, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

via MBMC, Elkhart, Ind.

Have You Read?

How to Live a Dynamic Christian Life is a booklet especially designed for young persons spending some time away from home—away from the Christian fellowship they have been used to. It also carries a message for those who have not left the home fellowship.

In it the author, John C. Wenger, presents, in a simple, concise, but forceful way, rules for living a dynamic Christian life. Each of the four chapters closes with a prayer which is the heart cry of the individual desirous of fulfilling the suggestions of the chapter.

The booklet points out that self-discipline is the key to a meaningful devotional life. Suggestions follow for the development of private devotions. The author discusses the importance of "belonging" to a church group and taking part in its activities. A chapter entitled "See You at Seven" deals with the social life of the individual and the need for fellowship. The book closes with twelve promises to God which lead to dynamic Christian living.

The book itself has an attractive gray and red cover. It is written in an easy style by an author who is well qualified to write on the subject. Footnotes give the Scriptural support for the statements made.

This booklet can be purchased from the Publishing House or any of its branch bookstores at 25¢ per copy, $2.75 per dozen, or $20.00 per hundred. It would be an excellent thing to send along with that next letter to a VS-er or I-W man.

via MBMC, Elkhart, Ind.

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Premier David Ben Gurion announced to the Israeli parliament that the government is setting up a special committee to investigate missionary activities in Israel. He said the committee will formulate recommendations for the parliamentary committee on education and culture. The question is a complicated one, he said, because Israel is a holy land to religions others than Judaism and because there are social and educational aspects involved in missionary activities.

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

Navaho Indians Hear Broadcast in Native Tongue

Stanley Weaver, who heads our Indian witness in Arizona, recently learned of an opportunity to begin a Navaho broadcast over the radio station KGAK in Gallup, N. Mex. KGAK is now carrying about two hours of Navaho language broadcasts each day, and many Navahos are buying battery radio sets to hear the Navaho broadcasts.

Almost one third of the Indian population of the United States lives in Arizona and New Mexico. It is estimated that about two thousand Indians are reached with each broadcast, and this number is undoubtedly growing as new sets are purchased.

The challenge of supporting a fifteen-minute broadcast three days a week was recently presented to **The Mennonite Hour** and was too great to turn down. Since 1951 the Mennonite Church has been carrying on work among the Indians in Arizona and New Mexico. **The Mennonite Hour** felt that you who are supporting this ministry want us to accept such missionary opportunities to reinforce our witness for Christ in areas where our church is working. Therefore, Bro. Henry Bainbridge, Bro. Weaver's Navaho assistant, is doing the speaking and Navaho recorded music is used on three fifteen-minute broadcasts each week.

You can have a definite part in carrying the Gospel to the Navaho Indians by sending your contributions for the Navaho broadcast to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Paul Erb will be guest speaker on The Mennonite Hour, April 1. His subject is "Hope by the Resurrection."

Luz y Verdad

Lester T. Hershey, Aibonito, Puerto Rico, director of the Spanish broadcast, plans to arrive in the States about April 12 for two months of deputation work in the churches in behalf of the broadcast and to plan for the future of the program with the Spanish Broadcast Committee. His schedule is being arranged through the Publicity Office, MBMC, 1711 Prairie Street, Elkhart, Ind.

James and Esther Good Hodgkins, Reading, Pa., were scheduled to arrive in Puerto Rico on March 14. They have been assigned to serve at the Betania Mennonite School in Pulguillas. James will be giving part time to the Spanish broadcast as a technician, helping Lester Hershey with the recording of the programs and making copies for the various radio stations over which the broadcast is heard.

via MBMC, Elkhart, Ind.

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The church that ceases to be missionary ceases to be a church in the New Testament sense of the term.—Nelson Litwiller.

MISSIONS

EDITORIAL

The Mighty Pen

We are all aware of the old adage, "The pen is mightier than the sword." Translating that into modern language we get, "The pen is mightier than the atom bomb." But too many Christians have not yet been stirred by that fact. The Christian church has yet to awaken to the tremendous power of the written word in today's world.

A modern missionary, Frank Laubach, has developed a simple method of teaching reading to the world's more than one billion illiterate people. It is estimated that 60,000,000 adults have learned to read since that method was developed about 20 years ago. The problem now is to provide adequate Christian literature for the new readers.

The communist world actually believes that literature is more effective than bombs. Evidence? Communists have been spending three and one-half billion dollars per year for foreign propaganda. It is estimated that in India, which is making significant progress in literacy, 70 per cent of the literature available to new literates is provided by the communists.

Japan is another good example of the need for Christian literature. At the present time evangelical Christianity has provided the Japanese with only 156 titles, including pamphlets. Yet Japan has the highest literacy rate of any country in the world, estimated at between 98 and 99 per cent. There are 90,000,000 literature-devouring Japanese who read 13,000,000 newspapers daily and constantly look for books to buy within their means. The communists are selling books to them at one fourth to one half the cost so that they can buy within their means. American bookstores are closing in Japan because the Japanese cannot pay American prices.

How is the Christian church going to face this tremendous challenge in our generation? One way would be to provide good books in English for those who can read English and provide them at a price the national can pay. This is the quickest way to meet the situation, but it will not take care of the millions of new readers who are learning to read in their native language.

New literates in other countries need good literature in their own language. Translating books from the English is usually inadequate because of the differences in language structure and cultural patterns. The best method to use is to train writers in the native languages to produce literature which is reader-cenered, church-oriented, and Christ honoring. That is the task the church must direct itself to in the years just ahead.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Russell Musselman, Souderton, Pa., spoke at the Greystone Park, N.J., I-W unit meeting, March 8. Following his talk he showed slides of the Brattleboro, Vt., I-W unit, of which he was sponsor.

Approximately 30 per cent of our seven hundred I-W men are serving in church-related service such as Pax, VS, relief work, and church institutions.

A young man is needed at the Mennonite Mission Church, Hannibal, Mo., to drive the church bus, do maintenance work, and visitation. A I-W job at the nearby general hospital is available so that I-W service can be fulfilled while assisting with this mission program.

Voluntary Service

A Unit Leaders' Conference will be held at Elkhart, Ind., April 5, 6, and 7. The leaders of the various VS units will participate in this conference.

Victor Esch, Elkhart, Ind., represented MRSC in a presentaton of summer service and long-term VS at Iowa Mennonite School on March 12. On March 19, he will make the presentation to the Ontario Mennonite Bible School, Kitchener, Ont., and on March 20 at the Rockway Mennonite School, Kitchener, Ont.

Shirley Steckley Gingerich, formerly from Carstairs, Alta., has joined the Calling Lake, Alta., unit. Her husband has been serving at Calling Lake since July 1955. They were married Feb. 25, 1956.

March 21, 22, and 23, Ray Horst, director of voluntary service, will be visiting the Phoenix, Ariz., VS unit. Theron Weldy, unit leader, and Ray will be investigating the possibilities of developing a service program near Eloy, Ariz., where there were about 6,000 migrants in one school district. Ray Horst will be visiting the La Junta, Colo., VS unit March 24 and 25.

A quartet of girls is needed for four weeks this summer to serve at the Mennonite Mission Church, Hannibal, Mo. This is a part of the MRSC summer service program.

At the present time there are 137 persons serving in the voluntary service program under the Mennonite Relief and Service Committee. Sixty-three of these persons are serving their I-W assignments. The next voluntary service orientation school will be held at the General Mission Board headquarters, April 10 to 21. If you are interested in serving in this program write to Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

Released March 16, 1956
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

Eleven Pax Men Sail

Eleven young men embarked on the ship **Seven Seas** March 19 en route to Germany and Pax service. After orientation at Frankfurt MCC headquarters they will receive assignments to Pax units at Backnang, Enkenbach, Wedel, or Bielefeld. Included in this group are Owen Hess, Mt. Joy, Pa.; Johnny L. Hiebert, Hillsboro, Kans.; Otho H. Horst, Jr., Clear Spring, Md., Allen Kaufman, Fredericksburg, Ohio; James W. Lambright, Lagrange, Ind.; Harold M. Nissley, Elizabethtown, Pa.; Herbert J. Roth, Stryker, Ohio; Walter W. Schmucker, Archbold, Ohio; Paul E. Stuckey, Archbold, Ohio; John E. Wenger, Wayland, Iowa; and Herb Wiebe, Abbotsford, B.C.

Prairie View Hospital to Receive Ford Grant

Prairie View Hospital at Newton, Kans., the newest of the three MCC-sponsored hospitals for mentally ill, was notified March 13 of its eligibility for a grant of $15,900 from the Ford Foundation. Prairie View became eligible to receive this grant when it was accepted for listing by the American Hospital Association March 1.

The two other hospitals, Brook Lane Farm at Hagerstown, Md., and Kings View Homes, Reedley, Calif., received similar notification from the Ford Foundation in December, 1955.

Two Enter MCC Service

Ruth Bechtold, R.N., of Lancaster, Pa., and Dorothy Steinly of Blooming Glen, Pa., began service with MCC March 12.

Ruth will join the nursing staff in the Regional Hospital at Cuauhtemoc, Mexico. This hospital serves both Mennonite colonists and Mexicans in the community.

Dorothy has begun work as secretary in the Voluntary Service office at Akron.

Both girls are members of the Mennonite Church.

I-W Services and VS Section to Combine

This spring the I-W Services administration and the Voluntary Service section will be combined under the administrative leadership of Bro. Ray Bair. Bro Glenn Esh, who had directed Voluntary Service along with his pastoral work at Monterey Mennonite Church, will continue in a consultative relationship to VS. Ray has directed the I-W Services since April, 1955.

Young people interested in a summer of rewarding work—among migrants, delinquents, crippled or orphaned children, mentally ill, colored groups, a Mexican workcamp, in tuberculosis sanatoria—may still apply to Summer Service, MCC, Akron, Pa.

Released March 16, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

In a letter of thanks for mottoes, bookmarks, attendance posters, hankies and other things made by juniors, Mrs. Lester Hershey, Aibonito, Puerto Rico, writes, "We want to thank you for this material. I am sure that it represents many hours of work for some groups. During our last summer Bible school we made good use of the bookmarks and wall mottos. I think the juniors have a wonderful opportunity of serving so many places as well as becoming acquainted with the needs that exist at home and on the foreign fields."

Juniors will be glad to know that the cutting, pasting, printing and painting which they did are helping our missionaries in Puerto Rico tell other boys and girls about Jesus. They have a large part in the work of the "Girls" Missionary and Service Auxiliary.

* * *

From Mrs. John Beachy, Bihar, India, we have another note, "In today's mail your nice greetings came. I am so grateful for them. Two of our evangelists are in the hospital with t.b. I have been wanting to send them each cards, so now I have chosen two. I think they must bring a bit of cheer into their day. We write a bit on them in Hindi."

Your used greeting cards can continue to bring cheer, if you sort and send them to our missionaries. Instruction for sending cards can be had by writing to WMSA Executive Secretary, 1711 Prairie St., Elkhart, Ind.

Mrs. Beachy writes, "Herem is one of the men who has t.b. His wife is alone with the two children now. She has been in great sorrow because both her sister and father died. Today another girl and I went to visit her, read Scripture and had prayer together. She seemed happy and said God had given her peace in her sorrow."

* * *

Shining Stars is the name of the newly organized Girls' Missionary and Service Auxiliary of the Walnut Creek, Ohio, congregation.

Their first projects include bed slippers and children's felt house slippers, also wrappers for the Puerto Rico hospital. Mrs. Otis Sundheimer and Grace Glick are the advisers.

* * *

From Roanoke Mennonite Church, Eureka, Ill., Ethel Troyer tells of the plans for their recently organized group of girls from grades 3-6. They expect to relate their activities to a mission study course.

* * *

The girls' Missionary and Service Auxiliary of the Cedar Grove Mennonite Church in Maryland are making school kits. Two girls work together on each kit, so they can supply five kits, writes Evangeline Baer from Maugansville, Md.

* * *

The project for the month in the Leonard, Mo., WMSA is one article from each member for the cleanup kits, according to Mrs. Noah Detwiler.

"Children in grades one to three of Johnstown Mennonite School are very enthusiastic about packing school kits." Pauline Amstutz

will be sending their school kits to Puerto Rico.

* * *

"To read is to be informed, to be informed is to be interested, to be interested in anything is to want to do something about it."

Just one month remains in which to order your new Prayer Guide from Mrs. Ben Charles, 823 Market St., Scottdale, Pa. You can be a prayer partner in this world-wide ministry of the Mennonite Church.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

From Our Churches

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear Herald Readers,

"If Christ means anything in life, He is everything; if He is not everything, He is nothing. Christ will reign in the heart alone, or He will not abide there."—L. C. Gooding.

Bro. Daniel Kauffman, from Cherry Box, Mo., our state overseer, worshiped with us in our Wednesday evening service on Jan. 18. Bro. Kauffman gave a very inspirational message on "Looking to Jesus."

Sadie McDorman fell in her home on Jan. 21 and broke her hip. She was taken to St. Luke's Hospital in Kansas City, Mo. Due to complications and old age her death occurred on Feb. 4. Funeral services were held on Feb. 7.

Michael Lynn, son of James D. and Lonabelle Yoder, was born at the Memorial Hospital, Harrisonville, Mo., on Feb. 4.

Bro. and Sister Rufus Horst were with us in the morning worship service on Feb. 5. Bro. Horst delivered the morning message.

Junior and Irene Yoder are now assisting in the mission work each Sunday at Evening Shade, near Warsaw, Mo.

Morris, son of Mr. and Mrs. Joe Smith; James, son of Mr. and Mrs. Reuben Yoder; and Richard, son of Mr. and Mrs. L. A. Schrock, left on Feb. 13 for Norristown, Pa., where they are now in I-W service.

The World Day of Prayer, Feb. 17, was observed in our community by an afternoon program at our church. Ethel Davis, from Harrisonville, returned Baptist missionary from China, was guest speaker. Miss Davis has two adopted children in China with whom she cannot communicate in any way.

A number of our brethren were able to attend the businessmen's banquet at Hesston College the evening of Feb. 18.

George Beare, field representative from Hesston College, delivered the morning message Feb. 26. He also brought a short inspirational message and spoke in behalf of Hesston College in the evening. The following days were spent in solicitation in this community. Mrs. Beare and their granddaughter, Eleanor Horst, accompanied Bro. Beare to this community on Feb. 25 but returned to Hesston on Feb. 27.

Mrs. Ira T. Zook.

MANSON, IOWA

(Manson Congregation)

Dear Readers:

A group of four Pax service men, Dean Zehr, Charles Yoder, Elwin U. Le Fevre, and Larry D. Eisenkeis, having recently returned from Europe, worshiped with us on Dec. 2 and gave a very interesting account of their work. It is impressive to learn what great opportunities this work offers. We praise God for the testimonies of these young people.

An impressive service was held Christmas morning when Bro. Don Heiser was ordained to the ministry. Nick Stoltzfus conducted the devotions, and J. D. Graber, secretary and field worker for the Mennonite Board of Missions and Charities, preached the ordination sermon. The charge was given by Ed Birkey, bishop of the local congregation. Don and Betty Heiser and small son, Dennie, are at present in language school in La Plata. Betty is the daughter of Mr. and Mrs. Elmer Zehr of this congregation.

Spiritual refreshment came to our people when our midwinter Bible Conference was held Jan. 1-3. Guest speakers were Bro. Robert Keller, Greensburg, Kans., and Bro. J. J. Hostetler, Peoria, Ill.

Bro. Ed Birkey recently attended a three-weeks course for ministers at Goshen College.

Bro. Roy Roth, Hesston, Kans., brought the morning message on Feb. 12. Before the sermon he told us about the college and some of their plans.

Our congregation, which numbers approximately 300 members, plans to begin construction early in April on a new church building. It will be located south of the present church, facing the east. Members of the building committee are John Weideman, chm.; Roman Hershberger, secy.; John Birkey, Jr., Louis Egli, and Glenn Litwiller.

We extend a hearty welcome to anyone who finds it possible to visit our community at any time.

Helen Sutter.

PARNELL, IOWA

(West Union Congregation)

Dear Christian Friends:

"I was glad when they said unto me, Let us go into the house of the Lord." We were reminded of how much we appreciate our house of worship when fire recently destroyed the house of our neighboring Lower Deer Creek congregation.

On Jan. 1 our home minister brought a timely message on "A Responsibility to Make Commitments and Decisions for Holiness, Sincerity, and Truth." The message brought by Bro. Joseph G. Hartzler, Windom, Kans., came in form of a question, Does It Pay to Live Right? Bro. Hartzler was visiting his sister, Mrs. Sadie Miller, who is confined to her home by ill health. Other visiting ministers were Orrie D. Yoder, Del Paso Heights, Calif., and Wilbur Nachtigall, La Junta, Colo. Missionaries who have visited us were Bro. and Sister Charles Engel and Elizabeth Penner, R.N., of India, and Bro. Ralph Buckwalter of Japan.

A conference on "The Christian Home" and its related activities was conducted by Bro. and Sister Paul Erb on Dec. 11-13. Good interest was manifested.

Bro. Silas Horst, South English, Iowa, has given a series of lectures on prophecy during the winter months at our Sunday evening services.

A number of our members helped recently in relief work in the tornado area of Summerfield, Ill., through our M.S.O.

On alternate Sundays our Home Department conducts song service during our Sunday morning worship service in the homes of some who are unable to attend public services.

The officers of our Sunday school are as follows: adult supts., Wallace Bender and Isaiah Litweiller; chor., Clayton Bender; secy-treas., Arthur Eash; primary supts., Emery Hostettler and Ray M. Yoder.

Some of the young men who have completed their term of I-W are returning to their home community, while others are beginning a similar service. Stanley Litweiller and Marvin Slaubaugh left in early winter, and Clayton Bender and wife are leaving for a term of VS.

The coming Easter season will bring a number of our students home from our church schools.

We welcome visitors or anyone passing through our community to worship with us at our regular Sunday services.

Mrs. Kores Yoder.

SMITH, ALBERTA

(Bethany Congregation)

Greetings of love to our Christian friends from "Sunny Alberta":

We have certainly been enjoying the beautiful sunshine this winter and also that sunshine that is in our hearts because of the joy and peace which He has given us.

Since the last writing to you, we have received and enjoyed many rich spiritual blessings, such as winter Bible school, communion services, summer Bible school, and the various speakers, such as Bro. Merle Shantz, Hespeler, Ont., and Bro. Roy Roth, Hesston, Kans., which we were privileged to hear. We enjoyed so much those of you who have visited here with us during the past year. We welcome you all back again, and to those of you who have never been here, we say, "Come up north and see us sometime." Even though we are few in number, you will receive a big welcome.

Last summer we experienced a hailstorm. This was the first experience of this kind for some of us, and we were made to realize how quickly our earthly possessions can be snatched away. One does feel so small and helpless at such a time. But we are thankful we can say, "All things work together for good," even though at the time it is hard to understand.

We have been glad for the presence of Sister Doris Stutzman from Oregon, who has been here since last summer. Just recently she has returned to her home. We are grateful for the services she has rendered here.

Within the past week two new arrivals have been added to our number—Lois Showalter and Gaye Roth.

Bro. Willis Yoder, our minister, has left for Oregon in behalf of evangelistic meetings. We are going to miss him, but we know the Lord has need of him there.

Since our WMSA hasn't been able to meet together during the winter months, we have each one set aside the second Thursday of every month to make or mend some article that will be useful for some needy person. We do miss the Christian fellowship but feel that this way is better than not being able to do anything.

Please pray for us. We are few in number and yet there are so many needy ones. We have learned to love and appreciate our neighbors and friends who are unsaved and long to be able to point them to the Saviour. Our desire is to live a life that is consistent at all times, so that they may see that Christ is the answer to their every problem and will satisfy every need.

We are concerned for a family who attended our services quite regularly and were really seeking, but have now taken up with Jehovah Witnesses. Help us to pray that their eyes may be opened to the truth of God's Word.

"For we are labourers together with God."

Priscilla Roth.

SOUTH BEND, INDIANA

(Hope Rescue Mission)

Dear Readers:

The second annual Anniversary Meeting of the Hope Rescue Mission was well attended with all denominations on the mission calendar co-operating. Walter Pierce, superintendent of the Sunshine Mission of Cedar Rapids, was the speaker. An offering was received in behalf of the mission's operating expenses.

The third meeting of the Women's Auxiliary for the Hope Rescue Mission was held in the mission chapel on Feb. 28. Paul Zimmerman, president of Zion College, Chattanooga, Tenn., was guest speaker.

"Of Scrap and Steel," a rescue mission film used in deputation work for the Hope Rescue Mission, was shown at the North Goshen Mennonite Church on Feb. 28 and at the Calvary Baptist Church in South Bend on March 1. Supt. Schmucker also spoke during the Missionary Bible Conference week at the Calvary Baptist Church.

Four converts of the mission accompanied the

superintendent to the Indiana State Reformatory on March 3 at which time Bro. Schmucker addressed the Boys of the Brighter Day League of that institute. A prisoner that is under a ten-year prison sentence introduced Schmucker as the man directly responsible for his conversion in the St. Joseph County jail.

Mission News

CONTINUED

Bro. and Sister S. Paul Miller, missionaries on furlough from India, kept the following appointments during March: March 3, Vine St., Lancaster, Pa.; March 4, New Danville, Lancaster, Pa.; March 5, New Danville Mennonite School, Lancaster, Pa.; March 6, Neffsville, Pa.; March 7, 8, Eastern Mennonite Board of Missions and Charities annual meeting, Landis Valley, Lancaster, Pa.; March 11, morning, Millwood, Gap, Pa.; evening, Newlinville, Coatesville, Pa.; March 13, illustrated message on India sponsored by the World Wide Gospel Fellowship, Lancaster, Pa.; March 18, Leo, Ind.; March 19, Nappanee, Ind.; March 23, Goshen College Chapel, Goshen, Ind.; March 25, Shore, Shipshewana, Ind.; March 31, Lowpoint, Ill.

Field Notes

CONTINUED

Passion Week services: Willard Handrich, Grand Marais, Mich., at North Goshen, Ind., March 30 to April 1. D. D. Miller, Berlin, Ohio, at Leo, Ind., March 29 to April 1. E. J. Hochstedler, Kokomo, Ind., at Conservative Mennonite, Berne, Ind. V. Paul Martin, Hawkesville, Ont., at Geigers, Hamburg, Ont., March 30 to April 1. Harold Zehr, Roanoke, Ill., at Highway Village, East Peoria, Ill., April 1. J. R. Mumaw, Harrisonburg, Va., at Midway, Columbiana, Ohio, March 29 to April 1. William McGrath, Goshen, Ind., at Plain, Lansdale, Pa., March 25 to April 1. Urie A. Bender, Scottdale, at Thomas, Hollsopple, Pa., March 30. Elmer Grove, Petersburg, Ont., at Breslau, Ont., March 31, April 1. Raymond Byler, Blountstown, Fla., at Freemanville, Ala., March 25 to April 1. Paul Mininger, Goshen, Ind., at Wanners, Hespeler, Ont., March 25 to April 1. Howard H. Charles, Goshen, Ind., at Wooster, Ohio, March 30 to April 1.

William Martin, Menges Mills, Pa., and Erie Renno, Allensville, Pa., in week-end meeting at Media Chapel, Oxford, Pa., April 14, 15.

Annual Bible meeting at Oxford Circle, Philadelphia, with Noah Hershey, Parkesburg, Pa., speaking, April 15.

Seventh anniversary of work at Goshen, near Laytonsville, Md., with Don Augsburger, Philadelphia, and Warren Good, Ephrata, Pa., speaking, April 22.

Harold Zehr, Roanoke, Ill., on April 8, and Roy Egli, Hopedale, Ill., on April 15, at Highway Village, East Peoria, Ill.

Clayton Beyler, Hesston, Kans., speaking in teachers' training course at East Union, Kalona, Iowa, first week in April.

Lawrence Burkholder, Goshen, Ind., at Iowa Missions Conference, Sugar Creek, Wayland, Iowa, April 14, 15.

Meetings with Prophecy and Home emphases by Paul and Alta Mae Erb at Winton, Calif., April 12, 13; Los Angeles, Calif., April 15-22; Upland, Calif., April 22-29; Phoenix, Ariz., April 30 and May 1.

Music appreciation night for Mennonite Student Fellowship, Philadelphia, April 14.

Nelson E. Kauffman, Hannibal, Mo., visiting speaker at annual meeting of Ohio Mission Board at Martins Creek, Millersburg, Ohio, April 20-22.

Easter program by Paradise young people's group at Hess's, Lititz, Pa.

Program by staff of Brook Lane Farm, at Zion, north of Morgantown, Pa., April 15.

Monthly meeting in the interest of Jewish Evangelism, Vine Street, Lancaster, Pa., with J. Irvin Lehman speaking, April 2.

Visiting Speakers

Feb. 19. **W. R. Eicher,** Milford, Nebr., at Upland, Calif.

March 4. **John Martin,** Harrisonburg, Va., at Blooming Glen, Pa. Milo Kauffman, Hesston, Kans., at Protection, Kans.

March 11. **Edwin Alderfer and wife,** Blooming Glen, Pa., at Worcester, Pa. **Nelson Kanagy,** West Liberty, Ohio, at Huber, New Carlisle, Ohio. **Levi C. Hartzler,** Elkhart, Ind., at North Goshen, Ind. **Ralph Buckwalter and wife,** Japan, at Orrville, Ohio. **Edna Beiler,** Grantsville, Md., at West Union, Parnell, Iowa. **Ernesto Suarez,** Argentina, and **Warner Jackson,** Cleveland, Ohio, at East Goshen, Ind. **John Troyer** and members from Dillon, Ohio, at Highway Village, East Peoria, Ill. **Allen H. Erb,** Lebanon, Oreg., at Phoenix, Ariz. **Ruby Hostetler,** recently returned from teaching in South India, at Belmont, Elkhart, Ind. **Ray Bair,** Akron, Pa., at Blooming Glen, Pa. **B. B. Shantz,** Preston, Ont., at Bay Shore, Sarasota, Fla.

March 18. **Daniel Kauffman,** Leonard, Mo., at Sycamore Grove, Garden City, Mo., and Evening Shade, Warsaw, Mo. **Roy Selzer,** Protection, Kans., at Versailles, Mo. **Allen Martin,** Rohrerstown, Pa., at Gladstone, Cleveland, Ohio. **Emerson McDowell,** Toronto, Ont., and **Simon B. Martin,** Kitchener, Ont., at Elmira, Ont. **Ralph Buckwalter and wife,** Japan, at Holdeman, Wakarusa, Ind. **Norman Loux,** Souderton, Pa., at Plain, Lansdale, Pa. **Neil Beachy,** Goshen College Seminary, at Belmont, Elkhart, Ind. **Martin R. Kraybill,** Elizabethtown, Pa., at Hanover, Pa. **L. S. Weber,** Scottdale, Pa., at Altoona, Pa. **Allen Bixler,** Kidron, Ohio, at Wooster, Ohio. **Noah K. Mack,** Morgantown, Pa., at Skippack, Pa. **Harold M. Fly,** Harleysville, Pa., at Wesley Chapel, Newark, Del.

March 25. **L. S. Weber,** Scottdale, Pa., at Masontown, Pa. **Ralph and Genevieve Buckwalter,** Japan, at North Goshen, Ind. **Abram Mellinger,** Hinkletown, Pa., at Lititz, Pa. **Wyse Graber,** Stryker, Ohio, at Media Chapel, Oxford, Pa. **R. F. Yoder,** Nappanee, Ind., at White Cloud, Mich. **Raul Garcia,** Argentina, at Oak Grove, West Liberty, Ohio. **J. Ross Goodall,** Kitchener, Ont., at Nappanee, Ind.

Evangelistic Meetings

Mervin Baer, Carlisle, Pa., at Coatesville, Pa., April 8-15. **William McGrath,** Goshen, Ind., at Guilford Road, Maryland, April 1-3, Goshen, Md., April 4, and Maple Grove, Md., April 5-8. **Frank Garman,** Columbia, Pa., at Laurel Street, Lancaster, Pa., April 11-22. **William Martin,** Menges Mills, Pa., at Media Chapel, Oxford, Pa., April 14-22. **Joe Swartz,** Rexton, Mich., at Providence, Washington, Ind., March 16-25. **Milo Kauffman,** Hesston, Kans., at Prairie Street, Elkhart, Ind., March 11-18. **Paul W. Miller,** Indian Cove, Idaho, at Chappell, Nebr., beginning April 1. **Kenneth G. Good,** Morton, Ill., at Dillon, Ill., April 8-15. **Jesse Short,** Archbold, Ohio, at Hartville, Ohio, March 18-25. **M. D. Stutzman,** Kingman, Alta., at Fairview, Minot, N. Dak., beginning March 29. **Alvin Becker,** Woodburn, Ind., at Lima, Ohio, closing March 11, with eleven reconsecrations.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Shock and Renewal, compiled by Keith R. Bridston; Friendship Press; 1955; 64 pp.; 60¢.

This is a study and discussion booklet for student and adult church groups. It is itself a series of book abstracts, with one chapter each abstracted from six recent books on the general subject of the world mission of the church. The books with their authors are as follows:

Mission to America, by Truman B. Douglas

That the World May Know, by Charles W. Ranson

Christian Missions and the Judgment of God, by David M. Paton

The Presence of the Kingdom, by Jacques Ellul

The Household of God, by Leslie Newbigin

Missions Under the Cross, by Norman Goodall

These six books represent the best in present-day missionary thinking and strategy within the so-called ecumenical church movement. Some of the authors are officers in organizations such as The International Missionary Council, World's Student Christian Federation, and The Division of Home Missions of the National Council of Churches of Christ in the USA, while others are missionaries, pastors, and church leaders from India, China, France, and England. We have here, therefore, a very wide and representative cross-section of present-day missionary thinking.

We will naturally not agree with all the points of view expressed. The authors would not want us to. Each chapter ends with a series of provocative questions that can form the basis of a spirited discussion if the discussion group is seriously in earnest about understanding the present-day mission of the church in today's world.

This booklet is recommended for serious study and discussion by adult groups.

—J. D. Graber.

THE SYMBOL OF THE OPEN TOMB

(Continued from page 295)

mility. But there are some who have. And they say it is the steadfast assurance that wrong will not triumph in the end—that truth crushed to earth will rise again—that righteousness will be vindicated and virtue rewarded, that the bloody and irresponsible Herods and the intriguing Pilates and the scheming scribes who crucify the righteous are not God's last word on the subject. It is the steadfast assurance that the Martin Luthers and the John the Baptists who dare to stand with truth against the crowned heads of entrenched tyranny and call its bluff are finally the winners, even when such conduct requires bearing the cross of martyrdom. Beyond Good Friday lies Easter—the first day of the week. Beyond the cross lies the empty tomb, the resurrection. Beyond the Roman Empire there stood the church—and it still stands! Does the Christian today want something more than spaghetti in his backbone? Do we want to live and die like the heroes of old? Then shall we lay firm hold on this truth, and adopt as the *final* symbol of our faith, not the cross, but the empty tomb!

I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. On the third day He *arose from the dead.* He ascended into heaven. From thence He shall come in power and great glory to judge the quick and the dead.

Thessalonica, Greece.

CHURCH HISTORY

(Continued from page 297)

deleted portions amount to about 762 lines, or a total of over 17 pages.

A comparison of p. viii (old order of books) with pp. ix and x (table of contents) will indicate how radically "unchronological" the previous Dutch, German, and English editions had been.

But Menno is not yet ready for the antiquarian's shelves; he has a message of love, peace, and holiness—and of following God's Word absolutely and exclusively—for our generation as well as the past. We dare not close our minds and hearts to the stimulation to greater loyalty which he can provide.

Acknowledgment: Much of the above data is found in K. Vos, *Menno Simons,* 1914.

Goshen, Ind.

The Kirchentag, an annual gathering in Germany, is one of the significant religious movements in Europe. It is a lay gathering which last year attracted 650,000 people. The 1956 meeting will be held in August at Frankfurt/Main. One of the outside speakers is Daniel T. Niles of Ceylon.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Aquila and Ada (Geiser), Orrville, Ohio, second child, first daughter, Faye Annette, March 5, 1956.

Amstutz, Clifford and Lois (Blosser), Hesston, Kans., second child, first daughter, Crystal Blosser, Jan. 14, 1956.

Arndt, Fred and Arlene (Miller), Hartville, Ohio, third child, second son, Gary Allen, Feb. 23, 1956.

Bauman, David and Elizabeth (Martin), Hawkesville, Ont., fourth and fifth children, first son, fourth daughter, Murray David and Margaret Ann, Feb. 14, 1956.

Beachy, Irvin and Tillie (Wengerd), Salisbury, Pa., eighth child, fifth daughter, Laura Sharon, March 8, 1956.

Bergey, John and Betty (Rice), Yankton, S. Dak., second child, first son, John R., Jr., Jan. 12, 1956.

Blosser, Howard and Eva (Stauffer), New Carlisle, Ohio, first child, Philip Edward, March 1, 1956.

Bomberger, Mr. and Mrs. Clair N., Lititz, Pa., ninth child, fifth son, Donald Clair, March 2, 1956.

Brubaker, Albert and Betty (Brenneman), Lancaster, Pa., third son, Joseph Alan, Feb. 17, 1956.

Brunk, Dr. James R. and Thelma (Ketterman), Charlottesville, Va., a daughter, Elizabeth Ann, Feb. 20, 1956.

Burkholder, Merlin and Gertrude (Martin), Waynesboro, Va., fourth son, Perry Merlin, March 5, 1956.

DeTunno, Fedoro and Marjorie (Lehman), Columbiana, Ohio, first child, Pamela, Feb. 19, 1956.

Detweiler, Elmer and Alice (Alderfer), Perkasie, Pa., third child, second daughter, Shirley Louise, Feb. 28, 1956.

Diller, Ira and Anna E. (Mellinger), Manheim, Pa., second child, first son, Carl Scott, Dec. 9, 1955.

Eigsti, Delvin and Betty (Gord), Colorado Springs, Colo., first child, Beverly Ann, Feb. 15, 1956.

Erb, Calvin and Edith (Litwiller), Ann Arbor, Mich., first child, Gregory Paul, Feb. 28, 1956.

Forry, Olleck and Mildred (Myer), Akron, Pa., a daughter, Joyce Elaine, Oct. 29, 1955.

Good, Richard W. and Irene (Hurst), East Earl, Pa., second daughter, Marilyn Faye, March 8, 1956.

Gingerich, Ephraim and Elsie (Martin), Zurich, Ont., third daughter, Edna Jane, Jan. 14, 1956.

Harnish, John L., Jr., and Bernice (Klingelsmith), Elkhart, Ind., second child, first son, John Lee, Feb. 29, 1956.

Herr, Aaron and Marie (Still), Goshen, Ind., fourth child, third son, Paul Michael, Feb. 3, 1956.

Hershberger, Glenn and Phyllis (Whetstine), Iowa City, Iowa, first child, Robin Lindell, Feb. 19, 1956.

Hershberger, Willard W. and Wilma (Kuhns), Shreve, Ohio, second child, first daughter, Marcella Lynn, March 1, 1956.

Kauffman, Harvey and Margaret (Mast), Gap, Pa., third child, first son, Marlin Wayne, March 11, 1956.

Kauffman, Marion and Barbara (Yoder), Howe, Ind., first son, Ronald Duane, Feb. 20, 1956.

Kempf, Ervin and Lucille (Kuhns), Wellman, Iowa, seventh child, second daughter, Lydia Mae, March 1, 1956.

King, Abram and Lillian (Beiler), Elverson, Pa., first and second children, Abram Leslie and Kathryn Sue, Jan. 7, 1956.

King, Donald and Mary Kay (Plank), West Liberty, Ohio, second child, first daughter, Judith Ellen, Feb. 6, 1956.

Kratz, James D. and Dorothy (Schrock), Goshen, Ind., second child, first son, James D., Jr., March 3, 1956.

Landis, C. David and Shirley (Hollinger), Portland, Me., first child, Jeffrey David, Oct. 24, 1955.

Landis, David W. and Mary (Wenger), Lititz, Pa., second son, Timothy Lee, Jan. 27, 1956.

Leichty, Mahlon and Delores (Gnagey), Iowa City, Iowa, first child, Allen Dean, Feb. 11, 1956.

Magal, Ivan and Leah (Kennel), Charlottesville, Va., third child, second daughter, Emily Ruth, March 13, 1956.

Mast, Donald and Eunice (Ruth), Harrisonburg, Va., third child, second son, Timothy Brent, March 9, 1956.

Mast, Levi and Miriam (Stoltzfus), Oley, Pa. thirteenth child, sixth daughter, Naomi Myrtle, Feb. 25, 1956.

Miller, Albert C. and Mary (Yoder), Kalona, Iowa, fourth child, third son, Dwayne, Feb. 9, 1956.

Miller, Noah C. and Lydia (Gingerich), Kalona, Iowa, ninth child, sixth son, Ivan, Feb. 26, 1956.

Miller, Raymond and Ruth (Sangrey), Mt. Joy, Pa., second daughter, Shirley Louise, Feb. 28, 1956.

Miller, Robert L. and Mary (Hamsher), Wooster, Ohio, second child, first son, Mark Robert, March 2, 1956.

Mininger, Walter and Grace (Moyer), Telford, Pa., second son, Darwin Ray, Jan. 5, 1956.

Moore, Ralph and Sophia (Brenneman), Goshen, Ind., fifth child, first son, Ralph David, Feb. 5, 1956.

Myers, Lowell and Lois (Wise), Jerome, Mich., third child, second daughter, Lynette Doreen, Feb. 28, 1956.

Nafziger, David and June (Hunsberger), Phoenixville, Pa., third child, second daughter, Carla Fern, March 5, 1956.

Nice, Henry R. and Pauline (Wenger), Denbigh, Va., second daughter, Delores Ann, Feb. 21, 1956.

Pfile, Ezra and Wilda (Shank), Freeport, Ill., fourth child, second son, Dean William, Feb. 6, 1956.

Plaskov, Melvin R. and Glenella (Pearson), Detroit, Mich., second child, first son, Melvin Richard, Jr., Jan. 29, 1956.

Roth, Ivan D. and Lola (Kennel), Albany, Oreg., second child, first son, Loren Duane, Feb. 7, 1956.

Schmucker, Paul E. and Bertha (Brandenberger), Nappanee, Ind., third son, Jeffery Brent, Feb. 26, 1956.

Sensenig, Irvin Jay and Gladys M. (Lefever), Hinkletown, Pa., second child, first son, Douglas Irvin, March 5, 1956.

Shelly, Donald and Betty (Johnson), Freeport, Ill., third child, second daughter, Joyce Marlene, Jan. 15, 1956.

Showalter, Kenneth L. and Joan (Weaver), Beach City, Ohio, third child, second son, Eugene Wade, Feb. 25, 1956.

Slatter, Clifford and Grace (Friesen), Hesston, Kans., fifth child, fourth daughter, Lois Estella, Jan. 11, 1956.

Souder, Stanley K. and Velma (Martin), Tampa, Fla., fourth daughter, Donna Marie, March 7, 1956.

Stoltzfus, Samuel A. and Hilda (Beiler), Gap, Pa., sixth child, fourth daughter, Mary Ellen, Feb. 12, 1956.

Tice, Alva D. and Rebecca (Townsend), New Market, Va., fourth child, second daughter, Rebecca Townsend, Feb. 18, 1956.

Troyer, Atlee L. and Dene (Raber), Sugarcreek, Ohio, fourth child, first daughter, Naomi, March 11, 1956.

Troyer, Daniel, Jr., and Betty Marie (Gingerich), Harrisonburg, Va., first child, Elmer Jay, March 2, 1956.

Yoder, Dale E. and Lois (Fisher), Kalona, Iowa, seventh child, sixth son, William Dean, Feb. 29, 1956.

Yoder, George and Leona (Byler), Wellman, Iowa, sixth child, fifth son, Allen Jay, Feb. 29, 1956.

Zehr, Gilbert J. and Janet (Widrick), Copenhagen, N.Y., second son, Nathan Lee, Feb. 12, 1956.

Zehr, Richard J. and Eileen (Roggie), Croghan, N.Y., second daughter, Barbara Jane, Feb. 13, 1956.

Zeiters, Raymond and Esther (Landis), Mt. Joy, Pa., third child, first son, Ray L., Feb. 15, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Eshleman—Horst.—David W. Eshleman, Hagerstown, Md., Stouffer cong., and Ellen M. Horst, Hagerstown, Reiff cong., by Moses K. Horst at the home of the bride, March 10, 1956.

Gingerich—Steckly.—Richard L. Gingerich, Canby, Oreg., Bethel cong., and Shirley V. Steckly, Carstairs, Alta., West Zion cong., by Linford D. Hackman at the West Zion Church, Feb. 25, 1956.

Gockley—Weber.—Glenn B. Gockley, Sheridan, Pa., Krall's cong., and Margaret S. Weber, Mohnton, Pa., Bowmansville cong., by J. Paul Graybill at the Bowmansville Church, Feb. 25, 1956.

Hodgkins—Good.—James K. Hodgkins, Reading, Pa., Fairview St., cong., and Esther H. Good, Honey Brook, Pa., Gehman cong., by J. Paul Graybill at 12th and Windsor St. Church, Feb. 26, 1956.

Hostetler—Beachy.—Fred D. Hostetler, Millersburg, Ohio, Plainview Conservative cong., and Fannie B. Beachy, Hartville, Ohio, Maple Grove Conservative cong., by Roman H. Miller at the Maple Grove Church, Feb. 18, 1956.

Longenecker—Ebersole.—Paul L. Longenecker and Mariana S. Ebersole, both of Elizabethtown, Pa., Good cong., by Noah W. Risser at Good's meetinghouse, Feb. 11, 1956.

Peachey—Knepp.—Loren J. Peachey and Jean Knepp, both of Belleville, Pa., Allensville cong., by Raymond R. Peachey at the Allensville Church, March 2, 1956.

Peachey—Stoltzfus.—Ronald Z. Peachey, Belleville, Pa., Allensville cong., and Velma Stoltzfus, Ardmore, Pa., Maple Grove cong., by Raymond R. Peachey at the Maple Grove Church, Belleville, Feb. 18, 1956.

Rush—Alderfer.—Paul D. Rush, Quakertown, Pa., and Ruth F. Alderfer, Souderton, Pa., both of the Salem cong., by Stanley Beidler in their home, March 1, 1956.

Short—Yoder.—Robert Dean Short, Archbold, Ohio, Zion cong., and Esther Ann Yoder, Orrville, Ohio, cong., by I. W. Royer, assisted by P. L. Frey in the Royer home, March 10, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bair, Edith, daughter of the late Martin M. and Mary (Longnecker) Frey, was born Sept. 17, 1885; died Jan. 1, 1956, after an illness of a number of years; aged 70 y. 3 m. 15 d. She was married to John E. Bair, who preceded her in death 16 years ago. She was a member of the Hanover, Pa., Mennonite Church, where she attended services faithfully whenever she could. Surviving are 4 children (Mrs. Vincent Hobaugh, Seven Valleys, Pa.; Martha Bair, Hanover; Mrs. Theron Hess, Shelltown, Md.; Daniel F., Littlestown, Pa.), 5 grandchildren, 4 brothers and sisters (Clarence C., York; Samuel A., and Allen L., Hanover; and Mrs. Arthur Landen, Baltimore, Md.). Funeral services were held at the Mennonite Church in Hanover with Richard Danner and Harvey Grove in charge. Interment was made in the York Road Cemetery, Hanover, Pa.

Biddle, Gilbert, was born in California on Feb. 10, 1918; passed away at the Bernalillo County Indian Hospital, Albuquerque, N. Mex., Feb. 16, 1956; aged 38 y. 6 d. He leaves to mourn his departure his wife, **Viola Mae,** 2 daughters (Mrs. Martha Lard, Abilene, Kans., and Emma, at home), 2 sons (Robert and Albert at home), and many other relatives and friends. He accepted Christ as his Saviour on May 20, 1955, and was received into the fellowship of the Bethel Mennonite Church in Albuquerque on July 17, 1955. Even though he was confined to his bed most of the time from his conversion to the time of his death, he loved his Saviour dearly and enjoyed the fellowship of the saints. His testimony was an encouragement to many. The song, "O Happy Day," and Psalm 23 were his favorite selections; in these he found comfort and confidence. Funeral services were conducted in The Chapel in the Garden by Joe H. Yoder. His body was laid to rest in the Sunset Memorial Park.

Biser, L. Charles, son of the late Edward and Sarah (Delauder) Biser, was born in Frederick Co., Md.; died at his home on Feb. 23, 1956; after a lengthy illness; aged 64 y. He was a member of the Mennonite Mission, Ponsville. He is survived by his wife, Mary Lapole Biser; a daughter, Mrs. Effie E. Huntzberry; 3 sons, Austin E., Ellsworth, and John, all of Hagerstown, Md.; 3 sisters, Mrs. Effie Shoemaker, Frederick; Mrs. Millie Stickell, Hagerstown; Mrs. Helen Mongan, Security, Md.; a brother, William, Baltimore, Md.; 19 grandchildren, and 5 great-grandchildren. The funeral was held Feb. 26 in the Zittlestown Church of God, conducted by Amos J. Martin, and assisted by Harry Gonso, Moses K. Horst, and Mervin J. Martin. Burial was made in the Zittlestown Cemetery.

Burkey, Emma, daughter of the late George and Susan (Witmer) Culp, was born near Wakarusa, Ind., May 18, 1871; died at her home in Locke, Ind., Feb. 27, 1956; aged 84 y. 9 m. 9 d. She was united in marriage on Jan. 19, 1921, to Jerome Burkey, who survives. Also surviving are 2 brothers (John, Wakarusa, and Nelson, Chicago), one stepson (George, Syracuse), and one stepdaughter (Mary Burkey, Nappanee), 4 grandchildren, and one great-grandchild. She united with the Mennonite Church in youth and was a member of the Holdeman congregation until 34 years ago when she transferred her membership to the North Main St. Church in Nappanee, of which she was a member until death. She had a great concern for the spiritual welfare of relatives and friends. Services were held at the North Main St. Church on March 1, with Homer F. North in charge and Ray F. Yoder assisting. Burial was made in the South Union Cemetery.

Burkholder, Emma M., daughter of the late Henry B. and Esther (Musser) Weaver, was born in Lancaster Co., Pa., April 11, 1877; died Nov. 4, 1955, at the Lancaster General Hospital; aged 78 y. 6 m. 23 d. Death was caused by a stroke followed by a week's illness. She was a member of the Weaverland Mennonite Church. On May 17, 1896, she was married to Adam Z. Martin. This union was blessed with 8 children. The husband died Oct. 15, 1935, also 4 children preceded her in death. On Jan. 4, 1941, she was married to Peter H. Zeigler, who passed away Jan. 12, 1942. On March 31, 1943, she was united in marriage with David W. Burkholder who survives her. Also surviving are 3 daughters and one son (Bertha—Mrs. Harry O. Hoover, Bareville; Tobias W. Martin, East Earl; Lizzie—Mrs. Henry B. Hoover, Ephrata; Mary—Mrs. David H. Martin, New Holland), 5 stepchildren (Adam Burkholder, Pettisville, Ohio; Bertha—Mrs. Arthur Eicher, Archbold, Ohio; Ella—Mrs. Aaron Kloppenstein, Grabill, Ind.; Ervin Burkholder, Cozad, Nebr., and Edna Zimmerman, Archbold, Ohio), 21 grandchildren, 23 great-grandchildren, 3 brothers (Henry, Bareville; Benjamin, Blue Ball, and Joseph M., New Holland). She lived several years in Fulton Co., Ohio, and spent many winters in Florida. Funeral services were held from the late home in Blue Ball, Pa., and at the Weaverland Mennonite Church in charge of J. Paul Graybill and Alvin G. Martin. Interment was made in the adjoining cemetery.

Eby, Catherine K., daughter of the late Abram and Elizabeth (Kreider) Stauffer, was born in West Donegal Twp., Lancaster Co., Pa., passed away Feb. 8, 1956, at the Oreville Mennonite Home, after an illness of two weeks; aged 83 y. 11 m. 28 d. On Oct. 21, 1896, she was united in marriage to Levi F. Eby. They lived happily together for 59 years. They lived on a farm in Rapho Twp., later in Landisville, and were guests at the Oreville Mennonite Home for the past 2 years. She united with the Mennonite Church shortly after their marriage and within the past year had the happy experience of seeing her husband saved. Grandma always enjoyed sewing and made many useful articles for other people. She is survived by her husband, one daughter (Grace—Mrs. Christian Garber, Lititz), one son (John, Manheim), and 8 grandchildren. She was the last of her immediate family. Funeral services were held on Feb. 11, 1956, at the Nissley Funeral Home, Mt. Joy, Pa., in charge of Landis Brubaker and Christian Frank. Interment was made in the Landisville Mennonite Cemetery.

Eschman, Carl Henry, son of Henry and Maggie Eschman, was born March 13, 1902, at McPherson, Kans., passed away March 3, 1956, at Williamsburg, Iowa; aged 53 y. 11 m. 19 d. Death was due to a heart attack. He was married to Sarepta E. Rodgers on Dec. 31, 1944. Most of his life was spent in Kansas where he united with the Church of the Brethren. When coming to Iowa about 12 years ago, he transferred his membership to the West Union Church, Parnell, Iowa. His parents preceded him in death. Besides his wife he is survived by 3 sisters (Bertha and Minnie of Kansas, and Emma of California). Funeral services were held at the Powell Funeral Home in Wellman with Paul T. Guengerich and Harvey M. Yoder in charge. The body was returned to McPherson, Kans., for burial.

Garber, Clarence H., son of Joseph B. and Sarah Garber, was born near Akron, Pa., Oct. 17, 1922; went to be with his Lord on Jan. 8, 1956; aged 33 y. 2 m. 22 d. On June 10, 1950, he was united in marriage to Martha Eshleman. In early manhood he yielded his life to God and united with the Mennonite Church at Lititz, Pa. His sincere, quiet devotion and constant readiness to serve reflected the true spirit of Christ in his life. In Oct. 1952, they moved to Denver, Colo., and united with the First Mennonite Church there. He is survived by his wife, his father, his stepmother, 3 brothers and 4 sisters (Joseph, West Liberty, Ohio; Roy, Lancaster, Pa.; Jacob, New Holland, Pa.; Sarah—Mrs. Joseph Cramer, Lititz, Pa.; Elizabeth—Mrs. Martin Sensenig, New Holland, Pa.; Anna Mary—Mrs. Ernest Lefever, Millersville, Pa.; Kathryn—Mrs. David Gehman, Lititz, Pa.). His mother and one brother preceded him in death. Funeral services held at Denver, Colo., were in charge of E. M. Yost and Glenn Martin, and at the Rossmere Mennonite Church, Lancaster, Pa., by Daniel Miller, assisted by D. Stoner Krady and Melvin Lauver. Interment was made in the Hershey Mennonite Cemetery.

Gregerson, Agnes, was born May 28, 1893, in South Dakota; passed away Feb. 5, 1956, at her home near Pennington, Minn.; aged 62 y. 8 m. 8 d. Her husband preceded her in death in July, 1955. Aggie (as she was called by those who knew her) found the Lord Jesus as her Saviour only 13 months ago. She was baptized last May, but her faithful church attendance, her consistent life, and her ready testimony has touched many hearts in the community. Surviving are 3 children (Doris Lally, Minneapolis, Minn.; Harold, Pennington, and Vernon, Ann Arbor, Mich.), 3 sisters, one brother, 3 grandchildren, and 3 great-grandchildren. The funeral service was held at the Kitichi Pines Mennonite Church near Pennington in charge of LeRoy Yoder.

Horst, Phares Strite, son of the late Abram S. and Fannie Catherine (Strite) Horst, was born May 2, 1885, in Maugansville, Md.; went to his heavenly home Jan. 30, 1956; aged 70 y. 8 m. 28 d. He had surgery on Jan. 18, and was getting along very well. A few hours after returning home from the Washington County Hospi-

tal, the doctor visited him and said he stood the trip very well. Fifteen minutes later a blood clot caused his death. He was united in marriage to Carrie A. Shank on Dec. 18, 1910. To this union were born 3 sons and 3 daughters (Melvin S., who preceded him in death; John A., Big Spring, Md.; Carrie—Mrs. Paul S. Eby, Hagerstown, Md.; Leroy P., Williamsport, Md.; Bertha—Mrs. Glenn L. Eby, Hagerstown; and Frances A., at home). Also surviving are 15 grandchildren and the following brothers and sisters (Abram S., Paramount, Md.; Michael S. and Henry S., Clear Spring, Md.; Nancy—Mrs. Jonas Horst, Hagerstown; Katie—Mrs. William Gehman, Lancaster, Pa.), half brother (Otho, Clear Spring), half sisters (Lizzy—Mrs. Adin Horst, Hagerstown, Md., and Mrs. Ruth Clugston, Lititz, Pa.). He accepted the Lord as his Saviour in 1910 and has been a faithful member of the Clear Spring Mennonite Church since that time. Funeral services were held at the Clear Spring Church on Feb. 3 in charge of Irvin Shank and Samuel Martin, with burial in adjoining cemetery.

Koch, Charles R., son of the late David and Elizabeth (Richert) Koch, was born March 16, 1878, at Conestogo, Ont.; passed away at the Kitchener-Waterloo Hospital in Kitchener, Ont., after a brief illness, on Feb. 25, 1956; aged 77 y. 11 m. 9 d. On Aug. 24, 1904, he was married to Minerva Swartz, who predeceased him in 1954. He was also predeceased by one son (Stanley), 6 brothers, and 2 sisters. Surviving are 6 sons (Lester and Orton of New Hamburg; Phares of Kitchener; Oliver of Conestogo; Roy of St. Jacobs, and Charles of Listowel), 3 daughters (Mabel—Mrs. Herbert Kufske, Kitchener; Gladys—Mrs. Norman Martin, St. Jacobs, and Vera—Mrs. Nelson Snyder of Waterloo), 3 sisters (Mrs. Leah Musselman, Kitchener; Lizzie—Mrs. George Reist, Rosedale, and Hannah—Mrs. Titus Hallman, Rochester, N.Y.), 40 grandchildren and one great-grandchild. He farmed in Woolwich Twp., for many years, retiring from active life in 1941. He joined the St. Jacobs Mennonite Church as a young man and remained a member until his death. Funeral services were conducted at the St. Jacobs Church on Feb. 28, 1956, in charge of Howard S. Bauman assisted by Noah Hunsberger and Oliver D. Snider. Interment was made in the cemetery at Three Bridges.

Shafer, Oran Albert, Jr., son of Oran and Catherine (Buck) Shafer, Port Trevorton, Pa., was born June 16, 1955; departed this life as a result of an accident, Feb. 17, 1956; aged 8 m. 1 d. The accident occurred while the mother was doing the family washing in an adjoining hallway of the house and then went to hang up the wash. The child was playing on the kitchen floor. The door to the hallway apparently opened and the child crawled up to the 16-quart bucket of water and pulled himself up to it. In just a few minutes the mother found the baby's lifeless body hanging over the edge of the bucket, with his face down in the water. All efforts to revive him failed. He is survived by his parents, grandparents (Roger Shafer, Port Trevorton, Pa., Mr. and Mrs. Ernest Buck, Spring Run, Pa.), and 2 great-grandmothers. Funeral services were held at the Susquehanna Mennonite Church by Donald Lauver and Walter Graybill, with burial in the adjoining cemetery.

We dare not modify the teachings of Scripture to suit our environment or prejudice.—John R. Mumaw.

YOUR PUBLISHING HOUSE

A number of items from the Publishing Agent's report to the Annual Publication Board meeting covering the 1955 Publishing House operations will appear in this column during the next several weeks.

Let's talk about **Discounts.**

The list of individuals qualifying for preferred discounts or free literature has grown through the years until this has been costing the House more than $40,000 annually in recent years. Clearly, something needs to be done. In my report a year ago, I stated: "We believe the church maintains the Publishing House to serve its constituency with Gospel literature and not particularly to help finance other church institutions or organizations and workers no matter how worthy such services may be."

Most folks that were counseled and the Publication Board heartily agreed with this. Accordingly, effective April 2, 1956, the following policy will apply:

The following discounts apply to purchases of books, Bibles, and other miscellaneous items by mail order or at any of our retail stores. No discounts will be given on Sunday-school quarterlies or church periodicals.

20% Discount

Mennonite ministers, licensed or ordained, from conferences affiliated with or eligible for affiliation with General Conference.

Full-time seminary and Th.B. students attending schools operated by the Mennonite Board of Education or affiliated with it regardless of student's church membership.

Full-time missionaries appointed by the General Mission Board and District Mission Boards for both foreign and home service.

Mennonite Publishing House employees.

10% Discount

Mission stations operated by the General Mission Board or any conference or congregations affiliated with or eligible for affiliation with General Conference.

Mennonite Church Institutions (such as schools, charitable institutions, hospitals, and all regularly appointed full-time workers for the same. Staff employees of mission boards.)

VS and I-W units (not personnel).

Church and Sunday-school libraries on orders over $5.00.

Ministers of other denominations.

Free GOSPEL HERALDS will continue to go to the following: ministers (bishops and preachers) and their widows, full-time missionaries, and newlyweds.

—A. J. Metzler.

Items and Comments

Roman Catholic legislators in Louisiana will risk excommunication if they vote for proposed law to prevent racial integration in parochial schools there, the Vatican radio warned.

* * *

Boards of Education in the Amish districts of Lancaster County have promised to end prosecutions of parents for failing to send their fourteen-year-old children to school if the pupils have completed the eighth grade and pursue home study courses. This is in line with a recently announced policy of the Pennsylvania Department of Public Instruction. The home study courses, according to the State order, can be "directed projects on the farm or in the farm house" as long as they occupy five and one-half hours a day. Amish leaders have agreed to comply with the new policy and go a step further by setting up schools. Two schools have already been organized and others will be opened. Pupils will spend three hours a week on Saturdays in schools. The rest of the time, 25 hours per week, will be devoted to home study under the supervision of parents. The Amish will demand strict adherence to attendance rules. Charts for this purpose and progress charts are being printed. The Education Committee will receive reports every week from each teacher. The schools and school records will be open at any time to inspection by public education officials.

* * *

The ultimate in rackets is reported by the United States Post Master General in a special bulletin. He says that operators of this racket scan obituary notices to find names and addresses of deceased persons, then mail an item c.o.d. for a big price to the bereaved family. The latter accepts the c.o.d. in the belief that it was ordered by the deceased. Items generally consist of Bibles, religious articles, and the like sent at exorbitant prices.

* * *

Belief that "religious news is on page 1 again to stay" was expressed at the meeting of the Southern Baptist Press Association. "People don't want social security so much as they want cosmic security. There is a thoroughgoing concern in America for religion and theology today."

* * *

The American Baptist Foreign Mission Societies representatives in Burma adopted a recommendation that the native Burma Baptist Convention initiate all future requests for new missionaries from the United States and assume responsibility for their assignment in Burma.

* * *

Officials of the British and Foreign Bible Society plan to distribute some 480,000 Testaments and Scripture portions in twenty-five languages this year to native church leaders

BENEATH the sparkling, snowy peak of Kilimanjaro the plains of east Africa spread broad before the eye—trees, grasses, and occasional lakes, broken only by rolling hills and rugged ridges.

AFRICA! A continent alive with people and problems . . . . a new, dynamic nationalism, an insatiable interest in independence, a country pushing, energetically carving a place for itself in the future.

Mennonite missions have been concerned particularly with three countries in that vast, now stormy, continent—Tanganyika, Somalia, and Ethiopia. Three countries vastly different in their past, and their present renaissance.

Now available are three booklets describing these countries in detail . . . the people, the country, the work, and the nature of our missionary projects there. We are selling these three informative booklets for one dollar. Get the complete, fascinating picture of our missions in this surging continent. Order "AFRICA" today. All 3 booklets—only $1.00

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

in Kenya, Uganda, Tanganyika, and the island of Zanzibar. A Society representative said this distribution would only "alleviate the enormous demand" for Christian literature that has arisen in this area as a result of increasing literacy among Africans. "We can never hope to keep up with the demand," he said. "Once they learn to read the Africans have an insatiable demand for reading matter." Prices to be asked for the Bible portions will be keyed to the people's needs. The campaign to circulate nearly a half million Scriptures would supplement the sale of complete Bibles, which averages about 90,000 annually in the area. The Society expects to bring out around the end of this year the first complete Bible in another African language, Kikamba, spoken by the Wakamba tribes near Nairobi.

* * *

A modern eleven-story building constructed at a cost of $1,500,000 was dedicated in Toronto as the new headquarters of the Salvation Army in Canada. Some 200 full-time officers will be housed in the new headquarters. They will administer the affairs of 50,000 uniformed Salvationists in 500 citadels and other institutions across the country.

* * *

Abe M. Wiebe, business manager of the General Conference Mennonite Board of Education and Publication since 1950, has resigned to accept a call to the pastorate of the Hutterthal General Conference Mennonite Church at Freeman, South Dakota. He will take up his new work about June 1.

* * *

Russian preachers, according to **Between the Lines**, never refer to the present even by innuendo. "If our people know God's Word we need not refer to our current world," they comment. "God's Word is ever timely, ever timeless."

* * *

Evangelist Billy Graham will change his technique when he goes to New York City a year from now for a six- to eight-week evangelistic campaign. He has decided not to attempt to do all the preaching himself but will bring six or seven clergymen from various parts of the world, including at least one or two from Africa. This is an attempt to reach the "diversity of national groups living in New York as in a miniature United Nations." —Gospel Banner.

* * *

Planning for Christian education is a priority problem for architects today, according to C. Harry Atkinson, Director of the Bureau of Church Building of the National Council of Churches. Better than 50¢ out of every church building dollar is spent on Sunday-school facilities, and it is up to the architects to see that these facilities are modern and effective in every way.

* * *

Evil forces at work in the United States today: FBI reports show an 80 per cent increase in major crime since 1950; arrests for crimes committed by youth under 18 years of age have risen 430 per cent since 1950; divorces are running 400,000 per year; annual tax bill for mental care is over $400,000,000 and is growing; we now have over 3,000,000 alcoholics and the number is increasing.

* * *

Twenty thousand persons packed the International Stadium in Tokyo to hear American evangelist Billy Graham. An overflow crowd of 3,000 outside heard him over loud-speakers. Twelve hundred were reported to have made decisions for Christ. The meeting was believed to have been the largest Christian gathering in Japan's history. The Prime Minister was in the audience.

* * *

An action taken by the Israeli government has created concern among scientists in Jerusalem over the future of archaeological excavation in Israel. Excavation work at a newly discovered Hasmonean family tomb in the new city was ordered halted by the Israeli Department of Antiquities following protests by the Orthodox Rabbinate of Jerusalem on religious grounds. The Rabbis said that the excavation of a Jewish tomb constitutes a profanation of the dead and is forbidden by Orthodox Jewish teaching.

* * *

President Eisenhower has been urged by religious and other refugee relief agencies to use his influence to humanize and speed up immigration procedures. A letter to the White House asked immediate action on administrative changes on the Refugee Relief Act of 1953 and for ten amendments to it. Noting that the 1953 Act expires at the end of the year the letter said the proposed changes were needed to prevent the barring of nearly 100,000 persons because of cumbersome processing. It was also asked that the Act be extended for six months or a year. The letter called the President's attention to the fact that although the Act provided for the admission of 209,000 refugees, less than 60,000 have as yet reached United States. "The present rate of security clearance and of visa issuance," it said, "is not sufficient to complete the processing of the registered applicants who now have assurances nor of those applicants who we believe will receive assurances through our agencies during 1956."

* * *

America is headed for the biggest back-to-the-country trend in history, a rural conference for Oklahoma Baptists was told. It was pointed out that although fewer people will be earning their living from the farm, more people will be living in the country and rearing their families there.

* * *

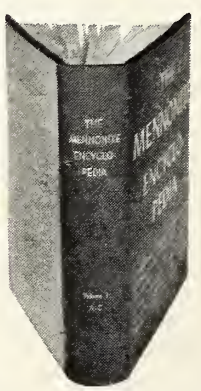
Religious Emphasis Week was canceled at the University of Mississippi, after a number of speakers withdrew because of pressures requiring that race questions would not be discussed. The director of religious life at the university then invited the university community to join him in 30 minutes a day of silent meditation and prayer on the days which had been designated for religious emphasis. Very appropriate!

* * *

The Christian Index, official Baptist publication in Georgia, urges ministers to "skip the flippant" in the choice of sermon topics. People don't want, thinks the editor, "something that sounds like competition for the theater."

* * *

Of female lung cancer victims studied by the Sloan-Kettering Institute, 61 per cent were smokers as compared with 29 per cent among the cancer-free. As women increasingly become smokers, lung cancer is sure to increase among them.



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An Open Door

By Dora Lichti

Neumuehle is a very unusual little town in the western part of the Palatinate, Germany, with a population of about 600. It lies about 15 miles from Kaiserslautern, situated in a very lovely landscape of fertile fields and wooded hills, removed from the clatter of industry and railroads. After the war this secluded village suddenly came into public notice through a long court trial, in the course of which 70 robberies and six murders which the "Neumuehle Gang" had committed came to light. Twenty-four persons were sentenced to prison terms and others were convicted by the French Military Tribunal for illegal possession of weapons. Statistics show that 39 per cent of the women and 53 per cent of the men of the village are entered on the police records.

When one learns something about the circumstances under which the people of Neumuehle have lived, it helps to understand how things could come to such a low social level. Certainly one of the main factors was the poverty which in turn was due to the isolated location of the village. Until 1950 they had neither electricity nor running water. Nor did the village have its own school and so the children had to trudge to the next village and in the wintertime this was often very difficult. Hence many an old resident of Neumuehle can neither read nor write. Many people earn a living making brushes, brooms, and baskets. Others pick berries in the nearby woods and sell them. Today many travel by bus to the larger centers of population where they find employment on construction projects and in factories.

The town is divided into two parties which are constantly at enmity with each other. There is scarcely a family which does not harbor bitterness toward some other family or clan.

When Maria Lichti (now missionary in Japan) first learned of the spiritual need in Neumuehle through the news reports, it became clear to her that one cannot remain idle in the face of such need. But how and where to help was the question. On her first visit Maria particularly noticed the great mistrust which the people had to all strangers. They were used to having outsiders look upon them with either contempt or curiosity and were therefore very reserved. Hence it was necessary first of all to win their confidence. One would need to live with them, eat at their tables, and work with them.

And so it was that in 1953 a group of four young Mennonites set out to spend a week in a close living and working relationship with the people of Neumuehle. They lived with the families—yes, Maria even shared the bed of a child because there was no other place to sleep. During the day they helped with the cleaning, went to the nearby woods with the children to bring home firewood, and then they would gather the children around them in a meadow for a story or to sing with them. The evenings were usually spent visiting the homes. When they left, each child was given a booklet with Bible stories and pictures, and each family received a New Testament upon promising to actually read it. Only one family refused the offer.

And thus the foundation was laid for a work, the fruits of which we were to realize with joy the next two summers. Even though the people of Neumuehle have not become suddenly transformed, their distrust has completely given way to a great openness which we have nowhere experienced in the same measure. The distribution of Christmas bundles may have contributed its share to the fact that they now show so much friendliness toward us; but the main reason for their change of attitude was contact on a person-to-person level.

In 1954 we were obliged to conduct the Children's Week in a very simple manner due to lack of space and workers. We had sixty to ninety children daily in one large group. We were very happy, then, that in 1955 it was possible to conduct a planned Bible school. All of us who had the privilege of helping with it think back with pleasure upon the time spent in Neumuehle. We saw how God opened a door. And even though it is not clear to us just how the work that is begun should be carried forward, still we are convinced of one thing: the ground which has been broken must not be left



Going to Bible school at Neumuehle

to lie fallow. Pray with us that God may lead the way to a fruitful work in Neumuehle.

1955 Bible School

A group of children gathered within ten minutes after our arrival, even though they did not know the date of our coming. The schoolhouse on the hill was in the process of repainting and so not available for our use. The two tavern keepers, who are also the leaders of the two antagonistic parties in the town, allowed us to use their large dance halls free of charge. The one hall at the end of the village served as bedroom, living room, and breakfast room for us girls. For this purpose it had been scrubbed spic and span. The way to our quarters led through the barroom. This situation not only had a disturbing effect when the loud voices of the guests pursued us even into our dreams, but it also gave opportunity for serious conversation with the village dwellers. One conversation in particular will not be forgotten.

The point of beginning of this discussion was an article in a popular Illustrated. Under the headline, "Hero or Murderer?" a reader tells about his life and asks the magazine readers their opinion. The man had been a sharpshooter in the army. He shot down 240 enemy soldiers and was hailed as a hero. "But," said the man, "today these dead often pursue me even in my sleep. I cannot hush their accusations and the question often lies heavy on my heart, 'Am I really a hero or am I a murderer?' "

Asked what I had to say, I showed that for us Christians the answer is to be found in the Word of God. I referred to Matt. 5:43. I added that we cannot accomplish this in our own strength, especially since, according to God's Word, not only this man but everyone who hates his neighbor is a murderer as well. It is only possible for persons who have received the new life from Christ and in His strength do God's will.

A lively discussion followed. One man said, "What does it actually mean to be a Christian? That is after all only a philosophy which cannot be carried out in everyday life. Really now, to be quite practical, what does it mean to you?"

I answered that being a Christian means to have a constant, personal union with God. A woman interrupted, "Do you know, that is what I seek for the most, this contact with God. I need it as much as my daily bread," and her eyes filled with tears. "I too once had this contact when I was in great need. Then I had prayed and had felt God's presence. I had the union of which you are talking. But then I lost it again. I cannot find it any more. Tell me, what do you do to keep this contact all the time, that you don't lose it again?"

The conversation continued a long time. We do not know what fruit it will bring, but we do know that this woman will find that for which she seeks with an honest heart.

Later as we visited her poor hut, she said, "What I miss the most is the fellowship of others who can understand my problems and can help me." She was very happy for a New Testament and the book, *Peace With God,* by Billy Graham.

The most useful and convenient medium of thought expression is a book.—John E. Lapp.

Early Sunday morning we encountered three young fellows already drinking beer in the tavern. We thought about singing some joyful Gospel songs. Not only did they listen attentively, but when we were done, they offered in all seriousness to set up the customary drinks in appreciation of the good singing.

Like the Pied Piper of Hamelin we went through the village each morning on our way to the other dance hall which we used for the Bible school. Even though we neither played a flute nor offered any special attraction otherwise, a long train of children soon followed us. One was made to wonder how these small houses could shelter the stream of young life which issued from them. In the morning only those in the three-to-seven age group were allowed to enter the hall with us. The big children were asked to come in the afternoon. However, when a group of the older ones could not be persuaded to leave the door in spite of explanations, Harvey Miller took pity on them and led them to the nearest meadow to play ball.

Every day we had 90 to 120 children. We divided the large band into smaller groups and with the aid of the Bible school books (translated from the English courses) it was possible to follow a definite plan of teaching. Even though the children (especially the older boys) gave evidence of a hard life by their rough tone of voice and unrestrained outbursts of temper, still they were very attentive when the Bible stories were told. Not once was it necessary to tell these fellows to pay attention. They prized their books

(Continued on page 331)

Our Readers Say—

The editorial on "The Children Too" is certainly timely and well taken. One of the reasons for the increase in baptism of young children in recent years may very well be that we tend to make the child feel excluded from our (church) family, forcing him to find a feeling of belonging through seeking baptism. I believe that another fundamental factor contributing to a small child's expression of a need for baptism is the "God won't like it if" method of teaching moral values to small children. In the child's mind this makes the love of God conditional upon the child's good behavior, whereas in reality God's continuing love is unconditional—He loves sinners as well as the righteous, and He loves us even when we are bad. If a child has been made to think that he has lost God's love because of a misdeed (for which Anabaptists and Freudians believe he is not accountable) he will seek to retrieve this security through the channels he has learned from his elders. A person kindles the wrath of God only after having made His acquaintance through Jesus and having rejected Him, and not before he has achieved sufficient total maturity of personality to make a responsible independent decision to accept or reject Christ. It is the anxious child, whose mind is beleaguered by inappropriate concerns, whose heart is fearful of a punishment that his parents know does not exist for him, whose soul is empty of the security and love and affection that rightfully belong to him, who is likely to want to be baptized at an early age. A child knows that God is love. Could it be that a child requesting baptism at an inappropriately early age is asking the church to supply the security he should be finding at home? Perhaps it is we adults who need to be rebaptized into a warm loving relationship with God as our Father and with us as fathers of the children entrusted to our care.

The lead article in this issue (Feb. 28) "We Need Sanctified Thinkers" by A. W. Tozer is excellent and indeed is a challenge not to be lightly regarded. You deserve to be commended on the courage to print it.—James N. Miller, Dayton, Ohio.

* * *

I want to express my appreciation for the very pertinent article entitled "What Price Culture?" by Edna Beiler in the **Gospel Herald,** March 6. This article gives much food for thought, especially since the points she presented seemingly are at times evident in the attitudes of the more cultured among us.

She says, among many other good points, "It is entirely possible for writing, or music, or painting that looks insincere and cheap to some of us, to invoke genuine emotion in others." How true this is, particularly in music. Many souls have been saved by the appropriate use of a good Gospel song, yet some of the more cultured among us would eliminate them altogether from our worship.

We want to bear in mind, however, that while Satan may tempt the cultured to feel superior, he may at the same time tempt the uncultured to a similar feeling because of their supposed humility. If Satan can erect a barrier between a Christian and his God, he has won a victory and certainly he cares little whether it be by "culture" or "unculture."—William D. Swartley, Souderton, Pa.

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EDITORIAL

Out of Print

Many a book order cannot be filled because a book is out-of-print. O.P., the book-men call it. The stock is sold out, and there has been no reprinting. Then recourse must be had to the secondhand dealers, who often have an uncanny instinct for locating the book you want. But often even they must report that they have been unable to find a copy. Certain used copies of books are advertised as "rare," because so seldom can they be located.

One unable to buy the book he wants may be a bit inclined to impatience. Why do publishers let a book get out of print? Why don't they print larger editions? Why don't they rush to reprinting when the stock gets low? Why should there not be available copies of almost any book that was ever printed?

The answer is that book publishing is a business, and it must be made to pay. Some groups, religious and political, as a part of their promotion and propaganda, are willing to pay what it costs to keep literature in print. But even they will not keep on printing books for which there is no demand. And most church publishing houses simply find it impossible to print books that they cannot sell in profitable numbers. They can stand a loss on some only if other items sell in large quantities. They must make profits on some titles in order to subsidize whatever titles require it.

Whenever a book manuscript is presented for publication, one of the important questions asked by any publisher is, Will it sell? In a small denomination like the Mennonite Church, questions of policy and good will, the desire to serve every church need, also weigh. But if salability is disregarded, the publisher soon has a big inventory of unwanted books. And dead inventory is soon a loss item, for storage costs money.

The number of volumes manufactured at one time depends on the guess as to how many can be sold. If the books go out fast, and orders keep piling in, then the stock is not allowed to run out, but there is a reprinting. Some of our books, like the *Church Hymnal,* have been reprinted again and again. A book that people want is not allowed to go out of print. But if the stock is very slowly exhausted, and there is no evidence of a fresh interest in the book, then it is allowed to go out of print. Exceptions might be such standard items as *Martyrs' Mirror* and the *Complete Writings of Menno Simons,* which it is hoped a Mennonite publisher will never allow to become unavailable.

As a general rule, then, it is the buying public, and not the publisher, which decides what books shall remain in print. Our church people, who are our largest market, are the chief voice telling the Mennonite Publishing House what books to publish, and which ones to keep on the active list. We have some responsibility, no doubt, in helping the church to see what books they ought to read. But when what they ought to read and what they actually buy and read get too far apart, there is hardly any choice but to produce and keep in production what is wanted. Our homes and educational forces have a great responsibility here.

We would draw two morals. The first is, If there is a book available which you ultimately want, you had better get it now, for it may not always be in print. The other is, Be a good influence in our publishing decisions by the kind and number of books you buy. For instance, encourage a daring venture like the publication of the *Mennonite Encyclopedia* by buying your set now. For that, among other good reasons.—E.

That Word "Brother"

Guest Editorial

When Ananias came to the house of Judas on the Street called Straight in Damascus for the purpose of finding Saul, who had been until a few days previous the arch persecutor of the Christian believers, his first words were startling indeed, "Saul, brother, the Lord has sent me . . . so that you may recover your sight and be filled with the Holy Spirit" (Acts 9:17, J. B. Phillips). The unbeliever has become a believer, the skeptic has been convinced, the proud Pharisee has become a humble brother. That word "brother," as used here by Ananias, is equivalent to saying, "fellow Christian." There are many other possible usages, of course, and most of them can be found in the Bible. In the strictest sense, a brother is a male person born to the same parents, as another child, or at least to the same father or mother. When Cain cried, "Am I my brother's keeper?" he was talking about his blood brother.

In the New Testament epistles the most frequent use of this term is with reference to fellow Christians. Paul addressed Christians in Rome whom he had not even met as "brethren" (Rom. 1:13). He speaks of Titus as "my brother" (II Cor. 2:13). He recognizes a special brotherhood that exists among Christian believers. It is those who have been "adopted" who are children in the family of God and therefore brothers. Rom. 8:15. It is by faith in Jesus Christ that we become "the children of God" and therefore brothers and sisters. Gal. 3:26. It is this special brotherhood that is mentioned in I Pet. 2:17 and implied in 5:9.

Jesus often used the word "brother" in the wider sense of "fellow man." When He said, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" He had in focus all men, not just His own disciples. This was addressed to the "multitude." Again, when He said, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matt. 23:8), He was addressing a multitude (see v. 1).

So the words "brother" and "brotherhood" are used in the Bible in more than one sense. There is a brotherhood by creation which unites all men in the limited sense of having the same creator. They are all the created creatures of God. But the deepest level of brotherhood is the brotherhood of the born-again children of God, the brotherhood of believers in Christ, that brotherhood of the redeemed which we call the church, the body of Christ.

Not all the created children of God are in right relationship with their Creator. Some have been estranged. In Bible language they are "lost," just as gone from the family as if they were dead. In John 8:44, we even have Jesus rebuking some of the Jews with these words, "Ye are of your father the devil." And just ahead of this are these words, "If God were your Father, ye would love me" (v. 42).

Brotherhood in the deepest New Testament sense then is an option; it is not automatic. It does not come about merely by reminding men that they have all been created by the same God. It comes about by that miracle of divine grace wherein repentant sinners are born into the family of God and the brotherhood of believers. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).—Harold L. Phillips in *Gospel Trumpet.*

Europe and the Middle East

Extracts from O. O. Miller Diary

(January 11 to February 11, 1956)

London—Hearing George and Elizabeth's prebaptismal testimony of spiritual hunger and finding through the MCC and Brussels mission witness alone reconvinced one that the London witness and Centre belong in our church's outreach strategy.

Beirut, Lebanon—The Jordan situation is still very unclear. This morning's paper reports the curfew lifted and also two Baptist mission houses at Ajloun burned on Thursday. No Americans have been hurt, but American property, aside from hospitals, seems sought out for looting and burning. Point Four and Ford Foundation-supported projects seem to have been particular targets. Walter Rutts and Ernest Lehmans met me here. Rutts will probably continue work from here. The refugees' grievances are real, their need desperate, their situation impossible, and no answer seemingly in sight or mind by those who are considered responsible or able to answer—certainly a made-to-order facility for mob agitation to any purpose. The love reaction is clear.

Amman, Jordan. Yesterday we visited Hebron and found the orphanage school undisturbed (25 boys) and practically no damage to MCC things otherwise. Dr. Kaufman's clinics and the Stoltzfus N.E.C.C. Relief Services program will continue on. Last evening in Jerusalem twelve of the seventeen Middle East workers were together in worship period.

Outside Bethlehem only one American-related project in Jordan has so far escaped the rioting. American interests have clearly been the principal target. It also seems clear that the master minding of the destruction has come from outside Jordan, and took advantage of inflammable situations existent. Assuming the Government now in control, one can expect the past months' surprising and shocking events to pass as a horrid dream. This year's crop prospects are better than for some years. We go to Irbid in the morning where our next workers will be located in a new refugee location outpost.

Jerusalem, Jordan. In Irbid, East Jordan, area are 34,000 refugees and a lone woman worker serving Protestant relief interests. Here MCC plans stationing two to help. At Nablus we visited our three workers attached to Arab Christian hospital and congregation, whom we found happy in work and challenge and undisturbed from recent turmoil. Our Dutch doctor Alice and nurse Grietje and Ohio teacher Leona team and partner well in this indigenous fellowship building and community service and outreach in true MCC concept.

Politically helpless Jordan and its needy refugees and surrounded by Middle East seething frustration, confusion, and much ill will demands whatever of compassion, creative good will, and understanding Christianity can give.

Jerusalem, Israel. Roys report widening contacts and response to their witness and with sense of call and burden deepening. They now urgently need additional worker helpers and look forward to end of language and other studies and locating. A two-station, three-couple mission, located to countrywide access strikes one as good location strategy to respond to the spiritual needs and growing hunger.

Basel. The MCC problem in Basel is again housing space, Bible school, translators and printing, and headquarters. Two years ago when purchasing Starenstrasse 41 we thought this settled for years, and now for the 50-student school the facilities are inadequate. Yesterday a number concerned visited a property eleven miles out that promises well for the school. On Friday the School Board meets to determine its mind regarding it.

Vienna. The six-man Pax unit joining with six BSC men in Protestant school rebuilding at Carlsplatz has gotten under way and the Swiss Mission family Ernst Wyss has moved here to serve the Mennonite fellowship and mission interests. Their first concern is the 25 or more scattered and refugee Mennonites in the area. As MCC by 1957 brings its Pax and relief projects in Austria to a close, whatever continues will be in supplement and support to this mission program. Until then Vienna will also be the point from which to check service possibilities in Yugoslavia. Pax men since March have given about 1,300 work hours to the building, in which they also live.

Frankfurt. Yesterday forenoon about 29 French, German, and Swiss brethren and Basel Bible School faculty met in Werner Rediger's home to conclude whether the Arresberg project (11 miles out of Basel) would answer for long-term Bible school facility needs. The sentiment was almost unanimous in favor of negotiating further. . . . Approximately half of West German 15,000 Mennonites are refugees or displaced World War II folks.

Berlin. This city again strikes one as clean and orderly but in a waiting state. Refugees continue coming from East Zone at 3,500 a week and the trend higher and a higher proportion of young men than before, but moving through to West Germany, and everything pretty well planned and organized. This West German enclave of 2,200,000 folk represents a state and a problem peculiarly its own. The one thousand Mennonites here and how Pax and material aid relief can best help in the total need represent our current MCC concerns. The course ahead is not yet clear.

Espelkamp. The Espelkamp refugee Mennonite group numbers 177. Protestant and Mennonite leaders appreciate this mission activity and urge and welcome its long-term continuing.

Dudelange, Luxembourg. Yesterday morning 45 attended Sunday school and preaching service here at Dudelange. In the afternoon at Esch 20 workers and members and guests joined in communion and feetwashing service. The evening was given to missions vision and planning. The team of seven workers here and the four at Espelkamp, Germany, will more and more plan and coordinate together. The work's growth, the commitment and enthusiasm of all the workers, the unity manifest and good relationship, encouraged us much and one thanks God.

Valdoie. The facilities are now used to capacity and to purposes intended and seem well managed. Here MCC's work is now about done and one is happy to have had a part in such a project. Around the Hans Nussbaumer supper table it was made clear that worker representation is still deeply desired, and the American connection.

75 Years Ago

(from Herald of Truth, April, 1881)

All these signs point to a time in the near future when the distillery and the public drinking-house shall be banished from our beautiful land, when the ranks of our army of drunkards shall be broken. . . .

We can certainly afford to be a little more lavish in placing men into the ministry.

The church of Christ is not only a receptacle to hold and maintain the doctrines and practices of the church, but she is also to transfer what she has to others.

To save one soul is worth more than all possible contentions about minor matters.

The Mennonite Ideal in Our Time

By Horst Gerlach

Introduction

My earliest acquaintance with Mennonitism began sometime during childhood when I heard that my mother had been a Mennonite but had become a Lutheran when she married.

Through divine providence I was brought into contact with Mennonitism in America. Before I came to the new world, I was introduced early to the many divisions among those Mennonites, the application of Romans 12:1, 2 and I Corinthians 11 being, apparently, the main cause of disagreement.

After my conversion I joined the Mennonite Church because I felt it was the highest expression of Christianity. Later on I became more and more conscious of our disunity, especially when I found out that opinions differed not only from conference to conference, where wide geographical separation could have accounted for much of the difference, but that there was an apparent disunity within the same conference, yes even the same congregation and same family.

In lengthy discussions with people on both sides of the "fence," I have been trying to discover the cause of this disunity. Sometimes I thought that the cause was an inadequate conversion experience, or a lack of church loyalty; other times I thought it had to do with backsliding or indifference; some told me it was caused by overly strict authoritarianism; others said it was due to congregational government. But all this did not seem to answer the problem for me, until someone pointed me to the book by Kurt Lewin, *Resolving Social Conflicts,* which contains his lecture on "Self-hatred Among Jews." Then it dawned upon me that this lecture probably touched the main cause of our division and diversity, in spite of the fact that we claim that there is only one Holy Spirit. There may be multiple causes, but the main cause seems to me to be *Mennonite self-hatred,* apparently unconscious but nevertheless real. While the term "self-hatred" has a psychological connotation, it is unquestionably a deep-seated spiritual disease.

The Emergence of the Mennonite Ideal

Before going into all the present-day negativism which is expressed in the Amish-Mennonite self-hatred, let us first trace the emergence of the Anabaptist-Mennonite ideal.

After the Zurich disputations between the followers of Zwingli and those who felt that his reformation was not going far enough, there came to be a group (1525) called Anabaptists.

These people, many of them former drunkards, humanists, priests, and monks, had been convicted by the Spirit through the study of the Word. They wanted to *relive* the life of the early church. Their stress was not an invisible church, but a visible church, showing through conduct, life, and appearance that they had received Christ into their heart.

This new ideal has been called the *Anabaptist Vision.* The church was composed of voluntary members who had accepted Christ as their personal Saviour. This group of voluntary believers, in order to keep from falling into the same pattern as other churches, exercised a rigid discipline, expecting from every member a maximum of personal responsibility in conforming to the image of Christ.

These Anabaptists refused to accept the authority of the state on spiritual matters, going rather to the authority of the Word. They were Biblicists. They questioned the right of the state to whip the church into conformity and yet they exercised a strict discipline among themselves. They came from all classes of society and yet they formed a brotherhood, a virtue still to be observed among their descendants. They were often driven into the mountains and behind the hedges, and yet they stressed the visible church, insisting that the inner experience with God would be visible outside in matters of dress, shunning gold and silver, and in matters of conduct.

It is often said today by Mennonite self-haters that the Anabaptists had no outward form of differentness from the world. We read in the history books that in those days the sign of a free citizen was the sword. However, the peace-minded Anabaptists felt that nonresistance is inconsistent with wearing the sword, the sign of a citizen of the earthly kingdom. So they traveled around with a staff, which brought them the name "Stäbler." During the time of persecution the catchpolls often looked for the travelers who did not wear a sword, being assured they were Anabaptists. When they caught them they delivered them up for execution.

What, then, was the genius of the Anabaptist Mennonite ideal? Was it the missing link between Waldensians and other little "believer churches" which trace their apostolic succession down to the early church? Certainly not, for Tertullian said that "there is no succession of persons but of doctrine!" Harold S. Bender in *The Anabaptist Vision* says that "Anabaptism is the culmination of the Reformation, the fulfillment of the original vision of Luther and Zwingli."

The Challenging of the Mennonite Ideal

The radical break with the world made by the Anabaptists aroused much external opposition. The government of the cities and countries started a severe persecution. It went so far that practically all of the Anabaptist leadership was killed off, the rest of the flock retreating into the mountains, where they were little molested or promised the princes not to evangelize if they could only live their pious life.

When the tide of persecution ebbed, in their places of seclusion the Mennonites and Amish had a wonderful time in the establishment of confession of faith and patterns for life and conduct of their members, systematizing their beliefs and the formulation of conduct as it was understood from the Bible. It was especially true in the case of Jacob Amman, who set down the *Ordnung* (order) of dress and conduct for his members, especially emphasizing the application of Romans 12:1, 2 in regard to nonconformity in dress. Similar regulations were drawn up by the Brethren, the Mennonites, and the Hutterites. In their earlier writings women's veilings are not mentioned, since the wearing of a veiling was a universal practice in all the churches. Luther's wife wore one.

These regulations were gladly adopted by those who had joined these groups voluntarily. But the problem arose with the following generations, who having not participated in these events, questioned the *status quo.* Some churches, in order to keep the group pure and truly a believer's church, excommunicated all dissenters, while others lowered their standards, not only in practice but in principle as well, in order to keep all. This, then, led to an almost complete breakdown of orthodox Christianity and little application of many Bible principles in the case of the Brethren and Quakers. The different stages of dealing with the problem were usually these: (1) authoritarian enforcement; (2) earnest admonishing; (3) studious ignorance.

This process is not only observable among Christian groups, but also among Jews and other minority groups. Kurt Lewin said that this "self-hatred of a Jew may be directed against [1] the Jews as a group; [2] against a particular fraction of Jews; [3] against his own family; or [4] against himself. It may be directed against Jewish institutions, Jewish mannerisms, Jewish language, or Jewish ideals."

Although we have many faithful members in our brotherhood, we can see that many principles which can be observed in Jewish life may be easily seen in Mennonite-Amish life. There are many Mennonites who spend much of their conversation in ridiculing our more conservative brethren about their struggle to find a workable way of applying nonconformity in this "fast" age. This is especially serious if the jokes about the buggies, black bumpers, and iron wheel tires are made in the presence of children, for we ridicule others who take greater pains in applying the principle, but expect our children to respect and adopt our few convictions. The natural outcome, of course, is that for our children our appli-

cations become just as "funny" as these more conservative ways are to us.

The second aspect of self-hatred is against a particular fraction of the group, probably the minister, who does not conform to the lower standards of the self-haters, or the families in the congregation who have not yet been poisoned by the present trend.

Some even hate their own mother, father, and brother; not for Christ's sake, of course, but they do this in order to cover up their unwillingness to make any application of any principle. In many parts of our world-wide brotherhood we have finally arrived at a stage where some of our own people question the idea of adult baptism and others regard nonresistance as completely out of place.

In the fourth place, this self-hatred may be directed against our institutions in the church, our church government, forgetting that no institution can exist without certain restrictions and policies.

Some hate our mannerisms. They think, for example, that to kneel in prayer is a practice for ignorant farmers but does not belong to "progressive" Christians. They think that the holy kiss, although taught in the Bible, is outdated. But most of all, they don't like to be seen in the apparel of their own people, especially if they have reached the upper steps of the ladder of *social climbing*. This might also be labeled as Mennonite inferiority complex.

The most dangerous representative of this type of self-hatred is the one who goes around and asks many confusing questions, asks for tolerance of his often non-Biblical opinion. Lewin calls it the "indirect, undercover self-hatred." This type likes to stay in the church, expecting the church to conform to his ideals. Their emphasis is not on a maximum of spirituality and application but on a minimum; ignoring the fact that Christ said not, "Be ye worldly even as your father the devil is worldly," but said, "be ye therefore perfect, even as your Father . . . in heaven is perfect." In churches and classes they can be found among the "amen" sayers when some "popular" speaker has just torn down the church, the funny applications of the past, and put the emphasis on the "heart only." Jesus emphasized repeatedly that in sincere people the outside expresses the inner attitude of the heart.

Submergence of the Mennonite Ideal

If something has been called into question long enough by those who hate the group, it finally becomes possible to abandon it. There is something good about criticism if it is constructive and points out inconsistencies for correction. However, much of the criticism offered today is destructive. If someone says that it is inconsistent to go around in a plain garb and drive a $4000 automobile, the usual thing to happen is that the automobile is kept and the plain garb sold in order to make both consistent.

The recent trend has been to ask for a nonconformity in every aspect of life but the most obvious one. In the concrete matters like outside appearance, silence has been employed in spite of the fact that this is the thing that can be observed with one look!

The old applications which were both Biblical *and rational* have been called "traditions" and those who stuck to them have been called "Pharisees," with special emphasis on the fact that we live not under the law but under grace. But be it known that Christ did not do away with law, for He said: "I am not come to destroy, but to fulfil. . . . Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven" (Matthew 5:17, 19).

The applications of the church are called "traditions" and are rejected, but the traditions of the world are *gladly accepted!*

We need to take the "stew" out of stewardship.—Quoted by David Derstine.

We have to contend with the fact that dissenters will keep on fussing and fuming after their expulsion. One of those prophets, after he left the Amish church, wrote concerning Romans 12:2 that "The commentaries written by men of broad scholarship and careful study say that Paul here referred to the Jewish church and its practice of the Mosaic law." However, neither Lange's nor Kretzmann's commentaries even touch this point of the Jewish law, but say, rather, that the Greek refers to the renewal of the *inward form* and the *external* accidental appearance.

Some feel that the tolerance of the Modernists is better than the fighting of the Fundamentalists. We are, however, glad that we don't have to choose between two evils.

Lewin points out that the greatest self-haters are those who climb in society and "accept the fashions and ideals of the higher strata." Such like to cut themselves loose from things Mennonite, but being unable to cut themselves entirely loose from the Mennonite background, this hatred turns upon their own group.

The Jews and Mennonites living in seclusion, the former in ghettos, the others in valleys (Big Valley, Shenandoah Valley, Switzerland, etc.), had wonderful times in keeping their practices like the Sabbath, Jewish festivals, and rites in the Jewish case, and nonresistance and nonconformity in the Amish-Mennonite case. However, with the age of humanism and tolerance the Jews were no longer compelled to live in ghettos, neither were the Mennonites compelled to live by themselves. Thus many, after they had seen that life goes on even if one does not listen to the voice of prophecy, and that even a sinner can have just as good or maybe even a better crop than a godly person, revolted and brought about either a split (like in the case of the Jews: Orthodox and Reformed) or an adjustment of the group to the wishes of its self-haters.

A major problem of any minority group is the problem of leadership. The leadership comes often from the more economically "successful" members who have found a good acceptance in the majority group. They like to have their good connections with the majority group even in spite of the fact that they must compromise the convictions of their conservative-minded brethren. They are in the act of climbing over the fence which the minority group has set up (Jewish descent and culture in the case of the Jews; Christian experience and nonconformity in the case of the Amish and Mennonites) and have been well accepted among non-Jews or non-Mennonites. Lewin calls them *marginal persons.*

During the time of their "marginal existence" they have often acquired a good education in many areas. However, they do not like to be seen with their "underprivileged" relatives.

The underprivileged group, however, frequently call on those *marginal persons* for leadership because of their influence in society. These marginal people are very eager to accept leadership, because this brings them additional contact with the outside.

But now something very sad happens. These people who have practically become outsiders do not have the conviction of the underprivileged group. They have this typical feeling of lukewarmness and outside loyalty, but are inwardly determined to block any proposals which come from those who are concerned for the welfare of the minority. They "view their own group with the eyes of the anti-semitic" (anti-Mennonite). They apologize for any conviction of their own group and are ready to accept any change which the outside proposes.

The Re-Creation of the Mennonite Ideal

The summary of all the preceding would be this: Those who are apt to say that we dare not read too much into Romans 12, I Corinthians 11, and other passages, turn right around and say that the expression of Jesus, "ye are the salt of the earth and the light of the world," means that we ought to get on the band wagon of civic responsibility and quit being parasites in society.

The whole core of the problem is not our lack of something positive to contribute to this world, but that many of our own people see us with the eyes of the hostile outside majority, called "this present evil world"!

It is quite evident, however, that we cannot treat the whole subject from a purely ethnic point of view, as one would treat the Zionist movement, namely, preserving the Jewish traits for Judaism's sake, or preserving Mennonite traits for the sake of Mennonitism. Our function

A PRAYER

FOR THIS WEEK

Almighty God, we praise and adore Thee

As a loving Father who daily showers us with benefits innumerable;

As a worthy Lord and Saviour who lived for us in love, died in agony for our sins, and in triumph rose again to prove our hope;

As the Holiest of Spirits who lives within us to counsel, comfort, and empower.

In these days of early spring we ponder anew the miracle of life after death. Help us to appreciate and accept the truth that death to self and sin must come before we can have true life in Thee.

We confess to Thee our personal and collective sins, and plead Thy merciful forgiveness. Save us from the errors of our own ill-chosen ways, and show us how better to serve Thee, our God.

In Jesus' name, Amen.

—Clara E. Headrick.

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is not to perpetuate the Pennsylvania Dutch dialect and apple dumplings, however valuable these may be, but to save people.

It would be absurd to say that there is not much positive in the Mennonite "way" and that we are doomed to disintegrate in the next few decades. We are glad that we live in a time when we are able to produce a fair amount of our own literature and that we do not need to borrow everything from denominations which would like to see us die out. We are glad that we have people in the church who have caught an interest in revival. We are glad that we are able to keep most of our young people in the church. We are glad that there are some people who have caught the ideal of complete surrender, holiness of life, and discipleship.

There are many of our I-W men who take Voluntary Service rather than a paid job. We are glad that our youth have a great conviction for the ideal of the nonresistant life as it was taught and lived by Christ. I am always challenged by the pious life of many of our people. I recently observed in one of our Amish churches the exemplary behavior of the young 2- and 3-year-old children. At the dinner table they ate what mother gave them and played co-operatively with each other after dinner.

Sometimes we get compliments from outsiders and we certainly have many valuable things which are pleasing in the sight of God. Then why do we have self-haters among us?

The best solution to unconscious self-hatred (and conscious self-hatred as well) would be to eliminate those who do not appreciate us. But this would not solve all the problems.

Lewin says that "history teaches us that the most active and efficient leadership of the underprivileged [as Mennonites and Jews] has come from certain individuals who left the privileged group and voluntarily linked their fate with that of the minority." This indeed is also true in our own group, for some of our strongest supporters of Biblical Anabaptism have a non-Mennonite heritage.

We don't want to conclude without giving some pointers for the counteraction of this spiritual disease of self-hatred, again employing some of Lewin's ideas.

1. We ought to be careful that the accumulation of wealth will not cause such associations with the outside as will break down the border between Christian and non-Christian society.

2. We ought to encourage those leaders who want to keep around our group a high fence of requirement for joining with us, such as genuine conversion, nonconformity in all aspects of life, and nonresistance as a test of membership.

3. We ought to be careful about the easy integration of our own children into our group without having met the basic requirement of conversion.

4. We ought to avoid negative criticism of our present-day applications, keeping in mind that nothing can be expressed without some symbol. We cannot pass over these matters lightly and say that God judges the heart only. Many self-haters are actually not debating whether it should be this or that application, but *whether there should or should not be one at all,* thus tearing down our spiritual forefathers' attempts to standardize our outward appearance and life.

5. We realize that the state schools are not set up to train citizens for the kingdom of heaven. Believing that environment has a great influence on people, we ought to train our children and converts in our own schools, but guard against overprotection.

6. We recognize that the problem of having adequate teachers is a great one. We don't want specialists with an inadequate Christian experience, nor do we want teachers with an adequate Christian experience but no ability to teach.

7. We should hold to group consciousness and a loyalty which will exceed that of any non-Mennonite group.

8. During the Jewish persecution in Germany, many Jews were determined to commit suicide. An article written by the *Jüdishe Rundshau* with the headlines, "Jasagen zum Judentum" (saying "yes" to be a Jew), saved many from physical suicide. And I believe that saying "yes" to our Christian ideals will be able to keep us from a *spiritual suicide,* the suicide of self-hatred.

9. None of us should think in terms of keeping a large membership by demanding as little as possible from the individual.

In conclusion, we don't want to perpetuate our ideals as living museums for sight-seers' sake, but for the furthering of the kingdom. Joshua said at the end of his life, "Choose you this day whom ye will serve . . . as for me and my house, we will serve the Lord." Let us not, then, be numbered among the self-haters. For me the Mennonite Church is the highest expression of Christianity. Is it for you?

Esch-sur-Alzette
Rue Emile Mayrisch 72
Luxembourg.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for Evan Richards, two-year-old son of Bro. and Sister Joe Richards, Tokyo, Japan, who has recently contracted paratyphoid fever even though he had earlier been given the necessary inoculations. Pray also that his baby sister may be spared from getting the fever.

Pray for Sister Barbara Reber, Hombetsu, Japan, who has gone to Tokyo to await the arrival of her baby since an X-ray revealed the need for special medical attention at birth.

Pray for a husband and father forty years old who has never accepted Christ. He is nervous and unable to work.

Pray for a man who is suffering from arthritis. Pray also for his wife.

Thank God for the beginnings of a revival in the Bihar Mennonite Church. Pray for an increasing revival and for the special meetings planned for April 4-16 at Chandwa.

A Good Definition

By Dennis Blosser

Many discussions and arguments are prolonged because the terms used are not mutually understood. A good definition has at least three qualifications.

First, it must agree with all of Scripture. One Scripture in conflict makes it an unscriptural definition.

Second, it must be the same in any given situation in any period of time. A definition which can be changed to suit the situation or which is different now from what it was twenty years ago doesn't define anything.

Third, one must be able to determine from the definition whether or not any given matter falls in the category of the definition. For example, from the definition of sin, one must be able to tell what is a sin and who is a sinner.

Tampa, Fla.

OUR SCHOOLS

The Ford Foundation Grant to Goshen College

By Paul Mininger

On December 12, 1955, The Ford Foundation announced that it was contributing 260 million dollars to private colleges in the United States for the specific purpose of helping them raise the level of faculty salaries. The importance of college teaching was recognized by the Ford Foundation and was expressed by Henry Ford II, Chairman of the Board of Trustees, in the following statement:

All the objectives of higher education ultimately depend upon the quality of teaching. In the opinion of the Foundation's trustees, private and corporate philanthropy can make no better investment of its resources than in helping to strengthen American education at its base—the quality of its teaching. . . .

Nowhere are the needs of the private colleges more apparent than in the matter of faculty salaries. Merely to restore professors' salaries to their 1939 purchasing power would require an average increase of at least 20 per cent. Even this would not bring teachers in our private colleges to their economic position before World War II in relation to that of other professions and occupations. They have not begun to share the benefits of the expanded productive power of this nation, and the whole educational system suffers from this fact.

Industry, commerce, government, the arts, the sciences, and the professions—indeed our whole way of life depend heavily upon the quality of our education. Recognizing this fact, the Trustees of The Ford Foundation want to do everything they can to emphasize the cardinal importance of the college teacher to our society.

In formulating its plan to provide financial aid to colleges the Ford Foundation decided first of all that the money was to be distributed to privately supported four-year colleges and universities. All tax-supported institutions were eliminated from consideration. It was then decided to further restrict the institutions by including only those private colleges and universities which were accredited by their regional accrediting associations. This made it unnecessary for the Ford Foundation to make a judgment as to the quality of education being carried on by the colleges.

The Foundation then decided that 210 million dollars was to be distributed among all of the 615 accredited private colleges and universities in the United States. Each college was allocated a sum of money equivalent to its 1954-55 payroll for instruction in the liberal arts and sciences. Goshen College was allocated $103,400. The money is to be given to the colleges with the understanding that for ten years it is to be invested and the income only used to increase faculty salaries. After ten years the colleges are free to use the money in whatever way they choose.

An additional 50 million dollars was allocated for distribution among 126 colleges which had led the way in their regions in improving the status and compensation of American college teachers. The colleges which will receive these additional grants are free to use the funds either for raising faculty salaries or for other pressing academic needs. Goshen College was not so fortunate as to be among the 126 colleges receiving a second grant.

It is the plan of the Ford Foundation to begin distribution of these grants in June, 1956. All the funds allocated for this purpose are to be distributed to the colleges by June, 1957.

The contribution from the Ford Foundation should awaken all friends of Goshen College to the importance of private education in America. If the state should get a monopoly in education, both America and the Christian Church would be the losers. The Ford grant should help to establish the private colleges more firmly and should help to maintain the balance between publicly and privately supported education.

Goshen College is deeply grateful to the Ford Foundation for the $103,400 which it is to receive. The announcement of this contribution comes at a time when we are working on long-range plans for increasing faculty salaries. In a recent study I have ascertained that the salaries paid to Goshen College faculty are among the lowest which are paid in any Protestant college accredited by the North Central Association of Colleges. This is a testimony to the dedication of the Goshen College faculty, but raises serious questions concerning the adequacy of our present salary scale. The increases in faculty salaries have not kept up with the increase in the cost of living nor with the increased income in the constituency of Goshen College. There is a growing conviction among the friends and alumni of the college that our faculty should be given a significant increase in their salaries. This can be done in the following ways: (1) greater economy in operation; (2) increasing tuition rates for students; (3) increasing gifts to the operating budget of the college; (4) enlarging the endowment fund of the college. It is our plan to work along all four of these lines during the next few years in order to enable us to increase the faculty salaries.

The grant from the Ford Foundation will help Goshen College implement its plans. However, the amount of increase to each faculty member will be quite small. The income from the investment of the grant will be approximately $4,250. When divided among 65 faculty members this will mean an average increase of less than $7 per month. It is my hope that within the next few years we can increase the salaries of our college teachers 20 per cent above the present level. They will then begin to approximate what a college graduate receives during his first year of teaching in the public schools, but will be well below the average in other church-related colleges.

The Ford grant is a source of encouragement to all college teachers. For many years the college teacher has been the "forgotten man." He has believed in the importance and value of his work but at times has been tempted to think that he is not appreciated. The Ford grant has dramatized before the public the importance of college teaching. It should also encourage young people to prepare to become college teachers and help meet the need for more teachers during the next ten years.

If the Ford Foundation believes enough in private education to contribute $103,400 to Goshen College, it should lead the Goshen College constituency—both alumni and church—to re-examine its contributions to the operating budget of the college. You have done fine in contributing to the Building Fund. We appreciate all that has been contributed to the operating budget through the Church School Day offerings. However, the income from the Ford Foundation grant will not be sufficient to adequately increase faculty salaries. The funds may not come to us until June, 1957, and we would therefore not have any income from the investment until June, 1953. We hope that the vision and imagination of the Ford Foundation will stimulate the church and alumni to increase their gifts to the operating budget of Goshen College during this current school year.

Goshen, Ind.

GOSHEN COLLEGE

Camp Conference

A week-end camp conference will be held May 11, 12 on the Goshen College campus. This conference will replace the two-week camp workshop which had been discussed earlier, and will be of interest to all camp personnel. The value of such a week-end conference for all camp personnel—program leaders, kitchen workers, counselors, facilities men, and directors—was strongly stressed at the Feb. 24 and 25 meeting of Camp Directors sponsored by the Commission for Christian Education.

Expenses for the week end will be only a $1.00 registration fee and meals. The college will attempt to provide free lodging for all participants. Anyone interested in attending the conference should write Edith Herr, Goshen College, Goshen, Indiana, for further information.

The week-end program is listed below:

Friday, May 11, 7:00 p.m.

Registration
Introductions
Welcome—President
Philosophy of Church Camping—Jess Kauffman

Saturday, May 12, 8:30 a.m.

Discussions on Camp Responsibilities
Counseling
Program Planning
Supervision of Waterfront
Dining Room and Kitchen Organization

(Continued on page 321)

CHURCH MUSIC

Crusade for Christ Singing

Summer—1955

By J. Mark Stauffer

As far as opportunity is concerned, the Mennonite Church is approaching what could be her "finest hour." In recent years, the Mennonite Hour and other extension agencies of the church have carried our denominational witness around the earth. Great interest has been shown in our Confession of Faith, our way of life, and our a cappella singing. We face an unprecedented challenge that can only be met as we remain founded on God's Word; personal consecration and spiritual unity must characterize our brotherhood in these days of opportunity.

The Crusade for Christ sponsored by the Christian Laymen's Tent Evangelism, Inc., Orrville, Ohio, is dedicated to the cause of revival and evangelism; it has a vital interest in extending our witness as well as helping to strengthen the church at home. If the Crusade is to carry forward its exalted mission, every aspect of her program and personnel must be brought under the Lordship of Christ; this surely includes the material and manner of her music.

For a number of years, there have been those who felt strongly that the standard of music used in our tent meetings ought to be more in harmony with the best interests of our church music practices. We have found that the people who attend tent meetings tend to carry back to their home churches the music selections and practices used in the tent; this has often given rise to disunity in the local church after the tent has gone. Why cannot the songs we sing be in harmony with our finest church music standards? In other words, we believe that the songs used to bring a soul to Christ ought to be closely akin to the songs that the individual will employ to grow in grace as a member of the church.

I was happy for the privilege of using our own music publication, *Selections from the Church Hymnal;* it is a splendid collection of good church music for large church meetings and is likewise fine for use in the home.

This report of Crusade for Christ singing includes a summary of the 87 services in which the author served as song leader; the report does not include special music selections. The listing of a song does not imply that all stanzas were used.

According to the record I have of each service, we sang a total of 751 songs in the eighty-seven services; this total represents 140 different songs.

I want to list some of the most frequently used songs to give a more definite idea of the type of music sung. The list does not contain songs sung less than six times. The number at the left is the total number of times each selection was used.

15—My Faith Looks Up to Thee
13—Blessed Assurance, Jesus Is Mine
12—When I Survey the Wondrous Cross
—Spirit of the Living God (Chorus)
9—Above the Trembling Elements
—I Am Thine, O Lord
—I Need Thee Every Hour
9—Jesus, the Very Thought of Thee
—My Hope Is Built
8—All Hail the Power of Jesus' Name
—Break Thou the Bread of Life
—Come, Gracious Spirit
—I Heard the Voice of Jesus Say
—Joy to the World
—Joyful, Joyful, We Adore Thee
—Stand Up, Stand Up for Jesus
—'Tis so Sweet to Trust in Jesus
7—My Jesus, I Love Thee
—Sweet Hour of Prayer
6—Am I a Soldier of the Cross
—Come, Thou Fount of Every Blessing
—Come, We that Love the Lord
—Day Is Dying in the West
—Faith of Our Fathers
—Glory to His Name
—I'm Pressing on the Upward Way
—Jesus, I My Cross Have Taken
—Lo, What a Pleasing Sight
—Majestic Sweetness Sits Enthroned
—Open the Wells of Grace and Salvation
—Rock of Ages

The record of the five most frequently used invitation songs is here given; all invitations were sung from memory.

61—Almost Persuaded
30—Come, Every Soul by Sin Oppressed
19—Just As I Am
14—Softly and Tenderly Jesus Is Calling
9—Have Thine Own Way, Lord

It is not for me to give the final evaluation of Crusade for Christ singing; God knows its weakness and its strength. We have tried to use good sacred music, sung in a manner that harmonizes with our congregational music standards. We have deliberately worked to strengthen the church through revival singing. We have tried to conduct a musical service of divine worship where sinners may find their Saviour and nominal members their Lord and their Life.

We are deeply indebted to our many friends who prayed for, and encouraged us; we share a common interest and cause. I can only hope that Crusade for Christ singing has contributed to the building of Christ's church on earth; with the Lord, we can build well and the gates of hell shall not prevail against the structure. May God's great name be glorified forever and ever through the triumphant, joyful singing of His children.

Harrisonburg, Va.

OUR SCHOOLS

(Continued from page 320)

Planning Worship Services
Sunday Activities
Sharing major topics of discussion with whole group

Saturday, 1:30 p.m.

How to Organize a Craft Program—Jack Fellows, Baptist Recreation Director, Instructor at Indiana University
Skill Groups
Crafts—Jack Fellows, Francis Troyer
(Share some of your own projects)
Supervision of Recreation Activities—Roman Gingerich
Campcrafts—fire building, outdoor cooking—Edith Herr

Saturday, 7:00 p.m.

Each Staff Member Contributes to a Unified Camp Program—Robert Hartzler
Practical Problems in Camp Living—Roman Gingerich
(group discussion—bring your problem for group reaction)

Sunday, May 13, 9:45 a.m.

Worship at Brunk's Cabin—Jess Kauffman
Dinner at Youth Village dining room

Sunday, 2:00 p.m.

Principles of hiking, making use of out-of-doors to increase understanding of God's love and purpose
Hike at 2:30

Sunday, 4:00 p.m.

Vesper Service—Francis Troyer, Edith Herr

LA JUNTA MENNONITE HOSPITAL AND SCHOOL OF NURSING NEWS

On Feb. 10 the students entertained the faculty at a Valentine party.

The evening of Feb. 17 found the faculty and staff nurses either walking or riding from house to house, relishing a delicious progressive supper as they went.

Anneliese Wieler, Vilshofen, Germany, who spent six months with us, terminated her service on Feb. 24. We miss her and wish for her many pleasant and interesting experiences as she spends her remaining six months in the States with a Mennonite family in Indiana.

Mrs. Maude Swartzendruber attended an executive meeting of the Board of Education at Hesston, Kans., on Feb. 24.

The bimonthly Hospital-School tea was held in the hospital dining room the last Tuesday in February.

Programs were given by the Nurses' Chorus, directed by Paul Yoder, in Ordway and Rocky Ford recently. Mrs. Maude Swartzendruber accompanied them, as sponsor, on both occasions. March 15 the chorus gave a program at the Methodist Church in La Junta.

Lois Mann, Arvilla Gingerich, Ardyce Bartz, Nelda Rhodes, and Esther Wiebe are the junior students on vacation in March.

The following junior students will spend March 19 to June 17 at the Children's Hospital in Denver, receiving their pediatric nursing experience: Ardyce Bartz, Hilda Eby, Juanita Hathaway, Mary Ellen Kauffman, and Mary Lou LaRue. The seniors returning from this service March 18 are Carol Keller, Judy Ebersole, Dorcas Alwine.

The seniors affiliating at the State Psychiartic Hospital, Pueblo, and who will return to La Junta on March 25 are Irene Chavez, Doneta Yoder, Freda Roth, and Annie Burkholder. They will be replaced by the following junior students: Arvilla Gingerich, Lois Mann, Nelda Rhodes, and Esther Wiebe.

Mary Jane Swartzendruber and Mary Anna Eichelberger spent the week end of Feb. 25 and 26 in Tribune, Kans.

(Continued on page 332)

FOR OUR SHUT-INS

Dear Lord

By Edna M. Mertz

I am resting in Thy mercy,
In Thy great and glorious power;
There is joy and sweet communion,
Peace for every pain-racked hour.

Though temptations gathered o'er me,
Thou hast met my deepest need,
Saying, "Child of God beloved,
Take my hand and let me lead."

Weary, weak, and ill, Lord Jesus,
Thou who died to set men free,
Keep my faith through pain and sorrow;
I am trusting only Thee.

Ft. Wayne, Ind.

Cross Bearing

If any man come after me, let him . . . take up his cross daily.—Luke 9:23.

When the Romans crucified a criminal, not only did they hang him on a cross, but as a terrible indignity they made him carry the cross on his back. As a lad Jesus had no doubt witnessed such a dreaded spectacle, and when He went out about His Father's business He used the imagery of cross bearing to describe all that is bitterest in life.

The cross is anything difficult to bear; anything hard or galling or uncongenial; anything that robs the step of lightness and blots the sunshine out of the sky. And one of the primary secrets of discipleship is given in the words found in Luke: "If any man will come after me, let him . . . take up his cross daily."

The first implication of these words is that cross bearing is a universal thing. "If any man will come after me"—no one escapes! In the providence of God there are some things we may escape in life. There are many who have never felt the sting of poverty or body-crushing pain but no man or woman ever escapes the cross. There is a cross in every life and there is a bitter ingredient in every cup. Our Lord knew that every one who came to Him in every age and every land would have to face the discipline of cross bearing, for the servant is not greater than his Lord.

Not only is cross bearing universal, but it is an individual thing. Jesus said, "If any man will come after me, let him take up *his cross*." From these words I gather that crosses are as different as personalities, never quite the same in individual lives. When coins are issued from the mint, they are identical with one another—not a shade of difference between them. But the things that issue from the mint of God are the very opposite of that—their mark is their infinite diversity. Some crosses are bodily, and some are mental, while some spring from the unfathomed depths of a man's being. Some crosses were shaped and fashioned by our ancestors, and some by our sins. Some arise from our toil and some from family relationships. Were crosses like coins issued by the mint, we should ask for nothing more than human sympathy, that would content us if we were all alike. But in every cross, no matter what it is, there is something nobody else can understand, and there lies our utter need of God. No one was ever tempted exactly as you are, although every child of Adam has been tempted. There is something which makes your cross all your own, and that is why we need the eternal God to be our refuge, and underneath us His everlasting arms.

Cross bearing is not only universal and individual but it must be borne willingly. "If any man will come after me, let him . . . take up his cross." No doubt, Jesus, visiting Jerusalem, had seen a criminal being led to his execution. He had watched the soldiers take the cross and lay it on the back of the condemned man. It may be that the man fought and struggled before submitting to the cross. Dr. George Morrison tells the story of a friend whose little girl lay dying. She was an only child, much loved; and, at first, the father's heart was bitter and rebellious. Then turning to his wife he said, "We must not let God take our child—we must give her." So kneeling down beside the bed together, they gave their little girl and their wills to God. I do not know your cross, dear friend, but I do know for certain that you have one. And I know, too, beyond the shadow of a doubt, that the way you bear it makes all the difference to you. Your cross may harden you, it may embitter you, it may drive you into the depths of despair; or your cross may bring you into the arms of the Christ. Rebel against it, you still have to carry it, resist it and you augment its weight, revolt against it and the birds seem to cease singing. But take it up as the Master bids you, incorporate it in God's plan for you, and it blossoms like Aaron's rod.

The last command of our text is that cross bearing is a daily thing. "If any man will come after me, let him . . . take up his cross daily." Therein lies the heroism of cross bearing. It is not a gallant deed for an occasional sunny morning, for we have to bear it cheerfully and bravely every dull day of the week. Cross bearing is continuous but, thank God, there is something else that is continuous and that is His all-sufficient grace, and His strength which is made perfect in our weakness, and His promise to never leave us nor forsake us. "If any man will come after me, let him . . . take up his cross daily."—The Sower.

EXPRESSIONS OF APPRECIATION

I want to take this opportunity to express my sincere appreciation to all who so kindly remembered me in prayer, and with cards, flowers, and especially the visits during my illness at home. May God richly bless you.—Mrs. Mabel M. Martin, East Earl, Pa.

• • •

I wish to thank all who remembered me in prayer, and with gifts, cards, visits, and flowers while I was at the hospital and since I am at home. May the Lord continue to bless you all.—Henry K. Hershey, Intercourse, Pa.

• • •

I want to express my sincere thanks to my many friends who so kindly remembered me in prayer, and with cards, fruit, flowers, and visits during my recent stay in the hospital and since my return home. May the Lord abundantly bless each of you.—Harry H. Ranck, Ronks, Pa.

• • •

I want to express my appreciation to the many kind friends who have helped me and my family during my stay in the hospital and since my return home, by visits, cards, flowers, fruit, gifts, and especially for the prayers which I am sure have helped me very much on the road to recovery. May the Lord bless each one of you.—Mrs. Martin S. Good, Manheim, Pa.

• • •

I want to express sincere thanks and appreciation to all who so kindly remembered me with cards, flowers, visits, and gifts during my stay in the hospital and since my return home. May God bless each and every one of you.—Mrs. Esther N. Kreider, Kinzers, Pa.

♣

Everyone who is exposed to the truth of Christ holds the key for other people. The more you think about it, the more alarming it becomes. *We have to bring the truth to them or they will never get it.*

I think there is nothing in the world that bothers me more than this. I am just not worthy to be trusted with that key. I am afraid to go to the Judgment Day and have people point accusing fingers at me and say, "You held the key, and you failed to open the door for God." That is a terrifying thought! I wish there were some way to escape it, but it seems to be what the Bible says. If we could feel that only Peter had the keys, we might let Peter take the blame. It is too obvious, when you think about it, that it applies to us. Even if our door is open toward heaven, but closed toward people, then we have shut them out. Jesus put it positively, as well as negatively, in the end of the 25th chapter of Matthew: "Inasmuch as you did it to the least of these you did it to me, and inasmuch as you failed to do it to them, you failed to do it to me." And that is terrifying.

—From **Channels of Spiritual Power**
by Frank C. Laubach
(Fleming H. Revell Co.)

♣

A young doctor with wife and children could find no house in which to live. A friend of the family said to the little girl, "Too bad you have no home." She replied, "O yes, we have a home, but no house to put it in."

TO BE NEAR TO GOD

Sunday, April 8

Read I Samuel 16:1-7.

"For the **Lord** seeth not as man seeth. . . ." How awesome and yet how comforting is this word of the Lord! To those who in pride seek to hide their inner thoughts with outward show these words are warning. But to the penitent heart distraught because of failure and anxious to love God even in weakness, these words are a boon and blessing. God knows. How often the anxious soul can cling to this as Peter did when he said, "Thou knowest all things; thou knowest that I love thee."

O Father, we do love Thee through Jesus Christ our Lord. Search our hearts and cleanse them from deceit and pride.

Monday, April 9

Read I Samuel 16:14-23.

From the back hills of Judea to the king's court! This was a tremendous advance, even though Saul's court was a very modest affair. The great test which this sudden success and the years of intrigue and difficulty that lay ahead brought to David was whether he would continue to take seriously the promise of the Spirit's power or begin to trust his own skill and ingenuity. Though many of the details of the story that follows are unpleasant and even gory, one point is clear. David continued to walk in the power of God's Spirit. It was this constancy of purpose that won him his title, "a man after God's own heart."

Dear Lord, through Thy grace make us strong to do Thy will alway.

Tuesday, April 10

Read I Samuel 17:31-40.

Goliath had boastingly flung his challenge to Israel, and all the Israelitish army from Saul to the least soldier trembled. Then David, a naive shepherd, unskilled in warfare and practically unknown except to the immediate court of Saul, appeared. Where had he come from, and what were his qualifications? Now we can see that those lonely, obscure years in the wild Judean hills were not lost time. There he had gained his skill at the lyre. There he had practiced with his sling and his courage and strength were developed. And most important, there he had learned to trust God. God never marks time in preparing us for His work. He marks us out even in our seemingly obscure niche and fashions us for His purposes if we let **Him.**

Dear Lord, let today be one of joy and service. But make it also a preparation for greater conquests yet to be.

Wednesday, April 11

Read I Samuel 23:15-18.

"And Jonathan . . . strengthened his hand in God." It is entirely possible from the human point of view that David could not have continued to elude Saul if it had not been for Jonathan's faithfulness. And the beauty of Jonathan's character shines all the more brightly when we remember that he helped David at the sacrifice of his own security. Today perchance someone will need the encouragement that we can give. Perchance from the human viewpoint his future depends upon our strengthening his hand in the Lord.

Lord, make us sensitive to the needs of those about us. Help us to lift up the hands that hang down.

Thursday, April 12

Read I Samuel 24.

Here, even in one of the greatest warriors of the Old Testament, is the recognition that personal revenge does not belong to God's saints. Even where every rational instinct of man would seem to justify retaliation, David refused. His case was in Jehovah's hands. He would leave it there. It is in the area of personal revenge that all of us are most severely tempted to retaliation—in the little frustrations and misunderstandings of our daily life. Each day we need to renew our realization that we and all of those with whom we associate are in God's hands. This consciousness will often keep us from pettiness and resentment.

Father, we belong to Thee. Our lives are in Thy hand. Keep us from resentment and selfishness if we are wronged. Help us to forgive as Christ forgave.

Friday, April 13

Read I Samuel 25:2-34.

Quite in contrast to the moment of high spiritual insight and dedication displayed in his relation to Saul, David was now intent

(Continued on page 331)

Courage of the Early Christians

Sunday School Lesson for April 15

(Acts 3-5)

The pupils might be prepared in mind and heart to better catch the courage of these early Christians by an opening discussion on some specific areas or instances in which the pupils are fearful or hesitant to speak for Christ. Perhaps they find it more difficult to speak when with critical people, in business places, and in certain social gatherings. Take time to let each who will confess his or her problems of fear.

The Christians in the early church can help us in such situations.

Review the picture of the church in Acts 1 and 2. Imagine you were a member. What would have impressed you especially? (Try to get your pupils to identify themselves with these early Christians.) Christ was indeed all in all to them. They saw that when He was lifted up He did draw thousands to Him. There was much rejoicing and growth in inner as well as outer strength.

What was the secret of the great life in this church? Yes, it was the Holy Spirit power, but He gave power because Jesus sent Him. After all, the great backbone of the church was the faith of the believers in Jesus Christ. He was alive now and because He lived they lived. We see that the church was built on the rock Christ.

Jesus gave Peter and John power to restore a lame man to walking. Let some pupils tell the miracle story. What gave Peter the occasion for preaching his second recorded sermon? Observe how this sermon was centered on Jesus Christ. What courageous statements did Peter make? (Perhaps you can go to verse 19 at least.)

While Peter was preaching, what disturbing people came on the scene? Again Peter preached to them and that very courageously. Why didn't Peter fear Annas and Caiaphas as he did before them at Jesus' trial? Jesus was now alive and so was Peter. He extolled Christ and again reminded them of the fact that they had crucified Jesus, that they had set the stone at nought and that by Jesus only could any be saved.

Now study the reaction of the rulers to Peter's boldness. The physically whole man was there as a testimony of Jesus' power. This healing had given Peter great opportunity to preach Christ. This is often repeated in our relief service today. We notice that the men could hardly resist the wonderful spirit of Peter which so resembled that of Jesus. What Jesus does in the hearts of men is the strongest power and proof of Christianity.

What contrasting weakness is seen in these priests and rulers?

How could Peter and John answer the rulers as they did in verses 19 and 20? Was that disrespectful? What would you have done?

But courage can only be sustained as we go to God in prayer. Jesus in answer beheld the threatenings of their enemies (enemies of Jesus too), granted unto them renewed power to preach and gave a wondrous sign for their encouragement and for a testimony. Jesus had taught His disciples not to fear. He had often conducted Himself very courageously in their presence and He had told them that the Spirit would help them to the right words when they were persecuted.

Courage is also seen in the believers' lives as they had their possessions in common, as sin was severely judged in the church, as many who were sick were healed, and as they faced the results of disobeying the Sanhedrin.

And so we are heirs of some valiant Christians. Why were they so brave, doing so much for the Lord? The furtherance of Christ's kingdom about you is dependent upon the bold and courageous witnessing on your part.

The pupils might again consider their fearful situations and pray for renewed boldness and wisdom. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Raymond L. Kramer and wife, Meadville, Pa., spoke at a Missionary Conference at the Shantz Church, Baden, Ont., the week end of March 25.

The Rockway School Chorus, under the direction of Sister Doris Moyer, gave programs at Floradale and Waterloo, Ont., on March 11 and March 18.

Speakers in a Bible school program at Alden, N.Y., March 19-23, were the brethren Shem Peachey, Quarryville, Pa., and Elmer Jantzi, Au Gres, Mich.

Bro. Raul Garcia, Argentina, spoke to the Olive MYF, Elkhart, Ind., on March 21.

Sister **Alta Schrock,** Goshen, Ind., gave an illustrated talk on relief work in Europe in Indianapolis on March 21.

Bro. Menno Mast was ordained to the ministry at the Arthur, Ill., Conservative Mennonite Church on March 7. Bro. Ivan J. Miller officiated, assisted by Bro. Andrew Gingerich.

Bro. Calvin Bontrager was ordained to the ministry at the Townline Conservative Mennonite Church, Goshen, Ind., on March 8, by Bro. Ivan J. Miller, assisted by the brethren Clarence A. Yoder and Sam Eash.

Bro. John Harshberger, aged deacon at Scottdale, suffered a stroke on March 20.

A Fellowship meeting of ministers of the Virginia Conference was held at the Weaver Church, Harrisonburg, Va., on March 29.

Bro. Eli Miller, Salix, Pa., has voluntarily withdrawn his membership from the Mennonite Church and is no longer recognized as a minister by the Allegheny Conference. Since his position as pastor of the Pleasant Grove Congregation is relinquished by this action, Bro. Sanford G. Shetler, bishop in charge, will be responsible for the appointments at Pleasant Grove until another pastor is secured.

A male quartet from Fairview, Mich., assisted in the services at Naubinway, Mich., on March 25.

Bro. J. R. Shank was admitted to the Columbia, Mo., hospital on March 21 for a complete examination and possible surgery. He had spent a week previously in a Springfield, Mo., hospital. He has been suffering much for several months.

The Bethel Community Mennonite Chorus of Chicago under the direction of Bro. Alexander Lark, gave a vesper program at Lombard, Ill., on Palm Sunday.

Bro. LeRoy Kennel, Lombard, Ill., spoke at a Father-Son banquet at Eureka, Ill., on March 29.

An MYF General Council meeting is scheduled to be held at Scottdale April 2, 3.

Seven members were received at Leo, Ind., on March 25, two by letter, two on confession, and three by baptism.

The Forks Mennonite Girls' Chorus, Middlebury, Ind., gave a program at Leo, Ind., on March 25.

Radio pastor Quinton J. Everest spoke at Hawkesville, Ont., on March 24.

Bro. D. W. Lehman, Harrisonburg, Va., was in charge of a song service at nearby Mount Clinton, using **Gospel Hymns No. 5,** a book in use in the churches there years ago.

The Gladstone Male Quartet, Cleveland, Ohio, with Gerald Hughes as director, and Warner Jackson as speaker, on an Easter tour gave programs at the following places: March 29, Thomas, Hollsopple, Pa.; March 30, Blooming Glen, Pa.; March 31, Bridgeport, Pa.; April 1, Norristown, Frazer, and Zion, Morgantown, Pa.

Bro. James R. Hess, on furlough from Honduras, showed pictures of the work in that country at the Roy Mosemann home, Lancaster, Pa., on March 27.

The Zion congregation, Morgantown, Pa., is experimenting during April with having the preaching service before Sunday school.

Ten young people were baptized at Kidron, Ohio, on March 30.

Correction: In Bro. Ellrose Zook's article concerning the **Mennonite Yearbook** in the March 13 issue, page 246, column 2, insert after the words **numbers for** the following: "licensed ministers of." We are sorry for any confusion caused by this mistake. Listing of licensed ministers is a new feature in the Yearbook. We hope all of our readers will secure copies of this most informative book of information.

Bro. George R. Brunk, Denbigh, Va., filled appointments in the Lancaster area, March 24, 25, and preached to a full house at the monthly meeting of the World-Wide Gospel Fellowship at the Chestnut Street Church on March 26.

The Clinton Christian Day School Chorus, Goshen, Ind., gave a program at Moorepark, Mich., on March 25.

Change of address: Daniel W. Miller from Allschwil/Basel, to Rütlistrasse 54, Basel, Switzerland.

Announcements

Bible Conference at Bethel, Elora, Ont., with William McGrath, Goshen, Ind., and Oscar Burkholder, Breslau, Ont., as instructors, April 14, 15.

Paul Swarr, pastor of the Norristown I-W unit, at Worcester, Pa., YPM, April 8.

At Manson, Iowa: Nelson E. Kauffman, Hannibal, Mo., April 8; G. G. Yoder, lectures on Education and Evangelism of Children, May 25-27.

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Service Charge—Cash with Order

The Publishing House has always sent mail orders of supplies, Bibles, books, etc., postage paid to retail customers. This practice can no longer be continued without some modification.

We need to add five per cent (5%) of the net price total to pay for postage and safe delivery service. The minimum charge is five cents (5¢). This does not apply to Sunday-school quarterlies or periodicals mailed under second-class permit.

But when full remittance accompanies the order, we will pay for this charge out of savings due to decreased billing and accounting costs. Thus this will be applied only to charge orders and will be added to your invoice. Save Money by Sending Remittance in Full with Order.

(effective May 1, 1956)

Calendar

Christian Community Relations Conference, South Union Church, West Liberty, Ohio, April 6-8.
Annual meeting, Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Franconia Mission Board at Blooming Glen, Pa., April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Virginia Conference Sewing Circle, Weaver's, Harrisonburg, Va., May 3.
Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

The annual women's retreat for the Bihar, India, mission field was held at Hisri, March 10-16. Sister Miriam Beachy writes regarding the meetings: "We have felt God working during the retreat, not only in the Indian sisters' hearts, but in our hearts, too. We do praise God for victories won."

A young couple is needed to help in youth work at the Mennonite Gospel Chapel, Youngstown, Ohio. A I-W job is available nearby. Anyone interested in this possibility of service should write at once to the I-W Services Office, MBMC, 1711 Prairie St., Elkhart, Ind.

Three new booklets concerning the Eastern Mission Board's mission program in Africa are now off the press. They are entitled **God Led Us to Tanganyika, God Led Us to Ethiopia,** and **God Led Us to Somalia.** These booklets are written in a clear, direct, and interesting style and graphically tell the story of the foreign missionary program in these three places. They are significant particularly since the Somalia booklet tells the story of a new mission; the Ethiopia booklet, the story of a growing, developing mission; and the Tanganyika booklet, the story of an emerging church. The three booklets sell for $1.00 for the set and are available from the Mennonite Publishing House, Scottdale, Pa., or the branch book stores. A few hours spent reading them will greatly enhance missionary understanding and information.

Bro. and Sister Edwin I. Weaver, Dhamtari, India, visited the church and missionaries in Bihar, March 20-26.

Bro. Sam Frye, Goshen, Ind., is using his carpentry and cabinetmaking skills at the Union Ave. Mennonite Church in Chicago for the cause of Christ, according to a recent report in the Union Ave. Church bulletin.

Sister Virginia Showalter, R.N., La Plata, Puerto Rico, left for a short furlough in the States on March 20. She will visit relatives in Pennsylvania and Kansas.

A fresh air parents day is being planned again this year by the Mennonite Spanish Church, Chicago, for Sunday, April 15. A special service will be held at 3:00 p.m., and all fresh air parents and prospective parents from Illinois, Iowa, and Indiana are invited.

The 30-voice La Plata Mennonite Chorus, Puerto Rico, under the direction of Sister Miriam Kauffman, VS-er from Minier, Ill., gave programs of Easter music over the past week end as follows: March 31, Coamo; April 1, morning, La Plata; evening, Aguirre Methodist Church. Bro. E. V. Snyder served as speaker for these programs.

The Bragado, Argentina, Bible School begins its school term on April 3 instead of April 13 as erroneously announced last week. See Bro. John Koppenhaver's article in this issue.

Bro. J. L. Hostetler, Meadville, Pa., served as Missionary Day speaker at Hicksville, Ohio, on March 18. He also spoke at the Congo, Ohio, mission church on April 1.

The Carl Wesselhoeft family has recently moved to the second station location at Mahaddei Uen in Somalia. The building program is progressing nicely there and the Wesselhoefts have this to say about their first contacts: "We are truly grateful for this first week at Mahaddei. The Lord has been very good to us . . . the people are very friendly and we cannot but thank God for the many contacts which He has afforded us. Yesterday we had the first class and we had fifteen . . . and more want to come. . . . School will be closing here on March 10. Then . . . the pupils from the government school want to come over here to learn English. . . . So there are many opportunities of contact for which we praise the Lord."

The correct address for Sister Lydia Burkhart, who is teaching school in Alaska and serving with the Mahlon Stoltzfuses in mission work, is Russian Mission, Alaska.

Bro. Manuel Medina, Tocoa, Honduras, recently arrived in La Plata, Puerto Rico, to study in the Bible Institute there. He received his elementary and secondary education from his mother, who had been trained as a schoolteacher before marriage. He and his mother were led to Christ in Honduras by Eastern Board missionaries. Manuel is happy and quite at home with the other Bible Institute students in La Plata. Pray for him as he prepares to serve his own people.

A young people's fellowship was organized in Coamo, Puerto Rico, on March 17, with Bro. Samuel Rolon, student pastor, as leader. Regular weekly activities are being planned by the group. Church membership in Coamo is nine at present. Remember in prayer these few who are working hard to increase and strengthen their nucleus of believers into a working church for Christ and His kingdom.

An invitation has recently been extended by the Guanica Central of the South Puerto Rico Sugar Co. to have the Mennonites operate their hospital. The brethren John Lehman and George Troyer, M.D., have made some investigations regarding this opportunity and the Puerto Rico Executive Committee is making further investigation regarding the witness possibilities in this situation.

Progress on the new hospital building at Aibonito, Puerto Rico, was summarized as follows in a recent letter from Bro. Elmer Springer: "The roof is poured over the patients' section, and they are now putting up the forms for the roof on the wing of the operating room and also the administration section. This leaves only the section of the outpatient clinic. The contractor said he expects to get it all under roof by April 1, but I doubt if he can make it now since we have had several days of rain which has held them up somewhat."

(Continued on page 332)

Your Treasurer Reports

In many congregations projects are now being planned in connection with mission activities. Each year Spring Missionary Day encourages our Sunday-school groups to participate in special projects for the purpose of securing contributions for the mission outreach of the church. We believe that special projects among young people of our Sunday school are good not only because of funds received but also because they stimulate interest in one of the primary purposes of the church.

As announced in most of our churches on Missionary Day, the General Mission Board sponsors three projects for the above purpose. Mission savings banks are available for children who wish to save contributions from odd jobs or any other sources during the year. Savings banks are available through your Sunday school or, in case your Sunday school does not have these banks available, you can send direct to the Mission Board and we will arrange for them to be sent. However, it is preferable that a request of this kind be handled through the superintendent of the Sunday school.

For many years funds have been available in connection with the quarter investment program. This is a project whereby quarters are made available from the General Mission Board office which can be distributed to children to be invested in some type of project from which there will be return. This project works well for children in farm areas where investments of this kind can be made with a small amount of money. Quarters are available in any amount for any given project and can be requested through the superintendent of your Sunday school. These can also be secured directly in case your Sunday school does not handle such funds.

In addition to the above two projects the General Board also has available a sum of $1,000.00 which can be made available to youth groups for youth projects. This fund was made available by a brother who is interested in having mission projects promoted and has made these funds available on a loan basis to any group who would like to have funds to start a project and do not have them available from local sources. Funds for this project should be ordered direct from the General Mission Board office. This is the time of year to make plans for projects of this kind and we would like to encourage the use of these funds which are available for this purpose.

We can help the young people of our Sunday schools to make this summer significant in the mission outreach of the church by encouraging the above projects.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

These Have the Courage to Follow

BY JOHN KOPPENHAVER

Yes, they have the courage to follow Christ, even follow Him to a Bible school. We have every right to speak in affectionate terms of these young people who on April 3 will come to Bragado to begin or to continue studying in the Argentine Mennonite Bible School. The 1956 school year begins on that day and will continue until the end of October. Jorge and Marie are following Christ to our Bible school principally for the same reasons that George and Mary go to Bible school or seminary in the States. They want to know the Bible better in order to win lost souls to Christ and then be able to help teach them the way of true discipleship.

But, in general, it takes much more courage for Jorge in Argentina to leave his home and travel to a Bible school than it does for George in Kansas, for George lives in a country where one out of every three people belong to a Protestant church and where it is not uncommon for young people to go to an educational institution of the church. But Jorge lives in an environment where only one person out of every 206 is a member of some Protestant church. The prevailing idea of studying beyond the elementary grades is that one may thereby prepare to earn more money. To study just to know the Bible better without good prospects of thereby increasing one's earning power is a concept not understood.

This year there will be three married couples in our student body. Two of these couples are mature adults in the late twenties who are leaving an established business and position to follow Christ. Such actions are exceedingly rare under the Southern Cross.

Even Jorge's relatives do not understand. Nor do they hesitate to say that it is bad enough to be a member of the evangelical church, let alone wasting time studying the Bible during the week. It may even be, as it is with some, that Jorge's own father is opposed to the idea, for Jorge's parents are still nominally Catholics. As these words are being written a prayer is offered that two young people, who are listening to the divine voice and who so much want to come to Bible school, may receive the consent of their fathers. As you read this, will you pray too?

And when Jorge and Maria enroll, what is school life like in Argentina? Very similar to that of George and Mary at Hesston. The courses are practically identical, for it is the same Book and the same Lord and the same church. They prepare to take the glorious Gospel to the same kind of people, only the family is named Rodriguez instead of Smith.

Classes are held only three and one-half days each week. This is because the great majority of the students must work. Such a schedule likewise makes possible more active participation in practical evangelism, which is considered to be of the utmost importance. This year students will be responsible for all the preaching and teaching in six congregations, some of which are sixty-five miles away from Bragado. Gospel teams will also visit more distant congregations to assist in or conduct evangelistic campaigns.

Girls in teams of two will spend Friday afternoons in house-to-house visitation, selling Bibles and Gospels and trying to discover homes where they will be welcome to return periodically to read the Bible. The fellows will also sell Bibles and literature. During the 1955 school year the students sold over 200 Bibles and hundreds of illustrated Gospels. That doesn't seem like a big figure to you, does it? But it is truly significant here where people are told not to buy unless the Bible has the Pope's seal. Each week the students spend one hour with the Bible school director sharing their experiences in evangelism, discussing problems, and making plans for more effective witnessing.

There will be four teachers this year: Bro. Frank Byler of Trenque Lauquen, Bro. Delbert Erb of Buenos Aires, Sister Marta Quiroga de Alvarez, and the writer. These people are all well qualified in their respective fields. The students also have the privilege of hearing some of the most capable and experienced pastors in Argentina, since it is the policy of the school to have special conferences each year with guest speakers.

And how many students are there? Ah, there is the difference, for there will be only 15 or 17 young people studying a full course. Four to six more will enroll in some courses. The number seems small, doesn't it? But just remember some of the figures mentioned above. Even the large union seminaries of Buenos Aires which include young people from other countries have only 40 to 70 students. And these represent denominations of 12,000 to 15,000 members. Our denominational membership is only 653. Thus percentagewise we have more young people in Bible school than many groups. This does not mean we are satisfied. Far from it, and we hope you will keep praying that many more of Jorge's friends will follow Christ in preparation for service.

We do thank our heavenly Father, however, for an over 35 per cent increase in the number of students for 1956 over 1955. Our wonderful Lord is calling today, in this great country of Argentina, just as He called along the shores of Galilee, and praise God, some of the Jorges and Marias have the courage to leave their nets and follow Him in order that they, too, may be fishers of men.

And you, do you have the courage?

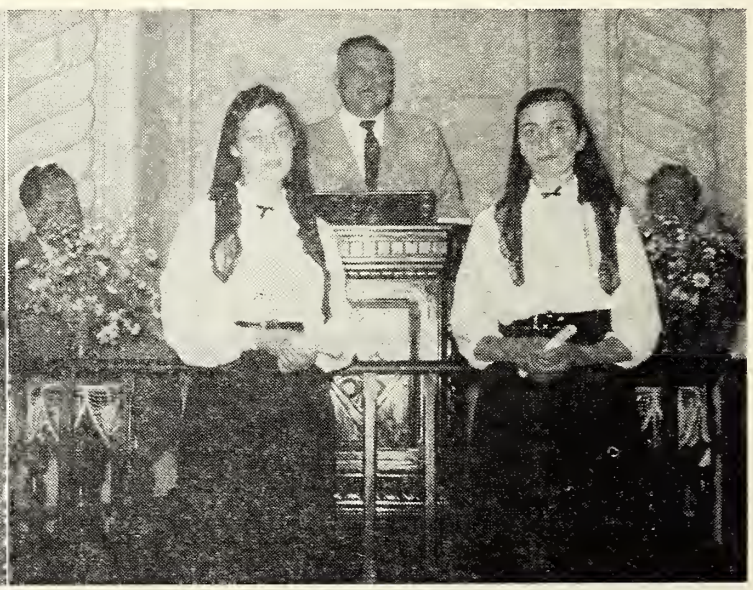
Bragado, Argentina.

♣

The Christian relief worker senses a symbolic witness value in his work which is, in the main, unmeasurable.—O. O. Miller.



Bible School students take an examination.



Ana Biersdorf (left) and Aurora Della Bianca, last year's graduates of the Argentine Mennonite Bible School. Bro. Martin Obregon gave the commencement address. Bro. Frank Byler (left) and Bro. Floyd Sieber are also on the platform.

Strengthening the Toba Church

BY UNA CRESSMAN

For several years we have been trying to orient ourselves better in this work among the Toba Indians. In the process many changes have taken place in the administration and in the directorship of the same. As an outcome the leadership of the Toba church is entirely native. This is the first full year that it functioned under its own leadership. On observing the results it seems to have been a successful move, at least to look at it from the surface. It does have its weak points in that its leaders need more instruction in the Word of God in order to instruct and feed the flock for which they are responsible.

In this past year, since the last annual report, the church membership has grown in numbers as never before in its history. I think it can truly be said that those who are within the church are greater in number than those who are still without its bounds, in the areas where there are established churches.

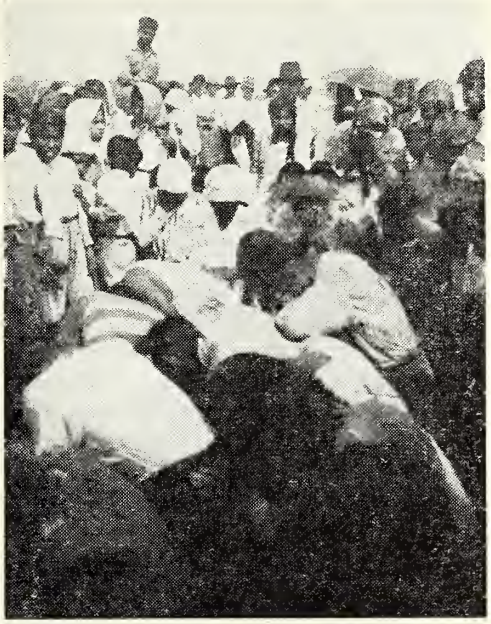
It is an occasion for rejoicing to see souls born into the kingdom of God and added to the church by water baptism. Nevertheless, water baptism does not change the heart. The Lord must do that work for them. In too many cases faith did not stand the tests of time and the pressure from the outside world. It may be that the soil in which the seed sprouted so flourishingly was too shallow. However, there are always some faithful continuing ones for whom we praise the Lord.

It has become quite evident that the church needs capable leaders. It needs leaders that are literate and capable of understanding what they read, and capable of teaching and expounding the same in wisdom, as well as being spiritually minded. The spiritual growth of the church is very much retarded for the lack of sufficient spiritual food which its members need to grow by. It might be truly said that its spiritual leaders in all the churches read the Spanish Bible with very little understanding. Spanish is only the trade language of the Tobas in this area. However, it is the only language written which they can read if they can read at all. Spanish is not native to them. The Spanish Bible, in particular, with its ancient vocabulary is quite difficult to understand.

We hope that in the near future it will be possible to have at least some portions of the Bible written in the Toba language. In order to build a strong Toba church, this is a necessity which cannot be denied.

We are happy that Bro. Albert Buckwalter, while on his furlough, is especially preparing himself for this most important task. In the meantime we must look to the Lord to sustain the Toba church with the little spiritual food she does receive through her appointed leaders who are only semiliterate.

While there was a missionary preacher on the field to make regular visits, the native pastor was stimulated with new material for thought from time to time. Since Bro. John Litwiller and family left the first of December, 1955, to take up their work in Uruguay, there has been no one to keep them stirred up. It does make a difference. At League 15 I was given the opportunity to bring messages from time to time in their Saturday evening or Sunday services, aside from the messages I have been giving at the women's meeting each week. Just how much these messages helped, the Lord knows. At least the withering of its members is not quite so noticeable. There are still souls being added to the church fellowship. At the time of this writing 29 have just been added by water baptism, of whom 13 were women who have been faithful attendants at the regular women's meeting, knitting classes, and literacy classes throughout the year.



Toba Christians of League 17 pray at a baptismal service. The newly baptized Christians are in the foreground.

I am sad to report that there has been a notable falling away and much contention among the brethren at League 17. The field is ripe. The harvest is wasting for lack of help to give it the necessary attention. The native leadership has been successful in gathering souls into the church fellowship. But for the feeding of these souls with the necessary spiritual food, outside help still seems to be needed. The development into full-grown mature Christians is a slow process. Prayer is needed to thrust out workers who are equal to meet the sacrifices which this task calls for.

Tres Isletas, Chaco, Argentina.

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Filipina Missionary to Thailand

The United Church of Christ in the Philippines recently commissioned Vevina C. Gesite as a missionary nurse and sent her to Thailand. A missionary couple appointed by this same church have been in Thailand for several years. The church has one other missionary couple in Indonesia and a young woman missionary in Nigeria.—World Associates Newsletter.

India Potpourri

BY JOHN FRIESEN

Spiritual Life Conference

The Annual Church Jalsa was held this year in the Sundarganj Church, Dhamtari, India, Dec. 28 to Jan. 1. The meetings were held in a spirit of expectancy and considerable indecision since it was not possible for the program committee to secure a speaker until the eleventh hour. Possibly due to this fact many people from the outlying congregations did not show the interest that normally is manifested in the Jalsa which usually means to the Mennonite Church in India a time of general assembly.

However, this may have been due also to the fact that this is the first year that the Annual Church Conference has not been held in conjunction with Jalsa. Formerly a great many from the outstation congregations came in as delegates to conference. Christmas is such a hectic week of celebration that no doubt many reveled in this year's prospects of being able to stay at home once for New Year's. But the Lord was good to us during those meetings.

At the last hour the services of Bro. John Paul from Ranchi were secured. Bro. Paul is an independent Christian minister who has come out of the revival movement in the Chota Nagpur area. The Jalsa theme was "Christian Unity" and his messages on the subject were very fitting and deeply spiritual.

"Christian Unity," he suggested, "was no mass movement, but began and grew out from men and women who enjoyed the fellowship of the Lord. The binding force must be a common Head, and a common Spirit impelling each believer."

Even though the Christian Church in India has suffered from time to time due to the erratic ministry of some in the independent Christian movement, there is always something very wholesome about it. Bro. Paul again demonstrated the charm of unaffected Indian piety. He spoke in beautiful Hindi and dressed in very common natural Indian attire. He represents second-generation Christians but one felt that he had thought through his Christian experience in Indian terms. This indeed is something which more in the church in this land need to do.

The Dhamtari congregation went to considerable trouble to get ready for the Jalsa. The congregation was out en masse for several days to give the church building a face lifting. The window lights that were broken were replaced, the windows repainted and rescreened, and the yards were relandscaped with laid-out walks to the side wings. Christmas was in the air, of course, and the inside of the church was replete with banners and Christmas verses. As a gesture of good will the Municipal President provided an avenue of street lights during the entire Christmas and Jalsa week on the approaches to the church on the main road.

Apart from the two major meetings of the day conducted by Bro. Paul, there were group

meetings in the afternoon for a large variety of interests and all age groups.

Although the attendance was not as high as in former years, one sensed that the church was hungry for a solution to one of her great needs. If being aware of one's needs is half of medication, then perhaps the Lord has spoken to us again through these meetings in a greater measure than we are aware.

Dhamtari Leper Community

During the Christmas holidays Shantipur Leprosy Home had an unusual group of serenaders. They were alumni from the institution together with "just friends" from the leper community in Dhamtari. They sang with tremendous gusto and "drummed to beat the band!"

Afterwards in conversation with them I discovered that there are about thirty families living together in Dhamtari. Among these there are six families who are baptized Christians but who have not been in Christian fellowship for some time. They informed me that they have their regular worship every week so I made a date with them and yesterday a group of us from the Home went out. I had never been to this settlement in Dhamtari before and was totally surprised when I had to be led to it. I presumed that it was a settlement built around the old leper home in Dhamtari but discovered it on the immediate south side of town.

The lepers had gone to considerable trouble to get ready for us. They had to chop down rice banks so that the car could be driven to the houses. They had marked the road with mango branches and when I drove up the whole settlement, a community of fully sixty grownups plus children, were standing outside the village. They immediately sang a welcome song for us, and in procession along avenues of mango arbors, flags, and other festive elaborations they ushered us to a clean square where they had built an arbor, spread a clean rug and there were three chairs, a table with a brand new table cloth, and flowers on it. My son Stanley, the caretaker, Mr. Ram and I occupied the front seats and received the garlands.

They engaged the services of a "clean" neighbor and had tea and sweets prepared for us! All the while the men and the women sang—and most beautifully! We had a very pleasant worship service with them closing with an offering. It amounted to rupees 4-1-9 or about 90 cents. I was touched, I must confess. This community is strictly a beggar community, yet in the offering I saw coins that one rarely sees in our church offerings, again verifying what Jesus said about the blessed "poor in spirit . . . the meek . . . they that do hunger and thirst after righteousness . . . they that mourn." We were all impressed that here was a ripe mission field right next door to us.

There have been efforts in time past apparently to try and keep alive contacts with these families. For some time, however, nothing has been done, but seeing the interest they manifested we were led to make an agreement with them that, to begin with, we would come at least once a month to hold evening meetings with them. We finished our call to these friends by knocking officially at each door. As they waved our car farewell we all felt that it was a very worth-while way to spend the afternoon on Sunday, January 8.

Shantipur Leprosy Home

Yesterday, Jan. 8, was a good day for the congregation here. We praise God for eight souls we were able to receive into Christian fellowship by water baptism. The majority of these young people were from a non-Christian background. It was a pleasure to work with them during the past two weeks in an effort to make the stand they have taken more meaningful.

Most of the patient applicants still have good years ahead of them. With modern treatment there is every hope that they may recover from leprosy without deformity. Will you remember them and others that the gifts of the Gospel plus the gift of modern medicine might transform their lives into true vessels for the Master?

The Blessed Poor in Spirit

In a larger church program one often forgets the beauty and charm of the single person or the single act. There was real beauty, however, in the worship service the other Sunday at Sundarganj, Dhamtari, M.P., India. Entirely on his own poor old Simon, a Christian carpenter in Dhamtari and son of the drunken Lachan, made himself a "dharm peti" (a tithing box). For two years he has, unknown to anyone, been silently and humbly dropping in his "paisa," his annas, half annas, and two annas. During the morning service on Feb. 19 as silently as he had been collecting for the Lord, he asked to have the proceeds consecrated. In the words of Sister Irene Weaver, "How often we misjudge people and think that our poor people have no spiritual depth. This was the most wonderful experience for Dhamtari."

Are We Bitten?

You know, I believe that we are bitten! Bitten by the tithing bug. It is not a mortal wound unto death of the old Adam, but something is happening to us every so often out here so that I am convinced that a leaven is working that is going to do strange things for us and the Lord's work.

Last Sunday I walked out to see what was going on in the para at Shantipur. I found a conference in session in Itwari's house. They were talking, if you please, about putting on a personal drive to collect funds for the church support! They have purchased a large poster on giving which they want to display on their bicycles as they travel. By making house-to-house calls they believe that they can get people to respond. That is talk. But talking is half of doing, since what the heart does not respond to, the hands are also not apt to react to.

However, the Dhamtari sisters have done an interesting thing this last week. Following the example of the Baithena folks, they decided to have a sale. The ladies each brought a little something which was salable such as oranges, bananas, vegetables, or prepared food, and had a sale. They were too surprised for words to discover that a small handful of them in this very humble way were able to raise seventeen rupees!

At the moment of this writing, Bro. E. I. Weaver (fast becoming known as the "Chicken Bishop") has several hundred better breed chickens out on a stewardship basis. The chicks are sold out to volunteer stewards who keep them for six months and at the end of that time return half of the flock to Bro. Weaver to sell or themselves buy them for six rupees a bird. The proceeds of this project are being channeled into our Church Support Fund. It is very interesting to observe how people have responded to this project. Just last night I brought back thirty chicks which were ordered on a stewardship basis for one of our Christian patients here at the Leper Home!

Dondi

On February 16 Bro. Stephen Solomon and I accompanied the Land Settlement Officer from Durg to Dondi to check with him our holdings at that station. A few years back the government abolished the system of allowing small petty kingdoms within itself. This was a peculiar privilege enjoyed by quite a large number of petty rulers under the British system. The most notorious of these was, of course, the Nizam of Hyderabad. But it so happens that Dondi is also situated in one of these former "subcountries" and currently the government is taking a complete census of all land and checking all documents with their official registration at headquarters. The Queen of Dondi unfortunately did not keep books very well and no records are available of our holdings except, of course, what we have. However, we are now once more on the map and things seem to be in order. The land where our buildings stand has now been officially written down as settlement ground. Although we have only a lease holding on the land now, a motion which is shortly to be brought up in the Central Parliament which everyone expects will pass will give settlers the absolute ownership of the land on which they have built.

What Bro. Solomon and I did by way of land business was a bit vague to us. It could have been done in the officer's office, I suppose, but perhaps a more interesting feature was the opportunity I had to meet with all my old village friends, and this more or less at the officer's expense! I accompanied him to his rendezvous with the villagers. One of his subordinates who was scheduled to appear with the papers at 11:00 a.m. did not show up until 3:30 p.m. So all that time I just had to sit. But it was very pleasant waiting since there were these five or six hundred men all collected from the villages round about and most of whom I had met in one connection or another and who seemed as happy to see me as I them. I received hearty invitations from many to come to their villages for meetings, which I do hope may yet be possible.

At present Bro. Joseph Isaac is serving as pastor at Dondi and also carrying on the district evangelistic work. He has a great deal of opposition from the politicians in Dondi itself which limits his work largely to personal visitation. Internal difficulties within the congregation itself have been rather severe for

some time so that Bro. Isaac is having a very difficult time and needs our prayers.

I was happy to see that Bro. Vishwanath was busy at his old place. A few years back he was transferred to Dhamtari. Though he has been back in Dondi only a matter of weeks, I noticed that his dispensary wards were all full. We arrived on the evening of their regular weekday prayer meeting and I was encouraged also to see that practically all the families were represented in the service.

School Days Again

These are busy days for all the missionary mothers and days filled with a good bit of regret on the part of the children who are fast seeing their vacation come to a close. School begins for them on March 6, and they will be leaving for the hills three or four days before that. Stanley and Weldon Friesen and Jerry Weaver cycled out this last week to Sankra and spent a Wednesday on the Roadside Clinic with Bro. Jacob Flisher and his clinic staff. We have enjoyed the presence of Sister Rhea Yoder in our area during these winter months. She expects to be on her way to Woodstock this next week also. We have not received word, but no doubt at the time of my writing the Shearers are also very likely about to arrive in India. With Bro. E. E. Miller at Woodstock, this year will be an important year for the Mennonites on the hillside.

Shantipur via Dhamtari, M.P., India.

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

Broadcast to Originate at Hesston and Goshen College

The Mennonite Hour will originate on the campuses of Hesston and Goshen Colleges on April 13 and 15 respectively. Bro. Hostetter and other staff members will be present to record the broadcast. Music will be supplied entirely by the singing groups of each college.

The broadcasts to be recorded at Hesston and Goshen will be released over the air during August which is appropriately designated as "Youth Month."

You are encouraged to participate in one of these special broadcasts to be held at 7:30 p.m. Friday evening, April 13, at Hesston College, Hesston, Kans., and at 2:30 p.m., April 15, at the Goshen College Union, Goshen, Ind. Congregational singing will be one feature of these recorded broadcasts.

New Stations

Alabama, Atmore WATM 1580 kc 1:30 p.m., beginning April 8

California, Dinuba KRDU 1240 kc 5:00 p.m., beginning April 8

Illinois, Chicago WCBD 820 kc 4:00 p.m., beginning April 22

Pennsylvania, Somerset WVSC 990 kc 8:00 a.m., beginning April 8

WCFL, Chicago, Discontinued

The broadcast heard on WCFL will be discontinued with the last release on April 22. Since baseball takes priority during the summer months, it was decided that WCBD will be substituted at the year round time of 4:00 p.m., Sundays. WCBD reaches out 50 to 75 miles from Chicago, covering parts of Illinois, Indiana, Wisconsin, and Michigan.

April Messages on Drunkenness and Immorality

The last four Sundays of April Pastor Hostetter will deal with two common sins, drunkenness and immorality. Listen and invite others to hear what the Bible answer is to these problems. You can receive a free copy of the booklet by writing to **The Mennonite Hour.** If you are on the "Sermon of the Month" mailing list ($1.00 for year's subscription) you will automatically receive a copy after the series is completed.

Easter Message in Print

Easter's message "Hope by the Resurrection" by Paul Erb is in print and can be had for the asking. Address your request to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Luz y Verdad

The ladies' sextet of the Spanish radio program, **Luz y Verdad,** has been kept busy by the various conferences, dedications, and women's meetings of the Puerto Rican Mennonite Church the last few weeks. Singing in the sextet from the La Plata VS unit are Mrs. John Lehman, Midway, Ohio, and Mrs. R. J. Hower, Goshen, Ind. Other members are Mrs. Lester Hershey and Mrs. Simon Liechty, Pulguillas, and Anna Kay Massanari and Carol Glick, Palo Hincado, Puerto Rico.

Testimonies

Studies in order to help his friends

"Over TIFC I have heard you advertise a course of study. It is my desire to take this course. It is not only for my good, but that I may help the many who are in darkness of sin without knowledge of Christ as personal Saviour. Also please send me your sermon 'Bread for the Hungry' and others you may have on hand."—Cartago, Colombia.

Returned his letter, but writes again

"Some time ago I wrote you, but due to an insufficient address, it was returned to me. I am asking for your course 'The Life of Jesus Christ.' Also please send me your message 'Jesus, the Bread of Life.' Your messages are beautiful and of much importance and value. We hope that your messages will not return void."—Seville, Spain.

Appreciation for the Broadcast

"Yesterday I heard that you are still offering calendars from **Luz y Verdad.** . . . We appreciate the broadcast. . . . May the Lord bless each of you who has a part in it, and open many airways to carry the message and many hearts to receive it."—Dora Taylor, Trujillo, Honduras.

via MBMC, Elkhart, Ind.

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The Japanese Government has given some interesting figures, which include the tentative figures announced in early December by the Statistical Bureau indicating a population of nearly ninety million people. Japan now has five cities with over one million population in each. But more astounding is the distribution of the printed page. The daily circulation of newspapers throughout Japan has now reached more than 34 million, and annual book sales have soared beyond 100 million copies while 1,350 magazines have a total circulation of 272 million copies a year—**IFMA News.**

MISSIONS

EDITORIAL

Two Bible Schools in South America

Some confusion may be resulting from information about the Bragado, Argentina, Bible School and the Montevideo, Uruguay, Bible School, both of which begin their terms in April. However, Bragado has been serving the churches in Argentina for a number of years while Montevideo is a new venture.

Be sure to read Bro. John Koppenhaver's article in this issue about Bragado. This school operates on the Bible Institute level and is designed to train lay workers and pastors for the Argentine church. The need for local leadership has become increasingly necessary with the movement toward independence from the General Mission Board by the Argentine Conference.

Students at Bragado are given practical work experience as part of their training program. Their service to local congregations provides needed spiritual service while training young people for future leadership. The missionaries and Argentine church leaders recognize the importance of the school to their church program. Last year each congregation took an offering for the school on a designated Bible School Sunday, comparable to our Church School Day. Pray for the staff and students at Bragado.

The Montevideo Bible School is intended to serve all Mennonites in South America as much as possible and will be operated on the seminary level academically. The local board for the Montevideo Bible School is made up of Mennonite representatives from Argentina, Paraguay, Uruguay, and Brazil. Although Spanish will be the main language used, classes will also be conducted in German. The school will train leaders to serve Mennonite churches and to make possible a more effective evangelistic outreach in the various countries where the Mennonites are located.

Bro. Nelson Litwiller has been named director or president of the school by the Bible School board and has been in Montevideo since early March making plans for the opening of the first term. The school will be housed in the same building as the MCC Center. Support for the school from the U.S. is being provided by both the Mennonite Board of Missions and Charities and the Board of Foreign Missions of the General Conference Mennonite Church of North America.

With the present emphasis on building indigenous churches, adequate training facili-

(Continued on page 332)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

John E. Lapp, pastor of the Plain Mennonite Church, Lansdale, Pa., spoke at the Norristown, Pa., I-W unit service, March 15. The men's chorus of the Norristown I-W unit provided the music for the service.

Aaron Stoltzfus, pastor of the Maple Grove Mennonite Church, Atglen, Pa., and an octet visited the Mont Alto I-W unit, South Mountain, Pa., March 13. Bro. Stoltzfus spoke on "Being Strong in the Lord," and the octet sang several selections at the unit meeting. Earl B. Horst, minister at the Royer Mennonite Church, Myerstown, Pa., spoke at the Mont Alto I-W unit service March 6.

Voluntary Service

Additional summer service volunteers are needed. The two migrant units planned for the summer need several persons who are interested in teaching Spanish-speaking migrants in summer Bible schools and summer camps. A knowledge of the Spanish language would be helpful, but not necessary. If you are interested in this or any other assignment write to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

John Lehman, VS unit director, La Plata, Puerto Rico, reports that a group of veterans from the La Plata community is interested in using and helping to direct the use of the unit recreational facilities. They have formed a committee to work with the unit in planning community-wide participation. It is planned to use the community center for panel discussions, talks, dramatics, exhibitions, films, and recreational activities. It is hoped that this type of interest and co-operation from the community will enable the unit to work "with" instead of "for" the people.

On Feb. 27 and 28, the VS unit members at Phoenix, Ariz., went back to Grants, N. Mex., where the migrant unit is located during the summer months, to check the property there, buy car license plates, and make some inquiries. They report that things are in good condition. The boom town of Grants continues to grow and presents an opening field for establishing permanent mission work.

Edna Beiler, Grantsville, Md., who is on a VS writing assignment for MRSC, spoke at the East Union Mennonite Church, Kalona, Iowa, March 4. She used her VS experiences as a basis for talks to the children and to the adults. Edna is now writing at the Mennonite Home for the Aged, Eureka, Ill.

Victor Esch, I-W and Summer Service Offices, and his wife, Carolyn Esch, Publicity Office, Elkhart, Ind., will be speaking on the Missionary Day program at Beech Mennonite Church, Louisville, Ohio, March 25.

Released March 23, 1956
Office for Relief and Service
Elkhart, Indiana

MCC Weekly Notes

New Area of Need in Korea

Ullung is an island about 80 miles off the east coast of Korea with a population of 15,000. During the first week of March the Korean government informed relief agencies in Korea that 9,000 of the 15,000 people on this island were needy.

MCC will send food and clothing to the island. Other agencies will send wheat, milk, and butter oil. A special ship will carry the relief supplies and personnel to this island which is so isolated that it has neither roads nor ox carts.

Two Couples Sail for Indonesia and Korea

The Kenneth Brunks and Chris Z. Yoders sailed aboard the **S.S. China Mail** on March 28 for the Orient and three years' service in the Far East.

Kenneth and Twila Brunk will take over direction of the Mennonite Vocational School for Orphan Boys at Taegu, Korea, from Verne and Norma Kohls.

Chris and Sara Grace Yoder will join the MCC unit at Kudus, Java. Both couples are from Denbigh, Va., and attended the Warwick River Mennonite Church there.

Two Years in Iraq

Carl R. Jantzen of Beatrice, Nebr., spent most of his I-W time in Iraq. He was loaned from MCC to the International Voluntary Service community development team there.

In the first phase of the IVS program the teams established pilot projects where they trained village workers in sanitation measures, agricultural and dairy herd improvements, digging wells, etc. Now a program of village development for the entire country will be launched this year based on the IVS project.

Jantzen writes of his experience: "I am enthusiastic about the project in Iraq. . . . For one thing my eyes were opened to the way in which much of the world lives—crude mud or stone houses where one sees none of the luxuries that are termed necessities in a common American home. Life here presents itself as a wretched thing, especially when a philosophy of fatalism holds the people . . . .

"Another outstanding personal gain from these two years in Iraq stems from having spent a long enough period of time in one place to learn to know individual persons. Sometimes one finds that in the course of a busy day he forgets that he is not only holding down a job. Knowing the people for whom he is working is valuable not only for the personal friendship, but also for keeping in mind the total purpose of the project as he is led to think directly about the future of those about him. In fact, to have been there, to have seen and realized what the people need and then to go away and forget does not seem right. One finds himself beginning to think of foreign service, no more so much as adventure, but as a possibility for a vocation showing the love which he as a Christian is asked to give."

Released March 23, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The young mothers of the West Union Church, Parnell, Iowa, learn to sing new songs. One of the mothers, the chorister of the primary and junior department of the Sunday school, mimeographed the new songs the children were learning. During the devotional period of the regular WMSA meeting, the mothers practiced singing these new songs. Each mother could take home the song sheet to help her little children at home to learn the song.

While the members scattered in several rooms of the home to work, a recommended record of children's songs was played several times. "I thought it was a profitable afternoon," said one of the visitors who attended.

* * *

From the Puerto Rico Hospital.—"On behalf of the staff of the La Plata Hospital, Puerto Rico, I want to thank you for the blankets and sheets and other things you sent us. We are almost daily receiving articles from different circles and appreciate very much their labors of love. They will be well used I am sure.

"We are encouraged by this manifestation of your interest in our work here in La Plata. Indeed it is the Lord's work, whether it is preparing the article or using it."

* * *

From Mrs. Edwin Weaver, Dhamtari, M.P., India.—"I wish that it were possible to come to each of you personally to tell you all about the joy and pleasure that came to us with the packages of Christmas greetings. The joy came to us as a family and also to many other families in our church. To each one of you who contributed in any way to this service a most sincere thank you from each one of us here. We did appreciate your love and thoughtfulness and we hope that you will want to do it again. I am sure that if you personally could have seen the joy it brought there would be no hesitation on the part of any of you. God bless you each one.

"For weeks before Christmas the packages began arriving. I think because we thought them as something very special we collected them in the corner of the prayer room. This little room is a curtained-off section of our bedroom. On one of the whitewashed walls of this room, written in crayon, are all the family Bible verses we have had since 1950. We often find ourselves in this room and so it was that for a long time we kept company with the cards that were waiting to be opened. Then one day, no, two days, Jerry and I took all the cards and sorted them. We trimmed them and cut them and put them into piles. There seemed to be appropriate ones for many types of persons.

"On Christmas night we were invited out to the home of a Christian family. We sat on the floor and ate of their delicious food

with our fingers. And guess what? Their decorations were made entirely from the cards we had given them. The cards looked very pretty in the candle light. The host had used candles of necessity. It was all very appropriate.

"I have made note paper from the inside parts of those that we cut and trimmed. Thank you again for the love you have sent us through the Christmas cards."

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

SARASOTA, FLORIDA

(Tuttle Avenue Congregation)

Greetings:

"Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2).

Many persons have received benefits from the Shekinah Bible School which was held here during January. Instructors were A. J. Metzler, Scottdale, Pa., principal; George R. Brunk, Denbigh, Va., Myron Augsburger, and Timothy Brenneman. The brethren Joseph Baer and Andrew Jantzi taught part time. The enrollment was 76 in the forenoon and 168 in the evening classes. We will be anticipating another such Bible school in 1957.

Bro. A. J. Metzler conducted our revival meetings Jan. 6-13. Bro. Geo. R. Brunk gave a presermon talk each evening.

Ministers bringing messages during the winter included the following: Milton Brackbill, Paoli, Pa., on Dec. 18; Kenneth Good, Morton, Ill., on Feb. 12; Michael Shenk, Newtown Mission, on Feb. 19; Andrew Jantzi, Pinecraft, on Feb. 26.

Our bishop, Truman H. Brunk, Denbigh, Va., was with us in December and January. On January 1 we had baptism and communion services.

Bro. Samuel Doctorian, Beirut, Lebanon, was with us Feb. 3-6 and brought very impressive messages. The church and Sunday-school rooms were filled to capacity. Many souls were led to a deeper consecration and every one present was drawn closer to our Lord. Bro. Doctorian's life and messages are a real challenge to all. He is called the Billy Graham of the Middle East and he is the only evangelist over there.

This has been a winter of many spiritual blessings. We appreciate the fine spirit of the tourists during their stay and wish them Godspeed as they are gradually leaving.

Pray for the group who carry on the work during the summer months.

Correspondent.

WAYNESBORO, VIRGINIA

(Hildebrand Congregation)

Greetings in the name of our Lord Jesus:

The Lord has wonderfully blessed us. We had our summer Bible school in July with an average attendance of 85, and with 9 classes. N. A. Beyler was superintendent, and P. H. Harner, assistant superintendent.

Our Sunday school was reorganized on Oct. 1 with Walter Weaver and Aaron Huber as superintendents; Roy Harner, S.S. and church secretary; Ida Mae Leatherman, chorister; Elsie Harner and Jean Weaver, children's meeting leaders.

On Oct. 19 Bro. Richard Weaver, Harrisonburg, Va., held a 10-day revival meeting here.

Bro. Ralph Heatwole, Dayton, Va., preached for us on Jan. 29.

On Jan. 8 votes were taken for another minister here. Roy Martin and Marion Weaver were nominated. The lot fell on Bro. Marion. Let us hold him at the throne of grace in his new calling.

On Jan. 11 two young brethren were received into church fellowship by baptism. Bro. Franklin Weaver officiated.

On Feb 26 we had our regular monthly community song service, with leaders from the congregation and some special hymns by the sisters' quartet.

Our newly ordained brother brought the message on March 4.

On March 6 Walter Weaver and family moved to Amelia, Va., where they bought a dairy farm. He and his family have been workers with us for 14 years, and he was Sunday-school superintendent for 10 years. We regret to see them leave. Phil Harner was appointed superintendent for his unexpired term.

Our pastor, Joseph Weaver, who has been confined to his home for several weeks, was with us again for Sunday's services, March 18. Bro. Paul Wenger brought the message.

On April 15 we will have a program on "The Home," with an all-day meeting. A program will be given at each congregation in our district conference at different dates.

Remember us with visits and with your prayers.

Jos. H. Weaver.

AN OPEN DOOR

(Continued from page 314)

so highly that they took pains not to handle them with dirty hands. Each one tried to keep his book the nicest. Special interest was shown in the "sacred pictures" as they pasted them into their books.

We also tried to have something for the mothers. We arranged for two evenings in which the women could make pot-holders, weave mats, or make hanging vases with test tubes and raffia. The women enjoyed this working together so much that their number increased from six to twenty by the second evening. While working we sang with them and the evening was closed with devotions.

Twice we spent the noon hour singing for folks over 75 years old. Often they were moved to tears by our visit and the songs, and when they were presented with mottoes, their joy was great.

The climax was the closing program to which the village dwellers were invited. We had arranged a simple program with testimonies and songs. As a special feature we had invited a Pax quartet from Enkenbach to sing. Long before the time set for the opening of the program there was a clamoring crowd of young fellows and girls outside the door. Fearfully we asked ourselves, "Will we ever be able to get this noisy crowd quieted down for the program?" And so we workers gathered for a brief season of prayer before opening the door. After the audience was seated, the quartet opened the service by singing in beautiful harmony, "Grosser Gott, wir loben Dich" (Holy God, We Praise Thy Name). At the first strains a deep hush fell over the audience. Then when Harvey Miller called on the whole audience to join in singing the first verse again, everyone responded heartily. God led in a wonderful way during the whole meeting. So often we had seen the works of the enemy in the lives of these people, but God did not permit him to inject one disturbing note during the whole program. The big boys were especially impressed by the testimony of the Pax boys, who had chosen to come to Germany to build houses for refugees instead of serving as soldiers. It brought us a special joy to hear the glad voices of the children singing the songs which they had learned during Bible school and we visualized how these songs would be carried home by the children and would resound in the hearts of the fathers and mothers.

What more can we do for Neumuehle, that these people may hear, receive, and live the Gospel? The door is open.

TO BE NEAR TO GOD

(Continued from page 323)

on a course which would have involved him in injustice merely to satisfy his own anger. How quickly the all too human side of his character bares itself! But how gracious God was in preserving him in the time of his weakness! How like David we are! And how we should thank God for His keeping power in our lives! "God is faithful."

We thank Thee, our Father, that we can live today confident of Thy keeping. Preserve us from the snares of our own selfishness.

Saturday, April 14

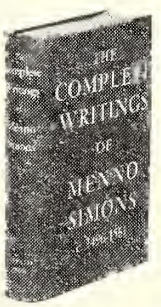
Read II Samuel 2:1-11.

David might easily have assumed that Saul's death was the signal for him to return to Judah. Had he not already been anointed? Was there not the danger that one of Saul's sons would take the kingdom if he did not assert himself? But no, after his manner, he again sought the Lord's will before he moved forward. This was the secret of his success—that he moved according to God's plan and time. We too need to seek constant direction. It is so easy for us to assume that we are following God and make our own decisions.

Father, help us to make our decisions by the guidance of Thy Holy Spirit. We can not find the way without Thee.

—C. Norman Kraus.

He spoke for Anabaptism!



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Field Notes
CONTINUED

Speakers at seventh anniversary of work at Goshen, Laytonsville, Md., on April 22 will be Don Augsburger and John S. Martin. Noon and evening meals provided by Goshen congregation.

J. Lawrence Burkholder, Goshen, Ind., at Wooster, Ohio, April 28, 29.

William McGrath, Goshen, Ind., in Church History and Discipleship Conference at Sonnenberg, Kidron, Ohio, April 21, 22.

At Zion, Morgantown, Pa.: evening program by team from Philadelphia Student Center, April 22; Messiah Bible College Chorus, May 6.

C. F. Yake, Scottdale, speaking at Hess's, Lititz, Pa., April 22. Golden anniversary of baptismal services there on April 16, 1906, when 25 persons were baptized, 9 by Bishop Abraham Hess in the meetinghouse, and 16 in the Lititz Creek by Bishop Benjamin Weaver. Fifteen of these persons are surviving, one of whom is Sister Yake.

Joseph Gross, Doylestown, Pa., speaking to Mennonite Students Fellowship, Philadelphia, Pa., April 29.

Bethel Community Mennonite Chorus, Chicago, at Yellow Creek, Goshen, Ind., April 22.

Directions for reaching Winterstown Mennonite Mission, York County, Pa. Come to Red Lion, take route 24 on South Main St., about 5 miles to Winterstown, turn right at Mobil gas station on Legislative route 66004, follow this road one mile to the mission.

Annual meeting in the interests of Jewish Evangelism, all day April 18 at East Chestnut Street, Lancaster, Pa.

G. G. Yoder lectures on Nurture and Evangelism of Children at Martins, Orrville, Ohio, April 10-13, and Bethel, West Liberty, April 16-19.

Raymond Swartz, Mt. Morris Mission, at Wilmington, Del., week end of April 22.

Annual meeting of the Gulf States Regional Conference, Allemands, La., May 11-13.

Prophecy conference at Glad Tidings Church, Bronx, N.Y., with George R. Brunk, Denbigh, Va., as speaker, April 28, 29.

Colorado area ministers' meeting, Limon, Colo., April 9.

C. F. Derstine, Kitchener, Ont., at Brown Street Baptist Church, 541 Brown St., Akron, Ohio, April 8-15. He would appreciate meeting Mennonites in that city and welcomes others nearby.

John Shenk and Rock of Ages Radio Staff at Wesley Chapel, Newark, Del., morning of April 15.

Visiting Speakers

March 11. **William McGrath,** Goshen, Ind., at Maysville Conservative Mennonite, Apple Creek, Ohio, and Pleasant Hill, Sterling, Ohio.

March 18. **Amos Graber,** Wolford, N. Dak., at International Falls, Minn. **H. A. Diener,** Hutchinson, Kans., at Canton, Kans. **Ivan K. Weaver,** Petoskey, Mich., at Yellow Creek, Goshen, Ind. **Jency Hershberger** and group from Toto, Ind., at Clinton Frame, Goshen, Ind. **Ernesto Suarez,** Argentina, and **Blanche Sell,** on furlough from India, at Hopewell, Kouts, Ind.

March 25. **Warren Miller,** Millersburg, Ohio, at Wooster, Ohio. **Anis Haddad,** Scottdale, Pa., at Oak Grove, Grantsville, Md., and Meyersdale, Pa. **J. D. Hartzler,** Flanagan, Ill., at Tiskilwa, Ill. **Wilbur Yoder,** Middlebury, Ind., at Sunnyside, Elkhart, Ind. **Edna Beiler,** Grantsville, Md., at Metamora, Ill. **Emanuel Peachey,** Belleville, at Sharon, Plain City, Ohio. **Raul Garcia,** Argentina, at Oak Grove, West Liberty, Ohio. **J. Ross Goodall,** Kitchener, Ont., and **H. S. Bender,** Goshen, Ind., at North Main Street, Nappanee, Ind.

Passion Week Services: J. D. Hartzler, Flanagan, Ill., at Metamora, Ill., March 30. Ora C. Wyse, Naubinway, Mich., at Mancelona, Mich., March 26 to April 1. Richard Detweiler, Perkasie, Pa., and Elias Kulp, Bally, Pa., at Allentown, Pa., March 30. Louis Amstutz and quartet from Sonnenberg, Kidron, Ohio, at Fairpoint, Ohio, March 30. M. B. Hostetler and Paul Lantz, and a group of men singers from Longenecker, Winesburg, Ohio, at Fairpoint, Ohio, March 31. Martin Hershey, Intercourse, Pa., at Souderton, Pa., March 30. David Derstine, Blooming Glen, Pa., at Worcester, Pa., April 1. Raymond Kramer, Meadville, Pa., MYF week-end service, March 31 and April 1. Milton G. Brackbill, Paoli, Pa., at Park View, Harrisonburg, Va., March 28 to April 1. Henry Weaver, Jr., Harrisonburg, Va., at Woodridge, Washington, D.C., April 1.

Evangelistic Meetings

Myron S. Augsburger, Sarasota, Fla., at Pond Bank, Chambersburg, Pa., April 3-15. **Elias Kulp,** Bally, Pa., at Pottstown, Pa., April 8-15. **John Gingrich,** Johnstown, Pa., at Pleasant Grove, Salix, Pa., April 11-18.

OUR SCHOOLS

(Continued from page 321)

On the week end of March 3 and 4, Joanne Keller, accompanied by Norma Jean Weldy, Mary Anna Eichelberger, Marjorie Reber, and Angie Maniaci, journeyed to Pueblo where they did some shopping. They traveled on to Colorado Springs where they spent the night and attended the Mennonite Church there Sunday morning. In the afternoon they drove to Rocky Mountain Camp and returned to La Junta that evening.

Grace Augsburger left March 7 for a one-month vacation in which she will be traveling through the southern states and spending some time in Florida.

George Beare brought the morning message at the La Junta Church on March 4 and then spent several days visiting the hospital and school in the interests of Hesston College.

March 25 is the finishing date for members of the class of 1956. Commencement date has been set for Tuesday, April 17. Roy Roth, president of Hesston College, will be the speaker for this service.

Mary Jane Swartzendruber is taking her vacation beginning the middle of March. Katherine Heinrichs will have charge of the operating room during her absence.

Ada Slagell, obstetrical nurse, has been off duty following surgery in early February.

The prenursing students from Hesson College are planning a week-end visit to the La Junta Mennonite School of Nursing some time the latter part of April.

Ruth Brubaker, R.N.

MISSIONS EDITORIAL

(Continued from page 329)

ties for leaders becomes increasingly imperative. We are fortunate to have missionary personnel with a vision for developing a school which will be theologically sound and interested in promoting evangelism. Pray that the problems involved in getting this school started may be resolved under the guidance of the Holy Spirit.—L. C. Hartzler.

Mission News
CONTINUED

The Child Welfare Committee of the General Mission Board met at the Elkhart, Ind., headquarters on Friday and Saturday, March 30, 31.

♣

The head of the church is not the pastor, or the bishop, or the conference, but Christ.—Paul Mininger.

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EXOTIC AFRICA! What a land of enchantment. Its desert sands shine golden in the sun. Its snow-capped peaks glitter along the blue Mediterranean—and the equator! And its green jungles, its tropical rain forests, and its dry uplands provide an ever-changing pattern of nature. Africa—a gigantic continent, with a climate to support every crop known to man. Africa—home of the incredible and unlikely "river horse" (the hippopotamus was so named by the ancient Greeks!), the tiny deer, the lion, and the antelope. Africa—land of diamonds and gold, slaves, and Arabs, land of idols, uranium, and the ever-present air bases. Exotic Africa.

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Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Aeshliman, Elton and Florence (Short), Wauseon, Ohio, second daughter, Merna Jean, March 8, 1956.

Bauman, Maurice and Verna (Shoemaker), Elmira, Ont., third child, second son, Cameron Lewis, March 14, 1956.

Begly, Maynard and Fern (Hochstetler), Goshen, Ind., second child, first daughter, Rita Charlene, March 16, 1956.

Burkholder, Paul and Doris (Stalter), Bluesky, Alta., fifth child, third daughter, Nancy Ann, March 11, 1956.

Detweiler, Wayne and LaVaughn (Schweitzer), Beaver Crossing, Nebr., third child, second daughter, Lorie Jean, Feb. 28, 1956.

Detwiler, Oren and Wahneta (White), Iowa City, Iowa, third child, second daughter, Rita Colette, Feb. 18, 1956.

Diller, Ivan R. and Doris Marie (Jantz), Hesston, Kans., third child, second daughter, Betty Jo, March 15, 1956.

Eash, Linus and Susan (Yoder), Middlebury, Ind., first child, Carolyn Jane, Feb. 26, 1956.

Grieser, Paul E. and Evelyn (Wyse), Archbold, Ohio, first child, June Marie, March 5, 1956.

Hartman, Lester W. and Arlene (Pletcher), Goshen, Ind., fourth child, third son, Gene Alan, March 17, 1957.

Hartman, Lowell H. and Anabel (Maust), Goshen, Ind., sixth child, third daughter, Donna Jean, March 18, 1956.

Hershberger, John and Anna Mae (Sommers), Uniontown, Ohio, third child, second son, John Philip, March 1, 1956.

Hess, Richard H. and Thelma (Sangrey), Strasburg, Pa., second child, first son, Richard Darrell, Feb. 13, 1956.

Horst, Alvin H. and Elva (Herr), Owings Mills, Md., first son, Clair Alvin, Feb. 7, 1956.

Kaczmarek, Steve and Mary (Keffer), New Dundee, Ont., second daughter, Kathryn Ann, March 12, 1956.

King, Willman and Mary (Stutzman), Detroit Lakes, Minn., fifth son, Thomas Kelley, March 13, 1956.

Kropf, Floyd and Hilda (Ropp), Woodstock, Ont., second son, Sanford Floyd, Feb. 24, 1956.

Landis, Ross and Vesta (Witmer), Tigard, Oreg., first child, Clifford Ross, March 8, 1956.

Martin, Irvin H. and Irene (Smoker), East Earl, Pa., second son, James Irvin, Feb. 12, 1956.

Myers, Melvin and Viola (Histand), Riverton, W. Va., third child, second son, Timothy Jay, Feb. 20, 1956.

Neer, Joe E. and Carolyn (Cooper), Cable, Ohio, sixth child, fourth son, Roger Keith, March 6, 1956.

Neff, Roy C. and Ellen (Hershey), Paradise, Pa., first child, Roy Charles, Jr., March 2, 1956.

Petersheim, Elmer and Ruth (Hunsberger), Oley, Pa., fourth child, second daughter, Nancy Marie, Jan. 25, 1956.

Ritchie, Earl and Edith (Miller), Criders, Va., second daughter, Earlene Kay, March 14, 1956.

Schrock, Oscar T. and Glennys (Showalter), Martinsville, Ind., third child, second daughter, Lenore Mae, March 4, 1956.

Sheufler, Wayne and Edna Mae (Shetler), Sarastota, Fla., second son, Steven Paul, March 10, 1956.

Sensenig, John and Anna (Weaver), Lititz, Pa., seventh child, fifth son, James Mark, Feb. 6, 1956.

Souder, Gerald B. and Mary (Moyer), Morwood, Pa., second daughter, Patricia Ann, Feb. 29, 1956.

Suter, Jerrel D. and Lorene (Weaver), Stuarts Draft, Va., second daughter, Gayle Lynn, March 13, 1956.

Voegtlin, Joseph J. and Florence (Stauffer), Tofield, Alta., third child, first son, Wayne Joseph, Feb. 29, 1956.

Wenger, Howard and Miriam (Yoder), Goshen, Ind., fourth child, second daughter, Rose Christine, March 13, 1956.

Wert, Harold and Mary (Hepner), Lititz, Pa., fourth child, second son, Stephen Lloyd, March 12, 1956.

Yoder, Henry J. and Mary Ellen (Schrock), third daughter, Rebecca Jean, Feb. 20, 1956.

Yoder, Russell and Miriam (Whitesel), Parnell, Iowa, fifth child, second son, Sherwood Leo, March 4, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Albrecht—Christner.—Clair Albrecht, Akron, N.Y., Clarence Center cong., and Martha Christner, Alden, N.Y., Alden Conservative cong., by Edward Diener at the home of the bride, March 12, 1956.

Hertzler—Martin.—James N. Hertzler, Mechanicsburg, Pa., Slate Hill cong., and Mildred Martin, New Holland, Pa., cong., by Mahlon Witmer at the home of the bride, March 3, 1956.

Martin—Andes.—Henry H. Martin, East Earl, Pa., Goodville cong., and Mary Virginia Andes, Bareville, Pa., Carpenter cong., by Mahlon Witmer at his home, Feb. 18, 1956.

Nolt—Martin.—Paul G. Nolt, Manheim, Pa., East Petersburg cong., and Arlene M. Martin, East Earl, Pa., Lichty cong., by J. Paul Graybill at the Lichty Church, March 17, 1956.

Stuckey—Roth.—Donald A. Stuckey, Archbold, Ohio, Lockport cong., and Clemma A. Roth, Archbold, Central cong., by Walter Stuckey assisted by Jesse Short at the Central Church, March 16, 1956.

Troyer—Troyer.—Andrew N. Troyer, Apple Creek, Ohio, and Gladys Troyer, Millersburg, Ohio, both from the Berlin cong., by Paul Hummel at the Berlin Church, Feb. 12, 1956.

Weber—Weaver.—Edward L. Weber, Denver, Pa., Bowmansville cong., and Anna Mae Weaver, Akron, Pa., Metzler cong., by Mahlon Witmer at the Metzler Church, March 19, 1956.

Zimmerman—Metzler.—Charles M. Zimmerman, Blue Ball, Pa., Weaverland cong., and Jane Metzler, Ephrata, Pa., Metzler's cong., by Mahlon Witmer at the Metzler Church, March 3, 1956.

Zimmerman—High.—Mervin N. Zimmerman, Lititz, Pa., Erb cong., and Martha G. High, Ephrata, Pa., Metzler cong., by Mahlon Witmer at the Metzler Church, March 17, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Levi R., husband of the late Elizabeth K. (Strouse) Bergey, was born Feb. 15, 1875; passed away Feb. 26, 1956; aged 81 y. 11 d. His death was caused by a heart attack and came as a shock to all. He seemed to be in normal health the evening before, and was found dead on Sunday morning by his daughter. Before retiring, he had made preparations to attend the Sunday morning worship services. He was born on a farm in the Pinerun Valley of Bucks Co., Pa., where he died. His wife preceded him in death in Oct., 1954, also one son who died in youth. He is survived by 5 daughters (Ruth—Mrs. Samuel Detweiler, Danboro, Pa.; Mary—Mrs. Wm. Histand, Doylestown, Pa.; Alice—Mrs. Raymond Koffel, Souderton, Pa.; Emma—Mrs. Marvin Gross, Doylestown; and Betty Bergey, Richboro, Pa.), also 18 grandchildren, and 2 brothers (Isaac and Abram). Funeral services were held in the Doylestown Mennonite Church, where he was a member, on March 1 with burial in the adjoining cemetery.

Branner, Charles C., was born May 11, 1886, at Broadway, Va.; died Jan. 28, 1956, from a heart attack while driving home from services at the Lindale Mennonite Church. He was a conscientious Christian, a devoted husband and father, and served as an elder in the Broadway, Va., Presbyterian Church. He is survived by his wife, Josephine Brunk Branner, who with the following children are members of the Mennonite Church: Mrs. Frances Rhodes, Harrisonburg, Va.; Mrs. Phoebe Brenneman, Broadway, Va., and John R. Branner, Harrisonburg, Va. He is also survived by two sisters, Misses Ollie and Bess Branner, Broadway, Va. Funeral services were held at the Broadway Presbyterian Church on January 30 in charge of his pastor, W. E. Orndorff, assisted by J. Ward Shank and E. E. Sumpter. Burial was in the Lindale Mennonite Church cemetery.

Cole, Ervin, was born Oct. 25, 1868, at North Lima, Ohio, and passed away March 9, 1956, at the Salem City Hospital. He was a lifelong resident of this community and the oldest resident of East Lewistown, Ohio, having reached the age of 87 y. 4 m. 13 d. His wife, Catherine Painter, whom he married in 1891, died Feb. 17, 1946. He leaves 3 children (Clarence and Mrs. Wade Carr of East Lewistown, and Mrs. Homer Davis of Greenford), 5 grandchildren, and 12 great-grandchildren. He was a member of the North Lima Mennonite Church. Funeral services held March 12 at the Fry Funeral Home were in charge of David Steiner. Interment was made in the Mt. Olivet Cemetery.

Crunkleton, Clinton Rowe, son of the late George W. and Ida (Binkley) Crunkleton, was born Nov. 1, 1884, near Greencastle, died March 12, 1956, at his home in Chambersburg, Pa., of a heart attack caused by a shock he received when bumped by a car about two hours before he died; aged 71 y. 4 m. 11 d. He is survived by his wife, Mrs. Eleanor (Slothour) Crunkleton, 2 daughters (Mrs. Morris Buckwalter, Upton, Pa., and Mrs. Glenn Niswander, Chambersburg, Pa.), one son (Theodore Wayne, Fayetteville, Pa.), 9 grandchildren, and one great-grandchild. He was a consistent member of the Chambersburg congregation. Funeral services at the Chambersburg Church on March 15 were conducted by Omar Martin, Harold Hunsecker, and Harvey Shank. Burial was made in the adjoining cemetery.

Davidhizar, Calvin W., son of Jacob and Lydia Ann (Weaver) Davidhizar, was born in Elkhart Co., Ind., July 10, 1882; passed away at his home in Wakarusa, Ind., on March 8, 1956; aged 73 y. 7 m. 27 d. He had been in ill health for more than four years, but bore his suffering patiently. On March 15, 1915, he was married to Lizzie L. Culp, who survives. Also surviving are 2 sons and 2 daughters (Roy Willard, Goshen, Ind.; Virgil Stanley, Indianapolis, Ind.; Ethel Fern and Ruth Lois at home), 5 grandchildren, and 3 step-grandchildren, one brother, Oscar, Cassopolis, Mich., and many other relatives. His parents, 4 brothers, and one sister preceded him. He united with the Mennonite Church in his youth and for the past 40 years was a member of the Salem congregation. Funeral services were conducted on March 11 with Harold Myers, F. E. Freed, and R. F. Yoder officiating. Burial was made in the Yellow Creek cemetery.

Detweiler, Valentine D., son of Christian and Mary (Kopperschmitt) Detweiler, was born Oct. 9, 1872, near Flanagan, Ill.; died March 7, 1956; aged 83 y. 4 m. 27 d. Death was caused by an embolus. When a child, he with his parents moved to Milford, Nebr. He became a member of the Mennonite Church in his youth and was a member until his death. In Dec., 1895, he was married to Katie Slagell, near Hartford, Kans., where they lived until 1901 when they moved to Nebraska. In 1913 they moved to Thomas, Okla., where they had their home until his death. One daughter, Pearl, 2 brothers, and 3 sisters preceded him in death. He was the last of his family. Surviving are his wife, 9 children (Mary—Mrs. Arthur Waters, Joe, Barbara—Mrs. Peter Schantz, Jr., Lydia—Mrs. Alvin Schantz, Emma—Mrs. Paul Johns, John, Ben, Katie—Mrs. Roy King, and Ella—Mrs. Glen Miller), 25 grandchildren, and 3 great-grandchildren. Funeral services at Pleasant View Church near Hydro, Okla., on March 9 were in charge of Ray Smee and Alva Swartzendruber. Interment was made in nearby cemetery.

Eichorn, Annie, daughter of Enoch and Mary Bender, was born at Springs, Pa., on Feb. 5, 1881; died at Lockport Memorial Hospital on Jan. 27, 1956, following a two-week illness; aged 74 y. 11 m. 22 d. She accepted Christ in her youth and served Him faithfully throughout life. On Jan. 1, 1914, she was united in marriage to Lewis Eichorn, who preceded her in death nearly 11 years ago.. Surviving are 12 children (Earnest Bender, Nappanee, Ind.; Enoch and Salome, Clarence, N.Y.; Herman, Imola, Calif.; Clara—Mrs. Henry Steul, Clarence, N.Y.; Paul, Cochranton, Pa.; (stepchildren) Alma —Mrs. Noah Swartzentruber, and Wilma—Mrs. Eli Gingerich, Turner, Mich.; Edna—Mrs. Ezra Schrock, Clarence Center, N. Y.; Lewis, Jr., Burr Oak, Mich., and Mary—Mrs. Oris Troyer, Buffalo, N.Y.), 39 grandchildren, 55 great-grandchildren, 5 brothers and sisters (Amanda—Mrs. Asa Schrock, Accident, Md.; Clara—Mrs. Ezra Peachey, Belleville, Pa.; Milton Bender, Grantsville, Md.; Salome—Mrs. Shem Peachey, Quarryville, Pa.; and Norman Bender, Grantsville). In 1921 the Eichorn family moved near Clarence, N.Y., and lived at the present homestead for nearly 35 years. She was a member of the Conservative Mennonite Church at Alden, N.Y. Funeral services were held at the Clarence Center Mennonite Church in charge of Edward Diener and Joseph Miller. Interment was made in the Good Cemetery.

Fayette, Downer, was born in Fayette Co., Iowa, on May 18, 1886; passed away on Feb. 23, 1956, aged 69 y. 9 m. 5 d. When a child, his parents moved to Shell City, Minn. In 1902 he was united in marriage to Lillie Henrickson. Three sons were born to this union, one of whom died in infancy. His wife passed away on May 5, 1912. On Oct. 4, 1923, he was united in marriage to Ruby Margaret Higgs. Six children were born to them. He is survived by his wife, children (Faye Alice, Ruth Ann, Blane, Lyle, and David, all at home; Dewitt of Sebeka, Minn., and Kenneth, Menahga, Minn.), 6 grandchildren, 5 great-grandchildren, one brother (Milo, Verndale, Minn.), and many other relatives and friends. His parents, 6 sisters, and one brother preceded him in death. He confessed Christ as Saviour and Lord in Feb., 1946, and joined the Huntersville Mennonite Church on Oct. 13, 1946. His deepest concern was for his children, that they should be taught the Word of God and that they should early in life take the step which he took late in life. He was free to testify to his friends and neighbors, and his life was a source of inspiration to many. He carried in his possession a verse which was precious to him, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Services were held Feb. 27 in the Christian and Missionary Alliance Church, Hubbard, Minn., with Elmer Hershberger and Clyde Allebach officiating. Interment was made in the Shell City Cemetery.

Gerber, Ada, daughter of the late Emanuel and Katie Ann Gerber, was born in Holmes Co., Ohio, on Feb. 16, 1895; departed this life following a short illness at the home of a brother, Harry, on March 5, 1956; aged 61 y. 18 d. She was preceded in death by her parents, her mother predeceasing her only 9 weeks before, on Dec. 31, 1955. Ada had constantly and faithfully helped to care for her invalid mother for years, even though not well herself, only to succumb to the ravages of cancer this short time afterwards. In 1911 at the age of 16 she confessed Christ as her Saviour and became a member of the Walnut Creek Mennonite Church, attending regularly, and later as circumstances permitted, retaining her membership to her death. She is survived by 4 brothers (Harry, with whom she had made her home; Elmer and Lloyd of Sugarcreek, Ohio; Wilbur, Wooster, Ohio), besides other relatives and friends. Funeral services held at the Walnut Creek Church, March 6, were in charge of Paul R. Miller, Alvin W. Miller, and Venus Hershberger, with burial in the church cemetery.

Gingerich, Amos, son of Samuel and Anna (Troyer) Gingerich, was born near Middlefield, Ohio, Feb. 24, 1903; passed away Feb. 29, 1956; aged 53 y. 5 d. Death was due to complications resulting from a paralytic stroke and heart attack suffered over a year ago. He was a member of the Burton Mennonite Church, having been ordained as a minister in 1951. In 1923 he was married to Ida Yoder. He was greatly loved by the church and all who knew him. He leaves to mourn his departure his wife, 7 sons and 4 daughters, (Melbern, Allen, Owen, William, Ada Mae, Abraham, Susan Jane, Amos Jr., Barbara Ann, Ruth Marie, and Paul), 10 grandchildren, 2 brothers, and one sister. Funeral services were held at the church on March 3 with J. F. Garber and Elmer Stoltzfus officiating.

Habel, Lorne, son of the late Conrad and Maggie (Shantz) Habel, was born at Wilmot Center, Ont., 53 years ago; died at his home in New Hamburg on Feb. 9, 1956, after a long illness. Several months before his death he realized his need of cleansing from sin and accepted Christ as his Saviour. He was instructed in the Word, baptized and received into fellowship of the Mennonite Church. During those last weeks of his life he testified of the great grace of God and gave evidence of a transformed life. Surviving are his wife, the former Fanny Gooding, 2 sons, Kenneth and Earl, one daughter, Helen, all of New Hamburg; 3 brothers, Clinton, Kitchener, Ont.; Harry, Buffalo, N.Y.; and Roy, Plattsville; one sister, Mrs. Wallace Thibideau, Ayr, Ont., and 2 grandchildren. Funeral services held on Feb. 13 at Geiger Mennonite church were in charge of Moses H. Roth, assisted by C. C. Cressman. Interment was made in the adjoining cemetery.

Harper, Nora, of Harrisonburg, Va., daughter of the late Solomon and Sophia (Parrott) Custer, was born Sept. 5, 1876, near Dale Enterprise, Va., passed away on March 11, 1956; aged 79 y. 6 m. 6 d. She had not been well since Christmas, although she was able to continue her usual activities. She became ill the last week before passing away. She had taught school for a number of years, both before her marriage and after her husband's death, and had also spent some time in mission work at Lancaster, Pa. She was well read and took an active interest in the affairs of the day, both world-wide events and church activities. Her husband, George K. Harper, whom she married on June 10, 1903, preceded her in death in 1924. Surviving are one stepdaughter, Mrs. Effie Bland of Richmond, Va.; 2 sisters, Mrs. John Rinker, Monmouth, Ill., and Mrs. Catherine Hodge, Poughkeepsie, N.Y.; 2 brothers, Roy, Miami, Fla., and Charles, Chattahoochee, Fla., and a number of other relatives. Two sisters and 3 brothers preceded her in death. Funeral services held on March 11 at the Weaver Church, Harrisonburg, Va., were in charge of Chester K. Lehman and Oliver M. Keener. Burial was made in the adjoining cemetery.

Herr, Frances M., daughter of Daniel and Anna (Reifsnider) Kuhns, of Chambersburg, Pa., was born Sept. 22, 1912; died at the Hanover, Pa., Hospital on Feb. 19, 1956, after a five-week illness; aged 43 y. 4 m. 28 d. She united with the church when 14 years of age and was faithful to her Lord and the church and was a powerful spiritual bulwark to her family till her death. She was married to Harold M. Herr of Gettysburg, Pa., on Sept. 24, 1933. She is survived by her husband and 4 children (Glenn E., Richard K., Clair E., and Arlene M., all at home), her parents, 2 brothers and 2 sisters (Harry R., Harrisonburg, Va.; Ruth—Mrs. Reuben Ness of Hanover, Pa.; Esther—Mrs. Amos Eby, and John, both of Chambersburg, Pa. Funeral services on Feb. 23, were held at the Bair meetinghouse with Richard Danner, Paul Martin, and Harvey Grove officiating. Burial was made in the adjoining cemetery.

Nyce, Elmira K., widow of Tobias M. Nyce, passed away on Dec. 30, 1955; aged 93 years. She was bedfast for 11 weeks. She is survived by 3 daughters and 2 sons (Lizzie—Mrs. Elmer Nyce, Harlevsville, Pa.; Mary Hiebner, and Elmira—Mrs. Maurice Kerr, of Hatfield, Pa.; John, Harleysville, and Tobias, Souderton). Her husband, 2 sons, and one daughter preceded her in death. Funeral services were held at the Salford Mennonite Church, where she was a member, with Elias Landis, Henry Ruth, and Rein Alderfer in charge. Burial was made in the adjoining cemetery.

Roth, Joseph, son of the late Jacob and Jacobina (Schwartzenruber) Roth, was born June 26, 1868, in East Zorra Twp., Ont.; died Feb. 6, 1956, in the Stratford General Hospital where he had been a patient for three weeks; aged 87 y. 7 m. 11 d. He was married to Catherine Jutzi, who died six years ago. He was a member of the Amish Mennonite Church 16th line, East Zorra. He is survived by 2 sons (Allen, Stratford, and Gordon, Windsor), 3 daughters (Melinda—Mrs. Jacob Roth, Ailsa Craig; Lydian —Mrs. Edwin Bast, Topping, and Marion—Mrs. Omer Baechler, New Hamburg), 9 grandchildren, and 4 great-grandchildren. Funeral services were held Feb. 9 with Daniel Wagler and Curtis Cressman in charge. Interment was held at the 16th line Amish Mennonite Cemetery.

Showalter, Alvina, youngest daughter of Herman and Alvina (Beinke) Luers, was born March 7, 1886, near Sigourney, Iowa; passed away after a long illness at her home near Kinross, Iowa, on Feb. 17, 1956, twenty days before her 70th birthday. She was united in marriage with Edward W. Showalter on April 27, 1921, and they established their home on a farm near Kinross, where they have lived ever since. She is survived by her husband, 4 brothers (Henry, Sigourney; Herman D., Keota, Iowa; Richard, Santa Ana, Calif., and William, Signourney), one sister (Mrs. Anna Shrader, Sigourney), and a number of other relatives. She was preceded in death by 3 brothers and 3 sisters. In early life she united with the Bethel Methodist Church in her home community, but after her marriage she transferred her membership to the Liberty Mennonite Church, South English, Iowa, where her husband was a member and where she faithfully attended as long as she was able. The devotion of her neighbors and friends during her long illness was a testimony to her life in the community. Funeral services held at the English River Church of the Brethren on Feb. 20 were conducted by Silas Horst, Harold Kreider, Arthur Lang, and P. J. Blosser. Burial was made in the adjoining cemetery.

Stoltzfus, Daniel M., Talmage, Pa., son of the late Abraham B. and Emma E. Stoltzfus, was born at Mascot, Pa., Nov. 1, 1889; died in the Lancaster General Hospital after a short illness, Feb. 11, 1956; aged 66 y. 3 m. 11 d. He was a faithful member of the Maple Grove Mennonite Church. He is survived by his wife (Lydia Zook Stoltzfus), one son (Morris A., Talmage, Pa.), 2 grandchildren, one foster daughter (Evaline—Mrs. J. Lester Charles, Landisville, Pa.,), one brother and one sister (Aaron A., Norristown, Pa., Emma—Mrs. John L. Petersheim, Lancaster), and a stepfather (Samuel P. Smoker, Bareville, Pa.). He was preceded in death by his parents and one brother. Funeral services were held at the church with Abner G. Stoltzfus, George Palmer, and Isaac Kennel officiating. He was laid to rest in the Maple Grove Cemetery.

Tressler, Annie Elizabeth, daughter of Henry and Elizabeth (Kamp) Eichorn, was born Sept. 11, 1896, near St. Paul, Pa.; died Feb. 4, 1956; aged 59 y. 4 m. 24 d. In her youth she accepted Christ and became a member of the Summit Mills Brethren Church, later transferring her membership to the Springs Mennonite Church where she remained a faithful member. She also was a member of the Ladies' Aid. On Sept. 26, 1914, she was united in marriage to John B. Tressler. To this union were born 6 children. Surviving are her husband, 3 sons (Martin and Clyde, Grantsville, Md., and Elwood, Springs); 2 daughters (Viola—Mrs. John Maust, Maple Glen; Mary—Mrs. Luke Bennett, Springs), 9 grandchildren, one brother (Irvin, Meyersdale), 2 sisters (Mrs. Barbara Humbertson, Barton, Md., and Mrs. Amanda Boyer, St. Paul). One infant son preceded her in death. Funeral services at the Springs Mennonite Church on Feb. 7, were in charge of Walter Otto, assisted by Roy Otto, with interment in the Springs Cemetery.

Troyer, Abner, son of Ben D. and Barbara

(Miller) Troyer, was born May 26, 1901, near Sugarcreek, Ohio; was stricken with a heart attack on Feb. 17; passed away Feb. 25, 1956; aged 54 y. 8 m. 30 d. He was united in marriage to Eva Coblentz on Feb. 25, 1928. To this union were born 5 children. He accepted Christ as his personal Saviour in his youth and united with the Amish Church, later uniting with the Mennonite Church. At the time of his death he was a faithful member of the Hartville Mennonite Church. He was preceded in death by his father, but leaves to mourn his departure his wife, one son (Vernon), 4 daughters (Edna, Frieda, Mary Lou, and Clara Sue, all at home), also his mother, one brother (Pre. Ammon B. Troyer, Sugarcreek, Ohio), 5 sisters (Mary Troyer, Sugarcreek; Lizzie—Mrs. Noah Miller, and Anna—Mrs. Ben Troyer, Millersburg, Ohio; Lydian—Mrs. John Troyer, and Fannie Troyer of Sugarcreek), also many relatives and friends. He was very faithful in church attendance and served as trustee for several years. He was always willing to lend a helping hand to those in need. Services were in charge of Lester Wyse, assisted by Owen Stoll and Abe Yoder, with burial in the cemetery adjoining the church.

Weaver, John S., son of Henry M. and Amanda (Shaum) Weaver, was born Jan. 19, 1886, near Goshen, Ind.; went to his eternal home on March 5, 1956; aged 70 y. 15 d. He was united in marriage with Minnie Kohli, Dec. 23, 1911. They united with the Holdeman Mennonite Church, later transferring to the Yellow Creek Mennonite Church, where he was a faithful worker for many years. Surviving are his wife, 3 sons (Otis, Goshen, Ind.; Maynard, Nappanee, Ind.; and John L., Westville, Ind.), 3 daughters (Christiana—Mrs. Lowell Brown and Gladys—Mrs. Robert Gongwer, both of Wakarusa, Ind.; and Erma—Mrs. Gerald Troyer, Goshen), 16 grandchildren, 4 brothers (Mahlon S., Goshen; Henry, Foraker; Harvey, Wakarusa, and Vernon, Elkhart), 5 sisters (Mrs. Noah Ramer, Foraker; Mrs. Dan Ramer, Nappanee; Mrs. Noah Leinbach, Goshen, and Mrs. Amos Martin and Mrs. Merle Buzzard, both of Elkhart). Shortly after Thanksgiving of 1955 he submitted to surgery; his recovery was fair, but he had to return to the hospital. After a number of weeks he again returned home, knowing he would shortly enter into his eternal home. He gathered his family around his bedside, admonishing them to be faithful to Christ and the church. In spite of much pain and discomfort, he waited patiently for the end. Funeral services held at the Yellow Creek Church on March 7 were in charge of Peter B. Wiebe and Simon Gingerich. Interment was made in the adjoining cemetery.

Yoder, George, son of the late Peter M. and Magdalene (Gingerich) Yoder, was born in Johnson Co., Iowa, June 22, 1886; died near Timberville, Va., Jan. 23, 1956; aged 69 y. 7 m. 1 d. He moved to Midland, Mich., in 1930, and in Dec., 1951, he moved to Timberville, Va. He was twice married. On Nov. 5, 1908, he was married to Catherine Miller, who preceded him in death on March 4, 1927. On Oct. 12, 1929, he was married to Myrtle F. Yoder, who survives him. Also surviving are five children (Erma—Mrs. Jacob Slabaugh, Goshen, Ind.; Edgar J., Freeland, Mich.; Myrtle—Mrs. Norman Phillips, Albany, Calif.; Margaret—Mrs. W. Neil Turner, and Vada—Mrs. Paul Turner, Broadway, Va.), 14 grandchildren, 2 sisters (Mrs. Joel Miller, Kalona, Iowa, and Mrs. Joe D. Yoder, Wellman, Iowa), and one brother (Mose P., Kalona). Three sons, 3 sisters, and 3 brothers preceded him in death. He was a lifelong member of the Mennonite Church and a devout Christian. He was a trustee for a number of years of the Midland Church, and since moving to Virginia, a faithful member of the Trissels Church. Funeral services were held Jan. 26 at Trissels Church with J. L. Stauffer and Timothy Showalter officiating. Burial was made in the adjacent cemetery.

Yoder, Mary, daughter of Ed. S. and Sarah (Troyer) Schrock, was born Aug. 18, 1889, at Shipshewana, Ind.; died Feb. 26, 1956, at her home near Hutchinson, Kans., after 3 years of illness due to a heart ailment; aged 66 y. 6 m. 8 d. She was married to Sam. J. Yoder on March 23, 1909. She is survived by her husband, 3 daughters and 2 sons (Wilma and Verna, at home; Ralph, Alpha, Minn., Lizzie Mae—Mrs. Wilbur Selzer, Canton, Kans., and Melvin, Hutchinson, Kans.), 12 grandchildren, 4 brothers and 2 sisters (Ervin, Cochranton, Pa.; Will, Hutchinson, Kans.; Ed, Haven, Kans.; Tobe, Clarksville, Mich., Lizzie—Mrs. Joe Yutzy, and Sarahann—Mrs. Jake Troyer, both of Hutchinson). She was preceded in death by her parents, one brother, an infant daughter, and 2 infant granddaughters. In her youth she became a Christian and united with the Amish Mennonite Church. In 1924 she with her husband united with the Yoder Mennonite Church of which she was a faithful member until death. She showed her Christian devotion by her regular attendance at worship and willing obedience to the teachings of the Bible. Funeral services were conducted at the Yoder Mennonite Church on Feb. 29 in charge of Harry A. Diener, Andrew A. Bontrager, and Edward Yutzy. Interment was made in the adjoining cemetery.

Items and Comments

Seventeen southern and border states appear to be moving into an era of litigation and legislation over the school racial question as court rulings increase in number and as legislative bodies in some cases strengthen pro-segregation devices. School segregation statutes and constitutional provisions have been voided by court decisions in Florida, Arkansas, Tennessee, and Texas. The torrent of feeling being worked up is the unfortunate by-product of the resistance to the certain march of desegregation.

* * *

The southern-born publisher of a Louisville newspaper spoke at the University of Florida of "the transition which the Supreme Court decreed to be the law of the land, which our intelligence told us was inevitable, which our consciences told us was right." The silver lining on the dark cloud of the race struggle is the knowledge that most of the people of the country have that kind of knowledge and that kind of conscience.

* * *

Of China's 6,475 foreign missionaries, says **Time,** "only eleven priests (eight in prison and three under house arrest) and 14 Francisan Sisters now remain. Of China's 4,000,000 Christians, only a few thousand worship freely today." And yet word out of that troubled land indicates that the church, a persecuted church, was never in a healthier condition.

* * *

A British authority on juvenile delinquency observes, "Television is the pernicious poison of America. I find nothing but shooting, prison scenes, divorces, teen-age girls going wrong. You can just twiddle on it any time of day or night. It doesn't give children time to read, or think, or dream."

* * *

The Roman Catholic archbishop in New Orleans, where 37 per cent of the elementary pupils are in parochial schools, declares: "Racial segregation as such is morally wrong and sinful because it is a denial of the unity and solidarity of the human race as conceived by God in the creation of man in Adam and Eve." Baptist Governor-nominee Earl Long says, "from a religious standpoint, he is undoubtedly right." For a Catholic or a Baptist or a Mennonite, what other standpoint can there be?

* * *

World-Around Press reports that while an overwhelming majority of Italians are baptized in the Roman Catholic faith, recent statistics indicate that only 36 per cent regularly attend church on Sundays, and that as few as 12 per cent fulfill their Easter obligation. Skepticism, indifference, and mere conformation to ritual, which appear to be increasing throughout the country, may be well regarded as consequences of a policy designed to increase clerical influence over the school and other aspects of civic life.

* * *

Israel and Jordan exchanged brides in Jerusalem while tension between their governments was running high. Higer al-Ala, a Moslem girl from Jaffa, crossed into Jordan to marry her sweetheart. Smirra el-Latif, a Samaritan, came into Israel to marry her betrothed. Smirra had met her present husband when he was allowed to cross into Jordan last year to celebrate the Samaritan passover.

* * *

Citrus-packing houses in Israel are now experimentally employing blind workers to wrap up oranges. A group of 50 blind men and women have recently completed a ten-day training course and have become entirely proficient in their job.

* * *

The sum of $35,000, constituting the Nobel prize for peace awarded this year to the U.N. High Commissioner for Refugees, will be devoted to the task of eliminating one of the most pitiful refugee camps in Europe. The money will be spent to find permanent homes for 125 men, women, and young children of Eastern European origin who have been marooned in a camp on the tiny Greek island of Tinos for several years. The island is bare and all but uninhabited and for a long time the refugees have been subsisting on one meal a day made of soup, bread, and olives. The Norwegian Refugee Council and the Swiss Aid to Europe will contribute towards the costly program of resettlement and will demonstrate to the world "that prompt and effective means of solving the refugee problem do exist."

* * *

Only from 20 to 25 per cent of the eleven million men on the church rolls of America attend Sunday services.

* * *

A large North American insurance company rates ministers 56th out of 64 occupations studied, when it comes to safe driving. One minister says it is because ministers can't afford good cars. Might the chief reasons be that they have so much on their minds and always are in a hurry?

* * *

East German communists have now included planned earth satellites in their sphere of antireligious propaganda. A Stalinstadt newspaper, commenting on a report that the

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Soviet Union will launch an artificial satellite this year, said, "We are convinced that this satellite, which in the belief of the church will travel in heavenly spheres, will finally remove the legendary figure of God from His throne." We doubt whether the satellite will go that high.

* * *

"There are only 15 Christian radio stations on the air in the whole world, but reports indicate that there are 56 countries where missionary broadcasting is buying time over 1,200 different stations. This indicates that the scope of missionary broadcasting covers far more than Christian radio stations."—Dr. Clarence W. Jones.

* * *

The Canadian Institute of Public Opinion reports that ten years ago 40 per cent of Canadians thought movies were a good influence and 38 per cent that they were a bad influence. Today only 29 per cent think they are a good influence, and 32 per cent believe their influence is bad.

* * *

Southern Baptists have spent $1,750,000 on summer Bible schools during the last decade.

* * *

The United States Supreme Court has agreed to rule on the question whether a conscientious objector accused of noncompliance with the draft law should be tried in the district in which he is registered for selective service, or in the area where he is given a civilian work assignment. The Court will hear the appeals of three members of Jehovah's Witnesses who refused civilian work assignments. The government has taken the position that the offense occurred at the place where they were ordered to report for work.

Sale or purchase of radio and television time for religious purposes was condemned by the Broadcasting and Film Commission of the National Council of Churches. A policy statement says that the churches have a responsibility to "provide high quality programs" free as a public service, while networks and stations should make "desirable broadcast time" available to them without charge. The radio chains of the Mutual Broadcasting System and the American Broadcasting System now carry a total of 17 programs paid for by religious groups. The National Broadcasting Company has indicated that it is considering the sale of radio time to Billy Graham. The Columbia Broadcasting System is the only network that appears to be holding firm against the sale of time to church groups.

* * *

Recognition of Good Friday as a legal holiday would violate religious liberty and the separation of church and state, a Seventh-Day Adventist official told the House Judiciary Committee. "Even if all religions did recognize the day," he said, "Congress should not do so by means of legislation." He contended that religious legislation "has always been progressive in nature, leading step by step until eventually it becomes religious coercion."

* * *

Argentina's provisional government has suspended a law of the ousted Peron regime legalizing divorce and remarriage in that country. A decree of the president said legislation on such a serious matter should be reopened to debate in Congress when full normality is restored to Argentina. It noted that the law had been proclaimed "in the course of religious persecution." The decree does not affect Argentina's traditional system of legal separation.

* * *

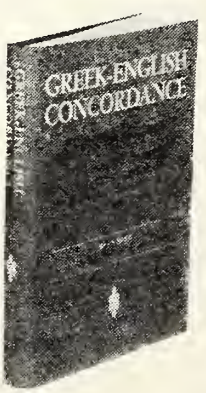
The British House of Commons has called on the Government to introduce legislation which will abolish the death penalty or suspend it indefinitely. The Prime Minister says the Government will carry the action of Commons into effect. In the majority of the states of the United States the death penalty is still in effect although a smaller number of states have abolished this extreme penalty.

* * *

The world's Jewish population increased 58,557 in 1955 to a total of 11,908,443, or 0.4 per cent of the world's population of 2,500,000,000, according to the Annual American Jewish Yearbook. The United States continues to have the largest Jewish population of any nation, with 5,200,000 or 3.1 per cent of its total population. After the United States comes the Soviet Union, then Israel, then England, then Argentina, and then Canada. New York has the largest Jewish population of any city in the world, although the number of Jews decreased by 80,000 during the year as a result of a movement to the suburbs. One figure made public for the first time since World War II is that of Austria's Jewish population, given as 10,777. The country had 191,408 Jews in 1939. The Jewish population in Germany is listed as 23,000 as against the pre-Hitler figure of 500,000. The Yearbook's article on the Soviet Union reports that tens of thousands of Jews there are in prisons and forced labor camps.

* * *

More than 30,000 persons jam-packed one of Hong Kong's largest stadiums to listen to Billy Graham. It was by far the largest religious gathering in the history of the colony. An estimated 1500 made decisions for Christ.



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Conformed to the Image of Christ

By Allen H. Erb

The image of Christ—what a wonderful goal! The great phrase in the Scriptures, "Called us unto his eternal glory," refers to this great objective. Imagine yourself before the clean canvas as some great artist such as Raphael begins to paint. He is about to create one of his great Madonnas. You watch him in his creative work. This is but a token of the great work of God which we are now to behold. Let us watch as God creates an image of Jesus Christ.

Genesis 1:27 says, "God created man in his own image." God created light, the sun, the moon, the stars, the water, the earth, vegetation, animal life, vegetable life; and He beheld it all and said, "It was good." But when He created man in His own image He cried out, "It is very good." The creation of man in the image of God was the master act of creation. God made this great image out of the dust of the earth. As He stooped and molded the body of man out of the dust of the earth He then breathed into his nostrils the breath of life and man became a living soul. From the dust of the earth to the very image of God is the great act of the Genesis creation.

But a greater creation than that is the second image of God which God created in man. This is the work of God when He created man in the image of Jesus Christ. The second creation was a far greater act than the creation of man in the image of God in the first place. It is said in the Psalms, "When I behold the heavens, the work of thy fingers, the moon and the stars which thou hast made." The creation of the natural world was but finger play with God. But in the Book of Isaiah when He lifted up His hand to create man the second time in the image of God He said He made bare His arm. It took all the divine energy of the Creator to make the second image like unto the image of God.

The creation of this image is both a crisis and a progressive experience. A crisis experience is taught by Jesus when He said, "Ye must be born again." The new birth is a crisis. It is a crisis beginning. M. S. Steiner tells this story in the life of J. S. Coffman. J. S. was a young man, son of Bishop Samuel Coffman. When about sixteen years of age he went out in his father's orchard. Deep conviction came upon him. He knelt, called upon God, and asked forgiveness of sin. God gave him the peace in soul which is given to those who accept the Lord Jesus and recognize His atoning work on Calvary. He saw Him as his own personal Saviour and at that moment there was born the life of Jesus Christ in his soul. This was a crisis experience. This is the experience that came to Saul on the road to Damascus. He began in a crisis to be created with a beginning divine life in Jesus Christ.

But God, in creating the image of Christ, also works progressively. It is a day-by-day, hour-by-hour experience. We read in Gal. 4:19, "My little children, of whom I travail in birth again until Christ be formed in you." In II Cor. 3:18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." In Eph. 2:21: "In whom all the building fitly framed together groweth unto an holy temple in the Lord." In Eph. 4:12: "For the perfecting of the saints," and then, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." I Thess. 5:23: "The very God of peace sanctify you wholly." This teaching cannot help but point up the fact that God by long steady progress of sanctifying grace transforms and changes and perfects the image until from glory to glory the image finally stands in all the perfection of the perfect man Jesus Christ. In creating the first image God used the dirt of the earth. In creating the second He used as a foundation the corrupted, carnal, sinful nature of man and out of the dirt of human degradation and ruin He built the glorious image of the Son of God Himself.

This long process demands patient and continuing development toward a goal. In visiting the great cathedrals of Europe we were impressed at the continuing objective toward which the architects and the designers worked. The Notre Dame cathedral was in the process of building for 200 long years. Contrast this with the temporary types of buildings which we are accustomed to see. But the glory of the cathedral demanded patient, continuing striving toward an objective. And Almighty God, in creating us in the image of His Son, labors long and objectively.

God uses three agents to create the image of Jesus Christ out of sinful man. The first agent is the Holy Spirit. John 4:14: "The water that I shall give him shall be in him a well of water springing up into everlasting life." And John 7:37-39: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Jesus was speaking distinctly of the Holy Spirit. He knew that it was necessary for a divine life to be imparted to dead, sinful man. Thus by companionship and fellowship with God through the Spirit man becomes like the Saviour. In Rom. 8:14 we read, "For as many as are led by the Spirit of God, they are the sons of God." And in Rom. 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." It is the Spirit moving in these dead bodies that quickens and

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His Image

By Lorie C. Gooding

So God created man in his own image
—Gen. 1:27.

The shining glass is shattered now,
That showed God's image clear and fair;
But cracked and marred, and chipped and scarred,
The mirror still is there.

Oh, weep for that bright, broken glass,
For that bright image, once so plain;
But deep within the heart of man
Some fragments of it still remain.

In human kindliness and love,
Tho' darkened now by pride and sin,
We read the saddened story of
The race of men that might have been.

And God's great grace and love can fuse
The shards that in man's soul remain.
The Son of God can touch the glass
And make the image whole again.

Put on the new man, which after God is created in righteousness and true holiness.—Eph. 4:24.

Holmesville, Ohio.

makes active these dead members of ours to reveal the righteousness and glory of Jesus Christ. Mary, when she sat at the feet of Jesus, was sharing His companionship. Through the divine Spirit He was imparting to her the nature of the Son of God.

The second agent used by God in this sublime task of creating men in the image of God is the Word of God. In John 17:17 we read, "Sanctify them through thy truth: thy word is truth." John 6:63: "The words that I speak unto you, they are spirit, and they are life." And in Cor., "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Paul in Acts 20:32 said to the Ephesian elders, "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." In I Pet. 2:2: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." In II Tim. 4:2 Paul's instruction to preachers is, "Preach the word." The Bible is the great norm. It is the absolute truth. It is the living truth, the Word of God. Through it we know the truth and the truth makes us free. The Word is inseparable from the Son of God and from the Spirit of God. Through the Word the character and the nature of God and the Son of man are revealed. His divine will is displayed as the born-again Christian opens his heart to the Word of God and conforms his life in an act of definite commitment of the will to the obedience of the Word of God. Thus the image of God is created and displayed.

The third agent which God uses is the church. In Matt. 16:18 Jesus says, "Upon this rock I will build my church." In Matt. 18:20 He says, "For where two or three are gathered together in my name, there am I in the midst of them." A group of believers believing in the Lord Jesus gathered in His name constitutes the church of the living God. The teaching of the Scripture is that God uses this church in the molding and fashioning of men in His perfect image. We read in Matt. 18: "If he shall neglect to hear them, tell it unto the church." There is a sense in which the body of Christ acts corporately. In Acts 15 in giving the sentence of the Jerusalem conference, "It seemed good to the Holy Ghost, and to us." And in Acts 13 in sending out the first foreign missionaries, Paul and Silas, "The Holy Ghost said, Separate me Barnabas and Saul. . . . and laid their hands on them." The church acted corporately under the inspiration and guidance of the Holy Spirit. In I Tim. 4:14: "Neglect not the gift that is in thee, . . . with the laying on of the hands of the presbytery." Again the church acting corporately. In I Thess. 1:6: "And ye became followers of us, and of the Lord." Men could not reach out into blank space and seize Christ. He needed to be incarnate in human flesh and blood and as men saw Him living in other men they knew how to follow the Lord. In Heb. 13:17: "Obey them that have the rule over you." In Gal. 4:19 again Paul says that he should labor and strive until "Christ be formed in you." It was the church, a human agent, laboring and struggling in the name of Jesus Christ in the creation of the image of Christ. In II Tim. 2:2 Paul says, "That [which] thou hast heard of me among many witnesses, the same commit thou to faithful men." It is through the agency of men that the Gospel shall be proclaimed and men shall be made in His likeness. Finally, in Matt. 28:19: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." The various agencies of the church, the preaching of the Word, the ministry of the Word, the exemplary living, the expressional life—all is a part of the great program and the church is being used as an agent in conforming men to Jesus Christ.

The Lord is in our subconscious minds more than in our consciousness.—H. Ray Shear.

This then is the great task which God has asked us to be laborers in. We are, He says, "Workers together with God." The thought is not so much that we are working with each other but that we are working with God and as we work with God we are working together. In Col. 4:7, 9, we read of Tychicus and Onesimus. They are beloved brethren, faithful brethren. Aristarchus, fellow prisoner, Marcus and Justus, they are my fellow workers unto the kingdom of God. Epaphras, one of us, a servant of Christ, and all of these are laboring fervently for us in prayers. All for the distinct purpose that ye may stand perfect and complete in all the will of God. My dear brethren, where would any of us be were it not for the molding and fashioning influence of the church of Jesus Christ upon us.

This is a great challenge of God, making man in His image the second time. When God created man the first time He stood alone and said, "It is done." The morning stars stood aside and shouted; "Glory." And when He created the trees,

(Continued on page 345)

Our Readers Say—

In his article, "We Need Sanctified Thinkers" (Feb. 28, '56), A. W. Tozer rightfully deplored the great lack of sanctified original thinking in present-day evangelical Christianity. It is easy to deplore, and he did it well. In fact, I have not seen such a brilliant exhibition of hand-wringing for some time. As it stands, however, it is little more than an introduction to what he himself is calling for, namely, sanctified original thinking. He has not given us a single paragraph on the suggested content of sanctified thinking, nor a single paragraph on how to present this content in a fresh way.

I would be glad to see him write another article. Its title might be "Crucial Christian Concepts." Among its five outline points could be included the following (all of which our present generation desperately needs): the (absolutely essential) continuing union of the believer with the True Vine, the (neglected) Lordship of Christ, the (unrealized) potential of brotherhood and love, the (neglected) Great Commission and the (unemphasized) coming Judgment.—Stanley Shenk, West Liberty, Ohio.

* * *

What I appreciate about the **Gospel Herald** is the direct way it speaks to me. Most of its messages seem like personal communications to me, without attempted modesty by the author such as I found in a letter printed in another periodical: "The writer of this letter is one of a committee. When your issue came along we read the articles . . . I'm wondering if you could help us . . ." Perhaps the "we" and "us" refer to the committee. If so, the author still interchanged the first and third persons to designate himself ("the writer" and "I"), and probably he also meant himself when he used the plurals. Commentators sometimes confuse their statements when they do not make it clear whether "the writer" is the commentator or his victim. Note the valiant attempt of a certain author to keep his designations straight, then inadvertently changes himself from third to first person: "The present writer takes exception to the view of the writer quoted, but I think. . . ."!

Some of it still gets into the **Gospel Herald**, though, too. In a recent issue appeared a letter referring to a previous article: ". . . the writer has been leader for some 30 years. . . ." Surely referred to the previous writer, but later statements made it obvious that he meant himself! What if Paul had been similarly "modest": "Is the writer now seeking the favor of men, or of God? Or is he trying to please men? If he were still pleasing men, he should not be a servant of Christ. For I would have you know—I mean he would have you know . . ."—Wilbur Hostetler, Goshen, Ind.

* * *

. . . I especially felt myself responding to Edna Beiler's article on culture and made it required reading for my students. Many of them expressed appreciation for the assignment, and that is unusual!—Audrey Shank, Harrisonburg, Va.

GOSPEL HERALD

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EDITORIAL

Call Me Brother, Brother

Guest Editorial

You can blame a lot of things on Adam, but I have just discovered one thing that you can't pin on him or even fasten to him with a suction cup.

It is well known that the father of our genus bears the blame for leading the race into sin. Not so well known is the fact that he is also responsible for the names of all flying, creeping, and crawling creatures. So when you have trouble spelling "rhinoceros" or "hippopotamus" you know whom to blame.

All this may be Adam's fault, but I am sure that he never started the label "reverend" (usually written "Rev." and more often pronounced "reverant") which is stuck to almost every minister of a Christian congregation, including Mennonite.

The damage this epithet is doing to the church was called to my attention when I paid a visit to my friend, the pastor of the Last Mennonite Church. He took the occasion to cry on my shoulder.

"It's bad enough to be called 'revvie' and 'revner,'" he lamented, "but now one of my trustees calls me 'revenuer.'"

Knowing that he was from the deep South—South Dakota, that is, suh—I could see that this was the worst insult.

How people love to corrupt and mispronounce the reverend appellation of "reverend"! It shows that the use of this title is doing to the brotherhood church just what the devil intended, if he was the one who instituted the custom. It is dividing the church, separating the so-called "reverends" from the what-might-be-called "unreverends."

Here, brothers, is a division we dare not endure. There is only one species of people in the church of Christ and that is sinners saved by grace. As soon as we forget our true state we are forgetting the Gospel. No sinner becomes a whit more divine, reverend, or holy because he has been chosen for the work of a minister of a congregation, even though that job is an important one with a holy calling.

Well, that's the theological side. But young people and others want to do what's right. And ministers want their holy calling honored even though they seek no honor for themselves. So it is "reverend this" and "reverend that" and no one makes a whimper.

But after being called "reverend" for 1,456½ times, you will forgive me for crawling out of my dark lair and raising my hoary head to say, "Maybe it's time for a change."

Our church began as a brotherhood church, and we believe it continues as one, even though imperfectly. My suggestion is that we revive and encourage the seemingly old-fashioned custom of calling all members of the body of Christ, including ministers, "brother" (unless they're sisters). It may shock a few of our elders and surprise the rest, but after they revive, tell them, "I just want to make the point that the brotherhood church begins when you say brother, brother."—Maynard Shelly, in *The Mennonite*.

The Home Supports the Church

We usually give our church membership in terms of individuals: we have 276 members, we say. This is a good way of thinking, for Christianity has its personal side. Every single Christian is a soul won for God, and is a unit of work and influence in the church and in the community.

But these members, very probably, live in homes. The community is made up of family units, in each of which are from one to a half dozen of the church members. A church, then, is made up of forty or fifty homes, of a certain number of families. Church leaders, certainly, when they think of their members, think of the homes from which they come. And the strength of the church is directly dependent on the quality of those homes.

How does the strength of the home flow into the veins of the church?

First, through the Christian faith and the moral character of the parents, which they in turn induce in their children. That church is in chronically precarious health which does not have *good* members. The church lives and testifies in an evil world. Only as its members have a vital faith which is translated into ethical conduct does it have a distinctive witness. Parents must have a healthy attitude toward one another, toward their children and toward their neighbors. Children must respect the integrity of their parents. The home must be a fountainhead of pure and honest living, of kind and helpful attitudes.

Second, the home strengthens the church through active participation. Every phase of home life is directly related to the church. What the church is doing is of primary interest to every member of the family old enough to understand, and that understanding begins very early. Only the most extreme circumstances can keep the family away from the services of the church. Each member finds a place of usefulness and service. They find joy in saving and giving for the work of the congregation and the denomination. The young people grow up thinking of work in the outreach of the church as the highest privilege which could come to them.

The home builds the church too by recruiting members. The church by mission work gets members also from other sources. But a good share of the new members are those who grew up in the shadow of the church. Christian parents have it as a chief ambition and prayerful desire to rear their children so that at the proper age they will choose to become members of the church of their parents. There is something wrong when our children don't want to belong to our church. That church has no future which loses a great proportion of its own young people.

The church must have the love and respect of the members. The home can foster these attitudes. If the parents always speak appreciatively of the ministers, so will the children. If the doctrines of the church are respectfully taught and consistently lived, the young people will have a real understanding of the creed which they have accepted. If all criticisms and suggestions for improvement are given with a constructive spirit, every member of the family will joy to belong to the roster and to work for the cause.

Church-home relationships must be built. They do not come by chance. We must apply to the problems involved our best thinking and our prayerful endeavor. Family Week, May 6-13, can be a helpful means to strong support of the church by the home. See the article on the Family Circle page in this issue for suggestions on the observance of this week. Plan now.—E.

Sins of the Spirit

BY ARNOLD GINGRICH

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—II Cor. 7:1.

There are two kinds of sins mentioned here. First, sins of the flesh, and second, sins of the spirit. The sins of the flesh are listed in many places in the Holy Bible: drunkenness, immorality, murder, theft, violence. Almost all professing Christians agree that these things are wrong and should be put off when we become new creatures in Christ Jesus. The sins of the spirit are also listed elsewhere in the Bible: malice, hypocrisy, hatred, envy, strife, bitterness, jealousy, evil speaking. Many of the Lord's people (like the Pharisees of the Bible), who wouldn't think of tolerating sins of the flesh, not only tolerate but also practice the second and seemingly without any compunction of conscience.

I. The Bible commands us to cleanse ourselves from all filthiness of the spirit:

First, because of the holiness of God. God hates sin whether in the flesh or in the spirit of man. He not only considers both "filthy" but both equally "filthy." The Pharisees brought a woman to Jesus saying, "We caught this woman in the very act of adultery. Moses commanded us to stone such a one. What do you say?" Jesus said, they who live in glass houses shouldn't throw stones, and stooping He wrote on the ground. It could easily be that He wrote something which each of these religious hypocrites had done and which they thought was well covered. For beginning at the eldest even to the last they cleared out fast. John 8:3-11. The woman was caught in the act of adultery—a sin of the flesh. The Pharisees were caught in the filthiness of a malicious, hypocritical spirit. God will bring swift and sure judgment upon all sin. He will not only judge those who commit sins of the flesh, but He will equally judge and punish those who commit sins of the spirit. Our heavenly Father (II Cor. 6:18) is holy and we, His children, must be holy too.

Second, in view of the provision of God for our cleansing. Jesus tasted death for every man and His blood cleanseth us from all sin. But this provision is not as easily obtained as water from your kitchen faucet. "Oh, the blood of Jesus will take care of that," you say. Will it? Let us remember that "the blood of Jesus is not just a handy rinse." This text says, "Let us cleanse ourselves." Before the blood of Jesus can cleanse us, we must cleanse ourselves. And remember this, it is easier to sink into a bog than it is to get out. Nevertheless, if you do your part, God will do His and you can be made every whit whole.

II. The Bible tells us how we can be cleansed from sins of the spirit:

First, We must acknowledge our sins: "I acknowledged my transgression," "I have sinned" (Ps. 51). You will not be cleansed of your sin until you first become aware of it and not until you are willing to accept God's verdict in regard to it. Let us consider the sin of malice as an example of a sin of the spirit. What is malice? It is hard to define, but you might think of it as jealousy, envy, hate, bitterness—all melted together, cooled off, and hardened into a settled attitude—against somebody else. And this is how malice works: you are willing to lie low and wait for an opportunity to work your revenge on so-and-so. You are not particular about gaining your end today; oh no, you are willing to lurk and lie low for a year, five years, ten, twenty years, but sooner or later in your cool, calculating manner you will "get even"; you will "fix him." In the meantime the will of God and the work of God can stop and wait. That is what the Pharisees did to Jesus, and the Bible says, "They were filled with malice"—a filthy sin of the spirit. There is no chance that you will ever be cleansed of this filthy sin unless you "acknowledge" it as sin on a par with drunkenness, adultery, murder. When you become aware of this you should do two things: (1) you should tell the Lord all about it, (2) ask Him to help you to go to that very person against whom you have a malicious spirit and ask his forgiveness and help.

We fail to get what we want because we always get what we want.—Melvin Lauver.

Second, you must put love and good will in its place. Jesus told of an unclean spirit being taken out of a man. Later returning he discovers that the house which he left is empty, swept, and garnished. Then he goes and gets seven other spirits more wicked than himself and they enter in and the last state of that man is worse than the first (Luke 11:24-26). Whatever else the Lord intended to teach here, one thing is clear: we cannot live in a vacuum. We cannot be neutral. You must not only get rid of the negative, but you must put the positive in its place before you have really dealt with sin. And that holds for the spirit of malice. This is what you must do: you must practice love and good will toward the very person against whom you have had malice. You must become his friend—work together, pray together, fellowship together. Until you go that far it is doubtful whether the blood of Jesus will even "fizz" on this problem of yours. But if you come across to the positive side you can be sure you will be completely cleansed.

III. The Bible tells us what our reward will be:

First, if we refuse to cleanse ourselves: The story is told of a missionary in India who had a pet dove which he left in charge of his native servant while he went on a preaching tour. When he returned some months later he noticed the dove refused to light on her nest but perched rather in the branches of a nearby tree. When he investigated he discovered a cobra with five little cobras had occupied the dove house. You are the temple of the living God. The Holy Spirit is a gentle heavenly dove, easily grieved. He cannot share His temple with the devil. When He withdraws from you He takes with Him all the sweet and gracious influences of His presence and you are left barren and unfruitful and full of the works of the devil. You may say, "Oh, that isn't too serious." Well, frankly it is more serious than if your house burned over your head; or if you were stricken with polio or cancer or if you lost all your material possessions. You can be a happy Christian without a house, without health, without wealth, but when you are without "love, joy, peace," churchgoing will be a weariness: your prayers will be vain and empty; Bible reading will be tedious and boring; and, in short, your whole Christian profession will be as void of taste as the white of an egg. All this applies to this life. What about the world to come? Are you prepared for that?

Second, if we truly cleanse ourselves: When you confess your sins He is faithful and just to forgive your sins and cleanse you from all unrighteousness.

(Continued on page 357)

25 Years Ago

(from GOSPEL HERALD, *April 2, 1931)*

J. C. Clemens . . . series of meetings . . . Scottdale . . . thirty people made the good confession.

. . . two more applicants . . . a total of sixty-six. [Mellingers]

Bro. Lester A. Wyse . . . and Sister Miriam E. Johns were united in . . . matrimony [March 15].

(from GOSPEL HERALD, *April 9, 1931)*

Bro. Amos S. Horst . . . conducted the first series of meetings [Reiff's, Hagerstown, Md.].

Young People's Christian Association [E.M.S.] . . . reorganized . . . . President, Kenneth Good; Vice-President, Ray Emswiler; Secretary, Alta Barge; Treasurer, Samuel Swartz.

Reorganization of the Y.P.C.A. [Goshen College] . . . . President, James Steiner; Secretary, Ralph Beechy; Treasurer, Menno Miller.

. . . the United States faces one of the severest financial crises in her history . . . 20,000,000 people . . . in financial straits.

Is Your Christianity Radical or Creative

By Harvey Graber

We quite properly think of ourselves as a conservative people. Conservatism is nothing but an attitude of mind. It is the disposition to preserve existing conditions, to be cautious in making changes. Abraham Lincoln referred to it as the "adherence to the old and tried, against the new and untried." Anyone who accepts the Bible as the inspired Word of God should be conservative in doctrine. In many other ways we benefit by the conservative attitude of mind. But is conservatism always good? Or does being conservative in one area of life conflict with being conservative in another? Do we need to make some value judgments as to what it is most important to be conservative in and prepare to accept changes or new ways where necessary or advantageous? Jesus said, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things *new and old*" (Matt. 13:52).

To be radical is to be extreme or thoroughgoing in making reforms. It is an attempt to go to the root of the trouble. When applied to some things radicalism is bad.

But Christianity is also radical. It is radical to pluck out an eye or to cut off an arm that is a cause of offense, as Jesus instructed, when it would seem more sensible to heal the eye or arm so that we could again use it. And many of our good church members would criticize you for being so radical as to sell all your goods and give them to the poor. Yet these are the teachings of Jesus.

Christianity is radical because of its evaluation of man. Since the heart of man is desperately wicked (Jer. 17:9), the old man cannot just be cleaned up. That is the gospel of this world. The answer of Christianity is radical: man must be made a new creature and be given a new nature; he must be born anew.

The Jews of Christ's day were conservative. They wanted things to remain as they had received them from their fathers. They did not want to allow changes to creep in unless such changes were a further application of the teachings of their fathers. Religious security for them meant that the teachings of their fathers must be preserved. Notice that they were conservative in the wrong thing. They failed to conserve the spiritual meaning of the Law in trying to conserve the traditions of their fathers. And their fathers had quietly gone astray.

When the Jews were confronted by Christ and the Christianity of the early church, they saw the issues quite clearly. Christ told them that He was bringing something new, and the old order of things would have to give way to the new. Hear His words: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved" (Luke 5:36-38).

In the illustration of the new and the old garments, often the emphasis is placed upon the need of using old cloth to patch old garments. However, in the context it is clear that Jesus is not finding fault with the method of preserving or repairing something old. He does point out that the new should not be ruined to try to save the old. Jesus knew that He was bringing something new, and here He says that it was impossible that the new order which He was bringing be used to merely patch up the traditions of the fathers, which the Jews were so concerned about preserving.

The Jews made their wine bottles out of goatskins. Skins that were new or only shortly before taken from the animals were used to make wine bottles. The fresh grape juice was poured into the bottles and the bottles tied shut. Because the skin was new or green, when the grape juice began to ferment, the skin would expand or give like a child's balloon when air is blown into it. But after some time these skins would dry out, become hard and brittle. Such wineskins would burst under the pressure of fermenting wine. Now Jesus did not emphasize the need of putting old wine into old wineskins—quite the opposite. Jesus knew that He was bringing in a new order of religion that would act with the traditions and conservative ideas of the Jews as new wine would in old wineskins. Jesus said that His new order required that there be new wineskins. The old wineskins of Jewish religion would have to be discarded. Christianity cannot be bottled up in dry, brittle, rigid forms. Christianity is not a dead religion; it is alive. And it needs to be given living expression. The dynamic pressure of its inner life will not allow itself to be restrained or tied down to eternal sameness.

In Acts 4:5-22 Peter and John were called upon to defend themselves for having dared to express their Christianity by doing something foreign to the traditions of their fathers. In Acts 17:6 unbelievers testify that Christianity had the effect of turning the world upside down, which is evidence of its unconservatism in the eyes of pagan society. The early Christians did not conserve the way of life of either pagan or Jewish society. *But they were conserving the teachings of Christ.*

Therefore, the early Christians did make value judgments concerning what was worth conserving. Since they could not conserve both the teachings of Christ and their traditional way of life, they rejected the latter. And they were radical *in the way* they rejected it and *in the way* they followed the teachings of Christ. They did not try to avoid criticism by stooping to the bondage of traditional Jewish religion. Paul even said that if he would preach that one must be circumcised as the Jews claimed, then the offense of the cross would have ceased. Gal. 5:11. They did not try to teach the power of the Gospel and practice something else to satisfy their conservative critics. From the epistle to the Galatians it seems that Paul felt that he could avoid the criticism of the Jews if he would live according to the traditions of the Jews. But he also felt that it would be denying the cross of Christ to do so.

What are we trying to conserve? Is it worth being radical about? If not, it is hardly worth conserving, because true Christianity is worth being radical in conserving.

We are continually mumbling our praise of our martyr fathers. We say that if we can follow them, we are doing well. But we forget that they suffered their martyr deaths because they would not keep their faith to themselves. They were burned at the stake because they had the courage to challenge the ungodly world by preaching to them the Gospel. Persecution finally ceased only when they ceased preaching the Gospel to the unsaved. The Empress Catherine of Russia promised them security and peace in her country on the condition that they would not preach their faith to any but their own people. And we—we refuse to practice the very thing which brought them the martyrdom for which we admire them.

We have also made value judgments. We have chosen to conserve their culture, which had nothing to do with their persecution. But we have rejected that aspect of their Christianity which brought them persecution. They absorbed their culture from the age in which they lived. But they went to the Bible for their concept of what it means to be Christian. If we want to conserve something of the Anabaptists, should we not put the emphasis upon conserving their concept of Christianity instead of their culture? And where our conserving their culture conflicts with our conserving the true living, throbbing character of Christianity, had we not better revise our value judgments?

Christianity is not as simple as living in the clothes of our fathers, speaking their language, reading their books, copying their ways.

Christianity is even much more difficult than repeating step for step and act for act the life of some saint of bygone years. As soon as our practice of Christianity is tied to the footsteps of our fathers, then we are trying to keep Christianity in dry, brittle, old wineskins. We must learn that Christianity will not mean *exactly* the same thing in different

ages, under different cultures, or even in different situations.

When we are merely trying to conserve the practice of our fathers, we assume that they were so nearly perfect that we can make no further advances. In reality we ought to be looking for new and creative ways of expressing Christian principles in *our* age and in *our* situation. It takes a Christian with more spiritual vitality to give Christianity dynamic expression in his situation. How creative are we in the ways we express Christian love to our fellow men? Creative expression is the result of a radical attempt to conserve the true heart and life of Christianity.—*Witnessing.*

Pax Men on Pilgrimage

By Susan Krahn

(Susan Krahn of Winnipeg, Man., who is now serving as Pax matron at Backnang, Germany, describes the Pax pilgrimage to Palestine. The Pax men themselves arrange and pay for this two-week vacation tour each winter. Visiting these lands made familiar in the Scriptures is usually a high light of a European Pax man's service. Bro. J. P. Duerksen of Hesston, Kans., the Pax pastor, accompanied this year's tour and planned devotional studies to enrich each day's visits.)

I am sitting in the open doorway of my Damascus hotel room hearing constant beeping, honking and clanking of hectic traffic below. I'm trying to get some semblance of order into the chaos of impressions this exciting week has left upon me.

We are on a Pax pilgrimage tour to Palestine and 58 enthusiastic members are making the most of it.

The tour started Feb. 13 from Frankfurt, Germany, by train. The weather was bitter cold. Many tour members were at a loss to know what to pack—woolens for Germany, cottons for Lebanon, bathing suits for Jordan—what a contrast!

Train windows were frosted completely so sight-seeing was at a minimum through Germany, Austria, and Yugoslavia. We didn't see the sunny Adriatic, but the imposing mountain ranges in Austria and Yugoslavia were impressive. The few glimpses of Yugoslavian countryside suggested a relatively poor country where people have a hard time earning their daily living.

We got off the train at Salonika, Greece, and spent a short night in a hotel. After breakfast (meals are always a novelty on such a tour) we hopped on sight-seeing buses and headed for the villages of Panayitsa and Tsakones where Pax units are located. Most of us were familiar with the agricultural improvement program Pax-ers are doing, but it was entirely different to actually meet these Greek farmers and see the projects.

Our next stop was Athens, that ancient city of culture. Our guide, a humorous man with a caustic tongue, took great pride in showing us around and describing the historical significance of this famous place.

The minutes ticked by relentlessly, so we had to hurry to the airport to board our plane to Beirut. This was the first plane flight for many of us. As an added interest, we were permitted to walk into the control room to see the plane crew in action. We touched down in Beirut, Lebanon, about 5:00 p.m.

What a city of contrasts! We stared in fascination and amazement at the seething, milling mass of people, donkeys, and cars. Policemen vainly tried to direct the congested traffic as pedestrians darted in



This is a typical Greek farmhouse in the village of Panayitsa. Barn below and living quarters above.

and out among the moving vehicles. It was most surprising that no one was injured in the process. We could have watched for hours, but an interesting supper and welcome *hot* water in washrooms lured us away.

Next morning's all-too-brief tour of Beirut once again sharpened the contrast between the modern and the ancient. Countless numbers of late model American cars swept through streets amid the crowd of Arabs in long robes and quaint headdresses, veiled women, and heavily laden donkeys and mules. An intriguing city.

Buses took us from Beirut to Baalbeck, city of the sun where we viewed the world-famous ruins of some temples built in honor of the sun god. After lunch we went to Damascus, capital of Syria.

This is a city of numberless beautiful mosques. We saw the historic street called "Straight" and the house where Paul was supposedly lowered from a window in a basket. Still in a key position commercially, Damascus has a tremendous bazaar and its streets literally swarm with people.

(To be continued)

♣

The true test of a man is not how much money he makes but what he makes of his money.—*Stewardship Facts.*

My Greatest Day

By H. W. Bailey

"The greatest event of my whole life took place on the first day of January, 1949. Arthur Thompson tells now, with a voice filled with deep gratitude, just what happened to change him so. "It took place when I had reached the very bottom—a man just couldn't go any lower. And it happened on the street, on the very street some people call the 'street of lost hope.' That is Michigan Avenue in Detroit. To others it is simply Skid Row. But what happened to me that night made a completely new man of me, giving me a whole new outlook on life, a motive for living. The street of lost hope suddenly had become the place of new-found hope for me."

It all came about when Art, a thoroughly beaten man weakened in every way from alcohol, wandered into a Christian mission on the corner of Second and Michigan. What he was really seeking was nourishment for his shivering body. Scores of times he'd stood in line there before. And the mission people had fed him each time. No questions. But that night Art became desperately aware that it was something far more than a meal he needed. And with the kindly arm of a Christian worker around his shoulder, Art sought divine guidance. He was never more sincere in his life. "And God never fails a truly sincere seeker," he testifies now.

"Now after ten years of sobriety I can look the world in the eye," Art continues. "That's something I couldn't very well do before."

Not too long previous to his conversion, Art Thompson, a gaunt and nervous man of 50, sat at the wheel of a decoy motorboat and led the Detroit law officers on a wild, fruitless chase up the Detroit River while another boat (his accomplice), loaded with whisky, sped away to disappear into the inky darkness. There was some shooting done by the law officers, but Art got away unharmed. And that was the kind of life he lived day after day, running, hiding, evading the law under cover of darkness.

Today Art is no longer a fugitive from the law. And, although he was almost constantly drunk for 34 years, he hasn't touched alcohol in any form for the past ten years. Not since that wonderful night—"my night of God-given freedom."

Of course Art Thompson is realistic, too. He is the first to admit that the mission workers who aided him and showed him kindness and ready understanding were merely the instruments through which God worked that night. At every opportunity Art will stand in a public meeting and witness to the fact that it was God who wrought the miracle in his life. "I can never thank God enough for what He has done for me. And I thank

A PRAYER

FOR THIS WEEK

Father, we thank Thee for Thy patience with us, Thy erring human children. We are grateful for Thy infinite love that reaches down into this world where Thou hast placed us, to draw us to Thee.

There are many things in this world around us, O Father, that appeal strongly to our physical beings. We are apt to become so concerned about some of these things that we forget the things of greater value Thou hast provided for our souls. Forgive us, we pray, for our sins of neglect and failure to please Thee as we should. Strengthen us by Thy Spirit that we may overcome the temptations of everyday life and live the new life which is ours in Christ Jesus. Increase our love, our wisdom, and our zeal for service to Thee. Help us to be less concerned with self and more concerned about our fellow men, that our Saviour may be made known to them to bring them light and life. —*Barbara F. Coffman.*

Him daily that He was interested in a fellow who had sunk as low as I."

That constant spirit of gratefulness is something to be kept alive, he believes. Sometimes Christians through plain thoughtlessness become the most "forgetting" people—forgetting what might have been, what surely would have been if it had not been for the grace of God.

"I listened to the spiritual message that night in 1945—I listened like I had never listened before. I saw then that the way to a new life was not a hard, difficult thing like I had tried to make it. I saw that it was a simple matter of accepting what God says in His Word, and believing it for myself, believing that His plan of salvation was for *me*. I looked around that mission hall and saw some of my old buddies. I knew what a change had come into their lives. Then I began to think. What God had done for them He could do for me, if I would but give Him a chance."

Art is now foreman over a group of men. And every man under him knows how Art stands. And they respect him, too. On various occasions he has met with the men and told of his conversion. Usually he will end up with the inspiring words, "It is no secret what God can do . . . what He's done for others, He'll do for you."

The God of miracles still is strong to deliver all those who seek Him and yield themselves, trustingly, over to His care.

Manistee, Mich.

Paradox: a person who is proud of his humility. Lorie C. Gooding.

"How Can I Say It Gently?"

By Marie A. Yoder

He is a real person. An on-his-toes businessman. A broad-shouldered six-footer. A father. A Mennonite.

I met him during a business appointment. But being a spiritually minded man, he channeled our conversation from business levels into spiritual strains several times during his hour visit.

And one time the conversation bent itself to include a problem in our church. I followed his thoughts. I knew what he was going to say. But I was surprised at the way he said it.

"You know," he chose his words carefully, "in our church we face—let me see—how can I say it gently?"

I know a few other great souls like him who speak of our church problems gently.

I know a few who speak of them with ridicule and sarcasm.

And I know some others whose criticism of the church is so sharp and dogmatic that one feels that they forgot to bathe their words with lots of love before they spoke them.

My new business friend is not a minister. Nor is he a Sunday-school superintendent. As I've said, he's a layman—a businessman.

That's the marvel of it all!

It seems rare to find a businessman today who faces twentieth-century competion, whose personality has remained unscathed by the critical, griping, grasping spirit of twentieth-century business.

Nothing he said that afternoon was greater proof to me of his deep spirituality than those kindly spoken words:

". . . let me see—how can I say it gently?"

Goshen, Ind.

A Fruit of Tract Work

Dear Brother Palmer:

For about 13 years my husband was an alcoholic. But because God was my shield and buckler, I was kept—also my three children—from being hurt by the liquor demons that took charge of him when he was drinking. Many times we have run because of threats. Finally I came to the place where I didn't care for life. I had prayed so long and many others had helped me, but he only grew worse. Last Christmas was the capstone. He left without providing one gift for the children—something he had never done before. He ended up in Norfolk, Va., at the house of a buddy who drinks also. As he walked down Granby Street toward a liquor store, you handed him two of your tracts. The one entitled "Stop Now" was what God used to change his whole life. At that time he only put them into his pocket and went on to the liquor store to get that awful poison. But later at his friend's house, he began to read the story of what drink had done to you, Bro. Palmer. For the first time in his life (he's 44 years old) he saw what was wrong—and who his enemy was! He pushed back the bottle toward his friend and said, "You can have it, Ted. I'm through." He went right away and caught a train back home. It was Sunday night—also Christmas night. His children hardly spoke to him—he had made so many wild trips before that they never expected him to change. But I kept telling them God would answer someway, somehow. So when he told me about his experience, I believed. He attends church regularly and reads the Word of God. I believe he is growing in grace for the short time he has been saved.

Now Bro. Palmer, I wish to thank you from the depth of my soul for your tract ministry. The Lord Jesus Christ used it for His glory. How we do praise Him for His mighty work.

—Mrs. Rachel Harding, St. Petersburg, Fla.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a young man anxious to participate in the program of the church who is constantly discouraged by his wife. Also pray for a real conversion experience for the wife.

Pray for the fathers and mothers of the kindergarten children at Nakashibetsu, Japan, that they may desire to know the true God of whom their children are learning.

Pray for those attending the English Bible class at Nakashibetsu, Japan—men from the agricultural experiment farm and from a local bank—that the Spirit will convict them of the truth of God's Word.

Pray for the many hearts and homes in which God's Word is being planted through the weekly Sunday morning local radio broadcast at Nakashibetsu, Japan. Pray for a rich harvest of souls.

Thank God for the beginnings of a revival in the Bihar Mennonite Church. Pray for an increasing revival and for the special meetings planned for April 4-16 at Chandwa.

Pray for Sister Barbara Reber, Hombetsu, Japan, who has gone to Tokyo to await the arrival of her baby since an X-ray revealed the need for special medical attention at birth.

OUR SCHOOLS

The Home Supporting the School

By Edgar M. Clemens

It is expected that the Christian home should and will support the Christian school. Just as a church leader will strive to support the program of the church, so the Christian parent will desire to support the Christian school program, for he realizes it is a means of accomplishing his God-ordained goals.

How can the home support the school? By supporting the purposes of the school's existence. What is the philosophy of education of a school worthy of home support? In a few words, the underlying purpose of the Christian school is the Christian emphasis on all of life.

The Christian school exists to give its pupils a real sense of loyalty to the Word of God and to distinctive teachings as believed by the Mennonite Church. Certainly the Mennonite Church is not the only true church. But if it is not one of the true ones, why bother with it? And if it is one, why not loyally follow its precepts?

A major purpose of a Christian school is maintaining high scholastic standards. The parent that gives his child the philosophy that "going to school is just a waste of time" is doing an injustice to the child, his classmates, and the teacher.

Another function of the Christian school is to foster respect for authority. A teacher can tell rather quickly and accurately how the pupil is disciplined at home by the way it is necessary to handle him in school.

The Christian school exists to hold up Christian service as the height of success.

This requires that both home and school work together toward a common goal if success is to be reached. Each needs the support of the other. But the home is the more vital; the school is a supplementary, a contributory, agent to the home. Therefore, one should not expect the school to accomplish something that the home does not require or enforce.

The parents should at all times feel free to talk things over with the teacher, for questions are bound to arise and misunderstandings occur. Unless the home talks favorably about the school program, unless the teacher is respected in the home by parents and older brothers and sisters, all the money in the world will not make the school program a success.

Every parent should visit the school at least once a year for a firsthand look at the situation. This might mean a casual visit in classes some school day; it might include a day in the fall or spring when special activities are arranged for the parents' benefit; or it might take the shape of an evening session in which parents are able to observe a typical day's schedule of shortened periods.

Every school is a servant of the parents who use it. Its accomplishments depend to a great degree on what the parents require. The alert parent realizes the value of co-operating with the program of a hard-working, deeply spiritual Christian school in our present-day culture.

Hatfield, Pa.

HESSTON COLLEGE NEWS

Clifford W. Amstutz, instructor in agriculture at Hesston College, has been released for the remainder of the academic year to complete his work on his master's degree at Colorado A & M College, Ft. Collins, Colo. Willard Schrag, Fredonia, Kans., pastor of the First Mennonite Church and agriculture instructor, has been secured to fill the vacancy for the remainder of the school year. Mr. Amstutz will return for the 1956-57 school year, following the completion of his work for his master's degree.

The Varsity Chorale, accompanied by their director, Paul Marvin Yoder, and their matron, Miss Gail E. Miller, will begin their Easter tour Sunday morning, March 25. Their first appearance will be at the Catlin Mennonite Church at Peabody, Kans. During the following nine days this chorus will visit churches in Kansas, Colorado, and Nebraska. Their final program will be presented at Scott City, Kans., Tuesday evening, April 3.

Lowell J. Byler, director of the Collegiate Chorale, announced that he and his chorus will give their first Easter tour program at the West Liberty Mennonite Church, near Windom, Sunday evening, March 25. This college chorus will tour through Missouri, Iowa, Nebraska, and Kansas during the Easter holidays. Mrs. Miriam K. Byler will serve as matron for the tour.

President Roy D. Roth conducted revival meetings at the Emmanuel Mennonite Church, near Moundridge, Kans., Sunday evening, March 18 to Friday evening, March 23. Sunday morning, March 25, he began a series of meetings with the Iowa City Mennonite Church, Iowa City, Iowa. He will serve the congregation through Sunday evening, April 1. Special music for his concluding message will be provided by the Collegiate Chorale, on tour through Iowa.

Friday noon, March 23, faculty and students left their books and classrooms for Easter recess. Members of the Collegiate and Varsity Chorales and the Y.P.C.A. Gospel team were excused Wednesday noon, March 21, to complete their Work Days assignments prior to leaving on their tours Sunday, March 25. Classes will resume April 4 at 1:10 p.m.

The Choral Club, composed of 57 members, under the direction of Lowell J. Byler, conducted the Tuesday morning chapel, March 20. This choral group is composed primarily of high school students seeking experience in an organized chorus.

GOSHEN COLLEGE NEWS

"The Christian Pacifist in Society" is the theme of the Seventh Annual Conference of the Intercollegiate Peace Fellowship of Mennonite and Affiliated Colleges to be held at Goshen, April 19, 20. Speakers include Robert Kreider, Bluffton, Ohio; Donovan Smucker, Chicago, Ill.; and J. Lawrence Burkholder, Goshen, Ind. On April 20 the Indiana State Peace Oratorical Contest is observing its 50th anniversary at Goshen. This Indiana contest was inspired by N. E. Byers, president of Goshen College in 1906.

The Mennonite Hour broadcast will originate on the Goshen College campus on April 15. Charles Hostetter, Henry Weaver, and Richard Weaver will be present to record the broadcast. Music will be supplied by the A Cappella Chorus, a ladies' quartet and the congregation present at the afternoon rally. This program to be broadcast in August will be recorded in the Union Auditorium at 2:30 p.m.

Entrants in the annual Poetry Reading Contest, held April 13, include Charlene Miller, Millersburg, Ohio; Joanne Miller, Berlin, Ohio; Eleanor Niemola, Manahga, Minn.; Esther Stoltzfus, Elverson, Pa.; Rosemary VanDyke, Eureka, Ill., and Arvilla Weaver, Akron, Pa.

Reynold Siemens, Mennonite concert cellist, is scheduled to appear on the Lecture-Music series, April 14. A young artist, Mr. Siemens is currently making an extended tour of the U.S. and Canada, including three New York recitals. He has already been engaged by the Carnegie Recital Hall for a performance next season. Mr. Siemens' home is in the portion of Manitoba which was settled by Russian Mennonite immigrants from 1873-80.

If

By Lorie C. Gooding

If I can do one thing to help another
Who struggles upward on this pilgrim way,
If I can help a sister or a brother
By anything that I can do or say,
If I can speak one word to cheer the lonely,
Or help a weary heart to bear its load,
If I can offer them cold water only,
Or move a bruising pebble from the road,
Then let me help my foe, my friend, my neighbor,
With anything that I may have to give,
With gold, or goods, or love, or prayer, or labor,
That I may help another soul to live.
If I can see a soul and what it's needing,
If I can hear an anguished spirit's cry,
And turn and go upon my way, unheeding,
Then I know it will be time for me to die.

Holmesville, Ohio

TEACHING THE WORD

The Annual Sunday School Report for 1955

By J. J. Hostetler

Secretary of Sunday Schools

Through the co-operative efforts of local Sunday-school superintendents, secretaries, district conference officers, and the Mennonite Commission for Christian Education, we are able to present another annual report of Mennonite Sunday schools in America. The report indicates growth, progress, and service. We praise our heavenly Father for these. The report also indicates the need for re-examination of some of our work and prayer for guidance. While the report reflects the total effort of the church statistically, only God's records indicate the many hours of study, prayer, and service put in by the 9,022 teachers and more than a thousand officers.

This report deserves careful examination, study, and evaluation, for it helps us to know where we are, from where we have come, and what needs to be done. It would be helpful to compare this report with reports of previous years. These may be found in the *Mennonite Yearbook*. The 1954 report was also published in the May 10, 1955, issue of the Gospel Herald. First make comparisons and study the statistics of your district conference. Then note the strength and weakness of our whole program. Next we should draw some conclusions as to what should be done. Here are a few:

1. Every Sunday all of us help to compile the annual report. This is done in a number of ways, whether we attend services or not. We are enrolled as pupils in classes or departments and together total 104,513 pupils in our Sunday schools. Our enrollments are listed in one of the age brackets, of some conference district, in the chart below. Without us, and many more like us, our church and Sunday school would not exist.

2. During 1955 our church added 2,341 pupils to the total enrollment. This may seem like a large number. It would be if all were added to one Sunday school. But it only represents a gain of 2.29 per cent. If we take the 45,999 adults (see chart) as our workers, it took 20 of them on the average to win one new pupil during the year. Some church groups grow as much as 10 per cent in a year.

3. We have 539 pupils enrolled in our home department. Some districts do not have home departments. In checking over local reports only 52 of our 743 schools have home departments. If all our schools would establish home departments our enrollment might increase by as many as 7,000 more pupils. Why don't more schools have home departments?

4. Every Sunday our *attendance* or *absence* is recorded in the report. The average attendance totals 81,878. This is 78 per cent of the enrollment. While this is better than that of many other groups, it still means that 22 per cent (almost $\frac{1}{4}$) of our pupils miss each Sunday. There are variations in this figure from district to district. Some districts do better than others.

5. Out of our 104,513 pupils, 13,073 or $12\frac{1}{2}$ per cent come from non-Mennonite backgrounds. We should welcome them into our fellowship and help them to feel one with us. However, this number should be increased as we seek to extend our ministry.

The truth knows that it has no home on earth, and is a stranger in a hostile world, and that its origin, its home, its hope, its validity, and its future are in heaven.—Tertullian.

6. Today 70 per cent of our schools, or 519, have libraries. There has been a steady growth from 1945, when only 53 per cent had libraries. However, we still have less than one volume per pupil while the standard ought to be at least two volumes.

7. The report indicates 27,082 homes in our schools. In 8,561, or 32 per cent, of our homes family worship is conducted. While these reports are challenged, we find through close studies and actual tests that they are quite accurate. That only one third of our homes conduct family worship should be of great concern to us.

8. In checking the enrollments of the districts we find that 14 have increased enrollments. Three have decreased. One lost as much as seven per cent. Local and district leaders should make careful studies on these matters. The only way to grow is for every pupil, teacher, officer, and leader to sense his duty to win others. If every ten would win one pupil per year we would grow over 10,000 pupils each year. Our growth has barely kept up with our birth rate.

9. According to the increase of the number of schools this past year (28), we added a new school every two weeks. This is encouraging. With the vast opportunities before us we hope this can be increased to one new school per week. Another denomination seeks to add a new school each day of the year.

10. The items concerning Bible reading are not too encouraging. This year the Christian Education emphasis in our churches is on "Knowing and Using the Bible." One of the best ways is to promote Bible reading. It is apparent that we need crutches and stimulants to spur us to do effective Bible reading. Some of these are to read it through, to keep record of the chapters and books that were read, and to join together as a congregation in reading the same passages. A minimum goal this year should be 750 who read the New Testament, 371 who complete reading through the Bible. It is up to local leaders and teachers to promote such a program.

11. The report shows a weakness in our training program. We have very few teachers meetings (138), and training classes (67), or mission study classes (35). These projects are also the responsibility of the local leaders.

What will the report say for 1956? It depends upon each one of us. We are making that report now, week by week. Next October the leaders will compile it. Will there be improvements? Will it show increased progress and reflect spiritual growth?

Peoria, Ill.

THE IMAGE OF CHRIST

(Continued from page 338)

the mountains, the stars, He did it alone. But when He proposed to fashion His master creation, when He did the thing that demanded all His divine energy, all of His expression of love, He asked us to share with Him in this labor. Imagine such an artist as the great Leonardo Da Vinci about to paint the Last Supper. The great creation is in his mind. He knows his skill in handling the brush. He has a purpose in every stroke and in every color. Suppose the great artist were about to start with a clean canvas. Imagine him inviting you or me to share in this work. Incredible! Unbelievable! But when the great God would make man in His own image, He challenges His believers, His followers, and He makes them creators with Him, partakers with Him in the glorious task of making the most glorious image ever created by God, created in the image of Jesus Christ.

The church is not trying to make a nonconformed man but a conformed man. The man of Christ is so excellent in glory that he is different by the superior excellency of his glory. How beautiful! How glorious!

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14).

Lebanon, Oreg.

True love always prompts a worthy gift.—*Stewardship Facts.*

FAMILY CIRCLE

Observe Christian Family Week in Your Home and Church

May 6-13, 1956

By Alta Mae Erb

Each year the week ending with Mother's Day Sunday is designated Christian Family Week throughout the churches. This provides a great opportunity for the church and the family to study the importance of the spiritual life of the family. It can help all families to rededicate themselves anew to building stronger homes.

The theme is "God in the home: peace in the world." Homes are open to many influences today. How can we give God greater place in the home that there may be peace? The theme suggests the old saying, "As goes the home, so goes the nation." We seek more than peace from war, but peace with God. Each member of each home at peace with God and man is a right and worthy goal.

The week holds many possibilities for strengthening the home. Some churches plan for a home emphasis for the whole month. Perhaps you would want to have a special series of Sunday morning sermons from May 13, Mother's Day, to the third Sunday in June, Father's Day. This emphasis for six Sundays would not be out of proportion to the importance of the home.

One church memorized I Cor. 13 during the weeks from Mother's to Father's Day. Each week a certain part was learned and recited on Sunday. God would speak to all parents through this love chapter.

On some night of the week there might be a family fellowship meeting of *all* church families—a fellowship dinner or lunch, singing together, playing together, and closing with a worship service. The young people might plan and execute this get-together.

The parents only might like to have one or more discussions on some family problem on which they have need for help. This might be a panel consisting of a Sunday-school teacher, a parent, a public school teacher, the minister, and a child psychiatrist if one is available. This should not consist of a number of prepared speeches, but be a free discussion of a definite problem. Questions and remarks should be received from the audience too.

Any of these (or others that your congregation suggests) would make good panel discussion topics:

How may we best teach religion in the home?

How nurture our children in self-control?

A home has a house—not the house makes the home. (How keep the material things in the background?)

Children and the church.

What makes a Christian atmosphere in the home?

The importance of the family council.

The home supports the church.

The church supports the home.

Love in nurturing children from little up through adolescence (I Cor. 13).

Growing godly parents—the basic way to get God into the home.

Help for such discussions may be found in the *Christian Living* magazine articles.

This week may be a good time to encourage each family to subscribe for *Christian Living*. If you have not used the suggestions for family worship that appear in that magazine each month, perhaps you would like to try them this week. There are also suggestions for mother or parents to use with very small children in nurturing them to worship God. There are suggestions there for observance of Mother's Day with the family.

During the week the church librarian might make a special display of the library books that give parents help in building Christian homes.

But the church must not plan too many activities. The homes need strengthening that they get from family activities. A family-at-home night for every family has been found very interesting and helpful. Families are never stronger or happier than they plan to be. Play games together. While sitting around the table have a frank and open discussion of how to improve your family joys. Close with a special family worship service planned by the older children. Learn a new song this week. Many families have a family council regularly to bring them all closer together.

One church featured five family nights on Wednesday evenings leading up to Christian Family week.

One church conducted a six-weeks course for parents on six Sunday evenings during May and June. *Christian Nurture of Children* is a possible text to use for a study by parents.

No plan fits all situations. Every church must plan to meet the needs in their situation. The goal of each should be that by the end of the week each home has let God in as never before. Perhaps the minister and your education committee could make the plans.

Scottdale, Pa.

The Bravest Battle

The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you will find it not;
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With a sword or noble pen;
Nay, not with eloquent words or thought
From mouths of wonderful men.

But deep in a walled-up woman's heart—
Of a woman that would not yield,
But bravely, silently, bore her part—
Lo, there is that battlefield!

No marshalling troops, no bivouac song,
No banner to gleam and wave;
But oh! these battles, they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen, goes down.

Oh, ye with banners and battle shot
And soldiers to shout and praise!
I tell you the kingliest victories fought
Were fought in these silent ways.

—Selected by Mrs. Edwin A. Sauder.

EXPRESSIONS OF APPRECIATION

I wish to thank the many friends who so kindly remembered me with cards, letters, plants, flowers, gifts, visits, and prayers during my long illness at home and in the hospital. I greatly appreciate these many thoughtful remembrances, and deeply felt the power of prayer. I have especially appreciated the faithful daily prayers of the little children for whom I have been writing. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort . . . . For we . . . were pressed out of measure, above strength . . . that we should not trust in ourselves, but in God, . . . who delivered us . . . ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf" (II Cor. 1:3-11). May God bless you every one. —Katherine Royer, Orrville, Ohio.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, and gifts during my illness at home. May God richly bless each one of you.—Mrs. Edwin W. Nolt, Denver, Pa.

* * *

I wish to express sincere thanks and appreciation to friends and relatives for the plants, flowers, cards, visits, gifts, and prayers during my stay in the hospital and since my return home. May the Lord bless each one of you.—Mrs. Lloyd R. Swisher, Lancaster, Pa.

An excuse is the shell of truth stuffed with a lie.—Steelton, Pa., Church Bulletin.

TO BE NEAR TO GOD

Sunday, April 15

Read Romans 1:1-7. "A Slave of Jesus Christ."

Paul gloried in this servitude. His slavery to Christ was his freedom—freedom from his old master, sin. He had been held in slavery against his will by his own selfish ego. He rebelled against his bondage, but was powerless in it. Chapter 7. Then one stronger than the old slave master purchased his freedom and gave him a life rich with meaning and possibility. In deep gratitude Paul willingly offered himself to Christ as a bondslave of love.

Lord Jesus, I give myself to Thee knowing that only in service to Thee will I find true freedom to live. Make me Thy bondslave.

Monday, April 16

Read Romans 1:1-7; Ephesians 1:3-10. "Called."

Three times in this short passage Paul uses the word called. He has been called to be an apostle. All Christians have been called to be Jesus Christ's and called to be saints. Paul no doubt remembered vividly the day he had been suddenly stopped in his tracks by a voice from heaven. He was keenly aware that he was a Christian because God had called him. Every Christian is aware that his new life has come to him not by virtue of his own works, but because God has called him according to His purpose. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Father, We praise Thee for Thy marvelous grace to the sons of men. We accept this day as a new token of Thy love.

Tuesday, April 17

Read Romans 1:1-7, 16, 17. "The Gospel of God."

Paul's glory was in the good news about Jesus Christ. In Him the promises made to the saints and prophets of old had been fulfilled. God had come to earth, lived among men, died, and was raised again. In Christ He had removed the cloud that hid His face. He had become like man that man might become like God. All this had suddenly broken in on Paul with clarity when the voice from heaven said, "I am Jesus whom thou persecutest." At that moment of response, the Gospel had become the power of God unto salvation to him. It is the same today. As the great modern historian, Toynbee, has said, nothing of real importance has happened in history since Jesus came.

We thank Thee that the Gospel has been handed on to us. Make its power effective in our lives today.

Wednesday, April 18

Read Romans 1:1-7; Ephesians 2:10. "Faith-obedience."

This phrase has been translated in different ways. Weymouth is probably nearest to Paul's original thought when he renders it "the obedience that springs from faith." As a Pharisee, Paul had tried to attain right standing before God by keeping the legal code. But though his conscience was clear with regard to the commandments of Pharisaism, he had come to see that this "law-righteousness" was not enough. Only the one who through faith is righteous shall live. Faith does not make obedience unnecessary. It makes it possible!

Help us, O God, to live this day in loving obedience to Thy will. We would walk in the steps that Thou hast prepared for us.

Thursday, April 19

Read Romans 1:1-7; Ephesians 2:19. "Saints."

This is not a popular word in our circles. We hesitate to call ourselves saints, probably because it is sometimes used as a derisive term or because we feel unworthy of the title. And truly we are unworthy to be named saints. But Paul used the word freely because he was aware that sainthood was not a matter of attainment but of calling. To be a saint is to be identified with all those who have been redeemed by Christ. Saints are the members "of the household of God."

Our Father, we thank Thee that we who were afar off, aliens from the covenant, have been brought nigh in Jesus Christ.

Friday, April 20

Read Romans 1:1-7; Ephesians 2:8. "Grace to You."

This was a common greeting among the Greek-speaking people of Paul's day, but what a wealth of new meaning is poured into it in the New Testament! The source of grace is "God our Father," and all that has been given to us in Jesus Christ is included in its scope. The overwhelming thing is that God has not done this because of obligation, but in the freedom of His love. Grace is God's love in action.

Our Father, we recognize each good gift as a mani-

(Continued on page 357)

The Church Endures Persecution

Sunday School Lesson for April 22

(Acts 6:1—8:3)

Persecution had begun in our last lesson. Against whom was it directed? What was the nature of the persecution against the apostles? Let the class find threatenings (about which the church prayed), imprisonment (this by the Sadducees), desire for their slaughter (couldn't find a good reason), and beating (accompanied by a command not to speak of Jesus). According to the title of the lesson the persecution now spreads to include others besides the apostles.

Despite the fact that the Pharisees feared and tried to prevent the spreading of this new doctrine, see how the church grew—6:1 and 6:7 (be sure to read all this verse). What mathematical term is used to describe the increase?

What murmuring arose when the church got larger and included Grecian Jews as well as regular orthodox Jews? How was this problem taken care of? Notice how carefully these men were selected. Perhaps God's judgment on Ananias and Sapphira had warned them.

The persecution of our lesson centers around what one person? Who was he? What kind of man? Help the class to see that Stephen possessed the essentials of a martyr before he ever faced any crisis. Notice that he was primarily a man of faith in Jesus. Boldness, courage, love, and power such as Stephen exhibited all are laid in faith.

How did Stephen get to the place of peril? Factors included the wisdom and the spirit by which he spoke for faith in Jesus Christ. No doubt many were really convinced; yet they resisted and schemed to quiet Stephen. What were the two false charges the hired accusers brought against Stephen? No doubt the power to perform miracles and wonders also made the Jews very jealous of him and of the Jesus who gave the power. This was too great a testimony of Jesus for them to put down.

See the scene in the council room. Who all were there? How did God manifest His power and glory? (In Stephen's face). What question gave Stephen the occasion to preach? Notice the length of the sermon. Take the class through the discourse rapidly, noticing the history—Abraham, Canaan, Isaac ... Joseph, Egypt, Moses, oppression, deliverance, tabernacle, temple, and Solomon. This history his hearers knew, but it did answer the charges brought against him. Moses with his God-given law had to give way to a greater, Jesus. Also the temple as God's dwelling place had to give way to His dwelling in the hearts of man. Stephen did not defend himself but the truth. And he knew the truth well.

He brought home his message in a very convicting manner. Read the conclusion of the sermon. Was it wise to stir up the council to this degree? And couldn't he have seen the vision without telling them about it? How often we save ourselves suffering instead of giving a strong testimony. This is a difficult problem. Some people almost invite persecution. Do you think Stephen irritated the council or was it the truth that irritated them?

Just how was "the blood of the martyrs the seed of the church" in this first martyr of the new church?

The persecution has now passed from the apostles to a deacon and thence to the entire church. How did Saul make havoc of the church? To what extent do you think Stephen's closing prayer for Saul and his fellow persecutors egged Saul on?

Persecution in some form comes to all who truly believe and live for Christ. In the persecutions your pupils face encourage them to know and believe that God will give them what to say, the spirit of Christ in them will give them the manner in which to say it, and the love of God in their hearts will give them the answer in deed and word. If physical suffering follows, they will have grace to endure and rejoice. There are also other severe forms of persecution, in the street, in the office, in the schoolroom, or in the mission field. May we endure for Christ's sake.—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

An estimated 500 persons attended the fiftieth wedding anniversary services held for Bro. and Sister D. A. Yoder on March 18.

A program by the Tabor College Choir, sponsored by the Mennonite Brethren Church, was held at our Denver Church on March 22.

Bro. Charles R. Shank, Chambersburg, Pa., was asked by several men with whom he works to secure a speaker for the Men's Council of the Falling Spring Presbyterian Church at Chambersburg. He secured Bro. George R. Brunk, who spoke to a group of 80 men on March 22 on "The Religion of the Plain People." Most of the men present were doctors, lawyers, and other professional people. Many questions were asked and Bro. Brunk used this good opportunity to give a strong testimony. Interest was exceptionally good. Many stated that they had lived among plain people all their lives yet never knew what they actually believed.

The Iowa Mennonite School Chorus gave a program at East Union on March 25 and at Hillcrest Union on March 27, and at Beemer, Nebr., on March 30.

Two sisters of the deaf congregation at Lancaster, Pa., recently had the joy of bringing to the Lord Mrs. Doris Cockley, who had been stirred by a sermon in **The Silent Messenger.**

Bro. E. M. Yost, Denver, Colo., on March 18 organized a new congregation at Glenwood Springs, Colo., where our Mission Board is operating a community hospital.

Station KBNZ, La Junta, Colo., has been running a broadcast series each Monday on Knowing Your Community Hospital.

Bro. John Landis, Ashley, Mich., served as guest speaker in a Victorious Life Conference, sponsored jointly by the Pleasant Valley and Crystal Springs congregations, March 29 to April 1.

Bro. Archie Kauffman, Lebanon, Oreg., spoke to the Men's Fellowship at Albany, Oreg., on March 27.

Bro. Maurice W. Landis, Lancaster, Pa., conducted communion and baptismal services for the Christian Fellowship group, at Worton, Md., on March 25.

Twenty-eight members of the Neffsville, Pa., congregation participated on March 19 in nailing down the plywood floor in the auditorium of the new church building.

The Willard Godshall family has moved from Blooming Glen, Pa., to Troutville, Pa., to assist in the work of the small congregation at Rockton.

The Sunday school at Cumberland, Md., sent 34 members to Scottdale in five cars on March 29 to visit the Mennonite Publishing House. They had lunch in the cafeteria and enjoyed a tour through the building.

Bro. Kenneth G. Good, Morton, Ill., spoke to the Men's Fellowship of the Evangelical Mennonite Church at Gridley, Ill., on April 7.

The Ambassadors of Peace, a musical group at Kansas City directed by B. F. Hartzler, presented The Life of Christ in song at the Argentine Church on April 1.

Bro. William McGrath, Goshen, Ind., spoke to the Christopher Dock School during Passion Week on the theme of Christian Discipleship.

Bro. Lester T. Weaver, who was ordained as assistant pastor of the South Christian Street Mission in Lancaster, Pa., has also recently been appointed as superintendent of the mission. His address is Route 2, Columbia, Pa.

Bro. Walter Shirk, who has been serving as assistant superintendent of the Sunday school at South Christian Street Mission was ordained to the office of deacon on March 18.

Bro. Chester Helmick and family, Pinto, Md., have gone to Geneva, Nebr., to serve for a year in the Sunset Home for the Aged. The Pinto congregation gave the Helmicks a farewell on March 25.

Bro. Cleason Bender and family of Scottdale spent the Easter week end at Tavistock, Ont. Bro. and Sister B. B. King were visiting at Vineland, Ont.

Sister Roxie Shank, who has been serving efficiently as the secretary of the publishing agent, A. J. Metzler, sailed on April 5 for a two-year term of service under MCC in Europe. Her assignment is in connection with Menno Travel Service.

Bro. G. G. Yoder was forced to cancel lectures on the Nurture and Evangelization of Children in Montana and North Dakota on account of blizzards there on March 23-30.

Bro. Truman H. Brunk and wife returned on March 17 from a two-weeks stay to Jamaica. The work there being conducted by the Virginia Mission Board continues to grow in interest and attendance. A class of eight are being instructed for baptism in addition to the 26 members received last July. Bro. Brunk participated in week-end meetings at Waynesboro March 18.

Bro. Paul Peachey is serving as pastor of the Broad Street Mennonite Church, Harrisonburg, Va., in the absence of Bro. Ralph Shank.

Bro. and Sister Howard Snider accompanied the Goshen College Foreign Student team during the Easter vacation. They were at Pigeon River, Mich., on Easter day.

The serious illness of Bro. Moses H. Roth, New Hamburg, Ont., required the cancellation of the Bible Conference at Pigeon, Mich.

Speakers in the Missionary Conference at the Ridgeway Mennonite Church, Harrisonburg, Va., on April 8 were Paul and Esther Kniss of India, and Chester and Sara Jane Wenger of Ethiopia.

Bro. C. Warren Long, Tiskilwa, Ill., for the seventh year in succession preached an Easter Sunrise message at the Christian Church at Bureau, Ill.

Change of Address: R. W. Benner, from Sarasota, Fla., to Cabins, West Virginia.

Change of Address: A. J. Stoll from Wheatland, N. Dak., to Casselton, N. Dak.

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Calendar

Annual meeting, Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Franconia Mission Board at Blooming Glen, Pa., April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Virginia Conference Sewing Circle, Weaver's, Harrisonburg, Va., May 3.
Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Alleghenv Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Sister Ruth Bean, missionary to Japan, has requested a release from missionary service and is returning to North America about the middle of April. The General Board Executive Committee has agreed to her return after due consultation and counseling.

The brethren Lewis Martin and Norman Derstine, Harrisonburg, Va., left for Sicily on April 10 in the interests of the Sicily mission program which is administered by the Virginia Mission Board in consultation with the General Mission Board.

The Missions Committee of the Amish Mennonite Church is planning to construct a boarding school for the Indians in the Red Lake, Ont., area this summer according to present plans. Bro. Irwin Schantz and his coworkers are carrying on a spiritual ministry to the Indians in this area.

The Carl Beck family spent the month of March in special Japanese language study in Kobe, Japan, while the Eugene Blossers were making arrangements to move from Obihiro to Taiki, where they will begin a new work.

A former newspaper editor, José Maria Amarillo, who is now attending the Pehuajo, Argentina, Mennonite Church, has been writing up special services at the church for the two local dailies. This type of service would be valuable to local churches in the U.S.A. as well as in Argentina.

Sister Carolyn Swartz, Phoenixville, Pa., is serving her VS term at Ninth St., Saginaw, Mich., instead of East Side, Saginaw, as reported recently in the MRSC Weekly Notes. Bro. LeRoy Bechler is pastor at Ninth St., and Bro. Melvin Leidig at East Side.

A baptism service was scheduled at the Union Ave. Mennonite Church, Chicago, Ill., for Sunday, April 8. Seven persons have been receiving instruction in preparation for this service.

Communion Services were held at the Warden Park Mennonite Church, Toronto, Ont., on Good Friday morning, March 30. An Open House for the parents of Sunday-school pupils at Warden Park is being planned for April 26 in order to acquaint the parents with the teachers of their children and the Sunday-school materials and facilities at Warden Park.

The opening of the Pehuajo, Argentina, schools was postponed until the middle of April because of a slight polio epidemic.

The Bethel Mennonite Church, Ashley, Mich., is planning a Missions Conference for Saturday evening and all day Sunday, April 21, 22. Missionary speakers include Bro. Frank Horst, Culp, Ark., and Bro. Lester T. Hershey, Aibonito, Puerto Rico.

A Gospel Team from the Elmira, Ont., Mennonite Church served at the Harbour Rescue Mission, Hamilton, Ont., on Sunday evening, March 25.

The first communion service at Black Mt. Mission, Ganado, Ariz., was held on Easter Sunday morning. Seven Navahoes and Bro. and Sister Stanley Weaver now have their membership at Black Mt. Pray for this new fellowship.

Bro. and Sister Joe Richards, Tokyo, Japan, report that their son Evan is making excellent progress in overcoming his paratyphoid attack and that latest tests on his sister were negative. Praise God for His continued blessings.

Bro. and Sister Stanley Weaver, Black Mt. Mission, Ganado, Ariz., served as Missionary Day speakers for the Lower Deer Creek Mennonite congregation, Kalona, Iowa, on March 18. This was Sister Weaver's former home.

Susan Lorene arrived in the home of Bro. and Sister J. Weldon Martin, Mathis, Texas, on March 25.

Bro. and Sister Henry Bainbridge, Navaho workers at Black Mt. Mission, Ariz., became the parents of a daughter, Marilyn Ann, on March 15. Bro. Bainbridge speaks in Navaho on a fifteen-minute radio program three times a week over the Gallup, N. Mex., station under the sponsorship of **The Mennonite Hour.** The broadcast is called **The Navaho Bible Hour.**

Address change: Sister Esther Detweiler, missionary to Cuba, should now be addressed at Apartamiento 6, Colon y Albaran, Sagua la Grande, Las Villas, Cuba.

The East Side Mennonite Church, and the Ninth St. Mennonite Church, Saginaw, Mich., co-operated in a three-day evangelistic effort, April 4-6, with services conducted at the Ninth St. Church by the Carter Evangelistic Team.

Bro. Allen Erb, Lebanon, Oreg., recently visited Grants, N. Mex., and along with Bro. Theron Weldy, leader of the Navaho Migrant VS Unit, met with the local hospital planning board regarding plans for building a hospital in Grants. Bro. Erb explained the General Mission Board policies for operating community hospitals and evaluated the local situation for the Hospitals and Homes Committee of the General Mission Board.

An earlier notice in the Mission News stated that cash gifts for the Japan missionaries are better sent to the Elkhart Board office on account of Japan tax laws. This does not mean that packages should not be sent to Japan. Gift packages are easily received and gladly welcomed by the Japan missionaries.

Bro. and Sister Allen Byler, former workers in Ethiopia, spoke to a mission study group of the La Junta Mennonite Church, Saturday evening, March 31.

A group of 36 young people sponsored by the Weaverland congregation, East Earl, Pa., distributed **The Way** and Easter tracts in the area of the Glad Tidings Mennonite Church, Bronx, N.Y., on Good Friday, March 30. They also conducted the Good Friday service at the Glad Tidings Church.

Your Treasurer Reports

In the growing mission program there is increasing need for the distribution of Christian literature and Bibles. In many of our mission fields more people are wanting materials which they can use themselves, particularly in light of the fact that in many foreign countries more people are becoming literate. This is causing a demand for materials in many of our own mission fields.

For many years the General Mission Board has maintained a Literature and Bible Fund from which funds have been made available to our mission fields and home mission projects for the purchase of Christian literature and Bibles for distribution. As this demand becomes greater in all areas this fund will need to become more active and will play a more important part in the mission outreach of the church. For this reason we are bringing this matter to the attention of those who might want to make special contributions to the Literature and Bible Fund.

For many years our church has also supported Bible distribution through the American Bible Society. The above suggestion is not meant to offset our contributions to the American Bible Society since we feel that this organization does make a valuable contribution to Bible distribution throughout the world. In sending contributions we would like to suggest that funds for the American Bible Society be designated for this purpose and any contributions which are meant to be used in the literature and Bible distribution program of the General Board should be designated in this way.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The Collegiate Chorus of Goshen College, Goshen, Ind., gave a program at the Union Ave. Mennonite Church, Chicago, Ill., on Monday evening, April 9.

A Peace Team from Goshen College, Goshen, Ind., gave a program at the Ann St. Mennonite Church, Peoria, Ill., on Friday evening, April 6. An Easter breakfast for young people 12 and over was given on Easter Sunday morning at the home of the pastor and wife, Bro. and Sister J. J. Hostetler.

The Good Friday service at the Spanish Mennonite Church, Chicago, Ill., was attended by 145 persons. This was a co-operative service with the Methodist and Presbyterian churches. The chorus of the Spanish Mennonite Church presented an Easter Cantata, under the direction of Sister Esther Rose Graber.

Sister Lois Garber and her nephew, Andrew Leatherman, left Addis Ababa, Ethiopia, on March 10, if plans carried, and expect to land in New York on May 15.

A New Church Building for Kanker

By John Friesen



Kanker Church on dedication day, March 10.

Saturday and Sunday, March 10, 11, were dedication days at Kanker. The dedicatory service proper was held on Saturday afternoon. This was a day of rejoicing for the Mennonite Church in India and especially for the believers in Kanker. It was a day of tremendous import and responsibility for Christians in that city for as Bro. Malagar so aptly put it, "Now Christians in Kanker cannot hide."

Kanker is a small city of approximately 10,000 situated in the interior, thirty-eight miles from the nearest rail center and formerly the capital of a small independent state. With the advent of Indian independence the old ban placed on any organized Christian witnessing was lifted. Bro. P. J. Malagar became the first resident worker there and was appointed pastor to the approximately twenty-three families of Christians living either in Kanker or in the surrounding villages.

Four years ago the India Conference declared Kanker one of the officially recognized congregations of the Mennonite Church in India. Up to this time, however, there has been no official meeting place for the believers in that place.

I was thrilled when I saw the church. I must admit that I felt a good bit like Bro. R. N. K. Biswas whom I overheard saying, "This is nothing short of a miracle .... Who would have thought this would ever really become a reality!" It was a miracle! The building, located right on the main highway shortly after it enters the city limits, is neat, compact, and has enough oriental flavor in the architectural design of the entrance to make it fit into the surroundings and yet telling the Christian "Good News" by means of the cross planted above the arch. There was no opposition to Christian people building a house of worship in the city; on the contrary, Bro. Malagar was given much valuable assistance by local engineers in drawing up plans and getting estimates. The building is decorated in white and cream on the outside with a very neat white and cream wall about it. The inside of the building is decorated in off-white blue with a blue ceiling. About one half of the cost of the building was raised by the Indian Church.

The dedication services began at 2:30 p.m. as the congregation and friends from the city, together with the delegates from other sister congregations, moved in procession from Bro. Malagar's residence, down the road about one block, to the site of the church building. There were quite a few women, but the men were far in the majority. At the gate entrance the procession stopped for prayer led by Bro. E. I. Weaver, after which Bro. Malagar received the keys from the pastor, Bro. Simon Singh, and opened the doors for us all to enter.

The house was soon packed. In the audience besides Christian people were quite a number of gentry of the city, including the ex-Maharajah's younger brother, a number of civil servants and teachers. When the audience sang the house really reverberated and the large groups of curious spectators and passers-by on the road paused to hear what was going on. This was no doubt the largest Christian gathering any of them had seen. The whole meeting was impressive in its dignity and its total planning. Bro. Malagar had a well-planned printed program in each person's hands.



Bro. and Sister P. J. Malagar at the gateway of the new Kanker Church.

Bro. I. E. Weaver gave the dedicatory message. At the close of the service a love offering was taken up for the work of the Lord. The audience was definitely moved at this juncture. I can say that without exception this was the most heartfelt giving that I have ever witnessed in any service in the Mennonite Church in this land. This amounted to just under one hundred rupees. During the course of the service a word of greeting was received from the Mennonite Board of Missions and Charities, through the Executive Secretary, Bro. J. D. Graber, in time to read before the benediction.

Following the service the audience moved to the rear of the church where tea and refreshments were served to all the guests present. In the evening the congregation had their official "am Khama" (community supper). From 8:30 to 10:30 p.m. there were pictures on the Lent season and Easter.

Since most of the guests were dependent upon public service vehicles many of them left after the dinner Saturday night, but there was still quite a large number who were able to stay over until the Sunday service the next day. It was unique. Bro. Malagar had all the ordained ministers present on the platform and declared it an "open meeting" in which each in turn was invited to give whatever word of testimony or admonition he had. Again on Sunday morning large numbers of curious passers-by stopped on the road to listen to the congregational singing. A dozen or more, more curious than the rest, were shielding their eyes and looking through the windows. Bro. Malagar's closing words were very fitting as he challenged the congregation to be a "missionary" congregation!

Let us thank God for this new house of worship. Let us pray for the band of worshipers that they may give a united Spirit-filled testimony so that the cross of Christ may become a symbol of genuine holy living and transformation into Godlikeness through the redemptive work of Christ.

Shantipur, via Dhamtari, M.P., India.

♠

In writing concerning missions in Nigeria, W. Africa, recently, Sir Francis Ibiam, a national, declared, "It is taken for granted that, provided our Nigerian Constitution is built upon a sound and enduring foundation—which is Christ—the Missionary bodies will continue to play their noble and welcome role of evangelists, educationists, healers, and instructors. I have no doubt whatsoever that the people of Nigeria are deeply grateful to the Christian missionaries for their selfless services."—**IFMA News.**

Puerto Rico Conference Meets

The Puerto Rico Mennonite Conference representing six established congregations and seven mission outposts met in annual session at the new Palo Hincado Church, Barranquitas, Puerto Rico, March 9-11. The delegate body, including missionaries and delegates appointed by local congregations, totaled 32 persons. Most of the delegates were present for the conference.

Each session opened with a 45-minute season of prayer and devotions led by one of the workers. This spirit of devotion pervaded the entire conference sessions. Each message was related to the conference theme, "The Marching Church."

Guest speakers included the brethren T. H. Brenneman, Sarasota, Fla., and Espada Matta, Santurce, Puerto Rico. The **Luz y Verdad** ladies' sextet provided special music numbers. About 300 persons saw the Martin Luther film on Saturday evening.

The weather was favorable for the tent service used in providing meals. The unfinished missionary home at the rear of the church provided dining room seating for some. However, many persons carried their well-filled plates to the grassy hillside behind the house and lunched in the open air.

The final sessions on Sunday afternoon and evening were quite well attended with over 300 people present. In the afternoon a panel of young people considered the subject, "How to Combat Current Errors." The closing conference messages were "The Final Motive for Evangelism, Christ as Lord" by T. H. Brenneman and "Evangelize or Fossilize" by E. V. Snyder.

Reorganization resulted in the following elections: Lester T. Hershey, president; Paul Lauver, vice-president; E. V. Snyder, secretary; Melquiades Santiago, treasurer; Jose A. Santiago, Israel Hernandez, and Esteban Rivera, additional members of the Executive Committee.

via MBMC, Elkhart, Ind.

Kanker Church Dedicated

By D. A. Sonwani

Dedicatory services on Saturday, March 10, 1956, marked the completion of the first church for Christians in the Kanker subdivision of the Bastar district, M.P., India. This completion of dreams, visions, and hard labor of having a worship place in this small town was made possible according to God's plan and in His own time after about fifty years. We are thankful to God for this blessing also. The Mennonite Church at Kanker is serving about fifteen Christian families in the town and about that many families scattered in this subdivision.

Valued at a little over four thousand rupees, the structure is of brick with cement floor and corrugated sheet roof. The sanctuary seats 200 to 250. Church services were previously held in the Gospel Center or in the homes of the Christians in Kanker.

Funds for construction were generously obtained from the Kanker church, the Mennonite church in India, and the Mennonite Board of Missions and Charities. Donated labor of the members of the community and some other persons made possible some saving in construction costs.

The attendants filled the new church and overflowed on the outside of the structure as the service began at 2:30 p.m. Bro. P. J. Malagar, bishop of the congregation, presided.

In the principal dedicatory message Bishop E. I. Weaver emphasized that this worship place will be for all and those coming in to commune with God will thereby find the joy, peace, and fellowship of God. There were a few non-Christian officials and friends also present at the time of the service. The following day, which was Sunday, the congregation together with guests had a first worship service in this church.

We congratulate the members of the Kanker Mennonite congregation for their efforts in "going forward with God" in building His church.

We thank God for His manifold blessings to His people. We also thank the Kanker Mennonite congregation for their hospitality and for the nice arrangements they had made for the service and also for the staying of the guests.

Dhamtari, M.P., India.

A Toba Christian Requests our Prayers

By Albert Buckwalter

We have been writing periodically to some of our Toba brethren in the Argentine Chaco who can read and write, so that we might encourage them, and be encouraged ourselves. We have translated a letter from José Carmelo of League 15, so that you might know something of what he is thinking.

"Dear Brother Alberto: We are glad to send our greeting to all of you. Dear Brother in Christ, some time ago your letter arrived. In my home it is all well. But only this, my mother sometimes gets very, very sick. But thanks, Brother, that the Lord Jesus is the only one who is able to save us one by one, in order to live a pure life. But I wish that all those who are brethren in Christ Jesus would pray for us that all of the Toba brethren might find the Holy Spirit and wisdom. Here all the brethren in Christ are happy, because Bro. John T. Litwiller has told us that you are going to return to Argentina, South America, here where we are. It is my desire that God should permit you to return, to guide us in what the Bible says, so other brethren may find the Holy Spirit. Because it is through the Word that God came close to us, and Jesus also. For my part, Brother Alberto B., my desire is that all the other brethren who speak Toba might testify to what the Bible says. Because the Bible, I know, is the only guide in the steadfast way and the pure life by which we have strength to struggle in the world, so that others might hear the message and believe that it is a true message. In Matthew 24:15 it says: 'Whoso readeth, let him understand.'"

We would wish that all our brethren in the churches of North America might really feel that this message is just as much for you as it is for us. This man's testimony and that of many others like him convince us of the inscrutable power of the Gospel to save the human soul. This has been an investment for eternity. Remember, he asks you to pray for his brethren that they might all believe in the Word which God has so graciously sent them.

via MBMC, Elkhart, Ind.

Mathis Church Under Construction

Over $5,000 given this past summer by Mennonite churches will be converted into blocks and boards and these into a church auditorium in Mathis, Texas, during the next three months.

Ground was broken for the auditorium of the Calvary Mennonite Church, Mathis, Texas, on Sunday, Feb. 19, in a short service beginning at 6:00 p.m. Members of the VS unit sang two special numbers and Bro. Weldon Martin, local pastor, led a short meditation. Following this, Don Zehr, Castorland, N.Y., Lupe DeLeon, and Ernesto Gonzalez, local members, broke ground at three points of a triangle representing the Trinity.

Monday morning following the ground breaking, VS-ers found themselves on the other end of the shovel for some hard work. But two days and some iced tea later that part was done. Footings and the floor have been poured after waiting for steel to arrive and a short period of prayerful anxiety over city ordinances. A new building code states that new buildings in Mathis must be 25 feet from the street and the church is only 13, but the city fathers met and agreed that churches are exempt and the work has progressed. Now the walls must go up, block upon block. Wood beams will come from Minnesota in five or six weeks to top it off.

The Sunday-school wing has been in use since April, 1955. This chapel addition will complete the building.

via MBMC, Elkhart, Ind.

Greetings from Bihar, India

The following greetings have recently been received from the Bihar, India, church which met in a fellowship meeting at Hisri, Feb. 21-23.

Hisri Palamau District
Bihar, India
February 23, 1956

Mennonite Board of Missions & Charities
1711 Prairie Street
Elkhart, Indiana
Dear Brethren and Sisters,

To you Brethren and Sisters who live in distant lands come cordial Christian greetings from our Bihar brethren and sisters.

The theme verse of our fellowship meeting, which is now in session, is I John 3:2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be. . . ."

By the great grace of God a Christian fellowship meeting was held at Hisri. To this fellowship meeting came eighty-two brethren and sisters from ten different places and distances as far as thirty miles to satisfy their spiritual thirst. The meeting was held in the countryside. There was no special arrangement made for catering at the meeting. Hisri lies in a valley among hills. The brethren and sisters are poor. Transportation was not available for all; nevertheless, there were those who came on foot with joy and rejoicing to satisfy their spiritual thirst.

In the meeting the Word of God so drew the hearts of the people that everyone's heart was stirred to serve the only true God. One by one, praising and honoring God, they began to confess their sins and to turn to God. In the meeting everyone had a spirit of rejoicing.

Thanks be unto God that He does His work among His faithful ones even in this present time.

With Christian love,
A. M. Topono, Chairman
Hisri Fellowship Meeting
S. Allen Shirk, Secretary
Bihar Mennonite Mission
via MBMC, Elkhart, Indiana

We Move into a City House

BY RUTH RESSLER

Rhoda rolled over in bed. "And when we move, we'll wrap the canary's cage carefully in newspaper, then take the big furoshiki over that. We'll carry him so carefully he won't shake, and I don't believe he'll be too cold. . . ."

The new little city-built houses stood lonely and empty for a long, long time. "Surely, next week," our friends would say.

Then one day a stranger came to the door. "I come from the city office," he said.

"Then we move tomorrow," we thought.

"Why do you need a city house? Many people need city houses," he said, as he got out his pencil and paper.

"We must move," we said. "The company president said we must move before the first of the month, and this is already the fifteenth."

"Yes, I know. But other people must move, too. Have you no special reasons?"

"No, we gave you all our reasons when we first applied for the house."

"Ahhhhh, soooo," and he bowed and left.

So we waited . . . and waited. Nearly a month later, a bearded man brought us a card from the city officer. "Come to the city office Thursday of next week. There will be a consultation about the city block houses."

"Next week we shall move," we thought.

I went to the meeting. All our names were called. Yes, we may have a house. How happy we all were! "Which rooms would you like to have? They are all the same inside." We all wanted numbers one and two. They are nearest the well, and only two families live under one roof. So the little man from the city office threw ten numbers on the table, and we each drew a number.

"Number five." A warm number—two from the south and two from the west. "Our house!" The keys? "We'll get them Thursday morning."

"But if you move Thursday I can't help. Please wait until Saturday afternoon, when I have time off. I want to help you move."

Yoshida-san's wife asked permission to borrow the forestry department truck. Someone else asked, too. Tsugimoto-san came from his vegetable shop with a bicycle cart. Meigata-san brought hers, too. Rhoda and I took a preliminary load over before anyone else came. When we came back, the house was buzzing with people. There went the stove. There went the chest of drawers. There went



Rhoda and Ruth Ressler in front of their new home in Kamishihoro, Hokkaido, Japan.

the beds. The girls from the Bible class packed the dishes into the old Red Cross chests. Many times we have used them together as we ate the food we had prepared in cooking class. At last Rhoda said, "I'll go over and tell them where to put things. You come when you can."

So we stacked the firewood, and the crocks of pickles, crackly with the ice floating around among them. Tsugimoto-san brought the bicycle cart back for one more load. "You should see the place. So full there's no room to turn around. And everything in the middle of the floor," he chuckled.

One last look around—we had forgotten the canary! Miyakoshi-san ran home for an old furoshiki and tied it around the cage. "See here, who's going over?" she called.

"I'm going!" called Yooko-san, "Give him to me!" and off she went, dangling the cage in wide arcs in time to her song.

The 11:30 whistle blew. "Ahhhh! Dinner time, and our husbands will be coming home to eat!" Almost in unison the six housewives bowed, "So sorry to have troubled you!" and were gone. We closed the door and went, too.

And how very right Tsugimoto-san had been! Because his shoulders were not quite so broad, Kokitsu-san climbed down into the root pit and built us a shelf there. "Such a tiny muro," Tsugimoto-san grinned. "I can't even turn around in it."

We were glad when Gene Blosser came to put a little American know-how into the shelves in the clothes closets. Araki-san took an hour off from his work at the office and stacked the wood in the woodshed. Gene put shelves in the wooden box Peter had made for us in Scottdale, and arranged soap and dry foodstuffs on them.

Then we all ate a bowl of noodles and drank a cup of tea together, sitting here and there on boxes or on tables. The blessing we asked upon it was perhaps a little more heartfelt than usual. Yamaguchi-san helped set up the stove, and soon the place was warm. How glad we were!

Statistics? Our new house is just 24 feet long and 14 feet wide, wall to wall. This space may or may not be divided into three rooms, in simple Japanese style, with sliding paper partitions. Rent is $5.50 a month, which some of our friends think is a little expensive, though our firewood may cost enough less to compensate for the additional rent, they say.

The next morning, on the nine o'clock bus, Maria Lichti came for a three-day visit, to learn how missionaries in Kamishihoro live. I suspect she learned.

It's a good house. For the first time in weeks we have had warm feet. When the sun shines in our wide south window, it shines 'way over to . . . . here, on the floor. It is so good to be warm again!

But as we look out our wide south window, we see only our stack of firewood, and the neighbor's back door. Those great, snow-covered mountains out our kitchen window are no longer a part of our everyday view. Might it perhaps have happened that, in finding ourselves a comfortable place to live, we be tempted to lose the outward and upward look that reminds us constantly that we need, every day of our lives, God's guidance and sustaining wisdom in our daily undertakings? Might our warm floors and wide south window build a wall instead of a bridge between us and those we hope to win for Him?

Kamishihoro, Japan.

Mexico Tour

The Mennonite Central Committee will again sponsor a tour of Mexico, Aug. 6-22, directed by Willard Smith, professor of history and political science at Goshen College, Goshen, Ind. The itinerary will be as follows:

Wednesday, August 8—Cuauhtemoc to Parral, stopping at several places in Chihuahua en route; night at "Y" Inn, Parral, Chihuahua.

Thursday, August 9—Parral to Aguascalientes; Motel Medrano, Aguascalientes.

Friday, August 10— Aguascalientes to Guadalajara in forenoon; see Guadalajara in p.m.; Hotel Fenix, Guadalajara.

Saturday, August 11—Guadalajara to Morelia, Michoacan, stopping briefly at Patzcuaro en route: Hotel Virrey de Mendoza, Morelia.

Sunday, August 12—Morelia to Mexico City; Hotel Ritz in Mexico City.

Monday, August 13—City tour: cathedral, National Palace, City Pawn Show, Chapultepec Park and Castle, flower market, residential section; Hotel Ritz.

Tuesday, August 14—Pyramids of Sun and Moon, Church of Acolman, Church of Guadalupe (national shrine), Tacuba Street,

Normal School, Tree of the Sad Night; Hotel Ritz.

Wednesday, August 15—Amecameca, Cholula, Puebla; Hotel Ritz.

Thursday, August 16—Markets (Iogunilla and Merced), National Museum, Ministry of Education, Mansion of Count Santiago, Hospital of Jesus, glass factory; Hotel Ritz.

Friday, August 17—Mexico City to Taxco in a.m.; See Taxco in p.m. and evening; Hotel Victoria, Taxco; noon and evening meals August 17 and breakfast August 18 at Hotel Victoria.

Saturday, August 18—Taxco to Cueranvaca: Cortez Palace, cathedral, Borda Gardens. Back to Mexico City, stopping at New University of Mexico and Obregon Memorial en route; Hotel Ritz.

Sunday, August 19—Church; floating gardens, Coyacan; Hotel Ritz.

Monday, August 20—Free day (shopping, etc.); Hotel Ritz.

Tuesday, August 21—Mexico City to Ciudad Victoria.

Wednesday, August 22—Ciudad Victoria to Laredo, stopping briefly in Monterrey.

The tour will be preceded by a work camp beginning July 5 connected with the MCC community service at Cuauhtemoc, Mexico. Persons may participate in either or both the work camp and tour.

The cost of the tour is $200 and cost of the work camp is $50. Those interested in this visit to our colorful southern neighbors may write to Voluntary Service, Mennonite Central Committee, Akron, Pa.

via MCC Information Service, Akron, Pa.

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

Some "Mail Month" Highs

WBZ, Boston, Mass., brought responses from a total of 25 states; WRVA Richmond, Va.; from 24 states; WCFL, Chicago, Ill., from 18 states; and WOWO Fort Wayne, Ind., from 13 states. (All of these are 50,000 watt stations. The legal limit on any U.S. radio station (AM) is 50,000 watts of which there are only 60 in the States.)

During Mail Month **The Mennonite Hour** heard from 45 states and six Canadian provinces. (Foreign countries are not included in this count since "Mail Month" comes three to six months later on all foreign stations.)

The "non-Mennonite" state of Massachusetts ranked ninth in mail month response. Pennsylvania, Indiana, Ohio, Virginia, and Ontario headed the column.

1,185 new persons wrote in during the month of February.

Response through Four "Mail Months"

February 1953	277 pieces of mail
February 1954	1,056 pieces of mail
February 1955	2,909 pieces of mail
February 1956	*4,286 pieces of mail

* This figure does not include 1,214 Bible correspondence letters nor business letters received during February.

Luz y Verdad

Luz y Verdad was released over Radio Comuneros (ZP9), Asuncion, Paraguay, for the first time on Sunday, Feb. 5. This release is supported by the Betania Mennonite Church, Pulguillas, Puerto Rico, where the **Luz y Verdad** studios are located.

Appointments already confirmed for the radio pastor, Lester T. Hershey, include Goshen College Chapel, Goshen, Ind., April 13; College Mennonite Church, Goshen, Ind., April 15, morning; Shore Mennonite Church, Shipshewana, Ind., April 15, evening; Science Ridge Mennonite Church, Sterling, Ill., April 18; Bethel Mennonite Church, St. Johns, Mich., April 22; Youth Fellowship, Vine St. Mennonite Church, Lancaster, Pa., April 28; Christian St., Lancaster, Pa., April 29, morning; Spanish Service for Puerto Ricans, Lancaster Co., Pa., April 29, afternoon; World Wide Gospel Fellowship, Lancaster, Pa., April 30.

What Listeners Say

"The one writing you is a fervent listener to your divine and holy auditions which bring joy to my heart as I listen to your talks which fill me with peace, love and a certain contentment. I enjoy the singing, too."—Lanus, Argentina.

"Being an admirer of your program, I want to ask you to send me your radio course which is sent free, I understand. Another person wants to study it with me."—Malaga, Spain.

"In a previous letter written to you I wrote you concerning my desire to live nearer to my Saviour in this year. Perhaps you didn't receive it, hence I am writing it again to tell you that your programs have helped me to this decision."—Lerdo de Tejada, Mexico.

"I am asking you to send me your sermon 'Christ, the Good Shepherd.' I always listen to your Sunday broadcasts over Radio Tiempo (Cuba). . . . Do you have other courses than the one you are offering right now?"—Lajas, Cuba.

"Having listened to your interesting broadcast which helps me spiritually, I also heard that you are offering a correspondence course on 'The Life of Jesus Christ.' Please send it to me."—Montevideo, Uruguay.

via MGMC, Elkhart, Ind.

A Woman's Missionary Zeal

The Millions, organ of the China Inland Mission, tells the story of one of their women missionaries, who was among the earliest to enter Central Thailand, and one with the longest record of missionary experience among single women now in the field. Referring to their beginnings and her initial attempt publicly in the Thai language, she wrote: "I told the story of Zacchaeus a few weeks ago at a kind of launching ceremony. It is fun to make new beginnings when nearing sixty. To be a pioneer missionary was an unrealized desire of my heart, and to be one to start churches following apostolic principles is a great privilege." As she was going home on furlough she spoke to her fellow workers and said: "I'm hurrying home for furlough, and then want to hurry back to get some village work done. When I get old and decrepit I am going to get on boats and ride up and down the river. All you have to do is sit! The people crowd around and take your tracts and ask questions."—**Gospel Herald** (Cleveland, Ohio.)

MISSIONS

EDITORIAL

Finding Opportunities to Witness

A foreign missionary who spent the last year in the U.S. and has now returned to his field of service writes: "This year has included many missionary meetings. What impressions! No nation has ever had such vast potential for world evangelization in men, money, and material as the U.S.A. But we are a sleeping giant. At least, we are comfortably dozing. Why? We never had it so good! Christians are chloroformed and paralyzed by prosperity."

But we don't need to be thus paralyzed! There are opportunities for witness all around us. All we need to do is to become sensitive to spiritual need, ask the Holy Spirit to awaken our imagination, begin to look for those who need the Gospel, and we will have all the witnessing opportunities we can handle.

A group of men from the Ft. Wayne, Ind., area have been operating thus for the past several winters. They have been directing their attention to isolated lumber and mining camps, particularly in Ontario. They reach these camps by railroad, snowmobile, bobsled, and even by the Mining Co., airplane. Once when the way seemed closed for reaching an isolated group of men, the manager of the Mining Co., actually offered to fly them in free of charge, making possible an otherwise impossible Sunday service.

The key to this good rapport with mining and lumbering officials is the Shantyman's Christian Association of North America, 366 Bay St., Toronto, Ont. This is an interdenominational, evangelical organization which has established good relations in the mining and lumbering camps. The Ft. Wayne brethren report that 75 per cent of the places they enter would be closed to them if they did not have a Shantyman's card.

The usual procedure is for the brethren to make trips two weeks in length. They use films when possible, preach the Gospel, and hold children's services when a schoolhouse is available. During the Easter season just past they conducted a Bible school at Auden, Ont. The brethren co-operating in this program are Amos Zehr, Henry Yoder, Albert Richards, and Jess Leichty.

Now maybe you can't get away for two weeks at a time. Or maybe you have difficulty walking into a new situation to witness. How about looking for new and fresh opportunities right around you which can be accomplished in an evening, or a week end. May God grant each of us the vision and the courage to use every means at our disposal to witness in our generation, and in new ways.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Alvin and Marianna Miller, Kalona, Iowa, and **Don Zehr,** Castorland, N.Y., will be going to Grants, N. Mex., the second week in April as a construction unit. Don is now in charge of the building work of the Mathis, Texas, VS unit and will assume responsibility for the building to be done in Grants. The unit will construct some cement block housing for the Navaho migrants who work in the Grants area. Part of the building will also be available for the VS unit to use for school and clinic purposes.

Boys 11 years old and over of the La Junta, Colo., Mennonite Church were invited by the La Junta VS unit to the first meeting of a new boys' club on March 14. This new program for boys is to include woodworking and a number of summer outings. One of the main objectives is to bring unchurched and unsaved friends into the club, and to direct their interests toward spiritual values. This is a part of the La Junta VS unit plus service activities.

Robert Regal, Nimes, France, is spending some time in Kansas City, Mo., as a member of the VS unit there. Robert came to the States as a part of the MCC Trainee Program.

Maxine Smeltzer, Goshen, Ind., will be assisting at the Elkhart, Ind., VS Center the week of April 2. She is taking this vacation time from her regular job to help with the cooking and housekeeping duties which are particularly heavy at the Center this week.

I-W Services

A young people's group from the North Main Street Mennonite Church, Nappanee, Ind., gave the morning and evening programs at the First Mennonite Church and I-W Center, Indianapolis, Ind., March 25.

Abner Miller, minister of the Mennonite Mission, Cumberland, Md., spoke at the midweek services of the Mont Alto Sanatorium unit, South Mountain, Pa., on March 20. His message was on "Being an Example in All Phases of Our Spiritual Life."

David Eldon was born to Paul and Bertha Swarr, Feb. 7, 1956. Paul is the unit pastor for the Norristown, Pa., I-W unit.

The Cleveland, Ohio, I-W unit experienced a meaningful Christian Life Conference over the week end of March 17, 18. Eugene Herr, pastor of the Kingview Church, Scottdale, Pa., was the guest speaker. He was accompanied by his wife and five boys from the Kingview Church. A special feature was the Sunday noon fellowship luncheon, covered dish style. The whole conference was a deeply spiritual experience.

I-W's who will be released before June 15 can serve as counselors in youth summer camps for a period of six to eight weeks this summer. If you like to assist with children's activities and enjoy the out-of-doors, here is an excellent opportunity for you. For further information, write the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

Released March 30, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Russian Delegation

On March 24 a special session of the MCC Executive Committee met to reappraise the proposed delegation to Russia. The Committee concluded that the stated purpose of the annual MCC meeting in December had been too broad for full inclusion in this first visit. The principal concern at this time is to establish contact, to fellowship and hold services with other Christian people in Russia, including Mennonites. The members now appointed to this delegation are Harold S. Bender, chairman, of Goshen, Ind.; H. M. Epp, Abbotsford, B.C., and David B. Wiens, Saskatoon, Sask. They plan a maximum of 30 days in Russia provided the visas are granted.

With the Doctor in Viet-Nam

Qui Nhon is a town of Viet-Nam located on the beautiful sandy beaches of the China Sea. It was evacuated by the communists in April, 1955, and in departing they left the town a complete ruin. The Willard Krabills spent February working with a Filipino medical unit in an "Operation Brotherhood" hospital at Qui Nhon. The hospital and living quarters were located in a badly damaged old Catholic seminary located right on the beach amid the sand and cactus and reminders of war. Scattered about the beach were concrete pillboxes and barbed wire entanglements. The seminary building was bombed and burned out. The roof was gone so only the first floor was usable—nothing but a shell of a building! Land mines and grenades were around the countryside in abundance.

Dr. Krabill writes: "Each week we were at Qui Nhon two or three more patients would be brought in with injuries suffered in mine or grenade accidents. I amputated two fingers on the hand of one such young man after he had picked up a grenade. He came 25 miles to the hospital, most of the way on foot. We had some evangelical tracts on hand and he was given one of these. Through this and the personal witnessing of my interpreter, this young man became a Christian during his stay in the hospital. Rather sullen and defiant when he first came, he became one of the warmest friendliest and happiest Vietnamese we have ever known."

During this month Dr. Krabill was busy seeing as many as 85 clinic patients each morning, caring for hospital patients and doing surgical operations. Each morning Mrs. Krabill cooked a mixture of MCC beef and concentrate to supplement the diet of the 80 patients. She also distributed sugar to the refugees.

In March the Krabills moved inland to Ban Me Thout. In this area they will set up an MCC medical program, working among the needy tribespeople who have no medical care. They will also assist at a leprosarium there which presently has no doctor.

Canning Season

The 1955-56 canning of the MCC portable canner was completed Feb. 13 at Freeport, Ill. The 47 actual canning days produced 99,870 cans of food—beef, pork, lard, chicken, and cooking fat. The various Mennonite churches in each community where the canner was invited united to donate the meat and do the canning. Besides communities in Kansas, the canner operated at Manson, Iowa; Mt. Lake, Minn.; Freeman, S. Dak.; Beaver Crossing, Henderson, and Beatrice, Nebr.; Enid, Okla.; Versailles, Mo.; and Tiskilwa, Sterling, and Freeport, Ill.

Besides the meat canned by the MCC canner, 54,328 cans of food have been received from U.S. communities using local facilities. These projects are important as jams, fruits, and vegetables are often included. The Kalona-Wellman, Iowa, communities do this yearly.

Pax Unit at Panayitsa, Greece

The Pax unit at Panayitsa, Greece, are holding meetings with the villagers who are to receive cattle from the shipment of Brown Swiss heifers. They discuss necessities of sanitation, advantages of silage, importance of a good feeding program and a central barn. At a recent meeting the area agriculturist from Edessa lectured to this group.

During March four Pax-ers from Germany joined the Greece unit to build a barn for the heifers. This shipment of heifers to Greece supplements the work of the boys in demonstrating proved feeding methods and care of dairy cattle during the past year.

Released March 30, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From Mrs. Elvin Snyder, La Plata, Puerto Rico: "About 90 women were present on Feb. 18 for the all-day annual women's meeting, celebrated at the new church, Palo Hincado. The leader was Sister Maria Jimenez, a member of the La Cuchilla church. This day spent together brought to each person present spiritual help and guidance. A short season was dedicated to prayer since the day was set apart as the World Day of Prayer.

"A series of talks on Bible women was given at this program by a group of younger women. A splendid discussion of the place and influence of Christian women followed through these various talks. Sister Selena Shank, guest speaker, spoke from personal experiences as a veteran missionary on 'Dedication for Service.'"

From Iowa City, Iowa, we learn of a new auxiliary being organized. Many of the women who work during the day in the hospitals and other places are able to attend this evening circle. On March 6 there were 27 present for the first meeting. Guest speaker for the meeting was Edna Beiler. Sister Beiler is visiting the voluntary service units on a special writing assignment.

* * *

From the Sheet and Blanket fund this past year over 500 cotton sheets and blankets were purchased. These sheets are being used in the Puerto Rico hospital, the Mathis, Texas, VS unit and maternity hospital, VS units at Elkhart, Ind., Hesston, Kans., and Calling Lake, Alta., the Children's Home, West Liberty, Ohio, the Sunset Home for the Aged, Geneva, Nebr., Camp Rehoboth, St. Anne, Ill., and the Cleveland, Ohio, mission.

Nearly 70 wool blankets were contributed by local circles for use in some of the same places. About 150 drawsheets and small-size sheets were also made by local groups for use in clinics and hospitals.

* * *

At the Blooming Glen, Pa., Mennonite Church on Saturday, Feb. 18, about 300 women of the Franconia district WMSA gathered for the World Day of Prayer. Mrs. David Shank, missionary on furlough from Belgium, was the guest speaker. Marion Krupp, returned relief worker from Jordan, led the prayer for missions and relief. The Girls' Club, 25 girls from grades two to six, sang two numbers. A quartet from the Homemakers' group also sang two numbers.

"Although the forms used were new to us, they did not prove a hindrance, but a help to our worship. I can't explain the meeting any better than to say the Spirit was with us and brought us together into a warm, sweet fellowship that was a blessing to all of us," reported one who was present.

Officers of the four circles in the Blooming Glen congregation met together to plan this program. This was the first time they had ever met or planned anything together.

* * *

From Director of Relief, MCC, Akron, Pa.: "MCC has a school for orphan boys in Korea. Some time ago we asked for musical instruments for these boys but the response has not been good. We will, therefore, be very happy to receive the instrument you suggest. I am sure the boys will be very happy for it."

Do you have some musical instrument, in good condition, which is not being used that you would like to give to these Korean orphan boys? You can send it parcel post to Mennonite Central Committee, Akron, Pa.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

A Spanish Protestant wrote to the National Association of Evangelicals "Now that Spain is in the United Nations, I hope other nations will sympathize with us who are third-class citizens, the Spanish Protestants. My church, recently built, is ordered torn down by the authorities. We had a monthly periodical and it has been confiscated and prohibited."

From Our Churches

FORAKER, INDIANA

(Salem Congregation)

Dear **Herald** Readers:

Greetings. During Thanksgiving week Bro. John Steiner, principal of Bethany Christian High School, conducted our revival meetings. On Thanksgiving morning the Yellow Creek congregation worshiped with us and Bro. Steiner brought the message. There is a class of converts under instruction for baptism now.

Our trustees are remodeling the church basement to arrange for more efficient space for classrooms, to make room for the sewing circle meetings, and to install modern rest rooms. Most of the work is being done with help from the congregation.

We are happy to have Jeltje de Jong, a Mennonite trainee from Holland, among us for six months.

Among friends who visited us during the winter have been the following: Bro. and Sister Charles Shaum, Quenemo, Kansas.; Bro. Gerald Hulfer, Minn.; Bro. and Sister Lee Hershberger, Knox, Ind.; Bro. and Sister Jency Hershberger, North Judson, Ind.; Bro. and Sister Allen Byler from Ethiopia who spent several weeks with Sister Byler's parents; Bro. Wm. McGrath, our former pastor; Bro. Donald Walter, Logansport, Ind.; Bro. Samuel Chupp, Westville, Ind.; Bro. and Sister Peter Hartman, Hannibal, Mo. The last three named are serving in I-W, and we were happy that they were able to visit us. Most of the above-named also assisted in the worship service.

For our Spring Missionary Day Bro. Ross Goodall of the Ontario Hebrew Mission was with us for the morning and evening services. Also in the evening Jacob Hochstetler of the United Missionary Church, one of our former Sunday-school boys, told of his missionary experiences in the Dominican Republic. We were stirred afresh by these challenges.

For midweek prayer meeting we are having very interesting and profitable studies in the Gospel of Matthew.

Mrs. Elmer Hartman.

HAWKESVILLE, ONTARIO

(Hawkesville Congregation)

Christian Greetings:

"O worship the Lord in the beauty of holiness."

On New Year's Day it was six years that we dedicated our church which we bought from the United Church on the understanding that we keep it as a house of worship. We began with about 17 families from the St. Jacobs congregation and 13 from the Elmira congregation, with a fine spirit of unity and Christian brotherly love among both old and young. Several families have been added since, and a few marriages every year. We've had a steady growth, our Sunday-school enrollment was up to 190, but last year one family moved to the Berea congregation, and two families to Moorefield. This brings our number back to 175.

But it is not material numbers that indicates the growth of a church. It is spiritual growth that we want. We have been blessed with a spiritual atmosphere and co-operation between minister, leaders, and laity, and it is our sincere prayer that this spirit of unity and fellowship might continue. Of course, we have had our ups and downs, like all others, a few drifting away and a few confessions of sins committed, but for these latter we were thankful that they were ready to admit their sins and to ask for forgiveness.

On March 10, 11 was the official opening and dedication of the Harbour Rescue Mission, Hamilton, Ont., with Enos Bearinger, a member of our congregation, as its superintendent and manager. Harry Saulnier of the Pacific Garden Mission, Chicago, was guest speaker. This is a result of Bro. Bearinger who, at the Brunk meetings of 1952, dedicated himself to the service of the Lord, and he received convictions for rescue mission work from the start. He took a course at the O.M.B.I., and also one at the Moody Bible Institute, where he frequently visited the Pacific Garden Mission and became acquainted with Mr. Saulnier.

He sold his farm and went to Hamilton Mission, a work started by the St. Jacobs Sunday school, as assistant to Leonard Haarer. Here Bro. Bearinger came in contact with a number of businessmen who were interested in starting a rescue mission and were praying that the Lord would send the right man to open the work. They invited the Hamilton churches to co-operate. A goodly number responded. And the Woolwich Bishop District of the Mennonite Church also pledged him their support. They bought an old house, a former candy factory of James St. N., close to the Harbor and steel plants. This is an ideal location for such a work, and as Bro. Bearinger says, "Many unfortunate men are roaming the streets without food, shelter, or salvation: and from 15 to 20 of them seek shelter in the police station nightly." As a result of plenty of voluntary labor from this district the mission is now in operation, two months after the purchase of the building.

We are looking forward to meetings in May with Bro. Ernest E. Swalm as evangelist. He was a CO prisoner during the first World War and went through many trials and hardships. He is a bishop of the Brethren in Christ and chairman of the Historic Peace Churches of Ontario since their inauguration in 1921.

Visitors are always welcome in our church. If you come to Ontario, come to Hawkesville.

E. B. Martin.

LOS ANGELES, CALIFORNIA

(Calvary Mennonite Congregation)

Dear **Herald** Readers:

"Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Ps. 29:2).

We are enjoying beautiful winter weather at this writing. Our rainfall was short again this winter.

In November the Philip Seitz family moved back to their former home in Bedford, Ohio. In February the Dale Swartzendruber family moved to La Fayette, Ind., where he has accepted a teaching position. Both families are missed very much.

We were glad to have Sister Anna Brubaker in our church service Sunday. It has been several years since she was able to worship with us. She is our oldest member; in April she will be 90 years old.

Our South Pacific Conference is sponsoring the Spanish broadcast, Luz y Verdad. It is a one-half hour broadcast every Sunday morning.

There are ¾ million Spanish-speaking people in and around Los Angeles.

The visiting ministers who have brought messages recently were Bro. Earl Showalter, La Junta, Colo., who brought the message on Jan. 29. He was accompanied by his wife. Bro. Leland Bachman and wife, and his parents from Goshen, Ind., were here on Feb. 5. Bro. and Sister Carl Beck and daughter, Carol, who were returning to Japan for their second term of service, stopped with us on Feb. 7. Bro and Sister W. R. Eicher from Milford, Nebr., were here on Feb. 26. We were glad for their messages.

The service unit working with the migrants around Coalinga, Calif., were here Sunday morning, March 11, and brought the message in song, testimony, and sermon.

Sister Myrna Kremer is devoting most of her time to visitation work and two Bible classes which are held weekly.

Sister Emma Kauffman fell and broke her leg. She seems to be recovering nicely. She is 87 years old.

Eight men from our congregation spent several days each in the Yuba City area doing cleanup work after the flood. An offering was also taken for flood relief purposes. Goldie King.

STUARTS DRAFT, VIRGINIA

(Stuarts Draft Congregation)

Greetings to all in Jesus' name:

We are happy that Bro. Jason Weaver, one of our pastors, and his wife are back with us after spending the winter in Florida.

We are worshiping in our new church building. Everyone enjoys the nice, warm building and Sunday-school space after the cold, crowded quarters of our old building. We praise the Lord for it. The basement has been finished with five Sunday-school rooms and seating space. This will add much to the effectiveness of the teaching of our children.

On Jan. 29 Bro. Martin Weaver, Annville, Pa., brought the morning message.

Cold weather and sickness have kept many of our members from attending meetings. Three of our elderly members have passed on to their rewards.

We are looking forward to tent meetings in May by Bro. Myron Augsburger. We ask you to pray for these meetings, knowing that God answers prayer and that we are laborers together with Him.

Plans are being made for summer Bible school at this place. We have taken the children to other places for several years because of the crowded conditions and the construction of the new building.

On March 11 Bro. Otis Snead, South Boston, Va., preached for us.

Our weekly prayer and fellowship meeting will start in April after being discontinued for the winter.

We invite all who can to come and worship with us. Kathryn Cullen.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Christian Greetings:

Donations for beef for relief came from seven congregations in our district and two Amish congregations in our community. On Feb. 1, 1687 cans of beef were canned. This work was done at a community cannery in Stuarts Draft. The brethren Roy Martin and A. F. Burkholder were in charge of the canning and were helped by fifty-five men and women from the various congregations. Bones from the eight beeves were cooked and 317 cans of broth processed the same day. Broth will be distributed locally as needed.

The young girls' Sunday-school class with their teacher, Sister Mary Heatwole, visit the children's floor at the Waynesboro Community Hospital each Sunday evening. A little booklet, "A Hive of Busy Bees" is given each child.

At the regular meeting of our sewing circle March 1, new officers were elected. Sister Frances Weaver will be serving as president and Sister Ada Martin as vice-president. Christmas bundles are being completed for our June shipment.

In the evening of March 4, Bro. Samuel Miller, wife, and family from Harrisonburg, former missionaries to the Argentine, were with us. Sister Miller held the attention of the children as she told of customs of the Argentine and showed a number of articles used in that country. The family sang a chorus for us in Spanish, English, and the Chaco language. Bro. Miller spoke on the Argentine, and the Chaco mission fields.

A missionary program on "Giving" was given by the children from the Primary Department of our Sunday school, in the evening of March 18. The program was preceded with a talk by Sister Edith Showalter, former missionary to Africa. As a closing number our pastor, Bro. Paul Wenger, gave a short talk on the theme "Wanted."

In the prayer meeting led by Bro. John Swartz we have studied for a number of months the book "Separated unto God" by Bro. John C. Wenger. The young people's prayer group are making a study of our foreign missions fields.

Friday evening, March 23, we enjoyed very much a program given by four students of E.M.C. Each speaker told something of his native country, or gave a testimony of what Christ means to him. The speakers were from Japan, Holland, Jordan, and Puerto Rico. These students accompanied by Bro. and Sister Ira Miller spent the night in our community, continuing on to South Boston the following day.

We are looking forward to a program on "The Home" in the near future.

May our labors continue to be Christ-centered.

Correspondent.

Field Notes

CONTINUED

Announcements

G. G. Yoder lectures on Evangelism of Children, Sugar Creek, Wayland, Iowa, April 20-22; Morton, Ill., May 25-27.

John C. Wenger, Goshen, Ind., visiting speaker at annual meeting of Franconia Mission Board, April 30 and May 1.

J. N. Byler, Akron, Pa., at Neffsville, Pa., April 15.

Speakers at Bible instruction meeting, Hammercreek, Lititz, Pa., April 14, 15: Harold Eshleman, Harrisonburg, Va., and Melville Nafziger, Wilmington, Del.

Two-week Bible Conference sponsored by Mennonite Ministerial Fellowship of Kishacoquillas Valley, Pa., with Paul Erb, B. Charles Hostetter, and Andrew Jantzi as speakers Aug. 26 to Sept. 9.

Bible Topic meeting at Stauffer's, Edgemont, Md., with Roy Geigley, Mummasburg, Pa., Amos Myer, Mummasburg, Pa., and Clarence Y. Fretz, Luxembourg, as speakers, May 21.

Christian Life Conference at Boyertown, Pa., with Martin Weaver, Annville, Pa., and John Ruth, Conshohocken, Pa., as speakers, Saturday evening and all day Sunday, April 14, 15.

Annual Missionary meeting, Laurel Street, Lancaster, Pa., with Raymond Kramer, Meadville, Pa., and Frank Garman, Columbia, Pa., as speakers, April 15.

Walter Otto, Springs, Pa., guest speaker at annual Masontown-Scottdale Sunday-school meeting at Masontown, Pa., May 20.

Mrs. J. D. Graber, president WMSA, Elkhart, Ind., visiting speaker at annual meeting of the Allegheny WMSA, Masontown, Pa., May 5.

Obedience to God will be the YPM topic at Miners Village on April 15 with Bro. Merle Cordell, Greencastle, Pa., as speaker.

Bro. James R. Hess, on furlough from Honduras, will be speaker at the Lititz YPM on April 15; subject, "Come Over to Honduras and Help Us."

Christian Service Conference at Bair's Codorus Church, Saturday evening, May 5, and all day May 6; speakers: Don Augsburger, Philadelphia, Pa., and Elias Kulp, Bally, Pa.

Church-wide MYF annual meeting at Elmira, Ont., on June 13, 14.

Visiting Speakers

March 11. **Paul King** and group from Bethel, Chicago, Ill., at Fisher, Ill.

March 18. **Chester Osborne,** Hesston, Kans., at West Liberty, Windom, Kans.

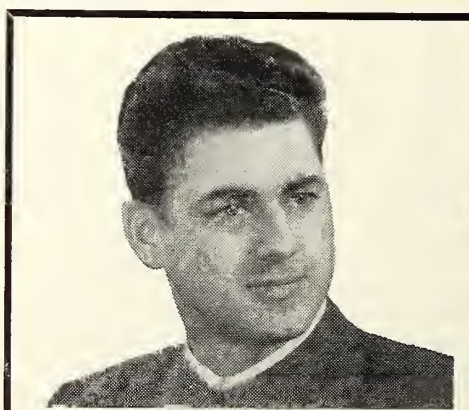
March 25. **J. John J. Miller,** Kalona, Iowa, at South English, Iowa. **Probate Judge Sam Sturm,** Newton, Kans., at Pennsylvania, Hesston, Kans. **Paul Swarr,** Norristown, Pa., at Worcester, Pa. **LeRoy Stoltzfus,** Bird in Hand, Pa., at Pinecraft, Sarasota, Fla.

Passion Week Services: J. C. Wenger, Goshen, Ind., at Springs, Pa., March 25 to April 1. A. J. Metzler, Scottdale, Pa., at Hannibal, Mo., March 29 to April 1. John Gingrich, Johnstown, Pa., at Morton, Ill., March 28 to April 1. Simon Gingerich, Wakarusa, Ind., at Soo Hill, Escanaba, Mich., March 30 to April 1. Chester K. Lehman, Harrisonburg, Va., at Belmont, Elkhart, Ind., March 28 to April 1. Lester A. Wyse, Hartville, Ohio, at Central, Archbold, Ohio, March 29 to April 1. Roy Roth, Hesston, Kans., Good Friday morning at West Union, Parnell, Iowa. David Shank, on furlough from Belgium, at Waterloo, Ont., April 1. Earl Hartman, Brutus, Mich., at Naubinway, Mich., April 1. Anis Haddad, Scottdale, Pa., at Allensville, March 30 to April 1.

April 8. **H. N. Harder,** Normal, Ill., at Fisher, Ill. **David Thomas,** Lancaster, Pa., in Young People's Meeting at Hammercreek, Lititz, Pa. **Edwin Yoder,** Topeka, Ind., at Fort Wayne, Ind. **John Paul Oyer,** Leetonia, Ohio, at Beech, Louisville, Ohio. **Raymond Charles,** president of Eastern Mission Board, at Mellinger's, Lancaster, Pa.

Evangelistic Meetings

Vern L. Miller, Cleveland, Ohio, at Beaver, Ohio, week end of March 25. **David N. Thomas,** Lancaster, Pa., at Marion, Pa., beginning April 18. **Osiah Horst,** Petersburg, Ont., at Aurora, Ohio, April 22-29. **Charles Shetler,** Schellsburg, Pa., at Ridgeway, Harrisonburg, Va., beginning April 8.



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TO BE NEAR TO GOD

(Continued from page 347)

festation of Thy grace. Help us to grow in Thy favor and in knowledge of Jesus Christ.

Saturday, April 21

Read Romans 1:1-7, 5:1-5. "Peace from God our Father."

Peace was the Hebrew form of greeting, but again it takes on added meaning in the context of Christ's sacrifice for us. It denotes the relief from anxiety and fear in our hearts. It also denotes a changed relationship with God. We are no longer enemy-aliens, "children of wrath." We are children of His loving care enjoying complete reconciliation. Peace is the gift of His Son. " He is our peace."

Our Father, we love Thee. We accept the tests that come to us in life with calmness, confident that Thou dost care for us.

—C. Norman Kraus.

SINS OF THE SPIRIT

(Continued from page 340)

The Holy Spirit will dwell in you and you will be filled with all the fruits of righteousness as described in Gal. 5:22, 23: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." You will have reality in your life, and no matter what you will know, you are not a hypocrite. All fear and frustration will be gone and you will become mature, "perfecting holiness in the fear of God." You will have the "abundant life" here in this world. What about the world to come? You will dwell in the celestial city and have a "right to the tree of life." Rev. 22:11, 12.

Newbury, Ont.

Anniversaries

Slabaugh. Niles M. and Sadie J. (Hoffman) Slabaugh celebrated their golden wedding anniversary at the home of their son-in-law, Gerald Mast, on the home farm with open house on March 25, 1956, where they entertained their many friends and relatives. A family dinner was held for their children and close relatives. They are the parents of the following children: Beatrice—Mrs. Orrin Nafziger, Hopedale, Ill.; Vera—Mrs. Oliver Litwiller, Minier, Ill.; Truman, Greentown, Ind.; Ralph, deceased in infancy, and Lola—Mrs. Gerald Mast. They also have 16 grandchildren and 6 great-grandchildren. They were married at Elmdale, Mich., on March 29, 1906, by Isaac Weaver. After teaching school for 6 years, he was ordained to the ministry in 1904 in the Howard-Miami congregation where he served for 51 years. They wish to sincerely thank all who so kindly remembered them with prayers, cards, flowers, and gifts. May the Lord abundantly bless them all.

* * *

Birkey. John J. and Lydia (Wittrig) Birkey, Alto, Mich., observed their fiftieth wedding anniversary on March 1, 1956, with a family dinner. They are the parents of two children, Mrs. Norman (Irma) Kauffman, Clarksville, Mich., and Mrs. Glenn (Edna) Kauffman, Alto, Mich. They have twelve grandchildren and five great-grandchildren.

* * *

Moose. Benjamin F. and Margaret (King) Moose, New Wilmington, Pa., observed their fiftieth wedding anniversary on March 22, 1956, with a family dinner in the evening. The chorus of the Maple Grove Mennonite Church, of which they are members, rendered them several selections of their favorite songs.

They are the parents of three children, Vera —Mrs. Roy Kauffman, New Wilmington, Pa., Dorris, who passed away in 1933, and Paul, also of New Wilmington. They have seven grandchildren and four great-grandchildren. They are both enjoying fair health.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Brubaker—Heatwole.—Howard Cleveland Brubaker, Harrisonburg, Va., Pike cong., and Miriam Louise Heatwole, Dayton, Va., Bank cong., by Daniel W. Lehman at the Bank Church, March 22, 1956.

Flores—Vidal.—Miguel Angel Flores and Delia Vidal, both of Pehuajo, Argentina, cong., by William E. Hallman at the Pehuajo Church, March 15, 1956.

Freed—Martin.—John L. Freed and Dorothy S. Martin, both of Bronx, N.Y., Glad Tidings Mennonite Church, by Elmer G. Martin at the Glad Tidings Church, March 24, 1956.

Frey—Hoffman.— Jacob Frey, Wallenstein, Ont., and Marie Hoffman, Elmira, Ont., by Paul Martin at the home of the bride, Jan. 14, 1956.

Frey—Metzyer.—Leonard Frey, Wallenstein, Ont., and Mildred Metzyer, Elmira, Ont., by Paul Martin at the home of the bride, Dec. 21, 1955.

Hostetler—Schrock.—Leon D. Hostetler, Hartville, Ohio, and Betty Mae Schrock, Uniontown, Ohio, both of the Maple Grove cong., and Akron Mission, by Roman H. Miller at the Maple Grove Conservative Church, March 24, 1956.

Kolb—Meyers.—Daniel E. Kolb, Spring City, Pa., Vincent cong., and Irene Meyers, Telford, Pa., Souderton cong., by Edwin A. Souder at the Bridgeport Mennonite Mission, March 24, 1956.

Lapp—High.—Alvin A. Lapp, Bareville, Pa., Stumptown cong., and Jean Marie High, Lancaster, Pa., Sunnyside cong., by Jacob T. Harnish at the Willow Street Mennonite Church, March 18, 1956.

Martin—Eisenhour.—Dale Martin and Ethel Eisenhour, both of East Earl, Pa., Shirksville cong., by Simon G. Bucher at East Earl, March 24, 1956.

Martin—Witmer.—Norman Y. Martin, Lebanon, Pa., and Kathryn Arlene Witmer, Myerstown, Pa., both of Royers cong., by Amos S. Horst at Royers meetinghouse, March 24, 1956.

Palomeque—Beiersdorf.—Heriberto Samuel Palomeque, Trenque Lauquen, Argentina, cong., and Ana Luisa Beiersdorf, General Villegas, Argentina, Villegas cong., by William E. Hallman assisted by Frank Byler at the Trenque Lauquen Church, March 20, 1956.

Renno—Hostetler.—D. Rudy Renno and Mattie B. Hostetler, both of Belleville, Pa., Amish Mennonite, by Jesse D. Spicher at the Louis E. Yoder home, Jan. 19, 1956.

Stoltzfus—Zehr.—Eugene Stoltzfus and LaDonna Zehr, both of the Manson, Iowa, cong., by J. D. Graber and N. M. Stoltzfus at the Manson Mennonite Church, Dec. 24, 1955.

Swartzendruber—Stauffer.—Arliss D. Swartzendruber, Wellman, Iowa, cong., and Carol Faye Stauffer, Wayland, Iowa, Sugar Creek cong., by Vernon S. Gerig at the Sugar Creek Church, March 24, 1956.

♣

Criminals executed in the United States in 1955 numbered 76, as compared with 82 in 1954. The 1955 total was the second lowest since statistics were first gathered on a national basis in 1930. Opinion against the use of capital punishment seems to be growing in this country.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Eberly, David F. and Nancy J. (Bomberger), Lititz, Pa., first child, Debra Louise, Feb. 28, 1956.

Fenton, Raymond and Evelyn (Merillat), Wauseon, Ohio, third child, first daughter, Barbara Jean, Feb. 5, 1956.

Gerig, Elmer and Florence (Schrock), Lebanon, Oreg., third child, first daughter, Joyce Marie, March 14, 1956.

Graber, Elwood and Joyce (Long), Stryker, Ohio, third daughter, Marilyn Sue, Jan. 8, 1956.

Graybill, Elvin L. and Ruth (Weaver), Thompsontown, Pa., second child, first son, Elvin Leon, Jr., March 5, 1956.

Headings, Howard and Miriam (Hostetler), West Liberty, Ohio, sixth child, third son, William Lee, March 2, 1956.

Helmuth, Ervin and Mary (Schrock), Hartville, Ohio, second child, first son, Steven Allen, March 26, 1956.

Helmuth, Walter and Hilda Mae (Bean), Moorefield, Ont., a daughter, Anne Louise, March 21, 1956.

Hochstetler, Roger and Glennis (Hershberger), Kalona, Iowa, first child, Lucinda Ann., March 13, 1956.

Keener, H. Lester and Mary (Dagen), Kirkwood, Pa., fifth child, first son, Mervin Lester, March 23, 1956.

Kurtz, Enos and Nettie (Shetler), Uniontown, Ohio, second child, first daughter, Clara Elaine, March 20, 1956.

Lapp, Isaac and Ruth (Metz), Harleysville, Pa., second child, first son, David Glenn, March 21, 1956.

Lapp, Jacob R., and Loretta (King), Bird in Hand, Pa., first child, James Randall, March 19, 1956.

Lehman, Harold E. and Beulah (Kinsey), Wellsville, N.Y., second child, first daughter, Ada Louise, March 14, 1956.

Martin, Andrew H. and Virginia (Stoner), Pequea, Pa., fifth child, James Barry, Dec. 22, 1955.

Martin, J. Weldon and Lorene (Troyer), Mathis, Texas, fourth child, second daughter, Susan Lorene, March 25, 1956.

Martin, Vernon and Eileen (Gingerich), Elmira, Ont., second child, first son, Kenneth Ray, March 16, 1956.

Moyer, Mark E. and Betty (Augsburger), Quakertown, Pa., fifth child, third daughter, Jeanette Louise, Jan. 17, 1956.

Naffziger, Roy and Phoebe (Schroeder), Crystal Springs, Kans., fourth daughter, Dorothy June, March 7, 1956.

Schantz, Dean and Grace (Johnson), Hydro, Okla., first child, Debora Grace, Feb. 24, 1956.

Schrock, Ivan and Mary (Kauffman), Millersburg, Ohio, first child, Sharon Elaine, Feb. 13, 1956.

Slabaugh, Bob and Joyce (Stevenson), Hartville, Ohio, third child, first son, Robert Scott, March 23, 1956.

Sommer, Donald and Barbara (Brubaker), Princeton, N.J., third child, first daughter, Lynn Janelle, March 28, 1956.

Steiner, Leo and Kathryn (Horst), Orrville, Ohio, fourth daughter, Diane Kay, Dec. 31, 1955.

Swartzentruber, Mark E. and Ella M. (Yoder), Greenwood, Del., seventh child, fourth son, Roger Royce, March 12, 1956.

Wadel, Noah B. and Lydia M. (Horst), Chambersburg, Pa., ninth child, sixth son, Robert David, March 16, 1956.

Weber, Emerson and Edna (Martin), Alma, Ont., second son, Douglas Ray, March 9, 1956.

Welty, Wayne and Naomi (Goss), Nappanee, Ind., first child, Brian Kent, March 14, 1956.

Yoder, Samuel A. and Naomi (Umble), Elverson, Pa., third daughter, Dorothea Rose, Nov. 14, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Benjamin Franklin, son of Jacob and Sarah Brenneman, was born Jan. 12, 1864; peacefully fell asleep on March 11, 1956; aged 92 y. 1 m. 28 d. On Jan. 1, 1889, he was married to Mary E. Bixler, who departed this life on Aug. 5, 1901. To this union were born 3 children, Loyd L., and Edna V. Newcomer, both of Mishawaka, Ind., and Cora A. Seese, Wakarusa, Ind., in whose home he spent the declining years of his life, the last 21 months being confined to his bed. In his 88th year, he became greatly disturbed about his spiritual welfare and called his daughter, saying he must have help to find the Lord. From then to the close of his life he enjoyed his fellowship with the Lord. On Feb. 5, 1909, he was married to Olive Higginson Grenert, who preceded him in death in 1916. Surviving besides his 3 children are 20 grandchildren, 55 great-grandchildren, and many relatives and friends. Funeral services at the Olive Mennonite Church on March 13 were in charge of Elno Steiner and C. A. Shank, with interment in the adjoining cemetery.

Christner, Katie, daughter of the late Daniel and Anna Zehr, was born Oct. 1, 1890, at Baden, Ont.; passed away at her home in Pigeon, Mich., on March 15, 1956, after a long illness; aged 65 y. 5 m. 14 d. Her husband, Daniel J. Christner, preceded her in death in April, 1943. Surviving are 2 daughters, Mrs. Viola Seaman of Bay City, Mich., and Mrs. Emma Heintz of Pigeon; 4 sons, Clayton of Detroit, Mich.; Walter of Washington, Mich.; Floyd of Muskegon, Mich., and Orrie of Pigeon; and 3 brothers, Noah, Baden, Ont.; Abraham, Keota, Iowa, and David, Bad Axe, Mich. Funeral services were held March 18 at the Pigeon River Mennonite Church with Willard Mayer and Emanuel Swartzendruber officiating. Burial was made in the adjoining cemetery.

Kerr, Susan G., daughter of the late Nathan and Mary (Godshall) Keyser, and widow of John M. Kerr, formerly of Skippack, Pa., died March 10, 1956, at the home of her daughter and son-in-law, Mr. and Mrs. John M. Nice, Souderton, Pa., aged 78 y. She had been in ill health since May, 1955. She resided in Souderton the last 29 years, and was a member of the Upper Skippack Mennonite Church, Creamery, Pa. Surviving are 2 daughters (Mary—Mrs. Wallace Heckler, and Katie—Mrs. John M. Nice, both of Souderton), 3 sons (Maurice K., Hatfield, Pa.; Eugene K., Collegeville, Pa., and John K., Harleysville, Pa.), 3 brothers (John G., Skippack; Garrett, Telford, Pa., and Nathan, Souderton), 13 grandchildren, and 16 great-grandchildren. One sister preceded her in death. The funeral was held March 14 at the Upper Skippack Church with Daniel Reinford in charge and Elias Kulp bringing the message. Interment was made in the Upper Skippack Mennonite Cemetery.

Landis, Sue S., daughter of the late Wayne B. and Barbara (Stauffer) Rohrer, was born March 10, 1879, in Lancaster Co., Pa.; departed this life Feb. 7, 1956; aged 76 y. 10 m. 28 d. She was the widow of Milton B. Landis. She seemed in good health and had been sewing when found by tenants of a second-floor apartment. Death was due to a heart attack. She was a faithful member of the Stumptown Church for many years and an active member of the sewing circle. She was preceded in death by her husband, an infant daughter, one sister, and one brother. She is survived by 3 children (Mrs. Esther Herr, Willow Street, Pa.; Elvin M., Lancaster; and Mrs. Hershey Groff, Gap, Pa.), 12 grandchildren, and 11 great-grandchildren. She was the last member of the family. Funeral services held Feb. 11 at the Stumptown Church were in charge of Elmer Martin, Lloyd Eby, and John Oberholtzer, with interment in adjoining cemetery.

McDowell, Edwin, son of the late Tillman and Annie (Fretz) McDowell, was born at Locust Hill, Ont., on Nov. 29, 1881; pased to his eternal rest at his home in North Markham, Ont., on Oct. 22, 1955; aged 73 y. 10 m. 23 d. On March 14, 1906, he was united in marriage with Fannie Maria Hoover. To them were born four sons (David, Claremont, Ont.; Walter, Delft, Minn.; Stanley, Tillsonburg, Ont., and Percy, High River, Alta.) He was converted at an early age, and received into the fellowship of the Wideman Church, where he was a faithful member and diligent student of the Bible. He was afflicted with heart trouble since 1930. Surviving are his wife, 4 sons, a brother, Wesley of Stouffville, Ont., 15 grandchildren, and many relatives and friends. A brother preceded him in death. Funeral services at the Wideman Church were in charge of A. D. Grove, A. Lorne Burkholder, and a son, Walter, pastor of the Immanuel Mennonite Church at Delft, Minn., preached the sermon. Interment was made in the adjoining cemetery.

Miller, Barbara B., daughter of the late Andrew G. and Barbara (Bomberger) Nissley, was born in Rapho Twp., near Mt. Joy, Pa.; passed away Jan. 28, 1956, at the Lancaster General Hospital, after a four-week illness; aged 76 years. She was the widow of Isaac R. Miller, formerly of Lancaster, Pa., and was a member of the Rohrerstown Mennonite Church. Surviving are these sons (Abram N. and John N., both of Lancaster; Andrew N., Manheim, Pa.; Raymond N., and Isaac N., Lancaster; and Amos N., Strasburg, Pa.), a foster daughter, (Mary Tracey, with whom she resided), 15 grandchildren, and 4 brothers and sisters (Mrs. Phares R. Nissley, Landisville, Pa.; Amos B., Oreville Mennonite Home; John B., Mt. Joy, Pa., and Mrs. Benj. Swartzendruber, Upland, Calif.). She accepted the Lord Jesus Christ as Saviour early in life and attended the Chestnut Hill Church. After marriage she and her husband became members of the Rohrerstown Church. She lived on a farm all her life and her husband was killed in a fall in the barn 33 years ago. Funeral services held at the Landisville Church were conducted by Landis Shertzer, Herbert Fisher, and Christ K. Lehman, with burial in the Rohrerstown Mennonite Cemetery.

Miller, John, only son of Valentine and Marie (Conrad) Miller, was born Aug. 13, 1860, Loudan, New Bavaria, Germany; died suddenly on Feb. 27, 1956, at the Old People's Mennonite Home near Rittman, Ohio; where he had been a patient for several years; aged 95 y. 6 m. 14 d. At the age of 25 he came to America and spent the rest of his life in various parts of the United States. The last 40 years of his life were spent mostly in Ohio and Indiana, and he was well known in Mennonite communities. He never had a home of his own, but had various homes which seemed home to him because of the time he spent there. His vocation was that of a tailor, and he practiced that through life. On Dec. 15, 1940, he confessed Christ as his personal Saviour and was received into the Lockport Mennonite Church near Stryker, Ohio, and remained faithful to the end. Accepting Christ at the age of 80, he gave evidence of a changed life in a wonderful way. His parents and 3 sisters preceded him in death. Surviving are unknown relatives and a host of friends. Funeral services conducted on Feb. 29 at the Lockport Mennonite Church were in charge of Simon Stuckey and Freeman Aeschliman, with interment in the Lockport Cemetery.

Newcomer, Jacob B., son of the late Jacob K. and Anna E. (Buckwalter) Newcomer, was born Jan. 27, 1871; near Mountville, Pa.; passed away Jan. 26, 1956, after an illness of two weeks; aged 84 y. 11 m. 29 d. He was a member of Habecker's Mennonite Church for over 50 years. On Nov. 4, 1897, he was married to Sarah L. Greider who survives. Also surviving are one daughter, Ruth—Mrs. Roy R. Nissley, at home, 4 grandchildren, one sister Mary of Millersville, Pa., and a brother, Christ B. of Oreville Mennonite Home, near Lancaster, Pa. Funeral services were held Jan. 29 at Habecker's Mennonite Church in charge of Christian Lehman and Christian Charles, with interment in Habecker's Cemetery.

Raabe, Douglas C., son of the late Mr. and Mrs. Alexander Raabe, was born at Pembroke, Ont., on April 13, 1918; passed away suddenly following a cerebral hemorrhage at the K.W. Hospital, Kitchener, Ont., on March 11, 1956; aged 39 y. 10 m. 27 d. Surviving are his wife, the former Edna Bauman, 3 children (Dorothy, Gloria, and James), 2 brothers (Earl and Kenneth, both of Pembroke), and one sister (Shirley—Mrs. Eddie Curtin, Toronto). He resided in Elmira, Ont., until 1953 when he moved to Kitchener. He joined the Lutheran Church in his youth and was received into the Mennonite Church in 1952, of which he was a member until his death. Funeral services were held at the St. Jacobs Mennonite Church on March 14 by Roy S. Koch assisted by Howard S. Bauman. Burial was made in the Three Bridges Cemetery.

Romey, Marian Moser, was born in Canton Bern, Switzerland, on Feb. 1, 1866; died at the Dunlap Memorial Hospital, Orrville, Ohio, March 16, 1956; aged 90 y. 1 m. 15 d. Coming to America at the age of 9 years with her parents and to this community, she resided here the rest of her life. She joined the Sonnenberg Mennonite Church and was a faithful member until her death. She was united in marriage to Emil Romey on March 18, 1892; he preceded her in death on Feb. 17, 1937. She is survived by one son (Amos, of the home) 2 grandchildren, 6 great-grandchildren, and one sister (Dina Kuntz, Ft. Wayne, Ind.). Two brothers and one sister preceded her in death. Funeral services were held at the Sonnenberg Church on March 19 in charge of Louis Amstutz, James Stauffer, and James Reuser, with interment in the adjoining cemetery.

Shipe, Soly Ellis, son of Lorenza and Matilda Shipe, was born near Mathias, W. Va., on April 20, 1889; died Feb. 18, 1956, at his home in Brookeville, Md., after 6 weeks of illness; aged 66 y. 9 m. 29 d. He is survived by his wife (Etta Riggleman Shipe), 11 children (Mable—Mrs. Marvin Lowe; Pearl—Mrs. John Johnson; Myrtle—Mrs. James Paul; Mildred—Mrs. Leslie Rush; Edith—Mrs. Patrick Norris; Catherine—Mrs. Harlan Sell; Melvin, Ward, Raymond, Robert, and Frank), also 29 grandchildren. He became a member of the Mennonite Church while living in Virginia, later moving his membership to Goshen, Laytonsville, Md., where he was faithful until death. Funeral services were held on Feb. 21 at the Goshen Church in charge of Menno D. Sell, with interment in the adjoining cemetery.

Shirk, Susanna, daughter of the late Aaron and Mary (Zimmerman) Stauffer, was born in East Earl Twp., Pa., Nov 7, 1869; passed away at the home of her daughter Esther on March 11, 1956, after a lingering illness; aged 86 y. 4 m. 4 d. She was united in marriage with Reuben H. Shirk on Dec. 18, 1894. He preceded her in death 4 years ago. A son Harry also preceded her six months ago. She was the last of her immediate family, and was a member of the Goodville Mennonite Church for 61 years. She is survived by 7 children (Anna Mary—Mrs. Eli Wenger, Manheim, Pa.; Alta—Mrs. Abram Weaver, East Earl; Salinda—Mrs. David Stoltzfus, Gap, Pa.; Esther—Mrs. John B. Weaver, Honey Brook; Elmer, Shartlesville, Pa.; Clarence, East Earl; Albert, New Holland, Pa.), 40 grandchildren, and 46 great-grandchildren. Funeral services were held at Goodville Mennonite Church in charge of Paul Graybill and John Burkholder. Interment was made in the adjoining cemetery.

Winters, Catharine S., daughter of the late David H. and Anna (Shank) Myers, was born in W. Donegal Twp., Lancaster Co., Pa., on Jan. 12, 1863; died at her home on Feb. 13, 1956; aged 93 y. 1 m. 1 d. She is survived by a daughter Helen—Mrs. James Nye, who cared for her in her declining years, also 4 grandchildren and and one great-grandchild. Although she was blind for the past 7 years, her health was good until Jan. 9 when she fell and broke her hip, causing her to be bedfast for 34 days. She was preceded in death by her husband, Martin B. Winters, on July 21, 1948. She was a member of Good's Mennonite Church for about 70 years. Funeral services were held Feb. 17, from the Miller Funeral Home, Elizabethtown, Pa., in

charge of Ira Z. Miller, with burial in the Myers Cemetery.

Witmer, K. Susan, daughter of Jacob E. and Annie (Kraybill) Witmer, was born June 28, 1873, at Maytown, Pa.; died at Oreville Mennonite Home, Lancaster, Pa., on March 10, 1956; aged 82 y. 8 m. 11 d. She was preceded in death by her parents and 4 sisters. Surviving are her sister, Lizzie K. Witmer, Oreville Mennonite Home, and a brother, John K., of Marietta, Pa., and a number of nieces and nephews. Early in life she accepted Christ and united with the Mennonite Church. Funeral services were held on March 13 at the Mt. Joy Church by Henry Lutz and Henry Frank. Burial was made in the Kraybill Cemetery.

Yoder, Arie, daughter of Joseph E. and Katie (Miller) Yoder, was born in Lagrange Co., Ind., on Dec. 30, 1911; passed away on March 8, 1956, at the Wesley Memorial Hospital, Chicago, Ill., following heart surgery; aged 44 y. 2 m. 8 d. Surviving are 2 brothers (Oscar J., Middlebury, Ind., and Henry J., Goshen, Ind., with whom she lived), and one sister (Orpha—Mrs. Louis Kauffman, Middlebury), and many other relatives and friends. On Feb. 21, she entered the hospital for observation and treatment for a heart condition from which she had suffered for 30 years. After responding to the treatment, she desired to undergo surgery as a possibility to restore former health. She accepted Christ as Saviour at the age of 15 and united with the Griner congregation, where she remained a faithful member. She gave her personal testimony to the doctor and her family the evening before her death. Funeral services held at the Griner Conservative Mennonite Church on March 11, were in charge of Samuel T. Eash and Clarence Yoder. Interment was made in the Miller Cemetery.

Yoder, Lucinda, daughter of Joseph R. and Mattie (Bender) Stauffer, was born at Milford, Nebr., on April 13, 1890; passed away March 14, 1956, at the Tofield Municipal Hospital; aged 65 y. 11 m. 1 d. Her death was due to cancer. On Aug. 19, 1909, she was married to David L. Yoder, Wellman, Iowa. In 1911 they moved to Tofield, Alta., and were among the early settlers of this district. To this union were born 3 daughters and one son. The son predeceased her in infancy. Surviving are her husband, 3 daughters, Edna—Mrs. John Wideman, Lavanda—Mrs. Floyd Wideman, Edith—Mrs. Marvin Boettger, and 8 grandchildren, all of Tofield, and one sister, Lena Riel, Ryley, Alta. Four sisters and 2 brothers preceded her in death. She accepted Christ as her Saviour in her youth and remained a faithful member of the Mennonite Church. For many years she served as Sunday-school teacher and especially enjoyed working with children. We remember her great hospitality and generous spirit. Funeral services were in charge of Paul Voegtlin, J. B. Stauffer, and L. D. Hackman, with interment in cemetery nearby.

africa

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Items and Comments

For the first time since the communists seized control of China, an official representative of the World Council of Churches has been granted permission to visit Christian groups there. Lutheran Bishop Rajah B. Manikam, widely known Indian Christian leader, has obtained a visa for such a visit. Christians on the Chinese mainland have had virtually no contact with outside churches and ecumenical bodies for the past several years.

* * *

Religious instruction will not be reintroduced in Argentina's state schools in the immediate future, the Provisional Government has announced. Former president Peron abolished the program of religious classes in the public primary and secondary schools during his 1954 antichurch campaign. He had restored this instruction in 1947 after a lapse of 63 years.

* * *

Ordination of women in the Presbyterian Church in the USA has been approved by a majority of the denomination's 257 presbyteries. The action assures amendment of the constitution to this effect by the General Assembly at its meeting in May.

* * *

Islam continues to make a steady conquest of the African continent, according to a Roman Catholic missionary publication. Moslems in Africa have increased since 1934 from 48,000,000 to 80,000,000. The African population is now about 200,000,000.

* * *

Ground will soon be broken for a new library building at Tabor College, Mennonite Brethren institution at Hillsboro, Kansas.

* * *

Religious freedom is assured Christians and members of other minority groups in the newly adopted constitution of the New Islamic Republic of Pakistan. The nation, almost 86 per cent Moslem, is now an independent unit in the British Commonwealth. Under the constitution the president must be a Moslem, in deference to the religion of the majority. But the preamble requires that adequate provision be assured minorities "freely to profess and practice their religion." It also stipulates that "their legitimate interests" must be safeguarded. The minority groups include some 528,000 Christians, about 300,000 of whom are Roman Catholics. The largest minority group in the country are the Hindus, numbering about 13 per cent of the people. Christians are only 7/8 of 1 per cent.

* * *

An Anglican vicar was chosen by lot at Orton, England, recently when an election failed to give a clear majority to any candidate.

* * *

For the first time in history the markets of Katmandu, capital city of Nepal, are being supplied with dairy products. A private organization of citizens set up in Zurich last June is offering specialized technical aid to areas outside of Europe. The creation of a dairy industry for Nepal is the first of its projects, and already the collection and distribution of milk in Katmandu is bringing economic and health benefits to many of Nepal's citizens.

* * *

German sources estimate that about 60,000,000 people over the world have already seen the Martin Luther film.

* * *

In Austria, which by the recent Peace Treaty was declared a perpetually neutral state, conscription has already been introduced, despite protest by the more peace-minded sections of the population. The new military service legislation provides only exemption from combatant service for conscientious objectors, and this has led to representations being made to the Austrian government by the fairly strong pacifist groups of the country.

* * *

A post office has been opened at S'dom, Israel, 1,285 feet below sea level on the Dead Sea, the world's lowest point.

* * *

A campaign to raise $400,000 toward the building of a $1,200,000 150-bed hospital in San Juan, Puerto Rico, has been launched. Federal aid to the extent of $800,000 will be available.

* * *

A Roman Catholic sociologist says that parents who exercise reasonable control over their children's dates can generally save their sons and daughters from an unfortunate marriage. "Parents must begin educating their children for marriage long before they ever have their first date," he declares. "When the age for dating arrives, if parents have helped construct a satisfying adequate picture of the ideal mate, a large part of their task has been accomplished."

* * *

Nearly 300 Negro students now attend universities where they were barred as late as 1950.—Between the Lines.

* * *

The sale of religious books continues to grow. Publishers report increases in 1955 over 1954 to as much as 20 per cent.

* * *

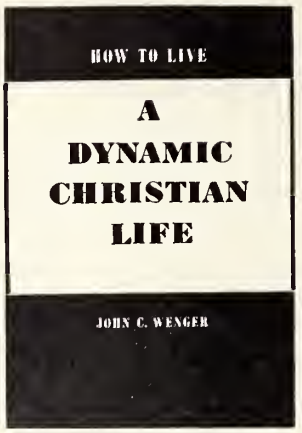
The prophets of Israel, as did Jesus, spoke to all the issues of life. Nearly half the parables which Jesus gave the world dealt with men's possessions, the wages they were paid, the crops they harvested, their relationship to their neighbors. There are not two Gospels, one a "social gospel" and the other the Gospel of "salvation." There is but one Gospel and it covers all of life.—Between the Lines.

* * *

Thirty-three delegates from the 14 local Mennonite Brethren Churches in Brazil, Uruguay, and Paraguay met at Bage, Brazil, Jan. 29 to Feb. 5 for their biennial conference. The conference had the largest attendance of any such meetings of Mennonite Brethren delegates in South America. Sessions includ-

How to Live a Dynamic Christian Life

Especially written for young Mennonites away from home in school, I-W work, and voluntary service. John C. Wenger, the author, looking at Christian behavior from some new angles, touches most of the key elements in Christian living, and shows their importance for good work and a good conscience. An excellent little pamphlet you'll want to read soon; order several to give away! 25¢



ed evangelistic services, Bible expositions, reports of mission activities and school work, and business deliberations. Clevelandia—a newly formed congregation in Brazil with a membership of 55—was admitted into the conference. Conference churches do mission work among the natives and nationals of their countries. Part of this activity is done in cooperation with or has received assistance from the North American Mennonite Brethren Board of General Welfare and Board of Foreign Missions. The Curitiba Church has an extensive work in a jail, an institute for the blind, a hospital, and a soldiers' camp. Bage's work among Brazilians has resulted in the baptism of several converts. Other mission activity includes work among Paraguayan nationals in Asuncion, among the Indians of the Paraguayan Chaco, and in such cities as Sao Paulo and Montevideo. Five Bible schools are operated by the South American Mennonite Brethren District Conference. These schools are in Friesland and Fernheim, Paraguay; Bage and Curitiba, Brazil; and Montevideo, Uruguay. Last year's total enrollment of 236 constitutes from 50 to 75 per cent of the Mennonite Brethren youth in these countries. The conference decided to meet for its next session in Gnadental, Neuland Colony, Paraguay, in Feb., 1958.

* * *

The Spanish government has abolished prostitution in Spain and has ordered brothels closed within three months.

* * *

A white pastor in Alabama recently told his congregation, "The agitators we despise for stirring up the ignorant, irresponsible black people in the back streets and the back country would not be here if we had possessed the Christian courage and vision to allow the able, responsible Negro citizen and neighbor the rights and privileges and the respect he has earned. We must recognize him as a brother and a child of God, for God is not on our side. He is on both sides."

* * *

James A. Pike, Dean of the Cathedral of the St. John's Divine in New York, commenting on the current religious revival in America, says that Christianity now has a significant influence on university and intellectual circles where 15 years ago it had practically none. He said there are three major dangers inherent in the current revival. One is that people with a renewed interest in personal religion will tend to consider God as a means to help a person manage life better, as a sort of an errand boy. "The true God is to be adored and served, not used," he said. The second danger is that we will use God as protection against communism. This concept is quite widespread in United States just now. The third danger is that people will make a public profession of religion, but will not understand that they are obligated to behave in accordance with this profession.

* * *

Governor Johnson from Colorado says he voted for the repeal of the 18th Amendment because "at that time I thought prohibition was a failure." He added, however, "But I think we have a failure right now. The time is at hand when Colorado must build a great new institution to treat and care for our continuing production of alcoholic addicts."

* * *

A conference of theologians in Germany opposed the removal of Pastor Martin Niemoeller as head of the Foreign Office of the Evangelical Church in Germany. They said such a step would amount to giving up the church's neutrality in connection with East-West tensions.

* * *

Evangelist Billy Graham on his recent world tour spoke to nearly a million people and more than 26,000 made decisions. As he was relaxing at the fashionable Hawaiian Hotel in Honolulu, Graham said he felt "completely out of place" in a luxury hotel designed for the wealthy.

* * *

The Supreme Court of Tennessee has upheld the constitutionality of a statute requiring public school teachers to read a Bible selection at the opening of school each day.

* * *

Communist authorities in Poland have cut newsprint allotments to religious publications an additional ten to fifteen per cent. The new action is expected to reduce considerably the circulation of church periodicals. No paper allocation has yet been made for printing 100,000 Roman Catholic Bibles in Polish despite appeals by top members of the Catholic hierarchy. Type was set last year, but lack of paper has held up printing.

* * *

The Hungarian Communists have taken new measures to keep children from attending church on Sundays. The central Committee of the Hungarian Communist Youth Organization is devoting at least two Sundays a month to indoctrination of youth.

* * *

A teacher's manual for Czech school children published in 1954 contains the following information: "Do not teach any of the Christian virtues such as kindness, forgiveness, and love. These qualities make 'sheep-minded' people. We want strong men."

* * *

Nikita Khrushchev, leader of the communist party, said last fall, "We will continue to be atheist but our antireligious drives will be conducted through the printed word and through discussions and argument. We are careful not to interfere with priests."

* * *

Communist authorities in Polish Silesia abolished several traditional Roman Catholic holidays, including Good Friday, Easter Monday, and Ascension Day.

* * *

Communist authorities have forced some 9,000 Mormons behind the iron curtain to go underground. There are 34,000 Mormons in Europe.

* * *

The United Missionary Church, formerly known as the Mennonite Brethren in Christ, is planning to establish a denominational publishing plant at Elkhart, Indiana.



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The Christian Walks by Faith

By J. R. Burkholder

(Sermon preached at the Campinas Community Church, Campinas, Brazil)

For we walk by faith, not by sight.—II Cor. 5:7.

Our text is nothing more than a parenthetical remark in our familiar King James Bible. But what a parenthesis! Here is one of the finest texts we have for getting a glimpse at the real meaning of Christian faith. The Bible, particularly the New Testament, is full of passages that place a great deal of significance in the concept of faith:

"The just shall live by faith" (Rom. 1:17).

"By grace are ye saved through faith" (Eph. 2:8).

"The life which I now live in the flesh I live by . . . faith" (Gal. 2:20).

Yes, the very atmosphere of the New Testament, the medium in which the Christian lives and moves, is faith. But what does it mean . . . what is this Christian faith?

Certain skeptics have likened the Christian position to that recommended to Alice by the White Queen in Lewis Carroll's *Through the Looking Glass.* The dialogue went something like this:

Alice—How old are you?

Queen—I'm 101 years, five months and a day.

Alice—I can't believe that.

Queen—Can't you? Try again. Draw a long breath and close your eyes.

Alice—It's no use trying. One can't believe impossible things.

Queen—I dare say you haven't had much practice. When I was your age I always did it, for half an hour a day. Why, sometimes I've believed as many as six impossible things before breakfast.

There are many people, knowing little or nothing about Christian faith, who have assumed that this is what Christianity means: closing your eyes, breathing deeply, and believing a variety of odd and impossible things.

But it's nothing of the sort!

The supposed conflict between faith and reason just doesn't exist. Our faith as Christians *is not* opposed to reason and intelligence. In fact, our human capacity for reason is necessary for God to communicate with us, for Him to make His saving message clear to us. True enough, reason alone can never bring us into fellowship with God. Reason only enables us to choose between the alternatives that life offers us.

For faith moves on a different level than reason. Our text declares, "For we walk by faith, not by sight." Here Paul contrasts faith, not with reason, but with sight. *Sight* is the physical vision of material things. Sight is the "given," the "bare facts." And *faith* is something other than sight, something more than sight. Faith is, first, the *insight* which interprets and gives meaning and value to the bare facts. It is the third dimension that makes possible a vision of wholeness beyond the scattered facts of here and now.

Thus, in a very real sense, every point of view which goes beyond the bare facts is a faith. Atheism is a faith—albeit a negative faith—that there is no Supreme Being, no higher meaning, behind the phenomena of the universe. Religious naturalism is a faith—faith that there is an impersonal force in nature, a Creative Good, which tends to produce and support values. Communism is a faith—faith that humanity has only an economic dimension, that man is motivated solely by greed, that history is a struggle of social classes culminating in revolution and the classless society.

All of these viewpoints demand an act of faith to accept them. They are not "given," they are *chosen.* And the Christian point of view is chosen also. The Christian chooses to view the world and life from the standpoint of Jesus Christ. He thus believes in a personal God who has created the world, who guides it in His providence, and who has revealed Himself supremely in Jesus Christ, for the redemption of many.

But, for the Christian, faith is more than an interpretation of the facts; more than a way of looking at things. Christian faith is a specific and special belief. Christian faith is, indeed, insight; it is also trust and commitment. It is first of all a "belief *that*"—the acceptance of a story and its interpretation. And then it is a "belief *in*"—trust and commitment to a person—*The* Person, Jesus Christ.

First, the story. It concerns the life, and particularly the shameful death, of a Jewish carpenter. There is little doubt among honest historians, whatever their religious creed, that Jesus of Nazareth once lived on this earth. It is not unreasonable to believe this; His earthly career is a matter of "sight," a "bare fact." The question is, how shall we interpret it? What ultimate meaning shall we give to this event in a remote corner of the Roman empire? What difference does it make that Jesus, who was called Christ, lived in Palestine nearly twenty centuries ago?

One way of looking at this life is strikingly portrayed in the short story by Anatole France, *The Procurator of Judaea.* L. Aelius Lamia, a Roman citizen once exiled by Tiberius Caesar, meets his old friend Pontius Pilate at the Mediterranean resort of Baiae. Together they reminisce about the days when Pilate was procurator of Judaea. Pilate expresses his contempt for the stubborn insolent Jews, who refused to respect the ensign of Caesar, who fought against Roman measures aimed for their own good. He scoffs at their obscure religious ideas, recalling how they could not even agree on interpretations of their own religious codes and would often come to him seeking the death sentence for some transgressor.

Lamia, in reply, remembers the simple virtues of the Jews—and the Jewesses. He says, "I knew a Jewess—a dancer who charmed me greatly—but I lost track of her. Some months later, I learned that she had attached herself to a company who were following a young Galilean miracle worker, named Jesus. He was from Nazareth, and I believe was crucified for some crime or other. Pontius, do you remember anything of him?"

Pilate contracted his brows. After some seconds of silence—"Jesus?" he murmured, "Jesus—of Nazareth? I cannot call him to mind."

So ends the story. For Pilate, Jesus was just another in a long list of rabble rousers who plagued his life in Jerusalem. But to the men who wrote our New Testament, He was the center and the climax of history. He was "this Jesus [whom] God raised up. . . . God hath

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Faith

By Grace Dorothy Lehman

To shout and praise the Lord
When Jericho's walls lie flat—
That's fine.

But I think God's great heart skips a beat
If, right when things look like sure defeat,
A calm face lifts from the battle's heat,
And cries, "Our God will win."

Lancaster, Pa.

made him both Lord and Christ. . . . Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

In the view of the secular historian, Christ died because He made the Jews mad at Him. For the apostles, with the insight of faith, "Christ died for our sins" and for the sins of the whole world. God was at work in Jesus Christ, demonstrating once for all His judgment on sin and His love for sinners. To believe that this Jesus was truly the Son of God, the Saviour of the world, is to have the true insight of Christian faith.

The Apostle Paul said, "For I decided to know nothing among you except Jesus Christ and him crucified." He was not interested in lofty concepts of philosophy or beautiful phrases of poetry, but with the simple story of God dying on a wooden cross. For the One who died had appeared to him as resurrected Lord and Saviour, and all of Paul's theology is nothing more than an attempt to explain and proclaim that forgiving and redeeming grace that overwhelmed him on the road to Damascus.

And the Christian church, when it is true to its calling, also preaches the story of the crucified and risen Jesus. Christian faith does not begin appeals for right living, with a Golden Rule or the Sermon on the Mount. It begins with the "old, old story of Jesus and His love." The puzzled visitor leaves the church service mumbling, "The world is going to pieces about us and they are still talking about something that happened 1900 years ago."

Right! Because it is the faith of the church that man's destiny is dependent on what he does with Jesus Christ.

Moral injunctions and grand religious concepts are of no avail when man is unable to respond to them. If a man is paralyzed we don't mock him by telling him how nice it is to walk—we seek to give him legs that move. And if a man is blind, we don't annoy him with an analysis of the spectrum of color—we seek to give him eyes that see. And so the Christian church, realistic in its view of man, seeing him helpless in the grip of sin, brings him the simple story of Jesus—the claim that something tremendous happened there on the Hill of the Skull—that Jesus Christ, God's only Son, gave Himself to save sinners. "Repent, and believe the gospel."

Of course, there is more to the whole story of the Christian faith than this. There is the Old Testament—the thrilling epic of God's dealings with His chosen people Israel, how He led them out of bondage and made of them a great nation, so that in the fullness of time He could bring forth Jesus the Saviour from their midst. There is the book of the Acts of the Apostles, which tells how the Spirit of Jesus came upon a band of ordinary men and hurled them forth from a back street in Jerusalem to turn the world upside down. And there is the grand theme of the kingdom of God, the magnificent plan of cosmic redemption that is outlined in the New Testament epistles and the Book of Revelation. But all of this finds its center and focus in Jesus Christ—God in the flesh who lived on earth and was crucified and rose again for our salvation.

We are to love, not shove, lost souls into the Kingdom.—Mrs. Leonard Basinger.

This is the word that comes from the evangelists and the apostles of the New Testament—the story whose telling never grows old. And the response that this story demands is the second part of Christian faith. Mere belief that Jesus was and did so and so is not enough. Man's deepest needs are personal, vital, and dynamic in a spiritual dimension—no mere ideas can save him. Beyond "belief that"—the story—is "belief in"—the response—to trust, obey, and give one's self to Jesus Christ.

In the Gospel according to John, the noun for "faith" is not used. Only the verb form of the same word is found again and again, and is translated "to believe." For faith demands a verb form; faith is active. The story of Jesus demands a response; faith is response. It is believing and trusting a Person.

God, the God who came in Jesus Christ, is not an abstract idea. He is a Person. One can never really know Him as Personal Lord without the commitment that lets down the bars between personalities. "*I* am the Light . . . *I* am the Door . . . *I* am the way, the truth, and the life." Jesus is not an idea, or a quality or a formula, but a *Person*. And He asks for our personal commitment in faith.

Let us illustrate. You are sick—desperately sick. You need a major operation. A friend comes and tells you, "I know Dr. Gillenspiegel. He lives on Orchard Street. He is tall, heavy-set, and graying. He has studied at some of the world's finest clinics. He has performed dozens of successful operations in cases similar to yours. Do you believe this?" "Yes, I believe." "Thank God, you're healed!"

(Continued on page 381)

Our Readers Say—

Thank you so much for the wonderful editorial, "A Pioneer Passes," in Feb. 7 issue of the **Gospel Herald.** I praise God for the challenge Bro. William G. Detweiler was to my life, and pray there may be many more pioneers in our church to fill the vacant places of opportunity.

While pioneers may be considered dangerous, I consider the church in greater danger without them. Fear is still a very effective tool of the devil to deaden the pioneer spirit, but let us remember the first mentioned of the doomed in Rev. 21:8 are the "fearful."—Linford D. Hackman, Carstairs, Alta.

* * *

Thanks very much for printing A. W. Tozer's article: "We Need Sanctified Thinkers." This is easily the most significant and important article in months. One could well substitute the word Mennonite for Fundamentalist or Evangelical at several points to good advantage. Particularly in the application of Gospel principles to life problems and church-wide relations, "No living thing can subsist for long on its yesterdays."

As long as evangelical or Mennonite Christians are more concerned about the mechanical reproduction of particular formulations out of the past than about the reality of God living and working amidst His people now, we shall find few answers to contemporary problems. It is a strange commentary on Christian behavior that the frontiers of knowledge must be pushed out by agnostics—the men who are driven relentlessly forward because of the "God-sized hole" in their own lives. If the thirst for God drives men onward, should not the taste of God lead us much further and higher?—Paul Peachey, Harrisonburg, Va.

* * *

I was disturbed after reading the article in Feb. 28 issue, "Are You Helping Mothers?" to find it written by an anonymous mother. I'm wondering if maybe she is afraid of criticism from those who know her and her children.

I am a mother of three small children and even so I find nothing more disturbing and annoying than children crying or just being restless. I feel certain that we come to church to worship and not to train children. A child cannot be expected to sit like an adult. The best cure which I have found is to take the child out, crying or not, after Sunday school, or at a similar break when your exit is not so noticeable. After satisfying the child's needs, again return to your place in God's house and worship. Since I have done this I seldom have had to make a disturbing exit.

Instead of "Are You Helping Mothers," why not, "Are We Mothers Helping the Others to Worship." Yes, we need help, but let's do all we can too.

P.S. Please! Names with controversial articles. If not, why not?—Mrs. Dale E. Hochstetler, Wellman, Iowa.

* * *

I appreciated very much Edna Beiler's article, "What Price Culture?" It rightly deserves front page space.—Mrs. Orvis Johnston, Leonard, Mo.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

The Church Supports the Home

Last week we described editorially how the home supports the church. But the church also supports the home. It is a mutual relationship, each depending on the other.

The church gives the home a faith. What can we believe? What is the truth upon which we can depend, upon which we may live? The church tells us. Not that the faith originates with the church. It comes from God, and it is written in His Word. Every individual, and likewise every home, is directly dependent upon God, and may get truth directly from the Word. But most of us desperately need the help the church can give. The church is a teacher. The sermon instructs us. The church school gives us curriculum and study method. We could study the Bible at home, and let us hope that most of us do. But yet a large part of what we know about God's Word we learned in the Sunday school, the summer Bible school, the midweek Bible class, the sermon hour. The church directs the family thinking. A home out of touch with a church is quite likely to lose its bearings theologically. The home needs the church to direct its faith.

The church provides the home a means for worship. We have family worship—at least some of us do. And we have our personal periods of Bible reading and prayer. But these need the stimulus of the larger group worship. The method for family worship usually is suggested by some church agency, or through some church-produced periodical. And in the worship of the church services we learn to blend our voices and hearts in the larger fellowship as we draw near to our God. We learn most of our hymns in church. We learn a vocabulary of prayer as we listen to others pray. Our children sense the atmosphere of reverential worship in the church as they may have difficulty in doing in the everyday surroundings of the home. From the house of God we carry to the home that emotional compound of love and adoration and praise and contrition which makes the church peculiarly a house of worship.

The church constitutes the wider fellowship which every family needs. No family, even a larger one, provides all the social outlet that its members desire. Family fellowship, however good it may be, is not enough. Boys and girls want intimate friends of their own age. Young men and young women must look for companions beyond the home circle. The social round must include at least several homes to be normal, and the integration of life requires that these several homes have a common religious element. The social life of the family ought to center in the church. The community ought, in large part, at least, to be the congregation. The school, the geographic community, cannot serve the purpose which the religious community serves. For social purposes, as well as for religious, the home needs the church. People in Christian homes should find their friends in the church.

The church makes a direct contribution to the home by providing a center of interest. The home spirit is helped by co-operating in giving to the support of the church, by carrying out various projects provided by or suggested by the church. The mission program and the relief work of the church give the home a contact with the far reaches of the world and keep it from being merely provincial. The publishing house of the church brings into the home a variety of books and periodicals to make their contribution to its thinking. The school system of the church, in some cases from elementary to postgraduate, gives the parents a place to educate their children in Christian principles. The whole life and thought of the church provide subject matter for conversation in the home. "Our church" is the chief interest outside "our home," and the two supplement each other.

One caution is necessary. The other day we saw laid out in calendar form the activities of one congregation for the next month. There was something scheduled for almost every day. Probably not all family members were involved in every activity. But still there was danger that there would be few evenings in which some member of the family would not be engaged in a church activity; there would be few evenings when the family could be at home together. Fortunately we are far beyond the day when the church program was limited to a preaching service every two or four weeks. To meet all the needs of all our people we have developed a very full church program, so that the home may need to be defended against the church. Some congregations have designated a home night—one evening a week when the church schedules nothing, so that the whole family can be at home together. This is a good thing. The church supports the home by giving it a chance to be a home.—E.

Have We Lost Our Convictions?

Guest Editorial

Those old enough to recall the past thirty or forty years are conscious of the departure from some basic conceptions on separation from the world.

Little is said about present-day trends. People are more concerned about present enjoyment than past convictions. Many professed Christians never raise the question of right or wrong in a changing culture. Some would assume that the acceptance of a custom is all that matters, regardless of whether or not the Bible would approve its adoption.

In our proneness to be like others we are failing to develop personal convictions. This may be the aftermath of a generation that was prone to force convictions, often groundless, upon a submissive people.

The garb of the Amish or that of the Catholic nun seems entirely outmoded in this twentieth century. While most of us would not favor the adoption of rules and regulations on the matters of dress, we confess something needs to be said for the sake of modesty and decency.

We have nothing to say about how long skirts or sleeves on ladies' dresses should be. It is the skirtless and blouseless attire that calls for some correction. Some "women"—perhaps they are not ladies—think nothing about appearing before the public in shorts, or in dresses having only straps over their shoulders, and occasionally even the straps are missing. It may be women do it for the sake of comfort, but pray tell me how

can you account for the furs worn in summer?

The Bible teaches against women wearing that which pertains to a man. With the hair being cut shorter and shorter, a woman in slacks could easily be mistaken for a man. Of course, no man would hang jewelry from his ears, paint the fingernails red, or use lipstick.

Lest this discourse should seem one-sided, let me quickly add that some men seem to have lost their modesty by working without shirts, period.

If the present trend continues for another generation, we won't be too far removed from the African jungles or the American nudist camps. The modern movie, television, athletics, and the magazines have all contributed their share in breaking down prejudices against these modern customs.

The trouble is that too many so-called Christians take them for granted, never giving the matter serious thought as to the right or wrong involved.—E. G. Steiner, in *The Evangelical Mennonite.*

What Is a Life Income Agreement?

BY IRA J. BUCKWALTER

This brings to the attention of the brotherhood a new name for a form of giving that has been promoted and used by church agencies, including the larger boards of the Mennonite Church, for many years.

One of the decisions of the recent General Conference Study Committee on Wills and Annuities was to recommend that the term "Life Income Agreement" should replace the words "Annuity Contract" in future publicity and accounting for this type of gift. There are various reasons for this change in terminology. It more clearly describes what this system of giving actually is. Life insurance companies give wide publicity to a form of insurance coverage to which they give the term "Annuity." Such insurance contracts come under government supervision and while annuity contracts which our church agencies issue do not come under such supervision, it was felt by legal counsel that the similarity in name has possibilities of causing confusion and trouble, at least in some states.

This change of name will in no way affect existing contracts issued as annuities, but future contracts issued by boards who accept the recommendation will be known as Life Income Agreements.

Annuity contracts have long been a favorite source of funds for many mission boards, churches, and other institutions. The American Bible Society seems to have been the first religious organization to enter the field, having written its first annuity about 1846. In its current publicity it uses the term "A gift that lives."

A Life Income Agreement (annuity) is a legal contract in which the agency that issues it, in return for a gift from a contributor, binds itself to pay a specified sum annually to the contributor as long as he lives.

The funds so contributed are not used when the gift is made, but are invested in safe income-producing investments suitable for trust funds. The income from these investments is used to pay the interest while the contributor lives. At the death of the contributor the balance of the principal remaining is credited without tax deduction to the cause designated when the contract was written. This form of contribution appeals to folks who want to make substantial contributions to the work of the church, but who need an income during their lifetime.

There are a number of advantages in a Life Income Agreement (annuity) as compared with other forms of investment. Unlike other investments there is no need for reinvestment of funds, neither does the investment decrease in value. It is ideal for people who desire a steady dependable income. Payments are sent regularly and promptly and the yield on the average is larger at least for the older age group than from other conservative investments. The usual burdens and expense connected with the care of property, the variations in the earnings of investments, and the temptation to invest unwisely are avoided.

In addition to these advantages is one of even greater importance, that of definitely sharing in a Christian enterprise. By contributing in this way the satisfaction of having the principal used in the work of the Kingdom when income is no longer needed or at death is a great blessing.

Those who need an income will naturally be interested in the rate of return. In our church circles there has been a wide variation in rates paid by the different boards and agencies issuing annuity contracts. The study committee recommended a standard rate of interest which probably will be adopted finally by all or most of the church agencies issuing Life Income Agreements (annuities). This rate operates on a sliding scale depending on the age, from 2.5 per cent for men at 30 to a high of 7 per cent for women of 80. Contracts may be written jointly between husband and wife with provision for survivorship.

The rate of interest is determined by the age of the contributor and continues without change throughout the life span. The income received from investments is sufficient to make the interest payments to the contributor for the lower age groups. After a certain point some agencies deduct from the principal each year the difference between the amount of interest earned from the investment and the amount of interest paid to the contributor.

The type of Life Income Agreement (annuity) that has been described is the most common. Some of our church agencies are providing additional types such as a Deferred Gift which means that contracts are written without interest and then later in life when an income is needed the rate of interest for the balance of the contributor's life will be determined by the age when interest payments are begun. Another type will allow a portion or all of the principal to be returned in case of unforeseen financial need. Such contracts will carry a lower rate of interest, but may have an appeal to folks who want the church to have the use of their funds, but are hesitant lest unforeseen emergencies might cause difficulties if the funds were invested in a contract from which they could not withdraw part or all the principal if there is need.

The Mennonite Board of Missions and Charities (Elkhart), several district mission boards, the Mennonite Board of Education, The Mennonite Publication Board, and the various district institutional boards presently receive funds and issue Life Income Agreements (annuity contracts). Those who have funds that

(Continued on page 369)

50 Years Ago

(from Herald of Truth, March 29, 1906)

Ephrata . . . sixty-two confessions . . . services were conducted by A. D. Wenger.

(from Herald of Truth, April 5, 1906)

Is there not one man in all the Mennonite church who is willing to prepare himself as a medical missionary for the India field?

S. G. Shetler . . . Weaver M.H. [Va.] . . . 28 souls confessed Christ.

(from Herald of Truth, April 12, 1906)

We are glad to notice the reopening of so many Sunday schools that have been closed during the winter.

(from Gospel Witness, April 4, 1906)

. . . the name of Bro. D. H. Bender has been added to our editorial staff.

. . . twenty-six persons baptized . . . Hanover, Pa.

. . . a movement was started to raise $25,000 for Goshen College. . . . This looks like a large amount to be raised.

(from Gospel Witness, April 11, 1906)

On Mar. 25 . . . near Fairview, Mich., Bro. Menno Esch and Sister Sarah G. Yoder were united in . . . matrimony by E. A. Bontrager.

Saul Watches the Stoning of Stephen

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Leaving Jerusalem by St. Stephen's Gate we descend into the Valley of Kidron. In a few minutes we reach a platform of bare and flattish rock, which is pointed out as the traditional stoning place of Stephen, the first martyr, where Saul held the clothes of those who stoned him. It is close enough to the temple to be the scene of an outrage perpetrated in a burst of anger by the mob assembled there. Some inscriptions have been discovered near, which seems to prove a very early date for the tradition.

A gateway leads into a garden and church built over the tomb of Stephen. The Christians since olden times always venerated this place.

Those who look upon Jerusalem from an elevated spot have his place of martyrdom in view. Anyone who stood there on that day might have seen the crowd rush forth from the gate, and the witnesses, who according to the law were required to throw the first stones, cast off their outer garments and lay them down at the feet of Saul.

* * *

In Jerusalem, after the coming of the Holy Spirit, the "new society" grew by leaps and bounds. Some six years had passed since the crucifixion. Stephen was one of the seven who were chosen to attend to what was called the "daily ministration" of the newly formed Christian church. The early Christians had all things in common and distribution was made unto every man according as he had need.

The name Stephen means a "crown." We read "Stephen, full of faith and power, did great wonders and miracles among the people."

There were in Jerusalem a number of synagogues belonging to the Jews of various countries. In these Stephen took the opportunity of vindicating the cause of his Lord. He preached a mighty sermon and the people could not stand it. At first they tried fair means—disputation! In this, however, they got worsted. Stephen had an eloquent tongue as well as a fervent zeal. Well, if fair means failed, they would resort to foul. They were beaten in argument; but fraud and force were still at their disposal.

Finding his wisdom and arguments irresistible, his hearers betook themselves to the last base expedient for silencing truth. They resolved to get a conviction against him for blasphemy. They suborned witnesses to exaggerate what Stephen had preached. "We have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us." What! The holy and beautiful house where our fathers worshiped to be destroyed, and all our pleasant things to be laid waste! What blasphemous words against the temple and the law! Their blood was stirred—a popular tumult was easily fomented.

Stephen was seized and brought before the Sanhedrin, as his Master had, to answer for his Lord's teachings. Stephen stood before the same court, and doubtless before the same judges!

There stood also their false witnesses, men willing for some paltry payment to swear away the life of one of God's saints, and to lay up in store for themselves a fearful reckoning before a higher tribunal. But Stephen had never spoken blasphemously or otherwise than reverently of the holy place or of the law with which it was connected. Infamous charge! And yet "all that sat in the council, looking stedfastly on him," saw the face of Stephen, not full of wrath and indignation, however, but "as it had been the face of an angel."

The unwonted sight arrested the eyes of all who were sitting in the council, not only of the judges but also of the officers. A superhuman, angel-like glory became externally visible to them on Stephen's countenance. Among them was one in whose memory the sight imprinted itself so as never to be forgotten. Years afterwards Saul the Pharisee learned that it was indeed the reflection of the divine glory which made Stephen's face to shine as the face of an angel. So the serene calm which astonished even the Sanhedrists, and the holy joyfulness which was reflected from the heart of the martyr in his countenance, have been glorified by the symbolism of Christian legend. The face does not look like an angel's at death unless the man has had something of the angel in his life!

The high priest, as president of the court, was obliged to exercise some show of impartiality and fairness, and to allow Stephen to enter upon his defense.

In calm majesty, he began his defense. We can imagine the hush of expectation, the mixed malice and curiosity, with which that grave assemblage listened to the opening words of Stephen. He arrested the attention of his hearers by commencing with a recapitulation of their national annals. Beginning with the call of Abraham, he descended from age to age, till he reached the era of Solomon, and the building of the temple under whose august shadow he here stood. He would probably have carried on his narrative through the time of the prophets, a period which would have materially assisted and illustrated his arguments.

But a stir in his silent audience was now created. A scene of noise and confusion took place. He himself watched the tempest gathering round his head. Seeing how helpless it was to combat malicious rage by calm argument, in an outburst of righteous vehemence and indignation, he denounced them as the slayers of the prophets, and the betrayers and murderers of Christ.

The words of Stephen cut their way like a saw through the hearts of his accusers. The gray-bearded elders, the infidel Sadducees, the high priests, all with one accord rose from their stone seats, their eyes flashing with fire, and "gnashed on him with their teeth."

They resolved to do as men sometimes would like to do in this day, if they dared, with some plain preachers of righteousness. The only way to silence this man was to knock the breath out of him. If energetic steps were not taken,



In a beautiful garden by the Valley of Kidron lies Stephen in his grave.

the whole world would be after the followers of Jesus of Nazareth.

The close of the address seemed to have been lost in the wild howls of the crowd. They were pricked to the heart with the pricking that produces evil passions and murderous impulses. It was plain that they had meant to have Stephen's blood! To have his blood because he had spoken the truth, and they could not answer him.

But it is clear that Stephen knew his certain fate, and concerned himself less, in what he said, with his defense and the attempt on his life, than in giving a dying protest against the perverseness of his race, and exalting the glory of his Master.

He stood confronting his infuriated judges in their temple hall. But in the midst of that scene of unholy vehemence and rage, as he looked up, the walls and the pillars of the earthly court of justice seemed to dissolve; and to his enraptured vision, a house, not made by mortal hands, disclosed itself. He beheld the heaven of heavens! Turning from the dishonored throne of an earthly tribunal, he gazed on the throne of one who "judges righteous judgment."

"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God . . . . And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Who saw? Not Stephen's poor eyes, but the angel in him! It was as though the dear Lord had risen, in His eagerness to see and look down upon His first martyr, and to comfort him with His ecstatic vision. It mattered not what happened to Stephen after this. The Master was clearly waiting to receive him, and the servant cared little for the incidents of the journey. It was right that Stephen, within a few moments of heaven, should be gazing into it. We would do well to be found in the same posture!

What the glory of God was which he saw, we cannot pretend to conjecture. It must have been something beyond the powers of human language to describe, not possible for man to utter!

In the council there was instantly a wild uproar. His last words were drowned in shouts of exclamations. The speech came to an end, and what came next? Yelling aloud, the hearers rushed upon the victim, and in a wild tumult, which would not allow itself to be delayed by the legal forms, requiring permission from the Roman authorities to carry out its murderous purpose, pushed him out of the council hall. They made a sudden rush and tumult through the streets, hurried him out of one of the gates of the city. "Down with him! Not another word! Out of the city gates! Where can we find a heap of sharp stones?"

But while this was going on, did his countenance change? The face as of an angel, has it left him? In the raging sea of human passions, Stephen alone remained unmoved. The vision of the divine Master was still upon his spirit.

So they rushed Stephen to destruction. Somewhere by the rocky edges of the ravine of Kidron, with the stones that lay around, and within sight of the Garden of Gethsemane where his great Lord had suffered, the heavenly-minded martyr was to seal the testimony with his blood.

With curse and whoop and bellow they dragged him to the cliff, as was the custom when they wanted to take away life by stoning. Having brought him to the edge of the cliff they pushed him off. After he had fallen they began to drop stones upon his guiltless head: stone after stone, stone after stone. Amid this horrible rain of missiles Stephen clambered upon his knees and folded his hands, while the blood dripped from his temples to his cheeks, from his cheeks to his garments, from his garments to the ground. He looked upwards to that same all-glorious Son of Man. Then

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There are two kinds of Sunday-school teachers—some throw their teaching at their pupils and some aim at them.—Paul E. Bender.

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kneeling down, in the posture of humility in which the body most naturally expresses the supplication of the mind and which has been consecrated as the attitude of Christian devotion, he gave the last few moments of his consciousness to a prayer for the forgiveness of his enemies, making it his last earthly prayer. His first thought was not how the stones hurt his head, nor what would become of his body. His first thought was about his spirit.

The prayer of Stephen is so short, is so concise, is so earnest, is so comprehensive, we surely will be able to say, "Lord Jesus, receive my spirit." Oh, if the prayer is answered, how sweet it will be to die! And is not this the secret of support in a thousand deathbeds still?

"They stoned Stephen" as a blasphemer. But these men did not so much kill Stephen, as they killed themselves. Every stone rebounded upon them!

Did you ever try to imagine what stoning was? Next to crucifixion, it was perhaps the most cruel of deaths. Sometimes, indeed, a stone would hit a vital part and produce immediate insensibility. But more frequently there was bruising, maiming, gashing, a long series of ghastly wounds, before the end came. We know not how long it took to kill Stephen. But we know that he twice opened his lips during the process, and that each time his words were a sort of echo from Calvary. The martyr, like his Master, died with a prayer for his foes.

After enduring this terrible onslaught, and becoming gradually weaker from loss of blood, he swooned away and "fell asleep."

Sleep is a beautiful image and type of death. But does it not seem strange to use the figure with reference to such a death as this? We can understand its beauty when the deathbed is surrounded by hearts beating with tender affection, kind eyes looking down on the struggling soul, kind hands smoothing the pillow. But it is hard to think or speak of death as a sleep amid a horde of murderers! And what a place that was to sleep! A hard rock under him, stones falling upon him, the blood streaming, the mob howling. What a place it was to sleep! And the sacred historian simply and touchingly describes Stephen's closing scene: so sweet was it, so contented was it, so peaceful was it.

Stephen perished because he had openly uttered convictions opposed to the religious sentiments of the masses. Yes, the Saviour has changed death into sleep for all His true followers—that sleep that is no sleep for the soul, but, as far as the body is concerned, will be a glorious waking to eternal life. Whether our last end will be painful or painless, it will be sleep—simply that, nothing to be afraid of, if we are found in Him.

Stephen is dead. The disciples came. They took him up. They washed away the blood from the wounds. They straightened out the bruised limbs. They brushed back the tangled hair from the brow, and then they passed around to look upon the calm countenance of him who had lived for the poor and died for the truth. Stephen is asleep!

It is worthy of note that the funeral of Stephen was followed not by Jewish Christians, but by "devout men"—the name for still uncircumcised frequenters of the synagogues—who filled the air with their loud wailings over him, as they bore him to his tomb, expressing their sorrow for one whose wide charity had won them for the Gospel of Christ.

And did the martyrdom of Stephen hinder the spread of Christianity? Oh, no! It helped it. While these murderers are transfixed by the scorn of all good men, Stephen lives in the administration of all Christendom. Stephen stoned, but Stephen alive!

What Christ was to Stephen of old, He is to His people still. In every season of sore calamity—whether to His church collectively, or to its members individually—He is ready to rise from His throne and bend over them in tender love.

Let any one who may be mourning the loss of departed Christian friends, rejoice! They are with Christ, which is "far better." Their absence may be a sad deprivation to the church on earth. They may leave a sorrowful gap in the home circle. They "have fallen asleep in Jesus." At the hour of death, Christ stooped from His throne to receive their spirit. Theirs was an immediate entrance. The gate of death and the gate of heaven was one!

Scottdale, Pa.

♣

Our obligations to God are preferred obligations.—*Stewardship Facts.*

A PRAYER

FOR THIS WEEK

Dear Father in heaven, our hearts rise in gratitude for all Thy blessings which come down upon us like spring showers. Thou hast granted to us fullness of life and joy through Thy Son Jesus.

Forgive us for becoming occupied with the things of time and sense. Too often we have lived for pleasure and comfort.

Renew within us a sense of our true mission in the world. Enable us to see the desperate needs of lost men. May the power and love of Thy Spirit work through us to show them the way of eternal life.

In the name of Jesus Christ we pray. Amen. —*John H. Shenk.*

Pax Men on Pilgrimage

(second of three articles)

By Susan Krahn

From Damascus our road led beyond the Syrian border into Jordan territory. Our first stop in Jordan was at a little town called Jerash. Here we explored the interesting ruins of one of Alexander the Great's cities, built in order to keep his expanding empire from falling apart.

Above the humble-looking mud huts that compose present-day Jerash, and facing the ruins of the once great city, we found a parklike spot where we ate our picnic lunches. We drank some strong, hot, very sweet tea which several native lads served from a nearby hut, and consumed our large sack of fresh tree-ripened oranges in short order.

We continued driving across the Jabbok River, past ancient Gilead and through the picturesque Jordan Valley into Jericho. All of us remembered Joshua and his conquest of this city as we sang "and the walls came tumbling down."

Mr. and Mrs. Ernest Lehman and other members of Jordan's MCC staff joined us for dinner and a short period of fellowship and devotions later. We got to bed early, for we had discovered by that time how essential a good night's rest is to an enjoyable day of sight-seeing.

Early next morning we visited the Arab Development Society (ADS) project. Jordan has thousands of Arab refugees who exist in indescribable poverty in tents, caves, or mud huts. They face a future as bleak as the present, unless something can be done to help them.

ADS is one attempt at a solution, and according to my impressions really looks promising. Hitherto unproductive land is being irrigated and made productive, while an agricultural school trains Arab lads in better methods of farming. Unfortunately this project, like MCC, suffered a real setback during December when Arab rioters looted and destroyed.

We continued our tour by climbing the Mount of Temptation where, according to tradition, Christ was tempted by Satan. The magnificent panorama of olive groves, cypress and palm trees, orange and banana plantations, and the city of Jericho spread out before our eyes. Though nothing remains of old Jericho, we saw the excavations that are bringing to light fairly authentic portions of the walls as well as other objects.

And then we were off to much-looked-forward-to swimming in the Dead Sea! Though the salt made our eyes sting, and our hair became absolutely sticky until washed with plenty of soap and hot water, we just couldn't sink. So persons who didn't know how to swim had fun.

Then we drove down the original Jericho Road to Jerusalem where the Good Samaritan in Jesus' parable rescued the beaten man from death. We also stopped at Bethany—the home of Mary, Martha, and Lazarus—which is now marked like most other Biblical places by a Greek or Roman Catholic church, or even an Arab mosque in some cases.

It was late when we finally reached Dung Gate, the only gate in the walls of Jerusalem that is wide enough to admit buses. Even at that we made a most dramatic entrance by pressing half our suitcases flat and holding up all traffic for a good fifteen minutes when the gate proved too low for our baggage-loaded buses to pass through.

We could hardly wait for the next morning to dawn to begin our tour of the old city of Jerusalem. We walked along the narrow streets, gazing curiously at the shops and passers-by and stopping at various points of significance in the history of Jesus' life. The realization slowly came upon me that I was actually in the city over which Christ had wept and walking where He had walked! During the next few days we visited Gethsemane, Calvary, the Garden Tomb, Jacob's Well, Bethlehem, the Shepherds' Fields, and countless other places. The Bible literally came to life for all of us in a wonderful way.

We were very fortunate in securing the services of an excellent tourist agency and guide, all of whom did their utmost to make our stay in the Arab section of the Holy Land pleasant and profitable. It was with real regret that we said goodby to them as we crossed over into Israel to see New Jerusalem and other points of interest in the Jewish State.

The moment we crossed the border one thing became very obvious—we had left the eastern way of life behind us and were in western civilization again. Absent were the peculiar headdresses and flowing robes, the donkeys and mules, swarming outdoor market places, tents and mud houses and beggars (especially the little children coming up in hordes to request a coin). Instead there was visible prosperity, good homes, orderly streets, shop windows featuring electrical appliances, fashionable clothes, and sanitary food. But absent too was the reverent approach to Biblical historical places; instead we found a very matter-of-fact recital of old legends and stories.

It so happened that we arrived in Israel during the observance of Purim, a feast that commemorates Queen Esther's saving the Jewish people from Haman's wicked plot to destroy them. All shops and businesses were closed and no buses or taxis were in operation. Children on the streets were decked in gay costumes in keeping with the religious and traditional customs of the Jews.

New Jerusalem is growing by leaps and bounds, but it has lost the character of old Jerusalem. Instead it is symbolic of the new growth and development of an aggressive nation with a remarkably strong nationalistic spirit and fervor.

(to be continued)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the fathers and mothers of the kindergarten children at Nakashibetsu, Japan, that they may desire to know the true God of whom their children are learning.

Pray for those attending the English Bible class at Nakashibetsu, Japan—men from the agricultural experiment farm and from a local bank—that the Spirit will convict them of the truth of God's Word.

Pray for the many hearts and homes in which God's Word is being planted through the weekly Sunday morning local radio broadcast at Nakashibetsu, Japan. Pray for a rich harvest of souls.

Pray for the restoration of wholesome personal relations between a doctor and his wife.

Pray for a young man who is fighting God's plan for his life and says he is going to leave the church. Pray that his parents may know how to deal with him.

A sister after major surgery finds it difficult to meditate and to think clearly. Pray for her.

Pray for a number of young people at Black Mt., Ariz., who are considering the claims of Christ, but are hesitating to break with their old Navaho customs and friends. Such young people will make the future Navaho church when they come out for Christ.

OUR SCHOOLS

White House Conference on Education

By C. F. Yake, Educational Agent

"How can we get enough good teachers—and keep them?" was the fourth question discussed at the White House Conference on Education. The final report drafted from the reports of the discussions at about 170 round table groups is presented below.

To my mind it is much more than a report; it is an objective analysis and summarization of the answer to a very important and pressing question confronting our nation and our denomination. A careful reading and study of this report will be profitable to parents as well as board members, teachers, and school administrators.

Several things must be kept in mind in evaluating honestly the report. The principle of the separation of church and state which was first definitely and unconditionally insisted upon by our Anabaptist forefathers forms the broad basis on which the report is drafted. As we believe in maintaining this principle, we must be fair in passing judgment on the report.

The principle of nondiscrimination on account of race, nationality, and religion is also clearly stated. And fundamental and good as this principle may be, there is also a matter of serious concern in the obligation of this principle as well as in the application of the one previously stated.

The area of concern lies in the application of these principles. For example, at this particular time desegregation is a matter of serious concern to some of the southern states which do not want the Negro children attending the schools for the white children. The problem poses difficulties similar to those which brought on the Civil War on account of the abolition of slavery. While we do not anticipate a civil war on account of desegregation, yet in certain places we have all the elementary aspects for it. As a Mennonite Church this problem does not too seriously affect us.

But our concern lies in the area of the application of these principles to Christianity and the Word of God. Nondiscrimination on account of religion has come to mean in the majority of the states and the public schools the elimination of the Word of God. The Bible is not read and is not even referred to as a great classic in literature. Furthermore, the Christian teacher is not to teach the fundamentals of the Christian religion. However, all other kinds of isms and non-Christian belief, even including communism, are being taught (or taught about) in many places without so much as a protest from the public. It is at this point that Christian people should protest, and have cause for serious concern. Wherever possible we ought to give our testimony for the appropriate use of the Word of God in the schoolroom. The most emphatic protest by Christian people of course is the establishment of a Christian school taught by competent Christian teachers. Where this is not possible, vigilant Christian people ought to give their testimony of concern to those responsible—superintendent, teachers, and school board members—for administering the local schools. This is our privilege, and it is also a Christian duty.

As to the report itself, it will be found to be unusually meritorious. It should be exceptionally helpful in the effort to solve the teacher shortage problem in the local communities throughout our country. The suggestions should also be very helpful to us as a church who are endeavoring to meet the teacher shortage, which is exceptionally great. A concerted effort needs to be made by all responsible persons in our church to secure more and better teachers. Parents can encourage young people to prepare to teach; colleges can put on promotional campaigns encouraging young people to teach; school administrators and directors can lend a helping hand by raising the salaries to a good living wage. Teachers need to be given a sense of security in their profession, so that they will be desirous of making teaching a lifework. This means that they should get sufficient pay to be able to continually improve their training and to lay back a portion of their earnings for a rainy day. Suitable retirement provisions should also be written into a teacher-board contract. There is much to be done to increase the number of teachers, as well as increase their quality of teaching. This report had dealt comprehensively with the problem. May we all benefit therefrom.

Scottdale, Pa.

How Can We Get Enough Good Teachers—And Keep Them?

The American public must be reawakened to the fact that teachers work with our most precious resource—our children.

A good educational system requires good teachers and enough of them in each locality to meet its needs.

We believe that, to increase the supply of good teachers from any source, three basic considerations must be kept in mind:

1. The prestige and status of teaching must be comparable to other professions within the community.
2. The salary structure must be high enough and flexible enough to compete effectively with other fields bidding for quality manpower.
3. The teacher's job must be so defined as to challenge and attract the interest of talented people.

A good teacher is one who has an active interest in children and youth; has a broad educational background; is professionally qualified and competent; possesses good physical and mental health; has a good moral character, manifests a desire for self-improvement; can work constructively with other professional workers, parents, and the community; and is proud of teaching as a profession.

Enough good teachers implies enough teachers in the classrooms to develop each child to his full potential, taking into account the educational service to be rendered in that particular classroom.

We can increase the supply of good teachers through several avenues. One is by the recruitment of high school youth, stimulated by the following: The example of dedicated and inspired teachers, the formation of Future Teacher Clubs, the participation in Career Days and other guidance activities focused upon teaching. Also, the extension of public and private scholarships and other grants to qualified teacher candidates, the enlistment of all community agencies in the recruitment of high school teacher candidates, and the evidence of teachers expressing enthusiastic pride in their profession.

Another avenue of approach is improving the programs of teacher preparation. This would include strong programs of general education and a professional program keyed to professional problems and responsibilities as well as motivation for continued study after appointment. Institutions of higher education should accept greater responsibility for recruitment and preparation of teachers. There should be a review and evaluation of teacher training programs for the purpose of making them as challenging, effective, and attractive as possible. We have found it amply evident that lowering standards of teacher preparation and certification will not assist teacher recruitment. It is important, also, to staff teacher training institutions with competent, well-qualified professional staffs, providing them with adequate funds.

Recruitment of qualified former teachers would be facilitated by the use of State surveys of potential teachers; by the provision of retraining programs, which are practical and dynamic; by making available scholarships for in-service and pre-service training programs; by changes in restrictive laws governing tenure and employment. Improved working conditions and salaries, relaxation of compulsory retirement provisions, part-time employment, and the establishment of teacher reciprocity agreements between states were also favored.

Among those lacking teacher training, carefully selected college graduates may be another source of additional teachers after completing professional training especially geared to their needs. Experiments are being conducted in this field and it is recommended that no final decision be reached until much more information is available as to more advantageous type of program.

There may yet be some other means of increasing the supply of good teachers such as the development of various benefit plans comparable to those in industry. A continuing need for community appreciation and recognition of our teachers was strongly emphasized.

In the choice of candidates for teacher preparation and placement, race, religious

(Continued on page 381)

PEACE AND WAR

Love, Justice, and Peace

III

BY PAUL PEACHEY

Justice, we have seen, is the "bond of men in states." From a legal point of view it consists in "rendering to each his due." Justice is, more specifically, the standard by which we measure social relations as seen externally. Among the ancient Romans the goddess *Justitia* was engraved on public buildings, blindfolded and holding a scales or sword or even both. These symbols represented the task of the court to discern correctly in deciding between counterclaims.

The goal of justice is an ordered society where each part performs its correct or "just" task. It will be readily seen that in some respects the goal of justice, then, is identical to that of love. Justice, and the law, says that a husband should support his wife and that he should not beat her. The casual bypasser who sees you at work in your garden while your wife peacefully trims the flower bed may observe that you are a just, law-abiding husband. Evidently you support, and do not beat, her. Or he might conclude that you love your wife. But in a day of numerous divorces he cannot distinguish, without closer inquiry, whether your conduct is motivated by love or dictated by justice.

Viewed outwardly, then, love and justice both aim in some sense at an orderly relation among men. Given a basically selfish human nature which you share with all other men, neither love nor justice could achieve an orderly relation between you and your wife without some motivation. Love as well as justice, and justice as well as love, would be empty and meaningless. If there is no power to enforce laws they are a farce, dead on the statute books. If love does not act, it is mere sentiment and disguised selfishness. It is clear, then, that love and justice as mere units with which to measure the quality of human actions are in themselves impotent.

This brings us inevitably to the question of power. Power, Henry Hitt Crane of Detroit recently observed, is simply the ability to achieve a given objective. Now love and justice both involve achievement, action, and thus can be understood only in relation to power. Love is not love unless it acts in relationship. Justice is not justice unless it regulates behavior.

What is this power? If there is a degree of identity in goals between love and justice, what of the power which underlies them? It is here that we come to the heart of our problem and discover ultimately a deep gulf between justice as conceived legally and love.

Let us consider first the problem of power in justice. We have seen that justice defines the legal and political order, but the essence of that order is actually power. "Every social order is a system of power relations with hierarchical super- and subordination" (Fairchild). In the final analysis, justice can be the "basis" of the social order only because the state has the power to enforce its observance. This power has various sanctions at its disposal, but in the final analysis the sword is its extreme argument. "Military power is an indispensable component of political power" (Fairchild).

Emil Brunner, the eminent Swiss theologian, has frequently insisted that "the essence of the state is power, not justice. Even an unjust state is still a state, but an impotent (i.e., powerless) state ceases to be a state." Brunner has demonstrated by his own action very forcibly what he means. Some years ago his native Switzerland outlawed capital punishment. After World War II, however, his country was alarmed by a wave of crime. At the same time legists were re-examining the basis of legal authority, and many concluded that there was a relationship between the increase in crime and the absence of the death sentence. A movement was launched to re-introduce that sentence, and Brunner was among the leading proponents of the new law.

There are too many saints in church windows, and not enough walking in shoe leather.—Don Augsburger.

Brunner is right—not, of course, in advocating a death sentence, particularly as a Christian theologian—but in observing that the state which does not have recourse to coercion is no longer a state. This is inescapably the view of Christ, as well as of Paul in Rom. 13. Whether, however, capital punishment should indeed be meted out is a question beyond the scope of our present discussion. But this much is clear. If the state is indeed to be a "terror" to evil-doers, it must "not bear the sword in vain." (We shall note later that this is no authorization to conduct atomic warfare).

And yet we misconstrue the socio-political order if we regard it only in terms of force. For a state which has no sanction but the sword ends in anarchy or totalitarianism. The real strength of the state is the consensus of its citizens. A state becomes a police state in societies where it seeks to impose a moral code, a social order, in the absence of such consensus. Brunner also rightly observes that the more conspicuous the police force becomes in any society, the weaker we may conclude that state to be!

It has long been observed by sociologists that laws grow out of the customs of a people. The present attempt to enforce desegregation nationally is breaking down in the South because it represents legislation too far discrepant with the consensus of Southerners. At this point, the action of the Supreme Court undoubtedly becomes a means of educating that consensus, but at certain points it is powerless to go further—powerless, that is, unless it calls in the National Guard and is prepared to recapitulate the dismal years of 1861-1865.

This is no justification of the Southern view. Quite to the contrary, it is an indictment! It is an indictment against the forces, the power, in this society and in any society, which generate the higher quality of human relations, the kind that make laws on equal access for all to public facilities both possible—and *unnecessary*. For to come back to Crane's statement on power, if power is the ability to achieve objectives, then that power must be relevant to the end in view.

What is the end in view? Is it not true community? And what is the essence of true community? Is it not love? Can justice be achieved when the churches seek to achieve it politically, from without? Is the ill of our society a result of the inept manipulation of the instruments of justice, something at which the churches are more skilled than the lawyers?

Recently, in private conversation with a member of a "peace church" a representative of the Churches Commission on International Affairs, an agency of the World Council of Churches, admitted that none of that organization's proposals on international affairs have really worked. And the question with which we are left here is: can the churches make political proposals that will work? Or are they not abandoning their long-range task for stop-gap measures for which God has set up another agency? Have they tried love? Or is love only sentimental and personal and not social?

(to be continued).

LIFE INCOME AGREEMENT

(Continued from page 364)

can be channeled into the redemptive purposes of God through this type of contribution should contact the agency or agencies in which they have a special interest for information. It is planned to submit a complete listing of these agencies later in a handbook being prepared together with additional information including a complete rate schedule.

A renewed and increasing interest in this form of contribution to the work of the church is justified, and will put at the disposal of the church a substantial amount of funds, and at the same time give a fair rate of return while income is needed without the trouble and risk associated with the investment of such funds.

Intercourse, Pa.

FAMILY CIRCLE

Be a Good Boy

By Mary Alice Holden

"Be a good boy." Her words were not
So much admonition as an arm
That reached out, encircling him,
Helping and keeping from harm.

When he was little her words were law,
But now they only hold
His feet within the path of right,
Yet still their love enfolds.

"Be a good boy." How else could one
Expect to be when Mother's prayer
Has been a fortress where strong men
Find shelter in a day of care?

Cimarron, Kans.

What's in a Name?

My mother has taken me along to church ever since I was six weeks old, so I have been in lots of church services even though I am only six months old now. After I had been to a nonconformity conference and talked to some of my baby friends when our mothers thought we were just cooing, we decided someone should speak for the babies and I was elected.

At that nonconformity conference, they talked about all kinds of things. Some of it was practical and some of it I couldn't understand, so I slept and a lot older folks than I did, too. Anyway, not once in that conference did anyone talk about some of the funny names folks give us innocent little things.

Monica, Valorie, and Vaughn talked first. They didn't *think* their parents read only movie magazines, but they almost thought so by the names they chose. Of course, in our church there are so many Miller, Landis, Gingerich, Stover, and such names, that I suppose people must use names like Tracy and Crystal to keep our identity straight.

Buddy talked next. He's a boy and the only name his folks gave him was Buddy. It wasn't his nickname. It was his real name. He said that he surely hoped he was never called to be a preacher because he'd feel awfully foolish when the minister announced that Brother Buddy Hostetler will bring us the morning message.

Little Jackie spoke next. She's a girl. She wishes her mother would have remembered that she is likely to get old someday. She hoped she wouldn't be too embarrassed when she was old to have one of her children introduce her as their mother 75 years old whose name is Jackie.

Adrienne spoke up then. She always figured that her mother wanted to give her a name so folks wouldn't suspect she was a Mennonite. But she forgot that her last name was so thoroughly Mennonite that everyone would know from what stock she descended. Just like an "Englishwoman" told my grandma, "You may as well dress like your church wants you to when you go to town. We can tell your Mennonite faces anywhere."

Well, it's time for my bottle so I'll close. Besides, I guess a person's name isn't the most important thing about him. What a person really is is more important than his name. And our parents' motive for the name they choose is more important than the actual name if it's Joseph or Terry. But we babies thought maybe our mammas just hadn't thought ahead to when we are older and leaders in the church when they gave us some of our unsubstantial names. Of course, I think my name is a little too substantial.

Benjamin Bartholomew Mennonite.

A Homemaker's Prayer

Here is a prayer to which all true home lovers will say, "Amen." It is offered by a mother who has several small children and much to do.

"Dear Lord: Help me to be a true homemaker. May I have the strength and the will to do the humble tasks that make home a fit abode for my loved ones. Clean floors, clean sheets, good food, a cheery fire—may my willing hands make these things possible.

"But, Father, let me remember that man does not live by bread alone, that these material things but make a setting for life's real treasures of mind and spirit. Give me patience and understanding and kindness and humor and love in abundance and a charity for all folks.

"May the spirit of happiness, of joys and sorrows shared, of unity, and the peace that passeth understanding, linger here. Help me ever to keep the path to Thee open, and easy to find for the little ones in my keeping. And let there be lots of laughter here.

"And lastly, Lord, help me ever to remember the stranger within our gates. May there ever be warmth on our hearth to share with him.

"Dear Lord, is this too much for one so weak and so full of faults to ask? At least may it be a goal toward which to strive, for to Thee all things are possible. Amen."—Selected by a Sister.

♣

It is the magnetism of the "Crucified Christ" that draws men to God.

—Selected.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation for all the prayers, cards, and get-well wishes received during my illness and stay in the hospital, from friends and loved ones throughout the church, in the past weeks. I am recovering satisfactorily and hope to be able to fill my place in the home and church in due time. May God bless each of you for your prayers and thoughtfulness.—Floyd Kauffman, Minot, N. Dak.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, cards, flowers, and other gifts while in the hospital and since my return home. May God richly bless you.—Ida Horst, Maugansville, Md.

* * *

I wish to thank all who remembered me in prayer and with cards, flowers, visits, and gifts while I was in the hospital and since my return home. May the Lord continue to bless you all. —Mrs. Martin L. Gish, Elizabethtown, Pa.

Reflection

By Edna M. Mertz

Her mirror only added to
Her pride and discontent,
And led her on to reach the goal
Toward which her soul was bent.

The glitter of the world she sought
To make her proud debut,
Oh, foolish one to so forget
There's inner beauty too.

If God's pure Law of liberty
She'd let her mirror be,
The lasting beauty of His grace
Her friends in her would see.

I care not what her mirror shows,
(With God's it won't agree)
But only that the lovely Christ
Be magnified in me!

Ft. Wayne, Ind.

♣

As a generation, we dope ourselves with amateur psychology. We buy up all the books of the peace-of-mind cults, pitifully confident that it is possible to have peace of mind in our kind of world. We follow preachers who hawk formulas for banishing worry and fear and tension while the prophets of God, with their painful judgments requiring repentance, go unheeded. We turn wistfully to "inspirational" speakers, and are left with a terrible emptiness and loneliness of soul and a desperation of spirit. Every once in a while we realize that we are renegades from our true natures.

To man today comes a tragic sense of failure—failure in living. We are brilliant but unhappy, clever but unstable, comfortable but comfortless; we own so much and possess so little. We are forlorn souls, groping and hungering and lost. Once again, as in the Garden of Eden, man is a fugitive from God and bereft of spiritual certitude.

—From **America's Spiritual Recovery**
by Edward L. R. Elson
(Fleming H. **Revell Co.**)

TO BE NEAR TO GOD

Theme: HE LEADETH ME

Sunday, April 22

Read Isaiah 48. "I am the Lord thy God ... which leadeth thee by the way that thou shouldest go."

Webster defines lead: "To guide or conduct; to direct in action, thought, opinion. To instruct."

The intelligent traveler, going to new places, makes frequent use of his road map and other travel guides. Unnecessary detours take valuable time and often lead into difficulties.

Do we consistently study our Guide Book and follow our Leader?

Lord, help us to follow Thy leading, in our actions, thoughts, and opinions.

Monday, April 23

Read Psalm 61. "Lead me to the rock that is higher than I."

No matter where we are, God hears our cry and directs our path. Human ears often fail. A three-year-old child recently wandered away from his father's shop. Though hundreds of searchers scoured the countryside, he was neither heard nor seen. A month later his body, dead of starvation, was found about fifty rods from the shop. God hears our faintest cry and will lead us to a rock that is higher than we are, where we are safe from all harm.

Lord, help us to keep our hearts in tune with Thee, so that we can hear the answer when we call for leading.

Tuesday, April 24

Read Psalm 80. "Thou that leadest Joseph like a flock."

We know you are the shepherd of Israel and that You have cared for Your people from the beginning of time, even unto now. You will keep us from the wolves of destruction that stalk the sheepfolds. But we must stay near our Shepherd so that we can hear His voice, or we will lose our way. The shepherd goes ahead of his flock, and they follow him, and listen to his voice. Sheep do not willingly follow a strange voice.

Lord, forgive us when we stray and call us so we may follow Thy directing voice.

Wednesday, April 25

Read Psalm 23. "Leadeth me beside the still waters."

What a peaceful scene this evokes! A storm on the water is a thing to be feared, for destruction follows in its wake, and wreckage is washed up on the beach.

Christ wants to lead us in quiet ways, if we follow Him. Even as He quieted the waves for the disciples, He will calm our waves of sorrow and despondency, if we follow Him.

Lord, we know storms will come, but You will see us safely through and lead us by still waters.

Thursday, April 26

Read Psalm 23. "Leadeth me in the paths of righteousness."

In every life, there are many roads to choose from and paths to explore. Daily choices must be made, for we often come to a fork in the road. Destinies have often been changed because of wrong decisions. Looking back we think, "If I had only gone the other way!"

The man who starts to falsify an account, or who "borrows" small sums from his employer, soon finds himself a long way from the crossroad and seldom finds his way back. If we follow God's leading instead of darting here and there on little side trips, we need not fear.

Help us, Lord, to keep our feet in the path of righteousness.

Friday, April 27

Read Matthew 7:7-15. "Narrow is the way, which leadeth unto life."

It is too narrow to carry a load of superstition with us, such as fear of Friday the thirteenth, or black cats crossing our path.

When horse-drawn vehicles were the common method of transportation, narrow roads and bridges were taken as a matter of course. Now with the huge trucks, vans, house trailers, and farm machinery on the highway, roads must be widened in the interests of safety, and new bridges constructed. No one has time to let another pass, and even four traffic lanes are not enough.

The way leading to life does not encourage excess baggage, nor does it accommodate a load that is high and wide. Neither does it encourage exploring interesting bypaths. But it is wide enough to help a fellow traveler.

Lord, open our eyes to the need of our traveling companions, and fill our hearts with compassion.

(Continued on page 381)

The Church Reaches Out

Sunday School Lesson for April 29

(Acts 8:4-40)

Where did the church begin? Why did Jesus tell the disciples to wait in Jerusalem for power? Wouldn't it have been easier to start in some place where the chief religious men hadn't hated Jesus so much? Jerusalem was still the Zion, the great city set on a hill. It was the symbol of the worship of God. There was the temple where God met the people. And there were the crowds of people to hear the Word, the story of Jesus. Jerusalem was the place of celebrating the Passover. It was also the scene of Jesus' redemption of all mankind.

What was the geographic pattern for witnessing that Jesus gave before He ascended? See the map and get your bearings well. We will be referring to Jerusalem often in our further study of Acts.

What all had taken place in the city since the church began? What convicting events? Review to date (seven chapters). We don't know exactly how much time had elapsed. We must wonder if a number of those who were converted when Peter preached, those from the many different countries about, had not gone away from the city with their new belief.

We might wonder, "Did the disciples fail to obey Jesus in witnessing outside the city?" Perhaps not. Perhaps there was so much to do in growing strong in the new faith that they had no time to witness in Judea as yet. We do not know just why they were scattered.

But how were they pushed out? How was Saul carrying on the great persecution? Wouldn't the prisons have been overfull if all had stayed in the city? We know some went to Damascus even. Considering the conduct of those who were scattered, we must conclude that they left with joy and with a purpose.

Ask the class to name the seven deacons of the early church. They will probably know of only two. But the others may have helped extend the kingdom too. Why do you think the apostles didn't leave? Were all who witnessed ordained men? Do you suppose any were women? The love of Christ was constraining these believers.

What was the geographic region named after Judea? Why should Jesus mention Samaria particularly? Before the Holy Spirit filled the believers they were prejudiced against Samaritans. What proof have we for this?

Why did Philip pick Samaria as a preaching field? Perhaps he remembered Jesus' attitude toward them. (He might have heard.) The Holy Spirit led him too and love prompted him. How successful was Philip there? He preached Christ. Also he performed miracles to attest to Jesus' power. And the Samaritans received the Word with joy! Truly it was as Jesus said, "The fields are white already to harvest." A big harvest was gathered. The first mass revival was amongst a people of a despised race.

What was the mission of John and Peter to Samaria? When they went home they preached in Samaritan cities on the way too.

But from this great ingathering place the Lord led Philip to one person, an individual from a foreign country. God arranged the meeting very definitely. Perhaps at Jerusalem the eunuch had heard about this Jesus. Surely no strict Jew told him to read Isaiah 53. Irenaeus says that this convert to the Christian faith became a missionary to his own land. The first record of the church in Ethiopia dates from the early part of the fourth century. On his way back to Caesarea, Philip preached the Gospel "to all the cities."

And so the church reached out in several directions. One layman was mightily used in this extension. He was very sensitive to the voice of God, had love for all men, knew the Word well, and was wise in approaching men for Christ. If each and every layman in your church could be used, what would happen in the outreach of your church?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. and Sister Paul Erb left Scottdale on April 11 for a three-week tour among churches in the Pacific Coast region in evangelistic and home interest meetings. Their appointments include the churches at Winton, Calif., Los Angeles and Upland, Calif., and Phoenix, Ariz. They expect to be back at Scottdale by May 2.—H.

Bro. Ralph Palmer writes: "Often we hear favorable comment from people in the cities regarding The Mennonite Hour."

Bro. Galen Johns, Benton, Ind., spoke at Indianapolis on April 11.

The Clinton Christian Day School gave a program at Kendallville, Ind., on April 1.

Bro. Gerald Studer, Smithville, Ohio, spoke at the Teachers' Meeting, Kidron, Ohio, concerning the Book of Acts on April 3.

Sister Mary Royer, Orrville, Ohio, addressed summer Bible school workers at the Salem Church near Wooster on April 6.

Excellent interest marked the sessions of the conference at West Liberty, Ohio, April 6-8, on The Christian and His Economic Life. Visitors came from a number of states and provinces. It is encouraging to see the growing interest in our brotherhood on questions of practical interest in Christian living.

Sister Blanche Sell, on furlough from India, gave an illustrated talk at Sharon, Plain City, Ohio, on April 3.

Bro. Delvin Nussbaum has accepted the call to minister to the Stoner congregation, Louisville, Ohio. He will be moving to that community in June.

The Cleveland I-W Chorus brought an evening of worship in song to the Beech congregation, Louisville, Ohio, on April 15.

Bro. David Bostain was received into church membership by baptism at the Toto Mission, North Judson, Ind., March 29.

The Pinecraft congregation, Sarasota, Fla., on March 25 received two sisters by baptism and a young married couple by letter.

Four boys were baptized at Strasburg, Pa., on March 24.

Bro. Charles Yoder, Middlebury, Ind., gave an illustrated talk concerning Christian work in Europe and Alaska at Moorepark, Mich., on April 11.

Foreign students from E.M.C. gave a program at Warwick River, Denbigh, Va., on March 25.

The Quakertown, Pa., Christian Day School gave an Easter program at the nearby Salem Church on March 26.

Bro. Justus G. Holsinger, dean of Hesston College, spoke at Garden City, Mo., March 24, 25.

Speakers at Lynside, Lyndhurst, Va., on April 3 were Harold Eshleman, Harrisonburg, Va., and J. Ross Goodall, Kitchener, Ont.

Mennonite Mutual Aid held a meeting at Goshen, Ind., April 3, 4.

Bro. Don Sommers, Princeton, N.J., led a program on music appreciation at the Mennonite Student Center in Philadelphia on April 14.

Sessions of the South Central Mission Board and WMSA meetings on April 14, 15, were held in the auditorium of the Southwestern State Teachers' College at Weatherford, Okla., with the Hydro congregation as hosts.

Sister Mary Royer was the guest speaker at the Iowa-Nebraska WMSA meeting held at the West Union Church, Parnell, Iowa, on April 13.

The high school voice class of E.M.C., under the direction of Sister Audrey Shank, gave a program at Buckhorn, Mathias, W. Va., on April 15.

Bro. I. Mark Ross, Hesston, Kans., held a singing school at Arthur, Ill., April 3-7. On April 8 he preached there and conducted an old-fashioned hymn sing. His meetings at Eureka Gardens, Wichita, Kans., closed on April 1 with three first-time confessions.

Four young people were baptized at English Lake, Ind., on April 8.

Sailing for Sicily on April 10 were Bro. Lewis Martin and Bro. Norman Derstine. They were going in the interests of the church at Palermo.

The Academy Choir of Grantham College gave a program at Oak Grove, West Liberty, Ohio, on April 8.

Bro. Wm. Lauver, formerly a missionary in Argentina, spoke at Oak Grove, West Liberty, Ohio, on April 12.

The Mennonite churches in Toronto sang Stainer's "The Crucifixion" at the Warden Park Public School auditorium, Palm Sunday afternoon.

The Men's Chorus from West Clinton, Pettisville, Ohio, gave a program at Tedrow, Wauseon, Ohio, on April 1.

Bro. Milton Brackbill, Paoli, Pa., addressed the intervarsity fellowship at Millersville, Pa., State Teachers' College on April 10.

A workshop for song leaders was held at East Goshen, Ind., April 14, 15.

Speakers in a tract meeting at Bally, Pa., on April 9 were Bro. Kenneth Benner, and Sister Sadie Yoder, both of Minnesota.

Writers of Youth and Adult Uniform Curriculum materials and the staff of the Herald Teacher met at Scottdale, April 13, 14, to discuss problems of our educational material.

Ordination.—Bro. Christy Christner, Shelbyville, Ill., was ordained to the ministry for the Conservative Mennonite congregation at Arthur, Ill., on Feb. 26.

A music conference was held at the East Goshen, Ind., church April 14, 15 under the sponsorship of the music secretaries of the Ind.-Mich. Christian Workers' Conference. Speakers were Paul Weaver, Walter E. Yoder, G. Merrill Swartley, and Earl Maust.

Bro. Wayne North, Vineland, Ont., spoke at Nappanee, Ind., on April 11.

Bro. Aaron Mast, formerly of Belleville, Pa., is now located at 129 Orlan St., New Holland, Pa. He retains his bishop oversight of the Maple Grove congregation at Belleville.

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Calendar

Annual meeting, Illinois Mission Board at Metamora, April 20-22.
Annual meeting, Ohio Mission Board at Martins Creek, Berlin, Ohio, April 20-22.
Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Franconia Mission Board at Blooming Glen, Pa., April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Virginia Conference Sewing Circle, Weaver's, Harrisonburg, Va., May 3.
Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting North Central Conference, Sheldon, near Ladysmith, Wis., June 8-11.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind. Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Illinois Conference, with Morton congregation as host, Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE · 1711 PRAIRIE STREET, ELKHART, INDIANA · TELEPHONE, ELKHART 2-2786.

Mission News

The U.S. forestry service in the Culp, Ark., area has discontinued the use of its telephone lines and given the equipment and the lines to the Mennonite Board of Missions and Charities to be used by the Culp Clinic. The forestry service had been relaying calls to the doctor in Calico Rock whenever there was need for him to come out between his clinic hours. Now the Clinic can call the doctor direct. Other persons will also be able to install phones if the efficiency of the line warrants additional service.

The S. Allen Shirk family left Bombay, India, for North American furlough on April 9. They plan to visit Sicily on April 22 and then continue on to the mainland of Europe visiting several MCC centers and mission workers in Luxembourg, Brussels, Paris, and London. They will leave Southampton, England, on May 24 on the **Queen Elizabeth,** arriving in New York on May 29.

Change of address: Bro. and Sister Daniel Miller, missionaries on furlough from Argentina and now in school in Switzerland, should be addressed at Rutlistrasse 54, Basel, Switzerland. Bro. Miller accompanied Bro. LaMarr Kopp, MCC worker and Mennonite Voluntary Service director in Europe, to Spain during the last half of March in investigate the possibility of establishing a voluntary service work camp there in co-operation with the University of Madrid student work camps.

Bro. Tobe Schmucker and five new Christians from the Hope Rescue Mission, South Bend, Ind., gave a program at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday evening, April 8.

Michael McCammon, son of Bro. and Sister Don McCammon, Tokyo, Japan, is recovering from a recent very sick spell in which the doctors gave him a 50-50 chance to recover. This is the fourth time since birth that Michael has had such an attack and the doctors have not yet been able to diagnose the cause.

Bro. Juan Carlos Acosta, a student at the Bragado, Argentina, Bible School has charge of the work at Salto and Carmen de Areco as his practical work assignment during the present year.

Bro. and Sister Ernest E. Miller, Goshen, Ind., will leave New York on the **Queen Elizabeth** on April 18 en route to Woodstock School, Landour, India, where Bro. Miller will serve as principal for one year beginning June 1, while the present principal takes a year's leave. This school is conducted in English by a number of Protestant mission boards serving in India. The Millers' grandchildren attend the school.

Bro. and Sister Heriberto Palomeque, third-year students at the Bragado, Argentina, Bible School, have charge of the church program at Carlos Casares. The Palomeques were married at Pehuajo on March 20 by Bro. William Hallman. Sister Palomeque was the former Anna Beiersdorf, two-year graduate from the Bragado Bible School last year.

Two records were broken at the Bethel Mennonite Community Church, Chicago, Ill., on Easter Sunday, April 1: attendance, 271, and offering $100.72. Pray for the continued outreach of this congregation.

The choruses of the Mennonite Spanish Church, Chicago, Ill., gave a program at the Lombard Mennonite Church on April 15.

Bro. and Sister Sanford E. Miller, Protection, Kans., have accepted a call by the Ohio and Eastern Mission Board to serve in the new witness at Dayton, Ohio. Their address is 439 N. Williams St., Dayton.

The Mennonite Gospel Center Ensemble, Kansas City, Mo., accompanied by the pastor, John Kreider, gave the following programs recently: April 5, Garden City, Mo.; April 6, Walker, Mo.; April 8, morning, Hannibal, Mo.; evening, Cherry Box, Mo.

Reports from the Hope Rescue Mission, South Bend Ind., indicate that more transients than usual have been coming to the mission recently. As many as 160 meals per day have been served. This has resulted in a depletion of the food supply and heavy wear on the bed sheets which will need to be replaced. Pray for the continued witness in South Bend.

Bro. and Sister Eduardo Alvarez (Marta Quiroga), Bragado, Argentina, have charge of the church program at Mechita, some fifteen miles from Bragado.

A foreign literature conference sponsored by the Mennonite Publishing House in co-operation with mission boards working in foreign areas is being held at the East Chestnut St. Mennonite Church, Lancaster, Pa., on April 30.

Bro. David Shank, missionary on furlough from Belgium, is keeping the following appointments during April: April 7, 8, Neffsville, Pa.; April 15, Deep Run, Pa.; April 20-22, Illinois Mission Board meeting, Metamora, Ill.; April 29, Sandy Hill and Maple Grove, Atglen, Pa.; and April 30, Franconia Mission Board Meeting. Bro. Shank served the Waterloo, Ont., congregation in Easter meetings, March 20 to April 1.

Bro. and Sister Orley Swartzentruber, Paris, France, will be returning to the U.S. on furlough in July, 1956, according to recent action by the General Board Executive Committee. The Committee also approved plans for land purchase and the construction of a church in the Paris area.

Plans have been approved for the establishment of a Mennonite Center in Sao Paulo, Brazil, as part of our witness in that country. The General Board Executive Committee has also approved plans for the establishment of a mission center in the province of Goias.

Approval has been given by the General Mission Board Executive Committee for signing a contract to operate the Garfield Community Hospital, Glenwood Springs, Colo., in conjunction with the Valley View hospital. The plan is to use the Garfield Community Hospital for the care of the aged.

An administrative visit to India and the Far East by the General Mission Board secretary, Bro. J. D. Graber, was authorized at the April 3 meeting of the Executive Committee. Bro. Graber plans to take this trip during July and August of this year.

Your Treasurer Reports

A special request has recently been received from India which may be of general interest for those who would like to contribute to some special project. Part of the India program consists of giving service to lepers in clinics which are located in various sections, particularly in the Sankra area. To serve these clinics a car is used by the missionaries for transportation and distribution of medical supplies. The car which is now used for this purpose in India has worn out and must be replaced. Some funds are available in India to apply towards this purchase but a special budget of $1,400.00 will be needed from here to help make this purchase possible.

Therefore, we would like to appeal for special contributions designated for the Leper Clinic Car Purchase for India. Contributions should be clearly designated and forwarded through your district conference treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

From Oklahoma

So you believe in missions? You put a dollar in the offering whenever you hear a missionary. Your wife belongs to the missionary society.

But do you really believe in missions? Many Christians fail to accept responsibility for reaching a lost world for Christ. In fact many are not aware of that responsibility.

A billion people today have never heard of Him. World population increases 2,340 hourly while the Christian population increases by four an hour.

You say, "But what can I do?" Well, first inform yourself on missions and they will come to life. Second, intercede. Pray sacrificially. Use your book of prayer for missions. Third, give systematically and not just when your emotions are stirred.

Fourth, stir up others to where they too have a vision for missions. Talk to friends about missions. The time is short and the "night cometh, when no man can work."—Carl Higgs, missionary to Seminoles, **in Indian Highways.**



Signs like these in the devastated heart of the former German capital clearly define the split between East and West Berlin. Sign across the street marks the limits of the Russian East sector. It reads: "Anfang des demokratischen Sektors von Gross Berlin" (Beginning of the democratic sector of Greater Berlin).

MCC in Berlin

BY ROBERT SCHRAG

Divided Berlin, a rankling sore on the face of the postwar world, continues to be a major point of Mennonite relief service in Europe. This city of hate and tension, almost obliterated by Allied bombing 11 years ago and today a "battleground" in the cold war between East and West, urgently needs the aid of Christians serving in the spirit of love.

Focal points of our Berlin program are relief services for some of West Berlin's 40,000 unrecognized refugees, and aid to Mennonites—including refugees and the nearly 1,000 fellow believers still residing in East Germany.

Menno-Heim, a fellowship and service center, is the base for Mennonite activity in this city on the very edge of the Western world. Established in early 1952 when the incessant refugee influx to West Berlin was beginning to reach the proportions of a mass exodus, Menno-Heim has served as a transient center for an estimated 500 Mennonite refugees. At this center, these emigrants from Communist East Germany received temporary housing, meals, and material aid before being flown out to West Germany.

Haven for "East Zoners"

Menno-Heim is also considered a very special place by the nearly 1,000 Mennonites still living in Communist East Germany. For them it is a haven of hope and assistance where, in addition to receiving material aid, they can temporarily be free of communist restrictions, speak freely, and worship God in a Mennonite church service.

Since it is relatively simple for East Germans to enter West Berlin, every three weeks the local Mennonites invite a different group of some 25 "East Zoners" to spend a week end at the center. Even though the trip to Menno-Heim often requires travel by train from their homes—sometimes more than 100 miles from the city—to East Berlin, then by streetcar across into the city's American sector, more than 300 "East Zoners" attended the special week ends last year.

MCC relief supplies distributed to them include much-needed clothing of all types and food like butter, cheese, and flour. Three worship services, held especially for the "East Zoners" by the local Mennonites, are a much-appreciated part of the week-end activities. MCC worker J. K. Klassen is usually in charge of one service. One afternoon is free for singing and informal fellowship.

These "East Zone" Mennonites were uprooted from their prosperous farms in Prussia by World War II. Despite their flight westward before the advancing Russian Army, the division of Germany nevertheless brought them under the communist regime.

Some conditions these people face today were pointed out by Herr F., who formerly farmed in the rich agricultural area near the city of Danzig. Since many farms in East Germany are now being collectivized, he considers himself fortunate to be still privately operating a small farm with two horses, three cows, and a few hogs. "We like to work for ourselves," he said. Income from agricultural produce, according to the Mennonite farmer, provides very limited buying power, since textiles and foodstuffs are usually high in price.

Another Menno-Heim visitor, Herr S., commented that even if one has the money, such "luxury" items as butter, cheese, and coffee are unobtainable. "We have to save every pfennig," said the East Zoner, whose meager earnings as a baker must provide for his wife and six children. "But we are very thankful for the little that we have."

Originally a joint project of MCC and the West Berlin Mennonites, Menno-Heim recently became the charge of the local Mennonite congregation, but MCC continues to provide facilities and relief supplies. With local members now responsible for Mennonite aid, MCC personnel can give more attention to the city's great problem—providing for unrecognized refugees.

Plight of Unrecognized Refugees

Of the many thousands of refugees who have funneled through the Berlin bottleneck, most were able to pass the government screening procedures and qualify as "political" refugees. To get this recognized status, each defector of West Berlin must convince the screening panel that he was actually imperiled by the East German regime. Some common reasons accepted as legitimate grounds for seeking asylum in the West: (1) unwillingness to join the "Volkspolizei" (People's Police) or the recently organized East German army, (2) inability to meet excessive work norms, and (3) parents' objection to having their children trained in the communist way. (Any of these charges would brand an individual as an enemy of the Eastern state.) After a relatively short stay in one of West Berlin's 20 "Durchgangslager" (transit camps), these recognized refugees—102,725 in 1955—are flown from Tempelhof airport to various cities in the West German Federal Republic.

But many others, who perhaps came merely to seek a higher living standard, are not given permission to go to the West. For fear of punishment they cannot return to their former homes. These are the unrecognized refugees. More than 40,000 of them are today stranded on the "island" of West Berlin.

The city's reduced commercial life, cut off from its former markets and supplies, can offer no jobs to these "left over" refugees. Therefore, about 25,000 are on social relief. Receiving a meager government stipend, they live in some 56 crowded camps or reside privately, often with relatives. The remaining 15,000 live "black," wandering the streets, existing on what they get by begging.

Since West Berlin keeps virtually all refugees not admitted to West Germany (only known criminals are sent back), the ever-increasing number of "unrecognized" places a heavy burden on the city's already strained economy. Private agencies, by supplementing the government's monumental relief efforts, play an important role in helping to provide for these unfortunates. The Mennonite Central Committee works alongside such agencies as the German Red Cross and Lutheran Relief to provide relief food and clothing in principally two ways.

Material Aid with Spiritual Message

For refugees living in "lagers" (camp), MCC relief supplies go directly to the settlements where they are stored and distributed as needed. To aid Berlin residents and refugees not accommodated in camps, MCC designates regular distribution days when these people may come to the center for supplies. The social welfare office previously checks prospective recipients to determine the exact nature of their need. An average portion of material aid may include flour, canned meat, butter, cheese, and beans in addition to various types of clothing.



Food and clothing for a Berlin widow are distributed by MCC workers J. K. Klassen and Rosa Kim. Unable to find work due to the city's widespread unemployment, this woman and her young daughter must live on a weekly $6.30 social relief stipend.

Besides the oft-spoken reminder that this is given "in the name of Christ," Berlin MCC personnel, the Jacob K. Klassens of Gretna, Man., and Rosa Kim of Buhler, Kans., have special opportunities to give a spiritual message with material aid. Of one MCC Christmas bundle distribution for 218 children of unrecognized refugee families held in a Berlin Evangelical church, Bro. Klassen reported: "The program consisted of some German Christmas carols, the Christmas story told by Rosa Kim, a poem by each of our girls and a few comments on John 3:16 by myself. . . . After the program, members of this church helped in handing out the bundles. New Testaments were also received very eagerly by the children."

Localized Needs in Europe

Berlin is typical of the localized relief needs that still exist in scattered areas of Europe today. In such trouble spots MCC's European relief program, although greatly reduced since the peak years immediately after the war, still serves vital human needs by aiding undernourished and poorly clothed in Germany, France, Austria, and Greece. Last year more than 900 tons of food and clothing valued at over half a million dollars—including U.S. government surplus food commodities—reached these four European countries via Mennonite Central Committee.

But material relief is no longer the primary objective of the total European MCC program. Through the door opened wide by the impact of tons of relief supplies given by North American Mennonites, other new Christian services, adapted to the different needs of a revived postwar Europe, are being introduced by MCC today. The European program which presently occupies 119 MCC personnel—including 76 Pax I-W men—has a wide scope of service outreach from caring for underprivileged children to promoting nonresistance, citing only two examples.

Greatly increased fellowship with Mennonites of Europe has been a significant outcome of 16 years of MCC service on the continent. In fact, North American and European Mennonites are mutually dependent upon one another in carrying out many phases of the present program. Today about three out of every four European MCC personnel work in co-operation with local Mennonites.

via MCC Information Service, Akron, Pa.

"MCC in Berlin" is the first of a series of articles describing the work the North American Mennonites through MCC are doing in Europe."

Bihar Retreat— A Spiritual Advance

By Esther Vogt

We thank God that He permitted the women from about eight places to meet together at Hisri in Bible study and Christian fellowship for a few days.

"Yes, let us have it for six days instead of four days as last year." So we met from March 10 to 16.

"We must have it when it is not too cold for the women." There would not be enough blankets to take along and leave enough at home for the rest of the family. "We must have it before the Mohawa season begins." Then the women must all be out gathering this wild fruit to enhance the family income.

We felt God's will in the time set because a revival had begun just before this at Latehar and many came refreshed in the Lord and were a spiritual encouragement to others.

Saturday afternoon the tents were set up. The Indian women moved into the two side rooms of the pastor's home. They improvised stoves by setting tile together; water was brought from a great distance and wood was brought several times from the jungle. These last two tasks were not a cause for complaint but occasioned some joyful fellowship for those who seldom were able to meet together. The cooking arrangement proved interesting. The women separated into three different places (according to main stations) and within these groups they paired off to help each other and share each other's food.

The evening meetings were in charge of different Indian sisters. There was much emphasis on the Christian home, Christian life, one talk on the foolish and wise virgins, and a lesson on John the Baptist's self-sacrifice for God's work—his giving up all desire for good food and a nice home for God. One sister had been absent because of sickness and when she returned in answer to special prayer for her and spoke on the same subject that had already been given, we thanked God that He gave her new things that we needed to know about the Christian home. The last evening we were pleased to have over a dozen non-Christians come into our group and we thanked God again for the way our Indian sisters were led of God to speak to this group in their Guwari language with simple impromptu messages.

Every morning at 9:00 Premlata (Bible woman) had charge of the devotions. She taught the theme song "I Am Thine, O Lord," and had them memorize I John 1:7, Rom. 3:23, John 14:2. She used the Scripture skillfully with the flannelgraph, using lessons on the wordless book: gold—heaven, black—sin, red—Jesus' blood, white—righteousness of Christ, green—growth in Christ. I felt a thrill of spiritual joy the last morning when she put up the green color and spoke of growing in Christ in the six ways taught by Paul to Timothy. Twenty-seven sisters were present that morning.

Following the devotions (at about 9:30) the missionary sisters took turns in teaching daily from the book of Philippians. These were rich, worth-while studies when God spoke plainly to each of us. At 11:00 we all went off by twos as the Spirit directed to open up our hearts and our problems to each other, as Paul had taught us to pray "that your love may abound yet more and more in knowledge and in all judgment." The last morning special teaching was given on the value in God's sight of an unborn child, that it is a sin to take its life, and that children are a gift of God and are a wonderful blessing.

Sister Elsie Shirk gave her farewell testimony of how God had been working out His will in her life during these days of illness and waiting before Him. She had visited and so brought to us reports on the condition of our two hospitalized workers for whom so much prayer has been given. She reported that Joel was happy after having been in the hospital 13 months (with t.b. of the bone); he is improving but still has some pain and fever. We thank God his Kalazar has finally cleared up. Herem, who is in the hospital for rest treatment of t.b., is also cheerful and grateful in the Lord.

After the last prayer of consecration, one Indian sister felt a burden and spoke to the standing crowd. She referred to the Sunday message to all the women by Bro. Shirk and how much they apppreciated it and also how condemned they felt for not teaching these things themselves to the other women. "How we need to emphasize modesty, purity, and being properly dressed in the presence of men." Then we all sat and ate our last meal together; each had prepared her own food but we fellowshiped in the eating together. At this time Sister Shirk told us that at Ranchi (60 miles away) there is beginning to be an

awakening of those who are lost and a seeking for spiritual help.

Our prayers over the years were answered on the first evening of the retreat. I was asking, "Where is Salomi?" They answered that she had gone to visit with her relative, Marcus. He had just returned after three or more years of absence working in the tea gardens. All these years his family had had no word from him; they could only pray for his return. He seemed to have been robbed and so came back empty. The congregation had special prayer for him and so did our women unite in prayer for him that night.

One sister said, "How much blessing God has given us in this fellowship together; it just seems as if we should stay on for greater blessings." The following excerpts from a letter share some of these blessings:

"You cannot know all the good things God gave us at the women's retreat. The Indian women enjoyed mostly the Christian fellowship, but I think the missionary women were thrilled and blessed with the wonders of God's Word, especially Philippians, as we studied and taught it together. I tell you I got such a blessing from the last chapter of Philippians when I realized how love is written in every word and that where there is God's love there is joy and peace with God and man just naturally. I had never realized before that these three fruits of the Spirit were so closely united together. If love is lacking joy and peace are also lacking and when love is present then joy and peace are there too. Peace is also the policeman (guard) that warns us first that love is gone. And then God showed me that these fruits are all beyond human comprehension. Well, we had a wonderful time together. Things were made right and consecrations renewed. I enjoyed living with the different missionary sisters and can now better appreciate their problems."

Two of us had quite a joke the last evening at the supper table. When we sat down to eat my missionary sister was so enthused she forgot about who I was and just poured out her heart in Hindi to God. I tried my best to keep my face straight; I even asked God to help me, but before she was quite through she saw me struggling and caught on. Afterwards we really enjoyed the joke. The next morning the thought came to me, and I thanked God, that my sister and such freedom with the language, far beyond what she was conscious of.

Latehar, Bihar, India.

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A course in Christianity will be taught to Christian students in government and private schools of Syria under an order issued by the Ministry of Education. The Ministry asked that the course be drawn up by a commission representing the heads of the various Christian commissions in Syria. Courses in Islam were made compulsory for Moslem students in government schools two years ago.—From: **The Alliance Weekly.**

1955 in Brief

The following is taken from a 1955 report of **The Mennonite Hour,** official Mennonite radio broadcast with headquarters at Harrisonburg, Va.:

1. The mail of 1955 shows an increase of 79 per cent over 1954. There were 5,623 new persons who wrote during 1955.
2. 18 new stations were added in 1955, while 5 stations were discontinued, making a total of 47 as of January 1, 1956. This does not include F.M. stations and is counting foreign stations with several beams as one station. (At the time of this writing there are 61 stations carrying **The Mennonite Hour,** not including F.M. stations.)
3. The cash receipts of 1955 increased 19 per cent over 1954. The average contribution per gift letter was $9.88.
4. **The Mennonite Hour** sold approximately 6,500 records during 1955.
5. It also sold or distributed free 30,000 sermon booklets.
6. The staff saw an increase in non-Mennonite letters and support during the year.
7. During 1955 there were about 3½ times as many pieces of foreign mail (not including Canada) as in 1954 from such places as Egypt, Spain, Indonesia, Ethiopia, and England. All 48 states and 9 Canadian provinces were represented in the non-foreign mail.
8. There are an increasing number of people writing for spiritual advice. **The Mennonite Hour** staff has noted that the longer a broadcast is on a station the more responses are received from listeners in that community.

via MBMC, Elkhart, Ind.

Moody Announces Missionary Literature Workshop

"The big problem on the mission field is not to teach the people to read—but to give them something worth reading." This from a missionary to Nigeria who has faced the problem firsthand.

Moody Bible Institute is doing something to meet this need with its annual summer school missionary literature workshop. Through two sessions of summer school, June 18 to July 6 and July 9 to July 27, missionaries on furlough, missionary candidates, or anyone can learn from experts what journalism is all about. Tuition is free.

Robert Walker, editor of **Christian Life,** will be in charge of the first session (June 18 to July 6) dealing with basic principles of tract writing, news stories, feature articles for foreign Christian magazines, and problems of translations and adaptation.

William Peterson, also of **Christian Life,** and Alver Johnson Michaelson, well-known free-lance writer and journalism teacher, will be assisting Mr. Walker.

The second session (July 9 to July 27) will be led by Ken Taylor, Moody Press director; Peter Gunther, of Moody Colportage Department, and Rev. Harold Cook, missions expert on the Institute faculty. In this session concentration will be on missionary publishing and marketing problems.

Students in this important course can expect to do more than just listen and take notes—written assignments will be a vital part of the course. In addition they will be able to observe the various techniques in action as they make field trips to Chicago newspapers, magazines, print plants and others.—**EFMA Missionary News Service.**

Yes, God Heard Your Prayers

BY PHEBE YODER

You prayed for students for Bukiroba Bible School. You prayed for God to call forth those whom He desires and to make them willing to go to Bible school. You prayed that the Bible school might be full this year. There are sufficient houses to accommodate 20 students and their families. There were only three students who had not already finished their course last year. That meant that you were actually asking God to send 17 new students for 1956, ready to enter in February.

Great is our God! Great is His faithfulness! It seems He longs to answer prayer. Surely He must often marvel that we are so slow to ask and so unbelieving, so fearful.

God sent 17 new students, no more, no less. Several came from the most unexpected places. Praise God, He does not need to answer by following any previous plans of His children. His love and wisdom and power far surpass all our ideas as to how He will answer our prayers.

Surely we will continue to ask God to undertake for these whom He has sent. Do you think the devil was happy to see so many in that Bible school? Of course he knows how very important it is for the church of Jesus Christ in Africa to have well-trained, spiritually minded, African leaders. Do you think the devil has forgotten that they are there in school? Oh no, he is very busy; but let us just keep our eyes on Jesus. Let's keep asking our dear Lord to enable those who are slower in academic ability, to protect all of them against the discouraging darts of the enemy.

Just now there is so much sickness among the students and their families. And in sickness the devil makes severe attacks, especially in this land, a land filled with the most superstitious ideas of the causes and cures for sicknesses. Many of these students have heathen parents and relatives. Even so, our God continues to graciously deliver and keep. Let's keep on praising God for what He has done and believe Him to continue His work in that Bible school.

Remember to pray for the teachers. John Leatherman, George and Dorothy Smoker teach the 20 students in the Bible school and Catharine Leatherman teaches their wives in a separate school. This wives' school is a very important part of the whole program. Some of them are still illiterate and know very little

about the responsibilities of a Christian mother as an example in a community. They are taught reading, Bible, and homecraft.

The nine students who graduated last year are now scattered through the district in places of leadership and responsibility. Let us be co-laborers with them by the way of the throne.

We love the Lord, because He has heard our voice and our supplications. Because He inclined His ear to us; therefore, we will call on Him as long as we live. (From Ps. 116: 1, 2.)

Musoma, Tanganyika, E. Africa.

Meditations of a Mission Teacher

The pagan boy comes to school (Ethiopia) in tattered rags; rags soiled with hundreds of indescribable dirts; rags saturated with smells: fetid odors, the stench of damp clothes permeated with smoke. Bewildered, perplexed, he sits within four walls for the first time. Be patient with him—he was watching cows yesterday.

You drill him slowly and persistently in the Amharic alphabet but he lapses into his tribal pronunciation. You long to hear good Amharic from him, but day after day it's the same. You believe in hitching your wagon to a star, but the stars are so far above the pagan boy. Be patient with him, he has come from a yesterday of mental vacuum and blank void. He has falteringly come to the today of opportunity. Only you can imagine what his tomorrow might be.

Your school is a humble thing of mud walls and maybe the whitewash is chipping off, and Satan would insert the thought into a discouraged mind: "Why do I work here, it's useless!"

Why? Look! There's the pagan boy. The Saviour who stands there with you sees him too; sees him with the love and compassion He has for Cathy Jones, clean face, pink dress, sparkling eyes, of the western world. In fact, do you suppose He has a special love for him whom the generations have forgotten?

You can't forget him now. You'll see those brown eyes longing for commendation as he hands you a smudged paper and says, "Is that good, my Teacher?" You'll see him, back straight, as he sings with accent the stirring Ethiopian National Anthem. You'll see him, as he bows his head with its Mohawk-haircut and prays, and God doesn't mind being called by unusual names—He's busy looking at the boy's heart.

What of the tattered rags when you see the boy in a robe of righteousness identical with yours? When you see the pagan friends he has brought with him to glory? And the boy has cousins throughout the land—the Darassans, the Sidamos, the Burjis, the Guedalis and Kambattans, the Wallamos, the Gamu-Gofans, the Somalis. . . . You know them. You looked in a general way at Ethiopians once; now you know the people.

Now we are before them again, a new term of opportunity. It is a sacred trust, and the Son of God Himself has privileged us to help —the pagan boy.—Thais Good in **The Sudan Witness.**

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

Missionaries Need Inspiration Too

Tanganyika, Africa
"I am the daughter of a missionary who works among the Indians in Nairdi .... I love listening; It is the happiest half hour in the day."

Puerto Rico
"It certainly is a blessing and encouragement to hear the program while I am in voluntary service in Puerto Rico."

New Guinea (Pacific Island)
"What a thrill it has been since we have returned to New Guinea. We do enjoy the music and the clear Gospel messages."

Honduras, Central America
"As a missionary I certainly do appreciate your broadcast .... The sermons bring me new zeal and new courage to go forth."

France
"We have been listening to the program from Radio Tangier .... We certainly have appreciated the program and it has been a source of spiritual encouragement for us."

Indo-China
"Your broadcast makes a vital contact for us with the Mennonite Church at home, for here we are a small and scattered unit, and church services in English are not to be found."

Deccan, India
"We praise God for such clear messages on the necessity of conversion. It is certainly great to hear the good Gospel so clearly and in English."

Luz y Verdad

Radio station WNEL, Caguas, Puerto Rico, over which **Luz y Verdad** is released every Thursday, asked for a special Good Friday program. Praise God for this extra witnessing opportunity!

The first release of **Luz y Verdad** over Radio Victoria, OAX4X, Lima, Peru, was heard on April 1. This makes the third release of the Spanish broadcast in South America, the other two being CX14, Montevideo, Uruguay, and ZP9, Asuncion, Paraguay.

What Listeners Say

"I want to tell you that I am listening to your program, **Luz y Verdad,** from here in Puente, Calif., a small town 13 miles from Los Angeles. I am a student at the Bible Institute of the Assembly of God and from my room I hear your program. Not only do I listen in, but quite a number of the students do also."—Puente, Calif.

"I myself do not listen to your program because I don't have a radio, but many of my friends have told me about your broadcast. So I must go to a friend's house to listen for myself. However, please send me one of your calendars and the course."—Quilmes, B.A., Argentina.

"We enjoy your program **Luz y Verdad** each Sunday morning here in San Jose .... We would like one of your calendars .... We know that your program is reaching many for Christ, and you can be assured of our prayers."—Glenn Irwin, San Jose, Costa Rica.

"Below is a list of persons (21) who are interested in taking the course you are offering. I am sure that it will be beneficial to them if they follow through. I am encouraging them to study it as families."—Mathis, Texas.

"I owe Radio International, Tangier, for your address. I have become very much interested in your offer of a correspondence course. So please send me your course on religion."—Islas Canarias, Spain.

"Having had the pleasure of listening to several of your broadcasts, and having been comforted by your messages which have been a blessing to me, I am asking that you send me your correspondence course. Also send it to my friend ...."—Lagos, Portugal.

via MBMC, Elkhart, Ind.

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Sick people often need spiritual help more than medical help. —Moses Slabaugh.

MISSIONS

EDITORIAL

Don't Miss Your Giving Responsibilities

The Peoria, Ill., church bulletin carried the following announcement on Spring Missionary Day: "Note to Absentees—You are invited to send your missionary offering to help your church reach its goal and share in the work of missions. Please send it this week, if possible, or as soon as you can."

This reminds us again of our individual responsibility through our local church fellowship. We have a good deal of absenteeism throughout the church. Somehow we don't take too seriously our responsibility to the local fellowship to which we belong. Almost any kind of event or invitation will take us away from our home church and we don't always make arrangements for someone to take our Sunday-school class, or our job as usher, or as chorister, or whatever our local assignment may be.

In the light of that attitude, suggesting that we also ought to arrange for the offering we miss may seem a bit out of place. But is it? True, we can give to the offering of the church we visit, if we are visiting a church. But that will not take care of the obligation we have to the fellowship where we have our membership.

And that raises the question: "What does membership in a church fellowship mean?" A place to go to church? A place to meet friends? A place to hear our opinions expressed? Or an efficient way to serve Christ and our fellow men?

If the latter is our motive for belonging to a local fellowship, we will take all of the service opportunities afforded by that fellowship seriously, including the service of giving. We will want to channel our giving through the local fellowship as much as possible because that fellowship represents Christ's church for us and because the Scriptural injunction in the New Testament suggests that each member give through the church on the first day of the week as God has prospered him.

Furthermore, our direct fellowship with the saints comes to us largely through the local congregation. Part of that fellowship is a fellowship of united giving for the ongoing program of Christ's kingdom as represented by the denomination of which our local fellowship is a part.

Now there are legitimate reasons for being absent from church. And there are legitimate reasons for giving to causes outside of our local church offerings. But let's take our local church program seriously enough to arrange for participation in offerings we miss. God will bless such stewardship.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

A man is needed to work with boys' clubs and assist Melvin Leidig with the community service work at the East Side Mennonite Mission, Saginaw, Mich. This work is approved for I-W service.

The VS unit at the Mennonite hospital and Sanitarium, La Junta, Colo., recently spent some time on a different work project. They cleaned out a large building at the local airport so that it could be used to raise turkeys. The raising of turkeys is secondary, though, to raising money to support a boys' club which the unit has started. Funds are needed to build tables for wood working, buy woodworking tools, and to acquire tools for leatherwork. Bill Shumaker, DeGraff, Ohio, and Dan Unternaher, Mt. Pleasant, Iowa, are leaders of the club work.

During March the maternity home at the Mathis, Texas, VS unit reached a new record. The home had an average of one birth per day; the record before had been 23 children born in one month.

When Theron and Evelyn Weldy, Wakarusa, Ind., leaders of the Navaho Indian VS unit, attended the annual singspiration of the South Pacific District of the Mennonite Church held at Upland, Calif., they stopped at Los Angeles to see a Mr. Collins, Regional Director of Ministry to Migrants of the Division of Home Missions. He gave them two volleyballs, two basketballs, four softballs, three footballs, and one soccer ball. He also gave them a number of Spanish Bibles and an English Bible to be used with their work. Mr. Collins pointed out three areas in Southern California that are open for mission work.

The VS Unit Leaders Conference was held at the General Mission Board headquarters, Elkhart, Ind., April 5, 6, and 7. Outside speakers were Chester Raber and Atlee Beechy, Goshen College, Goshen, Ind., Christine Weaver, Elkhart, Ind., J. B. Shenk, Elkhart, Ind., and Calvin Redekop, Hesston College, Hesston, Kans., who is now studying at Chicago, Ill. Unit leaders were present from the following VS units: Mathis, Texas; Calling Lake, Alta.; Kansas City, Mo.; Sturgis, Mich.; Iowa City, Iowa; Hesston, Kans., and La Junta, Colo.

I-W Services

Ralph Buckwalter, missionary on furlough from Japan, gave an illustrated talk, "Our Gospel Witness in Hokkaido, Japan," at the Sunday evening service of the Indianapolis, Ind., I-W unit, April 8.

Willard Smith, professor of history at Goshen College, gave an illustrated talk, "Glimpses of Old Mexico," at the Indianapolis, Ind., midweek service on April 4.

Norman Bechtel, Spring City, Pa., was speaker at the Norristown, Pa., I-W unit services, March 29.

Edna Beiler, Grantsville, Md., is now visiting the Indianapolis, Ind., I-W unit. Before this her VS writing assignment took her to Kansas City, Mo., Mathis, Texas, Iowa City, Iowa, and Eureka, Ill.

A group of I-W men from the Indianapolis, Ind., unit assisted with the Mennonite Disaster Service work at Marion, Ind., the last week in March.

Released April 6, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

New Term at Christian Vocational School

March and April are busy months for a Korean schoolmaster! The Korean school term ends in March and the new term begins in April. The Christian Vocational School for Orphan Boys at Kyong San, Korea, graduated its first class March 21. Fourteen students completed middle school, ready to enter the first year of their three-year high school.

On April 2 the new term began; between 30 and 50 new orphan students were expected at Kyong San. The new term has added significance for the Vocational School this year, for it marks the beginning of high school classes. The plan now is to inaugurate high school by adding one grade of the high school each successive year.

Verne and Norma Kohls of Grimes, Iowa, have served as director of the Christian Vocational School since July, 1953; the Kenneth Brunks of Denbigh, Va., sailed for Korea in March to replace the Kohls on completion of their term.

New Summer Unit Added

Rustic Fairlee Manor Camp across the Chesapeake Bay from Baltimore, Md., will be the site of another Summer Service unit. Arrangements for this unit were made following an overflow of applications for Governor Bacon Health Center at Delaware City, Del.

Fairlee Manor Camp is a summer project of the Delaware Society for Crippled Children and Adults. Counselors guide these children to a creative interest in nature study and the out-of-doors. From June 27 through August 28 it operates in four sessions of two weeks each, serving 20 children at each session.

A young man with maturity, administrative ability, athletic skill, and interest in counseling is needed to serve as assistant director. A nurse is also in demand. There is a monthly salary. Detailed information may be obtained by writing Summer Service, MCC, Akron, Pa.

Milk Distribution in Indonesia

Since August of 1955 an important part of the relief program in Indonesia has been distribution of U.S. surplus milk. Clinic patients, school children, institutions, and refugees benefit from this sharing.

At the two MCC medical clinics milk is given to malnourished children, expectant mothers, and t.b. patients. The patient is given enough milk for one week, and then he must return for a new supply. Two projects in Central Java receive surplus milk. The large Christian hospital at Jogja takes many patients who are not able to pay. Milk is supplied daily to 300 of these nonpaying patients.

In Salitiga is a large community called the "White Cross Project." Poor people, orphans, and homeless may come to live in this community started about 1900 by a Dutchman. Here the people live and work co-operatively. They raise some of their own food and coffee to sell. However, the project is far from self-supporting and milk helps their budget considerably.

An orphanage near Djakarta, two schools, and a poor people's organization of the East Java Church, East Indonesia hospitals, three church schools on the island of Java, and clinics on the islands of Celebes and Bali—all receive surplus milk.

Six hundred cases of milk each month are shipped to the island of Celebes. Here 100,000 refugees have spent the last five years in camps in the towns. Approximately 9,000 people a day receive milk here. MCC has also been sending clothes and meat shipments to these refugees.

Up to the present MCC has had to pay all shipping costs on surplus foods. Transportation is expensive, but this milk saves children from malnutrition; helps the sick to regain strength. Recently the U.S. government released other surplus foods—including rice and beans. A shipment of rice is being planned for Indonesia in the near future. It will be welcomed by these many needy people.

Slide Set of Disaster Service Planned

MCC is preparing a slide set depicting the general scope of Mennonite Disaster Service. We would like to review slides taken of Mennonite Disaster Service crews in action, and make duplicates of the best for the slide set.

German conscientious objectors recognized

Recent changes in the draft law of West Germany include provisions for conscientious objectors. Provisions are to be made for a possible alternative service which is to have no connection with the armed force. Regulations provide that conscientious objectors for "reasons of dictates of conscience" may only be drafted for alternative service for a period not to exceed that required for military service. MCC representatives along with other peace groups in Germany have been working in favor of these provisions.

A New Pax Frontier

Four young men interested in raising cows and crops are needed to join the Pax unit being formed in Indonesia. A new field of agricultural rehabilitation is being opened on Timor Island of Indonesia. Leonard Kingsley, a former high school vocational agriculture teacher in Indiana, has gone to the island and is surveying specific needs in establishing and directing a program of agricultural improvement. Two Pax men already have been assigned to the unit. They are Edgar Hoover of Detroit, Kans., and Albert Hoover of Troy,

Ohio. Four additional men will be needed this autumn.

Timor is one in a chain of islands in the Indian ocean known as the Lesser Sunda Islands, about 400 miles northeast of Australia and about 800 miles south of the Philippine Islands. More than 5,128,000 persons are estimated to be living in the Lesser Sunda chain. More than 90 per cent of the Indonesian populace is Moslem, the remaining 10 per cent being divided among Christians, Hindus, and Buddhists.

When the Republic of Indonesia gained independence in 1945 from The Netherlands, the Christian church suddenly had to become self-supporting. But the economic level of the people is so low that it is almost impossible for them to do more than make their own living.

This is where the Pax program fits into the scene. To improve the breeding, feeding, and care of livestock will raise the earning potential of these people and ultimately mean a stronger Christian church in Timor. Applicants who have a sense of mission will be preferred for assignment to the project since the island offers extensive opportunities for religious work. Applications should be sent to MCC soon, for six months are required to obtain visas.

Pax workers also are needed in Paraguay for road construction and in Germany for constructing homes for refugee families. Applicants are invited to write to the MCC Personnel Office, Akron, Pa.

Released April 6, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Midway and Leetonia, Ohio, WMSA members served meals for the General WMSA committee members, March 16, 17, in spite of the difficulties of a late snow storm.

The Women's Missionary and Service Auxiliary committee meets once each year between the times of the annual meetings. Reports were given by each of the officers, telling of their work during the past months. Plans for the annual meeting at Elmira, Ont., June 15, 16, were also made at this time.

Mrs. Floyd Kauffman, Minot, N. Dak., wrote: "We use the **Prayer Guide** daily and our circle orders them each year for every family in the congregation. We think it is very worth while."

The new **Prayer Guide** is available now. Orders should be sent to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa. The price in 30¢ per copy. You will want to have a new copy for your own use, May 1.

Have you planned to send a copy to someone away from home, some student at school, or some young person in service? As we unite in prayer each day, not only are we drawn nearer to God, but also nearer to our brethren.

Thank you to the many who responded to the need for kits—school kits, cleanup kits, and sewing kits. We now have been promised all the needed cleanup kits and sewing kits. If you wanted to make up some of these kits and neglected to write, watch for the announcement regarding kits next year.

We are supplying kits for VS workers from Calling Lake, Alberta, in the north to Puerto Rico in the south. Thanks again for more than 100 individuals, Sunday school classes, and WMS Auxiliaries who contributed almost 1,400 kits.

The Secretary of Literature of Iowa-Nebraska district WMSA included a letter of suggestions for the local secretary when she mailed the Program Guides to the local auxiliaries.

To increase interest in reading and writing more letters, Mrs. Robert Fisher wrote, "One circle sends birthday greetings with notes to the adult missionaries whose birthdays are in the **Prayer Guide.** If answers are received they are read to the group; if prayer requests are given, they are remembered during the devotional period."

Another circle has an active secretary of literature, who has "the names and addresses of all the members who are away from home: I-W boys, VS workers, army boys, home mission workers, foreign missionaries, students away at school, and others working away from home. Each month these names are written on separate slips of paper and handed out at the meeting with the suggestion that they write to the person whose name and address they were given."

From Prairie St. Church bulletin, Elkhart, Ind.: "The sisters of the congregation want to give Bro. Kauffman a love gift for his wife who has helped to make it possible for him to be with us for this time of spiritual refreshing. Those wishing to contribute should see Juanita Mann or Bessie Weaver before the evening service."

Office of the WMSA Executive Secretary
1711 Prairie Street, Elkhart, Indiana

From Our Churches

LANCASTER, PENNSYLVANIA

(North End Congregation)

Christian Greetings:

"Great is our Lord, and of great power: his understanding is infinite" (Ps. 147:5). On Jan. 22 we were privileged to have with us Bro. and Sister Duerksen—refugees from Russia to Buenos Aires, Argentina. Bro. Walter Leatherman was with us in the evening to have children's meeting and to bring the sermon.

On Feb. 5 we had baptismal services. Four young souls were added to the visible church. We should pray for them that they will press toward the mark for the prize of the high calling of God in Christ Jesus. Phil. 3:14. We should also pray for those who are counting the cost, but not quite willing to pay the price for a "born again" experience.

We held a farewell service on March 6 for Sister Ruth Bechtold, who left for Mexico on March 13. May the Lord bless her going there to serve Him through VS as a registered nurse. Pray also for Sister Mary Beyer and Bro. and Sister Lloyd Clymer who have also gone out from among us to the mission field.

On March 11 we observed Missionary Day and were privileged to have with us Bro. Raymond Charles who brought us an inspiring missionary message.

You readers are extended a warm and hearty invitation to come to North End and worship the Saviour with us. The fellowship of Christians is indeed an inspiring experience.

Alvin F. Martin.

LAYTONSVILLE, MARYLAND

(Goshen and Gaithersburg congregations)

Dear Readers:

"It is a good thing to give thanks unto the Lord" (Ps. 92:1). We do praise God for His faithfulness to us. We thank God for those who continually travel a distance to help in the Lord's work here, as the local staff is not sufficient to carry on the work.

The two congregations are continuing to worship together. However, progress is being made on the new church in Gaithersburg and we trust that soon it will be completed. Pray that as the groups are separated more souls will be contacted in both areas. Pray too for additional workers that will be needed. Bro. Arthur Martin, Maugansville, Md., is in charge of construction.

Women's Sewing Circle was organized in September. We appreciate this avenue for service and fellowship. Several women from the community have attended.

Some foreign missionaries we were privileged to hear are Clayton Keeners, Paul Knisses, Carl Wesselhoeft, Clarence Fretz, and Blanche Sell. Sister Sell was present on missionary day and spoke following Sunday school.

Bro. Clinton Ferster held revival meetings here from Oct. 30 to Nov. 9. Three young people chose to become followers of Christ. Pray that nothing will hinder them in living a Christian life. They lack encouragement in their homes.

Within the past months our pastor, Bro. Menno Sell, has been engaged in evangelistic meetings in Reading, Miners' Village, and Good's Church in Pennsylvania. In his absence and also at other times the following brethren brought messages recently: Noah Risser, Amos Myer, Isaac Baer, Howard Lehman, Winfield Ruth, Abram Baer, Lloy Kniss, Clarence Horst, Marlyn Good, and Lloyd Kreider.

We have been reminded again how uncertain life is as God has called home two of Goshen's members, Grandma Sirk, the oldest member, in November and in February Bro. Soly Shipe.

During the winter months prayer meetings have been held in our homes. Some evenings were spent in postal evangelism. We expect to resume our meetings in the church on Wednesday evenings.

The date for our spring communion is April 8. The second annual Christian Life conference of the Washington-Baltimore district will be held at Goshen on April 4. This will be an all-day meeting with Bro. Wm. McGrath as guest speaker. Another all-day meeting will be held April 22 as we observe the seventh anniversary of the opening of the work here. Don Augsburger, Philadelphia, and John S. Martin, New Holland, will be the speakers.

Remember the work of the Lord in this area. Pray that many souls may come to know and accept their Saviour. Remember the coming summer Bible schools.

We welcome anyone who has the opportunity to worship God and fellowship with us.

Mrs. Arthur Torkelson.

MARKHAM, ONTARIO

(Wideman Congregation)

Christian greetings:

We have entered another year with anticipation for the blessings and opportunities God has in store for us—"Yea, the Lord shall give that which is good: and our land shall yield her increase." God's goodness has been manifest in many ways, with a bountiful harvest the past year and we were spared the severe storms of winter experienced in many areas.

The Mennonite Missionary Meeting of York County was held at this place. Thanksgiving Day, Oct. 10, was one of special spiritual fellowship because of the inspiration and information given of the witness and mission effort in nearby fields of service. We were given experiences

of VS in Saginaw, Mich.; The Pas, Manitoba; near Montreal, Quebec; and Bro. Elvon Burkholder gave an impressive Thanksgiving message, and also spoke of the work at Ft. Stewart. Bro. Harvey Toews of Waterloo gave us a picture of the work of the MCC and the work with the boys at Ailsa Craig.

Nov. 1 the annual fall workshop meeting of the district WMSA was held here, a really inspiring meeting, one of sharing our mutual problems, achievements, and solutions. It is gratifying to see the increased attendance and interest in these meetings, members coming by buses and cars, a visible evidence of the witness "In the Name of Christ." We were happy to have as guest speakers Mrs. John Hess, Toronto; Mrs. Amos Swartzentruber and Edna Good, Argentina; and Elva Snyder, recently returned from Germany.

Our local WMSA officers are: pres., Mrs. Walter Byer; v.-pres., Mrs. Allen Wideman; secy.-treas., Mrs. Russel Grove; asst. secy., Mrs. Andy Steiner. The Lower Lights WMSA officers: pres. Mrs. David Reesor; v.-pres., Mrs. Erle Byler; secy-treas., Ada Hoover.

Sunday-school officers are: supts., Walter Byer, Ernest Hoover; secy.-treas., Willis Hoover, Leonard Ramer; choristers, Maurice Hoover, Russel Grove; prim. supts., Elvin Ramer, Murray Wideman.

A Bible conference was held Nov. 29 to Dec. 1. Speakers: Paul Martin, Hawkesville, Ont., J. B. Martin, Waterloo, Ont.

Bro. Paul Erb and Bro. John Hess were speakers for the Church Music Conference on Dec. 3, 4. Our souls were truly inspired as voices were blended in singing hymns of praise and adoration in worship and devotion. We did "Lift [our] glad voices in triumph on high"! We will have a greater appreciation for our hymns and the place of music in worship.

Quite a number of our young people have been absent, some attending EMC, others at OMBI, and OMBS, as well as Rockway Mennonite High School at Kitchener. We miss them, yet rejoice that they are preparing for service for the Lord. The Lorne McDowell family moved to Ft. Stewart in December, assisting in the work there, a valuable contribution to the witness in that needy field. We are looking forward to the Crusade for Christ campaign to be held in this community during the summer. Will you pray with us that there will be a real passion for souls, and that the Holy Spirit will have entrance into the hearts of unbelievers that many souls will be added to God's kingdom? May God bless you all. Come and worship with us.

Martha Shank.

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Field Notes

CONTINUED

The Little Choir, directed by Miriam Miller, gave the evening program at the Toto Mission, North Judson, Ind., on April 8.

A young people's meeting has been opened at Royer's Church, located between Richland and Myerstown, Pa. This meeting will be held every two weeks following March 31.

The Menno Singers, under the direction of Bro. Abner Martin, gave a program at First Mennonite, Kitchener, Ont., on Good Friday evening.

Announcements

Bro. Andrew Hartzler, Newport News, Va., at Cullers Run, Mathias, W. Va., April 21, 22.

Music emphasis week end at Morton, Ill., with Earl Maust, now at Evanston, Ill., as speaker, April 28, 29.

Christian Service Conference at Bair's Codorus, Bair's Station, Pa., Saturday evening and all day Sunday, May 5, 6, with Elias Kulp, Bally, Pa., and Don Augsburger, Philadelphia, Pa., as speakers. The church is one mile south of Route 116 between York and Spring Grove.

Week-end conference on church history at Pleasant Hill, Sterling, Ohio, with C. Norman Kraus, Goshen, Ind., as speaker, May 10-13.

Belleville Male Chorus has the following appointments in eastern Pennsylvania: Rock Hill, April 21; Norristown, April 22, morning; Deep Run afternoon, Salford, evening.

The Franconia conference is sponsoring at Camp Men-O-Lan for city mission boys and girls a Girls' Camp, July 30 to Aug. 4, and a Boys' Camp, August 6-11.

You are invited to visit the churches in New York City and attend the prophecy conference with Bro. George R. Brunk as speaker at 344 Brook Ave., Bronx, New York City.

Roy D. Roth, Hesston, Kans., at Protection, Kans., April 29.

Visiting speakers at the Ohio and Eastern Mennonite Conference, Columbiana, Ohio, May 16, 17 are John R. Mumaw, Harrisonburg, Va., and Paul Erb, Scottdale, Pa.

A Home and Social Relations Conference at Crossroads, Timberville, Va., Saturday evening and Sunday morning and evening, May 5, 6, with Harold Eshleman, Merle Eshleman, Paul Martin, and J. Ward Shank as speakers.

Visiting Speakers

March 11. **Chester K. Lehman,** Harrisonburg, Va., at Millersville, Pa. **Benjamin C. Eshbach,** Washington Boro, Pa., at Garber's, Menges Mills, Pa.

March 18. **Daniel Stoltzfus,** Hudson Lake, Ind., at North Judson, Ind. **Clyde Fulmer,** Martinsburg, Pa., at Cumberland, Md. **Daniel Smucker,** Harrisonburg, Va., at Lynside, Lyndhurst, Va.

March 25. **Milton Keeler,** Perkasie, Pa., at Churchtown, Narvon, Pa. **George R. Brunk,** Denbigh, Va., at Strasburg, Pa. **John Purves,** Brook Lane Farm, Hagerstown, Md., at Martinsburg, Pa.

Passion Week Services: Ray Yoder, Nappanee, Ind., at North Judson, Ind., April 1. Paul Martin, Harrisonburg, Va., at Rocky Ridge, Quakertown, Pa., April 1. Aaron Mast, Belleville, Pa., at Skippack, Pa., March 25 to April 1. John S. Hess, Lititz, Pa., at Haycock, Quakertown, Pa., March 30 to April 1. J. Paul Sauder, Marilla, N.Y., at Warwick River, Denbigh, Va., April 1. J. M. Nissley, Sarasota, Fla., at Ida Street, Tampa, Fla., March 29 to April 1. Jacob Moyer, Souderton, Pa., at Plain, Lansdale, Pa., April 1. Elno Steiner, Elkhart, Ind., at Clinton Frame, Goshen, Ind., April 1. Paul Haarer, Howe, Ind., at Howard-Miami, Kokomo, Ind., April 1. H. S. Bender, at Yellow Creek, Goshen, Ind., April 1. S. A. Yoder, Columbiana, Ohio, at Zion, Archbold, Ohio, April 1. Amsey Martin, Hawkesville, Ont., and St. Jacobs Male Quartet at Alma, Ont., April 1. Lloyd Miller, Curtis, Mich., at Grand Marais, Mich., March 30 and April 1. Vern Miller, Cleveland, Ohio, at Aurora, Ohio. John Lederach, Sunnyside, Elkhart, Ind., at Worcester, Ind.

April 8. **Daniel Hertzler,** Scottdale, Pa., at Huber, New Carlisle, Ohio. **Rufus Horst,** Kansas City, Kans., at Gospel Center, Kansas City, Mo. **E. M. Yost,** Denver, Colo., at East Holbrook, La Junta, Colo. **Toshi Inoue,** Tokyo, Japan, and **Ivan Kauffmann,** Hopedale, Ill., at Metamora, Ill. **Willard Roth,** newly appointed pastor of mission work in Des Moines, Iowa, at Scottdale. **Paul Peachey,** Harrisonburg, Va., at Sharon, Plain City, Ohio. Wilmer A. Hunsecker, Brookeville, Md., at Chambersburg, Pa.

April 15. **Lester T. Hershey,** Puerto Rico, at Goshen College, Goshen, Ind. **Ray Bair,** Akron, Pa., at Bethel, Mummasburg, Pa. **Solomon Yoder,** Philadelphia, at Maple Grove, Belleville, Pa. **Eugene Garber,** Hesston, Kans., at Crystal Springs, Kans. **H. S. Bender,** Goshen, Ind., at Forks, Middlebury, Ind.

Evangelistic Meetings

Peter Wiebe, Goshen, Ind., at Rocky Ridge, Quakertown, Pa., May 2-10. **Kenneth Seitz,** Harman, W. Va., at Buckhorn, Mathias, W. Va., beginning May 27. **John Drescher,** Orrville, Ohio, at Fairpoint, Ohio, April 29 to May 6. **Olen Nofziger,** Wauseon, Ohio, at Britton Run, Spartansburg, Pa., April 8-15. **Milton G. Brackbill,** Paoli, Pa., at Garden City, Mo., April 22-29. **Kenneth G. Good,** Morton, Ill., at Christian Missionary Alliance Church, Green Bay, Wis., May 3-6.

SURPRISED BY JOY

Surprised by Joy is the spiritual autobiography of C. S. Lewis—the moving story of his growing up, his intellectual atheism, and his spiritual rebirth. Elsewhere in this issue, read the review by Paul Erb, and then be sure to order your copy, $3.50, from the

Mennonite Publishing House Scottdale, Pennsylvania

THE CHRISTIAN WALKS BY FAITH

(Continued from page 362)

Ridiculous!! No set of facts about the doctor—however complete, however encouraging—can heal. Facts only contribute towards a larger goal—getting the doctor to take *your* case, surrendering *yourself* to his skill.

And the same is true with Jesus Christ. The most eloquent presentation of His story will not create faith. No ideas about Him will save; you must get the Redeemer in on *your* case. He alone can make you whole as you submit your all to His control.

Christian faith is more than a casual acceptance of the story told in the Scripture. It is nothing less than a personal relationship with the *living* Word of God. We must be careful that we do not equate saving faith with a mere assent to the written record. Jesus told the scrupulously religious Pharisees: "You do not have his word abiding in you, for you do not believe him whom he has sent. You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me; *yet you refuse to come to me that* you may have life" (John 5:38-40, RSV).

Here is the final condemnation of dead orthodoxy—the way that refuses the insight of faith because it prefers the sight that comes through learning the right words and phrases, the framework of wooden and legalistic religion. The Jews wanted all the answers wrapped up neatly in a book, and they went so far as to write out their own answers, in page after page of legal complexity, when the Book itself did not go as far as they wished. No, this is not of faith; this is only living by sight the purely human way.

For the Word of God is not just words printed on a page. It is the living, personal Jesus Christ who speaks to us through what has been written. He says of the Scriptures, "It is they that bear witness to me." And to those who walk by faith, that witness comes through God's Spirit of whom Jesus said, "He shall guide you into all truth." His Spirit must make the written pages live in power—the power of the very Word of God.

When we walk the way of faith, the Bible becomes alive for us, and we begin to live in the Bible.

The profound confession of David found in Psalm 51 is not really the living Word of God for us until we become David in the depth and misery of his sin; until we say with him, "Against thee, thee only, have I sinned"; until we plead with him, "Create in me a clean heart, O God; and renew a right spirit within me."

The grand parable of the Prodigal Son is only the effective Word of God when we see ourselves as prodigals who have spurned the love of a heavenly Father to seek our own selfish ends; when we return in confession of our unworthiness to be heirs of His; when He accepts us, not as slaves, but as sons.

And the story of the Good Samaritan becomes God's Word to us when we recognize that we, like the priest and the Levite, have passed by on the other side of suffering humanity; that we have failed in showing forth neighbor love; but that God in Christ is able and willing to make us both sons and neighbors.

This is living faith—to have believed the story, to have trusted the Person, to have fellowship with Him through the Word and the Spirit.

And to trust Him, to know Him, is to obey Him!

Walking in faith is walking in obedience. How foolish it is to try to make a distinction between faith and obedience. They are two sides of the same coin. Dr. Eugene Nida of the American Bible Society tells us of the language of the Cuicatec and Tzeltal Indians of Mexico in which there is no distinction between "to believe" and "to obey." At first this appears to be an inadequacy of the language, but it is really a truth that challenges our way of thinking. These simple Indians are surprised that we would try to distinguish the two ideas. They say, "If you believe, do you not obey? And if you obey, does that not show that you believe?"

Biblical faith knows nothing of the shallow talk of some would-be Christians. "Sure, I have faith in God. I believe He'll take care of me. Why should I worry about obeying Him?" No, *Biblical faith* is an oath of allegiance. Biblical faith is serving a Master. In a magnificent phrase from Karl Barth, faith is *standing at attention:*

> It is the boy Samuel who ministered in the temple, being wakened in the night to respond, "Speak, Lord, for thy servant heareth."
>
> It is chapter six of Isaiah, where in a dramatic vision of God's holiness, the prophet-to-be hears the call, "Whom shall I send, and who will go for us?" and replies, "Here am I; send me!"
>
> It is Saul the Pharisee, struck down by blinding light on the Damascus highway, and answering the words of Jesus with a confession of obedience and faith—"Lord, what wilt thou have me to do?"
>
> "For we walk by faith, not by sight."
> "The just shall live by faith."

Christian faith is a walk with God. It is a way of life. *To have Christian faith is to find a Lord.*

> to believe His story—
> to trust and obey His person—
> to know that He is the God who has acted in history, in creation, and in redemption—
> and to have the sure hope that, as Lord of all, He is coming again to fulfill and complete His work—
> "that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Campinas, Brazil.

TO BE NEAR TO GOD

(Continued from page 371)

Saturday, April 28

Read Revelation 7. ". . . Shall lead them unto living fountains of waters."

A good source of water is as important to a sheep herder as a good pasture. In the western states, thousands of sheep are moved toward the mountains in spring for the good grazing, and water which seldom fails, as the snow melts.

Recently a Christian, who was suffering severely with cancer of the stomach, could retain no food or water. She was very thirsty, and eagerly looked forward to the living water of eternity to quench her thirst.

Lord, as we suffer these earthly tribulations, may we remember the living waters You are leading us to.

—Ida M. Yoder.

OUR SCHOOLS

(Continued from page 368)

affiliation, or national origin should not be considered.

It was recommended that we urge the U.S. Office of Education to make a study of certification standards and establish a basis for reciprocity in certification between states.

We believe that the most effective use of teacher talents will require more rather than fewer persons.

We recommend relief of teachers from nonprofessional duties and the use of consultants and supervisory services. It is further recommended that there be consolidation of attendance units to provide good age grouping, good buildings, and good school environment; the provision and more effective use of good equipment, library service, and teaching materials, including visual aids, sound films, and television.

We feel that, at this time, the use of teacher aids requires further study and experimentation before it can be recommended as a means of meeting the shortage of teachers.

If teachers are to be retained, then every school system is obligated to provide personnel services which have been recognized as necessary for an individual to achieve job satisfaction. These are:

1. Selection of teachers capable of providing educational leadership to children, parents, and the community.
2. Good personnel relationships.
3. More attractive living and working conditions.
4. A continuous orientation program that will enable the teacher to become a functioning member of the community and the teaching staff.
5. A program of communications adequate to keep the teacher informed and able to participate in the operation of the school.
6. A co-operative evaluation program to

assist each teacher to identify teachers' strengths and weaknesses.

7. A salary schedule that will enable the classroom teacher to secure rewards commensurate with those of other professions.
8. An in-service training program that will enable teachers to develop to the maximum of their potential.
9. The strengthening of policies related to tenure, retirement, group insurance, sabbatical and emergency leaves, released time for professional meetings and courses.
10. The encouragement of parental emphasis on good conduct on the part of their children.
11. The adequate personal and professional guidance to be provided for the beginning teachers.
12. The providing of service awards in recognition of outstanding teaching accomplishment.
13. The further studies or research on merit increases for teachers.

(Report read at White House Conference on Education by Mrs. Fallon, Dec. 1, 1955.)

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Burkholder—Miller.—Donald E. Burkholder, Wellman, Iowa, and Mary Jane Miller, Riverside, Iowa, both of the Upper Deer Creek-Fairview cong., by Elmer Swartzendruber at the Fairview Church, Feb. 12, 1956.

Hochstedler—Nissley.—Jonas L. Hochstedler and Anna Laura Nissley, both of the Upper Deer Creek-Fairview cong., Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview Church, Dec. 25, 1955.

Miller — Bernard. — Ervin Miller, Archbold, Ohio, and Lois Bernard, Bellevue, Ohio, both of the Central cong., by Jesse J. Short at the Central Church, March 4, 1956.

Rowning—Livermore.—Robert B. Rowning, Garnet, Mich., and Louella Livermore, Germfask, Mich., by Bruce Handrich at the Fernland Mennonite Church, Nov. 29, 1955.

Sensenig—Eckert.—Samuel Sensenig, Leola, Pa., Groffdale, cong., and Lorraine Eckert, Akron, Pa., Ephrata cong., by Mahlon Zimmerman at the home of the bride, March 24, 1956.

Short—Beck.—Roger Short and Doris Beck, both of Archbold, Ohio, Central cong., by Jesse J. Short at the Central Church, March 11, 1956.

Smith—Roth.—John Smith and Nancy Roth, both of Wauseon, Ohio, Central cong., by Jesse Short at his home, Oct. 9, 1955.

Snider—Felton.—Howard B. Snider of the Waterloo, Ont., cong., and Mary Kay Felton of the Goshen College cong., by J. N. Kauffman at the North Goshen Mennonite Church, March 31, 1956.

Sommers—Hall.—Mose Sommers and Martha Hall, both of Hartville, Ohio, Hartville cong., by Lester A. Wyse at the Hartville Church, March 17, 1956.

Stoltzfus—Horning.—John S. Stoltzfus, Atglen, Pa., Millwood cong., and Florence Horning, Fleetwood, Pa., Manor cong., by Howard Z. Good at Oley Valley Church, Feb. 25, 1956.

Stutzman—Delegrange.—Daniel Stutzman, Middlebury, Ind., Riverview Conservative cong., and Lucille Delegrange, Grabill, Ind., Cuba Conservative cong., by Orie Kauffman at the Cuba Conservative Church, Feb. 25, 1956.

Zehr—Schrock.—Jerome Zehr, Topeka, Ind., and Waneta Schrock, Goshen, Ind., both of the Benton cong., by Galen Johns at the Benton Church, March 25, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Anatasia, Henry J. and Christiana F. (Updegrove), Belleville, Pa., first child, Margaret Denise, March 22, 1956.

Bauman, Alvin H. and E. Blanche (Fellenbaum), Washington Boro, Pa., first child, Jay Paul, March 3, 1956.

Berkey, Loyd N., and Frances (Good), Sheridan, Oreg., fourth child, second son, Norman Loyd, Feb. 11, 1956.

Birkey, Richard and May (Troyer), Amboy, Ind., third son, Loren Eugene, April 3, 1956.

Birky, Harold and Arnita (Birky), Hopedale, Ill., second son, Mark Lynn, March 19, 1956.

Bontrager, Leroy and Marie (Mishler), Shipshewana, Ind., first child, Dennie Leroy, Feb. 3, 1956.

Brenner, William Edwin and Ruth Laurine (Hartzler), Creston, Ohio, third child, first son, Marlin Edwin, March 26, 1956.

Buchen, Kenneth and Rhoda (Thomas), Farmersville, Pa., fourth child, third daughter, Lois Arlene, March 19, 1956.

Buckwalter, H. Nevin and Anna Jane (Stoltzfus), Parkesburg, Pa., second daughter, Vivian Ann, March 28, 1956.

Coffman, Donald and Margaret (Mishler), Ligonier, Ind., third child, first son, Donald Eugene, March 27, 1956.

Cramer, Edward and Myrna (Smoker), Phoenix, Ariz., first child, (no name given), March 24, 1956.

Craul, Charles and Delores (Hauck), York, Pa., first child, Dwayne Keith, March 27, 1956.

Fisher, John M. and Sarah (Stoltzfus), Mifflinburg, Pa., fourth child, third son, Joseph Mack, March 28, 1956.

Good, Albert and Jane (Swartz), Elida, Ohio, a son, Marlin Ray, Sept. 15, 1955.

Good, George and Bernadine (Cook), Elida, Ohio, a daughter, Dawn Christine, Nov. 9, 1955.

Good, Lloyd and Mary (Horst), Ephrata, Pa., seventh child, third son, Lloyd, March 28, 1956.

Handrich, Harry and Elizabeth (Gero), Mio, Mich., first child, Rocklin Rex, Jan. 23, 1956.

Hathaway, Oliver L. and Ruby (Greaser), Palmyra, Mo., third child, second son, Melvin Ray, Feb. 27, 1956. (Also two half brothers)

Hodel, Walter and Marie (Brunk), Chicago, Ill., first children, Anne Marie and Hilda Ruth, Feb. 26, 1956.

Hoover, Maurice E. and Lois (Fretz), Stouffville, Ont., third child, second son, Edwin Arthur, March 20, 1956.

Hostetler, Dwight L. and Shirley (Smucker), West Liberty, Ohio, fourth child, second son, Michael Jay, March 27, 1956.

Hunsberger, Millard and Marian (Moyer), Telford, Pa., second child, first daughter, Eileen Marie, March 15, 1956.

Landis, Curtis A. and Betty (Hackman), Harleysville, Pa., third child, second daughter, Ruth Ann, March 20, 1956.

Loucks, Charlie R. and Thelma (Blosser), Canton, Kans., fourth child, second daughter, Julie Charlene, March 14, 1956.

Martin, Albert and Luanna (Ropp), Zurich, Ont., second son, Timothy Charles, March 25, 1956.

Martin, Glenn I. and Martha (Horst), Mercersburg, Pa., fifth child, fourth son, Chester Dale, Jan. 11, 1956.

Martin, William H., Jr., and Doris F. (Risser), Menges Mills, Pa., second daughter, Julia Ann, March 24, 1956.

Miller, Olen and Ruth (Yoder), Kokomo, Ind., first child, Gregory Dean, March 3, 1956.

Miller, Orion and Pauline (Nussbaum), Navarre, Ohio, third child, second son, Roger Orion, March 10, 1956.

Nafziger, Maurice and Eileen (Good), Hopedale, Ill., a daughter, Mary Jay, Jan. 27, 1956.

Neff, Elmer and Martha Lou (Atwater), Lagrange, Ind., second child, first daughter, Dianne Louise, Dec. 26, 1955.

Nisly, Aden and Ruth (Kennel), Albany, Oreg., first child, Verlon Allen, March 26, 1956.

Nussbaum, Delvin and Ruth (Nussbaum), Goshen, Ind., second child, Steve Arthur, Feb. 9, 1956.

Peachey, David B. and Miriam B. (Renno), Selinsgrove, Pa., first child, David Wesley, March 29, 1956.

Pool, Russell and Nettie (Young), Culp, Ark., eleventh child, fourth daughter, Nettie Jane, March 23, 1956.

Rheinheimer, Tim and Marjorie (Miller), Ligonier, Ind., a son, Douglas James, Jan. 10, 1956.

Shierer, Frank and Elaine (King), Roanoke, Ill., first child, Steven Frank, Feb. 10, 1956.

Showalter, David and Rhoda (Swartzentruber), Gays Creek, Ky., sixth child, second daughter, Audrey Rose, March 14, 1956.

Showalter, Ray and Anu (Yoder), Kansas City, Mo., second daughter, Karen Jean, March 18, 1956.

Springer, Simon and Joanne, Metamora, Ill., Susan Elizabeth, born June 10, 1955; received for adoption, Nov. 14, 1955.

Stauffer, Enos R. and Lucetta (Jutzi), Tofield, Alta., first child, Sandra Mae, March 31, 1956.

Stringer, Ivis and Barbara (Kempf), Washburn, Ill., third child, Carolyn Rae, Feb. 29, 1956.

Wiand, C. Edward and Anna (Baker), Linfield, Pa., fourth child, second son, Glenn Mark, March 14, 1956.

Witmer, A. Clyde and Anna May (Habecker), Willow Street, Pa., second son, Arthur Ray, March 2, 1956.

Ziegler, Laverne and Ailene (Fabro), Elmira, Ont., first child, Susannah Rebecca, Feb. 16, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baker, Laura, daughter of the late Mr. and Mrs. Nelson Michael, was born Feb. 27, 1871, at Sherkston, Ont.; passed away at the home of her son-in-law and daughter, Mr. and Mrs. Fred Fretz, St. Jacobs, Ont., on March 24, 1956: aged 85 y. 26 d. She moved to Kitchener from Ridgeway, Ont., in 1930, and to St. Jacobs in 1949. She was converted and united with the Mennonite Church in 1905 and remained a faithful member until her death. She was predeceased by her husband, Melvin Baker, in 1943, and by a daughter, Virginia—Mrs. George Schleffel, in 1954. Surviving are 5 daughters, Ella—Mrs. Orville Neureuther, Port Colborne; Violet—Mrs. Clarence Huber, Alma; Gladys—Mrs. Emmanuel Hoffman, Hawkesville; Clara—Mrs. Fred Fretz, St. Jacobs, and Ethel—Mrs. C. W. Becker, Kitchener; one son, Arthur, Breslau; 2 brothers, Charles, Port Colborne, and Albert, Welland; 31 grandchildren, and 19 great-grandchilden. Funeral services at the St. Jacobs Church on March 27 were conducted by Roy S. Koch assisted by Noah Hunsberger.

Clemmer, Sophia, daughter of the late Mr. and Mrs. George Holtzwarth, was born Jan. 27, 1867, in Woolrich Twp., Ont.; passed away at the home of her daughter, Mrs. Ervin Cressman, Kitchener, Ont., after a brief illness: aged 89 y. 1 m. 26 d. She lived in St. Jacobs, Ont., until she moved to the home of her daughter and son-in-law in Kitchener. She was married to Isaac Clemmer who predeceased her in 1930. One foster son also predeceased her. Surviving are one son, Allan, Waterloo; and one daughter, Jemima—Mrs. Ervin Cressman, Kitchener; one sister, Mrs. Barbara Schmidt, Preston; 7 grandchildren, and 5 great-grandchildren. She became a Christian in her youth and united with the Mennonite Church of which she remained a faithful member until her death. Funeral services were conducted at the Ratz-Bechtel Funeral Home in Kitchener on March 27, with Roy S. Koch in charge. Interment was made in the Cressman cemetery at Breslau.

Detweiler, Leon Ray, infant son of Walton and Esther (Halteman) Detweiler, Souderton, Pa., was born March 10, 1956; died March 19, 1956, at Hahneman Hospital of a congenital heart condition. He is survived by his parents, 3 sisters and 2 brothers (Marilyn, Gloria, Ruth Ann, Laverne, Clyde, all at home), also the grandparents (Mr. and Mrs. Nathaniel Detweiler and Mr. and Mrs. Henry Halteman). Funeral services were held at the Nice Funeral Home in Harleysville on March 22 with Menno Souder in charge. Burial was made in the Franconia Mennonite Cemetery.

Gerig, Anna, daughter of Martin and Barbara (Stucky), Nebel, was born near Wayland, Iowa, on Oct. 17, 1875; departed from this life at her late home in East Wayland on March 21, 1956; aged 80 y. 5 m. 4 d. On Nov. 19, 1896, she was united in marriage to Jacob Gerig, who survives her. To this union were born 4 children. In her passing she leaves her husband, 2 sons (Vernon and Milburn), one daughter (Rachel—Mrs. Milton Roth), 11 grandchildren, 5 great-grandchildren, one brother (Samuel), 2 sisters (Lena Kauffman and Martha—Mrs. E. T. Boshart), all of the Wayland community, and also a host of relatives and friends. She was preceded in death by a son, Victor, 3 brothers, and 5 sisters, and a foster son. In her youth she accepted Christ as her Saviour and united with the Sugar Creek Church of which she was a faithful and active member as long as health permitted, attending her last church service on March 4, 1956. Funeral services were held at the Sugar Creek Church in charge of Willard Leichty and Vernon Roth. Burial was made in the nearby cemetery.

Handrich, Dennis Richard, son of Richard and Ruby (Yoder) Handrich, was born on March 27, 1949, at Grayling, Mich.; passed away at the General Hospital, Saginaw, Mich., on March 20, 1956; aged 6 y. 11 m. 22 d. Surviving are his parents, one brother (Garry), one sister (Patty), his grandparents (Mr. and Mrs. Oliver Handrich, Mio, Mich., and Mr. and Mrs. Dan Yoder, Fairview, Mich.), 2 great-grandparents (Mr. and Mrs. Ezra Bliele, Nappanee, Ind.), and many other relatives and friends. Funeral services at the Fairview Church on March 22 were conducted by Harvey Handrich and Menno Esch, with burial in the Fairview Cemetery.

Kilmer, Aaron, son of John and Harriet (Snider) Kilmer, was born Nov. 26, 1884, near Alanson, Mich.; passed away at Little Traverse Hospital, Petoskey, Mich., on March 22, 1956; aged 71 y. 3 m. 25 d. He lived all except 6 years of his life at the place where he was born. He had been in failing health for a number of years. On Dec. 24, 1905, he was married to Lovina Buehler, who survives. Also surviving are 2 sons (Urias and Delton, of Alanson), 2 sisters (Mrs. Jess Brubacher and Mrs. Henry Martin of Pa.), 10 grandchildren, and many other relatives and friends. A niece (Maudie—Mrs. Donald Priebe), and a nephew (Clyde Kilmer), who were taken into their home when small children, made their home with them until they were married. Two children preceded him in death. He was a member of the Maple River Mennonite Church of near Brutus, Mich. Funeral services were held March 25 at the Maple River Church with Earl Hartman in charge and Clyde Kauffman assisting. Burial was made in the adjoining cemetery.

Shirk, Edward H., son of the late Henry and Salina (Horning) Shirk, was born Oct. 7, 1869; died at his home in Bareville, Pa., on Feb. 20, 1956; aged 86 y. 4 m. 13 d. He was a faithful member of the Groffdale Mennonite Church. On Aug. 23, 1891, he was united in marriage to Mary Burkhart, who preceded him in death on April 21, 1932. This union was blessed with 5 children; 3 daughters preceded him in death. On Sept. 1, 1935, he was united in marriage to Carrie Stoltzfus, who survives. Also surviving are two sons, A. Deiner of New Holland and Leroy B. of Lebanon. Funeral services on Feb. 24 were held from the Groffdale Church in charge of Mahlon Witmer and Eli Sanders. Interment was made in the Weaverland Cemetery.

Smith, Joseph S., son of the late George and Elizabeth (Shank) Smith, was born Jan. 2, 1872; died March 25, 1956; aged 84 y. 2 m. 23 d. He had been a guest at the Fairview Manor Nursing Home in Columbia, Pa., for the past year. Before he moved to the home, he lived in Elizabethtown, Pa. He accepted Christ in Jan., 1955; was baptized on Feb. 6, 1955, and became a member of the Elizabethtown Mennonite Church. His wife preceded him in death. Surviving are 3 daughters and one son (Elizabeth—Mrs. Lester Gainer; Mary—Mrs. Paul Ebersole; Mildred—Mrs. Victor Ney, and Joseph, all of Elizabethtown, Pa.), 8 grandchildren, and 4 great-grandchildren. The funeral service was held on March 28 from the Miller Funeral Home, Elizabethtown, in charge of Clarence E. Lutz and Walter L. Keener, Jr. Interment was made in the Mt. Tunnel Cemetery.

Smucker, Jephtha J., son of Gideon Y. and Maria (Yoder) Smucker, was born near Smithville, Ohio, June 15, 1868; departed this life on March 14, 1956, at Elkhart, Ind., of cerebral hemorrhage; aged 87 y. 9 m. At the age of 6 he went with his parents to the West Liberty, Ohio, community where he spent the remainder of his life. In his youth he united with the Oak Grove Church where he was a faithful member until his death. On Dec. 28, 1897, he was united in marriage with Barbara Elizabeth Esch, who survives. They were blessed with 6 children: (Melvin Paul, deceased; Celesta Marie—Mrs. A. D. Bixler, Elkhart, Ind., in whose home he passed away; George Esch, Winter Park, Fla.; Lena Elizabeth—Mrs. Eli Stoltzfus, Orrville, Ohio; Ruth Ann—Mrs. D. W. Grisso, Springfield, Ohio; and Herman J., Iowa City, Iowa). The survivors include 22 grandchildren and 13 great-grandchildren. He was of a family of 9 children of which only two now remain, Joseph Y. of West Liberty, Ohio, and Phoebe—Mrs. Earl Miller of Middlebury, Ind. Though not having the privilege of gaining a formal education, his reading covered a variety of interests and his deepest concern was for his family and his church. His faithful attendance and loyal support will be missed. Funeral services held at the Oak Grove Church were conducted by Nelson Kanagy, assisted by Abram Kauffman, with burial in the Oak Grove Cemetery.

Troyer, Jerry C., son of Cornelius and Emma (Farver) Troyer, a lifelong resident of near Shipshewana, Ind., was born March 27, 1884; died at the Lagrange County Hospital on March 11, 1956. He had been in failing health for the past 3 years and was taken to the hospital 11 days before his death. He would have been 72 years of age had he lived 16 days longer. On Jan. 26, 1908, he was married to Lizzie Mishler who survives him. He is also survived by one son (Francis C., Elkhart, Ind.), 6 daughters (Mrs. Inez Hostetler, Elkhart, Ind.; Dorothy—Mrs. Albert Hershberger, Wellman, Iowa; Esther—Mrs. Tobe Schmucker, South Bend, Ind.; Rachelle—Mrs. Richard Klawitter, Elkhart; Genevieve—Mrs. Robert Northage, South Bend; Maxine—Mrs. David F. Derstine, Blooming Glen, Pa.), 21 grandchildren, 2 great-grandchildren, one brother, and 4 sisters. One infant son, his parents, one brother, and 3 sisters preceded him in death. He united with the Shore Mennonite Church near Shipshewana in his youth and remained a faithful member until his death. He gave many years of active service to the church and its activities. Services were conducted at the Shore Church by Lee J. Miller with Percy J. Miller assisting. Burial was made in the adjoining cemetery.

A return to prohibition within the next twelve years was predicted for Canada and the United States by Dr. Andrew C. Ivy, vice-president of the University of Illinois, speaking to a temperance rally in Toronto. Dr. Ivy pointed out that history showed waves of drunkenness and debauchery are always followed by waves of prohibition. "History will repeat itself and another dry wave is due about 1965 or 1967." Dr. Ivy, a physiologist, declared that for every dollar the government collects from the sale of alcohol, it loses $2.50 through alcoholism.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Surprised by Joy, by C. S. Lewis; Harcourt, Brace, and Company; 1955; 238 pp.; $3.50.

The autobiography of C. S. Lewis, Oxford don and a foremost apologist of Christianity, is the story of his spiritual pilgrimage from a boyhood Christianity into an intellectual atheism and then back again to a convinced acceptance of Christ as the Son of God. Seeker always of a joy which he found inWagnerian music, in classical literature and in romantic poetry, he was ever sought and was finally found by the Joy of Christian faith.

This book will be interesting reading only for those who have something of a common background with Lewis of literary studies and of the intellectual approach. Those who have enjoyed his books, such as The Screwtape Letters, The Great Divorce, or Perelandra, will enjoy this autobiography. It should be a help for young people who are going through a similar cycle of faith and unbelief and faith, who think they are too intelligent to be Christian believers.

The relations between Lewis and his father will be instructive to parents and to those responsible for the education of young people.

This book is heartily recommended.

—Paul Erb.

Items and Comments

Communism is not making its greatest advance in Asia among the poverty-stricken classes, but among the well-to-do intellectual classes, Billy Graham told more than 50 members of the House and the Senate who gathered to hear a report on his recent crusade in the Far East. "We are losing ground with the very persons who count most—the students and the intellectual leaders," he reported.

* * *

Evangelist Billy Graham has announced plans for a crusade at Richmond, Virginia, April 29 to May 20; at Oklahoma City, June 3-24; and at Louisville, Kentucky, September 30 to October 28.

* * *

Methodist young people will be getting instruction in Sunday schools on the Christian way to drive a car, says the **Watchman-Examiner.** An outline of special lessons has been approved for youth classes on "Safety: the Christian Responsibility." "The purpose of this study unit," the outline says, "is to present the safety viewpoint as it relates to the Christian ideal and to point older youth toward intelligent citizenship and driving stewardship."

* * *

Although some part of the Bible has been translated and published in 1,084 languages

and is today within reach linguistically of nine tenths of the people of the world, it is estimated that not one tenth of the people of the world have a copy of their own.

—Watchman-Examiner.

* * *

City attorneys at Winston-Salem, N.C., ruled that the erection of an Easter Cross on the lawn of the City Hall would be unconstitutional.—Watchman-Examiner.

* * *

The exile of Archbishop Makarios, of Cyprus, by the British can appear to the uninformed as a form of religious persecution. It is important to understand, however, that the Orthodox Church is a state church in Cyprus and the Archbishop is elected by popular vote. As an ecclesiastic he is also the chief political leader. His party has been engaged in revolutionary violence, involving many murders. A churchman puts himself in a bad light when he becomes a party to the shedding of blood. Here is another illustration of the incongruity of the union of church and state.

* * *

A national Christian Adult convention in Australia adopted a statement against war. "We declare that war is contrary to the spirit and teachings of Christ, and repudiate it as an effective instrument of national policy.

—The United Brethren.

* * *

A call for a return to "brave preaching" and the rediscovery and revival of the old ways of the early church and the apostles, has been sounded by Dr. Paul Calvin Payne as he addressed 600 ministers in California. "Those brave souls who would take the church seriously find themselves baffled and distressed by the lack of challenge or by the little church chores that are assigned to them when they volunteer for service," he said. "We haven't dared face our congregations with a hard gospel. Consequently we have attracted to our churches the timid, the soft, the unadventurous. What we forget is that the kind of people who change the world are attracted, not repelled, by the call to hardship and courage."

* * *

An indication of the rule of American homes by juvenile delinquents is seen in the fact that when the New York legislature had passed a bill making parents financially responsible, to a limit of $250, for willful or malicious property damage by their children, Governor Harriman vetoed the bill. It could, he thought, "give to troublesome delinquents a weapon against their parents which they would not hesitate to use." A sort of a "Give me a dollar or it will cost you a lot more."

* * *

One of the arguments against capital punishment is the fact that sometimes innocent people are killed. And it is impossible to bring them back to life when their innocence is discovered. In the current adjustment in communist thinking, men who were purged are being "rehabilitated." But they are still dead. Only their names can be restored to honor. In Hungary ex-Foreign Minister Rajk, executed in 1949, has been declared innocent. In Russia, the picture of Voznesensky, who disappeared in 1949, has been hung in a place of honor in the Red Army Museum. There are many similar cases.

* * *

An editorial in **Life** (April 2, 1956) contending that the Easter message is the heart of the Christian faith, says: "The resurrection cannot be tamed or tethered by any utilitarian test. It is a vast watershed in history, or it is nothing. It cannot be tested for truth; it is the test of lesser truths. No light can be thrown on it; its own light blinds the investigator. It goes not compel belief; it resists it. But once accepted as fact, it tells more about the universe, about history, and about man's state and fate than all the mountains of other facts in the human accumulation. In the light of this revelation, the whole past glows with new meaning."

* * *

In rebuking a younger scholar for expressing premature and unwarranted conclusions from the study of the Dead Sea Scrolls, H. H. Rowley, a foremost Old Testament authority, said, "Important documents, for which scholars in all countries are eagerly waiting, should not be used to give immature scholars a spurious authority."

* * *

Despite attempts of ex-Premier Pierre Mendes-France to put France on the water wagon, 1954 was the most alcoholic in France's history. Figures recently released show that 4,106 Frenchmen died of acute alcoholism. This compares with 3,905 in 1953.—**Christian Life.**

* * *

W. A. Criswell, Dallas, Texas, pastor of one of the largest Baptist churches in the world, recently said that integration of races in the church is "a thing of idiocy and foolishness. Any man who says that he is altogether desegregated is soft in the head." Billy Graham, a member of Criswell's congregation, said, "My pastor and I have never seen eye to eye on the race question."

* * *

Today there are 14 million persons in the United States more than 65 years old, almost doubling the elderly population of 1935. But by 1975 the elderly population will be up to 21 or 22 million. One in every 12 persons are elderly; there are as many elderly folks as there are teen-agers.—**Christian Life.**

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Gospel Herald

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Lot Lingered

By Fred Speckeen

Twilight is a dangerous time of the day to drive a car! It is not dark with the inky black of night, nor illumined by the sunlight, but a dusky, fuzzy time of day when images are not clear and distances are difficult to judge.

This is the time of day when one is apt to be careless, not on purpose; but careless because the pressure of the day is over.

You relax, take things easy as you drive home from work, thinking of your wife with her apron on, scurrying about in order to have a hot meal ready when you open the door.

Or you may think of your husband in a smoke-filled kitchen, doing his best with the latest in can openers.

You visualize your children rubbing their noses against the front window-pane, anxiously awaiting you, ready to bolt out the door and down the walk the second you round the street corner.

At twilight you can relax and forget the problems of the office and shop. If you are not careful you can fall asleep behind the wheel or misjudge a distance, neglect a road sign, and have an accident.

Just as there is a twilight zone between light and darkness, so, too, there is a twilight zone between right and wrong. There is a border territory where actions are not positively sinful, nor positively not sinful, an area where acts are not immoral—not yet moral.

Abraham's nephew, the man Lot, has truly been described as the "man of the twilight zone"!

About 4,000 years ago, in the chill, misty dawn of a new day, two men with camels, servants, and families began a journey. These men, Abraham and Lot, did not know where they were going, but they knew *why*. Abraham was responding to God's command: "Get thee out of thy country . . . unto a land that I will shew thee." Lot was taking this journey, not because of any God-given command, but because of his search for excitement and adventure. Why else?

One can picture Abraham, a towering, silver-bearded man in a brown deerskin cloak, its hood drawn tightly about his head, muttering, "Where am I going?" At his side young Lot, clothed in a brilliant red cloak of wool, was dreaming of the faraway hills and plains with their excitement and adventure, thinking that Uncle Abe must be "touched in the head" to take a journey without the slightest idea of where he should go. "I'll go with this 'old crackpot' and if he dies, he'll leave me everything."

On they traveled, stopping only to eat and sleep, across the green plains of Haran, through the noisy stone streets of Damascus, the trade hub of the Middle East, where one could buy silks, perfumes, and oranges.

They splashed their herds through the Jordan River, the river where two thousand years later a carpenter would be baptized and God's voice would thunder from the clouds: "This is my beloved Son."

As they wandered in the Shechem Valley, God said to Abraham, "To your seed I will give this land, but move on." As Abraham settled at Mamre, he found himself host to a famine.

Loading their pack trains, they stamped across the hot, dry, blistering sands of the mighty desert, through the dust and heat past the rocky Mount Sinai where years later God in thunder and lightning would carve ten laws on two slabs of rock for the Man of the Bulrushes.

Where did they go? Down into Egypt! Then when a plague broke out in Egypt, Abraham and Lot were blamed for it and were banished.

They returned across the parched desert to settle in Bethel. Here the little ship of Faith was threatened by mutiny. Lot's herdsmen, as tight-fisted and cunning as Lot himself, removed the stone landmarks, detoured the water, and taunted Abraham's men. The Abraham camp came out fighting!

Kindly old Abraham, tears coursing down his cheeks, allowed Lot to choose the land he wanted. Lot, standing by his side on a high rock, looked down into the green fertile valley of Jordan and in the distance the water sparkled merrily as the sun splashed its rays on the rapids. High overhead the ravens circled and rose and fell on the ever-changing air currents. And in the distance the white limestone walls of Sodom pierced the haze of the noonday sun.

Lot chose this land and left the rocky stony uplands to Uncle Abe. Lot pitched his dark camel-skin tent toward Sodom near the city. In a year or so he was sitting leisurely at the gate of a city that has corrupted our language with the word "sodomy," the father-in-law of immorality and vice.

One day five desert kings, under Amraphel, King of Shinar, stormed Sodom, grabbed Lot and his family, tied their hands behind their backs, and with a leash about their necks disappeared into the horizon with their captives.

But one of Lot's sheepherders escaped. He ran to Abraham's camp shouting as the Chicago newsboy shouts his "Extrie, extrie," "Lot is wiped out and captured."

Peaceful Abraham left his rocky and stony grain fields and grazing land and with three hundred and eighteen farmers, a few sharpened spears and swords, and a little knowledge about the camel cavalry, but with God he wiped out the five kings and freed Lot.

And Lot? He went back to Sodom.

Lot was not a sinner, nor a saint! He was simply accepted by the people of Sodom, probably because he lived a good life and didn't bother them in terms of morality.

One day as Abraham sat drowsily at his brown-haired tent, three strangers visited him and told him Sodom was to be destroyed. Abraham did not say: "Well, it deserves to be wiped out. It is sinful. It's about time something smartened them up."

Instead, he fell to his bony knees and with one of the most beautiful prayers in the history of God's saints asked God to spare the city.

But there were not even ten righteous people in that city, and God decided to wipe it out. However, in response to

---

Eclipse

By Lorie C. Gooding

I live encompassed in Thy light,
Yet my rebellious will obscures
At times Thy brightness, and this night
Of my own making long endures.

Because I fail to comprehend
In pain or grief Thy cleansing fire,
Against Thy brightness I extend
The shadow of my own desire.

Self-will is much akin to hate.
Gethsemane's the testing-place.
With my own darkness I create
A partial eclipse of Thy grace.

Holmesville, Ohio.

Abraham's pleadings God sent two angels to warn Lot.

When the time came to flee the city, amid the catcalls of his sons-in-law at this man "suddenly turned evangelist," Lot lingered!

The angels grabbed Lot and his wife by the hands and dragged them out of the city before it was destroyed. Today the smelling waters of the Dead Sea lap gently over the once immoral city.

Lot was the man of the twilight zone; the man who believed in God but stopped short of going "all out" for God; the man content to stay where he was, at a standstill, taking things easy.

Are we Christians today like Lot—aiming at nothing bad and at the same time aiming at nothing? As Peter Marshall said, "aiming at nothing and hitting it." Do we begin with honest commitment to God, and as we find the road harder and longer than expected, pull into our shells of Christian security?

When God's angel of conscience warns us to flee from the Sodom-city of Neglect, do we linger?

Are we stimulated by a thrilling hymn and a poetic creed and once outside the church arches, do we slip into the twilight zone of indifference?

Goshen, Ind.

A Fitting Religion

By Dorcas S. Miller

Does your religion fit? Is it comfortable?

Like your coat, for instance. Is it broad enough at the shoulders to allow you free movement of the arms, so that you can work? Is it long enough to protect you properly, but not so long that it interferes with your walk? Does it button right so that you find the buttons a convenience? Or do the buttons detract from the serviceability of your coat?

And does it fit your personality? Is it the right color, the correct pattern, and the proper type for you? Or do people who observe you think you've borrowed someone else's coat for the occasion? With religion, as with a coat, either make it fit you, or change yourself to fit it, or discard it altogether.

However, here's a word of caution. If your coat is too small, check your size before you discard it. Maybe you ought to reduce. (Or vice versa.) And if a formal coat is too confining (since you consider yourself the sporty type), be certain that it is proper to wear a sport coat before you discard your dressy attire. Remember, there are places and occasions when a sports coat is out of line. It might be better to tone down yourself rather than to change suits.

When it's a matter of etiquette Emily Post is consulted. We may ask a friend for his opinion, but we would not consider many of our acquaintances as final authority. In religious matters it is God's Word, not people's ideas, that makes the final decision.

And in the religious as in the secular, the fitting and proper is not often found on the bargain counter.

Greenwood, Del.

BURIAL AID

At the Annual Board of Directors meeting of Mennonite Aid, Inc., on Jan. 14, 1956, a revised Burial Aid benefit schedule was approved. The new schedule pays $750 toward the burial of an adult and $150 for the burial of a child under 18 years of age.

The Burial Aid benefit is not intended to pay only the cost of a casket. Mennonite Aid, by raising its benefit, is not condoning fancier funerals. Rather, Mennonite Aid realizes there may be many indirect funeral costs in addition to a casket. There may also be unpaid doctor bills of the deceased and other debts which may make a burden for the family. There is often expense in rehabilitating the family after a loved one has passed on. After six years of activity, Mennonite Aid feels that $750 toward the burial of an adult and $150 for the burial of a child under 18 years of age will more nearly help to meet the average expenses at the time of burial.

The assessment rate remains the same as before with the rate being determined by the age of the adult upon joining the Burial Aid plan. Following is part of the rates now in effect:

Age	
18-25	$ 7.00
26-30	8.50
31-35	10.00
36-40	12.00
41-45	15.00
46-50	19.00
51-55	23.00
56-60	30.00
61-65	38.00
Over 66	Write for information

The membership of the father and the mother automatically enrolls all of their children up to the age of 18. The plan is meant to appeal to the younger families where a death in the family may mean a financial hardship. Join Mennonite Aid to help others meet the financial burden of burial for which all of us need to make provision.

For further information write to Mennonite Aid, Inc., 1202 So. 8th St., Goshen, Indiana.

Our Readers Say—

We Mennonites have come to regard Biblical nonresistance not as one doctrine no more important than many others but as something close to the center of Christianity. We are therefore inclined (and justifiably so, I believe) to think at least twice about any argument which implies that nonresistance is irrelevant to any important area of life.

One such argument is Reinhold Niebuhr's attempt to make the Sermon on the Mount relevant to personal relationships but not to the Christian's obligations to society; another, it would seem, is the effort to restrict nonresistance to social obligations in such a way as to exclude the personal relationship of adults to children ("Biblical Discipline in Mennonite Schools," Gospel Herald, Feb. 28).

Mennonites have never been convinced that ethical or doctrinal questions are to be decided by simply listing verses. If we were we would have to give credence to arguments for the Christian necessity of war, political tyranny and institutionalized race hatred, as well as of such relatively innocent things as spanking. For Mennonites, I submit, the criterion for the interpretation of Scripture lies in the fundamentally Christological character of Christian ethics, which brings us back, among other things, to nonresistance and the Sermon on the Mount. If punishment is to be justified, let us base the justification directly on Christ's agape.

I have no desire to argue that Christ forbids spanking. I would like to suggest, however, that there is nothing in the Gospel to require punishment in any given situation, that Christ would place the burden of proof on the spanker, and that therefore any decision to punish should be based on empirical observation as well as on Scripture. Such an empirical basis should, I submit, include the probable effect of punishment on the recipient but not how bad the recipient has been (i.e., agape does not judge existing value but rather creates new value).

This question of the actual effects of punishment on children has received much attention in the last fifty years. Without going into psychological detail it may be said that the accumulated evidence argues strongly that both punishment and the inhibited desire to punish may very frequently have consequences diametrically opposed to what is consciously intended by the punisher. It argues equally strongly that the conscious purposes of punishment may differ widely from its unrecognized purposes, that what pretends to be love is often really something quite different, and that people of strong religious beliefs may be even more reluctant than others to judge their motives by their convictions.

This letter is intended not as a condemnation of the article mentioned above but rather as a suggestion that nonresistance may be more relevant than the author of the article seems ready to admit. Permissiveness that is artificial and moralistic is probably no better than punishment, but there is nothing necessarily unholy about nonauthoritarian patterns of conduct. If the choice is between breaking the will (as for some Calvinists) and freeing the will (Luther), I believe the latter is preferable.—Robert Hershberger, Chicago, Ill.

We are never to give our bit but our best.—*Stewardship Facts.*

GOSPEL HERALD

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EDITORIAL

Whence Our Uneasiness?

Our Lord calls us to peace and rest of soul. To those who have known distress of heart and uncertainty of mind He effectively brings the comfort of faith and the deep quiet and satisfaction of one who knows that he is no longer at war with himself and God. One of the rich rewards of the Christian life is the peace of believing.

And yet there is never in this life the sense of perfection, of final achievement. Like Paul, we know that we have not yet attained, but have a need to be pressing forward. Whatever gifts of grace we have received, we know that we have need for more. Whatever we may have been able to do for our Lord and His church, we have a feeling that we should have done much more. God's Spirit, at work in our limited personalities and through our imperfect lives, works in us continually a divine discontent which creates a longing for something yet beyond our reach. We want more holiness, more knowledge, more ability, more zeal, more love, more accomplishment. We find ourselves full of yearning and hoping and striving, often with a sense of shortcoming and disappointment, often of shame. This, we take it, is not a unique confession, but a usual experience.

But whence comes our uneasiness? However normal that uneasiness, its source is not always what it should be. It may be compounded only of ambition and pride. We had set for ourselves certain human goals, and are humiliated that we have not been able to reach them. We find ourselves in competition with some of our fellows, and are chagrined to find ourselves outdone. We have coveted reputation and good opinion, and wonder greedily how we are doing. We hear others approved, and smart with jealousy and envy. We refuse certain assignments because we fear we cannot perform them as well as someone else, and we shrink from the comparison. We want our family, or our community, or our congregation, or our denomination to make a good showing, and have an eye always on our standing. We compare ourselves with one another, and are uneasy because these others show up our lack. Our uneasiness is a merely human thing, not essentially different from what the unregenerate may know.

Divine discontent is otherwise grounded. It arises from a keen perception of the discrepancy between what God requires and what we have been able to do. It comprehends something of the reaches of God's holiness and the basic sinfulness of man. It has an extensive vision of the great task to be done in God's kingdom, and is oppressed with the little that is being done. Its shame comes from the evident limits of our love, our consecration, our self-spending devotion to difficult tasks. It is aware, not so much of the critical eyes of peers, as of the sober judgment of God. Its hunger is for divine approval, its ambition only to be pleasing in His sight.

We should not be complacent. It is right that we should be uneasy. But our uneasiness should come when we ask, "Are we doing what is needed?" "Are we doing what God expects?"—E.

Old-Fashioned Family Life

To some of us anything old-fashioned has a nostalgic appeal. We think of the "good old days" with only the fondest of memories. We tend to forget that the distance of time often "lends enchantment to the view" and that the disadvantages and hardships of former days may be very much obscured and minimized by the passing years. Few of us who may sing with great feeling about "the old oaken bucket" by the well would care to exchange the facility of running water for it. The romance of gathering in the golden sheaves by hand would hardly be preferred by any farmer for the convenience of running a combine.

On the other hand, we need to be reminded that conventions and practices are not necessarily evil or outmoded or of no intrinsic value because they are old. There is a tendency in this generation to ascribe every old-fashioned practice or tradition to the realm of things formal or Pharisaical. This is probably one of the forms of subtle pride with which every generation is faced.

Our concern at this time is to consider the values of old-fashioned family life. It had its handicaps, to be sure, and out of its limitations many institutions and activities have grown up. Among these are the Sunday school and young people's Bible meeting movements as efforts to strengthen the Bible-teaching program of the home and church. They played, and are still playing, an important role in our church activities. Later on came the summer Bible school, the weekday Bible school, the youth fellowship, the boys' and girls' clubs, and various other fellowship and activity groups. Then, too, we have various recreational activities sponsored by the church, the school, and the community.

All are intended to serve good purposes, and in the main at least their objectives may be said to be commendable. But they have one common denominator —they take people away from home and in most cases keep members of families apart in separate groups.

All of this suggests that the time is here when we need to do some reappraising of the values of agencies that affect adversely the spirit of unity and togetherness of our family life. A recent newspaper columnist expressed it in this way: "The time is here when community leaders and character-building agencies must plan to keep families together. For it is plain to see that character is seldom built without a background of home life. Our zeal for wholesome recreation for everybody has run amuck. We overdid a good thing. Now our greatest need is to think up ways of keeping Dad and Mother and Junior at home. . . . The feeling of 'togetherness' which was a mark of the old-fashioned, happy family is the objective we must seek now. This calls for more thoughtful, loving parents who can resist the demands of outside interests for themselves and their children."

Here then is a problem that faces us as families and as a church. Can we preserve the values of the various teaching and character-building agencies and at the same time do something to build up the old-time family spirit of togetherness? Can we have more concerted family activities—family worship that is more meaningful, family music, family out-

ings, and other forms of family recreation? And in doing so, what church, school, and community activities can be curtailed with profit to our family interests? Has our tendency to separate our church activities into age groups militated against the unity and total interests of our family life? Should the church provide more activities for the whole family group? These are questions that we do well to ponder seriously.

The family is indeed old-fashioned. It was God's first economic, social, and religious group. What can we do to reclaim its values and to make it more what God ordained and intended it to be? It is a question that deserves our most prayerful consideration.—H.

Feed My Lambs

By Rosa Mae Kurtz

Anyone traveling south on U.S. Route 11 will find the blue slopes of the Massanutten Range stretching on his left as he leaves Strasburg, Va. Massanutten Peak tips the southern end of the range near Harrisonburg. Higher than the Massanutten Peak and a few miles north of it, Laird's Knob juts skyward. The Knob overlooks Philos Farm on the west, a 180-acre tract of field and woodland owned by Philos Farm, Inc., under the direction of Virginia Mennonite Conference.

Philos Farm meets state requirements for a children's home and is licensed to serve neglected Negro children.

Why limit our services to Negroes? Why not determine admittances on a less arbitrary basis? At present the Virginia Department of Welfare and Institutions will not license an institution unless it is segregated. Philos Farm could not operate at all except on this exclusive basis.

Where is the greatest need among the children of Virginia? Out of the 3,318,680[1] persons in Virginia 2,581,555 are white and 737,125 are nonwhite. Of these 978,886 white and 314,455 nonwhite are minors. Thus the number of Negro children is 32.1 per cent of the number of white children.

Virginia has four child care institutions which will admit nonwhite children, total capacity 89. Virginia has twenty-eight child care institutions for white children, total capacity 1727. "Separate but equal" if carried out would mean 277 white children provided for instead of 1727. Or stating it on the basis of white care we would have facilities for 555 nonwhite children rather than for only 89.

For every 566.8 white children in Virginia there is one place in a child care institution. For every 3,533.2 nonwhite children there is one place in a child care institution. Virginia has six times as much provision for her white children per unit of population as she has for her colored children. If we are caring for our white children adequately then we are giving the others sixteen per cent of the care they should receive.

This would be true only if the incomes for the two groups were comparable. "Last hired, first fired" policies, wage differentials, and job ceilings operate to keep Negro incomes far below those for whites. The latest figures obtainable for the state were based on a census[2] taken in 1949.

At that time the median family income of Virginia Negroes was less than half as much as the white median family income as is true in ten other southern states. (In South Carolina the Negro median was less than one third the white.) Quoting from *New South* Oct. to Nov. 1953, "Negro family income to a much greater extent than white is largely the product of both husband and wife and often several children. Higher earnings would diminish the need for the mother and adolescents to contribute to the family's support."

This economic squeeze deprives countless young children of the home care and training which they need if they are to develop into useful citizens. Philos Farm was born to help alleviate these conditions. Under favorable circumstances Negro children from other states could be admitted also.

Philos Farm was originally a congregational project connected with the Broad Street Church of Harrisonburg. Ralph Shank, Broad Street pastor, was largely responsible for the opening of the Home in August, 1954.

On July 29, 1955, Philos Farm became a project of the Virginia Mennonite Conference. Eight trustees were appointed. They are Paul Hege, Dayton, Va., president; Nelson Burkholder, Denbigh, Va., vice-president; Jacob E. Martin, Sr., Park View, Harrisonburg, secretary; Wayne W. Driver, Route 2, Dayton, Va., treasurer; Ralph M. Shank, Ellicott City, Md., fifth member; James Curry, 610 Broad St., Harrisonburg, Levi Kramer, Norfolk, Va., and Glen Shank, Dayton, Va.

Before expanding further, money is needed to pay the remaining mortgage of $14,000 and to buy farm machinery and livestock so as to make the farm nearer self-supporting. If you would like to aid some needy child both physically and spiritually, give to Philos Farm as the Lord directs.

Four boys aged eight to eleven years are there now. Plenty of toys and candy are given to them, but there are other needs more important. Canned goods, meat, and clothing will be welcome contributions. Send gifts to the treasurer, Wayne W. Driver, Route 2, Dayton, Va.

If the Lord lays Philos Farm upon your heart will you pray:

That the Lord would provide a steward and matron to serve there.

That the children will not need to attend a public school next year, but might have the advantages of a Christian teacher.

That the Lord would prosper the work of the Home that more children might be brought up in His love and fear.

1. U.S. Bureau of the Census, U.S. Census of Population 1950, Vol. II, Characteristics of the Population, Table 15.
2. Ibid., Table 32a.

Harrisonburg, Va.

25 Years Ago

(from GOSPEL HERALD, *April 16, 1931)*

. . . the A.M. Children's Home at Grantsville, Md., . . . is housing all the children it can accommodate.

Since January 25 we have received 18 brothers and sisters into church fellowship by water baptism, 4 by confession, and 6 by letter [Pleasant Hill, East Peoria, Ill.]

England has more millionaires than America . . . the richest man in the world is the Nizam of Hyderabad, a prince in India.

(from GOSPEL HERALD, *April 23, 1931)*

Our mission in South America reports a net gain of 44 members during the year 1930, with a present membership of 284.

. . . commemoration of the fiftieth year of the ministry of Bro. J. S. Hartzler.

C. Z. Martin . . . Sunnyside . . . forty made the good confession . . . from ten to seventy-two.

The Covenants

By Miriam B. Nolt

Horeb—
A wilderness,
A howling waste;
But God came
And a covenant was made.
Then followed
Canaan—
Fruitfulness,
Blessing complete,
Result of the covenant made.

My heart—
A desert
Defeated, empty;
But Christ came
And cleansed my heart with His blood.
Then followed
Canaan—
Peace, joy,
Victory complete,
Result of a covenant sealed with blood.

Mount Joy, Pa.

Plead for the Widow

(Isaiah 1:16)

By Marie A. Yoder

Remember that tragic accident in your community which claimed the life of one of your friends?

Very few communities escape the tragedy of sudden accidental deaths in this auto-crazy age. More specifically, this means that in every community where such a death has taken place, a *person* has suffered the shock of suddenly finding himself or herself bereaved of a loved one.

A wife learns that the husband on whom she depended is dead. A husband, who drew strength and companionship from a courageous wife, learns that he can never come home to her again. Parents who were accustomed to the noise and chatter of a son or daughter are notified by the State Police that their child has been killed.

In my own community we have had a number of such tragic deaths during the past year. In one instance a man made a significant statement on the day of the funeral of an accident victim. He said, "M——— will have to have a strong heart to go through this day."

There is so much truth to that statement! Funeral "exercises" almost break the bravest heart. Oh, no one thought of making any change in the case of R——'s funeral. We always wait a few days. Then we have a short service at the home. A bit later, we go to the church and have a longer service there.

There is singing, a sermon, the viewing of the body in some cases. Then (other people don't matter), the family must go along for the third ordeal and attend the service at the grave. Regardless of a person's faith in God and of his ability to trust God's love and care even in cases such as these, grief is a very real thing. And each "service" has its own way of holding the wound of grief open a bit wider.

During the days of M——'s suffering, I relived the one funeral we have had in our family. The grief of suddenly having lost a loved one was awful enough. But one can't begin to think rationally, it seems, until the funeral is over. I suppose I'll never forget those days of waiting until the funeral in our family was history.

Most of the world's people die and are buried—just as the Bible says about Old Testament men ". . . he slept, and was buried with his fathers."

Where Christianity has touched these far-off parts of the world, those who die in the Lord are given a Christian funeral. Just what a "Christian funeral" is there depends on the missionary in that area.

Sometimes instead of adding a *Christian* emphasis to the simple funeral customs of a foreign country, *American* funeral customs are set up as the *Christian* way to bury the dead.

Is it possible that we ought to search for a more Biblical mode of rites for our Christian dead? Is the elaborate American method the right, or the best one?

The words of Isaiah impressed me in a new way as I read, ". . . plead for the widow." Tradition and custom are insensible to grief. They cannot suffer. It is the bereft living—the widow, the orphan, the husband who must face life alone—these *people* suffer.

One of the most urgent challenges to Christian men in our day is the need for a return to the lessons of Christ as a way of living, rather than merely as a way of thinking.—J. Edgar Hoover.

Our funeral rites ought not to depend on custom, for custom's sake alone, unless the present custom will ease the pain of these suffering people.

During the week of R———'s funeral, I recalled the funeral of a Christian man in Puerto Rico. His death came suddenly and his wife was as distraught as Sister M——— was. But I wondered if the grief of the Puerto Rican woman wasn't a bit easier to bear since by afternoon of the first day the mob of people had left her home. The service was over. She had seen the casket carried from the home by loving neighbors. And she was free to weep without restraint upon her own bed.

Personally, I like the simplicity of this. Surely, when sorrow enters a home, Christian believers will find strength in the presence of other Christians. Our whole life is built around the church. But the church is not the frame structure; the church is composed of *living* stones—*people* who feel and can suffer, too.

For the sake of the grieving living, it is regrettable to me to see our American custom of taking a body to the meeting-house becoming more popular in areas where the custom still is to have a service at the home. Is a funeral *Christian* only when the body is taken to the church house?

In many countries burial is made as soon as possible after death. That was the case in Puerto Rico. As soon as the body was embalmed, the funeral service was held.

Here in America there are exceptions to this suggestion of burying a body as soon as possible, I know. Many families are greatly scattered these days. Sometimes it takes two or three days for a family to become reunited when a loved one dies. And in cases of accidental death, I know, too, that occasionally an undertaker needs several days to prepare the body for the funeral.

But even then, rites for the dead can be kept at a minimum—as a gesture of thoughtfulness for the living.

In cases where burial is made as soon as the body is embalmed, other problems are avoided.

Recently a certain man asked to use a private telephone to call his wife. He had heard about the death of a man in our community, but since he did not know him very well, had not planned to attend the funeral.

However, after hearing everyone talking both about the man and the accident for three days before the funeral, his curiosity was aroused enough that he decided to call his wife and ask her to go to the funeral with him. "Hello," he greeted her. "Whatcha doin'? Can you get ready quick? Let's go to R—— P——'s funeral."

His tone almost said, "Let's go! It's something we won't want to miss."

Curious spectators are present in any community, but they are limited when less time elapses between death and burial.

And if neighbors and friends are interested in a widow, wouldn't letters and gifts and personal calls during the weeks that follow strengthen her more than the remembrance of hundreds of people who publicly observed her grief?

People die, and *they are buried.* Matthew 14 tells us of the beheading of John the Baptist. Then it says: "And his disciples came, and took up the body, and buried it, and went and told Jesus."

Why didn't they first have a funeral service? Why didn't they tell Jesus first? We don't know. But what they did is recorded! The disciples, brethren in the Lord, living stones of Jesus' church, took the body and buried it with all the tenderness and care that was possible.

I can't imagine these disciples of Jesus attending to the burial of their dear friend, without also having a season of prayer over the body. Without a doubt, they, too, committed the body to the earth again from whence it came.

Today we add to that the joyous hope that this same body will one day be raised a glorified body. That is why we show reverence and dignity and tender care to a body whose spirit has gone to be with the Lord.

This incident in Matthew reads as though no one from the family of John the Baptist was present at the burial. In many places in the world today that custom still exists. And surely in America, if it would ease the grief of the bereaved, must we insist that the family attend services at the grave? Already we do have the custom of having brethren in the church burying the body and thus relieving the family of that. But must the family be there, too?

Perhaps you say again, that isn't our custom. But I'm pleading for the widow. (And all bereaved persons everywhere!) Must she go, if she prefers to remain in her own home? Could we change our custom, and make it easy for her to remain at home without feeling that everyone will criticize her for being different?

However, some bereaved persons suffer most when they are made to recall the last rites of their loved ones in familiar surroundings, like the home and church.

One mother remarked after the funeral of her husband, "It seems to me that I can still see the casket marks on the living room rug."

Other family members often suffer for months after a funeral because the memory of a casket at the front of their church haunts them. Doorways through which a casket was brought home can cast heavy shadows over the heart of a widow long after the funeral is over.

Funeral rites held in a funeral chapel are becoming more and more common. It must be admitted that for some people memories like the ones just mentioned will not fill the minds of the bereaved when a body is taken to a funeral home for preparation and is kept there.

Funeral chapels are built for the congregating of members of the church of Jesus Christ at a funeral service. Would it be un-Biblical for a family to change custom and have their service in the funeral chapel, if it eased their grief for them?

Is our American way of adding service upon service Biblical? Is a funeral *Christian* only when there are two or three separate services? Can't a Christian funeral be one short service, in which a hopeful message of the bliss of the departed and a challenge for the remaining living is presented?

And would it be unchristian if the family was free to go home after the *one* service, knowing that a few kind friends would see to the burial of the body?

(If youngsters saw their bereaved parent turn away from a casket while brethren in the Lord carried it to the cemetery, don't you think it would be easy for them to believe: "That isn't Daddy, remember? He is in heaven with Jesus"?)

The bereft living must decide where the Christian funeral service is to be held. They will want a service somewhere. But must custom or tradition rule by insisting that what has been done in the past must continue?

For those who are grieving it seems unnecessary to ask them to go into public for more than one service. It isn't Biblical. It isn't thoughtful. Seldom does it ease their grief. Usually it adds to it.

I plead for the widow.

Goshen, Ind.

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A Christian looks at the needs of the world through the eyes of God.—*Stewardship Facts.*

Bought— But Not with Gold

BY MRS. THELMA LANDIS

The cashier of the Household Finance Co., Allentown, Pa., accepted the note given to her by a woman standing near by. Opening the note she read, "This is a hold-up; put all your money in this bag. Don't move for five minutes or I will shoot." Fearful that the threat be carried out, the cashier ordered a clerk to place the available money in a bag and hurriedly handed it to the thief. Clutching the money bag in her hand, the thief turned and fled from the building and headed down the street. Meanwhile, the cashier, disregarding the directions of the note, followed the thief out of the building. Noting a police officer on duty nearby, she excitedly informed him of the robbery and pointed to the thief running down the street. The officer shouted, "Stop that woman," and a man coming out of a restaurant, grabbed the thief as she was about to pass him.

The next day any subscriber to *The Morning Call* or *The Evening Chronicle* newspapers could pick up his paper and read the startling account of a woman, a mother of ten children, who was apprehended for stealing a sizable amount of money from the Household Finance Co. Behind the scene, in the life of the accused, lies a story that the reporters did not uncover. A story of poverty, enormous responsibility, infidelity, and desperation—a story which, if told now in its entirety, would antagonize some of its other characters and defeat the purpose for which some are now praying.

Imprisonment for the theft was inevitable, and as she heard the click of the key that made her the solitary occupant of this room with barred window and door, the enormity of her crime was almost overwhelming. Try as she would to justify her act by her past life and experiences, she could not do so. Pacing the floor, measuring by step the distance from one wall to another, lying awake staring into the darkness of long sleepless nights, thinking about the children who needed her and who, by her own act, she was powerless to be with, added to her remorse. No tears, racking her body and leaving her spent, would offer peace to the tumult raging within her. Where was the God of comfort? Where was the Blessed Mother who in spirit, she felt, should be able to gather her close and offer consolation? Where? Where? A priest—surely he could help her now! Why hadn't the priest answered her plea for spiritual help and guidance? Yes, she was sure that the prison authorities had granted her request to see a priest and had summoned one to see her, but where was the man through whom she felt that she could gain forgiveness and freedom from the pent-up emotions weighing so heavily upon her mind?

God, in wisdom, doesn't always answer our petitions as we think that He should or will. Although our agony is His also, for He loves us dearly, He will not always remove it as quickly as we may think that He should, nor will He always send comfort to us, if He wills to do so, through the channels that we may expect Him to comfort us. This truth was evidenced by the prisoner when God's message reached her through the words of a message and songs rendered in a Mennonite jail service and not through the words of a priest as she had expected.

Have you ever sat and listened to God speaking to you through the words which He gave another to speak? This woman, along with another woman prisoner and a matron, and many male prisoners, sat apart from the main group of worshipers that fourth Sunday of November, 1953, and listened to God speak to her through the lips of the message bearer, Bro. Marcus Clemens. Bro. Clemens vividly described a court trial of today. The mental picture of the scene focused in our minds as we could see the solemnity of that courtroom—the austere dignity of the judge—the haggard face of the accused—the intent expression upon the faces of the jurors—the occasional crescendo of the spectators' voices as they were moved by the words of witnesses, defense counsel, and prosecuting attorney. Again and again the judge used his gavel, then each time silence and order prevailed. But wait! Our speaker had another mental picture to paint for us. Would we go with him back into history and look in on another trial? A trial whose judge wore an expression which showed a lack of peace of mind—a trial where the accused stood calmly answering the questions directed to Him, then took upon Himself my guilt and your guilt, although He was innocent—a trial where the disorderly mob screamed, "Crucify him, Crucify him," and where finally mob violence reigned. The verdict—death on the cross for this man, their Christ and our Christ.

The trial pictures faded and in place of it we could see three crosses—the center cross bore the pain-racked body of Him who knew no sin! Back in the prison at Allentown, the picture of Christ's suffering and agony—of His blood shed for her sins—was blurred by the tears in the eyes of one who was blind but was slowly beginning to see! "This Christ was *innocent,* yet He suffered for others; she was *guilty* and deserved punishment," she thought! "We are all sinners saved by the blood offering made by Christ there on the cross, if we but accept His plan of salvation" the speaker reasoned. Here was her Hope! Not freedom from barred windows and locked doors, but freedom from her own miserable self!

"We welcome anyone who desires help, spiritually, to write to us—The Mennonite Church, 811 S. 6th St., this city, and we will be glad to help you in any way we can, spiritually." She heard these parting

A PRAYER

FOR THIS WEEK

Dear Father, look upon us, have mercy on us as we bow before Thee. Search us, try us, instill within us a belief that will give an experience with Thee, which will seek an obedience to Thy perfect will. Inspire in our hearts the faith that gives life, that will burst asunder all the opposing forces of evil for the glory of Thyself with honor and power through Thy name. Amen. —*Floyd Kauffman.*

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words of another speaker with this group of worshipers. The address? Yes, she would remember, and she would write to them!

The letter written by Mrs. Agnes Huegel, the woman guilty of robbery and confined within the walls of the Lehigh County Prison, Allentown, Pa., reached the pastor, Bro. Alvin F. Detweiler, of the Mennonite Church, 811 S. 6th St. Bro. Detweiler contacted the prison officials, gained permission to speak with Mrs. Huegel, and experienced the joy of having led another soul to Christ.

Mrs. Huegel's sentence of one and one-half to three years in the prison was reduced to eleven to twenty-two months. She served ten months of her sentence then was released because of good behavior. She, along with four of her six children now living in Allentown, have been received into church fellowship. She has many problems and temptations confronting her daily and, like all of us, realizes that she makes mistakes. However, she knows that although Satan is subtly trying to gain a foothold in Christian lives, temptations can be overcome by God's help. She has humbly felt the warmth of Christian love, forgiveness, and fellowship. We know that we owe to her and others, Christian and non-Christian alike, our testimony by word and action of a consistent Christ-like life. Understanding this, let us pray that, with God's help, we will not allow any room in our hearts for prejudice and misunderstanding! We truly appreciate her desire to exemplify the living Christ in her life. Can't we, too, who feel our unworthiness in the light of all Christ has done and is doing for us, join with Mrs. Huegel to say in the words of the hymn, "I am redeemed, but not with silver; I am bought, but not with gold; bought with a price"—*the precious blood of Jesus.*

Allentown, Pa.

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President Eisenhower, in a press conference reference to his 50-minute meeting with Billy Graham recently, expressed, in the words of the New York Times, "admiration for Billy Graham, because the evangelist understands that any advance in the world must be made through man's spiritual nature."

Pax Men on Pilgrimage

By Susan Krahn

It's all over, and once again the daily routine—cooking, cleaning, scrubbing, washing, and mending—calls for my wholehearted efforts and consideration.

What I had been looking forward to for months is now a thing of the past. The all-too-brief period of 18 days was packed with excitement, adventure, wonderful sights, fascinating experiences, interesting observations, and thousands of flash impressions.

We realized during the tour that much as we were enjoying the trip itself the real blessings would come later when we had time to reflect and ponder over the things we had seen and the places we had visited. So, far from grieving that our holiday was too short and our itinerary too crowded, I find my thoughts constantly reverting to our tour, digesting in retrospect what was of necessity only a fleeting impression at the moment.

In my last report we were leaving Jerusalem en route to Haifa. The drive through blooming Israeli countryside was refreshing and enjoyable. The Jews are very resourceful and have used various methods to reclaim arid land and make waste territory productive. Irrigation is one answer. In swampy places they have planted eucalyptus trees imported from Australia which effectively drain the surplus water from the soil, making it sandy and fruitful.

On stony mountain slopes tree plantations are thriving, with easily recognizable government signs acknowledging the efforts of the person responsible for each plantation. The naturally fertile plains of Sharon and Jezreel spread out as far as the eye could see showing off the rich green of newly sprouted grain.

We ate dinner at a Jewish communal farm known as the Kibbutz Givat Brenner. Here we learned that Israel has many kibbutzes, these being the only practical solution to their agricultural problem following the founding of the new nation. Since the Jews are not an agriculturally inclined people and since most of Israel's population consists of refugees, it was impossible to get them started on farms independently. With government aid and tremendous sums of money donated by Jews from countries all over the world, large co-operative or communal farms were set up. Machinery, livestock, and buildings were cared for in nurseries and schools, all incomes were pooled, and no personal property or wealth was permitted.

Culturally many kibbutzes are on a very high level. What's more, members are allowed to leave if they choose; but they may never return to the farm they once left. If it weren't for the generous donations from outside sources, however, one wonders how successfully these farms would operate financially. One decidedly negative factor, in my opinion, is the absence of true family life and lack of personal pride and responsibility in community belongings.

We visited the ruins of ancient Caesarea on the Mediterranean seacoast just as the sun was setting over the water. Then we hurried on to Haifa where we were to spend the remaining three nights in Israel. Haifa is situated on the slopes of Mt. Carmel, also near the Mediterranean Sea. From our hotel rooms we could step out on a balcony overlooking the wide expanse of the sea and watch the twinkling lights of the city below.

We spent two days visiting points of interest in this section of the country, including Capernaum, Nazareth, the Mount of Beatitudes, and the calmly beautiful Sea of Galilee. Here we saw nets drying in the sun, fishermen leaving in their little boats, Tiberias and other little towns peacefully sprinkled along the shore.

Fresh carp at a scenic restaurant overlooking the sea was the feature item on our dinner menu. But I am sure the climax for all of us was the church service Pastor Duerksen conducted along the seashore, reading many familiar passages from the New Testament concerning Jesus' activities in the area where we sat and listened.

(Continued on page 393)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a minister's wife who has had a nervous breakdown, that she may be restored to health, and be a real help to her husband.

Pray for the fathers and mothers of the kindergarten children at Nakashibetsu, Japan, that they may desire to know the true God of whom their children are learning.

Pray for those attending the English Bible class at Nakashibetsu, Japan—men from the agricultural experiment farm and from a local bank—that the Spirit will convict them of the truth of God's Word.

Pray for the many hearts and homes in which God's Word is being planted through the weekly Sunday morning local radio broadcast at Nakashibetsu, Japan. Pray for a rich harvest of souls.

Pray for a number of young people at Black Mt., Ariz., who are considering the claims of Christ, but are hesitating to break with their old Navaho customs and friends. Such young people will make the future Navaho church when they come out for Christ.

OUR SCHOOLS

HESSTON COLLEGE

The Hesston "Family" did it again! The 303 participants came back from Work Days with $9,878.66. This amount exceeded the Work Days goal by almost $2,000.00. Members of the Hesston "Family" traveled to 18 states to fill Work Days assignments, and the average earning per worker was $32.60. Participants working in the Hesston community received the highest average earning, which amounted to $49.92. Earnings from the seventh annual Work Days project bring the total earnings to $53,301.76.

Pres. Roy D. Roth, accompanied by his family, left Monday for La Junta, Colo., to attend the thirty-seventh commencement program of the La Junta Mennonite School of Nursing, Tuesday, April 17. Pres. Roth chose "The Dignity of Service" for the title of his address.

The YPCA Gospel team which toured through Oklahoma, Arkansas, Colorado, and Kansas during the Easter recess will be making a week-end trip to visit several Nebraska churches, April 27. The team personnel includes Faye Birky, Albany, Oreg.; John Blough, Parnell, Iowa; Letha Miller, Elkhart, Ind.; Detta Saltzman, Milford, Nebr.; Russell Shenk, Sheridan, Oreg.; and Kenneth Steider, Shickley, Nebr., faculty sponsor. Thursday morning April 12, this team conducted the chapel worship service.

B. Charles Hostetter, pastor of THE MENNONITE HOUR, chose "Neglect Not the Gift That Is in Thee" for his chapel meditation, Friday morning, April 13. Pastor Hostetter, Henry Weaver, Jr., Secretary of Radio Evangelism, and Richard Weaver, Chief Engineer, visited the campus on Friday in preparation for THE MENNONITE HOUR broadcast which originated on the campus Friday evening, April 13.

Hesston College Dean, Justus G. Holsinger, was in Chicago April 12 and 13 to attend sessions of the sixty-first annual meeting of the North Central Association of Colleges and Secondary Schools. The meeting was held in the Palmer House.

Miss Evelyn I. Rouner secured Mrs. George Beare and Alicia Rivera to prepare a foreign foods dinner for her College Foods class Tuesday evening, April 10. Mrs. Beare prepared rice and curry, which she became proficient in preparing while serving 27 years as a missionary in India. Alicia Rivera prepared a traditional Puerto Rican dish—rice and beans. The entire group ate while seated Indian-fashion on the floor of the Sewing Lab. Mrs. Beare and Miss Rivera served as resource personnel in answering questions regarding the foods served and their respective countries.

Don Dyck, Becky Ruth, and Leila Kauffman have been selected to serve as the planning committee for the annual Eighth Grade Day, Wednesday, May 9. All eighth graders from the local grade school and surrounding communities will be honored guests of Hesston College. The entire day will be planned to give these eighth-grade students an opportunity to become acquainted with the physical plant, faculty, and students of their local high school.

GOSHEN COLLEGE

A Foreign Student Conference sponsored by Mennonite and Affiliated Colleges will be held on the campus April 20 to 22. Forty foreign students in addition to representatives of the various colleges are expected. The Goshen conference replaces the two earlier planned sectional meetings—east and west of the Mississippi River. "Paths to Peace" is the conference theme. A public vesper service, Sunday, April 22, will climax the week end.

John B. Stoltzfus, Manson, Iowa, has been appointed editor of the 1956-57 **Maple Leaf.** He has served as sophomore assistant of this year's publication. Carol Teuscher, Pigeon, Mich., co-associate editor of this year's **Record,** will serve as associate editor. Others appointed to the staff include Mildred Sherk, Akron, Pa., art editor, and Stanley Boyer, Elkhart, Ind., business manager.

Warner Jackson, Cleveland, Ohio, won first place in the twenty-first annual freshman men's peace oratorical contest held March 23, with his oration entitled "The Conscientious Objector." James Burkholder, Waynesboro, Va., and Joseph Ulery, Elkhart, Ind., speaking on the subjects "Nonresistance or Pacifism" and "The Future of Cyprus," placed second and third respectively.

SHARON MENNONITE SCHOOL

The Sharon School has been moving forward, under the direction of God, since its beginning ten years ago. Each year a grade has been added. The present enrollment for this school year has reached 150. Plans are being made presently to add the 10th grade for this coming school year (1956-57).

(Continued on page 408)

SUNDAY SCHOOL STATISTICAL DATA ARRANGED BY CONFERENCES IN UNITED STATES AND CANADA

Compiled by J. J. Hostetler
Secretary of Sunday Schools of the Mennonite Commission for Christian Education

For the year ending Oct. 1, 1955

CONFERENCE	Number of Schools	Number of Teachers	Cradle Roll, 0-2	Nursery, 3	Kindergarten, 4, 5	Primary, 6-8	Junior, 9-11	Intermediate, 12-14	Youth, 15-22	Adult, 23-up	Home Dept.	Enrollment	Average Attendance	No. of Pupils over 12 Non-church Members	Pupils Received into Church Membership	Pupils of non-Mennonite Parents	S.S. Library	No. of Volumes	Youth's Christian Companion	Words of Cheer	Beams of Light	No. of Homes	No. of Homes Having Family Worship	No. Read New Testament	No. Read Bible	Teachers' Meeting	Teacher Training	Mission Study	Missionary Projects	Mission Sunday School	Offering for Supplies
Alberta-Saskatchewan	14	99	72	70	116	121	111	76	113	546	...	1225	915	42	23	127	10	1716	14	14	14	306	205	12	9	1	0	1	6	5	2574
Allegheny	45	427	284	202	341	432	474	413	451	2045	14	4656	3411	367	74	1211	41	4392	42	45	40	1393	266	31	17	5	6	2	12	18	13751
Franconia	45	730	477	502	504	967	900	736	764	3628	10	8488	6902	537	96	1677	33	5066	41	42	42	2255	303	44	22	30	4	0	22	16	21383
Illinois	31	334	336	265	317	596	482	405	441	2117	41	5001	3454	346	158	1269	26	4488	28	26	25	1630	573	30	28	8	9	4	15	15	11703
Indiana-Michigan	84	997	702	603	872	1333	1222	928	1344	5465	56	12525	9770	497	319	1923	77	10514	81	84	77	3494	1241	124	70	22	11	6	44	43	37699
Iowa-Nebraska	28	560	286	176	326	417	419	325	586	3054	31	5620	4289	93	145	138	22	3868	21	21	19	1513	890	48	28	4	3	1	14	6	13228
Lancaster	166	2298	678	789	2242	2563	2526	1965	2335	10319	66	23483	20950	....	395	.....	79	4000	125	144	139	5000	2000	....	....	....	....	....	....	72	55883
Lancaster Co-operates	9	178	15	60	156	213	175	151	198	817	....	1785	1590	....	43	.....	7	350	6	7	7	400	200	....	....	....	....	....	....	2	2588
North Central	19	130	91	62	124	188	156	120	206	423	3	1373	1000	126	20	367	13	1294	16	18	17	313	163	13	10	....	....	....	8	7	3445
Ohio & Eastern	73	998	622	700	964	1292	1035	991	1302	5686	72	12664	9841	674	368	1911	61	11735	70	71	58	3457	828	124	48	24	12	6	49	23	37180
Ontario	41	449	388	354	512	564	490	369	507	2726	29	5939	4237	227	114	793	35	6085	40	41	39	1587	553	121	45	7	11	4	18	13	13812
Ontario A.M.	14	269	89	124	232	248	264	187	388	1729	25	3286	2324	123	35	133	13	1041	8	14	11	794	68	13	0	3	1	2	10	3	4976
Pacific Coast	34	298	194	231	297	446	431	310	306	1126	7	3348	2309	216	89	861	19	1263	27	34	34	1052	256	65	32	8	2	1	6	21	8390
South Central	45	442	221	239	322	515	362	368	507	2008	174	4716	2789	169	126	678	36	4476	44	44	41	1434	539	78	32	13	4	4	18	12	3255
South Pacific	7	70	20	33	74	107	104	68	45	279	4	734	556	36	2	282	5	1216	5	7	7	271	75	20	12	1	1	0	1	2	2214
Unaffiliated	4	67	48	67	74	120	92	93	75	544	....	1113	836	45	22	71	4	1050	3	3	3	365	40	....	....	2	0	0	2	0	2539
Virginia	67	476	297	280	618	682	643	501	715	2337	....	6073	4561	352	196	1231	33	2505	59	64	61	1318	206	26	14	8	1	2	10	35	10038
Washington-Franklin	17	200	77	93	220	247	246	227	218	1150	7	2485	2144	134	60	401	5	276	9	10	8	500	155	1	4	2	2	2	2	6	4966
	743	9022	4897	4850	8311	11051	10132	8233	10501	45999	539	104513	81878	3984	2285	13073	519	65335	639	689	642	27082	8561	750	371	138	67	35	237	299	249624

The above table of Sunday-school statistics should have accompanied the article, "The Annual Sunday School Report for 1955," by J. J. Hostetler, in the April 10 issue of the Gospel Herald. Since it was omitted inadvertently we are printing it this week. To get the full value of the information provided by this report the reader should turn to page 345 of last week's paper and read the article while studying the statistics of the table. Sunday-school workers especially should not fail to do this. The table is also found on page 54 of the Mennonite Yearbook.

CHURCH HISTORY

The Translator of the 1956 Edition of Menno's Writings

BY J. C. WENGER

In the year of 1886 the Mennonite Publishing Company of Elkhart, Indiana, issued an English edition of the Dutch *Martyrs' Mirror* of 1660. The title page indicates that the translator was Joseph F. Sohm. But who was the man? The late S. F. Coffman described to the present writer how this translator used to pace the floor as he struggled to get a difficult Dutch sentence into English; but he knew nothing of where Sohm came from, who he was, or what later became of him.

Lest the same fate befall the translator of the 1956 edition of Menno Simons' *Complete Writings,* the following brief sketch and note are herewith submitted for the perusal of the interested reader.

Leonard Verduin, 1684 Warren Road, Ann Arbor, Michigan, was born of American-born parents in Cook County, Illinois, March 9, 1897, the son of Cornelius Verduin and Aartje Swets. Leonard's great-grandfather, Willem Verduin, came from Holland to America in 1848 and settled in Western Michigan. Leonard received his A.B. degree from Calvin College in 1926, his Th.B. from Calvin Seminary in 1929, and his A.M. from the University of Michigan in 1946. On March 5, 1918, he was united in marriage with Hattie Timmermans, a union blessed with five children, three sons and two daughters. From 1929 until 1941 he served as pastor of the Christian Reformed Church of Corsica, South Dakota, and since 1941, as pastor of the Campus Chapel, created to serve Christian Reformed students at the University of Michigan at Ann Arbor. In 1950 he went to The Netherlands and Belgium with a Fulbright Grant for research in pre-Reformation sects.

The translator, when asked for a statement that could be quoted as to his reaction to the task of translation, and what Menno came to mean to him, wrote:

"The work of translating the complete writings of Menno Simons was for me a distinct pleasure, and in three different ways. (1) As a student of language, specifically of the Dutch language, it was thrilling to live in the sixteenth century for a while with sixteenth-century people, as it were. Menno made his mother tongue to serve him effectively in whatever mood he was writing. Menno, I am sure, was a man of many moods. He could be sharp, and then his style is correspondingly angular. He could be conciliatory, and then his diction is mild and cautious. He was always deeply serious, and his language follows him in this mood also. His diction changed with his many removals to other areas, and to follow him in this was in itself an experience. (2) As a student of Reformation history I have profited greatly from this work. There is nothing quite so rewarding as a close-up look at the sources. The careful reading of Menno in the original has made me adjust my thinking concerning the Anabaptist movement in several details. (3) As a Christian and a minister I have often been edified by Menno's simple piety and unpretentious devoutness. He was at his best as a pastor, and I have caught myself emulating him in my own pastoral duties.

"Most of all I have been rewarded in this effort by a greatly increased appreciation for the Anabaptist pioneering for separation of church and state, and for the recovery of the Church of Christ as delineated in the New Testament. My maternal ancestors were refugees from Bohemia in the fifteenth century (the name *Swets* is Slavic and means shoemaker), and my paternal ancestors were refugees from France in the Huguenot days. Maybe this has also made Menno a congenial comrade; he too had to take to the road for religious convictions.

"May this service rendered by me to one 'who being dead yet speaketh' offset a little of the wrong done him and his people centuries ago!"

In addition to paying him for his time spent in translating Menno's writings, including his two hymns (in which he retained the same rhythm and rhyme pattern of the original!), our Publishing House presented him with a gift-copy of Menno's writings. In response to the gift he wrote: "Thanks for letting me help with the good work of putting Menno before a generation that lacks some of the qualities he had.

"And thanks a great deal for the complimentary copy of the finished product. It is *superbly* printed."

Perhaps a number of grateful readers of Menno will wish to drop a note of appreciation to Rev. Verduin at the address given at the beginning of this article.

Goshen, Ind.

Let us do the work He has given, in the place He has appointed, in the way that He directs.
—Lorie C. Gooding.

PAX MEN ON PILGRIMAGE

(Continued from page 391)

Early Tuesday morning we left for Tel Aviv to embark on our Air France Constellation charter flight to Rome. I shall never forget that trip—our big plane started smoothly, rising higher and higher until we were 16,000 feet above the ground, humming up to 309 miles an hour. Above us stretched a brilliant blue sky, directly underneath gleamed masses of dazzling white clouds, while somewhere below that the billowing waters of the Mediterranean rolled.

Seven hours later we landed at Rome, Italy, where more treats were in store for us. We weren't too impressed with our not-too-clean hotel. But we enjoyed eating "mile long" spaghetti for dinner. Everyone got practice in the art of wrapping it round and round our forks and eventually getting it into our mouths without leaving too many endless tails behind!

A very full day of sight-seeing followed. We saw the world-famous Vatican Museum with its masterpieces of sculpture and art; Sistine Chapel, an undying tribute to Michelangelo's genius; St. Peter's Basilica, the largest and possibly most beautiful church in the world; the ruins of the Colosseum; the Pantheon; the Roman Forum; fountains and the catacombs—where skulls of early Christians can still be found lying on the shelves in the underground passages where they were buried.

That evening we boarded the train for the last time. We crossed Italy, into Switzerland, enjoying its snowy mountains, nestling villages, and shimmering lakes.

At noon we arrived in Basel, where we enjoyed a hearty dinner in clean Swiss surroundings. During our two and a half hour stopover, the tour members presented tour leader Harold Mueller with an Omega wrist watch in appreciation of a splendidly organized tour.

And then we were on the last lap of our journey. Reluctantly we said goodby to old and new friends and returned to the daily work routine.—via MCC, Akron, Pa.

♣

Parents often ask this question: Shall I make my child go to church? Three things can be said in answer to that question: First, if you always have to make your child go to church, the chances are that there is something wrong with the church. Second, if you never have to make him go to church, the chances are that there is something wrong with the child. Third, if you have no other technique than that of making him go to church, then the chances are that there is something wrong with you.

—The Mennonite.

FAMILY CIRCLE

Prayer

By Mary Alice Holden

Pray, mother, pray, for you hold in your hands
The fate of the ones in your care;
Down on your knees is their destiny sealed,
For your faith has been told in your prayers.
"Thou and thy house" shalt be saved as you pray;
Your trust holds them up to His throne.
Have never fear; He has promised—will do;
He will yet claim each one for His own.

Cimarron, Kans.

God's Compensations

By MOSES G. GEHMAN

"The hoary head is a crown of glory"

We see a strange paradox in human nature. We all desire to live long, yet we do not want to be old! Age is nothing to dread, nor be ashamed of. The Lord is no respecter of persons here either; those who continue to live will grow old. The desire to live, in the normal mature Christian, is strong and it is God-given. The normal, mature Christian wishes to use his body to glorify his Maker to the last minute of his earthly life. Someone has well said: "It is not how old you are, but how you are old."

Something new has come to the front of late in medical science, called "geriatrics," the science and treatment of old age. Let's hope that "geriatrics" is as great a boon to the vast multitude which yearly enter their third twenty-five as the science of pediatrics is to infancy and childhood. But medical science alone can never be the answer for a happy old age. Financial resources of some sort will in a very limited way lighten the cares of the aging, but the answer for growing old gracefully lies not in money and means alone. No man or woman ever gets very far away from the doings of the first twenty-five years of his life. Therefore, the way to be happy and contented in the evening of life is to walk with God in the morning of life and so continue on throughout life and you will feel the joyous bracing breath of springtime blowing over your soul as you look toward life's setting sun with the Lord at your side.

I

God loves old people. He always has a place for them to witness for Him despite their "old age." The psalmist sang forth the truth in that long yesteryear: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing." God's providential care is over the aging. Says the divine writer: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The Lord spake to the house of Jacob: "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." That principle applies to every child of His. So, as we grow older, we find no place of retirement in our testimony for our Lord, for His goodness in leading us to repentance, no, not as long as spirit, soul, and body dwell together. It is in God's plan for our lives that people grow old.

Arthur Flake has written an exquisite little book, *Life at Eighty, as I See It.* I quote from page one: "I desire to help young people and those in middle life to see and to understand that old age is not an enemy to be dreaded and avoided, but that it may be made, I may say in perfect truth, the best and most fruitful part of one's life. For is not life a sacred trust—all of life? Isn't it God's plan for people to grow old? Then should we not accept old age joyfully and thankfully and do all we can to grow lovely and to be useful while growing old?" Yes, surely, "Life is a sacred trust, and each added year increases the debt one owes."

Douglass Scarborough McDaniel, in the excellent book, *Grow Lovely Growing Old*, says: "Age gives to the soul the opportunity for getting the best vision of life, the real beauty and meaning of the years. This complete, deliberate survey of life's picture is our chief advantage, being the source of great consolation for its disappointments, and of infinite hope and strength for days to come.

"So, welcome the hour when we may from this vantage ground of age see things from a much higher plane with the right perspective, and a wider horizon. The review of the years, leisurely and dispassionately, leads us to say . . . that what before looked like evil is, after all, only good we did not understand, and we turn from the canvas assured that 'God meant it unto good.'"

Another good book, *On Growing Old Gracefully*, was written by Charles Courtenay. Let's read from page 31: "There are all sorts of dignities to be found in life: dignity of rank, . . . office, . . . descent. As our aged friends do not lay claim to these, what is there left? Well, they possess the dignity of age, for one thing. In all times age has been accounted venerable and dignified, and special recognition has been assigned to it. In early days the elder men constituted the ruling classes, and were the advisers of the king. If today they are assigned a back seat rather than a front, this does not obliterate their aged dignity, nor deprive them of their ancient honor."

These authors have much good counsel for young people who are the material old people are made of. Did you read the editorial in the GOSPEL HERALD of July 12, 1955, "Wishing for Death"? If not, hunt it up and read it. Here is some sensible advice for people who are nearing the "tired age" in which many people are tempted to throw off the harness and say, "What's the use?" I quote the last seven lines of this timely message: "When it is clearly evident that God's time for our exit is near, we may with good grace look forward with joy to our transfer. But until then we had better live with zest and continue with the task laid upon us. It is God, not man, who calls the cue for death."

II

Look at it whichever way you will, old age is a costly procedure. Its demand on us mortals is inexorable. There is no persuading here; out go some things we prize very high and need very much for our comfortable existence in this world of sense and time. The eyes grow dim; we call on the optician. The teeth go out; the dentist gives us artificial ones. The mind is less keen and more slow—we may not know it but other people do. Friends become less—"one by one they depart and die." New friendships are harder to form than in younger years and loneliness assails the aging heart. The memory just doesn't respond as in former years; the sinews and muscles tell their limits by aching before the day's labor is over; the night watches double up; the intangible charms and attractions of vigorous young manhood and womanhood have "faded as a leaf." In addition to all this, every old-age Christian knows that Satan has an alluring line of temptations suited to steal the prestige of the aged to cause them to fall. In no period of life are we immune to temptation and to commit sin. That picture is dark enough. But there is a brighter side to all this. God has something better in exchange for all that we lose. Therefore let us brace up and face the matter of old age realistically and take the attitude of this octogenarian: "I regard old age as a providential opportunity whereby one may through the exercise of faith (in God) and diligence and determination make the last part of life's journey pleasant, profitable, and useful."

III

What are some of God's compensations for the waning earthly life? Truly, it is the birthright of every old person to be happy. The things the aging person gives up are temporal. God's compensations are eternal. Paul rejoiced in the "building of God . . . eternal in the heav-

(Continued on page 405)

TO BE NEAR TO GOD

Sunday, April 29

Read Proverbs 16.

Happiness is neither within us only, or without us; it is the union of ourselves with God.—Pascal.

We seek happiness in strange places, often leaving God out of it. But Beecher says the strength and happiness of a man consists in finding out the way God is going, then going that way too. Could anything be simpler? We wear ourselves out chasing it, only to have it eluding us. The other week a woman was found to have embezzled thousands of dollars over a period of ten years, by falsifying the books she was keeping. How many hours of pure, unadulterated happiness do you suppose she enjoyed in that time?

Remind us daily, that true happiness comes from going your way, Lord, and guide us with Thine eye.

Monday, April 30

Read Psalm 119:9-16.

"Thy word have I hid in mine heart, that I might not sin against thee."

At a club meeting, roll call was to be answered with a Bible verse. It was a group of about thirty mature women, who have been church members for years. I was amazed at the answers. Some only said "present," some misquoted their verses, some had the shortest possible, and about a third sounded as if they really believed what they were quoting. The young pastor's wife, still a college student, warmed my heart with a precious verse, not so glibly given as some. How we are cheating ourselves if we do not practice hiding God's Word in our hearts.

Lord, help us not to be so busy about material things that we will neglect this ever-present help to right living.

Tuesday, May 1

Read Matthew 6:1-14.

"The best portion of a good man's life is his little, nameless, unremembered acts of kindness and of love."—Wordsworth.

People who are busy drawing attention to the good they have done, and the favors they have given, lose the real blessing from their deeds. How much better it is to remember what has been done FOR us, and forget what we do for the other person, doing it as unto the Lord. A really good person finds real joy in giving a hand to one who needs it, with no trumpets before him.

Help us to see our brothers' need; then quietly and competently help to do something about it.

Wednesday, May 2

Read Matthew 25:1-13.

"He who always waits upon God, is ready whensoever He calls. He is a happy man who so lives that death at all times may find him at leisure to die."—Feltham.

I was deeply moved by the beautiful tribute a husband paid his wife, who during the last two months of her life did not know that her disease was incurable. Friends thought she should be told of her coming death so she could prepare herself. But he told them she always lived so that she was ready to meet God ANY night! Can that honestly be said of us?

We want to be concerned about our homegoing, and be sure we have our tickets ready, waiting on the right track, as for any earthly journey.

Thursday, May 3

Read Daniel 1:8-16.

"Men must be decided on what they will not do, and then they are able to act with vigor in what they ought to do."—Mencius.

Every mother owes it to her child to teach him the story of Daniel, and it will be a strong armor in many testing times. The courage of Daniel is a thing every Christian needs countless times in life, to strengthen "spiritual muscles."

Help us "Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose firm,
Dare to make it known."

Friday, May 4

Read Psalm 51:1-10.

"This above all; to thine own self be true; and it must follow as the night the day, thou canst not then be false to any man."—Shakespeare.

How true and honest would be we if we knew no one ever could find out what we were contemplating? That is the real measure of a man. It is so tempting to pass through a stop sign when no one is in sight, and the children are not along to see parents violating a law. Does it matter, if we are not caught? Or putting slugs, or tokens, in the offering basket, or writing messages in greeting cards to send for two cents?

May I never forget that Thou, God, seest me.

Saturday, May 5

Read Proverbs 16.

"God walks with the humble, He reveals Himself to the lowly; He gives understanding to the little ones; He discloses His meaning to pure minds, but hides His grace from the curious and the proud."—Thomas á Kempis.

Laurence Jones, the Little Professor of Piney Woods, has remained a humble man, in spite of unprecedented success with his school for his colored people. From a beginning of one pupil, seated on a log, Piney Woods school has turned out over 500 high-school and over one thousand junior college graduates, now in eight different careers. God truly walked with Papa Jones in his work.

We pray for true humility of spirit, that you may be glorified in us. Amen.

—Ida M. Yoder.

The Conversion of Saul

Sunday School Lesson for May 6

(Acts 9:1-31)

See the persecutor Saul as he characterizes himself in these Scriptures. Each pupil might find one expression of Paul's: Gal. 1:13; I Tim. 1:13; Acts 22:4; 22:19; 26:9; 26:10; 26:11; Phil. 3:4-6; I Tim. 1:15; Acts 9:1.

The great persecution that scattered the believers in Jerusalem was not all pleasing to Paul. See Acts 9:1, 2. He must now go beyond to other centers of believers to "waste" them.

What thoughts might Saul have had as he went on his five- or six-day journey to Damascus to search out the Christians for punishment! Might the Nazarene have been right? What previous experience of his might have greatly disturbed Saul in his murderous projects? Why did Saul seek authorization for his work? From whom?

Again you with your pupils might read some Scriptures where Paul tells what happened to him while on the road and in Damascus. Acts 22:6-8; 22:9, 10; 22:11-13; 22:14-16; 22:17-21; 26:14, 15; 26:16-18; Rom. 7:24, 25a; 7:9; 8:1-6; Phil. 3:7-9. What welcome words Saul heard in "Brother Saul," the greeting of a Christian whom Saul intended to kill! What wonderful love and grace of God Saul experienced! This Jesus was alive and He was interested in him, the chief of sinners. Why did Saul, such a bold Pharisee, tremble?

Saul's baptism was certainly a true symbol of his experience. He had now been united with Jesus by the likeness of His death.

This is a good missionary lesson. What aspect of Saul's conversion makes it that? "The test of a man's conversion is whether he has enough Christianity to get it over to other people" (Samuel M. Shoemaker). Don't miss the word "straightway."

Follow Saul preaching at Damascus, to Arabia (no doubt before he left Damascus), escaping from Damascus, to Jerusalem, at Jerusalem and his escape from there, to Caesarea, and to Tarsus. Why did he go to Tarsus? What wonderful experience might Paul have had back in Arabia?

Growth may take place at times of rest from persecution too. Proof is given in verse 31. Here is a great statement concerning the work of the Holy Ghost in the church. As He comforted, the church was multiplied.

Philip Schaff says: "The conversion of Paul marks not only a turning point in his personal history, but also an important epoch in the history of the apostolic church, and consequently in the history of mankind. It was the most fruitful event since the miracle of Pentecost, and secured the universal victory of Christianity. The transformation of the most danerous persecutor into the most successful promoter of Christianity is nothing else than a miracle of divine grace. It rests on the miracle of the resurrection of Christ—both are inseparably connected; without the resurrection, the conversion would have been impossible, and on the other hand, the conversion of such a man and with such results is one of the strongest proofs of the resurrection."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. J. R. Shank, Versailles, Mo., who had been hospitalized, returned to the home of his brother-in-law, J. Protus Brubaker, Edwards, Mo., recently. He has improved to the degree that he is able to be up in a chair and receive at least some visitors. May the Lord speedily restore him to normal health.

Bro. J. N. Byler, Director of Relief, Akron, Pa., spoke and showed Korean pictures at the Pleasant Valley Church, Harper, Kans., on Tuesday evening, April 17.

Jacob M. Moyer, Souderton, Pa., spent the week end of April 15 conducting baptismal and communion services at the various churches in Vermont.

The Winter Bible School, held at the Blooming Glen, Pa., Church one evening a week, closed its sessions on Wednesday evening, April 4, with an attendance of 242.

Bro. Boyd Nelson, Secretary of Relief and Service, of the General Mission Board, spoke at the Pigeon, Mich., Church, April 29, in the interests of thir annual relief drive.

Bro. Gideon Yoder, Hesston, Kans., gave his lectures on "The Education and Evangelism of Children" at Martins Church, Orrville, Ohio, April 9-13. On Saturday evening following he gave an illustrated talk on his recent trip to Palestine.

The Johnstown Mennonite School gave a program at the Leo, Ind., Church on Friday evening, April 20. On Friday evening, April 27, Bro. Lester Hershey, missionary from Puerto Rico and director of the Spanish radio broadcast, was to speak at the same place.

A Conference on the Home was held at East Bethel Church, Greenville, Va., on Sunday morning and evening, April 8, with the brethren Harold Eshleman and Paul Wenger as speakers.

Twelve members were received into fellowship at the Bayshore Church, Sarasota, Fla., on Sunday, April 8—seven by baptism and five by letter.

On Sunday afternoon, April 15, the "Bethany Messengers," a chorus from Bethany Christian High School, Goshen, Ind., gave a program at the Toto Mennonite Mission, near North Judson, Ind.

The Cleveland, Ohio, I-W Chorus gave a program of worship in song at the Beech Mennonite Church, Louisville, Ohio, on Sunday evening, April 15.

Bro. John R. Martin, Harrisonburg, Va., has accepted the call as pastor of the Woodridge congregation, Washington, D.C. He was present at the services over the week end of April 21, 22, when communion services were held, in charge of Bro. John L. Horst, Scottdale, Pa.

Bro. Oscar Burkholder, Breslau, Ont., is conducting a series of messages on Personal Evangelism at his home church on Wednesday evenings.

The Executive Committee of the Mennonite Publication Board met in regular quarterly session at Scottdale on Friday, April 13. Among business transacted was completion of plans for setting up the new office of business manager of the Publishing House.

Bro. William McGrath, Goshen, Ind., conducted week-end meetings at the Bethel Church, Elora, Ont., April 14, 15, in four services.

The annual meeting of the managers of the seven bookstores operated by the Mennonite Publishing House was held at Scottdale, April 16-18.

The St. Jacobs, Ont., congregation conducted a service at the Harbour Rescue Mission at Hamilton, Ont., on Tuesday evening, April 10.

Representatives of the Philadelphia Mennonite Student Center spoke at the Zion Church, north of Morgantown, Pa., on Sunday, April 22.

About thirty-five former students of Hesston College met at an alumni fellowship dinner in Los Angeles, Calif., on April 14. Paul and Alta Mae Erb, Scottdale, Pa., were the speakers.

The Heart to Heart Radio Program of Christian inspiration for women, originating in Harrisonburg, Va., can now be heard on WCMR (1270), Elkhart, Ind., at 10:15 a.m. each Saturday, and on WAFC (900), Staunton, Va., at 12:45 p.m., each Wednesday. These new stations comprise the nineteenth and twentieth now carrying the broadcast. Women who cannot be in the listening audience may join the "reading" audience by sending for the weekly radio talks now available in print.

Bro. J. Lawrence Burkholder, Goshen, Ind., was the guest speaker at a missionary conference at the Sugar Creek Church, Wayland, Iowa, April 14, 15.

A Foreign Students Conference was held at Goshen College, April 20-22. The seventh annual Intercollegiate Peace Fellowship Conference of Mennonite and Affiliated Colleges was also held at Goshen College, April 19, 20.

A youth meeting was held at the Doylestown, Pa., Church on the evening of April 21. There was a panel discussion on "The Challenge of Discipleship."

"Into All the World," a set of slides depicting the work of the Mennonite Publishing House, was shown at the East Holbrook Church, Cheraw, Colo., on Sunday evening, April 15. These slides can be secured by writing the Mennonite Publishing House, Scottdale, Pa.

Fifteen persons were received into the fellowship of the Sunnyslope congregation, Phoenix, Ariz., on April 15, six by baptism and nine by letter.

Change of address: Orvin H. Hooley from Burr Oak, Mich., to Route 3, Bronson, Mich. Telephone: 3381 Bronson.

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Calendar

Semiannual meeting, Commission for Christian Education, Walnut Creek, Ohio, April 27-29.
Annual meeting, Franconia Mission Board at Blooming Glen, Pa., April 30, May 1.
Franconia Conference, Franconia, Pa., May 3.
Annual meeting Virginia Conference Sewing Circle, Weaver's, Harrisonburg, Va., May 3.
Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Indiana-Michigan Mission Board and Church Conference, June 4-7, Bethany Christian High School, Goshen, Ind.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual meeting North Central Conference, Sheldon, near Ladysmith, Wis., June 8-11.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-camp training for staff members, July 2-7; Junior camp for boys and girls (9-12), July 5-11; Work Camp (limited to 20 young people), July 16-21; Junior High (co-ed, ages 12-15), July 23-28; Family Camp, any time from July 28 to Aug. 12; Youth Retreat, age 16 and over, Aug. 13-18; Guest Camp (open to church workers and their families at no cost except food), Aug. 25-27, and Aug. 31 to Sept. 3; Hesston College Faculty Retreat, Aug. 27-31.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind. Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Illinois Conference, with Morton congregation as host, Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. and Sister Ralph Buckwalter, missionaries on furlough from Japan, spoke at the Union Avenue Mennonite Church, Chicago, Ill., on Sunday morning and evening, April 22. The evening message was illustrated with pictures and articles from Japan. They spoke at the Mennonite Spanish Church, Chicago, on April 20.

Change in address: The Nelson and John Litwiller families and other persons serving at the Montevideo, Uruguay, seminary should be addressed **Casilla de Correo 1623,** Montevideo. This is a post-office box number by which the missionaries receive their mail more quickly than to have it delivered to the seminary.

The new headquarters building of the Eastern Mennonite Board of Missions and Charities at Salunga, Pa., is nearing completion and is scheduled for occupancy by May 1. This office building is located on the Salunga Mennonite Church grounds. The church building is no longer used for regular services, but will also be part of the headquarters and will be used for public meetings, committee meetings, and orientation classes.

Edwin Eugene was born to Bro. and Sister Weyburn Groff, Yeotmal, Berar, India, on April 13.

Twin daughters were born to Bro. and Sister Clyde Mosemann, Montevideo, Uruguay, on April 12.

The Mennonite Seminary in Montevideo, Uruguay, was scheduled to open on April 10. Mail for the seminary should be addressed to Casilla de Correo 1623, Montevideo.

The new address for the Eastern Mission Board as of May 1 will be Salunga, Pa. Mail for the following should be addressed there: Ira J. Buckwalter, Treasurer; Paul N. Kraybill, Assistant Secretary; Norman Shenk, Director, Mission Children's Visitation Program; and Paul G. Landis, Assistant Voluntary Service Director. Mail for Raymond Charles and Orie Miller should continue to be sent to their home addresses as previously.

Seventeen believers attended the first study in personal evangelism in a series of eight lessons to be given in the Coamo, Puerto Rico, church on Thursday evenings. Pray that the Lord will guide this nucleus of believers to be a real light in this part of the city blinded by sin.

A dedication service for the Eastern Mission Board headquarters and the library located at Salunga, Pa., is scheduled for Thursday, May 10. The dedication service will be held at 2:30 p.m., followed by open house. An inspirational program is scheduled for the evening at 7:30. The public is invited to this program at which time the office building, the library, and the church building will be open for visitors.

The large number of persons worshiping the risen Christ in the Easter sunrise service on a mountaintop overlooking the city of Coamo, Puerto Rico, attracted the attention of many down in the city and contrasted with those who were returning from all night dancing and drinking which began at 8:00 p.m. the night before, when the usual ban on dancing during Lent had been lifted.

Bro. Peter Wiebe, Goshen, Ind., a fresh-air parents' pastor, was the speaker at the special fresh-air parents' service held at the Mennonite Spanish Church, Chicago, Ill., on Sunday afternoon, April 15.

A dedication service for the new Fairview Mennonite Home, Preston, Ont., will be held at the Preston Mennonite Church, adjacent to the Home, at 2:15 p.m., on Sunday afternoon, April 29. The Annual Meeting of the Braeside Home Association will be held at the church on Saturday afternoon, April 28. The Fairview Home continues the service to the aged begun in the Braeside Home.

Enough old Christmas cards have been received at the Tokyo Center to greet most of Tokyo next year, according to reports reaching the General Mission Board headquarters. The missionaries thank all who have responded so well in sending their used Christmas cards to Japan. This does not speak for the missionaries on Hokkaido. If you want to send cards, perhaps a letter of inquiry first would be in order.

A new feature of Lancaster Conference VS will be week-end service units to give opportunity to those who may be unable to serve for a longer period of time. The first such unit is planned for Saturday and Sunday, May 19 and 20, at the Norris Square Mission in Philadelphia. The unit will leave from Mellinger's Church at 7:00 a.m., Saturday, May 19. The day will be spent in practical work around the mission. Saturday evening and Sunday will be spent in witnessing and participating in the worship services. Two carloads are needed for this unit. If more volunteers come than are needed, some will be sent to another mission. If you are interested, contact Raymond Charles, R. 1, Lancaster, or Paul Landis, Salunga, before May 12.

Dr. Carl M. Hostetler, Goshen, Ind., who spent a month with the Mahlon Stoltzfuses at Russian Mission, Alaska, last summer, will give an illustrated message regarding the Alaska work at Tel-Hai Camp, Honeybrook, Pa., on Friday evening, April 27, at the Monterey Mennonite Church, Bird in Hand, Pa., Saturday evening, April 28, and at the Zion Mennonite Church, north of Morgantown, Pa., on Sunday evening, April 29.

Sister Marjorie Shantz, missionary on furlough from Puerto Rico, gave an illustrated message on mission work in Puerto Rico at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, April 15. Sister Shantz's parents, Bro. and Sister B. B. Shantz, Preston, Ont., celebrated their fiftieth wedding anniversary with an open house on the same afternoon.

Your Treasurer Reports

During the past year a voluntary service unit was started in northern Alberta located at Calling Lake. At the present time Bro. and Sister Isaac Glick, Bro. and Sister Richard Gingrich, and Sister Elma Riehl, R.N., are serving in this unit. This unit has been set up for the purpose of serving and witnessing in the northern Alberta area, particularly among local Indians and groups of lumbermen who work in this area.

In this connection it has become evident that the present transportation which is available for the unit is very inadequate. This will require that a car be purchased which can be used by the unit for general transportation and also as an ambulance when needed for this purpose. Steps are now being taken to purchase a Ranch Wagon or similar car to be used by the unit. It is estimated that the special type of car which is being purchased will cost about $2,300.00. We would like to recommend this as a special project for individuals or groups to sponsor. Contributions for this car purchase can be made through regular channels and designated for the Calling Lake Car Fund.

Those who are acquainted with this area understand very well the necessity of having a safe and adequate means of transportation. The unit is located in an area where there is very little contact with the outside world except when trips are made from the interior to shopping centers. We believe that this VS unit has been making a valuable contribution and has been giving a definite witness in this area. May we support those who serve there through prayer and through our contributions, both for this special project and for the general operation of this program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Sister Blanche Sell, missionary on furlough from India, spoke to the Mennonite Fellowship at Dayton, Ohio, on Sunday evening, April 1. On April 3 she gave an illustrated message with a special emphasis on nursing to a group of women and girls of the Sharon Mennonite Church, Plain City, Ohio. She also spoke to the Missions Fellowship at Eastern Mennonite College, Harrisonburg, Va., on April 8.

The Gladstone Mennonite Church, Cleveland, Ohio, will celebrate its anniversary service on Sunday, May 6, with a fellowship dinner and a special evening service given by the Rockview Mennonite Church, Youngstown, Ohio. Revival services will be conducted at Gladstone, May 9-16, by Bro. C. F. Derstine, Kitchener, Ont.

(Continued on page 404)

Summer Service Calling

MRSC Program

MRSC Summer Service has opportunities for the young in spirit. If you are 18 years old or older, there is a place of service that will fit your individual abilities and training. Summer Service provides opportunities to show the redemptive love of Christ through service, to fellowship with Christians, and to understand more fully God's will for your life. Each volunteer receives ten dollars per month allowance and his board and room. In most cases transportation (when the volunteer or his church is not able to provide it) is taken care of to and from his place of service when he serves for at least six weeks.

Summer Camps

Camp Rehoboth, St. Anne, Ill.—One man and two women are needed to serve in the camps held for children from June 9 to July 20. The fellow should be a strong youth leader with camping knowledge and the girls should be good Bible teachers and able to direct nature study and crafts.

Mennonite Youth Village, White Pigeon, Mich.—Seven men are needed to serve at Youth Village from June 21 to Aug. 11. Three fellows will serve as cabin counselors with two additional fellow counselors to help in the program. These additional counselors should be able to fill one of the following capacities: life guard, crafts director, nature study leader, and a Bible teacher. A maintenance man is still needed.

Homes for Children

Mennonite Children's Home, Kansas City, Kans.—Four women are needed to help at the children's home from June 11 to Aug. 10. A volunteer might work as a housemother, a cook, a nurse, a laundry assistant, or a general staff assistant.

Homes for the Aged

Mennonite Home for the Aged, Eureka, Ill.—Two women are needed to work for a period of twelve weeks, June 4 to Aug. 27. One girl is needed to do nurse aide work and the other would do laundry, cleaning, and food processing.

Mennonite Old People's Home, Rittman, Ohio—Two women are also needed to work for a twelve-week period, June 1 to Sept. 1, at this home for the aged. The work there is general work, such as laundry, cleaning, ironing, and assisting the cook. Special training is not required. The VS-ers will be filling in when some of the regular staff members are on vacation.

Rural Missions

Akers Mennonite Church, Akers, La.—Two women are needed to do summer Bible school work in this southern state. The dates of service are from June 9 to July 20.

Minot, N. Dak., and Leader, Minn.—Four women are needed here from June 18 to Aug. 10. The time will not all be spent at Minot and Leader. Some of it may be at other Minnesota points. The volunteers would teach summer Bible school, help in the visitation program, and assist wherever needed in the direct mission program.

Migrant Units

Hartville, Ohio—Spanish migrants live in this area during the summer months. Two men and three women are needed to develop an educational and recreational program for these people. The time for the unit would be June 18 to Aug. 10.

South Bend, Ind.—This work with Spanish migrants will be from July 21 to Sept. 1. Two men and three women are needed to teach Bible school, serve in summer camps, and do general community service. At least one member of the unit should speak Spanish.

City Missions

Chicago, Ill.—Union Avenue Mennonite Church, Bethel Mennonite Church, and the Mennonite Spanish Church. A total of eight women and five men are wanted to serve at these three Chicago churches from the middle of June to the middle of August. Summer Bible school work, visitation, Sunday-school teaching, maintenance work, solicitation, and other jobs connected with city mission work would be assigned to the volunteers.

Rockview Mennonite Church, Youngstown, Ohio—Two men and two women are needed for this unit from June 5 to July 18. The VS-ers will teach Bible school, go on visitation, solicit for Bible school, work in the mission home, help with youth activities, and also help with the Sunday school and the evening services.

Hope Rescue Mission, South Bend, Ind.—One couple and an additional woman are needed to help with maintenance, visitation, counseling, and housekeeping. This mission operated by the General Mission Board carries on an active program to reach unfortunate men and women who are lost in the depths of sin. The facilities include temporary housing for converted persons, a feeding kitchen, and overnight lodging for an average of 20 persons each night. The period of summer service here is June 18 to Aug. 10.

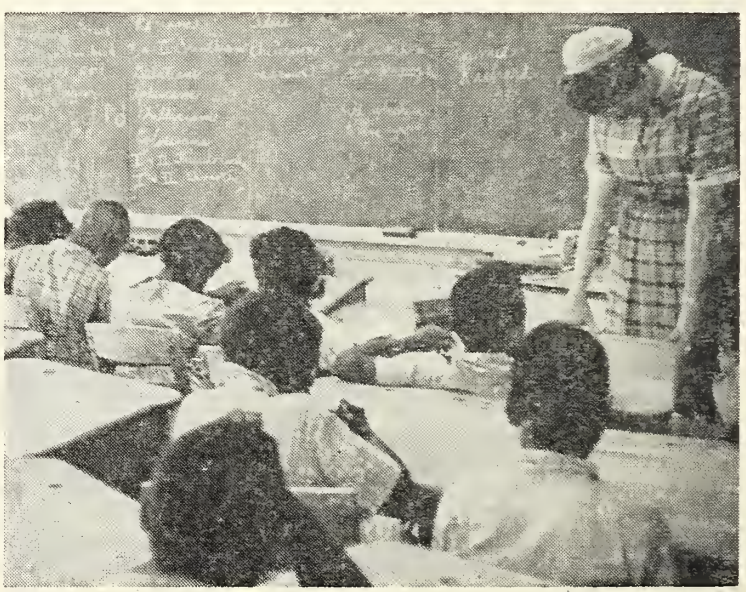
Mission Survey Units—St. Louis, Mo., and Dayton, Ohio. Four men and six women are needed to survey different parts of these cities where pioneer mission outreach can be started. This work is being developed in co-operation with the Secretary for Home Missions and Evangelism of the General Mission Board. In addition to survey work the VS-ers will establish summer Bible schools, teach Sunday school, participate in solicitation, and have general housekeeping duties.

VS Unit, Kansas City, Mo.—Two men and two women are needed to live with the long-term VS unit at Kansas City and help with the summer Bible school program, Sunday-school teaching, visitation, summer camps, and housekeeping. This is an excellent opportunity to participate in a well-established life for a short time. The dates for this are June 11 to July 21.

Gladstone Mennonite Mission, Cleveland, Ohio—Two women are needed to help in survey work in the relocation of the Glad-



Nature study is an important part of a summer camp program.



Summer Bible school class prays before study.

stone mission. This unit will serve from July 6 to Aug. 17.

Wichita, Kans., and Saginaw, Mich.—Two men and five women are needed to help in the increased activity program of the summer at these mission stations. The dates for these are June 11 to August.

Anyone interested in this program should write to Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

MCC Program

A broad variety of summer opportunities in Christian service are being offered to college students and high-school graduates in the Summer Service program of Mennonite Central Committee. Projects are open in child welfare, mental hospitals, tuberculosis sanatoria, and community services. These openings extend from the Atlantic to the Pacific seaboards, from the sunny South to brisker regions of Canada. In addition, an educational work camp and tour is planned for Mexico.

Volunteers receive maintenance and $15 a month. Persons who cannot afford to serve under this plan may arrange to receive the wage of the institution or organization for which they work with $15 a month or 10 per cent of the cash income deducted for an MCC unit fee.

Child Welfare

Camp Paivika, Crestline, Calif.—Ten men and women who have two or more years of college training are needed to serve as counselors for 600 children in groups of around 100 who come for each of five two-week periods. Operated by Crippled Children's Society of Los Angeles County, Inc., the staff consists of 55 trained and highly qualified persons from every phase of child welfare. MCC orientation, June 20, at Reedley, Calif., June 22 to Sept. 1. $160 for summer, $30 unit fee.

Camp Shalom, Kearney, Ont.—One man and three women needed in this Christian holiday resort for Jewish people from large Ontario cities. Camp is operated by Ontario Hebrew Mission (affiliated with Kitchener Mennonite churches). June 1 to Sept. 1. $20 a month. Partial travel scholarship.

Governor Bacon Health Center, Delaware City, Del.—State institution for emotionally maladjusted children. Two men and four women needed to serve as recreational assistants in music, dramatics, photography, and playground activity. June 7 to Sept. 2. $75 a month.

Institute of Logopedics, Wichita, Kans.—Four men and women needed to assist in recreational activities for children with speech and hearing defects. June 18 to Aug. 31. $15 a month.

Boys Village, Smithville, Ohio—A 127-acre farm for dependent and delinquent boys. Two men needed to assist in maintenance, building, and recreation; two women for office and housekeeping work. June 22 to Aug. 24. $15 a month.

Ailsa Craig Boys' Farm, Ailsa Craig, Ont.—Two men and one woman needed to help in this MCC-operated home and training school for boys. June 1 to Sept. 1. $15 a month.

Mental Hospitals

(Volunteers serve as psychiatric aides)

Brook Lane Farm at Hagerstown, Md.; Kings View Homes at Reedley, Calif.; and Prairie View Hospital at Newton, Kans.—Two men or women for each hospital needed to join the long-term voluntary service units. June 18 to Aug. 24. $15 a month.

Bethesda Home, Vineland, Ont.—Three women and two men are needed in this 60-patient home operated by Canadian Mennonite Brethren Conference. July 1 to Sept. 1. $50 a month.

Homewood Sanatorium, Guelph, Ont.—Three men needed in this private mental hospital for patients of higher income brackets. June 1 to Sept. 1. $100 a month.

Manitoba Hospital, Brandon, Man.—Six men and 12 women needed in this 1600-patient provincial hospital 140 miles west of Winnipeg. May 1 to Sept. 1. Men $190 a month less $25 room and board besides $30 unit fee. Women $100 a month.



Harvey Toews and six boys at Ailsa Craig discuss dedication services.

Manitoba School, Portage la Prairie, Man.—Eight men and women needed in this 600-patient provincial hospital. May 1 to Sept. 1. Men $190 a month less $25 room and board besides $30 unit fee.

Ontario Hospital, London, Ont.—Ten men and 20 women needed in this 1500-patient provincial hospital 125 miles east of Detroit. June 15 to Sept. 1. $50 a month.

Medical Research Project

National Institutes of Health, Bethesda, Md.—Thirty men and women needed to serve as "normal control patients" for experimental medical research. NIH is the principal research branch of Public Health Service of the U.S. Department of Health, Education, and Welfare. Abundant free time for study and recreation. Medical research is conducted in areas of cancer, arthritis, heart disease, and mental health. No harmful effects. June 15 to Sept. 1. $100 a month.

Tuberculosis Sanatoria

Clearwater Lake Sanatorium, The Pas, Man.—Two men and five women (RN's and LPN's preferred) needed to help in caring for Indians and Eskimos from the hinterland of northern Manitoba. June 1 to Sept. 1. $200 a month for RN's; $105 for nurses' assistants; $170 for men.

Manitoba Sanatorium, Ninette, Man.—Ten women (RN's and LPN's preferred) needed. Located by Pelican Lake in southwestern Manitoba. July 1 to Sept. 15. $200 a month for RN's; $105 for nurse assistants.

Community Services

Camp Landon, Gulfport, Miss.—Five men and two women needed in community center activity among Negroes and poorer white people. Activity includes teaching vacation Bible school, crafts and shop besides directing recreational activities June 12 to Aug. 12. $15 a month.

Migrant Labor Camps at Waterville and Hamilton, N.Y.—Sixteen men and women who have two or more years of college are needed to visit migrant camps daily and live family style. Program includes vacation Bible school, worship services, crafts, recreation and adult education (such as sewing and shop). Group will be divided into units of six to ten persons each. June 18 to Aug. 24. $15 a month.

Migrant Labor Camp at Santa Clara Valley, Calif.—Four men and women who are college graduates (preferably with seminary training) needed for work similar to that in New York camps. June 25 to Aug. 18. $15 a month.

Local and District Summer Service Programs

Many local congregations need the help of young people in their summer Bible schools and mission outreach program. These are usually short-term services suited to those who cannot be away from home at long intervals.

District conference mission boards also have summer service to take care of mission Bible schools and other projects. Watch your district conference paper for announcements regarding your district program.

There is a service opportunity to fit your talents and time. May God help you to find it. Seek the help of your pastor and other counselors or write to the sources of information indicated above.

via MBMC, Elkhart, Ind.

Disaster Service in Indiana

Mennonite Disaster Service, in completing the cleanup phase of its operation in the March 8 Marion, Ind., tornado, has done 400 man-days of volunteer service for 35 or more Marion families, officers of Mennonite Disaster Service reported recently in a bulletin to the Mennonite, Amish, and Brethren in Christ congregational representatives who comprise the organization. Working principally in the 10 days between March 19 and 29, MDS averaged 40 men at Marion each day under the direction of Menno N. Miller, 1805 S. Main, Goshen, field foreman.

Working in co-operation with Red Cross disaster workers, an MDS kitchen and headquarters was established through the hospitality of the Westminster United Presbyterian congregation of Marion in its church basement. Food for the kitchen was provided by the Red Cross while the Women's Missionary and Service Auxiliary of the Howard-Miami Mennonite Church, Kokomo, Ind., prepared the food.

Participating in the effort were workers from 45 Mennonite, Amish, and Brethren in

Christ congregations of Northern Indiana and Southern Michigan with the largest proportion of workers coming from Elkhart and Lagrange County, Ind., churches.

The Mennonite Disaster Service has developed spontaneously throughout the U.S. in recent years as Mennonite Christians have sought neighbors who needed assistance at home as well as abroad. Loosely organized through a system of congregational representatives, MDS in Northern Indiana is operated largely through an Executive Committee with Francis Troyer, 1410 Okema, Elkhart, as chairman. Other members and officers include Ward Stahly, 125 S. Lewis, Elkhart; D. J. Mishler, 141 West Dinehart, Elkhart; William E. Miller, Topeka; John D. Troyer, Millersburg; Sherman Schrock, Topeka; Glen Lederman, Grabill; Ernest L. Yoder, Goshen; Charles Gardner, Goshen; and Virgil Beck, Leo.

William Miller, Topeka, and Boyd Nelson, 635 Wolf, Elkhart, have been co-ordinators.

via MBMC, Elkhart, Ind.

Meeting Spiritual Need in India

BY LENA GRABER

Many readers will remember Janki Bai as the young woman who accepted the Gospel through the witness of the Dhamtari Christian Hospital, M.P., India, and who took the message back to her family and village. We are still in touch with Janki Bai and Patiram, her husband. Many folks have been holding them up in prayer ever since our first contact with them in 1950. We have prayed that God's Spirit would guide them into all truth as they read the Bible in their humble home in the small village of Temera. We have also prayed for little Samuel that he would grow into a strong child and would have the opportunity to learn of Jesus. (Janki named him Samuel, for she had prayed for him like Hannah.) They do not often have fellowship with Christians but occasionally they go out to the road to meet the folks from Sankra at the Gunderdihi roadside clinic.

Recently this letter came from Janki Bai to one of our missionaries:

"I received your letter and am happy with it. I remember you very often. My mother, father, brothers, and sisters are all well. I am praying for you. We have not been baptized yet. We are reading the Bible and giving our witness. We are reading from your Bible. Samuel can say 'ma, papa.' He is now 2½ years old. He walks everywhere now and talks a lot and is not afraid of people. My desire is that this year you will again come to India."

Not only Janki Bai and Patiram but a brother and his wife are also asking for baptism. It is on our hearts often to surround them with God's love and care while they are reading, learning, living, and witnessing in that distant village. Pray with us that baptism may soon be given to them. Then what naturally follows is the establishment of a small church in that village. For the church is a group of believers. We are not told how large that group needs to be.

Significant things are happening in India today. From another missionary comes this: "It is wonderful to me to see God at work—quietly, positively, constructively, bearing fruit like the growing and maturing of a wheat field." It is a joy and a privilege to serve Him in India today!

Elkhart, Ind.

MCC Tour and Workshop— A Summer Service Experience

Mennonites this summer will again have opportunity to visit colorful Mexico and at the same time offer service.

The Summer Service program of Mennonite Central Committee is offering its second annual tour south of the border, Aug. 6-25, and a work camp beginning July 5.



The panorama of life in Mexico will be seen firsthand under the direction of Dr. Willard Smith, professor of social science at Goshen College. Two hours of college credit in Latin-American history will be offered to persons participating in both the tour and work camp. It is not necessary to participate in both the tour and the work camp.

The work camp group will assemble July 5 at Newton, Kans., and go by bus to Cuauhtemoc, Mexico. The camp will be connected with MCC community service there. Nurses, vacation Bible school teachers, and persons with recreational leadership and construction abilities can especially be used. Cost of the work camp is $50.

The tour group will assemble Aug. 6 at Newton, Kans., and go by bus to Mexico. On Aug. 8 they will join the work camp group to tour points of interest in Mexico, including the Mennonite community in the Cuauhtemoc area. The tour is scheduled to terminate Aug. 25 at Laredo, Texas. Cost of the tour is $200.

More information may be obtained by writing to Voluntary Service, Mennonite Central Committee, Akron, Pa.

via MCC Information Service, Akron, Pa.

How Big Is Your World?

Occasionally people write **The Mennonite Hour** that if they do not hear the broadcast in their community they do not care to support it. It seems that their interest ends with their personal benefit from **The Mennonite Hour.**

How selfish can we get with the message of a "living Christ for a dying world"? Or is our world just too small? Don't we want others to hear even if we can't? We give to missions, but we don't hear our missionaries preach. Many foreign listeners rely upon **The Mennonite Hour** for spiritual help and guidance. Our missionaries, isolated as they are from home and often from fellowship with other Christians, need **The Mennonite Hour** for encouragement and inspiration even more than we.

Some people do have the vision, and we are glad for contributors like this: "We are not able to hear **The Mennonite Hour** on the radio, but we are happy that souls are being saved through your efforts."

Let's remember, too, that the witness of **The Mennonite Hour** is not confined to the weekly broadcast. Many are being blessed through the Home Bible Studies and the printed sermons. One man wrote, "I am an Amishman and we do not have any radios. But I sure enjoy your Bible course and your other literature that you are sending out."

Make **The Mennonite Hour** one of your missionary projects. You can learn more about this air arm of your church's missionary effort by receiving **The Informer,** a free, illustrated 8-page monthly. Simply send your request to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

via MBMC, Elkhart, Ind.

Although the country of Iraq is 95 per cent Moslem, several Christian groups exist there, some of very ancient origin. Four small Protestant congregations in one section of Iraq are without pastors. They have no ordained men, and those who might be available from Lebanon demand salaries that are beyond the means of these churches. The great need is for trained Iraqi pastors. The difficulty is that promising young men must go to another country for training, where they are often lured away from the ministry by the oil companies who can offer high salaries. Pray that missionaries may be helped to find a solution to this acute problem of trained leadership for the churches of Iraq.—**Missionary Mandate.**

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

American Bible Society Secretary Visits Here

On April 9 John Reimer, a secretary of the American Bible Society, spent a day with the staff of **The Mennonite Hour.** Mr. Reimer is in charge of the Society's filing procedures. He serves as consultant and adviser to religious organizations in their office procedures.

While at **The Mennonite Hour,** Mr. Reimer first studied the present filing system. He then gave the staff valuable help on a central filing system. He also joined the worship period which was held for Lewis Martin and Norman Derstine on the eve of their departure for Sicily, Liberia, and the Gold Coast, Africa. He was especially helpful in supplying information and possible contact for these brethren when they visit Liberia. The American Bible Society has representatives in Liberia and Mr. Reimer reports that recently some new opportunities have developed in Liberia for Bible promotion and mission work.

The entire staff appreciated Mr. Reimer's visit, his help, and the fellowship of the day. Mr. Reimer comes from a Mennonite community in Kansas and during World War II was in CPS. For several years following the war he worked for the relief agency, CARE.

On the Calendar

April 27-29—B. Charles Hostetter, Youth Conference speaker at the Poole A.M. Church located near Poole, 12 miles north of Stratford, Ont.

May 5-6—B. Charles Hostetter and the Male Quartet

—8:00 p.m. (EDT), Saturday, Holly Grove, Westover, Md.

—Sunday a.m., Greenwood, Del., Church.

—2:00 p.m., Sunday, Mennonite Christian Fellowship, Worton, Md.
(Using Christ I.U. Episcopalian Church located between Worton and Lynch)

—7:30 p.m., Sunday, Woodridge, 3200 22nd St., N.E., Washington 18, D.C.

Luz y Verdad

Lester and Alta Hershey arrived in the U.S. from Puerto Rico on April 11. Bro. Hershey has kept the following appointments since returning which had not been previously announced: April 12, North Goshen, Goshen, Ind.; April 13, Riverview Conservative Mennonite, White Pigeon, Mich.; April 16, Kouts, Ind.; April 17, Fisher, Ill.; April 19, Hopedale, Ill.

He will be speaking at Clinton Brick, Goshen, Ind., on April 24; at Holdeman, Wakarusa, Ind., on April 25; at Leo, Ind., on April 27; and at Kinzers, Pa., April 29 evening. He is also scheduled to speak in chapel at Bethany Christian High School, Goshen, Ind., April 24, 25.

The Spanish Broadcast Committee will meet at the radio evangelism headquarters, Harrisonburg, Va., on May 2.

What Listeners Say

"Having listened to your broadcast over a very fine station in Uruguay .... I heard your fine messages and I am interested in the spiritual problems about us. Please send me some of your literature and the course."—Argentina.

"Will you please pray for me that I might be able to memorize all the material you have sent me to study? I want to be able to go to the defense of God's Word."—Costa Rica.

"I have listened to your program over the Uruguayan station, CX14, and note that you offer a correspondence course. Please send me the first two lessons."—Entre Rios, Argentina.

"I am writing to you to tell you that I am receiving much blessing from these lessons. Also they are giving me understanding and wisdom of the Word of God."—Venezuela.

"Learning from one of the radio stations of this capital that you are offering a correspondence course of the Bible, please count me as a student."—Lima, Peru. (Broadcast begun April 1; letter received April 7.)

"Sunday, the 11th, I heard for the first time your broadcast. I received much joy in hearing your message and listening to Anton Marco. At this very time he is in a campaign with Israel Garcia. So I naturally was thrilled to hear you."—Cuba.

via MBMC, Elkhart, Ind.

Pakistan Drafts Constitution

The draft Constitution presented in the Constituent Assembly of Pakistan on January 9 provides that Pakistan shall be called the Islamic Republic of Pakistan. It will be an independent sovereign state of a democratic and republican type, consistent with the ideology of Pakistan. It is federal in pattern. Its President, to be jointly elected by the Central and Provincial Legislature, will be Muslim.

The directive principles of state policy provide that Pakistan shall endeavor to strengthen the bonds of unity among Muslim countries; promote international peace and security; foster good will and friendly relations among all nations, and encourage the settlement in international disputes by peaceful means. In fundamental rights, all citizens shall be equal before law and no person shall be deprived of life or liberty except under law. "Untouchability" is abolished and its practice in any form is forbidden and declared by law an offense. No citizen shall be discriminated against in government appointments on the ground of race, religion, caste, sect, residence, or place of birth. The State shall protect all legitimate rights and interests of non-Muslims.

The draft is expected to be under consideration for some months.—From: **Pakistan Affairs.**

♣

For the first time in history the Roman Catholic Church has granted permission for a Protestant Bible to be printed. Archbishop Berhard Alfrink of the Netherlands has granted permission to publish the Old and New Testaments as translated into the Frisian language by the Frisian Protestant theologian Ulbe Van Houtan. The archbishop recommended the work and included it in a list of books to be used for Roman Catholic religious instruction in Frisian schools.

This is doubtless quite an exception to the rule. The Frisian language serves only the province of Friesland and the adjacent West Frisian islands and less than seven per cent of the Frisians are Roman Catholic.—**The Church Herald.**

MISSIONS

EDITORIAL

Mission Study for Teen-agers

The General Mission Board and the Mennonite Publishing House are co-operating in providing mission informational materials directed to young people in grades 9 and 10 entitled "Getting Acquainted with Mennonite Missions." The original suggestion for preparing such materials came from the editor of the Herald Press summer Bible school course who contacted the General Mission Board secretary informing him that the revised summer Bible school materials for grades 9 and 10 would not contain any mission materials and suggesting that the General Board might want to provide materials which could be used in Mennonite churches.

The ten lessons for Grade 9 are now being printed and should be available soon. They will cover half of the foreign mission, home mission, relief and service, and institutional program of the church's outreach: city missions, child welfare, India, homes for the aged, relief, hospitals, Argentina, and Tanganyika. The ten lessons for Grade 10 will cover the remaining part of the program so that the young person completing both courses will have a good perspective of what his church is doing in today's world.

The lessons were designed to provide material for 45 minutes to an hour's time in order to be adapted to various needs. A summer Bible school teacher will find plenty of material and ideas for a fifteen-minute period. A weekday Bible school teacher or the leader of a Sunday evening or midweek service for youth will also find sufficient material for an hour's program. The materials can also be adapted for mission study in summer camps.

The materials are inexpensive in order to make possible the widest possible circulation. The pupil's book contains maps and drawings to make the witnessing program clearer and more interesting. The teacher's manual contains all of the material in the pupil's book plus study guides and outlines. In addition, bibliographical material will give information about other sources for study.

Persons conversant with and working in the various programs studied assisted in getting the material for these lessons. Pauline Peachey Lehman, St. Anne, Ill., and John L. Horst, Scottdale, Pa., did the final writing and editing on the first course. Bro. Horst will complete the second course, Grade 10.

Although the materials are directed to the Grade 9 and 10 age group they can also be used with other youth groups. Order through the Mennonite Publishing House, Scottdale, Pa., or a branch bookstore.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Galen Johns, pastor of Benton Mennonite Church, Benton, Ind., was the speaker at the midweek services at the Indianapolis, Ind., I-W Center, April 11.

Hershey Sensenig, minister at the Pequea Old Order Mennonite congregation, Intercourse, Pa., and Joseph Hostetter, bishop at the Meadow Valley, Ephrata, Pa., Old Order Mennonite congregation, were speakers at the Tuesday evening services of the South Mountain, Pa., I-W unit, March 27.

Raymond Peachey, bishop of the Allensville, Pa., Mennonite Church, will be the speaker at the unit service of the Norristown, Pa., I-W unit, April 12.

Voluntary Service

The Ambassadors of Peace, under the direction of B. F. Hartzler, Topeka, Kans., presented a program of sacred music at the Argentine Mennonite Church, Kansas City, Kans., April 1. VS-ers from the Kansas City, Mo., VS unit, I-W men in that city, and other local young people sing in the chorus.

Three VS-ers who have completed their terms of service left their units the early part of April. James Lepley, Reedsville, Pa., had been serving at the Mathis, Texas, unit. His sister, Alice Lepley, Reedsville, Pa., had been at the Kansas City, Mo., VS unit. The other VS-er to complete his term of service was Herbert Zook, St. Johns, Mich. Herbert had been serving at Hesston College, Hesston, Kans.

Eleven new volunteers are in orientation school at Elkhart, Ind., now. They left Friday afternoon, April 13, on an educational tour to Chicago. These eleven have been assigned as follows:

Elaine Detweiler, Danboro, Pa., and Arlene Huber, Doylestown, Pa., to Valley View Hospital, Glenwood Springs, Colo.; Fern Smucker, Allensville, Pa., and Tillie Yoder, Belleville, Pa., to the Mennonite Children's Home, Kansas City, Kans.; Sue A. Farmwald, Elkhart, Ind., to the long-term VS unit at Kansas City, Mo.; Ernest and Mary Reinford, Schwenksville, Pa., to the long-term VS unit, Iowa City, Iowa; Vernon and Betty Roth, Kitchener, Ont., to Saginaw, Mich.; and Kenneth and Leona Eckert, Wakarusa, Ind., to the Mennonite Children's Home, West Liberty, Ohio.

Victor Esch, Elkhart, Ind., Director of Summer Service, reports that 24 men and 28 women are still needed for the summer service program. Applications for summer service or long-term voluntary service should be addressed to Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Released April 13, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Visas for Russian Delegation Requested

On April 4 and 5 requests for the issuance of visas to H. S. Bender, H. M. Epp, and David Wiens were presented to the Soviet Embassies in Ottawa and Washington. These requests must be referred to Moscow for decision. The purpose of the Delegation was stated as that of visiting Christians in Russia, including Mennonites, and to promote understanding and good will between our peoples and countries. It is anticipated that an answer will require between four and six weeks.

Summer Units in Mental Hospitals

There will be openings for 75 summer service personnel to serve as psychiatric aides in the eight mental hospitals in Minnesota. The units will range from 6 to 30 volunteers and the dates will be June 18 to Aug. 24. If you are interested in a summer of rewarding work, apply to Voluntary Service, MCC, Akron, Pa. There are openings in child welfare, migrant camps, a work camp and tour of Mexico, and church or state mental hospitals.

MCC to Set up Clinic and Hospital in Viet-Nam

With three metal barracks type buildings, two large water tanks, blankets, tables, and beds for a 50-bed hospital, the MCC medical team in Viet-Nam is setting up its clinic and hospital. They will locate near Banmethuot and work among the Raday tribe. This is a minority group in Viet-Nam and according to Dr. Willard Krabill, much neglected.

Dr. and Mrs. Krabill have been in Viet-Nam five months, working on opening this program and learning to know the country and the people. Two nurses, Margaret Janzen and Juliette Sebus, recently joined the unit.

Three Join Pax Unit in Peru

Leroy Hertzler, Elvin Horst, Jr., and James Peters left Akron, Pa., for Longview, Texas, April 15 on the first lap of their trip to Peru. After several weeks' orientation at the LeTourneau Technical Institute at Longview they will join the seven other Pax men now working with LeTourneau Foundation in Peru. In an effort to bring economic improvement to an undeveloped area, the Foundation is building 31 miles of roadway through the Peruvian jungle. Land rehabilitation and colonization are other aspects of the project. Pax men serve as mechanics for the big land-clearing and road-building machines and farmers with rehabilitation teams.

Leroy Hertzler is the son of Mrs. Dora Hertzler and a member of the Warwick River Mennonite Church at Denbigh, Va. Elvin Horst, Jr., is from Seville, Ohio, and a member of the Chestnut Ridge Mennonite Church. A member of the Brethren in Christ Church at Elizabethtown, Pa., James Peters is the son of the Wayne Peters at Manheim.

Millers Sail for India

The Ernest E. Millers, who had served as personnel director of Mennonite Central Committee for the past year, sailed April 18 for India. There he will be acting principal of the Woodstock School during the furlough of Principal S. R. Burgoyne. Woodstock School was established primarily for the children of American and Canadian missionaries serving in India. However, from its beginning it has welcomed the children of non-missionaries and those from other national backgrounds.

Mennonite Church Starting in Topeka

The first major step in forming a Mennonite church in Topeka, Kans., was taken when Floyd Bartel of Chicago Mennonite Biblical Seminary accepted a unanimous call from the Topeka Mennonite Fellowship to become pastor.

This congregation brings to six the number of Mennonite churches established in cities of large I-W concentration. The Topeka Mennonite Fellowship presently is composed of 38 I-W men besides about 25 Mennonite families living in the city. It is expected that the Topeka I-W unit will be enlarged. The congregation will be underwritten and guided by the Board of Home Missions of the General Conference Mennonite Church, western district.

1956 Christmas Bundle Folders Ready

Folders describing the 1956 Christmas bundles and labels for the packages have been printed and mailed to pastors of the Mennonite churches in the U.S. and Canada. Items to be included in each bundle are similar to previous years. Anyone needing additional folders may write to MCC, Akron, Pa.

Released April 13, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Contributions for Nursing Education are forwarded by the WMSA treasurer, Mrs. Paul Graybill, during the year to the Board of Education. Our WMSA objective is to raise $3,600 each year for Nursing Education. We quote from a letter received from Melvin Lauver, Treasurer of the Board of Education: "We are indeed grateful to you and the contributing circles for their splendid help and support in this important phase of women's work in the total witness of the church. This is a unique way in which our sisters can participate. A well-trained Christian nurse has unusual opportunities for an effective witness for Christ."

From West Union circle, Parnell, Iowa: "Our average attendance in 1955 was 38 for the adult group. Our girls meet at the same time as we do, using a different part of the basement for the meeting. Both circles usually enjoy the devotional period together. Without our period of devotion our day would surely be incomplete. As we listen to His Word, sing and pray together, we are indeed led to praise Him that we are privileged to help

extend the work of the Lord in this small way.

"In addition to these two groups the Homemakers group meets each month in the home of a member. Thus every sister attends the group she finds most convenient.

"We didn't go to sewing today!" writes Mrs. Clarence Swartzentruber from Kalona, Iowa. "First, there was no place for us to go. Second, there was nothing for us to do or work with, not even a thimble, needle, or spool of thread. The reason: maddening flames of fire had consumed our place of worship, Lower Creek Church. While the flames were 'licking the platter clean' they took with them the physical supplies we had loved to work with as we gathered around our 'sewing circle' every month.

"May you as you meet next time breathe a prayer of thanksgiving to our heavenly Father as you open the drawers and go to the shelves and find everything in its place. We feel that things don't just happen to those who love the Lord; they're planned."

"I am right in the midst of finishing my report," writes one district WMSA secretary. "It has been much easier to compile this year, because they seem to have understood the blanks better. An interesting observation I made is that I can almost tell by glancing over the reports which secretaries attended the officers' meeting in the fall where the report blank was explained in detail. Also this year, along with the report blanks, I sent out a letter giving detailed instructions on how to fill out the blanks."

Another district WMSA secretary writes, "My reports are not all in yet, but they show a gain! If only my secretaries would realize the urgency of getting reports in on time!"

From another district WMSA secretary we have this report: "I have decided to ask one circle a month to send me a report of some of their activities, and I will send them on to you to share with others. In our widely scattered district I have come to the conclusion this would be the best way to collect these news items."

The suggested reading list given on the fliers and in the Program Guide was sent to the secretaries. Mrs. Robert Fisher, Iowa City, gave the list to the librarian. "We now have all those books for our church library. Yesterday we had them on display at both meetings, and several were checked out following the meeting."

Early in March, Mrs. Ben Charles, 823 Market Street, Scottdale, Pa., wrote "Orders for Prayer Guides are literally pouring in!"

We begin to use the new Prayer Guide May 1. Have you ordered a copy for yourself? In many congregations provision is made that every family receives a copy.

"Make me an intercessor, one who can really pray;
One of the Lord's remembrancers, by night as well as day.
Make me an intercessor, hidden—unknown —apart;
Lightly esteemed by those around, but making glad Thine heart."

—Evangelical Christian.

Office of WMSA Executive Secretary
1711 Prairie Street, Elkhart, Ind.

From Our Churches

ALBUQUERQUE, NEW MEXICO

(Bethel Congregation)

Dear Readers:

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" We truly thank Him for the many blessings He bestows on us each day.

On Nov. 16 we began the study of Mennonite History at our midweek meetings, under the leadership of Bro. Yoder. We use "Mennonites in Europe" as a text.

Visitors here recently included Bro. and Sister W. R. Eicher, Milford, Nebr., on Dec. 11, with Bro. Eicher bringing the morning message; Bro. and Sister Fly and three children, and Sister Mamie Dice on Jan. 9, for the evening meeting; Bro. and Sister Milton Brackbill, Paoli, Pa., on Jan. 22; Bro. and Sister Shenk and their son Maurice, from Feb. 7 to 13 (they handed out Gospel Tracts among the Indians); Bro. Irvin Brunk from Upland, Calif., on Feb. 29, and Bro. Merrel Brothers from Michigan who spent several days with us.

Bro. and Sister Marshall Lambert and five children, from Virginia, came on March 9 for Sister Lambert's health. We are happy to say she is better and we sincerely hope she will find continued relief.

Visitors in the morning services of March 11 were Bro. and Sister Kenneth Brunk, and Bro. and Sister Yoder from Oyster Point, Va., who were on their way to Java and Korea as missionaries.

We had communion services in the evening by request of our bishop; our pastor conducted the services.

We indeed welcome folks to fellowship with us as they pass through the city. We would appreciate your prayers in behalf of the work here and that we as members will be faithful in the work He has called us to do.

Mrs. Manford Miller.

GLENWOOD SPRINGS, COLORADO

(Glenwood Congregation)

(Adapted from form letter sent to friends)

Dear Christian Friends:

We are most happy to report that as of March 18 we became a formally organized congregation of Mennonite believers with 18 charter members: Richard and Lila Bergey; Willard, Verna, Vernard, and Elaine Guengerich; John and Grace Hershberger; Samuel and Lila Mae Janzen; Kenneth and Opal Kuhns; Leo and Roma Schmidt; Nora Stalter; Dan and Grace Widmer, and Orpha Zimmerman. We have come from eight different states. One of our members, Vesta Kauffman, has gone to her home in Oregon. Our census remains the same, however, with the birth of Kay Louise Hershberger on Feb. 23.

Bro. E. M. Yost, Colorado area overseer, was with us for the organization and had charge of the afternoon and evening service, and in addition delivered the sermon in the morning worship hour. In the afternoon service all of our church letters were read and acknowledged. A formal application for acceptance of our congregation into the South Central Conference will be made at the next general session. The conference constitution and Statement of Faith and Practice were reviewed and discussed.

A voice of the congregation was then taken regarding a pastor and a one-hundred per cent vote was given in favor of having Bro. Janzen serve in this capacity. In the evening an impressive installation service was held at which time Bro. Yost brought the message and then laid the charge upon Bro. and Sister Janzen. Our congregation feels that this great responsibility in addition to that of being administrator of two hospitals, and father of a growing family, is too great a task for one man, even though he is young and energetic. Will you pray with us that the Lord's will may be carried out in whatever changes may be possible?

Several business meetings have been held regarding the purchase of a site for a church building. Our latest decision on this matter is to "wait." There are no buildings for rent, property and building costs are very high as is also the cost of living in this area, and this makes it difficult for a small group to undertake any large program along this line. We then are continuing indefinitely to meet in the basement of the Hershberger home, for both Sunday and Wednesday night services. We invite anyone to spend time here this coming summer if possible, and we shall make no apologies for the place in which we meet for services. We are certain the Lord is with us and we will be happy to welcome all to worship here.

Our WMSA had as a recent project the making of clothes and bedding for a needy family suggested by the County Welfare Department. A junior circle has been started for our five girls who are old enough for work of this nature.

"The Mennonite Hour" continues to be broadcast locally each Sunday. Some friends sent donations toward support of this work and we appreciate their help. The local station gave our congregation a free 25-minute period on Good Friday morning. A program of music by our mixed chorus and men's quartet and spoken word by Bro. Janzen was tape recorded and broadcast at that time. The men's quartet also furnished singing for a Union Good Friday afternoon service at the Methodist Church.

We are expecting two VS workers to arrive soon. They will work either in the hospital or in the nursing home.

Our continuing effort shall be to establish a witness in the name of Christ.

The congregation.

BEEMER, NEBRASKA

(Plum Creek Congregation)

Greetings:

We received showers of blessings both materially and spiritually this past week. After an abnormally dry fall and winter we received an inch of rain. The farmers are busy getting their fields ready for crops.

Our spiritual blessings came in the form of an Easter program rendered by the chorus of the Iowa Mennonite School, under the direction of Dorothy Lehman. The program was held in the West Point auditorium on Good Friday evening.

On Easter Sunday we had our communion service with our bishop, Sam Oswald, in charge. We have a class of converts under instruction at the present time.

Our children, under the leadership of Delmar Nitzsche, have planted potatoes for their project. The young folks plan to have several acres of corn and potatoes.

We added a number of children's books to our church library recently. Adults as well as the children are enjoying them.

Our work at the Sioux City Mission continues about the same. Many come to the services for spiritual help. Others come because they want food and a bed. One evening a man will have a testimony for the Lord. The next time we see him he is drunk. Many aspects of the work are discouraging. But Christ commands that we be faithful in sowing the seed and leave the results to Him.

We solicit your prayers in behalf of our bishop's wife, who is under medical care at the present time.

Lois Kauffman.

LYNDHURST, VIRGINIA

(Mountain View Congregation)

Dear Readers:

Greetings in the Master's name. On Feb. 11 about 70 young people met in the church basement for supper to celebrate the third anniversary of the young people's meeting. Bro. John Martin brought a message on Phil. 3:14.

Starting in February, Bro. Paul Barnhart conducted a study on the seven ordinances of our church at the midweek meeting. During these studies Mrs. Aldena Fleming had a separate

class for the children. The studies were very helpful and much appreciated.

On March 11 we had our counsel meeting with our two bishops present. Bro. Franklin Weaver brought the message.

A quartet from Springdale sang at our song service on March 18. We appreciated this very much.

On March 31 we had our Easter program with the following speakers: J. B. Bridge, Frank Hatter, Marian Weaver, Malcolm Coffey, and Hershel Bridge; moderator was Howard Bridge, and chorister, Jessie Bridge.

The Springdale chorus, led by Galen Heatwole, gave us a very much appreciated program of sacred music on April 1. Afterward Bro. John F. Garber, Burton, Ohio, brought a message on I Peter 1:3-9.

We extend a hearty welcome to all visitors to stop and worship with us. We wish the prayers of God's children.

Betty Snead.

Mission News

CONTINUED

In response to a request from interested individuals who are engaged in jail evangelism, the Eastern Mission Board has appointed a committee to study the possibilities and implications of setting up a home for rehabilitation of men who are released from jail and who need a Christian environment and spiritual help before going back into society. Anyone interested in this type of home is invited to express his interest, with any suggestions or possibilities, to Henry Longenecker, R. 1, Middletown, Pa., chairman of this committee. Other members of the committee are Russel Baer and Elvin L. Martin.

Sisters Carol Glick and Anna K. Massanari, teachers in Betania Mennonite School, Pulguillas, Aibonito, Puerto Rico, will be returning home during the summer of 1956 for their regular teacher's furlough.

The Relief and Service Committee of the Eastern Mission Board is providing **twenty Brown Swiss heifers** for shipment to the Pax unit in Panayitsa, Greece. Amos Mellinger, a member of the committee, will be accompanying the heifers and will return through Europe, visiting MCC centers and the mission in Luxembourg. They are scheduled to leave from New York April 12. The unit in Greece has been active in demonstrating better farming techniques in an attempt to help the people to help themselves. These cattle are to be a part of this program. They will be housed in a central barn where the Pax men will use them to demonstrate proper care. They will also serve as a foundation herd for providing better stock for the Greek farmers.

The Martin Luther film owned by the Union Avenue Mennonite Church, Chicago, Ill., has been shown 22 times since last October in churches in Illinois, Indiana, Michigan, Iowa, California, Arkansas, and Texas. The Union Avenue Church is happy to make the film available to any mission station or church.

Change in address: Bro. and Sister H. James Martin should be addressed at 4041 Jose Cabrera, Montevideo, Uruguay.

The MYF of the Union Avenue Mennonite Church, Chicago, Ill., recently sponsored "This Is Your Life" program for their pastor and wife, Bro. and Sister Laurence Horst. The MYF sponsor, Bro. David Bair, read life stories regarding Bro. and Sister Horst written by close relatives. The whole church joined in a grocery and gift shower and for the big surprise of the evening, presented Mrs. Anna Horst, Peabody, Kans., the pastor's mother, whom they had secretly brought to Chicago for the occasion.

As a further step to greater co-operation of the broadcasting program of the General Mission Board, both the Executive and Radio Evangelism Committees in recent meetings approved an agreement with Mennonite Broadcasts, Inc., Harrisonburg, Va., for carrying on the church's broadcasting program and co-ordinating it with other parts of the church's program. Mennonite Broadcasts, Inc., succeeds Mennonite Crusaders as sponsor of **The Mennonite Hour** and becomes the radio committee of the General Mission Board with wider geographical representation, thus taking responsibility for the total broadcasting program.

Field Notes

CONTINUED

The Curriculum Committee of the Mennonite Commission for Christian Education met at Pittsburgh, Pa., on April 19. Personnel of the committee is Paul Mininger, chairman; Paul M. Lederach, secretary; John R. Mumaw, Millard Lind, and Ellrose D. Zook.

Brethren J. J. Hostetler, Peoria, Ill., and Noah G. Good, Lancaster, Pa., with Paul M. Lederach, Field Secretary of the Commission for Christian Education, met at Scottdale, April 14, as a committee to study goals and personnel in long-range planning for the work of the Commission.

Announcements

The Commission for Christian Education will hold its regular spring meeting at Walnut Creek, Ohio, Friday and Saturday, April 27, 28. On the following Sunday, Christian Education Conferences are to be held at the following churches: Walnut Creek, Kidron, and Orrville. Speakers are to be from the Commission meeting personnel. Theme: "Knowing and Using the Bible."

The annual Sunday-school meeting at the church on Broadway, Hanover, Pa., will be held, D. V., on Ascension Day, May 10. Speakers, David Thomas and Harold H. Brenneman.

Bro. Geo. R. Brunk, Denbigh, Va., will fill the following appointments in Lancaster Conference: May 10, evening, Millersville; May 11, evening, Landis Valley; Saturday evening, May 12, and all day Sunday, May 13, in a Youth Conference at Columbia.

Bible instruction meeting to be held at the Slackwater, Pa., Church on Saturday evening, April 28, and all day Sunday, April 29. Michael Wenger and James Martin, instructors. All are welcome.

Dedication of the new church building at Stuarts Draft, Va., on Sunday, May 20, at 2:30. Communion services at this place on May 13.

Ascension Day meeting at the Martindale, Pa., Church, all day Thursday, May 10. Speakers: Simon Bucher, Mylin Shenk, Elmer Leaman.

The third anniversary meeting at Dawsonville, Md., on May 6, with Henry Frank, Mt. Joy, Pa., and Aaron Shank, Myerstown, Pa., as speakers. Theme: "Christian Living."

Program for the young people's meeting at Hess Church, Lititz, Pa., April 29, on the subject, "Building Character." Four speakers: Glenn Martin, Dorothy Wissler, Luke Boll, Harvey Bauman.

Bro. Cleo Mann, Indianapolis, Ind., will speak at the Prairie Street Church, Elkhart, Ind., Sunday morning, April 29, on "Challenge of Home Missions," specifically the new work at Indianapolis. Spring Sunday-school meeting at the same place afternoon and evening.

Visiting Speakers

March 25. **S. C. Yoder,** Goshen, Ind., at Zion, Hubbard, Oreg. **P. R. Kennel,** Shickley, Nebr., at Broken Bow, Nebr. **Ralph Buckwalter,** missionary to Japan, at North Goshen, Ind.

April 1. **David Shank,** Missionary to Belgium, at St. Jacobs, Ont. **S. C. Yoder,** Goshen, Ind., at Zion, Hubbard, Oreg.

April 8. **Walter Campbell,** Greenwood, Del., at Chicago Avenue, Harrisonburg, Va. **John Drescher,** Orrville, Ohio, at Erisman's, Manheim, Pa. **Sanford Shetler,** Hollsopple, Pa., at Pinto, Md. **Paul Mininger,** Goshen, Ind., at Clinton Frame, near Goshen.

April 15. **Earl Showalter,** La Junta, Colo., at East Holbrook, Cheraw, Colo. **Solomon Yoder,** Lancaster, Pa., at Maple Grove, Belleville, Pa., speaking on the work in Holland.

April 22. **Virgil Brenneman,** Iowa City, Iowa, at Hopedale, Ill. **Bob Hammond,** Voice of China and Asia, Pasadena, Calif., at Congregational Mennonite Church, Marietta, Pa.

Evangelistic Meetings

Lloyd Hartzler, Ft. Seybert, W. Va., at East Bethel, Greenville, Va., April 23 to May 2. **Paul Roth,** Masontown, Pa., at Boyer Church, Middlebury, Pa., May 6-13. **Lloyd Kropf,** Rio Linda, Calif., March 28 to April 8. **Kenneth Good,** Morton, Ill., at Dillon Church, Delavan, Ill., April 8-15. **George Beare,** Hesston, Kans., at Portland, Oreg., March 25 to April 4. **Kenneth Seitz,** Harman, W. Va., at Mt. Clinton, Va., April 8-15.

Interest ran high in the evangelistic meetings conducted by Bro. Geo. R. Brunk, at Masontown, Pa., April 8-15. Ten persons confessed Christ as their Saviour and a considerable number made adjustments in their spiritual lives and commitments to the service of Christ and the church.

Sunday School Secretaries!
Please Note!

It is again time to send your orders for Sunday-school supplies. Send us your order for the July-September quarter by **May 10** if possible. This will help us get your order processed earlier and more easily.

Thank you.

Mennonite Publishing House

FAMILY CIRCLE

(Continued from page 394)

ens" as he saw his earthly house dissolving. Old age could not take that from him, nor from you. There are many desirable things that old age does not take from us. The poet Longfellow gave his aging experience thus: "For age is opportunity no less than youth itself, though in another dress. And as the evening twilight fades away, the sky is filled with stars, invisible by day."

Old age leaves us the Bible; we keep company with "holy men of God." As we meditate with them day and night, we enrich our spiritual life. Prayer is another thing that aging people can keep and so join the "helpers in prayer," to spread the Gospel over the whole world. These are things that abide and God means them for our happiness in our earthly end-time.

Besides the Bible and prayer, the person growing old has love. Where the "love of God . . . [was] shed abroad" in the heart in youth, it will increase more and more as the years pile up. Another stand-by for the aging child of God is faith, a living faith in our eternal God; be assured this will safely buoy the aging Christian through the dangerous channels under the evening twilight. Bible-inspired hope and peace in the soul are assets to quell the fiery darts of Satan. The acceptance of solitude, the exercise of sympathy, and the attitude of good will to others go a long way toward a happy old age. Cultivate the love for little children. Your grandchildren and great-grandchildren like angels from the blue will cheer your soul if you open your heart to them. Stay in love with marvels of God's creation, the glory of the firmament, the beauty of the flowers, the medley of the songbirds, and hold an impartial, sincere love for people in general. These and a myriad other things that are "pleasant to the sight," and that put gladness into the heart of man, these we still have as old age moves in. Let every aged person in Christ Jesus exult with the Apostle Paul, "Thanks be unto God for his unspeakable gift." He who had compassion for the aged and infirm while on earth in body, still is the same "yesterday, and to day, and for ever."

Denver, Pa.

EXPRESSIONS OF APPRECIATION

May I use this means of thanking the many friends who remembered Michael and me with birthday greetings? The assurance of your love and prayers was more appropriate than you knew, for Michael had been in the hospital again, seriously ill. This is his fourth attack in the last two years, and still no diagnosis has been reached. Don and I are strengthened and comforted by the knowledge that many of you are sharing this concern.—Dorothy McCammon, Tokyo, Japan.

* * *

I want to express my appreciation to all who so kindly remembered me with prayers, cards, flowers, fruit, and visits during my stay in the hospital and since my return home. May the Lord reward you for the kindness you have shown.—Mrs. Elizabeth Kennel, Kinzers, Pa.

* * *

I want to thank all who remembered me in prayer and with gifts, flowers, cards, and visits while I was in the hospital and during my long illness at home. Your kindness gave me lots of cheer during my shut-in days. My prayer for each of you is that God will richly bless and reward you as you continue to serve Him.—Miriam W. Franck, Lititz, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Babcock, Wilbur and Deloris (Weaver), Goshen, Ind., third child, first daughter, Cheryl Jean, April 4, 1956.

Bainbridge, Henry and Elaine (Tsosie), Black Mt. Mission, Ganado, Ariz., first child, Marilyn Ann, March 15, 1956.

Bannon, Norris C. and Hannah (Benner), Wilmington, Del., first child, Pamela Jane.

Bamel, Orie and Anna Mae (Tennefoss), Greenwood, Del., sixth child, second daughter, Jan. 15, 1956.

Bentch, Clarence and Betty (Kauffman), Versailles, Mo., first child, Dennis Lynn, March 28, 1956.

Boese, Harold and Dorothy (Roth), Mt. Pleasant, Iowa, fifth child, third daughter, Shirley Jean, March 2, 1956.

Charles, Ivan G. and Martha (Gingrich), Lancaster, Pa., first child, Stephen Gingrich, March 23, 1956.

Clemens, Edgar M. and Rhoda (Hostetter), Hatfield, Pa., second child, Rosa Yvonne, March 29, 1956.

Conrad, Merle and Verla (Wagler), Wayland, Iowa, third child, first son, Earles Leroy, Jan. 18, 1956.

Coss, Lewis M. and Mary (Martin), State Line, Pa., second and third children, first and second sons, Dwight Jay and Dwayne Ray, March 31, 1956. (Dwight Jay lived only 3 days.)

Crider, E. S. and Barbara (Showalter), Singers Glen, Va., third child, second son, Dennis Earl, March 9, 1956.

Diem, Mr. and Mrs. Melvin, Myerstown, Pa., sixth and seventh children, fourth and fifth sons, Ronald Lee and Donald Jay, Jan. 12, 1956.

Groff, Aaron L. and Mabel (Gehman), Honey Brook, Pa., seventh child, fifth son, April 10, 1956.

Groff, Weyburn and Thelma (Miller), Yeotmal, M.P., India, fourth child, first son, Edwin Eugene, April 13, 1956.

Hershberger, John and Leola (Yoder), Wellman, Iowa, fourth child, third son, Clayton Dean, March 27, 1956.

Hershberger, Paul B. and Alice Mary (Roth), Archbold, Ohio, first child, Craig Roth, Feb. 2, 1956.

Hershey, Lester D. and Edith (Steffy), Parkesburg, Pa., third child, second son, Clair Eugene, April 4, 1956.

Horning, G. Sylvan and Anna (Metzler), Ephrata, Pa., fifth son, Jay Paul, April 6, 1956.

Hoylman, Arthur and Annabelle (Mast), Parkesburg, Pa., third child, first daughter, Marilyn Christine, March 4, 1956.

Jones, Abram S. and Frances (Geissinger), Royersford, Pa., third child, second son, William Dale, March 28, 1956.

Kanagy, Norman B. and Rachel (Byler), Belleville, Pa., eighth child, fifth son, Joseph Allen, Dec. 20, 1955.

Kauffman, Timothy and Ruth (Stoltzfus), Parkesburg, Pa., second child, first son, David Timothy, March 24, 1956.

King, Forrest and Margaret (Miller), Argonia, Kans., first child, Lamoine Ray, Feb. 26, 1956.

Martin, Harry B. and Dorothy M. (Good), Langhorne, Pa., second son, Jay Arthur, March 10, 1956.

Miller, Chester A. and Sarah (Yoder), Kalona, Iowa, third child, second daughter, Lois Lynette, March 19, 1956.

Miller, Emery and Edna (Bontrager), Kalona, Iowa, first child, Simon Dwain, March 11, 1956.

Miller, Forrest and Bernice (Slagell), Lyons, Kans., third child, second son, Randall James, March 19, 1956.

Miller, Mahlon and Edna (Miller), Kalona, Iowa, ninth and tenth children, seventh and eighth sons, Elmer Ray and one stillborn, April 1, 1956.

Miller, Orus and Katie (Frey), Hartville, Ohio, fifth child, fourth daughter, Shirley Kay, Feb. 15, 1956.

Miller, Paul H. and Ida Fern (Miller), Kalona, Iowa, second son, Leonard Paul, March 29, 1956.

Miller, Wayne and Bernice (Miller), Iowa City, Iowa, ninth child, seventh son, John Mark, March 6, 1956.

Mosemann, Clyde and Anna (Burkhart), Montevideo, Uruguay, third and fourth children, first daughters, April 12, 1956.

Nofziger, Verl and Opal (Headings), Albany, Oreg., fourth child, third son, Charles Daniel, March 30, 1956.

Schrock, David J. and Dorothy (Gerber), Sterling, Ohio, fourth child, third daughter, Judith Ann, March 27, 1956.

Shenk, Michael and Peggy (Brackbill), Sarasota, Fla., a daughter, Mabel Jane, April 1, 1956.

Stauffer, M. Peter and Katie (Swartzentruber), Orrville, Ohio, first child, Robert Dale, Feb. 26, 1956.

Sutter, Ivis and Joan (Zook), Clarksville, Mich., third son, James Lavern, April 11, 1956.

Thomas, Sanford and Maxine (Aeschliman), Hollsopple, Pa., second daughter, Rebecca Dawn, March 31, 1956.

Warfel, Donald and Verena (Kropf), Harrisburg, Oreg., fifth child, second son, Everett Eugene, Feb. 12, 1956.

Weaver, Paul M. and Ruth (Petre), Carlisle, Pa., second child, first daughter, Anna Lois, April 6, 1956.

Wengerd, Mr. and Mrs. Claude O., Apple Creek, Ohio, fourth son, Donald Elroy, March 13, 1956.

Yantzi, Sylvester and Betty (Snyder), Baden, Ont., second son, Keith Delton, March 6, 1956.

Yoder, Dale and Lois (Fisher), Kalona, Iowa, seventh child, sixth son, William Dean, Feb. 29, 1956.

Yoder, David J. and Marian Mae (Stoltzfus), Lancaster, Pa., fourth child, third daughter, Hope Evanna, April 4, 1956.

Yoder, Lester and Irene (Schlabach), Millersburg, Ohio, second daughter, Eileen Sue, March 29, 1956.

Yutzy, Ruben and Ada (Plank), Arthur, Ill., third daughter, Faith Lorraine, Feb. 23, 1956.

Zehr, Howard and Edna (Good), Fisher, Ill., fourth child, third son, Jonathan Philip, April 2, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Allen—Strickland.—Joe Allen and Ruth Carol Strickland, both of Newport News, Va., Huntington Avenue cong., by Truman H. Brunk at the Warwick River Church, March 24, 1956.

Beiler—Zook.—Elvin L. Beiler, Paradise, Pa., and Ruth B. Zook, Ronks, Pa., both of the Weavertown A.M. cong., by John A. Stoltzfus at the Weavertown Church, Jan. 14, 1956.

Broadwater—Lehman.—Reid D. Broadwater and Kathryn June Lehman, both of Fentress, Va., Mt. Pleasant cong., by A. D. Wenger, Jr., at the Mt. Pleasant Church, April 1, 1956.

Gingerich—Troyer.—Aden Gingerich, Hartville, Ohio, Madison County cong., and Edith Troyer, Hartville, Maple Grove Conservative cong., by Harry Stutzman at the Maple Grove Church, March 31, 1956.

Hunt—Harnish.—Clyde E. Hunt, Millersville, Pa., Masonville cong., and Alma M. Harnish, Willow Street, Pa., Byerland cong., by H. W. Nauman at the Byerland Church, March 17, 1956.

King—Beiler.—David E. King and Mary Sue Beiler, both of Paradise, Pa., Weavertown A.M. cong., by John A. Stoltzfus at the Weavertown Church, March 14, 1956.

Kornhaus—Royals.—Benjamin Kornhaus, Jr., Denbigh, Va., Warwick River, cong., and Jackie Royals, Newport News, Va., Huntington Avenue cong., by Andrew Hartzler at the Huntington Church, April 23, 1955.

Mack—Allebach.—Norman Mack, Collegeville, Pa., Providence cong., and Miriam Allebach, Harleysville, Pa., Rockhill cong., by Norman Bechtel and Jesse Mack at the Rockhill Church, April 7, 1956.

Martin—Landis.—John Martin, Harrisonburg, Va., Chicago Avenue cong., and Marion Landis, Blooming Glen, Pa., cong., by Robert Harnish at the Blooming Glen Church, March 31, 1956.

Shertzer—Fry.—Norman C. Shertzer, Lancaster, Pa., Millersville cong., and Verna E. Fry, Manheim, Pa., Erisman's cong., by Homer D. Bomberger at Erisman's Church, March 31, 1956.

Shirk—Gentzler.—Raymond Burkhart Shirk, Reading, Pa., Twelfth Street cong., and Grace Ruth Gentzler, Lancaster, Pa., North End cong., by D. Stoner Krady at the North End Church, April 7, 1956.

Steiner—Hertzler.—Everett M. Steiner, Denbigh, Va., Tuttle Ave., Sarasota, Fla., cong., and Eunice M. Hertzler, Denbigh, Va., Warwick River cong., by Truman H. Brunk at the Warwick River Church, March 31, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brackbill, Mary M., daughter of the late Amos and Ellen (Hoover) Brackbill, was born June 2, 1880; died Feb. 12, 1956, at the Wetzler Convalescent Home, Blue Ball, Pa., after several months' illness; aged 75 y. 7 m. 10 d. She is survived by one sister, Emma—Mrs. John Rohrer, Holtwood, Pa. She was a member of Hershey's Mennonite Church for many years. Funeral services were in charge of G. Parke Book, Martin R. Hershey, and Sanford E. Hershey, with burial in Hershey's Mennonite Cemetery.

Butcher, Ira Richard, son of Shirley Dayton and Anna Bell (White) Butcher, was born at Job, W. Va., June 30, 1937; died March 11, 1956; aged 18 y. 8 m. 11 d. He was a member of the Bethel Mennonite Church, and had been an invalid for about 5 years. Surviving are his parents, 2 sisters (Mrs. Betty L. Channel, Baltimore, Md., and Shirley Bell, at home), and his grandmother (Mrs. Edward White). Services were held at the Bethel Church on March 14, with Olin S. McDorman in charge, assisted by Paul Good. Interment in the Bethel Cemetery.

Coss, Dwight Jay, son of Lewis N. and Mary (Martin) Coss, State Line, Pa., was born March 31, 1956; died April 3, 1956, at Washington County Hospital, Hagerstown, Md.; aged 3 d. He is survived by his parents, twin brother, Dwayne Ray, and sister, Cheryl Marie; also his grandparents, Mr. and Mrs. Eli Martin, and Mr. and Mrs. Edward Coss, all of Hagerstown. Funeral services were held April 5 at the home of Mr. and Mrs. Eli Martin, Hagerstown, in charge of Moses K. Horst, with burial in Reiff's Mennonite Church Cemetery.

Eash, Lydia Almeda, daughter of Henry and Magdalena (Miller) Slaubaugh, was born near Aurora, W. Va., Jan. 21, 1871; passed away at Mercy Hospital, Iowa City, Iowa, April 5, 1956; aged 85 y. 2 m. 14 d. She enjoyed normal health until she had a stroke on April 4. As a small child she went to Iowa County, Iowa, with her parents. She was married to Daniel Birkey on Feb. 11, 1900. To this union one son, Henry, was born. Daniel died Feb. 22, 1902. On Dec. 24, 1909, she was married to Joseph S. Eash, who preceded her in death on Sept. 5, 1914. She was one of a family of twelve children. Besides her son, Henry, Parnell, Iowa, she is survived by 3 brothers (John Henry and William, Wellman, Iowa; and Milton, Kalona, Iowa), 4 stepdaughters (Ella—Mrs. Artemus Yoder, Iowa City; Laura—Mrs. E. E. Yoder, Williamsville, N.Y.; Alta—Mrs. Dan Hershberger, and Jennie—Mrs. Bert Schweitzer, both of Milford, Nebr.), and one stepson, (Willis Eash, Washington, Iowa). In 1890 she confessed Christ as her personal Saviour and was baptized into the fellowship of the Upper Deer Creek Amish Church. At the time of her second marriage she joined the West Union Church where she was a faithful member at the time of her death. Funeral services were held at the West Union Church with Herman E. Ropp and Paul T. Guengerich in charge, with burial in the Upper Deer Creek Cemetery.

Hartzler, Amanda, daughter of John and Nancy (Yoder) Fett, was born Aug. 29, 1873, in Union Twp., Logan Co., Ohio; passed away at her home on March 29, 1956; aged 82 y. 7 m. She had been in failing health the last several years and her illness became critical the last six weeks. In her youth she accepted Christ as her Saviour and united with the Walnut Grove Church. She lated transferred her membership to the South Union Congregation where she was a faithful member. On Dec. 8, 1904, she was united in marriage to Isaiah Hartzler. To this union were born 7 children, 2 of whom remain. Four sons and a daughter died in infancy. Surviving with her husband are 2 daughters (Beulah—Mrs. Abram Kauffman, Plain City, Ohio; and Kathryn—Mrs. Raymond Troyer, West Liberty, Ohio), 9 grandchildren, and 3 sisters (Mrs. Anna Kauffman, West Liberty, Ohio; Mrs. Katie Yoder, Goshen, Ind.; and Mrs. Dora Smucker, Wooster, Ohio). A brother and a sister preceded her in death. Her courage to live beyond her affliction and her continual hope in the future were an inspiration to all. To the very last her faith in God remained constant. Funeral services were held at the South Union Church on April 3 with Stanley Shenk and Nelson Kanagy officiating. Interment was made in the Fairview Cemetery.

Jantzi, Fannie T., daughter of the late Jeremiah and Mary Troyer, was born in Middlebury, Ind., May 27, 1887; died at the Tawas Hospital, March 30, 1956, a few days after a heart attack; aged 68 y. 9 m. 29 d. She was united in marriage on Dec. 10, 1907, to John Jantzi. To this union were born 14 children. Her companion died on Feb. 23, 1943; also 2 children, 4 sisters, and 3 brothers preceded her in death. She is survived by her 12 children (Anna—Mrs. Clarence Bontrager, Darien Center, N.Y.; William and Katie—Mrs. John Swartz, Au Gres, Mich.; Andrew, Sarasota, Fla.; Jerry, Marilla, N.Y.; Albert and Alvin, Elma, N.Y.; Edna—Mrs. Eli Mast, Bridgeville, Del.; John, Pigeon, Mich.; Fanny—Mrs. Arthur Litwiller, Alden, N.Y.; Elmer, of Au Gres; and Matilda— Mrs. Wallace Kipfer, of Elma), 45 grandchildren, 2 brothers and 2 sisters (Rudy, Middlebury, Ind.; Roman, Mio, Mich.; Minnie—Mrs. Joe Weaver, Middlefield, Ohio; and Mary—Mrs. Joe Bontrager, London, Ohio). In her youth she accepted Christ as her Saviour and her greatest desire was to live for Christ. Services were held April 2 at the Riverside Conservative Church in charge of Noah Swartzentruber, Levi Swartz, and David Beachy. Burial was made in the Whitney Sims Cemetery.

Ramer, Amon B., youngest son of Jacob and Elizabeth (Brubaker) Ramer, was born near Richfield, Pa., Oct. 24, 1881; passed away from a heart attack at his home near Harper, Kans., March 29, 1956; aged 74 y. 5 m. 5 d. He grew to manhood near Port Trevorton, Pa., uniting with the Susquehanna Mennonite Church in 1907. On March 8, 1903, he was united in marriage to Kathryne Flanders, who preceded him in death on July 11, 1912. To this union were born 3 children (Merlin, Kansas City, Mo.; Esther—Mrs. Irven Unruh, of Harper; and Titus, Ennis, Mont.). On Sept. 27, 1914, he was united in marriage to Eva Shellenberger. To this union were born 4 children (Mildred—Mrs. Freddie Miller, Hutchinson, Kans.; Helen—Mrs. Wilmer Mast, York, Pa.; Elmer, of Harper; and Florence —Mrs. Loren Gerber, Argonia, Kans.). In 1916 he moved to Duchess, Alta., and in 1932 to Harper, where he lived until his passing. He was preceded in death by 3 brothers, a twin sister who died in infancy, and one infant grandson. He is survived by his wife, one brother (Henry), 20 grandchildren, and one great-grandchild. Funeral services held at the Pleasant Valley Church were in charge of Waldo E. Miller and W. R. Nafziger, with interment in the Pleasant Valley Cemetery.

Rhodes, Charlotte Elaine, daughter of John and Grace (Swartzendruber) Rhodes, was born Aug. 9, 1937, in Johnson Co., Iowa, living her entire life in that community; passed away April 3, 1956, from injuries received in an automobile accident; aged 18 y. 7 m. 25 d. She leaves to mourn her sudden departure her parents, 2 brothers (Charles, at home; and Jay, Warren, Ohio), her grandmother (Mrs. Sarah Swartzendruber), and a host of other relatives and friends among whom is her fiance, Lynn Troyer, who was injured in the accident. She accepted Christ as her Saviour and was baptized at the age of 13. She was a faithful and active member of the East Union Church, being a Sunday-school teacher at the time of her death. Although her life was short, it was rich and useful, and her influence will live on for Christ in the hearts of all who knew her. She was a senior at the Iowa Mennonite School and was to have graduated just six weeks after the time of her death. Her cheery "Good morning" was usually heard in the halls, and she exerted a positive influence for good on her classmates. Funeral services were held at the East Union Church on April 5 in charge of Paul T. Guengerich and A. Lloyd Swartzendruber. Burial was made in the East Union Cemetery.

Roth, Daniel P., son of Peter and Barbara Roth, was born March 1, 1881, near Archbold, Ohio; died March 31, 1956; aged 75 y. 30 d. Death was due to a heart condition which had extended over a period of time. On May 23, 1907, he was united in marriage to Katie Reichhardt. This union was blessed with five children: Walter and Viola, Elmira, Ohio; Earl, Ypsilanti, Mich.; Carl, Toledo, Ohio; and Donald Dale, who died in infancy. He was of a family of four children, all of whom preceded him in death. Surviving are his wife, 4 children, and 6 grandchildren, together with a large number of other relatives and friends. In his young manhood he accepted Christ as his personal Saviour and united with the Mennonite Church, in which faith and fellowship he remained faithful and steadfast until death. Funeral services were held in the Central Mennonite Church in charge of P. L. Frey.

Shantz, Edith, Kitchener, Ont., daughter of the late Isaac C. and Sarah Shantz, was born near Breslau, Ont., Feb. 10, 1884; died at the Kitchener-Waterloo Hospital, March 20, 1956, after a traffic accident which had occurred the same evening; aged 72 y. 1 m. 10 d. She was preceded in death by 2 brothers and 5 sisters, and is survived by 9 nieces and nephews. She accepted Christ as her Saviour in her teens and was a member of the last baptismal class of the Cressman congregation to receive that ordinance in the nearby river. Her life was one of self-effacing sacrificial service. In her later years she was employed in a Kitchener department store where she made a large circle of friends and among whom she maintained a positive Christian witness. Funeral services held March 23 at the Cressman Church at Breslau, where she was a member from the time of her baptism, were in charge of Oscar Burkholder, with Carl Rudy and Merle Shantz assisting. Burial was made in the adjoining cemetery.

Weber, Fannie M., daughter of Henry and Elizabeth (Musser) Weber, was born Dec. 1, 1870; died at her home on April 2, 1956; aged 85 y. 4 m. 1 d. She is survived by 4 brothers (Noah, Adamstown, Pa.: Solomon, East Earl, Pa.: Joseph, Denver, Pa.; and Aaron, Mohnton, Pa.) and one sister (Anna—Mrs. Henry Gehman, of Mohnton). Four brothers preceded her in death. She was born, lived, and died on the old Weber Homestead, Berks Co., Pa., where she cared for her parents until they were called home, and then she and her youngest brother continued the home. At the age of 15 she united with the Gehman Mennonite Church and was faithful

throughout life. She was unable to attend services for some years, but a recorder was brought to her home quite regularly, bringing the services held at the church. Funeral services held at the Bowmansville Church on April 5 were conducted by J. Paul Graybill and Moses Gehman, with burial in the Allegheny Mennonite Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Abiding Values of Christian Education, by Harold C. Mason; Revell; 1955; $2.50.

In this volume the author presents with vigor and clarity the case for an educational program as a part of the church's evangelistic responsibility. The treatment of the subject is permeated with the deep conviction of the great theological concepts of the Word of God. The Holy Spirit is recognized as the only revealer of divine truth.

While in many circles Christian education is to be delegated ideally only to professionally trained persons, Dr. Mason, while recognizing the value of and necessity for some trained leadership, does recommend the use of laymen, and feels that any attempt to professionalize Christian education would require an ecumenical movement that would mean the loss of the historic faith.

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—Nelson E. Kauffman.

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Items and Comments

American and Soviet church leaders issued a joint statement in Moscow pledging to work for peace and to continue contacts and exchanges as a means of facilitating "the friendship between our people." The statement was issued on the eve of the departure of a nine-man U.S. deputation which came to Moscow for a ten-day visit. It made reference to differences and viewpoints that had emerged during the conversations. The Americans had flatly rejected the Soviet contention that the communist-sponsored World Peace Council, supported by the Russian Orthodox Church, represented all genuinely peace-loving forces. There also was disagreement between the two groups over the freedom of the churches of the Soviet Union to carry on their work. An eight-member Soviet religious delegation will visit America in June.

* * *

Two Protestant Episcopal congregations in suburban Maywood, Chicago, one Negro and the other white, have merged. "We felt it would be more sensible for the two congregations to worship together in the same church," said one of the pastors.

* * *

Publication of the entire New Testament in Portuguese Braille for the first time has been announced by the American Bible Society. The publication is in seven large volumes. A number of copies have been sent to Brazil. Braille Scriptures in 41 languages previously have been produced by the Society.

* * *

The nine American churchmen who recently visited the Soviet Union heard there that the Russian Orthodox Church is currently training 1100 men for the priesthood in nine institutions and that more seek admission than can be accommodated.

* * *

The United States government is donating about 13,000 tons of foodstuffs to the Spanish people to alleviate the heavy farm losses suffered by Spain during the February freezing weather.

* * *

The second phase of the two-way communication between churchmen of the United States and Russia will begin when on June 2 the representatives from Russia will arrive to return the visit which nine men recently made to Russia. The Americans report that they were received most hospitably, and it is to be hoped that the Russians will meet the same kindness in America.

* * *

Windows in three adjoining New York skyscrapers were lit up on Good Friday to simulate on the sky line the three crosses on Calvary.

* * *

Billy Graham has been named Clergyman of the Year by The Washington Pilgrimage, an independent, interreligious foundation.

* * *

The Hour of Decision, Billy Graham's radio program, is being aired as a sponsored feature, beginning April 22. It will be the first sponsored religious broadcast on NBC, which in the past has broadcast all such programs on a sustaining basis. The time is Sunday, 10:00 p.m., EST.

* * *

Israeli archaeologists have unearthed a piece of pottery and a strip of papyrus at King Herod's palace at Massada, on the southwestern shores of the Dead Sea. Since Massada was destroyed before A.D. 73, and since this inscription is very similar to the Dead Sea scrolls, there is here further evidence of the age of the Dead Sea scrolls.

* * *

A revision of Roman Catholic Holy Week ritual has revived an ancient ritual, in which the priest washes the feet of twelve men chosen from the congregation.

* * *

Further protests against grocery stores remaining open for business on Sunday have been made by Catholics in Toledo and by Baptists in Minneapolis and St. Paul. Leaders in both cases asked their members to boycott offenders.

* * *

The United Churches of Lancaster County, Pa., a Protestant organization, protested a plan of the Chamber of Commerce of Lancaster to sponsor a "fashion promenade" on Easter Day. The churchmen said the promenade would "obscure the purpose of Easter."

* * *

Preliminary plans have been made for a Billy Graham evangelistic campaign in Chicago in 1958.

* * *

A program to evalute the relationship of the Christian faith to current social work

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theory was discussed in a recent conference at Wheaton College. This is a further evidence of the awakening of the social sense among evangelicals.

* * *

Workers at the Quaker Oats plant in Cedar Rapids, Iowa, under the terms of a new three-year contract, will have Good Friday added to the six paid holidays of former contracts.

* * *

A new fundamentalist organization of Southern Baptist ministers is to be organized next fall. It will be independent of the Southern Baptist Convention and will be called the Southern Baptist Fellowship. A main point in its creedal statement will be belief in the premillennial coming of Christ.

* * *

Abbe Pierre, French priest who is famed as the champion of the homeless, recently spoke out against racial and religious intolerance. He denounced everything which sets men against each other. "Those who suffer most," he said, "must be the first to be served, whether they are white, black, or yellow."

* * *

Christian Life reports that so far the "National Association of Evangelicals and other evangelical groups have lagged behind the National Council of Churches of Christ in welcoming Negroes into fellowship."

* * *

Islam will not be the state religion in the new country of Sudan, according to an announcement from the foreign minister of that country.

* * *

"Man-centered, science-worshiping liberalism no longer rules the roost," says **Christian Life** in the second of two significant articles which survey what is happening today both to fundamentalism and liberalism. Reprints of the articles may be secured for twenty-five cents from **Christian Life,** 434 S. Wabash Ave., Chicago 5, Ill.

* * *

Southern School News reports a continued hardening of opposition toward the U.S. Supreme Court's decisions against school segregation during March in the deep south. Prosegregation sentiments were expressed for the first time at the highest official levels in Arkansas and Florida. In the meanwhile, however, 36 school districts in four border states—Maryland, Oklahoma, Kentucky, and Texas—disclosed plans for a varying degree of compliance with the Court decisions.

* * *

Legislatures in five southern states have been in session during the first three months of 1956. All have adopted measures to maintain segregation in their public schools and in other areas.

* * *

The Catholic school system in the United States is growing rapidly. It now has 4,000,000 students and by 1960 is expected to go to five million. The Catholic schools enroll 11 per cent or 12 per cent of the total population of the nation. The percentage is expected to go within five years to 14 per cent. The bulk of the enrollments is on the elementary level, but on the high-school level the greatest gains are now taking place.

* * *

President Eisenhower told the press conference that he would not attend atom bomb tests in the Pacific. He said he wished to be associated rather with the peaceful uses of atomic energy. We can be thankful that President Eisenhower, although with a military background and ex-efficio Commander and Chief of the Army, is speaking in terms of peace and not of war.

* * *

Martin Niemoller, German churchman, recently said in England: "The primary task of the Christian Church is always the same. It is just to listen to the word of God which is in Christ Jesus, and to profess and proclaim Him as the one word of God to which we have to listen and to draw the consequences from His being Lord of all. . . . The Church can side with the State only so far as the State is not asking the Church to do something contrary to the will of God as revealed in Christ . . . . She must always obey God first and cannot have any other definite loyalty."

* * *

H. H. Rowley, British Old Testament scholar, in a review of the Jehovah's Witness **New World Translation of the Bible,** concludes: "The Bible deserves to be translated by those who have a feeling for style and who both understand the original and know how to express its meaning with elegance."

OUR SCHOOLS

(Continued from page 392)

Since Sharon School is located in the Latin quarter of Tampa, most of the children are Spanish-speaking children with Catholic background. However, some of the children that attend our Protestant School in the week days and attend the Catholic Church on Sundays are unsettled in their minds, not knowing which way to turn. Do pray that the children who have made decisions this year for Christ may find a settled peace with Christ, and may be used of God to lead others to a saving knowledge of Jesus Christ here in Ybor City, Tampa.

On Jan. 29 Sharon School pupils presented programs in two Sarasota churches on the subject "The Word" at Bay Shore and Pinecraft. On March 11 programs were presented at Palm Grove and Tuttle Avenue, also in Sarasota, on the Easter theme.

Pray that the Lord may continue to bless this work as it relates to evangelism, or making known Jesus to needy hearts, in this day and age. We use the school only as a tool to meet the spiritual needs of these Spanish peoples.

Pray too for the teacher needs of this coming school year (1956-57). For various reasons several teachers on the faculty will be unable to assist in the work this coming year, so pray with us that God's will might be done in the decisions which are being faced.—Stanley K. Souder.

HENRY'S RED SEA

By Barbara Claassen Smucker



Henry Bergen, a boy of twelve, is the main character in this well-written narrative about Russian Mennonite refugees in Berlin, in 1946. Especially for boys and girls from 10 to 15, *Henry's Red Sea,* by Mrs. Don Smucker, permanently preserves many important incidents in our modern Mennonite heritage.

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Counting the Cost

By Hugh T. Kerr

It is part of the Good News of the Gospel that God's redemptive love in Jesus Christ can be had for the taking. Like a gift freely offered, all we have to do is to reach out and take it. It is as simple as Jesus' invitation, "Follow me," or Paul's exhortation, "Believe in the Lord Jesus, and you will be saved." All preaching, evangelism, and missionary activity derive from this basic conviction that the Gospel has a way of making its own appeal and of eliciting its own response. The task of the preacher, the evangelist, the missionary is simply to proclaim the Gospel, and in doing so to "preach for a verdict," to urge people to make a "decision," and to "accept Christ as their personal Saviour."

It is all just as simple as that, and we should never forget it. Yet perversely enough, it is not simple at all! To proclaim the Gospel or to respond to it may be the most difficult and staggering thing imaginable. That is why so many well-meaning "decisions for Christ" never seem to come off. And that is why Jesus never oversimplified the demands of discipleship. Read the Gospels, and it is clear that while He sought disciples wherever He went, He wanted no one to follow Him under the false pretenses that it would be easy or simple. Decision is one thing; discipleship is another. And the cost of discipleship comes high. Before entering upon it, it is well to count the cost, just as a farmer would estimate whether he could build a new silo for his barn before he actually went ahead with the decision (cf. Luke 14:28-33). This, too, is part of the Gospel, and we had better not forget this side of the matter either.

It is possible to make converts too easily, to rejoice prematurely in the number of "decisions for Christ" which our preaching produces, to lead people under false pretenses to the life of discipleship. We must be on our guard against such possibilities, not in order to dampen our zeal but precisely in order to proclaim the Gospel aright. And this is especially important in a time like ours when there is much talk both about the return to religion, in some places, and the falling away of church people, on the other hand. It is true that we are to say the same thing in both situations—"Here is the Gospel; it's all yours!" But there is something more to be said, particularly in an age when anxiety and meaninglessness predispose people either toward or away from the claims of Christianity. To those on the threshold of decision and discipleship, we must speak our Lord's word of caution—"Count the cost." To those withdrawing more and more, we must rigorously and honestly proclaim the superlative demands and requirements of Christian faith over against the disillusioning possibility of being strung along under false pretenses. How would this affect our invitation to accept Jesus Christ as Lord and Saviour?

I

First of all, we must make it clear that to accept Jesus Christ as Lord and Saviour involves an extravagant theological claim. Too often this phrase is allowed to become a pious cliché, the trade-mark of self-styled evangelists and so-called Bible-believing Christians. They are right in regarding the phrase as the heart of the matter, but they mislead when they suggest that it is plain as a pikestaff and as simple as ABC.

We are told that the first Christian creed or confession of faith was "Jesus is Lord" (cf. Rom. 10:9; I Cor. 12:3; Phil. 2:11). For Jewish and Gentile converts this summed up the meaning and content of their faith. Soon the phrase became a baptismal formula, and in course of time it was developed and extended to include all the affirmations that we now associate with the Apostles' Creed. That is to say, a whole theology is at stake here and not merely an emotional response or feeling. To say that Jesus is Lord is to say that He is one with God; to say that Jesus is the Christ is to say that a particular historical person is the personification of God's redemptive purpose. This is what the Christian faith is all about, and it is a stupendous claim. It means that the Eternal has entered time, that the Infinite has been confined by the finite, that God has come to us personally in a particular man, in a particular place, at a particular time. This is the Incarnation, central and determinative, and at the same time it constitutes the scandal and offense of the Gospel which makes the Christian claim seem so absurd and impossible.

This is, of course, the good news of the Christian religion—that God is not aloof, that He is personally involved in the hu-

---

Follow Thou Me

Lord, carry me.—"Nay, but I grant thee strength
To walk and reach thy home in heaven at length."

Lord, why then am I weak?—"Because I give
Power to the weak, and bid the dying live."

Lord, I am tired.—"He hath not much desired
The goal, who at the starting point is tired."

Lord, dost Thou know?—"I know what is in man;
What the flesh can, and what the spirit can."

Lord, dost Thou care?—"Yea, for thy gain or loss
So much I cared, it brought me to the cross."

Lord, I believe; help Thou mine unbelief.
"Good is the word; but rise, for life is brief.

"The follower is not greater than the Chief;
Follow thou me along my way of grief."

—Christina Rossetti.

man situation. For this reason, theologically speaking, Christology is the center and norm of all doctrine, and it is instructive to note that even in the most radical reinterpretations of Christian faith in our day the Christo-centric emphasis is retained. Paul Tillich's concern for the "new being" is related to Jesus as Christ; Rudolf Bultman's concern to "demythologize" stops short of "the event of redemption" in Jesus Christ.

But to say that Jesus is Lord is to utter a paradox, to affirm that mystery and miracle are inextricably interwoven with fact and faith. It is not self-evident that Jesus is Lord. It was not so during His days on earth, and it is not so today. The Gospels make it plain that His closest disciples were confused and unsure about His claim to be the Messiah. This means that to accept Jesus as Lord and Saviour is to reflect deeply upon basic theological issues, and we do the cause of Christ no service by reducing, toning down, or oversimplifying its theological demands.

II

We must go a step farther. To accept Jesus Christ as Lord and Saviour involves not only an extravagant theological claim; it commits one to an exorbitant standard of living. If decision for Christ is the initial down payment, discipleship with Christ is the total cost. And this comes high; it cannot be had cheaply or at reduced prices. As the hymn has it, this "demands my soul, my life, my all."

The high cost of discipleship is repeatedly emphasized in the Gospels. Jesus never slurred over the requirements and demands of following Him. To follow the Leader is to follow one who had no place to lay His head, who required undivided allegiance even to the forsaking of parents and family, who promised persecution, ridicule, and at the end a cross. To walk in the steps of the Master is to stagger under a cross on the way to Calvary. No wonder Jesus did not encourage those well-meaning disciples who were not ready to face all the prerequisites of discipleship!

The high cost of Christian living has never gone down, though we have frequently tried to soften its full cost and have even intimated that it can be had at reasonable rates. There is a widespread heresy today that to be a Christian means that all one's problems and questions will be answered, that peace and power will be won, that trouble and anxiety will vanish. There are rewards to be sure in being a Christian, but they are the by-products of rigorous and demanding discipleship. Christian faith and life not only answer questions but, even more, they raise new questions. Peace and power are to be found, but the daily cross is always there too. Troubles and anxieties may be lifted but the Christian—if he really follows his Lord and Saviour—is concerned as Jesus was in His self-identification with sinful mankind.

Let us make no mistake about it, and let us not lead others to the Christian life under false pretenses—to accept Jesus Christ as Lord and Saviour is to enter upon a new kind of existence and not merely to enhance the best that we already know. That is why the New Testament talks so much about the "new creation," of dying and rising with Christ, of being born again. And the classic theological vocabulary contains words that emphasize this, such as justification, sanctification, repentance, conversion, and regeneration. But there is no doubt that in much of our preaching, evangelism, and theologizing today, we undercut the demands of discipleship by offering a reduced Christianity which we think will be more attractive and enticing. Modern advertising methods have so accustomed us to expect something for nothing or next to nothing that we have unwittingly applied the same approach to the Christian faith. That is why the increase in church membership and the revival of interest in religion on the college campus are fraught with peril as well as with good. All such evidences of interest are welcome and can be used constructively, but we must not sell Christianity short. There's a big price tag on Christian discipleship, and those who get it cheaply may soon become disillusioned when they discover they have an inferior substitute for the real thing.

Bread for me is a materialistic matter, but bread for my brother is a spiritual matter.—G. Bromley Oxnam.

III

"Decisions for Christ"—as the history of evangelism shows—are fairly easy to get whether by fair means or foul. They are a dime a dozen. But real discipleship, day by day Christian living, is harder to come by, and that is why it is so rare in our midst. The Christian life,

(Continued on page 429)

Our Readers Say—

No truer words could be spoken than "we need sanctified thinkers." The process of thinking is not easily comprehended. To understand the relationship between concepts, percepts, reasoning, judgment, induction, deduction, and "what have you," is a task of major proportions. Dr. Tozer has well said "... the effective thinker must possess some degree of knowledge." Even knowledge has limitations. The book of Ecclesiastes is loaded with information, yet what a consolation "the conclusion of the whole matter" appeared to have been to the writer.

Dr. Tozer quotes: "Force your mind to descend into the heart ...." Jeremiah warns that "the heart is deceitful ... wicked ... who can know it?" Paul writes: "they became vain in their imaginations ... they became fools ...." Much of the teaching which has led to the rejection of God and His Word has emanated from extremely fertile minds of great thinkers; who were not "set apart" for the Master's use. Could this be a clue as to why after nineteen centuries of a greater or lesser acquaintance with God's Word, he has "found evidence of genuine religious thinking almost exclusively on the side of those ... in revolt against fundamentalism"?

Tozer very graciously acknowledges that much good has resulted from the many books written "since the turn of the century," but appears to regret the supposed lack of "any real independent thought" or originality; and goes on to label them as "no more than rehashes of other works ...." This condition is difficult to visualize if one recalls the voluminous and sharp criticisms being directed at some well-known authors and works of this period.

It has been said that one of the most convincing evidences that the Bible is the Word of God is the harmony between the Old and New Testaments. This is substantiated by the very fact that Jesus frequently quoted from the Old. If the greatest teacher found it profitable and permissible to "rehash," there may be some value in the practice even today. "Line upon line ... here a little, and there a little," may still be valid.

Dr. Tozer's article—as much of his writing—proved thought-provoking and refreshing. However, there appears to be not too much reason to become alarmed at the dearth of so-called "genuine religious thinking," as long as all religious writing appearing today is motivated by the third person of the Trinity. If He directs a repetition of former interpretations and presentations, by all means let writers follow. If and when He directs into new paths and loftier heights, again He must be followed. Herein may well lie the answer to the suggestion in the title, "sanctified thinkers," even if only to restate some formerly known truths, by later writers, in order that the rank and file again or anew may hear the "old, old story of Jesus and His love" in all its phases, at the "mouth of two or three witnesses."

This article should have proved particularly practical and helpful to Mennonites, since so much emphasis is being placed on the twins of "Anabaptist Vision" and "The Mennonite Way of Life." Let us be sure that our thinking is "genuinely sanctified" in all areas.—S. C. Brubaker, Ayr, Ont.

* * *

You are to be congratulated for your courage in printing Bro. Horst Gerlach's article . . . in the April 3 issue . . . . Bro. Gerlach's analysis of this embarrassing scourge of self-hating apologists and assimilationists was very well put . . . . —Maynard Hoover, New Paris, Ind.

GOSPEL HERALD

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EDITORIAL

A Lost Art

Guest Editorial

Hermits and mystics often carried the quiet life to a dangerous extreme, but we are in no such peril, for the overwhelming note in religion today is that of social usage. Quiet listening and restrained reflection on the movements of God in experience, conscience, history, literature, the arts, and the Word of Holy Scripture—these tend to be lost arts. They are unfamiliar to our modern life and mood. "Be still and know that I am God"; "Their strength is to sit still"; "Commune with your own heart; be still"; "There was silence and I heard a voice"—these great, soul-stirring words do not accord with the temper of the age. Fuss, rattle, noise, bustle, alarms, excursions—these are the portents of our gadabout time. Poetry, as well as religion, is inspired and quickened when the art of the listening ear is practiced.

By all means use some time to be alone;
Salute thyself, see what thy soul doth wear,

sang George Herbert. The fragrance of his life still lingers in Bremerton. Henry Vaughan knew the morning drill for communion with God:

When first thine eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty. True hearts spread and heave
Unto their God as flowers do to the sun.
Give Him thy first thoughts then, so shalt thou keep
Him company all day, and with Him sleep.

This deep, personal religious experience, both in the individual life and in the life of the Christian fellowship, is of the timeless realm. It has the quality of everlastingness. It demands discipline, time, and sacrifice. To those who have lost the sense of God, of fellowship, and of direction in the things of the spirit, it will come with disconcerting demands. The voice of God, whether loud as a clap of thunder in history, or quiet in the unexpected experience of a human soul, is disturbing and disconcerting. It is the unveiling of a Presence, and it has an original way of offending human pride. Our Lord Jesus Christ made this clear to His first disciples: "This night you shall all be disconcerted with me." Yet, despite the claims the voice of God makes for sacrifice, the long story of God's people and the two thousand years of Christian history alike make clear the need of being regularly alone with God.

"When thou hast shut thy door, . . . pray"—yes! And listen. Shut thy door. Shut thy soul's door. Keep the world out. Keep mistrust out. Keep fear out. Keep formality out. Keep self-will out. Keep impatience out.—Ernest Brown, in *Watchman-Examiner.*

Character and Attire

I want the women, on their part, to dress becomingly, that is, modestly and sensibly, not adorning themselves with braided hair and gold and pearls or expensive dresses, but with good deeds, for this is appropriate for women who profess to be pious.—1 Tim. 2:9, 10, Williams.

What people are is expressed in their outward behavior. Character puts on the dress of act. That which is within speaks through that which is without. Outward appearances are an indication of the frame of mind, of the thoughts of the heart.

That is the reason Paul wrote to the young churches of his day concerning such things as the manner of dressing. Fine dresses and jewelry and coiffures were not trivia unrelated to the Christian life. They were indicative of something that is hostile to true Christianity. Women (or men) who dress immodestly are probably immodest. People who dress conspicuously are quite likely attempting to draw attention to themselves, to show off their wealth and their taste. Those who dress outlandishly betray their lack of sober sanity. "Clothes make the man," not because they make him what he is, but because he makes them what they are.

Therefore, any departure from Christian standards in attire is alarming, because it indicates something that is happening in the hearts of people. They profess to be religious, pious, committed to Christian truth and principle. But their profession is not supported by an actual transformation of heart and mind. Their clothes reveal, clearly and surely, their vanity, their feeling of superiority, their preoccupation with self, their immodesty. Or their clothes may show their carelessness of common decency, their slovenliness, their lack of respect for themselves and for the company in which they are.

Every time one buys an article of clothing, he expresses a judgment. Every morning when one selects his wardrobe, he gives expression to his taste. Now tastes differ. They ought to. There ought to be something, even in our dress, that marks us as individuals. But the important point is, that those judgments we express in the selection of our clothes, in the adornment of our bodies, reveal unerringly what kind of people we are.

A brother writes about recent remarks in our columns: "It seems to me too much emphasis is placed on the first part of Rom. 12:2. To me the second part is the most important, because if the heart is transformed the dress question will settle itself and we will not have to make rules on dress." It seems to us he is right in his emphasis on spiritual renewal. Paul knew that too. But still he had occasion to call attention to a manner of dressing that indicated that there was something lacking in the heart attitude.

Clothes do not produce character; they reveal it.—E.

Beloved Sheep

By Edna M. Mertz

Thro' weary pain-racked centuries,
Thro' cloud and flame they keep
Their true identity of race—
Thine own beloved sheep!

In suff'rings oft' unparalleled,
In blood and tears they reap
The hate and scorn of cruel men—
Thine own beloved sheep!

Unloved, despised, forgotten men
For whom the angels weep!
Lord Jesus, grant salvation to
Thine own beloved sheep!

Lord God, o'er blinded Israel
Thy loving vigil keep,
Thy Shepherd heart seek, one by one,
Thine own beloved sheep!

Fort Wayne, Ind.

The Believer's Way of Life

BY URIE A. BENDER

It is exceedingly easy, when faced with unwelcome truths, to relegate them to the past, or, in contrast, to emphasize their eschatological setting. Another stratagem of interpretation is to accept their message for the present, however, directing its force toward some other individual or group. Rare indeed are the true disciples who follow the Master even though the path rises across impossible peaks, humanly speaking, and winds through darkened vales. It is quite understandable why kingdom ethics are difficult of comprehension for the natural mind, but it is a mystery unfathomable why those who would follow Jesus hesitate to enter the road He has already walked.

The Sermon on the Mount and its relevance for today has been a focal point of contention, probably ever since its teachings were presented. However, in the light of the whole message of Scripture, there is little reason to ignore the modern implications inherent in this message from Christ. In fact, the Sermon on the Mount has been and is now an ethical imperative in the context of the New Testament. Aside from the New Testament it is a set of noble ideals; associated with the redemptive message of the New Testament it becomes a way of life for the believer. It is a proclamation of the norms sanctioned by the kingdom of God and operative in its citizens.

The Sermon was given and is meant to be practicable today. It is unthinkable to place the will of God outside of the realm of human achievement. And this is not done. Christ's injunctions are given *for* His followers. The natural man will come to an impassé, but the regenerated heart, filled with the Spirit of God, will find its life flowing through the very channels of conduct that Jesus describes as the ethic of the Christian, Matt. 5-7. The inference in Luke 17:7-10 is that we *are able to do* what is expected of us. It is this very practicability that gives meaning and vibrancy to the redemptive side of the Gospel.

Further on this matter of practicability for our day, nothing is more pointed than Jesus' own words as He concludes the message. Matt. 7:24-27. Here a direct contrast is made between the dire results of hearing and not doing, and the eternal results of hearing and doing. Here is a living faith which expresses itself in obedience and works. Here is the challenge of Christ's ethic. *Hear and do!*

The core of Christ's new ethic and the basis for the principles He outlines in love—love that is at once absolute and relative. Love absolute never changes because it finds its center in the unchanging Christ. Still it is relative because it becomes relevant to and has an answer for the need of every individual and social situation. The ethic of love demands attention throughout the Sermon. Love is the eternal ethic which gives perfect freedom from the law but places upon us an inescapable obligation to its inexorable demands. The result of this love ethic is dwelt on at length in Matt. 5-7.

Jesus, in His Sermon, first describes the true disciple (5:3-16) and tells how the righteousness of the New Law (love) fulfills the Old Law in respect to a number of areas of conduct (5:17-48). Then He informs us how the new righteousness affects acts of piety (6:1-18) and treats trust in God and devotion to the kingdom (6:19-34). Finally, a right attitude to others is spoken of (7:1-12), and the standard of true righteousness—doing God's will—is upheld (7:13-27).

That the Sermon on the Mount is a high standard, no one will deny. That it is an impossible standard is fallacy. The only weakness that deludes us into thinking that a *divine command is impracticable is the weakness of the flesh.* This factor dare not determine our obedience to explicit teaching. Jesus said, "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who *does* the will of my Father who is in heaven" (Matt. 7:21, RSV).

Scottdale, Pa.

Irreverence in God's House

BY ELAM BLANK

We are reminded again and again that we should be on time for services. Some arrive early and find their pews, while others sit in the cloakroom and visit, and talk (about what?), and maybe gossip. Let us find our pews at once and sit in prayerful meditation. Perhaps when we glance at our church bulletin, we will notice on the inside page these words:

"Let the people, on entering God's house, sit in quietness and reverence, asking God's blessing on themselves and all others who have come here to worship."

We notice also the visiting between Sunday school and the church service. There is too much commotion at this time. Maybe we forget that we are in God's house. His Word tells us that "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Now let us suppose a few instances. Sunday school begins at 9:00 a.m. Suppose that at that very time the Lord would come into the church to call His own, but I would be out on the highway, late for Sunday school. Where would I be?

Let us look at another case. Suppose that the Lord would come into the main auditorium of the church to call His own. How about those who are sitting in the cloakrooms visiting? Are they ready for His coming? Where would they be?

Let us now look a little further. Sunday-school session is now closed. Some are finding their seats while others are visiting and talking very noisily. Suppose the Lord would call His own out of the church at this very moment. Would He receive those who are busy talking and not watching for Him?

These are just suppositions, but they should be a challenge for us to respect God's house.

We close with the words of the Apostle Paul in his second letter to the Thessalonians: "Grace unto you, and peace, from God our Father and the Lord Jesus Christ."

Lancaster, Pa.

50 Years Ago

(From Herald of Truth, April 19, 1906)

Bro. J. A. Liechty, superintendent of the Canton Mission, has . . . resigned his position . . . and moved to Louisville, Ohio.

Fast day will be held on Good Friday [Farmersville, Pa.].

The Eastern Amish Mennonite Conference . . . shall convene at Mattawana . . . . The elders and executive committee . . . meet the day preceding. . . .

(From Herald of Truth, April 26, 1906)

. . . on . . . Good Friday . . . Pre. D. D. Miller was ordained to the office of bishop.

. . . we have convincing proof that the prophecies of our Saviour are literally fulfilling themselves and that the end is rapidly approaching.

. . . steps are being taken toward the consolidation of the M.E. & B. Board and the M. Board of C.H. and M. into one General Board.

On . . . Easter Sunday there were twenty-seven baptized in the house, forty-six in the stream, four received from another church, and one reclaimed . . . seventy-eight precious souls added to the church [Elizabethtown, Pa.].

(From Gospel Witness, April 18, 1906)

Bro. J. F. Bressler expects soon to make a trip to Oregon with a view to opening a mission in Portland.

. . . South Union . . . West Liberty, Ohio . . . thirty-six souls sealed their vows in baptism.

(From Gospel Witness, April 25, 1906)

The Mennonite Sanitarium near La Junta, Colo., is under way, the work of excavating has begun.

A Life Income from Money You Give Away

By Daniel Kauffman

We have all heard the old proverb that you cannot have your cake and eat it too. But there is a sense in which this old saying is not so, when it comes to certain kinds of gifts to the church.

Many of our older brethren and sisters would like to give substantial sums of money for the Lord's work but are unable to because they need the income from the capital to meet their daily needs. The church has a plan to help this kind of individual. Have you heard of the church's Life Income Agreement plan?

What Is a Life Income Agreement?

A Life Income Agreement is a legal contract in which some church benevolent board, such as the Mission Board, the Board of Education, or Publication Board, in return for a gift of money, binds itself to pay the donor a specified sum of money as long as the donor lives. The sum paid to the donor is determined by the age or ages of the donor at the time the contract is executed. The contract may cover the lives of two people. Income may be as high as 7 per cent.

Many of you are acquainted with the term "annuity." Life Income Agreement is just another terminology, meaning the same thing. In several recent church-wide meetings this term was discussed and it seemed good to all of us to adopt this new term as more descriptive of the purpose of an annuity.

Reasons for Writing Life Income Agreements

A. The Agreement assures a dependable income for life.

As an individual faces retirement age one common question asked is, "How much income will I have and will it be regular?" A Life Income Agreement assures you of a regular income on a specific date and the amount will be constant. There is no reduction of income. Payments are always the same as long as the donor lives. The uncertainties of most investments are not present in a Life Income Agreement, such as the amount of dividends, depreciation, cost of maintenance, insurance, defective title, and effects of depression and inflation. This agreement never requires reinvestment and never depreciates.

B. It provides a generous income.

The rate of return is at the highest figure consistent with safety. Below are some sample rates. This rate, for older people, is larger than can be secured through most other forms of safe investment.

Age	Rate	Age	Rate	Age	Rate	Age	Rate
35	2.5%	46	3.6%	57	4.5%	68	5.3%
36	2.6%	47	3.7%	58	4.6%	69	5.4%
37	2.7%	48	3.8%	59	4.7%	70	5.5%
38	2.8%	49	3.9%	60	4.7%	71	5.6%
39	2.9%	50	4.0%	61	4.8%	72	5.8%
40	3.0%	51	4.1%	62	4.8%	73	5.9%
41	3.1%	52	4.2%	63	4.9%	74	6.0%
42	3.2%	53	4.3%	64	5.0%	75	6.2%
43	3.3%	54	4.4%	65	5.1%	76	6.3%
44	3.4%	55	4.5%	66	5.1%	77	6.5%
45	3.5%	56	4.5%	67	5.2%	78	6.7%
						79	6.9%
						80	7.0%

C. It gives complete freedom from worry and care.

Older people have a tendency to worry about financial security. They worry about inflation, and deflation. In taking out a Life Income Agreement you can rest assured that your income is secure. All the assets of the church are pledged against your agreement. Such guarantee gives one the freedom from financial worry that means so much to old people.

D. It safeguards your own estate.

In a sense, by taking out a Life Income Agreement you administer your own estate while living. You make a bequest while you are living. You avoid uncertainty and expense involved by distributing an estate by will. You are also saving certain administrative and tax expenses.

Thus you benefit from your money while you live and you determine how your money shall work for you after you are gone.

E. Your money continues to build the kingdom long after you go to your reward.

Any money that is left in the principal at the time of the donor's death becomes a gift to the organization with which the agreement is written. Without depriving yourself of a single dollar of your earning capital you are able to make a significant gift to the church. It gives the donor the real satisfaction of knowing that when his funds have served the purpose of providing him with an income they will be used to fulfill his desire to promote a far-reaching program of church work whether it be in education, missions, or publications.

Several Lives May Be Covered by One Agreement

There are several different types of agreements. One is on a single life and the other is on a survivor. The survivorship agreement differs from that of single life in that two persons may share it. The survivorship is usually a husband or wife but it may be written to cover a faithful friend, employee, or other dependent. In a survivorship agreement payments are usually made to one person until his death, and then for the duration of the life of the second person (or alternate).

There Are Tax Advantages

There is a definite income and tax advantage for a donor to take out a Life Income Agreement with the church. It would actually be possible for some of you reading this article to raise your income and at the same time lower your income taxes. How does it work? Here is an example: Mrs. Y, a widow, age 64, invests $10,000.00 in one of the Boards of the church. The income she receives each year will be $500.00 (see table above; 64 years old yields 5 per cent).

Under the present tax law (Table A, estate tax reg. 105) this Agreement with Mrs. Y will be regarded as a part purchase of retirement income and part gift to the church. At her age the gift portion amounts to $4,900.95 (taken from an actuarial cost of annuities table), which she can deduct from her adjusted gross income, subject of course to the 30 per cent limitation allowed under the Internal Revenue Code of 1954 for contributions to the church or educational institutions. In addition a large part of her Life Income Agreement income of $500.00 will be exempt from income taxes. The 1954 Federal Income Tax law permits the donor to recover, tax free each year, a proportionate part of the cost of the agreement, the exact proportion being based on the donor's life expectancy at the time the agreement begins. This is figured from actuarial tables prescribed by the Commission of Internal Revenue. Under the present table Mrs. Y will pay Federal Income tax on only $227.65 of the annual income of $500.00; the remainder will be tax free.

Should One's Gift Be Cash?

A cash amount is easiest to handle, because its value is standardized and there need be no investigation of its worth.

However, government bonds, or other bonds, and stocks will be accepted at their market value. Real estate is not a suitable investment for Life Income Agreements. We usually advise that real estate be sold and the net proceeds be used in securing a Life Income Agreement.

One should point out, however, that there is a real advantage tax-wise to transfer your stocks, bonds, or real estate to the charity. Let the charity do the selling. This will enable you to avoid the capital gains tax and you can take a full tax deduction, subject to the tax limitations, for its present value.

Where Does One Write for More Information?

The General Council of the General Conference currently has a subcommittee working on the preparation of several brochures giving complete information on the Life Income Agreement and what organizations are prepared to write

them. Until that information is off the press you can write to any of the following for information:

Eastern Board of Missions & Charities
Salunga, Pennsylvania

Eastern Mennonite College
Harrisonburg, Virginia

Hesston College
Hesston, Kansas

Goshen College
Goshen, Indiana

Mennonite Board of Missions & Charities
1711 Prairie Street
Elkhart, Indiana

Mennonite Publishing House
Scottdale, Pennsylvania

Many of the District Mission Boards and schools may also be interested in giving you information.

A Final Consideration

Someone has said, "There are elements of immortality in money. Started in the right direction, the influence of the sender is projected into the accomplishment of coming generations."

I am always moved when I think of the gift that dear Bro. A. L. Hess gave to Hesston College in 1908. This gift started the great work of Hesston College. Even though Bro. Hess went to his reward three decades ago his money is still working, turning out men and women who are committed to the Christian way of life. The sun never sets on Hesston Alumni. In a similar way your gift "can live" by your giving it to the mission or institution of your choice.

Hesston, Kans.

Sanctity of Marriage

By Reuben E. Martin

We need to thank God for such a thing as sanctity of marriage, for "marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

The church of the living God is "the pillar and ground of the truth," which truth shall make us free. The Lord shall judge the quick and dead by His Word, which is truth.

According to Rev. 22:14, 15; I Cor. 6:9; and Heb. 13:4 God will judge the whoremonger and adulterers, persons who have broken their marriage vows of faithfulness, which cannot be disannulled by divorce and remarriage. In considering the Scriptural evaluation of marriage, I find that I cannot fully estimate the value of the divinely ordained institution. "From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mark 10:6-9).

God in His all-wise providence and love prepared for the happiness and well-being of the human family including all of us in the following ways:

1. By making man and woman a complement and help to each other. The happiness and sanctity of marriage is only possible when this provision of God is recognized.
2. By His provision for the multiplying and replenishing of the human race in the creation of male and female.
3. By His provision for our moral, physical, and spiritual purity. It is no mere accident that God decreed that children should be brought into the world through holy matrimony. Think what a terrible place this would be to live in without the marriage institution. Man would be lower than the animal kingdom, in which instinct sometimes provides mates for a lifetime.
4. By providing a promulgating and keeping of His Word and order in family life.

Mother's tenderness and father's sternness complement each other. Their oneness of love and concern for their offspring are not to be compared with conditions obtaining where children are born of fornication or adultery with no one adequate responsibility for their nurture and bringing up in the admonition of the Lord. There may even be no proper care for their physical well-being.

Certainly considering all blessings that come through godly fathers and mothers we should thank and praise God for His wise provision for us through marriage. What is more, it should cause us to hold on tenaciously to the Scriptural standards which make for sanctity of marriage.

Thanks be to God for faithful forebears who gave pure marriage teaching, and who lived what they taught. Do we fully appreciate fathers and mothers who live true to their marriage vows and teach the same, bishops who bring messages helpful and edifying prior to wedding ceremonies, ministers who will venture to bring messages along the line of keeping marriage pure and holy?

Certainly teaching, instruction, and exhortation on the sanctity of marriage are highly important though sometimes neglected.

Let us notice that next in importance to our decisions and choices for the Lord are our decisions and choices in marriage. To make a prayerless, reckless choice of a life companion would certainly involve reaping what we sow.

Now having considered the origin and sanctity of marriage, I would like to make some suggestions how to keep marriage pure and fortified against the terrible trend toward divorce and remarriage.

I. *Through balanced teaching—*
   1. Individuals considering marriage can be helped to make Scriptural and prayerful choices of companions. The way youth choose in their young and tender years is the way they will live the rest of their lives, thus making it important that they be guided and prayed for.
   2. Conforming to the will of God in conduct and attire. Immoral conduct and attire contribute to the looseness of marriage, thus making sensuality motivate marriage rather than sanctity.

II. *Lack of Scriptural teaching shows up—*
   1. When a Christian unites in marriage in an unequal yoke with an unbeliever. I recall an instance where a sister married an unbeliever which culminated in divorce, in losing her relation with the church, and finally remarriage.
   2. When the carnal, worldly person, attired in immodest dress and with loose, sensual marriage ideals, finds release in divorce and remarriage.

The worldly-minded man says, "You never know how some of these girls will turn out these days, and how nice it is when a man and woman cannot get along that there is a way of escape."

I agree that without the grace of God and Christian forbearance it would be very unpleasant to live with one who is not joined in mind and spirit as well as in body. But thanks be to God who gives us victory, there is a better way than the world has to offer. Be it far from the Christian to resort to divorce or even countenance such a thing. Thank God, through His grace we can overcome difficulties and make reconciliation if relationships have gotten to a point of living separate. The Scriptural principles of marriage, presented in a prayerful and intelligent way, will convict and convert the sinner from the error of his way. Psalm 19:7. Divorced and remarried persons who want to be saved and are taught the Word of God will be caused to see their state of adultery and flee from it, desiring to be reconciled to their first marriage vow if possible, the same as those who have fallen away from the covenant which they may have made with the Lord. They don't stay in sin and hope to be saved, but must forsake sin and submit themselves anew to Christ, only renewing what they promised earlier.

Death only can disannul the marriage vow. Should there be any Scriptural justification for living apart after marriage, there is positively no Scriptural hindrance to attempt a reconciliation. God's people are to be a salt to the earth and a light to the world. Let us not lose our salt power to preserve the human family. The downfall of the nation is threatened when the church begins to countenance divorce and remarriage. May God help us to keep marriage a holy institution.

Greencastle, Pa.

A PRAYER

FOR THIS WEEK

O Lord Jesus Christ, true Light that lighteth every man, be present, we pray, with those who teach and those who study. Enlightened and guided by Thy Holy Spirit, may they walk the paths of wisdom, and amid the darkness and ignorance of this present world, show forth Thy light and Thy truth. May they ever be worthy and gracious servants of their Master, magnifying His name through all the world, and acknowledging always that to Him alone is the kingdom and the power and the glory, forever. Amen.

—From *The Ecumenical Year.*

A Question and a Challenge

By Lorie C. Gooding

There is a question in my mind, and a burden on my heart. May I share it with you? What of home missions? Is it right, do *you* think it is right, to have two or three able ministers, from ten to thirty capable teachers, in one congregation, while there are many small towns and rural areas, right here in these United States, that have no church facilities at all, *and no one seems to care?*

Ideally, every Christian is an evangelist. All around each one of us stand our families, our friends, our neighbors, our associates, in ever-widening circles. Each Christian is the center of such a circle. And his influence should spread until the nation (and the world) is covered by a network of overlapping circles of Christianity, each extending from its separate center. Every person to whom salvation is offered ought to receive it eagerly, and go out to evangelize, and be himself the center of another such circle. But in practice it does not work that way. There will always be some lost because they will not be saved. And wherever one individual rejects the Gospel, or wherever one Christian fails to be an evangelist, there is a gap in the circle.

Is it our place to thrust ourselves into these gaps? Is it right that fifty, sixty, one hundred, two hundred Christians should gather together in a close little community, and leave the distant gaps open? Are you sure, brother and sister, that you are in the place where the Lord wants you? Are you sure you are not called to other service, lonely and perhaps difficult service, but greater service in carrying the name of Christ to places where it is not known and honored?

Think about it. Pray about it. Are you doing the work that God has given you, in the place where He has called you, in the way that He directs? If so, you are a blessed man or woman. But if this question is a challenge to you, if it raises a doubt in your mind, if it touches your heart with pity and compassion for those who may never hear the Gospel unless *you* take it to them, then think about it, pray about it. Seek the whole will of God for your life; then, if He so leads you, move out. Leave your secure home, your Christian community, your beloved congregation, and go and stand in the gap that has been left by the absence of the one who should have been there.

Our land is called a Christian land. Our government is very generous in recognizing the claims of Christianity. We are not forbidden, as are people of certain other nations, to worship, to pray, to preach and teach. Is it not to our shame, in such a land, that there are places without a Christian witness, without a minister, without a church, *and no one seems to care?*

Since there is no hindrance and little difficulty, what is keeping us back? Why can we not make some small sacrifice of comfort, of pleasure, of good, to go and build the church in places we have not yet claimed? May the Spirit stir our hearts with concern for the lost in our own land as well as those of other lands. A soul can be lost in "Christian America" just as eternally as in "Darkest Africa."

The Lord said, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30).

Was He speaking of us? Is it true that there is not one among us who is willing to "stand in the gap"?

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a sister who is suffering from a nervous breakdown, and for whom the enemy tries hard to make the way of trust in the Lord look dark.

Pray for those attending the English Bible class at Nakashibetsu, Japan—men from the agricultural experiment farm and from a local bank—that the Spirit will convict them of the truth of God's Word.

Pray for the many hearts and homes in which God's Word is being planted through the weekly Sunday morning local radio broadcast at Nakashibetsu, Japan. Pray for a rich harvest of souls.

Pray for a number of young people at Black Mt., Ariz., who are considering the claims of Christ, but are hesitating to break with their old Navaho customs and friends. Such young people will make the future Navaho church when they come out for Christ.

The Old Testament Leads

By W. Everett Henry

A man has been running about in Palestine for more than twenty years with the Old Testament in his hands. His firm faith in the trustworthiness of the Book has led to astounding results. That man is Rabbi Nelson Glueck, president of the Hebrew Union College of Cincinnati, Ohio.

When the Jews of the fifteenth century B.C. entered the Promised Land, they found forests and orchards and vineyards, flowing springs and great and small cisterns, walled cities and hundreds of towns and villages—a civilization long established and well developed.

Egyptian records give us glimpses of Palestine long before the Israelites were delivered from bondage in the land of the Pharaohs. Tothmes III, "the Egyptian Alexander the Great," annexed no fewer than 119 towns in Palestine.

The Egyptian records, however, hardly prepare us for the density of population and the high type of civilization suggested in the division of the land among the tribes as set forth in the Book of Joshua. In the territory allotted to the tribe of Judah alone at least 112 "cities with their villages" are named. The "cities with their villages" allotted to the other tribes brought the total to about twice that number in the territory west of the Jordan River.

The development and population of Palestine were still greater in the time of our Lord. Galilee had a "vast population." It has been suggested that never had a small sheet of water had so many boats on it and so many human habitations around it as the Sea of Galilee in the days of our Lord. All over the land towns and villages were everywhere.

How different the picture when the Jews began returning to Palestine in the twentieth century! Gone were the cities and towns and villages. Gone the forests, orchards, and vineyards. Empty and broken the cisterns, unused and forgotten the wells. The land that had flowed "with milk and honey" had become a wasteland of human poverty.

But the Jews returning to Palestine believed that the land which had sustained so much life in the long ago would do it in these modern days. Led by Dr. Glueck and others like him, they turned to their Scriptures and found them a marvelous guidebook in developing their new home.

Two Old Testament statements seem especially to have challenged Nelson Glueck. One was Gen. 13:10: "And Lot

(Continued on page 429)

OUR SCHOOLS

Strengthening the Christian Witness of Our Schools Through Athletics

BY EVAN OSWALD

(Delivered at the Board of Education Meeting at Goshen in the fall of 1954.)

The assigned subject for our consideration at this point suggests a definite positiveness: Strengthening the Christian Witness of Our Schools Through Athletics. It also suggests that athletics do have a place in the Christian witness of the school.

I appreciate the bulletin sent out to our churches by the General Educational Council for Church School Day (1954). In a chart they have Christ at a central position from which radiates His influence into the various phases of school activities. Significantly athletics and recreation are given an equal amount of space to other activities. What the chart can't show is that all these phases of a student's life meet together and are directly related to and highly dependent on each other. Athletics and playground games are being given a place. The problems, of course, are, **What place shall they have?** and, **How can we get them to that place?**

The topic also suggests that our program has some weak spots which should be strengthened. To this we will agree and will admit that our school programs have a lot of room for improvement.

We would like to think of athletics as those sports activities which are promoted in our required physical education classes, intramural programs, and the elementary playground games.

Goals

Since we recognize that the playground activities of the rural parochial elementary schools and the athletics of our high schools and colleges are a part of the school programs, it is necessary that we set up goals toward which we should work. Goals are like ideals and "Ideals are like stars. You will not succeed in touching them with your hands; but like the seafaring man, you choose them as your guides, and following them, you will reach your destiny."

What kind of students will give the strongest Christian witness on our campus and in later life? What ideals and criteria shall we set up to work toward? I would like to suggest that we use the five aspects of a student's personality for criteria and that the athletics and recreational programs of our schools should bear influence on each phase of the student's personality.

1. We want to develop students who are mentally alert, not sluggish.

2. We want to develop students who can adjust themselves emotionally to life's situations.

3. We want to develop students who can get along in a socially acceptable manner, who joy to be with others and respect others, who can rub elbows without generating sparks.

4. We want to develop students who have vigorous physical bodies—bodies that have developed hardiness and endurance, bodies which can meet the demands of campus life, the mission field, the farmer's long hours, or the college professor's late hours.

5. We want to develop students who are strong spiritually, who have learned to apply their Christianity to life's situations.

By developing stronger Christian personalities in the students we strengthen the Christian witness of our schools. To enhance and encourage the development of these stronger Christian personalities we must necessarily strengthen each phase of school life with the proper Christian emphasis.

Attitudes

What about our emphasis on the place of athletics in our programs? Over the pull of the years our athletic programs will be weakened or strengthened in a direct relation to our attitudes toward play, recreation, and athletics. I would like to consider a few negative attitudes which prevail, and give my own reactions to them.

1. Sports Illustrated, the most authoritative American sports magazine, has called our present athletic age "The Golden Age of Sports." Probably there is no event in America which demands as much close attention as the annual World Series in baseball. Some would look at this great surge toward athletic activities and would say, "Athletics are not for a Christian—hands off."

We as a church people are strongly influenced by the society in which we live. In fact we are a part of our American society. As a part of the American society we have taken on many of the ways of this society. We understand that just because society eats three meals a day it is not wrong for us to do the same. And so we have fallen in line with society and have adopted the radio, the streamlined cars. These things are not wrong in themselves but it is how and why we use them that determines whether they will weaken or strengthen us as Christians, and so it is with athletics. We as a church are known to accept slowly any new innovation which the world takes to in a big way. It is good to be cautions, but let us be ready to accept and use that which proves to be profitable for our church program.

2. Some have felt that the athletic programs in our schools are just a necessary evil.

In our thinking we have too long held the athletic programs of our schools as one of the extra programs which must be given room in the school schedule because of outside pressure. If certain activities are wrong let us not succumb to them because of outside pressure, but if they are right and legitimate let us use them and use them well.

In the school situation where the student spends the greater part of the day in the classroom, study hall, and other activities which require chair support a tremendous need becomes apparent—a need for vigorous exercise; and sweeping halls or riding a lawn mower is usually not enough vigorous activity. The fruit of a no-vigorous-exercise program is poor physical tone which in turn bears its own fruits—sluggish mental response, irritability, and low morale. For the well-being of the student, physically as well as mentally, physical education and athletics become of prime importance in the school program.

Foster R. Dulles, a historical authority in this field, states that in the mid 1800's "alarmed observers had found the national health deteriorating because of a general lack of exercise more widespread than among the people of any other nation." The cities were growing, recreation facilities were scarce, and spectator amusements and sports fell short in providing needed physical activity.

There is a need for our church to recognize the place that vigorous physical activities should have in our schools as well as for the person who has a vocation which provides insufficient physical exercise.

To promote athletic programs as necessary evils is a negative approach. A negative Christian philosophy will bear negative fruits. A positive Christian philosophy will bear positive fruits. If we build our program upon the idea that athletics are another opportunity for Christian experience and growth, we are well on the way to strengthening the Christian witness of our campus through athletics.

3. Some feel that athletics, by their very nature, distract and weaken the Christian spiritually and that a strong Christian won't be interested in sports.

It is with concern that we as a church see some of our young men leaving the church to pursue a career in athletics. We must be concerned. Athletics can become the lust of the flesh and the pride of life. What in life can't become this besides worship?

Before we too flatly condemn athletics as one of the villains that bleeds the church let us face the fact that like money, athletics themselves are neutral. They can bear either Christian or anti-Christian influences. It depends how they are handled. Money is the root of much evil, but is necessary for the work of the church. The radio is saturated with sub-Christian programs, but is used to the good by such programs as the Mennonite Hour. Athletics and recreation unquestionably are often given the wrong emphasis, but there are the right emphases and right outcomes to be gotten if pursued with Christian purpose.

In some instances the church may be weakened because of athletic influences; on the other hand, athletics may often bear sub-Christian fruit because of a weak, nonchallenging church program.

4. Again, many would feel that such activities are merely pleasures and a waste of time.

(Continued on page 429)

CHURCH MUSIC

Let's Teach Our Children to Sing

BY NANCY BURKHOLDER

"Come, Thou Almighty King," sang the congregation.

Song Leader Peter Davis leaned forward slightly, his dark eyes alive with earnestness, his arm compelling a gradual crescendo as the hymn moved to a climax. His glance ranged across the congregation, seeking the response of each member. In the fifth bench sat Joe Matson, staring dully in the general direction of the loaded hymnbook rack in front of him. Two benches behind him sat three or four fathers, mildly and silently approving Song Leader Davis' movements.

Peter Davis, his attention momentarily diverted from the hymn, helplessly felt a familiar warmth burn in his cheeks. "Exhibition number one," he tagged himself grimly. His mind began to race along its deeply worn track. What was the key? Why wouldn't these men sing? What a wonderful privilege they were ignoring! How had he failed? His eyes dropped again to his book.

"Come, Thou Incarnate Word," the voices continue.

"That He would hear our prayer—how wonderful," mused Peter. He glanced toward the ladies' section. Two girls in the second last bench, struggling to suppress giggles, gave a guilty glance around them and began to sing, "Our prayer attend." Three benches in front of the girls two ladies settled themselves amid the distracted glances of their neighbors. After much whispering and fluttering of pages they reached the hymn in time to join in, "Now rule in ev'ry heart."

"To the great One in Three." Song Leader Davis' glance moved over the congregation. Everywhere he saw dull eyes, careful eyes, polite eyes.

"Eternal praises be hence evermore." Almost desperately he sought for some light, some eagerness, some worship in someone's face. Yes, there *were* a few sincere ones scattered over the congregation. And there—in the faces of the Parkman family! Of course! His heart lifted.

Mr. and Mrs. Parkman were watching him intently, responding to his directions as he indicated a majestic mood for the last words. Beside Mrs. Parkman thirteen-year-old Judy sang a careful alto. Her twin, Joseph, softly imitated his father's tenor. As the hymn reached its last words, his chin lifted firmly.

"And to eternity love and adore."

Peter looked over the people again. Here and there he saw the rest of the Parkman family—those that weren't in voluntary service or college. All of them had that same look of dedication. Why? thought Song Leader Davis to himself as he slid onto his own bench.

"Why?" he said aloud to his young wife as they turned the little Ford homeward after the service.

"Why what?" she smiled at him.

"Why are all of the Parkmans such sincere and good singers? How did they come to be that way? Why can't more of our church members sing? And why don't more of us think about what we sing?"

Sally Davis chuckled at the flood of questions. Then she stared thoughtfully at the road unwinding ahead of them.

The Bible brings conviction to people as no human words can ever bring.—Chandu Ray, Pakistan.

"I know what you mean, Peter," she agreed. "I'd defend a few of those you sort of condemned—if you didn't already know what I'd say, like maybe, looks don't always reveal thoughts. But one must admit that the Parkmans are ideal members of a singing congregation."

"Let's talk about it over dinner," suggested Peter as he brought the little Ford to a smooth stop beside their house. "Perhaps I'll gain some new ideas for our Sunday-school and church music program—and our one at home," he finished, with a smile at Sally.

"You know," said Sally Davis as she thoughtfully buttered a warm roll, "I helped with the work in the Parkman home two years after the arrival of Judy and Joseph. I remember that the rest of the family—the older sisters and brothers and their parents—did a tremendous amount of singing. There was a family quartet, which included Dad Parkman, Jimmy, Lois, and Susan. Sometimes Lois held one twin while they sang, while Mother Parkman rocked the other. Often Mother Parkman would sit in the rocking chair with one twin in each arm, singing lullabies to them.

"I guess the twins can't remember a time when they haven't heard music. Either the phonograph or the piano or Jimmy's violin was going most of the time. The Parkman parents had decided views about what was and what was not music and surrounded their children with the best in both sacred and secular. I think that the piano lessons most of them had helped them to want good music, too."

"Well," interrupted Peter slowly, stirring his coffee. "I suppose that hearing music during their early and later childhood just naturally affected the twins' desire to make music themselves. Hearing so much music would bring about an unconscious recognition of its rhythm and up-and-down patterns, too."

"Yes," agreed Sally. "By the time they were two, Judy and Joseph were not only deafening everyone with toy horns but were begging everyone in sight—particularly willing Grandma—to 'play records.' One of their favorites was 'Behold, Behold I Stand at the Door.'" Sally smiled with a faraway look in her eyes, remembering the two perfectly rhythmic, echoing knocks when the record reached its climax with "and knock, knock, knock." She remembered, too, Judy's answer when she had asked her who was knocking at the door.

Judy had looked up shyly. "Jesus," she had said simply.

"And I'll never forget how delighted Judy was," continued Sally, "when someone carefully placed her one tiny finger on the piano notes of the now familiar 'Jesus Loves Me' and sang it with her.

"One more thing that I noticed about the Parkmans," she concluded, "was the way they sang religious music. Whether it was during family worship—and they always sang during family worship—or any other time, they always sang hymns reverently. If Mother Parkman sang hymns while she washed dishes, she sang them so earnestly that one knew that she prayed every word. And in family worship Father Parkman often pointed out—by questions—the meaning of the hymn and emphasized that it—and all hymns—should be sung sincerely—or not at all.

"That's the kind of home in which the Parkman twins grew to be the earnest singers that they are now. I know, also, that not long after I left, picture songbooks appeared in the home for the twins—who, although they couldn't read the notes, loved to sing the songs suggested by the pictures. And when they were seven or eight, they began to take piano lessons."

"To be church pianists?" Peter's eyes twinkled quizzically.

"No," smiled Sally, who knew that Peter couldn't resist teasing. "No, but have you noticed how well the twins can read music? I'm sure that learning to play an instrument also prepares one to read music in a congregation which sings four-part music without accompaniment."

"Yes, that seems to be true." Peter was silent a moment, staring unseeingly through the window at the field of green winter wheat. "What a home they've had," he murmured at last. "They've heard good music all of their lives. They've had the enthusiastic example of their brothers and sisters. They've learned to read music accurately. They've had the father's teaching about the meaning of hymns. They've imbibed the whole family's attitude toward hymns—that they are prayers to God. Not everyone can have a home like theirs, but we are going to do what we can about ours," he finished firmly.

(Continued on page 430)

FOR OUR SHUT-INS

I Never Saw You, Lord

By Katherine L. Ramsdell

I never saw you, Lord, nor felt your hand
In tender blessing on my childish head—
What sweeter moment could those children know
Who in a bygone day to you were led?

I never traced your footprints in the sand
Of Palestine as one of those who shared
Your earthly comradeship. What heritage
Of memories you left to those who cared!

I never heard your voice, its winsome tones
Clothing with beauty all the commonplace—
What joy there must have been in listening hearts
When first you told them of the Father's grace!

I never watched in wonder as you wrought
Your kindly deeds of healing in that day—
How changed the lives of those who felt your touch,
As with resurgent hope they went their way!

I never knew you, Lord, yet I can see
Your hand in many a modern miracle,
And when hearts touched by love meet human needs,
I know that you are walking with us still!

Tempe, Ariz.

Something So Nice Happened Today

By Rebecca Phillips

"Something so nice happened today," my friend wrote from a distant town. I read on. She seemed so truly keyed up, anxious to tell me of this high moment of the day, that I thought she must have won a hundred dollars in a cash word puzzle, or something of that sort. Maybe somebody has bequeathed her a nice little sum of money. I'm sure she could put it to good use.

But on the second page she told me what it was. "My neighbor down in the next block, the one who raises all those unusual potted plants I've been telling you about, brought me a double pink geranium. It has four blooms wide open, and three more ready to unfold, and the foliage is so glossy and unscathed by blight or insects. It is a joy to look at."

A geranium. Why, everybody in my neighborhood raises geraniums. They had them in window boxes, planted around their doorsteps, or in the more pretentious, old-fashioned houses, in a conservatory, as we used to call the sun parlor, where flowering plants flourished. And a pink geranium, even a double pink geranium was no novelty. Yet my friend was far from immature.

She was quite a philosopher, in her own way; had written the words to some beautiful music that had been used by our choir, and even composed a choral or two, words and music.

A few weeks later another letter arrived.

"I can hardly wait to tell you about my new neighbors," she said. "Pete has built a little platform on the trunk of the oak tree opposite our breakfast room windows, a kind of landing field for the birds and squirrels, and it has been more fun watching them as they come down for their crumbs and seed! You would be surprised at the human traits that show up. The cardinals are my favorites; the male is such a gorgeous flash of red, but his wife is so trim and chic, with just accessories of red; she always reminds me of a young, beautifully gowned woman, who knows her plumage is becoming, but is not overdressed.

"I get so many laughs watching her, as she hovers around the dish of sunflower seed, evidently just dying to have a taste. But does she intrude on Papa's mealtime? No indeed. Not Lady Cardinal; she waits shyly until he has finished and flown away, then she comes over and gets her breakfast. Mating time has arrived this week, and it is quite a different story. 'Papa' even brings over a tidbit and places it in her beak, as if she were a baby bird. Oh, he can't do enough for her!"

There was more about a patriarch squirrel and the young family with oddly striped fluffs of tail, about the impudence of the sparrows, who pushed in, not afraid of any of the larger birds; of the blue jay's pranks and the woodpecker's timidity. I had no reason to doubt that, according to her own statement, she was "having such fun."

I was not surprised, then, when her next letter began, "Something so nice happened today." The cardinals had built a nest in the syringa bush close to the window and she could even look down into the nest where she would soon see some red birds only a few days old.

A recent letter, which began, "Something so nice happened today," told me of a visit from an old schoolmate who had just returned from Europe and brought out pictures taken by members of her party in Switzerland, Venice, Rome. There were programs of some of the concerts they had attended too, which she had saved to show the folks back home.

"It was just like going across seas myself, seeing all those lovely pictures and programs," she told me. Not a word "Wishing I might have such a trip, too." Not a word of what she had missed because she had had no such trips, herself, just pleasure in the visit from her traveling friend.

I knew that her trips were confined to brief excursions into her own yard, and down a long ramp in a wheel chair, for this correspondent had been a cripple, unable to walk, for over ten years.

"Something so nice happened today." If I could only look back each evening and see some outstanding experience which lifted my spirits, or if I could confidently expect "something nice" to happen as I faced each day, what a lesson I would have learned! And I intend to begin.

No more complaints about the way Gretchen had ironed the blouses and shirts. No more complaining about the milkman being later and later every day, or the bugs eating all the foliage on our prize roses, nor the way the children tracked mud into the house, forgetting to wipe off their shoes first.

"Something nice" happens to all of us. And every day. It is only because we have not trained our eyes and our heart to see these things that the consciousness of them does not overflow, in a little fountain of sheer happiness that others feel as they get splashed with such gaiety.

Birmingham, Ala.

TO BE NEAR TO GOD

Sunday, May 6

Read Deut. 28. "The Lord shall open unto thee his good treasure."

We like to share our treasures with those we love, and God shows a perfect example. He only asks the obedience and loyalty of His children. Can we expect the heavens to give rain, and to have the work of our hands blessed, if we fail to do our part?

Open our eyes, Lord, to the error of our ways, and fill our hearts to overflowing with love for Thee.

Monday, May 7

Read Psalm 135. "For the Lord hath chosen ... Israel for his peculiar treasure."

Think of being the treasure of the Lord! Did the Israelites measure up to this noble position? We see the over-all picture of their lives, the cause and effect of their actions and attitudes. How easy it is for the pot to call the kettle black!

We want to realize what is our place in the kingdom of God so that we can be worthy of being cherished.

Tuesday, May 8

Read Matt. 6:1-23. "But lay up for yourselves treasures in heaven."

Last week in a nearby city a junk dealer living in a shack of a garage at the edge of the city dump, apparently in dire circumstances, was found murdered. His life was spent in filth and squalor, and he often begged. Yet someone knew of his hidden treasure and killed him for it. Thousands of dollars were later found by the police, stored in old trunks and in fruit jars. Now relatives, unheard of before, are coming to claim it, and some has been carried off by thieves.

God help us to store our treasure where thieves can not break through and steal.

Wednesday, May 9

Read Matt. 19. "Give ... and thou shalt have treasure in heaven."

The junk man begged instead of giving, or sharing. But he was rich like the young man who went away sorrowful. Is there any excuse, in this twentieth century, for hoarding? God's Word is proclaimed everywhere and it is quick and powerful. Do we feel its impact?

A man, accosted about his stewardship recently, said, "Yes, I know everything I have belongs to the Lord. He can have it when I am through using it." Are we too possessive with our possessions?

While herding cows as a child, I often gathered snails from the bridge piling at the water's edge. Once I put some away to keep in a tin box, for treasures. Some time later when I went to enjoy them, they were dried up, leaving the beautiful shell with a very bad odor. There is only one way to obtain enduring treasures, and one place to store it.

Lord, give us a vision of eternity so that we may be more zealous in providing heavenly treasure.

Thursday, May 10

Read Prov. 21. "The getting of treasures by a lying tongue ...."

In my young school days we were taught, "Honesty is the best policy." Can treasure, obtained dishonestly, be of lasting value to its owner? Promotion schemes and plans for quick gains abound on every side. Can a businessman be honest and still lay up material treasure? We have good examples in our brotherhood and elsewhere.

The Ford Foundation gives away millions for schools, hospitals, and scholarships. Many thousands of dollars were appropriated to institutions in this country a short time ago.

We want to be more careful to realize the danger of a lying tongue.

Friday, May 11

Read Heb. 11:23-31. "Esteemed the reproach of Christ greater riches than the treasures in Egypt."

If we were given a similar choice, could we make the right decision? Often our sense of values becomes distorted and we, too, sell our birthright for a mess of pottage.

"Prayer is the soul's sincere desire, uttered or unexpressed." It is as easy as that, to pray for wisdom, but remember the qualifying factor, our hearts must be right to be in tune with God. Lord, grant that we may look past the pomp and glitter of worldly treasures and see those of lasting value.

Saturday, May 12

Read Matt. 12:31-37. "A good man out of the good treasure of the heart ...."

Treasures are not only material, but thoughts and motives stored in our hearts are treasures to some. When my mother was a child, her blind grandmother lived with the family and it was Mother's privilege to read and talk with her a great deal. She always impressed us with the importance of memorizing Bible verses, of which her grandmother had a vast store.

"Then no matter what happens to you," she often told us, "you will have the Bible in your hearts, and when no one has time to read to you, it is still there." "For out of the abundance of the heart the mouth speaketh."

Lord, we know and believe all these things and we pray, in Jesus' name, that you will help us live as well as we know how.

—Ida M. Yoder.

Preaching to Gentiles

Sunday School Lesson for May 13

(Acts 9:32—11:18)

Preaching to Gentiles? Can Gentiles be saved? Did anyone ever think that we who were not Jews couldn't be saved? What did they think of Gentiles? Had Christ said while He was here that the Gospel was for Gentiles too?

The first Christians were Jews or Jewish proselytes. They looked upon Christianity as a movement within Judaism. Especially was this true of some of them. They thought a believer must first be circumcised and become a Jew and then a Christian. Circumcision and refusal to mix socially with the uncircumcised were the very heart of Judaism. Now God must teach them salvation by Christ Jesus.

Peter, the bold and courageous man, didn't save himself in Jerusalem. Where did he go, probably on his way back from Samaria? 10: 32-43. Observe how many turned to the Lord. Verses 35 and 42. Notice on the map that Peter is not on a direct homeward route. And he gets sidetracked more in going to Caesarea. See map. How he got to Caesarea is a very interesting story of God's working with men.

What "certain man" was at Caesarea? See Cornelius at prayer, getting a vision, and responding in obedience to God. How did God get Peter ready for this committee of three from Cornelius? While he was praying, he too got a vision and responded in obedience. Notice to what length God went to make His message crystal clear to Peter. Three times the vision appeared. The voice from heaven spoke, "kill, and eat." God explained the vision. "What God hath cleansed, that call not thou common." The Spirit told Peter to "arise," "get thee down," "go," "doubting nothing." Notice how God had timed Peter's vision.

Whom did Peter take with him? Why?

What happened at the house of Cornelius? Notice how Peter explained his new revelation twice (vv. 28 and 34), and that even before he preached about Christ.

What was God's great response to honor the faith of Cornelius and Peter? This gave God's approval to the preaching of the Gospel to Gentiles.

Of course sooner or later the report of this great event would come to the ears of the brethren at Jerusalem. Peter foresaw this and went up to explain it. Sure enough, the legalists contended with Peter, especially because he went in and ate with the uncircumcised people. Peter explained how God had directed in every detail. He couldn't withstand all these clear evidences from Him.

How was the report received? Now a new day had come for the church. To what extent has the church not yet learned the lesson? As it was hard for Peter and others, so it is today yet. But we should know better. It is tragic how men and women often feel great need and God is willing and able to save, but we will not tell the story of Christ to these people. We will not receive them into our fellowship. Is this true of your church? Do you respect persons?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Christian worker's conference was held at the Yellow Creek Church, near Goshen, Ind., April 24. The theme was "Consecration, Preparation, and Presentation." Bro. Jacob Slabaugh was the speaker.

Wesley Mennonite Chapel, Newark, Del., broke its attendance record on Sunday, April 15, when it reached the 150 mark. The Rock of Ages Chorus, Denbigh, Va., gave a program and Sister Esther Eby Glass, Lancaster, Pa., was guest speaker.

A meeting for those interested in Mennonite Disaster Service was held at the Townline Church, Shipshewana, Ind., on Friday evening, April 27.

The eighth annual meeting of Lancaster Mennonite Hospitals, Inc., was held at Erb's Church, Lititz, Pa., on Thursday, April 26. Bro. Ivan Magal, Charlottesville, Va., spoke at both sessions. Reports and talks were given by board members and hospital personnel.

The Belleville Gospel Singers radio committee and staff were reorganized recently. Elam Glick is announcer and Jacob Weirich speaker and pastor. They will begin their tenth year of broadcasting over WMRF, Lewistown, Pa., on May 6.

Bro. Jacob Weirich, Belleville, Pa., was the guest speaker at a Youth Conference in Ohio, April 28, 29.

Bro. E. K. Blauch, of the Pinto, Md., congregation, celebrated his ninetieth birthday on Saturday, April 28. He has been a member of the Mennonite Church for 68 years.

The thirty-ninth annual meeting of the Franconia Mennonite Board of Missions and Charities was held at the Blooming Glen, Pa., Church April 30 and May 1. Out-of-the-district speakers were John C. Wenger, Goshen, Ind., and David Shank, Belgium missionary.

Bro. Lester Hershey, on furlough from the Puerto Rico Mission, spoke at the Leo, Ind., Church on Friday evening, April 27.

The Fairview Mennonite Home, Preston, Ont., successor to the Braeside Home, was dedicated on Sunday afternoon, April 9, at a special service in the Preston Mennonite Church. Bro. Jesse B. Martin, Waterloo, Ont., preached the dedicatory sermon. On Saturday afternoon preceding the Home Association held its annual meeting.

Bro. Don Augsburger, counselor for the Mennonite students in Philadelphia, spoke at the Lancaster Mennonite Nurses' Association meeting on April 17. This association meets the third Tuesday of each month at the Rossmere Mennonite Church, Lancaster, Pa., at 7:30 p.m. All nurses and members of allied professions are invited to attend these meetings.

A Conference on the Home was held at the Ebenezer Church, South Boston, Va., April 14, 15. Speakers were Oliver Keener, Harrisonburg, Va., and Lloyd Hartzler, Ft. Seybert, W. Va.

Bro. Joseph Saylor, nonagenarian minister of the Thomas congregation, Hollsopple, Pa., who suffered recently from an extended illness, is now recovering nicely.

Bro. C. F. Yake, Scottdale, Pa., Educational Agent of the General Educational Council of the Mennonite Board of Education, spoke at the West Fallowfield Christian Day School and PTA on the evening of April 23, on the subject, "The Greatest Need of the Hour."

The Indiana-Michigan Mission Board has issued a descriptive circular concerning the work at Indianapolis and the needs and opportunities there. The plan is to erect a church building in an unchurched area at an estimated cost of $50,000.00. Who is willing to help?

The former extensive library of rare religious books of Bro. Christian Charles, Salunga, Pa., is now being placed in a converted trolley station and power station, purchased by Bro. Charles, where it will be available to the public, especially ministers. The nearly 20,000-volume library will be placed in stacks in the former power station and the waiting room will be used as a reading room. The library is near the site of the new headquarters of the Mennonite Board of Missions and Charities. Bro. Charles is a worker in the Weaver Bookstore, Lancaster, Pa., and deacon of the Landisville congregation.

An exchange program was given by the Pea Ridge congregation, Philadelphia, Mo., at the Mt. Pisgah congregation, Leonard, Mo., on the evening of April 22.

The children and staff of the Quakertown Community Children's Home gave the MYF program at Blooming Glen, Pa., on April 15.

The fourth annual summer Bible school workshop, sponsored by the Mennonite Bookstore at Scottdale, was held April 24 at the Market Street Church, Scottdale. Maynard Shetler spoke on "The Potential of the Summer Bible School" and Elizabeth Showalter on "The Potential of the Summer Bible School Teacher." Workshop instructors were Mrs. Winifred Paul, Helen Trumbo, Elizabeth Showalter, Willis Hallman, and Maynard Shetler. The workshop was well attended, with teachers from Sunnyside, Conneaut Lake, Pa., traveling the greatest distance to attend. A similar workshop will be held on May 4, 7:00 p.m., at the Third Presbyterian Church, Church St., Uniontown, Pa. Open to all interested.

Bro. George Beare, former missionary to India and now serving as field man for Hesston College, has accepted a call to the pastorate at Upland, Calif., and plans to return to Upland by August.

Change of Address: William Klassen, from Providence Line Road, Princeton, N.J., to 46 Vandeventer Ave., Princeton, N.J.

The brethren James Bucher and Hugh Wolfer, who are on trip to the Holy Land in the interests of Jewish evangelism, state that they arrived safely at Haifa on April 13. Both brethren are from Oregon.

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Calendar

Franconia Conference, Franconia, Pa., May 3.
Annual meeting Virginia Conference Sewing Circle, Weaver's, Harrisonburg, Va., May 3.
Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Indiana-Michigan Mission Board and Church Conference, June 4-7, Bethany Christian High School, Goshen, Ind.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual Mennonite Conference and Associate Meetings of Pacific Coast District, Western Mennonite School, Salem, Oreg., June 5-8.
Annual meeting North Central Conference, Sheldon, near Ladysmith, Wis., June 8-11.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-camp training for staff members, July 2-7; Junior camp for boys and girls (9-12), July 5-11; Work Camp (limited to 20 young people), July 16-21; Junior High (co-ed, ages 12-15), July 23-28; Family Camp, any time from July 28 to Aug. 12; Youth Retreat, age 16 and over, Aug. 13-18; Guest Camp (open to church workers and their families at no cost except food), Aug. 25-27, and Aug. 31 to Sept. 3; Hesston College Faculty Retreat, Aug. 27-31.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind. Aug. 9-12.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Illinois Conference, with Morton congregation as host, Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The Easter Sunday attendance for the Bethel Mennonite Community Church, Chicago, as reported in the April 17 **Gospel Herald** should have read 371 instead of 271. The church was full to overflowing.

Sister Marjorie Shantz, missionary to Puerto Rico, gave an illustrated message regarding her work to the Elmira, Ont., Mennonite Church on April 25.

The youth chorus of the Bethel Mennonite Community Church, Chicago, Ill., under the direction of Bro. Alex Lark, sang at the Forks Mennonite Church, Middlebury, Ind., on April 21 and at the Yellow Creek Mennonite Church, Goshen, Ind., on Sunday evening, April 22. They participated in the morning service at the Belmont Mennonite Church, Elkhart, on April 22 along with their pastor, Bro. Paul O. King. On April 29 they gave a program in the morning service at the Waldo Church, Flanagan, Ill.

Twelve students from Goshen College, Goshen, Ind., participated in a week-end work project at Camp Rehoboth, St. Anne, Ill., April 20-22. They cleaned the chapel and the kindergarten building and made preparations for pouring cement for the floors for two new cabins and for the camp dormitory building recently moved to a new location. The Goshen group gave a program for the local MYF on Saturday night and participated in the Sunday worship services.

Dedication services are being planned for the new Eastern Mission Board headquarters at Salunga, Pa., for Thursday, May 10. The dedicatory service will be held at 2:30 p.m. with an inspirational service at 7:30 p.m. Open house will be held from 4:00 to 7:15 p.m. and again at 9:00 p.m. In the afternoon the background for the development of the new headquarters facilities will be given by the brethren Ira. J. Buckwalter and Christian Charles; Bro. J. D. Graber, Elkhart, Ind., will give the dedicatory address with responses from the brethren Henry Garber and Elam Bomberger; and Bro. Henry E. Lutz will have charge of the dedication. In the evening Bro. O. O. Miller will speak on "The Mission Board—Its Function" and Bro. J. D. Graber on "The Church—Its Mission."

Six persons were received into church fellowship at the Rehoboth Mennonite Church, St. Anne, Ill., on April 15, two adults and four young people. Two of the boys, aged 12 and 15, became Christians as the direct result of the testimony of their sister who was baptized last fall. Let us pray earnestly for these new Christians.

New officers in the Brazil Mission organization are Bro. David Hostetler, chairman; Bro. Glenn Musselman, secretary; and Bro. J. Richard Burkholder, secretary for publicity. Bro. Peter Sawatsky has located an area in Sao Paulo for locating a witness and is looking for a suitable house to rent.

The Executive Committee of the Argentine Mennonite Church at a meeting in Bragado on April 10 made plans for launching an evangelistic campaign in all the congregations later this year and for raising the literature budget in order to provide tracts and other suitable literature for distribution during the local campaigns.

Dedicatory services are being planned for Harmony House, the nursery building and youth activities center for the Ninth Street Mennonite Church, Saginaw, Mich., for 2:30 p.m., Sunday, May 6. The dedicatory address will be given by Bro. James Lark, St. Anne, Ill. Other speakers include Edith Bailey, director of the First Ward Community Center, Saginaw, and William Wilson, manager of the Moten Terrace housing project, located in the Ninth Street Church area.

The eighth annual missions conference of the Southeast Iowa churches was held at the Sugar Creek Mennonite Church, Wayland, Iowa, April 14, 15, with Bro. J. Lawrence Burkholder, Goshen, Ind., as special speaker. This conference is sponsored annually by the mission churches of the area and the mission board members of the established congregations in order to provide a united missionary effort, to encourage fellowship between the mission churches and the established churches, and to inspire every church member to perform his own responsibility to God in personal witnessing.

An illustrated message regarding mission work in Alaska was given to the Martins Creek, Ohio, WMSA and their husbands by Dr. Carl M. Hostetler, Goshen, Ind., who spent several weeks at Russian Mission last summer with the Mahlon Stoltzfus family. Dr. Hostetler gave the missionaries assistance and instruction in dispensing needed medicines to the local residents.

Carol Jean, fourth daughter, was born to Bro. and Sister Don Reber, Hombetsu, Japan, in a Tokyo hospital on April 17.

The Moody Press, Chicago, Ill., has asked the Hope Rescue Mission to provide a life story of one of the converts there to be included in a new book containing the stories of a number of persons who found Christ through rescue missions.

John Marcus, second son, was born to Bro. and Sister David Hostetler, Campinas, Brazil, on April 20.

(Continued on page 428)

Your Treasurer Reports

Recently the Radio Evangelism Committee of the Board met at Elkhart, Ind., to plan for further integration of the radio ministry of the church. This committee has now accepted and will be recommending to the General Board a plan whereby a corporation in Virginia called Mennonite Broadcasts, Inc., will be assuming full responsibility for the administration of the radio program for the Mission Board and for the church. This corporation will be an enlarged continuation of the corporation originally organized to sponsor **The Mennonite Hour.** We believe that this move is one which will strengthen the radio ministry of the church and can be instrumental in enlarging the witness which we can give not only through **The Mennonite Hour** as now being broadcast, but for the broadcasting of the Gospel in many other languages. Already the Spanish Broadcast has extended its witness to most of South America and the Spanish-speaking areas of the world.

There are several ways in which the church can continue to support the radio ministry. General contributions to **The Mennonite Hour** and to the Radio Fund of the Board or for any of the foreign broadcasts will be very helpful in extending the program. Foreign broadcasts are now being carried on in Spanish, with plans underway to extend the program in the near future to include a Japanese broadcast in Japan. A Navaho broadcast has recently been inaugurated at Gallup, N. Mex. Anyone wishing to contribute to any of these broadcasts can designate his contributions accordingly and send them through the regular channels or to the Mennonite Broadcasting Headquarters, Box 22, Harrisonburg, Virginia.

In addition to the support of the program in general, special contributions are being encouraged for the purchase of the radio headquarters building. Funds have been advanced from the General Mission Board to make this purchase possible, but contributions will be needed over the coming years to meet the cost of this purchase. We sincerely believe that the Lord led in the finding of a building at Harrisonburg at a price which was very reasonable and a facility which is well adapted to the needs of the radio program. Contributions toward the building fund should be designated as Radio Center Building Fund and sent as indicated above.

In addition to this, individuals or groups can also support particular broadcasts on stations. The Radio Committee is now in a position to offer the support of broadcasts for **The Mennonite Hour** and for the foreign broadcasts. Any group interested in sponsoring the broadcast of a program should write to the Secretary for Radio Evangelism, Box 22, Harrisonburg, Virginia.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Our Service Approach to Missions in Algeria

BY WALTER SMELTZER

For several years André Trocmé, French evangelical, has seen the plight of French North Africa: Morocco, Algeria, and Tunisia. He observed the extremely low standard of living of the majority of the native people and the inadequate medical and educational facilities. Unemployment has also been acute. These conditions can only breed discontent and unrest. Added to these is the much higher living standard of most of the European population in Algeria.

In view of these conditions, Trocmé asked some of the Mennonite leaders during his trip to the States in 1953 if some type of service approach to missions could be started in North Africa. He was somewhat acquainted with the Pax program in Germany, which had started only a couple of years before. Trocmé's plan was to use truly nonresistant young fellows who were consecrated Christians. He offered to give them some language study at his school outside Paris. Of course, much planning had to be done before these ideas could be put to work.

Mennonite thinking was really brought to a head by the severe earthquake in Algeria in September, 1954. When this news reached Europe, the annual MCC Workers' Conference was in session. Plans were made on the spot for an immediate trip to the earthquake area to see if aid could be given. John Howard Yoder and Lamarr Kopp, who made the trip, reported that immediate needs were being met by the army. But later there might be reconstruction to be done. Because of the coming of the rainy season, plans were delayed for the winter.

One work camp in the earthquake area had been compelled to close. Unacceptable conduct as well as reactionary political ideas were found to be the reasons for closing the camp. It was felt that Mennonites could easily avoid these errors and as contacts were continued, the opportunity came to begin work. The proposed project was a small village of 30 two-room houses. They were to be built to conform to native styling and to be of permanent construction. A certain sum of money was being paid by the government for each house. The remainder, as well as any tools the government did not furnish, was to be paid by the Algerian Protestants. The Protestants were also to pay for the unit's food. The beneficiaries were to give labor in return for the otherwise free houses.

Political History

Algeria has been ruled by several nations in past centuries. The seagoing Phoenicians colonized North Africa in the ninth and tenth centuries before Christ. Their principal city, Carthage, fell to the Romans in 146 B.C. Following the decline of the Roman Empire, the Mohammedan Arabs gained control in the seventh and early eighth centuries A.D. The Arabs combined with the Berbers, original inhabitants of the area, and pushed into Spain. After being expelled from there, they settled on the African coast. By the eighteenth century all Christian states were paying tribute to these people, who had become the Mediterranean pirates. They were forced to cease attacks on U.S. shipping in 1815, and English shipping in 1819. The city of Algiers was captured by the French in 1830. By 1847 the French had control of all Algeria. At that time there were about 800,000 natives, but the number has increased to around nine million today. Also from one to one and one-half million French are living there today.

Algeria has been a part of metropolitan France since 1946. However, Algerians feel that they do not have equal rights with the French, which is quite evident. This political unrest, being continually agitated, has become quite explosive in certain areas of Algeria. French policy is to completely subdue these terrorist uprisings, and then bring about reforms. This is a cart-before-the-horse method, to quell the disturbance before removing the causes for the disturbance.

The French have helped Algeria much since they arrived. But there is much they have not done. Indications are that the help has been more for the benefit of the French, who are settled there, than for the Algerians. Transportation and communication systems have been introduced. Medical aid, very inadequate many places, was provided. There are elementary schools for some of the children, serving two groups of pupils because the schools are so few. French farmers offer periodic employment to some of the Algerians but the land they farm is what the natives had owned before the French took it. On the whole there seems to be increasing unrest, which may end in a change of French methods, or the expulsion of the French.

North African Missions

Many mission societies have done work in North Africa to convert the Moslems. Some of the societies, after seeing almost no results in a few years, have left the field. The people have been preached at enough, but they have not been shown enough living examples of true Christianity. The French, who rule over them, are taken to be Christians. Theirs is the only Christianity many of these Moslems have seen. And it has not been a convincing demonstration.

This is, in part, the reason for a service approach to missions, the idea being that true Christianity by example will be the most effective method of evangelism. Then, when the opportunity comes, when the worker is asked why he is there doing that work, he can give a strong testimony to the love of Christ and His plan of salvation. No missionary could ask for a better opportunity to testify. This service approach not only prepares



Arab family transportation. Married Moslem women are veiled whenever they appear in public. They often hold their veil in place with their teeth as this woman is doing.



Initial team of Algeria Pax boys in front of dormitory tent. L. to R.: Robert Weaver, Walter Smeltzer, Peter Nussbaumer, Donald Reist, Wayne Lapp.

for mission work, but it is mission work, for anyone who lives a consecrated Christian life is a missionary.

Why Witness to Moslems?

The question has often been asked: Why do mission work among the Moslems? They have their own religion. They are probably as happy as they would be with Christianity. Won't Moslems be saved if they follow their religion? This line of reasoning clearly comes from one who is not acquainted with Moslem beliefs. Moslems believe that Islam, the name of their religion, has all of the good points of Christianity plus Mohammed's teachings and God's revelation to him. Islam is 600 years newer than Christianity, and therefore has newer revelation. Why should they return to an inferior religion? they ask.

Only a few characteristics of Islam will suffice. Islam means submission to God, or Allah. Allah has predetermined everything, so that one merely surrenders passively to fate, the only exception being a holy war. Man's only freedom is the freedom to submit to Allah. Allah is not a God of love, but the All-pitier. There is nothing of repentance or redemption in Islam, since the relations between Allah and man are merely that of man's observing laws and performing duties. Prayer is not conversation with God, but repetition of words. Jesus was a prophet who performed no miracles; He was not the Son of God. Christians have deified Him and thus have "gone beyond the limits of their religion." In summary, if Christ is the only Way, Moslems are lost.

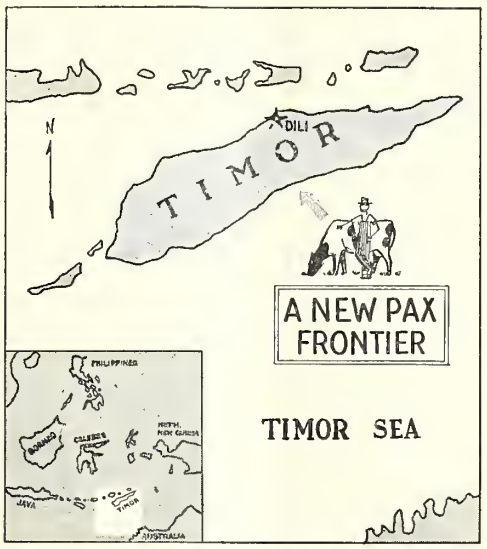
Many Algerians are only nominally Moslems. Some of our friends did not even know their prayers, which must be repeated five times each day by every faithful Moslem. The nearest mosque was 18 miles away. Yet their thinking is based on what they have been told from little up. Some of them would reject anything we said about God without seriously thinking about it. Mission work among them is hard, but not as hard as it once was. Nor is it as hard as it would be among more devout Moslems. More Moslems are accepting Christianity today than ever before. It is true that some have been murdered by their fellow men when they turned their faces against Mohammed. Yet the door to mission work is open in a way that it never was before. The Christian Church faces the opportunity to enter Algeria with the Gospel. The need is for dedicated Christians who are interested in the Moslem, or who feel called to serve among the Arab world. There is no promise of easy living in this type of work. If that is what you are interested in, just ignore this whole article. But those who will follow God's leading into this area will be challenged to the utmost of their abilities in the Master's service.

Not all will be able to serve in this way. Many can give of their means for work of this nature. But everyone can pray. And it is through prayer that spiritual battles are won. If Christians will really pray, they can build a wall of prayer around those who have recently turned from Islam to Christianity so that they will not be murdered by their fellow men like the 14 converts of one missionary who were all killed within a year after their baptism. Not only could Christians build a prayer wall around converted Moslems, but virtually all Moslems could be won to Christ if Christians prayed faithfully.

The power in prayer is the greatest power Christians have, and yet they so often do not use it! Pray not only for Africa, but for North Africa, and Algeria specifically. Pray for the millions who have not heard of God's plan of salvation for all men. Pray that God's will and work may be done in Algeria.

Elkhart, Ind.

A New Pax Frontier



Timor is one of the chain of islands in the Indian Ocean where a Pax unit is being assigned to help raise the earning potential of the people and thus strengthen the Christian Church there. Six men will be needed for this unit. Two have already been assigned, and four more, who also have a sense of mission, are needed, for the island offers extensive opportunities for religious work. See MCC notes in the April 17 issue of the Gospel Herald for further details.

Japanese Bible Receives Award

The Colloquial Japanese edition of the Bible, published by the Japan Bible Society, has been chosen one of the top 12 books of the year by the Japanese newspaper Mainichi in a contest in which 20,000 book titles were submitted.

The more than 20,000 books considered by Mainichi included writings covering every phase of life in Japan. The award to the Colloquial Japanese Bible was not the same as for other prize-winning books, but was a special award equal in significance to the others.

Meanwhile, a survey by the Christian News, a weekly publication in Japan, revealed that the number of Christians in that country as of March 30, 1955, totaled 512,450. (This total included 285,022 Protestants and 193,724 Roman Catholics.) The leading Protestant denomination was the United Church of Christ with a membership of 162,397. There are 3,747 Christian churches in Japan. Of these 3,072 are Protestant and 575 Catholic.—(ERA)

One More Day's Work for Jesus

BY LILY BURKHOLDER

If you could have been with us today from morning until evening here at Poplar Hill, Western Ontario, this is what you would have seen and heard in part. At approximately 5:00 a.m. the alarm rang, followed by several big yawns.

"Lily, are you still happy?" comes a question from the direction of Sadie's bed.

"De bwe a pa ni on chi Jesus" (For sure, all the time with Jesus) is the answer.

"Well, we must hurry along now to be good soldiers for Jesus." Sadie starts the fire to get the house warm, after which we have a quiet time, for we cannot afford to start the day without first coming to our heavenly Father.

Early breakfast is followed by our daily devotions and by 8:00 a.m. we are ready to start with our day's work.

"Well, Sadie, it looks like we are going to have a full day if we want to get into all the homes."

"I agree," was her reply, "for we do not want to pass anyone up, remembering Jesus died for each one."

So, the daily routine which has to be done is soon taken care of and we are ready for a day of visitation with our Indian friends. As we are walking along the narrow little trail, the first person we meet is Grandpa Mishkishe Strang who is out sawing firewood for the day. He welcomes us with a friendly smile and "Boshu" (hello).

Our first stop is at the far end of the little village in the home of the medicine man. He and his son are away at their trap lines. His wife and daughter-in-law are happy to see us. They both like to sing and they also listen very attentively as we repeat the same old story again. They both say that they believe the Bible is true. Their usual farewell is, "When are you coming again?"

As we arrive at the next home, we find the mother sitting in a corner with three of her seven sons. Two are away at the tuberculosis sanatorium and two she has laid away, never to see again this side of heaven. Her face lights up as we talk to her about the soon return of the Lord. At the third home, little Esther welcomes us in and soon wants us to sing. She likes to sing "Give Me Jesus."

Now we are at Grandpa Mishkishe's home again. Here we are privileged to see one of the boys from Old Shoes Lake. His testimony is that he still loves the Lord. The great-grandmother is sitting in her usual place right inside the door. She is always ready to listen to our message.

As we enter the Kettle home, we notice that the little boy is sick. He is wrapped in blankets, lying in the corner and crying with pain. Maggie gladly receives more teaching. She and the widow lady next door are two of the faithful ones who come to services. She,

too, is always eager to hear more of the Word of God. Her son reads to her from the Cree Bible even though they do not understand it all.

Now we are at John Bigmouth's home. Here we have a privilege which we do not have in the other homes, for he can understand English fairly well. He also understands the Cree which the rest cannot altogether understand. However, here again we see that it takes the power of the Holy Spirit to give an understanding of the Word of God, for John has his own interpretation of the Bible.

In the next home we again find a little boy sick with a cold. He probably did not have enough clothing to wear when traveling.

Now we are at the other end of the village. The mother in one home is busy doing her laundry. This is soon completed and the family is ready to hear what we have for them; so we have another opportunity to present the Word of Truth. The counselor's home is our last stop for the day. He and his wife have been showing more interest lately.

The day has passed quickly and we are on our way home across the lake to our little cabin. As we enter, I begin to sing, "One more day's work for Jesus."

Sadie kindly reminds me, "Is this the only time you think we work for Jesus?"

Do pray for each one of these homes into which you have had a glimpse. At times it is a temptation to think our labors are in vain, but we cannot always see the results immediately when we sow the seed.

"Are you sowing the seed of the kingdom, Brother, in the early morn so bright? Are you sowing the seed as the day wears onward, and approach the shades of night?"—Northern Light Gospel Mission Newsletter.

Experiences in a Work Camp

(Lavern J. Unruh, a Pax worker from Marion, S. Dak., spent his first year in Jordan as a schoolteacher. During a part of the summer he participated in a work camp project in Lebanon, which he here describes. More recently Lavern has helped in material aid distribution from the Jericho center.)

Jibaa', Lebanon, is a small village high in the Lebanese mountains directly east of Sidon, an old Biblical village. Here is where it was my privilege to participate in an International Work Camp this past summer.

Transportation to this village is only an old bus and a car each day from Sidon. The climb up the mountain takes about one or two hours. Winding roads and small trees add to the beauty of the countryside. Jibaa' is built on a domelike mountain. Looking westward we could see the Mediterranean Sea beyond the rolling hills far below. The work camp was about a mile from Jibaa' and slightly higher up another mountain.

Getting off an eight-passenger car that had been loaded down with 14 persons, I saw this lonely campground beside the road. Twelve tents were located in a semicircle. The office and kitchen tent were nearest the road with a row of white stones connecting each tent and forming the sides of a path. I was registered and then shown to my tent which had six beds. The workers were still at the project and would not return till six; so I waited for them.

In the evening we had a good meal, and I became acquainted with the other campers. Hard work made everyone hungry and willing to retire early. The fresh cold mountain air also encouraged sound sleep. In our tent were workers from India, Sweden, Lebanon, Switzerland, Jordan, and the United States.

At the time I arrived there were about 20 campers, and about 50 persons participated during the six weeks of operation, representing 14 nations.

One project was building a 24 by 30 foot concrete slaughterhouse for the village. Like all the buildings in the village it had a flat roof. Sand and crushed stones were brought on the backs of donkeys and all the water needed was carried from a nearby spring. The concrete was mixed on a hard surface road near the building. Occasionally when a car would pass we had to move the whole mixture while the car waited. Boards are scarce in these areas; so the work had to wait while the concrete could set. Then new forms could be constructed. Constructing the roof was especially difficult since much wood was needed. The carpenter borrowed lumber from everyone available and finally on the last day of the camp concrete was poured. Concrete was raised to the roof in buckets by workers on the ladder.

The other project was the construction of a road. City councilmen had decided on the location. Contrary to western practice, we began in the middle. This was frustrating at first and it seemed queer to see this eight-yard-wide street and at either end of this stretch an old narrow donkey path leading off. Someday soon villagers will finish the road. Wheelbarrows, wrecking bars (to remove large stones), shovels, picks, and scrapers were all put to good use. A stone wall was built and then dirt filled in and the road made level.

The girls, or "sisters" as they were called, did the cooking and laundry. Each morning after working one and one-half hours they brought breakfast. Another lunch before dinner gave us our second wind before we walked back to camp for noon lunch. A short siesta refreshed us enough to put in another three hours before sundown. The days were very hot—perhaps we were so close to the sun on this mountain location; but I have not yet figured out why the nights were so freezing cold.

Evenings were often spent in discussing world and local problems. Great interest was shown in trying to understand our various cultures—the main purpose of the camp. By working side by side with someone from a different country we learn to know him much better than when we just pass through his country as a tourist. It promoted better understanding among those participating while it also gave something constructive to the village. Since these countries in the Near East are new at this type of work camp, the local villages learned much of the "do it yourself" idea of the West. Here a professional or educated man would never think of picking up a shovel and getting his hands dirty. Seeing these young people (many of whom are college and university students) take hold as they did may help them to break loose from the old traditions and begin to develop their resources.

Camps like this are sponsored annually by the Service Civil International in various countries. Their work has been in progress for the past 30 years. It was first organized by a group of Swiss men. Their efforts have done much in the way of promoting peace. Certainly much is gained by the participant in living in the healthful out-of-doors and learning to understand his fellow brethren better. This experience was very valuable to me.—**Jordan Relief Notes.**

There Is a Church Here

BY ADELLA BRUNK KANAGY

The following testimony by Mrs. Yanagawa was given at the monthly women's Bible study meeting in Nakashibetsu, Japan. May her prayer burden become yours also.

"I was born in a town near Sapporo, the capital of Hokkaido, Japan. My parents' home was Buddhist. As a child I had no opportunity to hear about Christianity.

"During the time that I was in grade school my father died, and from that time on our family daily observed the Buddhist rites of worship for the dead. I also participated, as one of the family, though at that time not understanding the meaning of the ceremonies. Up until my graduation from girls' middle school, I had no contact with and no interest in Christianity.

"After finishing school I worked in a Sapporo factory, where the head man was a Christian. Some of the workers were also Christians, and they liked to meet together during the noon rest period to sing hymns and to study the Bible. Attending a few times just out of curiosity, I heard for the first time a little about Christianity.

"At that time Japan was at war with America. It was a time when food and clothing were scarce, and the daily chief concern of everyone was only for the necessities of life. Since there was little rice, we had to eat other coarse grains, and almost any kind of plants that we could find growing in the fields.

"I was staying in a dormitory for factory workers, and I remember very vividly the day when our factory head came to the dormitory with a rare gift—tomatoes. They had been grown in his large garden, and he wanted them given to anyone in the dormitory who was sick. What impressed me was not only the fact that he was willing to share those lovely tomatoes, but that in the midst of the hardships of wartime living, this Christian man showed a concern for the sick and helpless. That witness of love awoke in me a desire to know what the Christian religion was about. I thought often about those tomatoes in the following days.

"Opportunity did come for me to learn about Christianity when a Christian friend

invited me to attend church with her. I was now eager to learn. When I understood the meaning of God's way of love, revealed in Jesus Christ, I decided to become a Christian and was baptized at the church which I was attending in Sapporo. When I was married a year later to a Christian young man whose mother and grandmother had also been Christians, we rejoiced that we could establish a Christian home together.

"Soon my husband's work took us to an isolated village where there was no church. We were completely cut off from Christian fellowship, except for occasional visits to Sapporo. At first we continued having family worship in our home, singing hymns and studying the Bible together. As time passed, however, we neglected even this bit of Christian expression. I found myself drifting away from my former faith and dependence upon God. At last I appealed by letter to Christian friends to pray for us; it was only through answered prayer that we did not completely forsake our Christian faith during those four years of isolation.

"A second change in my husband's place of work took us to eastern Hokkaido to the town of Nakashibetsu. We rejoiced to learn after arrival that **there is a church here.** Looking back, we feel that it was God's leading that brought us here; that God has brought us back to Himself by sending missionaries to Nakashibetsu to build His church. We have been strengthened spiritually by again having fellowship with other Christians. It has been a blessing to us to be able to work for Christ in helping with the Sunday school and the local **Mennonite Hour** radio broadcast.

"Now our hearts are burdened for the building of the church in all parts of Japan. Our prayer is that the day will come that, just as there are now temples and shrines in every village of Japan, there will be a Christian church in every village of Japan."

We pray with Mrs. Yanagawa that from every remotest corner of Japan will come testimonies like hers, of joy that **there is a church here.**

Nakashibetsu, Japan.

Mennonite Broadcasts

The Mennonite Hour — Luz y Verdad

The Mennonite Hour

Don't Miss May Messages on Race and Labor Relations!

B. Charles Hostetter begins a new series starting May 6 on "The Bible Speaks on Race and Labor Relations." May 6 and 13 programs Pastor Hostetter will show that God had never intended racial discrimination. "The Bible Speaks on Labor Relations" will be the theme of the May 20 and 27 programs. On the May 6 broadcast two overseas students, Elias Saig of Bethlehem and Noah Kajubi of Uganda, Africa, will discuss briefly the race prejudice problem.

This series will be printed in booklet form along with a 12-page supplement, "The Way of Christian Love in Race Relations"—the position of the Mennonite Church adopted at Hesston, Kans., Aug. 24, 1955. First copy free; extra copies 15¢ each, or 8 for $1.00. Write to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

Daylight Saving Time

With the start of Daylight Saving Time on April 29 the following chart may help you to find **The Mennonite Hour** at night since it may be an hour earlier or later than usual. Pick out your time zone and then read across to determine listening time in your area for each station.

	WBZ Boston Mass. 1030	WRVA Richmond Va. 1140	WOWO Ft. Wayne Ind. 1190
C. S. T. p.m.	8:30	9:30	4:00
C. D. T. p.m.	9:30	10:30	5:00
E. S. T. p.m.	9:30	10:30	5:00
E. D. T. p.m.	10:30	11:30	6:00

Luz y Verdad

Prisoner Recruits Other Prisoners

For the second time a prisoner in Rio Piedras penitentiary has sent in a list of names that want to take the correspondence course. A total of 15 are now taking the course "The Life of Christ" in this particular penitentiary. Also, several prisoners from the Mayaguez prison are enrolled. Pray for these men.

Cuba Reports Interest and Conversion

Aaron King, Sagua La Grande, reports that of the nine taking the correspondence course on "The Life of Christ," three have already finished. One of these has accepted Christ as her personal Saviour. These students have enrolled directly with Bro. King. Many others, however, have written to the **Luz y Verdad** office and are enrolled.

Someone's Tampering with the Mail

Letters coming in from Spain inform us that they haven't received the correspondence lessons we have sent them. One listener asked us to list what was in his letter since it arrived open and he was sure something had been taken out. Since that time we have sent several letters by registered mail. These got through and have been returned with lessons corrected. This is more costly, but we may need to send more by registered mail. Will you pray that these letters will arrive so that these listeners can study this course?

What Listeners Say

"I want to express my appreciation to you for sending me the lessons of this course. This study has served to help me enlarge my knowledge of the Bible. I hope to finish soon and then take any other course you may have."—Puerto Rico.

"Please send me your course advertised in **La Voz Menonita** and also over your broadcast."—Ford agent, Argentina.

"Thanks for your calendar. I appreciate seeing that group of ladies with their hair the way it ought to be. Their long hair is speaking a testimony which belongs to the veils they wear. This is rarely preached in our churches today even though the Bible speaks about it. So it is refreshing to see you practicing the Bible teaching."—Costa Rica.

via MBMC, Elkhart, Ind.

♣

It is better to say, "This one thing I do," than to say, "These forty things I shall dabble in."—Washington Gladden.

MISSIONS

EDITORIAL

Tarry Ye . . . Go Ye!

Jesus gave His disciples strict instructions about when they were to begin their witness. Luke records the "tarry ye" command in both his Gospel and in Acts 1:4. Both Matthew and Mark record the "go ye."

Luke makes clear that the tarrying is for a specific purpose: that they might receive power for witnessing. Now they had plenty to witness about without tarrying. Had they not witnessed the miracles which He performed during the two and a half years that they followed Him around in Palestine? Had they not seen Him in person following the resurrection? Were they not convinced that He was the Son of God? What were they to wait for?

Perhaps they asked themselves the same question during the ten days between the ascension and Pentecost. Had Jesus not told them to go into all the world and preach the Gospel to every creature? Yes, but the command to tarry came first. And how were they to witness without power?

This matter of tarrying is more important than most of us realize. The disciples' experience can be of help to us. True, they were tarrying for the coming of the Holy Spirit into the world at the beginning of the church age and we are living nearly two thousand years later. But we also need to wait the Holy Spirit's bidding before we attempt to begin a witness for Christ. We need the quiet hours with God like those Jesus spent on the mountains and in the desert if we are to be endued with "power from on high." We need to have the Spirit tell us what things in our lives will hinder our witness.

Jesus indicated in teaching His disciples in Matt. 11:28, 29 that His kingdom was not political, but one of personal discipleship. "Take my yoke upon you, and learn of me," He said. Being committed to Christ is important. But the disciples were also committed to Christ, yet they needed the empowering from on high which the Holy Spirit brought into their lives.

Proper training of consecrated workers and proper organization for sending workers are very important for effective mission work. But they are not sufficient. The tarrying for power by both the workers and those who serve in administrative capacities in the mission organizations are necessary to effective mission work. And the same is true for every individual Christian, for all are witnesses.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

A special type station wagon has just been purchased for the Calling Lake, Alta., VS unit. It will serve as an ambulance for the medical program there and also as transportation for other aspects of this community service unit. Funds are still needed for this purchase. Contributions should be designated for transportation equipment, Calling Lake VS unit.

Ray Horst and Victor Esch, MRSC Voluntary Service Office, Elkhart, Ind., will participate in the MCC Summer Service Unit Leader's Conference to be held in Chicago, April 27 and 28.

The Migrant Ministry Executive Committee of the State of Arizona took official action at their April 12 meeting to ask MRSC to sponsor long-term voluntary service units in Maricopa and Pinal counties. These counties are located southeast of Phoenix.

At the present time 146 persons are serving in the MRSC long-term VS program. Of these, 43 per cent are I-W men. There are many additional openings which qualify for I-W work.

The concrete floor and some of the block wall has been completed on the housing unit for Navahos being constructed in Grants, N. Mex. Volunteers of the Indian migrant VS unit are doing the work on this project which is being financed by one of the local growers. This is an experimental project for providing more adequate and sanitary quarters for the migrant people. Part of the building will be used for the school and clinic operated in the camp by the VS unit.

Edna Beiler, Grantsville, Md., who is giving a year in VS on a writing assignment for voluntary service, will spend April 20-22 as a member of a work camp at Flanner House, Indianapolis, Ind. The work camp is sponsored by Manchester College, North Manchester, Ind.

A nurse is urgently needed for the Navaho migrant program if the ministry to these people is to continue. Write immediately if you are interested or know of someone who might be available for this service. Address inquiries and applications to the Personnel Secretary, 1711 Prairie St., Elkhart, Ind.

I-W Services

The Cleveland, Ohio, I-W chorus sang at the Beech Mennonite Church, Louisville, Ohio, April 15. They also sang at the South Union Church, West Liberty, Ohio, and at Plain City, Ohio, April 29.

The Hanover, N.H., I-W unit reports they have been worshiping with the Bridgewater Corners, Vt., congregation and also assisting with the jail services and the visitation at an old people's home.

Harold Graber, Loogootee, Ind., who has been serving his I-W in Indianapolis, Ind., was killed in an auto accident on April 18.

Paul Haarer, minister of the Marion Mennonite Church, Howe, Ind., brought the morning message at the First Mennonite Church, Indianapolis, Ind., on April 29, and preached the evangelistic message at the unit's monthly meeting at the Good News Mission in the evening.

Released April 20, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Cold, Hungry Koreans Given Help

Pax men engaged in clothing and food distribution in northern Korea discovered a beggar boy at the top of a hill. They gave him something to eat. Between sobs the boy uttered a prayer of thanks. He was given a sleeping bag by one of the Pax men. Next morning the first thing they heard was the boy's voice singing, "Jesus, Jesus, how I trust Him; how I've proved Him o'er and o'er."

Food and clothing distributions continue in Korea where needs arise. Relief workers drive over winding mountain roads and through rivers to bring material aid to needy communities. They often stay with Korean families in unheated rooms, sleeping on the floor. Pax men also are constructing warmer houses in refugee camps. Tin roofs often are made from empty MCC food cans. Many Koreans freeze to death in the winter.

Children Like to Eat—If They Have It

Can 42 children eat? Margaret I. Martin of Bad Duerkheim Children's Home in Germany writes that two Pax men helping at the Home were amazed at how much food these children could get around. "But undernourishment is one of the main reasons for their being here," says Margaret, "and we are happy to see them enjoy the food." The Home has four main sources of food: garden, nearby farms, MCC, and surplus commodities. They have been having fresh vegetables from the garden and now have a deep freeze. German Mennonites also shared their autumn vegetables and fruits with the Home.

"MCC and surplus foods play a very vital part in cutting down expenses and providing good, wholesome, nutritious meals," she declared. "We certainly are grateful for these and we can scarcely wait for the forthcoming shipment as we are in desperate need of milk and flour."

Viet-Nam Medical Work Progresses

Slow but steady progress is reported in Viet-Nam by Willard and Grace Krabill in the MCC medical relief program. Willard has become medical director of the leprosarium at Banmethuot. Barracks given the medical team by the French army are being renovated for clinical and storage uses. One of their major needs is an X-ray machine.

Surplus Foods to France

MCC and six other relief agencies recently made two shipments of surplus commodities to France. The shipments included 265,104 net pounds of butter valued at $117,971 and 267,780 net pounds of cheese valued at $74,308. The commodities will be used by these agencies and the French Red Cross for distribution to cold wave victims.

Shipments to France, Paraguay

A shipment of canned beef has gone to children's homes at Valdoie and Weiler, France. A shipment of clothing has been sent to Austria to aid victims of the cold wave. Christmas bundles are being sent to Paraguay following the arrival of a long-awaited import permit.

New MCC Center in Germany Dedicated

Dedication services have been held for the new MCC headquarters at Eysseneckstrasse 54, Frankfurt/Main, Germany. This house was purchased by the 120-member Frankfurt Mennonite congregation and will be the center for church activity as well as European headquarters for MCC under director D. C. Kauffman. Richard Wagner is pastor of the congregation. The move was made the last of March from Vogtstrasse 44 in Frankfurt, a house rented by MCC and used by the church. European Pax headquarters now are at Bruchstrasse 13, Kaiserslautern/Pfalz, Germany.

Pax Has Musical Witness for Peace

A male quartet in the Pax unit at Enkenbach, Germany, is taking advantage of opportunities to sing "a melody of peace." The quartet, called The Friedenaires, has been singing in churches, Youth for Christ meetings sponsored by the American Air Force, and at regular Sunday evening meetings of military personnel. They were invited by the latter group to tell about Pax Services program and its purpose in Europe.

VS Assignments Announced

Ten persons completed Voluntary Service orientation at Akron. With their assignments they are. Daniel Horst of Clear Spring, Md., Mr. and Mrs. Carl Stoneseifer of Elizabethtown, Pa., all to Maine General Hospital at Portland, Me. Dorothy Steinly of Blooming Glen, Pa., Angelin Peters of Dinuba, Calif., and Gordon Nussbaum of Dalton, Ohio—all to Akron headquarters. Wilbur Schmidt of Canton, Okla., Denver Community Center; Russell Hochstetler of Goshen, Ind., Boys Village at Smithville, Ohio; Jerrold Duerksen of Mountain Lake, Minn., National Institutes of Health at Bethesda, Md.; and Margaret Willms of Kelowna, British Columbia, Kings View Homes at Reedley, Calif.

Released April 20, 1956
MCC Information Service
Akron, Pa.

Our prayer and God's mercy are like two buckets in a well; while one ascends, the other descends.—Hopkins.

WMSA Weekly Notes

At a recent meeting of the Albany, Oreg., WMSA everyone present was given a "new name." The president had prepared slips of paper with a Bible name written on. On the back she had written what the name means and what that woman was or did in the Bible history. The sisters wore these names pinned to their dresses. During the meeting each gave her name and told what it meant and who she was.

"The boys and girls of our church" (Roanoke, Ill.), writes Mrs. Frank Kennel, "have helped to make up 52 school kits. Most of the children earned the money with which to buy the kits. On Easter evening we had a summer Christmas service when the kits were presented." These were some of the kits supplied for VS units.

From the sheet and blanket fund this year, more than 450 sheets and blankets were provided for missions and institutions. Many others were provided by local circles and districts. Nearly $2,000 was contributed during the year to this fund.

Sheets and blankets were provided for the VS units at Calling Lake, Alta., and Hesston, Kans.; for the clinics at Mathis, Texas; for the children's homes, and for the homes for the aged.

"We can say that we know of no other means within our church to unite us in prayer at the same time and for the same purpose as the Prayer Guide. It also enlightens us as to the work being carried on at different places unknown to us before."—Mrs. Reuben Diller, Cass Lake, Minn.

Have you sent your order for a Prayer Guide to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa.? The price is 30¢ per copy.

The special project for girls—furnishings for the Japan kindergarten building—has reached two thirds of the suggested quota of $300.00. The adult circles' special project, the kindergarten building for Japan, with a suggested quota of 25¢ per member, still needs several hundred dollars to complete the proposed objective of $2,000.00.

Every circle has an opportunity to share in this project, a part of our witness in Japan. Perhaps your contribution is on the way to the district treasurer.

Each year at the annual meeting, a special project for all groups is proposed during the delegate session. Watch for the announcement of the new project following the annual meeting.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

There are a number of old Prayer Guides (May 1, 1955 to April 30, 1956) left over. Anyone wishing copies of these may have them free. Be sure to state when ordering that you want the old ones. There is a charge of 30¢ for the new ones. Send your order to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.

From Our Churches

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Gospel Herald Readers:

Our group here has much to praise and thank God for. We want to continue to serve Him with praise and thanksgiving.

Early in January our annual business meeting was held at the church. The officers elected were as follows: trustee, Amel Allen for three years; Mission Board member, Gene Templeton; choristers, Alice Detwiler and Cleo Hathaway; correspondent, Nellie Hines; Bible school committee member for three years, Esther Detwiler; janitor, Alice Detwiler; grounds caretaker, Amel Allen; YPBM Committee chairman, Gene Templetion; junior Bible meeting leader, Nellie Hines.

In January Nellie Hines went to Kansas City to attend her daughter Natalie's wedding to Beryl Webber on Jan. 28.

Mrs. Gene Templeton has been sick several weeks. Her health is improving and she is gaining strength since undergoing surgery at Burge Hospital in Springfield.

On Feb. 12, Bro and Sister Wilford Stutzman and two sons of Wellman, Iowa, worshiped with us. We enjoyed the devotional period in the morning worship led by Bro. Stutzman.

On Feb. 7, Esther Detwiler, Mrs. Samuel Detwiler, and Nellie Hines took more than 90 quarts of green beans to Resthaven near Mountain Home, Ark. These were beans the sisters canned on one of the days the WMSA met last summer.

March 18, Bro. and Sister J. R. Shank worshiped with us in the morning service. Bro. Shank brought us a very inspiring and challenging message.

We enjoyed the program brought to us by the group of young people from Hesston College on March 28.

We were pleasantly surprised the evening of April 1, when Dr. and Mrs. Fred Brenneman and little daughter came to worship with us. Bro. Brenneman brought the evening message.

Mr. and Mrs. Gene Templeton and Oney Hathaway went to the South Central Mission Board Meeting.

Our group is very small here and there is need for consecrated workers. We welcome you to come worship with us, see the need, and then ask yourself, "Is this where I could serve God best?" Mrs. Nellie Hines.

ELKHART, INDIANA

(Belmont Congregation)

During the past weeks our chorister, Sister Kathryn Stalter, has been leading us in singing the chorus "The Lord Is in His Holy Temple," as we begin our service each Sunday morning. On March 25 we had a record attendance of 135. Our average attendance for March was 117; total offerings for March, $922.35. Truly we praise the Lord for His blessing upon us.

Bro. C. K. Lehman, Harrisonburg, Va., brought to us messages from the Gospel of John, using the words, "Life," "Light," "Truth," "Love," and "Believe," and in the closing message on Sunday evening the words, "To Know." Truly the Gospel of John means much more to us now. It will pay you to read the Gospel of John and underscore these words as found in this Gospel. The key verse, John 20:31, tells us, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

On Easter morning our primary department directed by Sister Alpha Buzzard brought us a joyous Easter message.

On April 8 our pastor, S. J. Hostetler, brought us the preparatory message for our communion service which was observed on Sunday evening, with 69 members and visitors partaking. During the past week end we were honored to have with us Bro. Roman and Sister Marianna Stutzman, and they enjoyed having the communion with the group at Belmont, their former church home before they left three and one-half years ago to be the father and mother of the service unit at Kansas City, Mo.

Last evening at our prayer meeting Sister Ruth Sleeper, our leader, used the subject, "Grace," and we read a Scripture and sang songs which gave us another vision of this wonderful subject. On April 18 our group will bring the message at the Hope Rescue Mission in South Bend. On Sunday morning, April 22, the Bethel congregation of Chicago will bring us chorus messages directed by Alex Lark.

Sister Hettie Snyder, who has been worshiping with us, has been in the Elkhart General Hospital with the hope that the doctor can locate the cause of her illness. Special prayer and anointing service was held for her on April 12.

V. E. Reiff.

HESSTON, KANSAS

(Pennsylvania Congregation)

We rejoice in the mercies of God. He has been good to us.

Our ten-day revival meeting, with Bro. Frederick Erb, Sterling, Ill., as evangelist, closed on April 13. A large per cent of the members attended quite regularly, also visitors from the College church. Children's meetings and music were special features.

Mr. and Mrs. Allen Byler, students at Hesston College, have given some interesting reports of their work in Ethiopia. We appreciate their willingness to be used.

The Epistles of Peter are being studied in our midweek services.

A goodly number attended the Annual District Mission Board and WMSA at Hydro, Okla., April 14, 15, and report a good meeting.

Two former workers of the Kansas City Mission, accompanied by others, recently realized anew the faithfulness of God in verifying His promise according to Eccl. 11:1: "Cast thy bread upon the waters: for thou shalt find it after many days." Visiting in the home of a former convert of the mission, they found there, after some forty years of testing, trial, suffering, disappointment, and widowhood, a loyalty and devotion that brought rejoicing to the heart. From a slum home to one of comfort and convenience; from want to plenty; eleven children "arise up, and call her blessed"; a son who had been following in the way of a drinking father, now saved and called to preach; daughters serving the Lord, and, whether saved or unsaved, all definitely believing in their mother's religion. Though deprived of attending her own Mennonite church, yet she maintains a loyalty to its standards. Altogether it was a most refreshing and encouraging experience, and, for the benefit of friends who know Mrs. Brach, this little report is given. The same God lives to bless and keep each one of us for which we truly praise Him.

Emma Risser.

HICKSVILLE, OHIO

(Lost Creek Congregation)

Christian Greetings:

"O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

We have again elected new officers for the year. Trustees, Sam Yoder, Ezra Stoll, and Dan Briskey; church chorister, Fannie Mae Yoder; secy.-treas., Dan Briskey. S.S. officers: supts., Howard Yoder and Elmer Mullett; choristers, Orpha Yoder and Mary Mullett; YPBM leader, Sam Yoder.

We are studying the Book of Genesis in our midweek meeting. The youth class is studying the tenth-grade Bible school book with Alfred Mullett as instructor.

The Lord willing, a group from here plan to attend the Mission Board meeting at Millersburg, Ohio.

On Jan. 8 Bro. Simon Stuckey, Archbold, Ohio, gave the Sunday morning message. Walter Stuckey and a group from the Lockport con-

gregation gave the evening program. We always appreciate such meetings.

On Jan. 18 a church council was chosen to help our minister. At that time Alfred Mullett and Howard Yoder were elected. May the Lord bless them as they labor together.

Other visitors recently were Bro. Maynard Wyse, Archbold, Ohio, on Feb. 26; Bro. Amos Zehr, Fort Wayne, Ind., showed pictures and told of his trip to the North Woods, and on March 18 Bro. Earl Stuckey and family spent the day with us, and also Bro. and Sister Jonas Hostetler and son. They had charge of the evening service. We enjoyed all these visits very much.

We are looking forward to our summer Bible school in the near future.

May the Lord bless you all is our prayer.

Ella Yoder.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear **Gospel Herald** Readers:

A recent study of the Gospel of Luke in our Sunday-school lessons helped to prepare our minds and hearts for the joyful Easter occasion. The clearer our understanding of the meaning of Christ's suffering, death, and resurrection, the stronger will be our faith and brighter our hope for the future.

We did not assemble with any group for Sunrise Service this year, but at sunrise twelve of us were distributing **The Way** and Easter tracts at the homes and to persons we met on the streets in South Boston.

In our morning service our home minister, Bro. O. B. Snead, brought a message based on I Cor. 15:21. In the afternoon a group of young people made their monthly visit to our two local hospitals. With Easter songs, tracts, and crosses, we tried to witness and to brighten the day for patients by telling again the story that "The Lord is risen indeed." Many expressed thanks and appreciation for the service of love and testimony.

Since our last writing we have had the following visitors: March 11, Bro. John Martin and wife, Bro. and Sister Alvin Heatwole and daughter, all of Waynesboro, Va. Bro. Martin preached and Bro. Heatwole served as Sunday-school chorister. On March 24 Bro. and Sister Ira Miller, with four foreign students from E.M.C., gave an evening program. In this service and in visiting in our homes, we learned more of the people and customs of Holland, Puerto Rico, Japan, and Jordan.

On April 15 a conference on the home is scheduled with the brethren Oliver Keener, Harrisonburg, Va., and Lloyd Hartzler, Ft. Seybert, W. Va., as speakers.

Revival meetings with Bro. David Showalter, Gays Creek, Ky., as evangelist are planned for May 8-17.

We ask an interest in your prayers in behalf of these meetings. And we invite you to come to worship with us.

Beulah I. Good.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Does God Heal Today, by William W. Orr; Van Kampen Press; n.d.; 32 pp.; 25¢.

A Scriptural, sensible presentation of a subject that has confused many. One wishes that in the summary of what a physical sufferer should do the author had included calling for the elders of the church to anoint him. We recommend this booklet.—Paul Erb.

Mission News

CONTINUED

A missionary rally was conducted by Bethany Christian High School, Goshen, Ind., April 20, 21. Speakers included Blanche Sell, missionary on furlough from India; Ruth Bauman, missionary on furlough from Africa; R. R. Smucker, former missionary to India; Ralph Buckwalter, missionary on furlough from Japan; Tobe Schmucker, superintendent of the South Bend, Ind., Rescue Mission; Mrs. Jonathan G. Yoder, missionry on furlough from India; and Levi C. Hartzler, from the General Mission Board Headquarters, Elkhart, Ind. Prospective students were invited to attend the rally on Saturday which included a fellowship luncheon at noon. The Johnstown, Pa., Mennonite School chorus were guests on Saturday, also.

The chorus of the Mennonite Spanish Church, Chicago, Ill., under the direction of Sister Esther Rose Graber, gave programs in northern Indiana, April 27-29, as follows: Friday evening, Clinton Frame Mennonite Church, Goshen; Saturday evening, Prairie Street Mennonite Church, Elkhart; Sunday morning, Clinton Brick Mennonite Church, Goshen; Sunday afternoon, Pleasant View Mennonite Church, Goshen; Sunday evening, North Goshen Mennonite Church.

Field Notes

CONTINUED

An inspiring and interesting service was held at the Hess Church, Lititz, Pa., on Sunday afternoon, April 22, when a fiftieth anniversary service was held in commemoration of a baptismal service held on April 16, 1906, at which time twenty-five applicants were baptized and received into church fellowship, these having been in a group of sixty-one who responded during revival meetings held in the community by Bro. A. D. Wenger. Among the converts were Sister Martha Yake of Scottdale, and Bro. John S. Hess, now a minister at the Hess Church. Thirteen out of the fifteen still living who were in the class were present, and most of them gave personal testimonies. Bro. C. F. Yake spoke on "The Blessed Hope." A rich season of Christian Fellowship was enjoyed by the large group present for the meeting.

Announcements

Bible instruction meetings at the Bally, Pa., Church Friday and Saturday evenings and all day Sunday, May 4-6. Speakers: Wm. McGrath, Goshen, Ind., and A. J. Metzler, Scottdale, Pa.

All-day Sunday-school meeting at the Mt. Pleasant meetinghouse, Paradise, Pa., on Ascension Day, May 10. An interesting program has been prepared with a varied group of speakers.

Mennonite Hour Quartet at Woodridge Church, Washington, D.C., on Sunday, May 6.

"My Place in the Family" will be the topic for the Hammer Creek young people's meeting, Lititz, Pa., for May 6. Noah Burkholder, speaker.

Young people's institute at the Cross Roads Church, Richfield, Pa., for the young people of Juniata and Snyder counties and the Buffalo congregation in Union County, Pa., Aug. 4, 5.

Bro. Dwight Weldy, Goshen, Ind., with the Salem congregation, Elida, Ohio, for an evening of music, May 6.

Quarterly Calvary Hour Fellowship at the Blue Ball, Pa., Fire Hall, Thursday evening, May 3. Geo. R. Brunk, speaker.

Monthly meeting in the interests of Jewish evangelism at the Vine Street Church, Lancaster, Pa., Monday evening, May 7. Speaker, J. Irvin Lehman on Studies in Leviticus. Prayer service beginning at 1:00 p.m. in the afternoon.

Christian Life Conference at Neffsville, Pa., Church, May 19, 20. Richard Martin, Elida, Ohio, speaker.

Open House for both hospital and dormitories at Philhaven Hospital, Lebanon, Pa., Thursday, May 3, from 1:30 to 8:00 p.m. You are cordially invited.

The thirty-fourth annual Mennonite Conference and Associate Meetings of the Pacific Coast District at the Western Mennonite School, Salem, Oreg., June 5-8.

Bible Conference at Blooming Glen, Pa., May 5, 6, with Paul M. Lederach, Scottdale, Pa., as guest speaker.

Goshen Seminary Chorus, directed by Paul Brunner, at Blooming Glen, Pa., May 13, 2:00 p.m.

Church Music Program sponsored by Mennonite Bible School Board of Lancaster Conference, at Goodville, Pa., May 3-6, with Clarence Fretz, on furlough from Luxembourg, and Paul Erb, Scottdale, as guest speakers.

Visiting Speakers

April 15. **Abram K. Landis,** former missionary in Vermont, at Belmont, Elkhart, Ind. **S. A. Yoder,** Columbiana, Ohio, at Beaver Dam, Corry, Pa., for communion services. **Aaron M. Shank,** Myerstown, Pa., at Springdale, Waynesboro, Va.

April 22. **Elmer Hershberger,** Detroit Lakes, Minn., at Minot, N. Dak. **Blanche Sell,** missionary on furlough from India, at Ft. Wayne, Ind. **I. E. Burkhart,** Goshen, Ind., at Oak Grove, West Liberty, Ohio. **Arnold Cressman,** E.M.C., at Springdale, Waynesboro, Va. **Ira B. Huber,** Manheim, Pa., and **Frank Enck,** Lancaster, Pa., at Pinecraft, Sarasota, Fla.

April 29. **T. E. Schrock,** Clarksville, Mich., at Pigeon, Mich., for communion services. **Paul Haarer,** Howe, Ind., at Good News Mission, Indianapolis, Ind. **Cleo Mann,** Indianapolis, Ind., at Prairie St., Elhart, Ind. **David Groh,** student at Goshen College, at Freeport, Ill.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Gladstone Church, Cleveland, Ohio, May 9-16. The Cleveland I-W Chorus, Hawthornden Quartet, the Hartville Church Chorus, and the Gladstone Chorus and Quartet will assist in singing. **Myron Augsburger,** Sarasota, Fla., at Stuarts Draft, Va., May 16-27. **Milo Kauffman,** Hesston, Kans., at Sharon, Plain City, Ohio, April 22-29.

OUR SCHOOLS

(Continued from page 416)

It goes without saying that the person who has developed a strong vigorous body will be of greater service to the Lord, everything else being equal, than the person who gives little heed to the cries of the flesh for exercise. God gave us bodies to take care of, not to ignore.

Athletics can be mere pleasure and a waste of time, but they shouldn't be. It seems to me that the athletic programs of our schools should be accomplishing a number of things.

1. They are to provide a wholesome outlet for recreation.

2. They should provide rich ground for wholesome social interaction.

3. And they should serve as an extracurricular "classroom" situation in which high standards of teaching are in force and where students are encouraged to translate principles of Christian living into acceptable Christian behavior. It is one thing for a student to sit in a "Christian Living" class and roll up an "A," but it is quite another thing for that student to go to the athletic field and prove that the "A" has meaning.

Improvements

This leads me to some closing suggestions for strengthening our athletic and playground programs which in turn will help strengthen the Christian witness of our schools.

1. Our schools (and churches) need leaders with good training and a Christian philosophy of recreation.

We wouldn't think of asking a teacher to teach Greek if he never studied it. It is just as foolish to think that our athletic and playground programs will bring good results when the person in charge of the activities had no or poor athletic experience.

Games aren't games without skills and rules, and skills, rules, and good sportsmanship aren't taught by having the instructor go to the class, roll out the balls, and let the students decide what happens from there on. If the director of the activities knows less about the skills and rules than the participants, you would have the same thing happening on the athletic field as you would in a chemistry class when the students knew more than the teacher and the teacher made frequent mistakes. The class would probably become a riot. "How can the blind lead the blind [applied here too]?" Teaching is no longer teaching when the pupils know more than the teacher.

There is nothing that will generate poor sportsmanship faster than a poorly organized program with mediocre leadership and poor officiating. Some people would like to keep away from "organized" programs on our campuses and have only pickup games. A haphazard program bears haphazard results. The ideal, of course, is strong organization with the proper emphasis.

Frederick W. Cozens in his study, Sports in American Life, states that the American churches (in and about 1927) saw the value of recreation and proceeded to build facilities and provide programs but "many churches soon found, however, that they had not taken sufficient thought as to the problem of leadership. The growth had come so fast that the meager supply of trained personnel was not adequate and many churches found themselves with nothing but mediocre or untrained volunteers." We are of necessity expanding in our concept of recreation in our church. To give this movement guidance and stability let's call some of our best consecrated young leadership into this field and let them prepare ere we get caught holding a big recreation bag with a lot of holes in it.

2. We should try to have good equipment.

Part of athletics is atmosphere, and atmosphere is influential. If we have dilapidated backstops and softball infields with rocks and ruts in them, we are likely to reap a low standard of morale from the students.

We wouldn't think of driving over the Rocky Mountains with poor brakes and worn-out tires. Neither should the softball catcher catch without a mask or the batter use a cracked bat. Quality equipment and proper equipment pays off in money savings as well as in accident prevention.

3. We should give ahletics and playground activities their rightful place in the daily schedule of activities.

The physical education and intramural athletic program is at the mercy of the weather. If the program suffers other interruptions (besides weather) where activity time is taken away, the program can become ragged. Of course there are conflicts for which the athletic activities should be canceled. But there are also occasions when it would enhance the athletic program to have some special time for special events.

4. We should vigorously promote a Christian philosophy of recreation.

Actions speak louder than words but we need the words too. We probably shouldn't "preach at" the pupils (so to speak), for students may manifest rebuttal to such an approach, but we must audibly incorporate in our athletic programs the spirit that all of life should be Christian.

I close with the idea upon which I feel we should build our athletic and recreation programs: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). We must build our athletic programs upon Christ rather than fit Christ into our athletic program.

Champaign, Ill.

COUNTING THE COST

(Continued from page 410)

as anyone who has really tried to live it knows, is a difficult, seemingly impossible undertaking. It is much easier *not* to be a Christian in our world today, and the church in all honesty and humility ought to be bold enough to proclaim its invitation in such a way that everyone can see how much it costs and therefore how much it is worth.

It may be said that to stress this side is to lay a stumbling block in the way of the seeker. But Christianity is itself a kind of stumbling block, and no good can result from smoothing it out so that it seems plain and easy and simple. Furthermore, the proclamation of the sheer difficulty of Christian discipleship may actually be better advertising than we think. The big causes that are enlisting the loyalties of people today do not offer easy or simple solutions to life's most pressing problems. Young people especially are not attracted these days to phony-sounding panaceas or utopian promises. They know that struggle, conflict, danger, and adventure are part of the stuff of life, and that discipleship in any field comes high and demands everything. It is surely conceivable that they would be more interested in a Christianity that required something than in one that can be had dirt cheap.

In the early days of the American frontier, a request for itinerant preachers was circulated in this form: "We offer you: No Salary; No Recompense; No Holidays; No Pension. But: Much Hard Work; a Poor Dwelling; Few Consolations; Many Disappointments; Frequent Sickness; a Violent or Lonely Death; an Unknown Grave." No doubt that scared many away! But it brought results. How about reissuing that challenge when we urge people today to accept Jesus Christ as Lord and Saviour?—*Theology Today,* January, 1956. Reprinted by permission.

THE OLD TESTAMENT LEADS

(Continued from page 415)

lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where . . . even as the garden of the Lord." That statement found no confirmation in the literature of the centuries since. George Adam Smith, the leading authority on the geography of Palestine in the nineteenth century, wrote, "the valley of the Jordan never seems to have been a populous place" and assigns three reasons why it has "so much deserved the name of wilderness."

Still believing his Scriptures, Glueck combed the Jordan Valley with the wisdom of an archaeologist. He found evidence that while only hundreds of people live in the valley today, thousands lived there in other centuries. He declares that "beyond doubt" the valley was "once densely inhabited." On the west side of the river alone, Glueck found more than seventy sites of ancient settlements, and estimated that some of them had been "founded more than five thousand years ago." The population of the Jordan Valley probably reached its greatest density during the period from the second to the sixth century A.D.

Another portion of the Old Testament which challenged the young archaeologist was Deut. 8:7-9. It declares, "For the Lord thy God bringeth thee into a good land . . . a land whose stones are iron, and out of whose hills thou mayest dig brass [copper]." Another statement in I Kings tied in with this: "all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass. In the plain of Jordan did

the king cast them, in the clay ground between Succoth and Zarthan."

Dr. Glueck spent some twenty years verifying these statements and revealing the mineral wealth of the Holy Land. The prime question was, Where did King Solomon get the copper from which King Hiram cast the vessels of the temple?

The search he carried on was at times at great risk to his life. He found the trail on a blistering day in 1934, a few miles south of the Dead Sea. He discovered a ruin which the Arabs said their forefathers called "Copper Ruin." Excavation soon unearthed crumbling furnaces and heaps of copper slag. Further south Glueck found seven other similar ruins, and the pottery in each of them unmistakably belonged to the time of Solomon.

Four summers later Glueck found in the southernmost Negeb near the shore of the Gulf of Akaba the great smelting site of Solomon's day, the "Pittsburgh of Palestine." Glueck says that in finding it he literally "followed the Bible's description." A technical study of these old mining sites made in 1949 estimates that there is yet available at least 300,000 tons of metallic copper.

And what about the iron mentioned in the text from Deuteronomy? A few miles from Beersheba immense black cliffs containing fifteen million tons of low-grade iron ore have been found. This cannot be mined profitably now, but could be if world prices were to become higher. More recently a mile-long outcropping of iron ore 60 to 75 per cent pure has been discovered. This can be readily and profitably mined now. Tests are being made to see how deep the vein is.

McMinnville, Oreg.

CHURCH MUSIC

(Continued from page 417)

"They have also had excellent Sunday-school and summer Bible school training." Sally began stacking the dishes.

"Yes," agreed Peter. "Ann Romhertz certainly understands children well, and her voice is sweet and light—a perfect pattern for children to imitate. I've watched her sing with the children several times.

"You know, she sings with the primary children at the beginning of the Sunday school while the juniors remain upstairs. Then she sings with the juniors at the end of classes when the primary children go upstairs for children's meeting one week and sit with their parents for the superintendent's meditation the following week. Since we have a separate room for the beginners, she goes there right before they go upstairs. I think that her working with all of the groups all of the time is an excellent idea. Of course, a larger church than ours would need to use more people; but I think that those people should always consider themselves to be like Sunday-school teachers and return to the same group Sunday after Sunday. Thus they can plan a program which extends over several Sundays and, while complementing the Sunday-school lesson, also teach the children new songs and train them to worship with familiar songs.

"And," continued Peter, lifting the final dish from the table, "Ann knows how to choose songs, too. She chooses songs for the beginners which speak about things which the children can see. God is a loving Father. He sends the rain which makes the lilies grow. The melodies of these songs are simple and do not go either above or below the treble clef. Of course, she uses a pitch pipe—and if she forgets it (as she once did) she pitches her songs high rather than low because, as she once told me, children have naturally high voices.

"Furthermore, since she knows that beginners do not think of any one thing for very long, she doesn't ask them to sing one song very many times—even if it is a new one. I have seen her teach a new song to the primary children—who also have a short attention span. Usually a week or so before she asks the children to sing the song she has chosen, she sings it for them—especially if it is a fairly difficult song. With the primary children she often uses a picture both to help the children to appreciate the meaning of the song and to remember it. Then, since most of the children cannot read music (although they enjoy having the books—and should have them) Ann teaches the song by rote. She sings the song to the children. The second time they help with a phrase or two. The third time they take these phrases alone. Perhaps she sings the song phrase by phrase, asking the children to sing each one back to her.

"The songs that Ann teaches the primary department are different from those that she uses for the beginners. She knows that these children can follow songs of a deeper thought pattern than those taught the younger children. Now, too, 'music becomes a character builder.'* She chooses songs which help the children to feel a part of their group and aware of each other. She chooses songs which speak of loving brothers and sisters, and she chooses songs which teach the children about God and the way of salvation. The theme song of the primary department is 'Fairest Lord Jesus.' The children's favorite requests are 'My Jesus, I Love Thee' and 'I Think When I Read That Sweet Story.'

"For the juniors I've noticed," continued Peter, "that Ann plans the period to prepare the children for the worship service that follows. She begins with lively praise songs and ends with songs of a devotional nature. It is in this department that Ann treats the singing as a formal worship period. The stable hymns of the church both teach the child our beloved doctrines and also provide an avenue for genuine release of spiritual joy—for which the child is now ready.

"In this department, too, Ann encourages part singing. She has asked a teacher to sit with each part—ladies with the soprano and alto group and a tenor with the low alto group. She uses the *Junior Hymnal* with this group, along with a few religious rounds to help orientate the children in part-singing harmony."

"Yes," interrupted Sally, "and Ann's juniors sing parts with the adult congregation, too. They know quite a few of the hymns in the *Church Hymnal* because the same songs are in *Junior Hymns.*"

"No wonder," concluded Song Leader Peter Davis to his wife, "that Judy and Joseph Parkman are—at thirteen—such good congregational singers. Their home and Sunday-school and, yes, summer Bible school training—for Ann can do about as much in two solid weeks in the summer as she can in several months of Sunday school—have all contributed toward giving Judy and Joseph the desire to worship God in congregational singing. They are such an inspiration to a song leader—and I'm sure to God—that I truly hope that they will not be *leading* songs too often in the future."

Sally looked at her husband in amazement. Then she smiled. "It takes a congregation as well as a leader, doesn't it?" she said.

*For this quotation and other information in this article I am indebted to **Music Levels in Christian Education** by Herbert G. Tovey.

Kitchener, Ont.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Allen—Kauffman.—Richard Allen, Cedarville, Ohio, Huber cong., and Irene Kauffman, Plain City, Ohio, Sharon cong., by Abram Kaufman, assisted by Eli Nissley, March 10, 1956.

Bontrager—Schultz.—Jerry Bontrager, Burr Oak, Mich., and Mabel Schultz, Canby, Oreg., by Orvin H. Hooley at the Locust Grove Church, March 23, 1956.

Egli—Troyer.—Lester G. Egli, Hopedale, Ill., cong., and Helen L. Troyer, Lagrange, Ind., Plato cong., by Willis C. Troyer at the Plato Church, April 14, 1956.

Ganger—Rhinesmith.—John Ganger, Middlebury, Ind., and Gloria Rhinesmith, Centreville, Mich., by Orvin Hooley at the Locust Grove Church, April 14, 1956.

Horst—Diller.—Ira Chester Horst and Martha M. Diller, both of Hagerstown, Md., Miller cong., by Moses K. Horst at the home of the bride's parents, April 12, 1956.

Martin—Neff.—Luke M. Martin, New Holland, Pa., cong., and Alma D. Neff, Strasburg, Pa., Mellinger cong., by Elmer G. Martin at the home of the bride, April 14, 1956.

Miller—Miller.—Ernest Miller, Nappanee, Ind., cong., and Virginia Miller, Goshen, Ind., Clinton Frame cong., by Vernon E. Bontreger at the Clinton Frame Church, March 31, 1956.

Nolt—Lehman.—Henry W. Nolt, Lititz, Pa., and Mary Lehman, Manheim, Pa., both of the Hernley cong., by Homer Bomberger at the Hernley Church, April 14, 1956.

Rittenhouse—Sheats.—Samuel Rittenhouse,

South Cayuga, Ont., cong., and Mary Sheats, Telford, Pa., Providence cong., by Howard S. Bauman at the Rockhill Mennonite Church, March 31, 1956.

Stoll—Lengacher.—Lester Stoll, Grabill, Ind., and Mary Ann Lengacher, Woodburn, Ind., both of the Cuba cong., by Edwin Albrecht at the Cuba Church, Feb. 18, 1956.

Weaver—Minnich.—Richard L. Weaver, Lebanon, Pa., Kralls cong., and Mabel Jean Minnich, Lancaster, Pa., Lititz cong., by Amos S. Horst at his home, April 14, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bachman, Ivan R. and Gloria (Whitmore), Roanoke, Ill., third child, first daughter, Lisbeth Ann, April 13, 1956.

Blosser, Glendon L. and Dorothy (Nice), Harrisonburg, Va., second child, first daughter, Diane Faye, April 1, 1956.

Breneman, Charles and Mabel (Bear), Elida, Ohio, second daughter, Esther Mae, April 14, 1956.

Burkholder, Ezra W. and Lois (Buckwalter), Lancaster, Pa., first child, Vera Jane, April 2, 1956.

Burkholder, Paul K. and Marion (Hauck), Ephrata, Pa., first child, Douglas Paul, March 30, 1956.

Cender, Don and Martha (Cameron), Fisher, Ill., first child, LuAnn Renae, April 1, 1956.

Clymer, John and Stella (Harnish), Quarryville, Pa., tenth child, sixth daughter, Elaine Marie, April 4, 1956.

Cooprider, James and Wilma (Sparks), McPherson, Kans., third child, first daughter, Donna Joleen, April 8, 1956.

Denlinger, Roy K. and R. Elverta (Groff), Gordonville, Pa., second child, first son, Roy Laverne, March 7, 1956.

Double, Jay Roger and Alice (McConnell), Archbold, Ohio, fourth child, third daughter, Joan Carrol, March 27, 1956.

Funk, Harry S. and Marian H. (Lehman), Chambersburg, Pa., fourth child, second son, Paul Harry, March 25, 1956.

Gingrich, J. Lloyd and Orpha (Wert), Cocolamus, Pa., fourth child, third son, Dale Richard, April 12, 1956.

Gunden, Marlin and Ruth (Albrecht), Bay Port, Mich., fifth son, Lamar Dean, March 26, 1956.

Hershberger, John E. and Leola (Yoder), Wellman, Iowa, fourth child, third son, Clayton Dean, March 26, 1956.

Hilty, Robert G. and Cretora (Bear), Dayton, Ohio, first child, Lois Ann, April 11, 1956.

Histand, Clyde and Elizabeth (Shank), Doylestown, Pa., fourth child, third daughter, Cynthia Joyce, March 27, 1956.

Hostetler, Merrit F. and Loleta (Miller), Topeka, Ind., third child, second son, Glen Fredrick, Dec. 7, 1955.

King, Eldon and Dorothy (Miller), Louisville, Ohio, fifth child, first daughter, Twila Marie, April 18, 1956.

Martin, Chester and Arlene (Hollinger), Harrisburg, Pa., fourth child, first son, James Chester, April 17, 1956.

Martin, Melvin J. and Geneva (Kauffman), Gap, Pa., second daughter, Barbara Ann, March 1, 1956.

Martin, Paul S. and Fannie E. (Martin), Lexington, S.C., first child, Paul Lynn, April 1, 1956.

Martin, Reuben A. and Marie (Eby), Hagerstown, Md., fourth child, second son, Roy Samuel, March 28, 1956.

Miller, Abe, Jr., and Clara (Hochstetler), Wilmot, Ohio, first child, Mark, March 29, 1956.

Miller, Jim and Mary Ann (Selzer), Filer, Idaho, third child, second daughter, Lucinda Kay, April 4, 1956.

Murray, Franklin and Vivian (Landis), Lockport, N.Y., third child, second son, Paul Braden, April 4, 1956.

Nissley, R. Clair and Ruth (Leaman), Middletown, Pa., first child, Dale Eugene, April 9, 1956.

Nyce, Dr. Robert and Ruth O. (Yoder), Louisville, Ohio, third child, second daughter, Susan Joy, March 19, 1956.

Reeser, Robert and Patricia (Wodtli), Salem, Oreg., first child, Cindy Louise, April 8, 1956.

Rohrer, Elmer H. and Ruth (Garber), Lancaster, Pa., seventh child, sixth daughter, Vera Ann, April 9, 1956.

Rudolph, Nathan S. and Lydia (Horst), Hagerstown, Md., first child, Eunice Arlene, April 5, 1956.

Schrock, William and Ruth (Fisher), Uniontown, Ohio, fifth child, third son, Stanley James, March 28, 1956.

Snavely, Roy W. and Mabel (Hoover), Marietta, Pa., second son, Roy Richard, April 9, 1956.

Stoltzfus, Elam and Mary (Miller), Hartville, Ohio, eighth child, fourth son, Kenneth Lynn, April 11, 1956.

Strayer, Robert E. and Esther A. (Miller), Hollsopple, Pa., third daughter, Melodee Ann, March 28, 1956.

Troyer, Ray and Loretta (Kauffman), Mio, Mich., second child, first daughter, Cynthia Mae, April 11, 1956.

Wenger, Victor G. and Norma (Heagy), Manheim, Pa., second child, first daughter, Deborah Lynne, March 10, 1956.

Werner, J. Mark and A. Marie (Yoder), Belleville, Pa., first child, Teena Marie, April 16, 1956.

Yoder, Alvin J. and Dorothy (Bender), Hartville, Ohio, fourth child, second son, Marcus, April 13, 1956.

Yoder, Sam and Leah (Delegrange), Hicksville, Ohio, seventh child, third son, David Ray, March 25, 1956.

Zehr, Robert and Vivian (Guengerich), Bridgeville, Del., second child, first daughter, Gayle Diane, Jan. 16, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Laura E., 96, widow of Timothy H. Brenneman, died Feb. 17, 1956, at her home in Goshen, Ind. Since a fall and fracturing of her hip in April, 1949, she had been partially helpless but not confined to her bed, but within the last year she had failed rapidly. The daughter of Joseph and Eliza Dalrymple, pioneers of Elkhart County, she was born near Waterford, the tenth of twelve children, and had outlived the last of them by 39 years. She married Timothy H. Brenneman, the second editor of the **Gospel Banner,** and eldest son of Elder Daniel Brenneman, founder of the Mennonite Brethren in Christ Church, in 1883. To them were born 4 children: Jesse L. Brenneman, late professor of Electrical Engineering, Kansas State College, Manhattan, Kans.; Ruth V. Brenneman, Goshen, until recently of the faculty of State Teachers College, Indiana, Pa.; Naomi Brenneman, of the faculty of Bluffton College, Bluffton, Ohio; and Mrs. Paul C. (Orpha) Huber, Goshen. Her husband preceded her in death in 1935 and her son in 1952. Surviving her, other than her daughters, are 3 grandchildren and 3 great-grandchildren. Mrs. Brenneman was a charter member of the Brenneman Memorial U. M. Church, Goshen. Faithful of the faithful, she had taken a devoted part in the history of her church. Funeral services were held in Goshen, Feb. 20—prayer services for relatives at the Culp Funeral Home, her grandnephew, Paul Brenneman, officiating; at the Brenneman Memorial Church, Kenneth Geiger officiating. Burial was in the Prairie Street Cemetery, Elkhart.—Reprinted from **Gospel Banner,** request of P. M. K.

Detweiler, Martha K. (Mattie), daughter of the late Levi and Mary (Kratz) Clymer, was born April 28, 1876, in Bucks Co., Pa.; departed this life Feb. 20, 1956, at the home of her son; aged 79 y. 9 m. 22 d. She was the widow of Alfred S. Detweiler. On Oct. 1, 1955, she suffered a stroke and was almost completely helpless. She was very patient and uncomplaining during her time of illness. She was reared in the home of I. F. Swartz of Blooming Glen, Pa. Her father died when she was five and her mother when she was twelve. She was a faithful member of the Doylestown Mennonite Church and was seldom absent from any of the services. She was a Sunday-school teacher for many years. She, with several others, started the sewing circle work of the Doylestown congregation. She had an alert, inquiring mind and loved the study of the Scriptures and also enjoyed reading other good literature. She found great pleasure in the culture of flowers and enjoyed sharing them with others. She is survived by a son (Millard, Doylestown, Pa.), a daughter (Ruth—Mrs. Horace Godshalk, Chalfont, Pa.), a foster son (Milton, Pompton Lakes, N.J.), 10 grandchildren, and 4 great-grandchildren. Funeral services were held at the Doylestown Mennonite Church in charge of Silas Graybill, with interment in adjoining cemetery.

Dill, Luther Harrison, son of Thomas and Angeline Dill, was born Nov. 29, 1888, at Oconto, Nebr.; died March 21, 1956; aged 67 y. 3 m. 21 d. He was united in marriage to Nellie Mattie Richards on Aug. 8, 1921, at Gandy, Nebr. To this union were born four children, Ruby, Richard, Thomas, and Betty. He became a member of the Mennonite Church at Broken Bow, Nebr., on Oct. 8, 1950, and remained faithful until the time of his death. In the last days of his life he was very much concerned for the welfare of his family. He spent the last few years of his life in Sargent, Nebr. Surviving are his wife, 2 daughters (Mrs. Edward McKnight, Comstock, Nebr., and Betty Dill, Grand Island, Nebr.), 2 sons (Richard and Thomas, both of Dubuque, Iowa), 7 grandchildren, 2 sisters (Ella Bryner, Callaway, Nebr., and Rosa Ross, Modesto, Calif.), and 2 brothers (Joe, Lexington, Nebr., and John, Dos Palos, Calif.). Funeral services were in charge of P. R. Kennel, Royden Schweitzer, and Alvin Eichelberger, with burial in the Callaway Cemetery.

Hallman, Melinda, daughter of the late George and Salome Clemens, was born May 18, 1873, at Breslau, Ont.; passed away at the South Waterloo Memorial Hospital, Galt, Ont., of a heart attack, Feb. 12, 1956; aged 82 y. 8 m. 26 d. On Aug. 9, 1893, she was united in marriage to Eli S. Hallman, who preceded her in death on Aug. 25, 1955, after living together for 62 years. She was a resident of the Fairview Mennonite Home, Preston, Ont., less than three weeks prior to her passing. At the age of sixteen she accepted Christ as her Saviour, and united with the Zion Methodist Church, Breslau, Ont. Two years later she transferred her membership to the Mennonite Church during the time of the John S. Coffman revivals in Ontario. She faithfully served her Master in various communities in Canada, and in the southern part of the United States as companion to her husband in his ministry; and in cheerful encouragement to those whom she contacted. Surviving are the following children (George B., White Fox, Sask.; William E., Argentina, S.A.; Abram P., Akron, Pa.; and Anna—Mrs. B. Frank Byler, Argentina), also 14 grandchildren and 6 great-grandchildren. She was preceded in death by one son, Clemens S., on Aug. 23, 1927. Funeral services were held Feb. 15 at the Cressman Mennonite Church, Breslau, with Oscar Burkholder, Glenn Esh, and Howard Good officiating. Interment was made in the adjoining cemetery.

Hedrick, James Albert, was born at Onego, W. Va., Sept. 30, 1881; died March 3, 1956, at Whitmore, W. Va.; aged 74 y. 5 m. 2 d. He was a member of the Horton Mennonite Church. Surviving are his wife, Mrs. Nellie Varner Hedrick, 4 sons and 2 daughters (Andrew, Langley Field, Va.; Kelly, Lanexa, Va.; William, of England; Roy and Rosezetta, at home; and Mrs. Margie Fowler, Red House, Md.), one brother (Perry), and one sister (Mrs. Jane Day). Services held at the Horton Church, March 7, were in charge of Olin S. McDorman, assisted by Paul Good. Interment was made in the Laurel Hill Cemetery.

Myer, Sue, daughter of the late Benjamin and Elizabeth (McKillips) Hershey, was born Aug. 11, 1870; passed away Jan. 3, 1956; aged 85 y. 4 m. 23 d. She was the widow of Amos B.

SURPRISED BY JOY

(Note: This is an advertisement consisting mostly of excerpts from a review of this book by Paul Erb in the April 17 issue of the Gospel Herald.)

SURPRISED BY JOY is the spiritual autobiography of C. S. Lewis—the moving, perceptive story of his growing up, his intellectual atheism, and his spiritual rebirth.

Erb says, "Those who have enjoyed his books, such as 'The Screwtape Letters,' 'The Great Divorce,' or 'Perelandra,' will enjoy this autobiography."

SURPRISED BY JOY, we might add, is certainly not a book for everyone. The reviewer says, "This book will be interesting reading only for those who have something of a common background with Lewis of literary studies and of the intellectual approach." For these persons, however, Erb concludes, "This book is heartily recommended." And we add:

Order your copy today..... $3.50.

Mennonite Publishing House, Scottdale, Pa.

Myer. She is survived by the following children (Leon H., Salonika, Greece; Lois E.—Mrs. Willard Weaver, Elizabethtown; and F. Ruth—Mrs. Noah S. Horst, Neffsville). She was also preceded in death by one son (Roy E.), and two daughters (Alva M.—Mrs. C. Z. Martin, and Ethel M.). One sister (Anna E. Hershey) also survives. She was a faithful member of the East Chestnut Street Mennonite Church. Funeral services were held on Jan. 5 at Fred F. Groff's Funeral Home, Lancaster, Pa., with Jacob E. Brubaker and Noah Good officiating. Burial was made in Paradise Mennonite Cemetery.

Schwartzentruber, John B., son of the late Joel and Elizabeth (Brenneman) Schwartzentruber, was born in Petersburg, Ont., Oct. 25, 1882; died March 31, 1956, at the home of his daughter and son-in-law; aged 73 y. 5 m. 6 d. In the year 1946 he suffered a stroke and remained an invalid for 9 years. Three days prior to his death he suffered another stroke from which he never recovered. In his youth he accepted Christ as his Saviour and united with the Amish Mennonite Church of which he remained a faithful member. On Nov. 25, 1909, he married Lydia Bender, who preceded him in death on Aug. 1, 1940. He is survived by his daughter (Lily Mae—Mrs. Henry Yantzi, of East Zorra), 2 sons (Serenus, of East Zorra, and Corson, of New Hamburg), 16 grandchildren, 2 brothers (Joseph and Peter, of Petersburg), and 2 sisters (Mrs. Jacob R. Bender, of South Easthope, and Mrs. Nick L. Roth, of New Hamburg). Two brothers, 2 sisters, and 2 grandchildren preceded him. Funeral services held at the East Zorra Church on April 3 were in charge of Daniel Wagler and David Swartzentruber, with interment in the adjoining cemetery.

Smith, Sarah Elizabeth, daughter of Laban and Katherine (Rodman) White, was born near Job, W. Va., July 11, 1860; died Nov. 26, 1955; aged 95 y. 4 m. 15 d. She was a member of the Bethel Church at Job. Surviving are 3 sons and 2 daughters (Jasper W. and Isam, of Job; William G., Baltimore, Md.; Mrs. Maudie Mullinac, Harman, W. Va.; and Mrs. Delphia Judy, Whitmore, W. Va.), one sister (Mrs. Cora Wolford, Frank, W. Va.), 40 grandchildren, 41 great-grandchildren, and 10 great-great-grandchildren. Services held at the Bethel Church at Job, Nov. 28, were in charge of R. W. Benner, assisted by Paul Good and Olin S. McDorman, with interment in the Bethel Cemetery.

Snyder, Henry, son of John and Elizabeth Snyder, was born near Cullom, Ill., Jan. 9, 1863; passed to his eternal home March 15, 1956, at the Florentine Nursing Home in Elkhart, Ind. On March 15, 1885, he was married to Hannah Nusbaum, who preceded him in death 12 years ago. Surviving are 2 sons (Roy, of Goshen, and Charles of New Paris), 12 grandchildren, and 29 great-grandchildren. One son (Frank) and one daughter (Stella—Mrs. William Bontrager) preceded him in death. Also surviving are one sister (Minnie Hamilton, Albany, Oreg.) and 2 brothers (Peter and Jacob, of Alpha, Minn.). Three sisters preceded him in death. After moving to Indiana from Illinois, he joined the Clinton Brick Church and remained a faithful member until he was called home. Funeral services were in charge of A. H. Kauffman and O. S. Hostetler. Interment was made in the Clinton Brick Cemetery.

Troyer, Sam J., son of the late Menno Z. and Susan (Miller) Troyer, was born near Ransom, Kans., Aug. 16, 1893; departed this life April 6, 1956; aged 62 y. 7 m. 23 d. His life was claimed when a tree fell on him as he was working on a newly acquired tract of land. He accepted Christ as his Saviour and was received into the fellowship of the West Liberty Church on Jan. 21, 1906. He taught school and farmed in McPherson Co., Kans., and near Jet, Okla. He with his family moved to a farm near Harper in 1930, where he lived the remainder of his life. On Dec. 21, 1917, he was united in marriage to Iva Miller. To this union were born 4 children (Mervin, Duquoin, Kans.; Maurine—Mrs. Vernon Zimmerman, and Wilbur, both of Harper; and Wilma, Kansas City, Kans.). His father, 2 brothers, and 2 grandchildren preceded him in death. Surviving are the immediate family, his aged mother, 3 brothers (Roy, Hesston, Kans.; Ora, Kansas City, Kans.; and Menno, Conway, Kans.), 4 sisters (Lily—Mrs. Edward Steckly, Albany, Oreg.; Bertha, of Conway; Ida—Mrs. Floyd Kauffman, Minot, N. Dak.; and Dorothy—Mrs. Leo Burkett, Kansas City, Kans.), 9 grandchildren, and a host of other relatives and friends. Funeral services on April 9 at the Pleasant Valley Church were in charge of R. M. Weaver, W. R. Nafziger, and Milo Kauffman, with interment in the Pleasant Valley Cemetery.

Turner, Edna May, daughter of A. G. and the late Pearl Heishman, was born Oct. 16, 1906, at Broadway, Va.; died of a heart attack at her home near Cootes Store, Va., Feb. 23, 1956; aged 49 y. 4 m. 7 d. In her youth she united with the Mennonite Church at the Trissel congregation near Broadway. She taught school for 27 years. Although she suffered from a heart ailment for a number of years and had been in the hospital a number of times, she taught school the day previous to her death. She is survived by her husband (John Turner), one daughter (Alta Sue —Mrs. Roy Hawkins), one grandson, her aged father (Pre. A. G. Heishman), and the following brothers and sisters (Mrs. Sara Comer, of McGaheysville; Mary—Mrs. Raymond Landis, Lancaster, Pa.; Nellie, at home; Lydia Pearl—Mrs. Martin Eby, Wilmer, and Clarence, all of Harrisonburg). Funeral services were held at Singers Glen E.U.B. Church, Feb. 25, conducted by W. E. Wolf and S. A. Shank, with burial in the Linville Creek Cemetery.

White, Edward, son of Aliburts and Indann White, was born at Alpena, W. Va., April 3, 1873; died March 2, 1956; aged 83 y. 10 m. 28 d. He was a member of the Bethel Church at Job, W. Va. Surviving are his wife (Mrs. Della White), 2 sons and 7 daughters (Richard, Beverly, W. Va.; Ralph and Mrs. Irna Bridges, both of Rochester, Pa.; Mrs. Connie Smith and Mrs. Anna Bell Butcher, both of Job; Mrs. Georgia Menis, of Beverly; Mrs. Margaret Putzulu, of Elkins; Mrs. Hazel White, Baltimore, Md.; and Mrs. Emma Ruth Zickafosse, Beaver Falls, Pa.), one brother (Carland, of Job), and 26 grandchildren. Services were held at the Bethel Church, March 5, with Olin S. McDorman in charge, assisted by Paul Good. Interment was made in the Bethel Cemetery.

White, George Washington, son of George L. and Phoebe White, was born near Harman, W. Va., Aug. 10, 1879; died Nov. 24, 1955; aged 76 y. 3 m. 14 d. He was a member of the Bethel Mennonite Church at Job, W. Va. Surviving are his wife (Mrs. Clara Sanders White), 2 sons and 3 daughters (Junior, with the U.S. Army; Roy, Job, W. Va.; Mrs. Evelyn Wolford, of Harman; Mrs. Masie Kerns, of Job; and Mrs. Maxine Simmons, Baltimore, Md.), 3 brothers and 4 sisters (James B., Grafton, W. Va.; Jay P., Elkins, W. Va.; Frank, of Job; Mrs. Nova Smith and Sara, both of Charleston, W. Va.; Mrs. Tava Warner, Riverton, W. Va.; and Mrs. Allie White, Elkins, W. Va.), 7 grandchildren, and 4 great-grandchildren. Services held at the Bethel Church at Job, Nov. 27, were in charge of Olin S. McDorman and Paul Good. Interment was made in the Lower Dam Cemetery.

Items and Comments

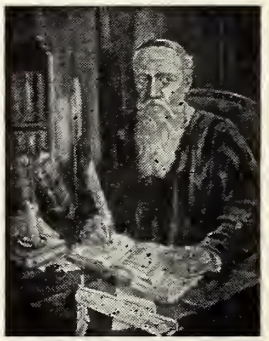
The divorce rate in West Germany shows a marked decrease. In 1954 there were 44,438 divorces, as compared with 49,000 in 1946, and more than 88,000 in 1948.

* * *

Hardly a word was spoken in a Bible meeting held in Toronto. It was a conference of the Evangelical Church of the Deaf, in conjunction with the Ontario Mission of the Deaf.

A Great Religious Document

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Gospel Herald

TUESDAY, MAY 8, 1956. VOLUME XLIX. NUMBER 19

MENNONITE BIBLICAL SEMINARY

Be Sober—Be Vigilant

By Nelson E. Kauffman

This is the day of the sensational and irrational. Sound thinking is at a premium. We Christians are to "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Many sincere Christian people need to remember that the Lord has not given us the "spirit of fear; but of power, and of love, and of a sound mind."

The American people are especially gullible, and easily deceived. An irrational hysteria often carries away people by the tens of thousands. During the war people firmly believed the Japanese had no souls, they were mere animals. I heard otherwise intelligent people say so with deep feeling. We who were endeavoring to reflect the spirit of Christ were abused and scorned as unpatriotic. Now, of course, those people would argue ardently that the Japanese are valuable and intelligent allies. These same people would call themselves Christians. Most of our Mennonite people were prepared to resist the war hysteria, but many are not prepared to maintain a position of sobriety in the face of religious hysteria.

In speaking of the end times Jesus' first statement was "Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ" (Luke 21:8). He also said, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? [miracles, healing, etc.] And then will I profess unto them, I *never* knew you: depart from me, ye that work iniquity."

Can it be that people do many wonderful works in Jesus' name, and He does not know them? Does not the preaching of Jesus, the use of His name, the profession of the Holy Spirit, and giving Him the credit for miracles, insure that they must be of Jesus and by Him? Not if Jesus' word can be trusted! A man may say he wants God to have the glory, but by his publicity, his actions, and methods, he uses the name of Father, Son and Holy Ghost to get money, build himself a reputation, and get a larger following of people.

A most excellent discussion and exposure of the fanaticism of our day is "The Modern Tongues and Healing Movement" by Carrol Stegall, Jr. This booklet can be obtained from our Publishing House for $1.00. This author speaks from the standpoint of experience with so-called pentecostalism first as the son of a missionary in Africa where Amie McPherson sent her missionaries. Their history in the mission field is a sordid tale. Mr. Carroll was put in jail by one of the modern healers because he tried the fourth time to be kind and sincerely helpful in taking a palsied man to the healers' healing line. He has followed and studied their techniques. I have reports from brethren of our church who attended the healers' meetings, remained sober, got behind the platform and saw how the serious cases are healed (?) and he confirms what the author of this booklet describes.

This booklet contains one of the most consistent and lucid expositions of I Cor. 14 that I have read. It is from this booklet that I have taken some quotations that appear in this paper. Our ministers are responsible before God to help our people to understand the Word of God on the subject of divine healing, to teach and practice *Biblical* divine healing. We believe the author is correct that there are in this movement many sincere and earnest Christians. He states that one of the larger Pentecostal denominations "as it grows, is in some cities taking on dignity and restraint, and abstaining from the tongues and healing excesses." With this we would concur. However, many people are ready to brand anyone a modernist if he does question or condemn these excesses. As spiritual leaders in the congregation our ministers must know the Scriptures and know the facts of present-day religious movements. God give us grace to study His Word, to "Gird up the loins of . . . [our] mind, be sober, and hope to the end for the grace that is to be brought unto . . . [us] at the revelation of Jesus Christ" (I Peter 1:13).

In his booklet referred to above, the author lists the following healing mediums which give testimonials of miraculous healing: Christian Science, Roman Catholicism (see Dec., 1955, *Reader's Digest*), Hadacol, Dianetics, Spiritism, Mormonism, Russellism, Coweism, Divine School of Unity, Witchcraft (powwowing), and modern divine healers (healing cloths). Don't you believe people have been healed and are being healed by these? Don't people give testimonies to being healed that are convincing? Are all the people liars then who testify to being healed by these various media? Jesus said, "By their fruits ye shall know them." John said, "Beloved, believe not every spirit, but try the spirits, whether they are of God."

The most prominent persons engaged in the healing movement use the same technique. They use some method to render the intellect passive, either emotional hysteria, a form of hypnotism, or submission to a medium. Instead of approaching a healing need in the spirit and order of James 5 the sick are brought to the healer (?). He cannot heal before developing faith (?) (really hysteria). Then a public exhibition is given. Those who are totally incapacitated, blind or deaf, are kept out of the healing line if possible, those deaf in one ear, blind in one eye, in pain "right now" are in the line. The atmosphere is one of intense emotional hysteria, people are totally unable to know or make any evaluation of what is happening, because they cannot think, understand, or feel apart from the hysteria. Most of the illnesses of people today are imagined, or a result of fear or worry, and when they are convinced pills, vitamins, treatments, or healing have helped them they are much better, in fact testify that they have been miraculously healed.

A booklet by C. M. Ward came to my desk recently in which are the following quotations.

The Miracle

By Lorie C. Gooding

Five loaves they had, and two small fish,
And when He took and blessed the bread
They watched, breath-held and wonder-taut,
While from these were five thousand fed.

They never thought His providence,
Where Galilee rolled at their feet,
Increased the fish from year to year,
And multiplied the grains of wheat.

Like them, with dulled and blinded hearts,
These daily miracles we miss.
His gracious providence remains
As much a miracle as this.

Holmesville, Ohio.

"A few years ago Dr. Richard Cabot, one of the most distinguished medical men in this nation and at that time the professor of clinical medicine at Harvard University, expressed himself like this: At least three fourths of all illnesses cure themselves without any one's finding out that they exist. The proof of that we find in the examination of the human body after death, showing as it does the history of very numerous diseases which it has suffered, overcome, and never known the existence of.

"One could list about 215 diseases known to medical science, and of these there are about 8 or 9 that we can cure by drugs or surgery. *The rest cure themselves, or are not cured.*

"And it should be made clear that any effort of ours is only made in aid of these extraordinary powers, the forces of self-healing in the human body itself."

Our Lord never taught or intimated that disease was always a result of sin. John 5:14; 9:3. It is very clear, however, that the condition of the mind often brings on physical maladjustment and disease. "When the spiritual side of our nature is repressed or denied, illness may result." Christian Science gets people to deny the reality of pain, sickness, suffering, and death, and gives many testimonies of healing. Spiritism looks upon Christ as the greatest "Medium" who ever lived. There is too much evidence that people have been helped by a wide variety of Metaphysical Media to deny that there have been healings, but to conclude that a healing is of God because His name with no physical means has been used, is certainly most dangerous.

Someone says, "Brother, aren't you afraid you will sin against the Holy Ghost by criticizing these men who have such large crowds, lead so many people to Christ, and who heal so many people?" No, I will never sin against the Holy Ghost, as long as I obey the Word He has inspired, God's Word. He does not work when people pass out and become unconscious, or when their intelligence gives way to emotions. To be sober, means to maintain full use of reason and intelligence. Faith is not the outcome of intensified feeling, emotion, and action that will not stand the test of study and intelligent examination. The apostles were accused of being drunk but they were eminently rational. Their actions and words stood under the most careful scrutiny. There was content in their sermons. "These mass healers have been discredited time and again by events; but the people who follow them do not think—they only feel."

When error cannot gain access through the front door of reason, it seeks to enter the back door of the emotions, while the intelligence is inactive or incapacitated.

The outstanding "healers" of today also promote "speaking in tongues." They emphasize these "gifts" and seek sanction from the Scripture, especially I Cor. 12—14, where Paul seeks to bring order out of chaos in the Corinthian Church. However, if those who are carried away with this movement would "commit to heart the three chapters of I Cor. 12, 13, 14, the modern tongues movement would vanish like a vapor."

Nowhere in the New Testament is the pinnacle of Christian experience depicted in such experiences of a sensuous nature. On the contrary Paul's prayers indicate that the ultimate in Christian experience is to be found through knowledge of Christ, Phil. 1:9-11; Eph. 3:14-17; Col. 1:9-16. "We," says Paul, "are the circumcision, which worship God in the spirit [not body], and rejoice in Christ Jesus [not physical sensation of being unconscious and irresponsible], and have no confidence in the flesh" (Phil. 3:3).

The miracles of Jesus and of healing according to James 5 are a far cry from those of the healers of today. The neighbors knew the blind man of John 9 was healed. The people saw and could say nothing against the lame man healed by Peter and John, but most of the healings of today have a strange way of avoiding examination and scrutiny. In Peoria, Illinois, a newspaper, for days, offered $500.00 reward for one bona fide case of healing out of all those proclaimed by the healer. A tremendous testimony could have been given. Not a single one showed up. In another case I am told $1,000.00 was offered during a healing campaign, but not one came for the money. The insatiable desire of the healers for money would not miss that thousand if a clear case of healing was in evidence.

The healers have one of the best money-getting schemes of the day. Their budgets run into the millions. They own high-priced cars and ranches. One offered for every donor of $100.00, prayer guaranteed protection from any and all atomic disaster for him and all his loved ones for ever. One asked how many would be willing to become partners with him with a $100.00 gift. Fifteen men ran down the aisle to this trap. One

(Continued on page 453)

Our Readers Say—

The article in the April 3 issue . . . by Horst Gerlach . . . has been long overdue. Bro. Gerlach is to be highly commended for his splendid presentation of the issue involved and it is to be hoped that every member of the Mennonite Church will read and reread this timely article and profit thereby. We do not need to apologize for our plain way of life and dress but rather stir up more conviction for it and build up those principles and practices instead of tearing them down. Those ideals which our forefathers stood for and perpetuated under the blessing of God and the guidance of the Holy Spirit are still good for our day . . . .—Harold Schiedel, Kitchener, Ont.

* * *

I want to express my deep appreciation for the very timely article entitled "The Mennonite Ideal in Our Time" by Horst Gerlach in the **Gospel Herald,** April 3. We need more specific teaching along this line in our church literature and from our pulpits in order that we may "strengthen the things which remain." May the words of the hymn, "Use me as it pleaseth Thee," be the prayer of every watchman on the walls of Zion instead of withholding teaching of Gospel principles in order to please carnal-minded church members.—John W. Kolb, Spring City, Pa.

* * *

The article on "What Price Culture?" by Edna Beiler certainly shows a keen insight into an existing problem. As we climb the cultural ladder we need to keep it balanced with a simple faith in Christ—"except ye ... become as little children, ye shall not enter into the kingdom."

The Apostle Paul had cultural attainments and he used them as a **means** and not an **end.** He counted them "loss for Christ." His goal was not **"to know" or "to rate"** but **"that I may know him."**

As a church we may be in danger of giving too much prominence to culture as such. If our culture doesn't produce a greater love for Christ, it is not fulfilling its purpose. Let's keep Christ foremost in our cultural pursuits.

I like the idea of a column for "concerns." —Eugene Souder, Grottoes, Va.

* * *

In the February 28 issue of the **Gospel Herald,** the article, "Biblical Discipline in Mennonite Schools" by Laurie Mitton, is one of the finest I have ever read. I have spent many years as a teacher in the public schools of Mifflin County where I live, and I say, without fear of contradiction, that the lack of discipline in the home has been the hardest problem I ever had to deal with. It very soon becomes evident in the conduct of the pupil from what kind of a home he came. In any school, but especially a Christian school, a high standard of deportment must be maintained, regardless. Bro. Mitton has taken up the principalship in a group of schools where discipline was at a premium, and he is making good. He needs the faithful support of every patron, and the constant prayers of the entire brotherhood he is serving. Without discipline, you will have confusion. God is a God of order, and order is essential in the home, the church, the school, and the world.—Oliver H. Zook, Belleville, Pa.

♣

Planned giving is happy living.—*Stewardship Facts.*

GOSPEL HERALD

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EDITORIAL

A Praying Fellowship

The pastor is leading the congregation in the morning prayer. He prays that the service may meet the needs of those who are present. He brings to the throne, mentioning them by name, those who are ill or in any misfortune or bereavement. He intercedes for the lost of the community, that the church may have the evangelistic zeal and the technique for winning them.

But this pastoral prayer goes beyond the borders of the community. It remembers those of the congregation who are not at home at present. The pastor prays for those young men, and perhaps their wives, who are in I-W service, that they may be kept amid evil influences and may give an effective testimony. He asks God to help those other young people who are in Voluntary Service, that their sacrificial service may help many needy ones and witness for Christ. On another Sunday, perhaps, he remembers the students who are at Hesston, or Goshen, or E.M.C., or at some other school, that they may be learning to know Christ better. He does not forget the relief workers who represent the congregation in needy spots of the world—in Europe, or the Near East, or Korea, or Formosa, or in Southeast Asia. He does not even forget those members who are traveling or on vacation, that safe-keeping and daily blessing may be with them.

Such a pastoral prayer should help the congregation to become a praying fellowship. There is nothing that binds a people together so much as knowing that there is a mutual prayer burden. People who are kneeling together at the same mercy seat are on common ground. It warms the heart to know that, though miles separate us, our fellow members present our needs to the Lord whom we all love and serve.

And people who are thus led in public prayer are stimulated to pray for their fellow members in their private worship. And it is a wonderful thing for children in family worship to hear the names of people they know and should not forget. It is good, no doubt, to pray for all church workers in turn. But there are so many that an annual mention is about all that can be managed. And that is not enough for children's memories. They should especially hear, and often, the names they know. And the homes of the community are drawn together in fellowship as their absent members are mentioned in prayer by other families.

Christian fellowship is a many-sided thing. But it can hardly flourish without loving, constant, mutual prayer.—E.

Whither Bound?

Guest Editoral

We live in an exciting era of the world's history. An old age is dying; a new age is struggling to be born. What will happen in the fateful years just ahead? Not a few "prophets" are freely predicting the worst—violence, revolution, atomic destruction that may leave this planet a burnt-out cinder careening through the darkness of stellar space.

Philosopher A. N. Whitehead has commented that "sometimes the period of change is an age of hope; sometimes it is an age of despair. When mankind has slipped its cables, sometimes it is bent on the discovery of a New World, and sometimes it is haunted by the dim sound of breakers dashing on the rocks ahead."

What will the future be? Are we headed for discovery or the breakers? Will we slide down into the abyss that has swallowed other civilizations? Or will we experience a return to vital religious faith? Will we live to see a race war of world-wide proportions because the Caucasian segment of the world population has been "too-little-too-late" in the matter of racial justice for awakening peoples of other races? Will anti-God, anti-Christ, anti-Christian forces sweep the world because we who name the name of Christ have been content with words not backed up by actions, because we have been complacent in the face of crying evils? Or will tomorrow bring a spiritual revolution such as swept England under the Wesleys?

What will happen to the church in the future? We know that the "gates of hell" will not overthrow her, and yet we wonder about some things. Will the church of tomorrow be weak and wavering, ineffectual, fighting a continual rearguard action against the onslaught of militant enemies of the faith? Or will the church emerge as a victorious, crusading army of righteousness, terrible with banners?

What will happen to this movement? Will we continue to increase in missionary outreach, in evangelistic power, in vital impact? Or will we allow the fires of enthusiasm and consecration to burn low? Will we conserve the rich heritage of truth given to us, keeping Biblical fundamentals ever to the front? Or will we go the way of movements that have splintered away into nothing because a bickering and hair-splitting spirit held sway? Will we reach out to make an impact on the total Christian scene? Or will we retire within the walls of self-complacency and allow sectarian attitudes to prevail? Will we continue to think and act as a "movement" among all God's people? Or will we settle down to be a "church among churches"?

These are hard questions, crucial questions, but questions from which we dare not run away. The answering of them will take faith, courage, hard thinking, consecration, and above all—prayer. Of this we can be sure, when change is in the air, time spent in nostalgic wishing for the conditions of the past does no good. The temptation to build a tabernacle on the mountain of past inspiration and attempt to remain there with prophets already gone to their reward is great. We might even enjoy building a little sheltered nest at the foot of the mountain of these past inspirations. But the thunder of coming storms in world events shakes the highest peaks today, warning of avalanches of both spiritual and physical destruction that may sweep down across the valleys of the world.

Whither bound—breakers or new discoveries? The issue may hang on the quality of your spiritual life, and yours, and yours, and yours. May God give us, in this generation, a vast army of awakened, enlightened, praying Christians. Time unravels. Change is in the air. Ours can be the privilege of being yielded channels through whom God can mold the future after His heart's desire. In the secret place of prayer we can be delivered from fear and steeled for the rigors of the days that lie ahead.—Harold L. Phillips, in *The Gospel Trumpet.*

♠

Gratitude is the father of humility; humility, the father of true Christian greatness.—Oldham.

Were They Mistaken?

By Orrie D. Yoder

"Ye turned to God from idols . . . and to wait for his Son from heaven" (I Thess. 1:9, 10).

Certainly, a fact not to be denied is the faith of the early Christians who believed in the imminent return of Christ, and who lived in full assurance of His promise, who said while yet on earth—"I will come again" (John 14).

Today, on radio waves, on printed pages, and from voices, the words are heralded out many thousands of times—"Jesus is coming again!" However, while this truth is proclaimed by certain masses of professors, there are thousands of others who profess to believe all that the Scriptures teach, and yet are almost silent in proclaiming this great truth, and perhaps we who call ourselves Mennonites may largely be of this latter class.

Now if the fact remains that early Christians so believed in this "blessed hope" that it affected and molded their living and theology accordingly, why are so many professing Christ today, living, acting, and planning just as if Christ were *not* coming again?

Again, why is this truth so loudly proclaimed by so-called heretical sects, while so-called evangelical groups are wont to condemn such, and at the same time are ready to justify themselves for the stony silence so often recommended when the truth is brought before them?

Well, this is the reason suggested by some, "Those early Christians were wrong when they believed that Christ would come again, for He has not yet come. It is nearly two thousand years since then, and He has not come yet."

Is that right? Were those Christians, who long ago believed in the return of Christ, *wrong?* Then likely they have been mistaken on a lot of other beliefs too, for the same Holy Spirit who moved the writers of Scripture to recount their faith in Christ's return, also moved them to record other tenets of their faith, did He not? Who shall decide where else they were not mistaken?

But *were they mistaken?* Have we any divine authority to imply that they were mistaken? Did not their Master say that He would come again, and that they were to be ready? Were they wrong for believing His Word? Was Jesus wrong, and were His followers mistaken when they believed His Word, and lived in strict accordance with His Word? If so, then the Scriptures must contain some things that are not facts, but "fables."

However, Peter says that proclaiming the coming of Christ is not from "cunningly devised fables" and that he was an "eyewitness" of facts relating to Christ's coming again. II Peter 1:16.

More than this, Peter declares that any who will raise questions as to the fact of our Lord's return belong to the group of unbelievers and "scoffers." They are "scoffers" who will say in these last days, "Where is the promise of his coming?"

Peter made some corrections as to man's reckoning of time, for one "day" with man may be as "a thousand years" with the Lord. Therefore, if God in mercy delayed the coming of Christ one or two "days" longer than what the early Christians expected, were they very much mistaken? How much more today may we be the *mistaken* ones, if we learn the language of the *scoffers,* and quite often blurt out—"Where is the promise of his coming" today?

Of course those early Christians were not perfect, for Paul corrected them when they looked for "the day of Christ" before the Great Apostasy, and the appearance of "the man of sin." II Thess. 2. However, they were not corrected for their faith in the imminent return of their Christ, for surely, they were *not* mistaken.

Del Paso Heights, Calif.

Christ and the Holy Spirit

By Paul Morris

There are people who divide the time since Christ was on earth into two periods, one of Christ and the other of the Holy Spirit. Some do not stress any division, but emphasize very strongly that, if one is to get anywhere and receive the things and blessings of God, he must graduate from his present position of justification in Christ to a victorious life under the Holy Spirit. To graduate to this victorious life they teach one must first live a period of probation, then must reconsecrate one's self to God more fully, and as some put it, pray through.

In Rom. 6:23 Paul says eternal life is a gift. One need not or cannot earn this life by a probation period, more promises of yieldedness, or praying through.

Can one's theology be correct before God when he sets one member of the Triune God against another, greatly exalting only the Holy Spirit? Does not the Scripture teach in John 16:13-15 that the Holy Spirit will not bring a more victorious way of life than Christ, but takes a humble position, glorifying Christ and bringing to remembrance His teachings?

Just as our government is made up of three branches, the legislative, the executive, and the judicial, each doing only its type of work, so it may be said of the Triune God. All is from the Father, all is through the Son, and all is by the Holy Spirit.

Let us continue to exalt Christ, for we are complete in Him which is the head of all principalities and power. In I Cor. 6:11 we read, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." What more can we ask for? Can a person be a child of God without the Holy Spirit indwelling him? Of those who teach we ought to consecrate more completely to get this victorious life, we would ask, Can a person be converted without a full surrender?

Just as a woman becomes heir to all things that a man possesses the moment they are married, so we poor sinners become joint heirs with Christ and the Holy Spirit the moment we are related to Him.

Franklin, Pa.

75 Years Ago

(from Herald of Truth, May, 1881)

. . . The Sunday School cause has taken a firm footing, and is making good progress among our people in Lancaster County, Pa. . . . The necessary books for the use of the Sunday School have been published by our own people.

The Annual Conference for Canada will be held at Christian Eby's meetinghouse.

. . . we . . . labored with slight interruptions for ten days, and as a result . . . we have now printed a neat little Question Book, containing eighty lessons on events and doctrines as presented in the Old Testament, giving a connection of events from the Creation down to the close of the Old Testament dispensation, showing God's dealings with his people, and how that the types and shadows of the Old were fulfilled in the New. (J. F. Funk).

An Acrostic Exhortation

By T. E. Morrow

"Fret not thyself because of evildoers, neither be thou envious . . ."

Fearest thou evil?
Rest calmly in Him,
Each moment entrusting
To great Elohim.

Now art thou fearful?
Obey and be cheerful
Through paths dark and dim.

Endure, for no trouble
Nor foe is too strong—
Vengeance soon cometh,
Yea, cometh ere long.

Now wrongs may harass us:
Our trials will yet pass us—
Till then, sing a song.

Scottdale, Pa.

Peter Prays on the Housetop

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

For fifty cents, in the good old days of Palestine, we used to take a ride in a car from Jerusalem to Jaffa, a distance of about forty-five miles. We spent about one hour on the journey and it would be difficult to imagine a more pleasing way, on a day in spring, of doing so. In this short journey so many aspects of life and scenery present themselves to us. For the first half hour we go through the hills of Judea. There is a joyful moment when in the distance we see the Mediterranean Sea stretching gloriously into the sky. On our way we see villages climbing up hills, golden orange groves, agriculture schools. Yes, we have choice enough and all for the fifty cents!

We are now within view of Jaffa. An odd house here and another there shows us that we have reached the outskirts of the ancient town. Graceful palms nod at us as we approach it. There is a dignity about a palm that no other tree possesses. Now our driver becomes merely a "hooter-musician" as he warns camels, donkeys, men and women and children off the busy roads. As we near the coast a rich sweetness fills the air, and we are plunged into the fragrance of the orange groves. We see some of the fruits piled in great heaps on the ground. We have reached the heart of Jaffa, the modern Joppa.

Jaffa is very beautifully situated, as viewed from the sea, on a rounded hill. The name of the place signifies "beautiful" and well it bears its name. Jaffa is one of the oldest cities in the world. It was given to Dan, in the distribution of the land by Joshua, and it has been known to history ever since. Joppa, like all Bible towns, has peculiar features in its history.

In the early days of Christianity, Joppa can claim to have had several believers in Jesus Christ. Here Dorcas lived and died and came to life again. If Dorcas had not been a good, kind lady, the poor widows of Joppa would not have sent ten miles to Lydda to fetch Peter in order that he might raise her from the dead. Widows and orphans cannot well spare kindhearted, charitable ladies. It must have been a beautiful sight round the dead Tabitha, when the poor "widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them."

* * *

Best known of course of all the events in the experience of Joppa is the vision of the "inclusion of the Gentiles in the Gospel" that came to the Apostle Peter while he lodged in the house of Simon the tanner, the most famed of his craft in written history. The vision of Peter is one of those passages of the New Testament which have almost become the proverbs of mankind.

In Peter's day one spot at least was looked upon as to be avoided by strict Jews: a tannery established there made it ceremonially unclean. In a land where skins were used instead of buckets, and shoes were made of roughly tanned and dyed leather, necessity required people to prepare the material, a process not the most pleasant or work the most agreeable. Tanners as a class were despised and comparatively outcast among the Jews. Tanning was counted an unclean trade because of the necessary contact with dead bodies which it involved. A tanyard must, according to Jewish law, be separated by fifty yards at least from human dwellings. If a man married a woman without informing her of his trade as a tanner, she was granted a divorce. The whole trade of tanners was under a ban, and with him, in spite of his despised trade, Peter made his way, and there he lodged for many days, showing that the mind even of this apostle was steadily rising above narrow Jewish prejudices into that higher and nobler atmosphere when he learned in fullest degree that no man and no lawful trade is to be counted common or unclean.

All the old houses have flat roofs in this ancient city. After Peter raised Dorcas he stayed many days in one of these flat-roofed houses on the seaside. In this kind of house Peter's narrow heart became so large that he could find room in it for the despised Gentile. He had been praying, and true prayer always enlarges the heart. The praying heart is a loving heart.

Peter went up to the quiet of the flat roof to pray about noon, a set time of devotion with pious Jews. He had continued long in his prayers. Being hungry, as is natural enough because the usual time of the midday meal was drawing nigh, he had, as perhaps we should say, "fainted." He had asked that food should be prepared, but while it was being cooked he fell into a trance: a state in which the Old Testament prophets often fell, and in which they received communication from God clothed in picturesque and dramatic forms. Presently, it seemed as if a great sheet, filled with "all manner of fourfooted beasts . . . and creeping things, and fowls of the air," clean and unclean, were being let down to him from the sky, by cords from the four corners. With it there went out a voice saying, "Rise, Peter; kill, and eat." But some of these animals were not good enough for a Jew, though God had sent it! So thought Peter, and so he said! And when he hesitated, we remember how a voice had spoken to him, and rebuked his punctiliousness with which the narrow distinctions, and thought some he drew distinctions clean and others unclean. He then sat pondering this vision, of God's creation, what the vision doubting in himself what it could mean. The which he had seen should mean. The meaning of this sheet from heaven was soon explained, for three men were below waiting for Peter. These three men had been sent to him from Caesarea, a distance of thirty miles to the north, by a praying Gentile named Cornelius, who was seeking mercy.

Like many others in that age, Cornelius had become dissatisfied with heathenism and attracted by the Jewish doctrine of the One God. Yet he had not joined the Mosaic faith, but while still, in other respects, a heathen, simply worshiped Jehovah instead of idols. This Cornelius was a devout man, a fine character. He prayed and gave. He mixed prayer with deeds. Traits which needed little theology, but were mighty with heaven!

The spread of Christianity had, in all probability, been a frequent topic in the religious atmosphere such a man would prefer. His mind was full of what he had heard of the new faith. While praying on a certain day, "a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; . . . who shall tell thee words, whereby thou and all thy house shall be saved" (Acts 10:30-32a; 11:14).

Calling two of the soldiers of his household, the centurion ordered them, therefore, to go to Jaffa and bring Peter, joining with them a third soldier, his body-servant, who, as he knew, was of his own feelings in religious matters. Thirty miles then were more than one day's journey in the East. Their visit gave him immediately the chance to put in action the idea which had possessed him. We picture him standing between the vision and its application. Peter went with them, and preached to Cornelius, Jesus of Nazareth. Cornelius believed in Jesus and was saved.

God intended that Peter should understand that the Gospel was for the Gentiles as well as Jews and that the apostles should go to all men of every nation and proclaim the good news. From this insignificant dwelling went forth the edict that broke the power of tyrants, and loosed the bonds of slaves.

* * *

A sacred site is a valuable property in the Holy Land. So a site there must be. During the Middle Ages a Christian church stood on the site of the traditional house of Simon the tanner. Its place has been taken by the inevitable

mosque. Thus it is that we may visit this place of Biblical interest upon payment of a small entrance fee to its Moslem caretaker! We should expect to find this house a sacred place to all Christians; still it is none the less so to the Moslems, who have adopted as their own some of the saints and prophets of the Bible! But it is the fee and not the sacredness of the spot that keeps green the memory of Peter's friend in Jaffa!

The house is approached by a narrow-stepped thoroughfare in the old and southern part of the town, redolent of the mingled tang of the sea, harbor, and the tanneries adjacent as of old.

Long ago the wall of a building adjoining this little mosque, having crumbled down, disclosed to view two walls of a church of medieval character. This discovery leaves no room for doubt but that the tradition of today is the continuation of the twelfth century.

The typical stone house standing there with its characteristic Oriental outer stairway leading up to the roof is interesting merely from its connection with the record in Acts 10. This has a hospitable and restful sound which is very comforting. It is certainly by the seaside, and that is something; but so is all Jaffa! If Simon lived near his business, his house was probably on the shore, south of the city, where the tanners now are located, and most likely were in Peter's day.

We enter the house where Peter saw the wonderful vision. It is a square apartment with stony walls, groined roof, one window, four recesses and one door. Nothing except its poverty can excite the curiosity of the visitor. While removing the debris, the workmen came upon several stone tanners' vats, exactly like those used two thousand years ago. One of these vats is still seen "in situ" in the courtyard of the house.

An old well is here. It may be that the apostle himself drank of the waters from this well. Certainly the stone edges of the well are worn with deep grooves where the ropes have rubbed for many generations. Possibly this may be the very well which supplied water for Simon's tannery. Who knows? There is also a very ancient tank to be seen which has three openings, such as were and are still used in the tanning process.

Though the form of the original house is lost, stone steps lead to the roof of the memorable building as in the days of Peter. Here we are reminded of the Levitical law which enacted that battlements should be built, lest death result. This is generally observed in all villages of the Holy Land.

We climb upon the roof of the house, and come to the so-called veritable spot of Peter's vision. In the heat of the day we can readily understand how Peter might have dozed off while meditating upon the roof. As I stand looking over the blue sea, I think how wonderfully like a great sheet it seems, stretching away to the horizon. The reef of rocks just appearing above the surface, look quite like animals crawling on the sheet. I cannot help but think that this may have caused the imagery of Peter's day-dream! Every day at noon Moslem worshipers may be seen prostrating themselves on the roof of the tanner's house, and uttering the creed of Islam.

From the top a general view of Jaffa and the sea is beautiful and inspiring. We look down upon small flat roofs capped with white domes like inverted basins, and obtain a glimpse of those little sequestered courts which hide behind the houses of the poor. It is also easy to imagine the emissaries of the centurion Cornelius, strangers in Joppa, enquiring for the apostle's lodging in a narrow street and having it pointed out to them at the top of the stone steps.

Yet for a distance of two miles we look at pleasant gardens and orchards rich in various vegetables, and richer still in a variety of trees. We never weary from the sight of the luxuriant and refreshing green of the gardens around and before us. We find it a good place to look up to the same heavens whence God gave Peter the first commission of the Gospel to the Gentiles, and we ask for a renewal to give the Gospel to the Gentile world today.

Fishermen are standing and wading amongst the reefs—such as might have been of old, recalling to the apostle his long-forgotten nets by the Lake of Galilee. It is no doubt the first time that this fisherman of the blessed lake finds himself on the shores of the Great Sea. We can imagine too, Peter, while lodging in Joppa, frequently toiling here, as fishermen must, then contrast it with his life in catching men, of whom he was afterwards a noble fisher!

I feel more interested in this site than I have anticipated. The waves thundering against the rocks and its base give most emphatic testimony that it is "by the seaside."

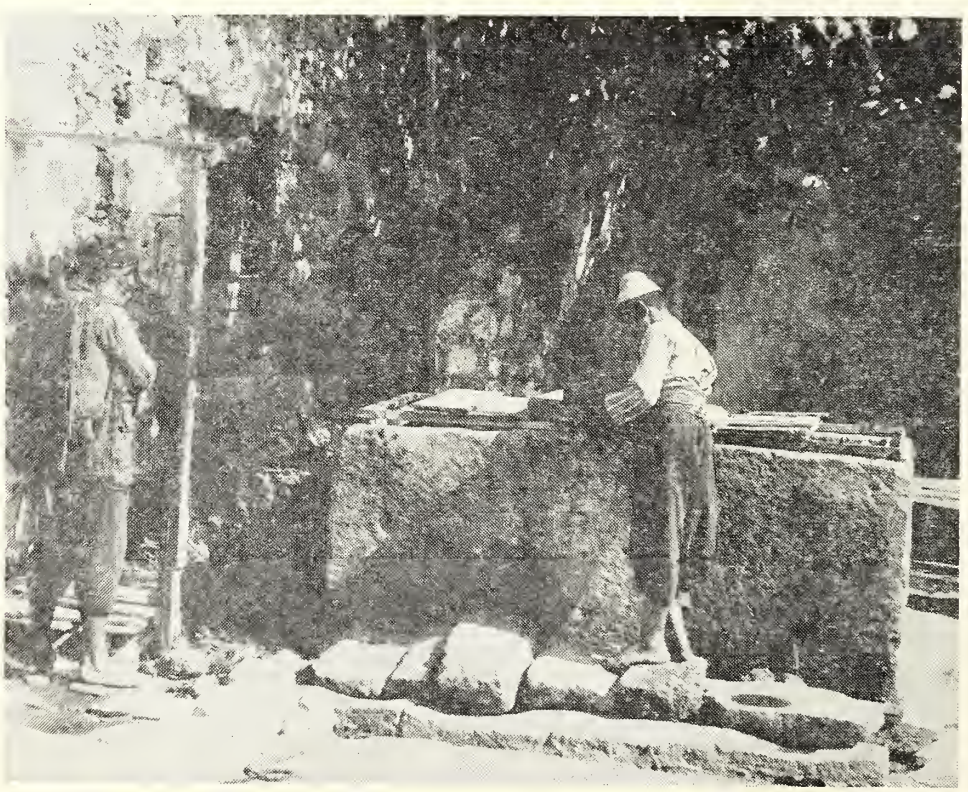
You and I have an interest in this vision, for it changed Peter in one hour from a narrow Jew to a Christian statesman, embracing the whole world. That voice from heaven opened to the Gentiles the doors of the Christian Church. Well may we look with reverent interest upon the spot where the revelation came!

As we stand on this roof and look out over the vast Mediterranean Sea with sails and ships coming in from all directions we think that as this great sea washes the shores of Egypt, Greece, and Italy, and pouring out into the Atlantic touches other great continents, so the Gospel touches and heals. I wonder if Peter could have seen this vision so clearly anywhere else, so well adapted was this housetop to such an experience.

But there is no greater happiness in all the world than for a man to love Christ for the mercy Christ has shown his soul, and then to open his whole heart outward and help to save his brethren's souls with the same salvation in which he rejoices for himself. May none of us go through life so poor as never to have known that happiness!

* * *

Time came for us to leave Jaffa. A few tourists, who visited some of the historical sites in this town, rode in the same car and were discussing the places they



Peter may have drunk of the waters from this well when he stayed at the home of Simon the tanner.

A PRAYER

FOR THIS WEEK

Lord, in the quiet of this morning hour
I come to Thee for Peace, for Wisdom, Power
To view the world today through love-filled eyes;
To be patient, understanding, gentle, wise,
To see beyond what seems to be and know
Thy children as Thou knowest them, and so
Naught but the good in anyone behold;
Make deaf my ears to slander that is told;
Silence my tongue to all that is unkind;
Let only thoughts that bless dwell in my mind.
Let me so kindly be, so full of cheer
That all I meet may feel Thy presence near;
Oh, clothe me in Thy beauty, this I pray,
Let me reveal Thee, Lord, through all the day!

from *the Mennonite Weekly Review,*
Selected by Mrs. Edwin Souder.

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saw. An Englishman, who was sitting close to me, said in arrogance to his friends, "My guide asked me if I would like to go to the house of Simon the tanner. I fancy Simon must be some friend of his who sells things, you know. He said I ought not to miss going there. But I told him I did not know the man he spoke of, and what more I did not care to make his acquaintance!" It may not have seemed polite, but I had to smile and then said to myself, "This is one of the class who can afford to travel!"

Scottdale, Pa.

God's Eternal Purpose

BY SHEM PEACHEY

According to the eternal purpose which he purposed in Christ Jesus our Lord.—Eph. 3:11.

What is God's eternal purpose for man? His ultimate purpose was not so clearly revealed to Adam, nor yet to Abraham. It became clearer to David. The Lord said to him: "Thy throne shall be established for ever" (II Sam. 7:16). His purpose became clear in the New Testament.

"And they shall come . . . and shall sit down in the kingdom of God" (Luke 13:29). "And they shall see his face; and his name shall be in their foreheads . . . And they shall reign for ever and ever" (Rev. 22:4, 5).

". . . the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery . . . that now . . . might be known . . . the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:8-11). "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

According to the entire Scriptures, God's eternal purpose for man from the creation is to create celestial beings, for His pleasure (Rev. 4:11), to dwell with Him in His eternal glory, for ever and ever.

"Known from eternity are to God all his works" (Acts 15:18, Gr.). God, being a triune God, is able to accomplish this with fallen man, through His Son, Jesus Christ, and His own Holy Spirit. No redemption would be possible if God were only a one-person God.

Man, created a free, intelligent, moral being, able to choose intelligently, by his own volition chooses his own eternal destiny. While every man is morally depraved, he is able to respond to God's grace.

God's great redemptive plan through Christ, for man, is after all contained in His greater eternal purpose and plan for the ages for His own Triune Self, for the angels and for men.

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

"For thine is the kingdom, and the power, and the glory, for ever."

This is now the time God is creating His heavenly inhabitants. He has a four-point creative program. Adam, the first creative act; the birth of children, the second; the new birth, the third; and the fourth creative act of God in recreating man for Himself will be the resurrection of the bodies of the saints.

Most Christians have too low an estimate of our earthly existence. God's purpose for man is more than simply being saved by His grace, and going to heaven when he dies. God has a greater purpose than simply salvaging human wrecks, of operating a heavenly hospital for poor sick folks to make them happy. God does not intend that Christians shall go around depreciating themselves and human existence; reiterating what poor weak mortals we are, only sinners saved by grace, and kept humble by our failures and sins. The source of humility is not our sins, but the Holy Ghost in us. We are saints.

God challenges us in His Gospel to aspire to become like Himself.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:2, 3).

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

"He that believeth on the Son hath everlasting life" (John 3:36). The developing of this life is a glorious experience. Into His image, from glory to glory, is a conscious process, a rapturous experience within the "blessed hope" of soon seeing the Lord and being like Him altogether. No one can engage in a sustained contemplation of heaven's glories without feeling some degree of rapture.

Let us contemplate. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5). Jesus is speaking. Can we imagine hearing Jesus so confessing our name?

"After this I beheld . . . a great multitude . . . of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, . . . and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb" (Rev. 7:9, 10). Did John see you and me there?

"And I saw a new heaven and a new earth."

". . . he . . . shewed me that great city, the holy Jerusalem . . . having the glory of God . . . And the nations of them which are saved shall walk in the light of it. . ." (Rev. 21).

". . . the throne of God and of the Lamb shall be in it; and his servants

(Continued on page 454)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the many hearts and homes in which God's Word is being planted through the weekly Sunday morning local radio broadcast at Nakashibetsu, Japan. Pray for a rich harvest of souls.

Pray for a number of young people at Black Mt., Ariz., who are considering the claims of Christ, but are hesitating to break with their old Navaho customs and friends. Such young people will make the future Navaho church when they come out for Christ.

Pray for the converts of the Winterstown, Pa., Mission who accepted Christ in the revival meetings held April 8-22.

Pray for Bro. David Mast, Atglen, Pa., who was taken to the hospital for surgery on April 20, the evening of the funeral of his wife.

Pray for the young people of our church who need to make new commitments of their lives to the cause of Christ.

OUR SCHOOLS

HESSTON COLLEGE

D. A. Raber, Hesston, Kansas, will be installed as pastor of the Cleveland Street Mennonite Mission, Wichita, Kans., Sunday, May 13. Bro. Milo Kauffman, Regional Overseer of the Mennonite Church in Kansas, assisted by Merle L. Bender, sponsor of the Young People's Christian Association, will have charge of the installation service.

The Cleveland Street Mission was begun and staffed by members of the YPCA of Hesston College, and for the past two years Bro. Raber has been active in this work. Sponsorship of the Cleveland Street Mennonite Mission will be transferred from the YPCA to the South Central Mennonite Mission Board, following the installation. During the past year attendance at the mission has averaged approximately 90 persons.

Bro. and Sister D. A. Raber will move to Wichita following his graduation with his Bachelor of Religious Education degree from Hesston College on May 29, where they will be full time in this service.

The Service Committee of the YPCA has worked diligently this year on an extensive survey in the north part of Wichita, Kans. "Y" personnel interviewed over 600 homes in the area to determine the religious need in the community. This survey was completed and the results tabulated. It was found that slightly over 150 of the 600 families visited do not already attend church. The "Y" Cabinet chose Marion Bontrager, Goshen, Ind.; Stella Mecum, Middlebury, Ind.; Luis Miranda, Puerto Rico; and Lowell Wolfer, Sheridan, Oreg., to initiate the mission program in the area surveyed.

The YPCA requests the prayers of **Gospel Herald** readers as they enter this new field of service.

Hesston College recently received $500 which is the school's share of the first grant from the Schowalter Foundation, Inc. This gift is designated to be used for missionary student scholarships. This $500 gift is part of the first grant received by the Mennonite General Conference from the Foundation.

The high school American Government class has been making a careful study of the United States Congress. To help the class gain a true concept of a congressional committee in action, Dean Justus G. Holsinger, their instructor, used the technique of role playing. Part of the class portrayed the role of a congressional committee and the remaining group was a Mennonite delegation appearing before the congressional committee, defending the Mennonite position on military service. In the morning class Franklin Brenneman acted as chairman of the congressional committee, with Betty Schrag chairman of the Mennonite delegation. The afternoon section of the class was organized with Ivan Kauffman congressional committee chairman, and Don Miller chairman of the Mennonite delegation. The study was concluded with a critical analysis of our philosophy of peace and nonresistance by the instructor.

The Varsity Chorale, with their director, Paul Marvin Yoder, presented a program of sacred music Sunday morning, April 29, at the Eureka Gardens Mennonite Church, 3406 University, in Wichita, where Leo J. Miller is pastor. Bro. and Sister Leo J. Miller are both members of the Hesston College Alumni Association. While students on the Hesston campus they participated in various choral groups.

"Straighten Up, Please," a paper prepared for Homemaking III by Marian Histand, a high school senior, was selected as one of the feature articles in the May issue of **Christian Living**. Miss Histand is the daughter of Mr. and Mrs. Nelson Histand, of Pryor, Okla.

President Roy D. Roth, accompanied by the Collegiate Male Quartet, Harold Blosser, Marion Bontrager, Harold Shetler, and Don White, visited neighboring churches the week end of April 29. They worshiped at the Greensburg Mennonite Church Sunday morning, with the congregation at Protection Sunday evening, and presented the morning chapel service at the Meade Bible Academy, Meade, Kans., Monday morning, April 30.

GOSHEN COLLEGE

Lifting of the 10-inch concrete slabs which are to form the floor and roof of the new Nurses' Dormitory took place during the last week in April and first week in May. The floors and roof, all of reinforced concrete, were poured at ground level last fall. These slabs, each containing 304 tons of concrete and 20 tons of reinforcing steel, are now being raised by a hydraulic-lift process. They are then welded to the structure's steel columns by means of a steel collar poured into each slab. Each floor must support about a half million pounds when all partitions and outside walls are in place.

The lift-slab method of building is relatively new; although during the past year quite a number of such buildings have gone up in the western states. The Arts Building, which is being built by the same method, will be ready for slab-lifting in about 2 months. One floor and the roof of this building are still to be poured.

The Church and School Relations Committee of the Y sponsored Nonconformity Week, April 23-27. During this week a series of nonconformity talks was given in the week's chapel services. John W. Miller opened the series with talks entitled "The Great American Religion" and "The Christian Living in an Economy of Abundance." Wednesday and Friday mornings J. Lawrence Burkholder spoke on "Agape and Eros" and "Choosing a Vocation." Takio Tanase, Tokyo, Japan, addressed student chapel Thursday morning on the subject "Resisting the Mass Mind."

First place in the twenty-fourth annual Poetry Reading Contest held April 13 went to Rosemary VanDyke, Eureka, Ill., for her reading of the poetry of Edgar Lee Masters. Eleanor Niemela, Menahga, Minn., was awarded second place and Joanne Miller, Berlin, Ohio, third.

Roy Umble recently received word from the U.S. Department of State that the Board of Foreign Scholarships has selected him for a teaching fellowship under the Fulbright Act. After an orientation course at the University of Michigan, Ann Arbor, July 9 to August 17, he will leave in late summer for Pierce College, Elleniko (surburb of Athens), Greece, where he will teach English.

EASTERN MENNONITE COLLEGE

Three E.M.C. choruses will be on tour over the week end of May 11-13. **The Touring Chorus** itinerary includes: Pond Bank, Chambersburg, Pa., May 11; McCaskey High School, Lancaster, Pa., May 12; Bally, Pa., Sunday morning; Spring Mount, Pa., Sunday afternoon; Souderton, Pa., Sunday evening, May 13.

The Men's Chorus will render programs as follows: Holly Grove, Westover, Md., May 11; Greenwood, Del., May 12; Maple Grove, Atglen, Pa., Sunday afternoon; Congregational Mennonite Church, Marietta, Pa., Sunday evening, May 13.

The Ladies' Chorus will render four programs in Pennsylvania: Cedar Grove, Greencastle, May 11; Bethel, Mummasburg, May 12; Allensville, Sunday afternoon, and Locust Grove, Belleville, Sunday evening, May 13.

The Touring Chorus is directed by J. Mark Stauffer, the Men's Chorus by Wilbur Maust, and the Ladies' Chorus by Audrey Shank.

Ten of the foreign students attended the International Students Conference at Goshen, Ind., on April 20-22. They were accompanied by James Brubaker, college senior, and Lester C. Shank. Programs were given by these students at the Sonnenberg and Maple Grove congregations in eastern Ohio on Thursday evening, April 19, and at the Pine Grove and Pike congregations in western Ohio on Sunday evening, April 22.

* * *

The Academy Chorus of Messiah College, Grantham, Pa., rendered a program of sacred music in the college auditorium on Thursday evening, April 12.

Ray Bair and Roger Haines of Mennonite Central Committee, and Boyd Nelson of the MRSC section of the Mission Board spent several days on the campus during the week of April 9 interviewing interested students on plans for voluntary service. Bro. Bair spoke in chapel on April 10, and Bro. Nelson on April 11.

Kenneth Seitz of Harman, W. Va., spoke in the regular Chapel service on Thursday morning, April 12.

♣

An Episcopal bishop, participating at Providence, R.I., in a panel discussion on "Evangelicals and the Universal Church," said he would like to see informal talks between the National Council of Churches and the National Association of Evangelicals.

TEACHING THE WORD

Faithfulness in Propagating Our Heritage

By Paul T. Guengerich

In a world that is so demanding of our time, for parents and children alike, are we parents fully conscious of our God-given responsibility to nurture our children in the fear and admonition of the Lord? Where instruction has been delegated, we may expect the summer Bible school, the Sunday school, or even the Christian day school to do too much of this job. But we must bear in mind that these agencies of the church are supplemental and no one is more responsible than parents for the solid teaching of God's Word to children. By precept and example a child should learn the purpose of life and should realize that God is Lord of all, as the family works, plays, and worships together, enjoying the full blessings of shared Christian living. To sing together those songs which each member of the family can enjoy will bring blessings.

With the day of chores for children almost a thing of the past, there are still tasks that children should assume in order to build a sense of responsibility. May God help Christian parents to see the many opportunities they now have for molding the character of children in the image of Jesus, and to remember that this privilege will not always be the[re].
In addition to righteous livin[g] [and] wavering devotion to [God], parents should have a visi[on] for every child God has given them. Without this there is danger of laxity in diligent parental nurture. "Train up a child in the way he should go; and when he is old, he will not depart from it." Every father and mother must realize that home is a mission field where consistent living and faithful teaching must be the effective tools of evangelism.

Parents' Prayer

To us, we pray, Lord, give the joy
Of leading our own girl and boy
To that most bless'd and holy place
Where they will meet Thee face to face,
Confess their sins, see Christ's oblation,
Then in faith receive salvation.
We who have brought them, by Thy help,
Into this world of sin and pain
Would be the ones to lead their steps
Within th' eternal King's domain.
So guard our words and guide our ways,
That in their very early days
Our little ones may grace receive
To see Christ dying—and believe.
While they are still beneath our wing
Accomplish, Lord, this holy thing.
This joy, more sweet than any other,
Belongs to Christian father and mother.

—Author unknown.

Spiritual strength in the home can be gained as the home witnesses to those in need. Children are not slow to catch the spirit of concern for the lost on the part of parents. Nor are they slow to discern parental disrespect for others which may defeat all the verbal teaching to the contrary that may have been done. What Dad and Mother accomplish by way of a positive witness of the love of Christ, by service to those in need, spiritual or otherwise, will be reflected in the children. Will it not be natural for the children to want to invite their non-Christian neighbors to summer Bible school and to share their other blessings with such friends? Faith leads us to do what the Holy Spirit empowers and prompts us to do.

Another area which should concern parents and ministers is that of premarital counseling. Should not these two groups have a deep concern for the couple that anticipates setting up a new home? They should not dictate, but rather offer spiritual counsel and any other kind of help the young folk seek and welcome. As hand[s] are joined for life it [may] mensely what th[eir] [hearts] the church [does] matter im- start [their] attitudes are toward [each] and toward God. A right [toward] a Christ-centered home will open the way for young couples to enjoy the blessings God has in store for every Christian home.

Parnell, Iowa.

Summer Bible Schools, 1955

By C. F. Yake, Secretary

The gathering of statistics from the summer Bible school secretaries of the various district conference makes possible a summarized report for publication in the *Yearbook*. The 1956 *Yearbook* has just come from the press and is now being distributed throughout the church. On page 55 will be found the reports as given by the various districts and a total of these reports. I keenly regret that one conference did not send in statistics of the schools conducted. This makes this year's report measurably incomplete, but the all-over picture is true enough to reveal the fact that during 1955 not very much ground was gained. There were only 719 schools which reported statistics. If unreported schools be estimated, the total number of schools was approximately 740. In 1954 there were 722. So at the outside margin we gained only about 18 schools. If we count only the schools which reported statistics, then there would be three less than in 1954, which of course is not correct. I regret that the comparative SBS report on page 56 of the *Yearbook* was apparently listed incorrectly for 1955.

Disappointing as the 1955 report is, there are a few very revealing facts that I wish to call to the reader's attention. In spite of 114 fewer boys and girls, there were obviously 257 more teachers. This is an indication that teachers have had smaller classes and the loads were not so heavy as previously. May we gather from this that the teaching was therefore better? I hope so.

Again, in spite of the decreased number of schools reporting, the missionary offerings were $586.64 more than in 1954; however, the operating expenses were also $4,898.16 higher than in 1954. May we infer that the teachers were given some allowance for their good services? If so, this is a splendid trend. And that our giving has not dropped back is encouraging.

Incidentally, I should mention th[at] the missionary support of the fo[reign] erature work should agai[n be made one] of the summer Bib[le school projects this] summer. Tra[nslating of the Herald Sum]mer Bi[ble School materials into German] [and French continues, and funds will be] needed. The distribution of the Spanish materials must be subsidized because in the places these materials are used, the people are very poor or else there is governmental restriction, as in Spain, to money leaving the country.

There were 412 more diplomas granted in 1955 than in 1954. This is an encouraging fact, for it is an indication that boys and girls are completing the course and are being graduated. There were also 547 more preschool children attending summer Bible school in 1955 than in 1954, in spite of a decreased enrollment of 1,302; but attendance in classes of Grades IX and X decreased considerably. We ought to get more of our teen-age boys and girls into summer Bible school rather than fewer. Juvenile delinquency is increasing, and must be met constructively by Christian people and through the teaching of the Word of God. Let us not neglect the opportunity that comes to us through summer Bible schools.

Herald Summer Bible School Material

Without apology for the claim, we as a denomination have been greatly blessed by being the possessor of the Herald Summer Bible School materials. They are distinctive from all other curriculum materials on the market for a number of reasons, and they have been and are being widely used in denominations other than our own; but the 1955 report indicates that there were only 476 schools out of 719 which used these materials. In other words, there were 243 schools

(Continued on page 452)

FAMILY CIRCLE

Faith, Hope, and Charity

By Edna M. Mertz

Faith in Christ's redeeming pow'r,
That keeps us every day and hour.
Hope in His eternal grace
That we shall see Him face to face!
Love which helps the sick and poor,
For 'tis His love that shall endure.

Ft. Wayne, Ind.

Vital Statistics Report

By Orville R. Stutzman

During the first quarter of 1956 the GOSPEL HERALD reported:

Births

During the first quarter 514 births were reported, of which 268 were males and 246 were females. First children numbered 113. Largest family reported was 14. Four sons were stillborn. Other children numbered approximately 999. Two pairs of twin sons, six pairs of twin daughters, and four of son and daughter were reported.

Family names numbered 269, of which 186 occurred only once. Names occurring most often were: Yoder 23, Miller and Martin 19 each, Weaver 13, and Roth 9. Given names numbered 181 males and 169 females, of which 91 males and 89 females names were used only once. Used most often, (male) Eugene 18, David 17, John 14, Dean, Ray, Robert, and Wayne 13 each, Lee 12, Daniel and Lynn 11 and Dale and Jay 10; (female) Ann 26, Marie 21, Jean and Louise 20, Sharon and Sue 12, and Jane 11.

Days with the highest number of births: Dec. 16, 18, 22, 29 and 30, Jan. 14, 18 and 31 each 9 births, and Dec. 8, Jan. 10 and 24, Feb. 5 and 7 each 8. One birth was reported for each of 21 days. For the months of December, January, and February only two days, Dec. 24 and Feb. 27 had no births reported.

Marriages

For the quarter 126 marriages were reported by 97 bishops and ministers, with 93 weddings being held in churches or missions. Seven officials reported 3 marriages each, while 76 reported only one marriage. Ten weddings were reported on Dec. 17 while Dec. 31 had 7 reported, Dec. 24 and Jan. 18 each 6, and Jan. 11 had 5. In 26 marriages the bride and groom were from different states or provinces. Two double weddings were reported.

Deaths

During the quarter 145 deaths were reported. Four sons were stillborn. Of the 145 deaths reported 83 were males and 62 were females. Ten males and 3 females died as a result of accidents. Three males died of gunshot wounds, one female and two males died in an airplane crash (in the same plane), two males and two females died in car accidents and one male, a minister, died in a car accident probably caused by a heart attack. Two children died as results of home accidents. Nine ministers, a deacon, a missionary to the American Indians, a minister's widow, a deacon's widow and an MRSC worker were reported. Of the 145 deaths reported, 144 persons (one age not given) lived approximately 8,935 years, 5 months and 30 days, or an average of about 62 years and 19 days. One person lived to the age of 98 years, 3 days. Seventy-eight or almost 54 per cent lived beyond 70 years of age.

For the quarter 105 persons left descendants. These 105 left a total of 2,413 descendants. A total of 492 children, 1,147 grandchildren, 766 great-grandchildren, and 8 great-great-grandchildren were reported. The largest number of descendants left by one person was 100. The largest number of surviving children was 9 (14 if stepchildren are included).

Anniversaries

While wedding anniversaries are not strictly vital statistics, it may be of interest to many readers to have a brief summary of anniversaries reported. A total of 23 were reported. Eleven golden anniversaries were reported, one 25th, three 40th, four 60th, three 55th, and one couple, Bishop and Mrs. J. S. Gerig, celebrated their 67th anniversary February 5, 1956.

Deaths by Ages

Under one year	13
1-9	1
10-19	3
20-29	5
30-39	6
40-49	4
50-59	16
60-69	18
70-79	32
80-89	38
90-98	8
Age not given	1

	Births	Marriages	Deaths
April, 1955	1	0	0
May	1	0	0
June	0	2	1
July	0	1	1
August	3	0	2
September	5	3	1
October	19	2	7
November	42	14	13
December	146	53	54
January, 1956	148	15	51
February	132	28	24
March	19	8	1
Total	516	126	145

By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
Not given	8	0	0
Ala.	1	0	0
Ariz.	1	1	0
Ark.	1	0	1
Colo.	4	0	2
Conn.	2	1	0
Del.	3	0	1
Fla.	1	2	1
Idaho	0	0	1
Ill.	15	10	4
Ind.	36	13	13
Iowa	22	11	6
Kans.	8	3	1
Ky.	2	0	1
Maine	2	0	0
Md.	19	3	5
Mich.	15	4	6
Minn.	3	0	1
Mo.	6	0	3
Mont.	4	0	1
Nebr.	4	0	1
N. Mex.	0	0	1
New York	10	3	1
N. Dak.	3	0	1
Ohio	80	12	20
Okla.	2	1	0
Oreg.	10	0	2
Pa.	185	47	49
S. Dak.	1	0	0
Texas	1	1	0
Va.	28	4	7
Wash.	1	0	0
W. Va.	0	0	1
Wis.	1	0	0
Alta.	5	1	0
Ont.	24	8	11
Sask.	1	0	0
Puerto Rico	2	0	2
Mexico	0	0	1
India	0	0	1
France	1	0	0
Ethiopia	0	1	0
Somalia	1	0	0
Tanganyika	1	0	0

Newton, Kans.

EXPRESSIONS OF APPRECIATION

For some months I have been under the care of medical doctors at various places: Palmyra, Camdenton, and Versailles, Mo. The doctor at Versailles counseled that I go to a group of doctors for a general checkup to diagnose my ailment and to find a means of remedy. Continual pains that gave little rest without pain-relieving medicine moved us to do what seemed wise, although we also kept in mind the Great Physician and in all things we wanted to follow His leading. We appreciate the prayers of many brethren and sisters and dear ones by the ties of nature. We also appreciate the help we received in gifts and in personal visits.

After united prayer for help and guidance we went to Versailles on March 9 for a checkup. We then felt led to follow the suggestion that we go to a medical group, known to our friends, in Springfield, Mo. So we went to Springfield without returning home. Here we learned the varied procedures of hospital life, and also had hours by day and night to meditate and pray. I had a desire to be in the whole will of God and expressed this desire by committing all to Him in an anointing service, which was made possible by God's providential leading. Many things about God's dealings and plans we do not know, but we do know that He is not only able to heal the body but to care for our soul needs.

We felt the leading of the Lord when we went to the Columbia Hospital after the decisions at Springfield. We felt the leading when those at Columbia did not fully accept all the suggestions of the Springfield group. While waiting for more special examinations we were sent home on April 9. I am still not well, but I have a great and wise Physician who, I am sure, will hear our prayers and give grace sufficient when He makes an answer different from what we requested. I am profoundly grateful for all. "Where He may lead I'll follow."—J. R. Shank, Edwards, Mo.

* * *

We wish to express our sincere thanks to all those who so kindly remembered us with prayers, gifts, cards, and sympathy shown during the sickness and passing away of our dear son and brother Lee. May the Lord richly bless each one of you.—Mr. and Mrs. Joseph L. Martin and family.

TO BE NEAR TO GOD

Sunday, May 13

Read Prov. 12:1-14. "He that tilleth his land shall be satisfied with bread."

Ever since Adam and Eve were sent out of the Garden of Eden, man has been required to till the ground from which he was taken. There is more satisfaction in working than only that of harvesting. "In the sweat of thy face" is still the lot of the farmer today, and farming is often hard, backbreaking work. Drought, floods, and storms come to destroy the fruits of his labor, but God's promise is true, and food comes from the soil. There is dignity in work well done, even though results are not always what we wish. Our part is to work.

No man is born into this world whose work
Is not born with him; there is always work,
And tools to work withal, for those who will;
And blessed are the horny hands of toil!

—Lowell.

Monday, May 14

Read Prov. 14:1-23. "In all labour there is profit." Prov. 14:23

We talk glibly about labor and capital. There have always been the laboring classes and the capitalists. Some of them became rich through their own labor, some through inheritance. To the young person who has a very meager living, though he works faithfully, things do not seem fair. Consequently it is easy to incite them to revolt, rather than to re-evaluate their own methods. This too has been a problem for centuries, for in foreign countries we have always had peasants, peons, serfs, and the caste system. This does not change the fact that it is honorable to work.

"Better to wear out than to rust out."

—Bishop Cumberland.

Tuesday, May 15

Read Prov. 22. "Seest thou a man diligent in his business?"

We teach a child to stick to a job till it is finished, and that whatever is worth doing is worth doing well. If a man or woman is needed for an important committee, some worth-while matter in the church, or a community project, first consideration is always given to the person diligent in his own business. History is full of examples of this kind, men who were taught the virtues of work, from their earliest memories.

"A plowman on his legs is higher than a gentleman on his knees."—Franklin.

Wednesday, May 16

Read Prov. 27.

All through the Proverbs we are admonished to be diligent. In other words, take good care of our business, fields, or herds. God must have considered it an important attribute of the Christian or there would not be so much space given to it in His Word. Prosperity is not guaranteed to the man who is diligent, because with the best planning circumstances beyond our control sometimes cause difficulty.

"The law of nature is that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if you want food you must toil for it; and if you want pleasure, you must toil for it."—Ruskin.

Thursday, May 17

Read Eccl. 5:8-20. "Sleep of a labouring man is sweet."

A tired workman who has done his best that day has nothing to bother his conscience; so he sleeps well and has deserved it. Did you ever wish you had nothing to do? A worn-out mother thinks longingly of a good night's rest, or a day without continuous interruptions. An aged grandmother thinks just as longingly of that period of her life and wishes for something to do. A man who retired to sit on a rocker on his front porch soon found he was more tired than from a busy day on the farm.

"Work is as much a necessity to a man as eating and sleeping. Even those who do nothing that can be called work still imagine they are doing something. The world has not a man who is an idler in his own eyes."

—W. Humboldt.

Friday, May 18

Read Eccl. 9:1-10. "Do it with thy might."

Do you give your best to the task at hand? After a month in a new job, a young man was asked by his employer how he liked his work. "Fine," he replied. "But I could get so much more done if it wasn't for having to talk to the customers. They take up so much of my time." He had missed the most important part of his work, that of keeping the customers happy and satisfied. How long would his job last without them?

"The workers are the saviors of society, the redeemers of the race."—Eugene V. Debs.

(Continued on page 454)

The Church in Antioch

Sunday School Lesson for May 20

(Acts 11:19—12:24)

Our first verse contains words we had before. Where? All turn to maps in their Bibles or turn to a large map the teacher holds before the class. Read again Jesus' command in Acts 1:8. Had they witnessed in Jerusalem? Who? With what results? Where did they go outside in Judea? In Samaria? Who went north and west and south? Now we come to a moving out into the "uttermost part of the earth."

Locate Antioch on the Orontes River. This was the capital city of the east whose population was mainly Syrian with some Latins, some Jews, and some Greeks. It was a city famed for its concentration of wealth and wickedness. "Here were the headquarters of the pagan cult of Apollo and Artemis, and, consequently, a moral degradation that was sickening" (Mead). Surely here were a people needing to learn of Jesus and what He had done to deliver from sin.

Who first took the story to these people? To whom did they preach at first? Some laymen from Cyprus and Cyrene waxed bold and preached to the Grecians. Why not? Was it not Jesus who gave them this unbiased concern for all men? They didn't regard racial, national, cultural, social, and religious barriers, and God approved. "The hand of the Lord was with them," and the "arm," according to Psalm 89:21. These unnamed men laid the foundation for the Antioch church. We notice too that the believers did not join the church but "turned unto the Lord." They became the nucleus for a church.

What was the reaction when this sensational news reached the mother church in Jerusalem? The brethren selected and sent the key man for the commission. Stop here to see what kind of a man was sent. Why do you think Barnabas was selected? What did Barnabas think of the Grecian believers? Were they genuine? How did he know? How did the church grow with the help of Barnabas?

Unnamed men laid the foundation for the Antioch church; Barnabas built on this foundation. Who was the next builder thereon? Why did Barnabas seek Paul to help? All this story pictures the fact that the church was a fellowship of believers. Any rivalry, you suppose, among the leaders? This group had an educational program.

Also they had a social or relief program. What was it that made the occasion for this? Did the Antioch believers (Christians!) meet this human need of brethren at Jerusalem as a good policy act? No, it was the Christlike thing to do, prompted by the love for the suffering. This offering from the Greek church to meet the need of Jewish believers was no doubt a great factor in uniting the brotherhood. Who can think of an illustration of similar power today? In sharing the Gospel there will be a sharing of physically needed goods.

Is the program of your church as good as that of the Antioch church? Are laymen active, very active? Are you building a church with wide-open doors to all kinds of people? Do you have a teaching and preaching program that is evidenced in growth? Are you a real fellowship of believers? Are you bearing burdens of your brethren in other lands?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Gospel literature team from the Gospel Book Store, Goshen, Ind., gave a program at the Bon Air Mennonite Church, Kokomo, Ind., on Sunday evening, April 29.

Christian Education Conferences by personnel of the Commission for Christian Education were held in the following Ohio churches over the week end of April 29: Orrville, Millard Lind, Scottdale, Pa., Ray Bair, Akron, Pa.; Kidron, Don Augsburger, Philadelphia, Pa., Noah Good, Lancaster, Pa., Paul M. Lederach, Scottdale, Pa.; Walnut Creek, Nelson Kauffman, Hannibal, Mo., J. J. Hostetler, Peoria, Ill., Paul T. Guengerich, Parnell, Iowa.

Bro. I. W. Royer, Orrville, Ohio, for many years active in the work of the Mennonite Church, observed his eighty-third birthday on May 2. May the Lord continue to bless him in His service.

Two applicants were received into church fellowship by water baptism at the Pinto, Md., Church, preceding the communion service on April 22.

The congregation at Stoner Heights, near Louisville, Ohio, is building a parsonage for their minister, Bro. Delvin Nussbaum. The work is done largely through volunteer labor which should reduce the cost very much.

As of May 1 all correspondence and contributions for the Eastern Mennonite Board of Missions and Charities should be addressed to Salunga, Pa., the Board headquarters. This includes mail for Paul N. Kraybill, Ass't Secretary; Ira Buckwalter, Treasurer; Norman Shenk, Director Mission Children's Visitation Program; Paul G. Landis, Assistant Voluntary Service Director. All mail for Missionary Messenger Editor or subscriptions department should also be addressed to Salunga.

The Walker, Mo., congregation is now worshiping in their new chapel building. This is a new congregation started as a rural colonization mission type of project. The pastor is Bro. Irvin Nussbaum, R. 2, Walker, and the membership is 17. Additional work needs to be done to complete the building and this will be done as finances are available.

The South Pacific Mission Board is sponsoring a Luz y Verdad broadcast over KWKW, Pasadena, Calif., each Sunday at 7:30 a.m. Plans are also being made to open a mission in a Spanish district of Los Angeles.

Fifteen members were received at Sunnyslope, Phoenix, Ariz., on April 15, six by baptism and nine by letter.

Birth announcements should be sent in by parents. Ask your pastor for a card. He can secure these by writing to us for them. If announcements are sent by others than parents, be sure to give full information. This will help us to avoid errors which require space for later correction. It is also better to print the names to avoid mistakes in spelling.

Bro. Milo Kauffman, Hesston, Kans., who is serving as Secretary of Stewardship under General Conference, requests that all congregations using the budget system of financing send a copy of their current budget to him. The identity of churches sending in budgets will not be divulged.

Seven persons were received into the fellowship of the Wellington Mission at Lachine, Mich., on April 8, four by baptism and three by letter. This is an outpost of the Fairview congregation, Fairview, Mich.

From Filer, Idaho, comes the following appeal: "Bible school teachers are urgently needed. Why not spend your vacation in Idaho teaching children who have little or no opportunity for religious training? If the Lord should speak to you please write to Jerry Gingerich, Filer, Idaho, for details."

Wrong telephone numbers.—Bro. Harvey E. Shank, R. 1, Chambersburg, Pa., writes that he and his brother, Charles E. Shank, R. 6, Chambersburg, Pa., both ordained men in the Washington Co., Md., and Franklin Co., Pa., Mennonite Conference, have wrong telephone numbers in the Mennonite Yearbook. This causes confusion in long distance telephone calls. Those who know these brethren should copy the following correct numbers: Charles E. Shank, FR5-2862, Marion, Pa., Exchange; Harvey E. Shank, 336R3, Fayetteville, Pa., Exchange.

Gehman Family History.—A history of the descendants of Christian Gehman, who arrived in this country from Switzerland in 1754, is available from Mrs. Henry Gehman, R. 1, Mohnton, Pa. Price, $1.50.

The brethren Jacob M. Moyer, Souderton, Pa., and Stanley Beidler, Quakertown, Pa., conducted baptismal and communion services at Bridgewater Corners, Vt., and a communion service at Brattleboro, Vt., on the week end of April 15. A chorus under the direction of Bro. Hiram Hershey rendered programs in the Vermont church areas over the same week end. The Souderton Men's Chorus expects to render a similar service over the first week end in May. This expands the information given in a Field Note in the April 24 issue.

Construction of the Hagerman Church building, fifteen miles from Toronto, Ont., is expected to begin about the middle of May.

A ground breaking service was held at the site of the new church building for the Bethel congregation, Mummasburg, Pa., on Tuesday evening, April 24.

Ordination.—On April 19 Bro. Eli D. Miller, Middlebury, Ind., was ordained to the office of bishop for the Townline Conservative Mennonite congregation, Shipshewana, Ind. Communion services were held at the same place, April 17, and at the Arthur, Ill., congregation, April 15.

Ordination.—Bro. Eby Leaman was ordained to the ministry for the Zion Church, Canford and East Sts., York, Pa., on April 29. The services were in charge of Bros. M. L. Troyer, Elida, Ohio, and O. N. Johns, Louisville, Ohio.

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Calendar

Allegheny Conference Youth Fellowship, Martinsburg, Pa., May 12.
Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Indiana-Michigan Mission Board and Church Conference, June 5-7 Bethany Christian High School, Goshen, Ind.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual Mennonite Conference and Associate Meetings of Pacific Coast District, Western Mennonite School, Salem, Oreg., June 5-8.
Annual meeting, Ontario A.M. Conference, Poole, Ont., June 12, 13.
Annual meeting North Central Conference, Sheldon, near Ladysmith, Wis., June 8-11.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-camp training for staff members, July 2-7; Junior camp for boys and girls (9-12), July 5-11; Work Camp (limited to 20 young people), July 16-21; Junior High (co-ed, ages 12-15), July 23-28; Family Camp, any time from July 28 to Aug. 12; Youth Retreat, age 16 and over, Aug. 13-18; Guest Camp (open to church workers and their families at no cost except food), Aug. 25-27, and Aug. 31 to Sept. 3; Hesston College Faculty Retreat, Aug. 27-31.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Annual meeting Illinois Conference, with Morton congregation as host, Aug. 21-23.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Sister Marjorie Shantz arrived back in Puerto Rico on May 1 after a short furlough to her home in Ontario, Canada. Her new Puerto Rico address is Box 185, Cidra, Puerto Rico.

The congregation at Bourgeois-Rixensart, Belgium, under the leadership of Bro. Roger Rimbert, has located and bought a property with a building that will serve after remodeling as the meeting place for this growing congregation. Bro. Rimbert reports that there will be seating place for well over a hundred persons, which will serve well for the present. A rotating fund for building has been approved by the Board to help the congregation in this move.

A ladies' quartet from the Bragado, Argentina, Bible School assisted Bro. John Koppenhaver with evangelistic meetings at O'Brien, Argentina, April 20-22. They were taken the 26 miles by car for the first service, but because of heavy rains had to return 132 miles by train because the roads became impassable.

The missionaries in Bihar, India, appreciated the fellowship and counsel of Bro. and Sister Edwin I. Weaver from Dhamtari during the latters' visit to Bihar in March.

The Nathan Hege family returned home on furlough from Ethiopia on April 20. They will be living with Bro. Hege's parents at Marion, Pa.

Total enrollment at the Bragado, Argentina, Bible School has reached 19, of which 14 are carrying a full load of studies. The term began on April 10 after having been delayed a week by a local polio quarantine. There are eight men and eleven women in the student body.

Bro. Paul O. King and the Bethel Mennonite Community Youth Chorus, Chicago, Ill., under the direction of Bro. Alex Lark, gave a program at the Iowa City, Iowa, Mennonite Church on Sunday evening, April 22.

Bro. Glen Yoder, superintendent of the Mennonite Children's Home, Kansas City, Kans., brought the morning message at the Mennonite Gospel Center, Kansas City, Mo., on Sunday morning, April 15.

The annual Victorious Life Conference at the Bragado, Argentina, Bible school will be held June 6-10 with Floreal Ureta of Rosario as special speaker.

Bro. Lester T. Hershey, missionary to Puerto Rico, was scheduled to speak at a special Spanish fellowship at Mellinger's Church near Lancaster, Sunday afternoon, April 29. The Mellinger's Youth Fellowship planned to provide a meal for the group following the service.

Five persons have joined the instruction class recently initiated for individuals desiring to be baptized at the Mennonite Spanish Church, Chicago, Ill.

Special evangelistic services were held at Tres Lomas and Ameghino, Argentina, April 22-29. Bro. Sebastian Vilar, now of San Rafael, Mendoza, Argentina, and formerly from Murcia, Spain, served as special speaker at Ameghino. Bro. Vilar, a Spanish evangelical pastor who assisted in the Spanish relief program, 1937-39, has recently arrived in Argentina with his wife to live with several of their children who had migrated earlier. After arriving in Argentina, he wrote for information about where the Mennonite churches were located because he had enjoyed the fellowship of our Mennonite relief workers in Spain.

The Mennonite Gospel Center, Kansas City, Mo., used the Mennonite Publishing House slides, "Into All the World," as a part of their evening worship service on April 22.

May 3 was the date set for the Eastern Mennonite Board of Missions and Charities to occupy the new headquarters building at Salunga, Pa. Open house for the new office building, the church building, and the Christian Charles library will be held from 4:00 to 7:15 p.m. and again at 9:00 p.m., May 10. Dedication services for the new office building are planned for 2:30 p.m., May 10, with an inspirational service at 7:30 p.m.

The May mission offering for the Eastern Mennonite Board of Missions and Charities is designated for the Itinerant Evangelism Committee which last summer conducted 25 summer Bible schools in the South and 21 in the rural areas of northern Pennsylvania and southern New York.

A daughter, Sonia Maria, was born on April 28 to Bro. and Sister Glenn Musselman, missionaries in language study at Campinas, Brazil.

Bro. and Sister Robert Milne, Fortuna Ledge, Alaska, held their first "Mennonite" meeting on April 23, when they showed the film "The Trial and Crucifixion of Jesus" to at least 120 Eskimos. The missionaries witnessed the Spirit's presence as many of the usually stoical Eskimos tearfully expressed their appreciation of the meeting. The Milnes wish to thank all those who contributed toward their purchase of an Ampro projector. They have also used it to show some health films to the Eskimos.

The youth fellowship of the Rockview Mennonite Church, Youngstown, Ohio, provided the Sunday evening service on May 6, for the Gladstone Mennonite Church, Cleveland, Ohio. Prior to the evening service the youth groups of both these churches enjoyed a fellowship together.

Bro. Cleo Mann, pastor of the I-W Center and church at Indianapolis, Ind., presented the new work at Indianapolis to the Prairie St. Mennonite Church, Elkhart, Ind., April 29. He suggested that some families might move to Indianapolis to provide a solid core of staff needed to carry on the program.

The medical work of the missionaries at Fortuna Ledge, Alaska, is getting almost beyond them, although it is interesting and rewarding. The Milnes are giving the DPT and typhoid shots in the village under the guidance of the government hospital at Bethel. "Many hearts and homes have opened to us in this way that never would have otherwise," writes Bro. Robert Milne. "The Lord has so graciously helped us through the winter and healed all our patients to His honor and glory. We never could have done it alone."

Bro. and Sister S. Paul Miller, missionaries on furlough from M.P., India, kept the following speaking appointments during April: April 8, Central Mennonite Church, Archbold, Ohio; April 15, Tedrow, Ohio, Mennonite Church; April 19, Johnsville, Ohio, Mennonite Church; April 22, Millersburg, Ohio, Mennonite Church; April 29, a.m., Spanish Mission, Archbold, Ohio; evening, Central Mennonite Church, Elida, Ohio. They also participated in the Ohio district mission board meeting April 20-22.

Bro. John Drescher, Orrville, Ohio, was elected to fill out the unexpired term of Bro. D. Walter Miller, Wooster, Ohio, president of the Ohio Mission Board, at its annual meeting at Martins Creek, Berlin, Ohio. Bro. Miller was unable to carry the responsibility because of a serious accident he had last fall.

Bro. Victor Dorsch, missionary appointee to Tanganyika, spoke on his call to the mission field at Lindale, Linville, Va., Wednesday evening, May 2.

Your Treasurer Reports

The program in Japan continues to expand and the missionary personnel are finding locations in which they are centralizing their activity. Bro. and Sister Eugene Blosser have recently located the area in Hokkaido in which they expect to establish their residence and center their mission activity. In this connection, it will be necessary for the Board to supply housing facilities for Bro. Blosser and his family. It now appears that the best way to do this is to build a small residence for the Blossers in the community where they will be serving.

The estimated cost of this house is $3,500.00. By using local type of construction it appears that they will be able to build the kind of housing facility which they need for about this amount. Since we have no funds on hand designated for Japan building purposes, we believe that the Eugene Blosser mission residence will make a good project for special contributions. Therefore, we would like to appeal to both individuals and groups who may want to contribute toward the above need.

Contributions for this purpose should be designated for the Eugene Blosser Building Fund and can be sent through the regular channels to your district mission board treasurer.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

The Gospel in Palo Hincado, Cuchilla, and Coamo Arriba

BY JOHN DRIVER

Geographically, this represents hills and valleys grouped around the central cordillera which divides Puerto Rico. The area is small. It is really no more than a circle about six or eight miles in diameter. But Palo Hincado, Cuchilla, and Coamo Arriba are more than mountains overlooking the Caribbean to the south, a scene of breath-taking beauty. They are more than lovely valleys cultivated in quilt-patch fashion, more than murmuring streams that sing refreshingly as they hurry on toward the sea.

For us Palo Hincado, Cuchilla, and Coamo Arriba are people. They are our brothers and sisters in need. The houses which dot the hillsides and nestle in the valleys are filled with men, women, and children who, just like ourselves, are needing the Gospel and the hope that it brings. There are children who are ill whose parents can scarcely afford the medical care that they need; fathers who, tied to the soil, struggle long hours to wrest a living from the stingy mountain slopes; mothers whose work is never done and whose eyes burn from the smoke of the open wood fires in the dingy kitchens.

It is a place where "every prospect pleases and only man is vile"; where drunken men stagger to the noisy grinding of the juke-boxes; where Juan left his wife and children to live with a sister-in-law; where a young wife is unfaithful to her husband; where Rosa's drunken father threatens to beat her if he should catch her in church another evening; where men defend their honor with the dagger; where the law of Lent is kept meticulously but passions are loosed as soon as it is past. It is a place where there is religion without Christ; penitence without repentance; expectancy without assurance.

It is a place where the Gospel has proved itself to be "the power of God unto salvation." A new and glorious light illumines the hearts and home of the Lopez family. Doña Gumercinda, besides finding the light of the Gospel in her soul, finds real satisfaction in restored vision which enables her to read the Word of God which is so precious to her. There is Don Irene, the sensitive soul, who waited so long for the Gospel of Christ to bring him true hope. There is Jacinto, the cultured and intelligent young man, whose hunger of soul would not let him rest until he found his peace in God. There are the sick in body whose suffering has been alleviated and there are the sick in soul who have found new life and joy in Christ.

"The people that walked in darkness—upon them hath the light shined."

Palo Hincado, Puerto Rico.

The Gospel in the Cayey District

BY PAUL LAUVER

We thank our Lord for the many blessings which He has given us during the past year of 1955. Truly the preaching of His Word has not returned unto Him void but has accomplished that which He pleased. We are thankful that the Gospel is ever "the power of God unto salvation to every one that believeth." The Lord's work in the city of Cayey and surrounding rural districts has continued to encourage us and we know that because of your prayers the work has gone forward.

A few miles from the city of Cayey lies the Guavate community where a warmhearted and friendly group of believers have continued to witness for Christ and have kept the light of the Gospel burning. A few months back a Catholic priest from the city came through the Guavate community visiting particularly the homes of our members. From reports given to us by the believers, this priest must have returned home that day with something to think about. In conversations with him our people were not ashamed to witness of the hope that was within them. He told one of the members that what was happening there was something good.

In the course of the year 1955 the Guavate Church has been planning the building of a more permanent church meetinghouse. For slightly over two years they have been worshiping in the simple tabernacle which they built. A widow in the congregation offered to donate land needed for a site on which to build the new chapel. Other congregations have sent offerings to help with the financial needs and the work could now proceed were it not that there have been some complications in securing a clear deed for the land. We hope that this problem can soon be solved so that the Guavate brethren can see the fulfillment of their plans in the near future.

Two of the young people of the Guavate congregation have dedicated their lives for full-time service in the church. They are Manuel Lopez and Irma Cruz, and both are enrolled in our Bible Institute at La Plata which opened in the month of August, 1955. We appreciate the testimony that these young people are giving and their consecration to the task of preparation. Irma is a talented young lady and especially enjoys doing personal work. Manuel was converted only last spring but has grown greatly in his Christian life. Will you pray that these two young persons may continue faithful and find their place in the Lord's vineyard.

Here in the city of Cayey we have continued holding the Sunday school and worship service in the living room of our home. On New Year's Day there were 55 present and of course we do feel that our pressing need here is more adequate facilities for the public services. We want to follow the Lord each step of the way and truly know His will for the work not only in the city but also in the near-



The new Palo Hincado church, built in 1955.



A view of Coamo Arriba taken from the Cuchilla-Coamo Arriba path. The church can be seen in the bottom of the valley.

by Altura area where we are holding weekly services in homes.

This past fall we had the privilege of marrying two young converts in the Altura community and thus establishing perhaps the first evangelical home in that community. I am sure that for most of those present at the wedding, it was the first evangelical wedding they had witnessed. The absence of strong drink and dancing at the reception was also a real testimony to the community.

Will you remember the Cayey believers in your prayers, and pray that each one of the workers in this area might be given wisdom and strength for the task ahead?

Cayey, Puerto Rico.

Calvary Mennonite Church Reaches Out

BY MELQUIADES SANTIAGO

(translated by Mary F. Snyder)

Another year of life and work has gone into history for the Calvary congregation, La Plata, Puerto Rico. First, we should mention the changes. Our first plan was that Bro. Lester T. Hershey be pastor of the congregation with Melquiades Santiago as copastor. But the Lord changed these plans. When the Bethany congregation at Pulguillas was left without a pastor, Bro. Hershey was asked to take that charge since the **Luz y Verdad** radio program required that he make the trip to Pulguillas three times a week, anyway. Because of these changes, E. V. Snyder was asked to take pastoral responsibilities with Melquiades Santiago at La Plata. We thank God for His guiding hand in all these plans.

A better Sunday-school attendance has been maintained during this past year. Compared with the past two years, according to the secretary's report, the 1953 average attendance reached 83; in 1954 it mounted to 97; and this year 97 again. It will be noticed that this attendance does not denote inactivity. The field has been worked to keep this attendance regular. Of course, we realize that much remains to be done in order to reach other non-Sunday-school children for a formal Bible study.

El Peñon

The name means a rocky mountain cliff, and it looks just that way when one drives along the highway looking down to this narrow ledge replete with humble homes. During the past year Bro. Esteban Rivera was in charge of this work. The services were conducted in the Red Road Construction Barracks every Monday evening. They were quite poorly attended at times, since the house was not centrally located. Royal Snyder and Fidel Santiago took charge beginning May 1, 1955, when Bro. Esteban was called to work the Rabanal area and live at that place. The help of these two brethren was very much appreciated.

A plan for Sunday afternoon visitation was organized by the Calvary church. Those made responsible were Floyd Zehr, Mabel Miller, and Doña Juana Rolon and family who lived in this area. Before August, the place of meeting was changed to a more central location for the Sunday services, which has proved to bring better results. But in September, due to several television sets attracting the people of the immediate neighborhood to their programs, attendance at the Red Road Construction Barracks was abandoned. The Monday evening service was dropped indefinitely and the Sunday afternoon services continued. Attendance at these meetings improved with from 20 to 25 persons receiving the Gospel message regularly. The co-operation of the persons in charge of services and visitation was greatly appreciated.

Other Church Activities

These are the young people's society and the women's meetings. It is our desire that each group be more active so that the total program of the church become a more definite witness for Christ, showing an increased zeal and faith in the Lord and reaching more souls for His kingdom. We realize the need for a men's Christian fellowship. No plans have been framed at the present time.

The treasurer's report shows a drop in church funds. The difference may be due to the fact that this congregation has been paying the copastor from its own funds plus paying the rental of the church parsonage. We hope there will be increased zeal for giving to the work of the church during the coming year.

The church membership was 76 at the beginning of the year. There were five baptisms and one received by letter. Three were lost through unfaithfulness which adds up to 78 at the end of the year. These three who were lost for some time back had been living in sin, especially adultery. Because of the lack of confession of their sin, the present church council decided to remove the names from the membership list. Pray with us that these persons may leave their sinful life and return to the Lord who is abundantly able to pardon and renew their lives in useful service for the Lord.

We thank all of the officials as well as lay members for their devoted help in the Sunday-school and church activities. May the Lord continue to bless this work during the coming year.

La Plata, Puerto Rico.

Raul Comes Back

BY CAROL GLICK

"What do you want, Raul?"

"An Excuse to get into English class."

"Why? What happened?"

"I got there late."

"But, Raul, this is at least the third time you have gotten to class late in the past two weeks!"

If it had been only that!! But Raul's attitude toward school, classes, classmates, and everything and everybody had been so undesirable for perhaps two, yes, three months past that all the teachers at Betania Mennonite School, Puerto Rico, were ready to see him go down the hill and around dozens of curves to his home in the distant valley. All counseling, taking away of privileges, consultation with parents, just everything seemed to be less than what it took to help Raul along, to give him what he needed to make progress as a well-developed adolescent.

But today things are different, praise the Lord! Prayers have been answered! Raul came to school this morning with such a serious look on his face that he seemed like a different boy. He was!

"Last night I was thinking and I realized how awful I have been. I feel terrible about it, and I hope you will forgive me for all the trouble I've been. I don't want to be like that and I am going to try to do much better from now on." And there was much more. . . .

The glistening drops in Raul's eyes matched the overflow in my own as I grasped his hand to let him know we would start over again. What a privilege to show him that his new resolve is the work of the Spirit and that only Jesus is powerful enough to help him carry through. Yes, he can depend on Him completely! And he can help others to change and grow by praying for them every time he thinks of them or is with them.

Raul has a challenging job ahead of him! Will you help him—and 159 other youngsters in the school—by praying regularly that they may know Christ and show Him to others?

Aibonito, Puerto Rico.

New Bible Institute Surpasses Expectations

BY ELVIN V. SNYDER

The "Casa Grande," built over thirty years ago, was probably never intended to be a Bible college. But it is the only building in La Plata with moss and ivy, and that ancient appearance makes it the appropriate container of much profound knowledge and many old secrets. "Casa Grande," still quite sturdy in spite of the termites, seems to wink a half-shut eye and say: "I know something, too." At least, she knew "San Felipe" and "San Ciprian," hurricanes of 1928 and 1932 respectively—and respectfully!

So, another chapter has been begun in the Puerto Rican Mennonite Church this past year with the initiation of the Bible Institute. We had no illusions of greatness regarding its beginnings and yet our expectations were surpassed as far as numbers are concerned, as well as by the comparative ease with which the machinery was set in motion.

The students surely can have no serious criticism about any sameness or monotony in the faculty. Two of the professors of the first term were relieved for other duties by the coming of Bro. and Sister J. W. Shank, former missionaries in Argentina, in the second term. To these were added Mrs. Doris Snyder for household science, Restituto Badillo for accounting, and Royal Snyder for vocational agriculture. The following is a general outline of our program this first year:

COURSE	First Term	Second Term	Third Term
Church History	J. Driver	J. W. Shank	J. W. Shank
Sacred History	E. V. Snyder	J. W. Shank	E. V. Snyder
Gospels	L. T. Hershey	J. W. Shank	J. W. Shank
Christian Education	L. T. Hershey	J. W. Shank	
Christian Life	E. V. Snyder	E. V. Snyder	E. V. Snyder
Pastoral Theology		E. V. Snyder	E. V. Snyder
Music	M. Kaufman	M. Kaufman	M. Kaufman
Household Science		D. Snyder	
Accounting		R. Badillo	
Vocational Agriculture		R. Snyder	R. Snyder
Mennonite History			J. W. Shank
Latin American Social Studies			E. V. Snyder
General Science			E. V. Snyder
Spanish Literature and Composition	E. V. Snyder	E. V. Snyder	E. V. Snyder

The enrollment here is nothing to brag about although it was actually higher than expected in the beginning. A new school in a new community often attracts people superficially who later drop out. This happened the first term, and when the institution began to feel its level in the second and third term, and the work became gradually harder, a few more "fell by the way side." But we are encouraged especially by the acceptance of the school, not only among our own group but among others also.

It was because of a petition from the Mennonite missionaries in Honduras that we sought the approval of our **Instituto** by the Department of Justice, in order to be able to receive students from other countries. Inquiries have come from Santo Domingo and Cuba. There have also been requests from other denominations, among whom were a few veterans released from the army. We have not been able to accept this last group because our school has not been in operation for two years yet, for which reason we could not qualify, for veteran approval.

The Institute offers a Christian workers' course of two years, a ministerial course of four years, plus certain vocational arts which we are equipped to teach. For entrance we require the completion of tenth grade or its equivalent.

One of the problems at this beginning has been providing work by which students can pay their board and room, thus avoiding the practice of subsidizing these expenses from mission funds.

It would be unkind not to make several recognitions in this report. Bro. T. H. Brenneman was very generous in sending us his Spanish library, collected in Argentina. Bro. J. W. Shank donated the **Mennonite Encyclopedia, Menno Simons' Complete Works,** and **Martyrs' Mirror,** as well as several other texts. Bro. E. V. Snyder has placed his Spanish library at the disposition of the students. The Pulguillas church here and the Iowa Mennonite School combined to provide a Montgomery program clock. The Institute says **"Muchisimas gracias"** to all.

We want also to make this public appreciation of the work the Shanks have done here in helping us this initial year when the establishment of such a school was imperative, and when the teacher resources on the Island were scarce. Sister Shank came just in the nick of time to take a good load in the nurse aide school, and her expert help and teaching in Spanish considerably raised the efficiency of the school. Bro. "I.W." has had a chance to refresh his "major"—general Church History and Mennonite History—so we feel fortunate in having him give these courses this year. We are only sorry that we have not been successful in prevailing upon them to "retire" again here in this Land of Eternal Spring.

Our modesty almost forbids us to mention our "baby." Its name is **El Pregonero.** We felt we needed an organ through which the students and the Institute could express themselves freely, intellectually, and urgently. It is, moreover, a means of stimulating deeper study among the young people of our churches—it may even attract some to the Bible school!

Pray for the preparation of these young people, as well as the efficacy of the school in fulfilling its motto:

"Holding Forth the Word of Life"

La Plata, Puerto Rico.

Mennonite Broadcasts

The Mennonite Hour — Luz y Verdad

The Mennonite Hour

"I Heard Your Sermon on Drunkenness . . ."

The response to **The Mennonite Hour** sermons on drinking during the month of April expresses a real need for messages on this pertinent topic. We had requests for more than 650 copies, and many asked for our prices on quantities for distribution.

Two temperance magazines requested copies for reprinting in their publications. WCTU workers far and wide have asked for these messages to use in future meetings. Public school and Sunday-school teachers and pastors have written for copies to help them in teaching and counseling. Mothers, sisters, and wives of alcoholics want copies to help their loved ones. Ex-alcoholics testify that it was the best talk on the subject they ever heard, and "all very, very true."

Here are a few comments on these sermons that we'd like to share with you.

Virginia
"I am a matron at the city jail, and I would like for some of my prisoners to read that sermon."

Maryland
"I would like very much to have a copy of your message. . . . I would like to read it to my husband who for a long time has let drink ruin his life and mine."

West Virginia
"I heard your sermon on drunkenness. . . . Please send me a copy as it will be a Lord-send to me and my several friends who are alcoholics."

Vermont
"Please send the sermon (on drinking) that I heard. . . . I think if I would learn it by heart that it would help me."

South Dakota (A Lawyer)
"I am a member of the South Dakota Temperance Board and I would like to submit that to our Board with the suggestion that it be published in full in our Bulletin. Then possibly have it mailed to many thousands of the voters of South Dakota."

New York (A Pastor)
"Every day I am asked to help people with problems which are basically caused by beverage alcohol."

Ontario
"The indictment you broadcasted was not exaggerated at all. I have done mission work in the 'slums' and as a pastor of over 25 years in large churches, I have seen all that you declared liquor does."

These are just a few of the many testimonies that have come. Please pray with us that as these booklets go out they will prove helpful to those enslaved by drink and that they will serve as a warning to others to abstain from alcoholic beverages.

The booklets on "Drunkenness and Immorality" are obtainable from **The Mennonite Hour,** Box 22, Harrisonburg, Va., at 15¢ each or 8 for $1.00. Quantities of 25 or more are subject to 30% discount, not prepaid.

On the Calendar . . .

May 12 and 13—B. Charles Hostetter at the Perkasie Mennonite Church, Perkasie, Pa.

May 19 and 20—B. Charles Hostetter at Maple Grove Mennonite Church, New Wilmington, Pa.

Luz y Verdad

Luz y Verdad Brought Listener to Conversion

From the town of Anasco, Puerto Rico, a radio listener and student in our correspondence course "The Life of Jesus Christ" cannot find sufficient words to express his great joy at what **Luz y Verdad** and the correspondence course have done for him. Excerpts of his letter follow.

"I am writing you this letter to give you a few of the thoughts running through my mind these days. Well, I find myself a completely new person. I have awakened as it were from a dangerous dream. Thanks be to God, today I am a new person. . . . My life is completely new and new desires have taken place of the old. . . . May God bless you, Mr. Rolon [Samuel, who directs the correspondence courses] and pastor Lester Hershey for your great and wonderful work you are doing over the radio. Thanks to God, and thanks to the radio station, and thanks to you, I am changed. Now, I am praying for you in your great battle to present the truth and am so happy that I am now living in changed conditions of life. . . . May the Lord bless you and bring more souls into the kingdom of Christ."—Ruben Alvarez Alvarez.

Some Questions Asked by Radio Listeners

"Why don't the Catholic priests recommend that we read the Bible? Is it because the Bible prohibits certain things the Catholics are doing?"

"Where in the Bible does it use the word Trinity? I have been visited by Jehovah's Witnesses and they say there isn't a Trinity because we can't find the word in the Bible."

"How many times is the word Jesus used in the Bible?"

"What does the Bible say about hell, and is it used very many times in the Bible?"

"Why are there so many denominations preaching the same Gospel, and they are so much disunited instead of being more united which would create less confusion in the minds of the people?"

"What is the value of 200 pennies (Matt. 20:2)? And what is the meaning of furloughs?"

"What is the meaning of the name Mennonite? Does it come from the Old Testament phrase: 'Mene, mene, tekel upharsin'?"

"Which is a show of more spirituality: to pray in an audible voice at church and at home, or to quietly breathe a prayer to Him?"

"Please explain to me John 5:45-47."

via MBMC, Elkhart, Ind.

The greatest danger of the church is the attempt of individual members to be the church.—Paul Mininger.

Ulrich Foundation Serves the Spiritual Needs of Our Communities

By Harold Zehr

"I wish I had a billion dollars to buy each of these people a new home." This remark reflects the first impression of some of the many visitors who come to Puerto Rico, but any experienced missionary or service worker will agree that such a contribution would not solve the problems of Puerto Rico. The problem is basically a spiritual rather than an economic one, even though there are many economic and social aspects.

The Ulrich Foundation, as a nonprofit Mennonite organization working alongside of, but not as an organizational part of, the Mission Board program, is endeavoring to furnish challenges and opportunities for the people of Puerto Rico to make better use of their God-given resources. While our workers consider it their duty to witness in a personal way and as opportunity presents itself, in the work of the Puerto Rican church, they consider it their particular responsibility to render a Christian service by helping the Puerto Rican make a spiritual approach to his social and economic problems.

In an effort to promote "better living through better agriculture" and a sense of Christian stewardship, Ulrich Foundation is committed to a fourfold program of experimentation, demonstration, education, and extension service. Projects are under way in soil conservation, pasture improvement, dairy husbandry, artificial insemination of dairy cattle, poultry husbandry, and vegetable and fruit production.

The Ulrich Foundation dental program during the past year has been offering services at Aibonito, Comerio, Pulguillas, Cuchilla and other points. During one day set aside as a day for especially needy patients, Dr. Carl Yoder extracted 147 teeth while Dr. Clair Reitz sterilized the instruments. At five o'clock they found it necessary to turn away another fifty patients.

The building service under Pat Ulrich assisted in the construction of medical clinics at Pulguillas and Rabanal, and the building of the new church at Palo Hincado.

In April, 1955, Lawrence Greaser, who has had experience in Puerto Rico as a CPS man, as a farmer, and as a pastor of the Betania congregation, Pulguillas, came into Ulrich Foundation to serve as director.

Because of the many variations in soil and weather conditions, the problems of markets, and the many social and cultural problems, the challenge to be of service to the total spiritual need of the people of Puerto Rico calls for dedicated lives and the Lord's guidance. The Ulrich Foundation staff solicits your prayers as they endeavor to serve some of these needs.

Roanoke, Ill.

♣

Norman Lewis of Rosario, Argentina, reports that "evangelical meetings on the city streets are again being permitted." We know you will praise the Lord for this victory. Mr. Lewis edits **La Voz,** a paper in Spanish, which seeks to present the Gospel to the unsaved. They could easily distribute 150,000 per month but the government only grants paper for 125,000 copies.—**IFMA News.**



Beans instead of tobacco. Lewis Ebersole and Raul Espada and their helpers endeavor to develop a vegetable program for the Aibonito area, which is noted for tobacco farming. This is one of the Ulrich Foundation projects.

MISSIONS

EDITORIAL

Being Good Is Not Enough

Too many modern Christians have never stopped to think why they are Christians. Therefore, their witness to others is about as effective as chalk water is nourishing.

The idea that being a good Christian fulfills all the responsibility of the behavior is all too prevalent. By being a good Christian here we mean doing the things which are accepted in the church and keeping from getting into trouble in the community, without ever really considering the reasons for those actions.

A good illustration of this point is the 18-year-old youth who must make a decision regarding military service. Shall he or shall he not enter the armed services? His church teaches him to practice absolute love which the U.S. government recognizes as a valid religious experience by making possible service of national importance which does not violate that principle.

It is very easy in many cases to secure a I-O classification without ever having to really think through the C.O. position. One former relief worker who himself had to stand before a high court and defend his faith expressed his conviction that every young man should be required to do the same because of the wholesome effect such an experience has on one's convictions.

Be that as it may, it is not only the I-O man who can benefit from such an experience. Every Christian needs that kind of an experience whether it results from a I-O situation or whether it results from honest personal doubt such as Thomas had when he questioned the resurrection of Jesus. Too many of us accept the beliefs which have been handed down to us as we accept clothing and the other comforts of life from our parents. We take them for granted.

The result of such a situation is that too many young Christians have never faced the real challenges of Christianity. They are so steeped in religious formalism that they never get interested in the real thing. In fact, they become discouraged and disheartened in their Christian life because they are trying to put on what someone else has thought out for them rather than grappling with the spiritual problems themselves and coming to the right answers through proper guidance and counseling from their spiritual leaders.

No, being good is not enough. We must be good for something. And that not only requires individual thinking, but it also requires individual commitment to Christ.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Mary Pickel, Willow Street, Pa., completed a six-month term of voluntary service at the Culp Clinic, Culp, Ark., April 24.

Menno J. Ebersole, Elkhart, Ind., showed his slides of the MCC work in Jordan to the Mathis, Texas, VS unit, on April 17, and to the Calvary Mennonite Church at Mathis, April 18. He has spent some time in the Near East in relief work at Jericho. Bro. Ebersole continued on till the first week of May, assisting in the construction of the church building at Mathis.

A mother's club, comprised of the mothers of the Mathis, Texas, kindergarten children, has been organized under the direction of the kindergarten teacher, Sarah Yoder, Elverson, Pa. This club was begun with the idea of making a better contact with the families of the kindergarten children.

The next three voluntary service orientation schools are scheduled as follows: May 22 to June 2, July 10 to 21, and September 11 to 22. There are still a number of openings in the May 22 school. Persons interested in joining this group should send applications immediately.

The most urgent needs are for registered nurses for the Navaho migrant unit, Grants, N. Mex., and the maternity home, Mathis, Texas. Along with many other opportunities is the need for more nurse aides and orderlies for the Mennonite Hospital and Sanitarium, La Junta, Colo.

A person is needed at Mennonite Youth Village, White Pigeon, Mich., to prepare the camp for the summer program. This term of service should begin May 21 and it could last until the end of the camping season, Aug. 18.

All applications or inquiries should be addressed to Personnel Secretary Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W Services

The Cleveland, Ohio, I-W chorus will be giving a program at the Kingview Church, Scottdale, Pa., May 13.

Harry Shetler, Davidsville, Pa., and Marlin Burkholder, Goodville, Pa., were speakers at the Mont Alto I-W unit services, South Mountain, Pa., April 17. Bro. Shetler led in the devotional period and Bro. Burkholder spoke on his experiences in noncombatant service.

Indianapolis, Ind., I-W men assisted with MDS (Mennonite Disaster Service) work recently. Two days were spent at Marion, Ind., and three days at Salem, Ind. The work consisted of taking down partially destroyed buildings and cleaning up homes which were not very badly damaged.

Released April 27, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Food and Clothing Given in Austria

Workers distributed clothing and 165 Easter parcels containing flour, cheese, butter, dried milk and beef at Vienna, Austria. Relief worker Clarence Sakimura reports some interesting individual distributions: Clothing was given to a Galician Mennonite who plans to send it to close relatives still in Poland. A Czechoslovakian refugee, now a relief and immigration worker for refugees, was outfitted with suits for his work.

Aid Goes to Jordan Families

Relief workers Robert and Virginia Lapham in Irbid, Jordan, have completed a general clothing distribution to 7,500 refugee families representing some 34,500 persons. Clothing went to 3,300 families in and around Irbid and to 4,200 refugee families in outlying villages.

Some villagers live in tentlike shacks made mostly of grass. When rain comes their floor is a mat of mud and water, as the grass roof fails to keep out the downpour. Many families prior to the distribution had no bedding, but they slept on small grass mats placed in the mud. Some families requested cardboard to make a floor. The Laphams write, "Wherever we go the people are very poor and in need of better food, clothing, homes, medical care, and employment (this most of all)."

Spiritual, Material Help for India

Some Calcuttans have been helped to new faith and others have found employment as a result of work by MCC relief representatives in India. Edward Benedict of Calcutta reports medical aid has been going to tuberculosis patients and milk distributions to approximately 1,200 persons. He also distributes cheese, butter oil, split beans, and cottonseed oil. The other India relief worker, Rudy Friesen, was to finish responsibilities in the Punjab in April before going to Calcutta to work.

Korean Women Try Their Skill

A visit by Clara Eshleman to women who have been graduated from the Widows' Project in Korea reveals many of them need more funds to purchase a supply of material to sew clothing. They were given a loan. However, one woman, Kwon Duk Ki Si, for instance, fixed a booth in front of her house where she sells the things she makes. For a side line, some of these ladies made 150 hankies for one of the men to give to children in an orphanage. In each were wrapped an apple, cookies, and candy.

Surplus Foods Continue to Be Sent

Around 3,200,000 pounds of government surplus commodities will be sent to areas of relief by MCC during the next year. One dollar designated for this purpose sends approximately $20 to 25 of surplus foods overseas. These commodities include dairy and grain products: dry milk, cheese, butter, butter oil, cottonseed oil, wheat, beans, rice, and corn.

Plans Start for East-Central Mental Health Facility

Plans have begun for a mental health facility in the East-Central area (Ohio, Michigan, Indiana, and Illinois). Area representatives meeting at Goshen, Ind., elected Olin Krehbiel of Berne, Ind., chairman of a joint committee on site and program. Boyd Nelson of Elkhart, Ind., was named secretary. The committee will study the general location of the proposed facility before studying the type of program to be offered.

Camp Landon to Change Hands

MCC operation of Camp Landon at Gulfport, Miss., will terminate at the end of the calendar year when transfer is expected to be made to the General Conference mission board. Camp Landon, the oldest MCC voluntary Service project, serves Negroes and poorer whites with programs of educational, recreational, and spiritual welfare.

Civil Defense Brochure Planned

A brochure is being prepared that will carry the statement of guiding principles on civil defense as tentatively approved at a joint meeting of the Peace Section and Mennonite Disaster Service. It is expected to be ready for distribution in about a month through conference headquarters and the Peace Section.

Released April 27, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From Ray Horst, Director of Voluntary Service: "On behalf of our Voluntary Service Unit leaders and each volunteer I want to express my thanks for the excellent help we have received from WMSA groups this past year. These groups have adequately met our needs for sheets, pillowcases, towels, washcloths, and other linen items as well as additional items for the unit homes. These contributions have made it possible for the direct relief and service offerings to go much farther in helping to alleviate the needs of our fellow men.

The school, clean up, and sewing kits have also been very helpful to our programs. These kits have been used in our programs serving the Navaho Indians and Cree Indians, Latin Americans and other unfortunate youth in our rural and city missions.

About 450 sheets and blankets and 160 quilts and comforters were supplied for the units and missions and institutions where our VS units are serving. There were also about 200 pillowcases, and more than 1,100 towels and washcloths. Besides this there was a good response to the request for 1,400 kits and articles wanted in smaller numbers."

At the beginning of each fiscal year officers want to become informed not only about what has been done in the past, but about what can

be done in the future. The secretary and treasurer have a record of the work done and the contributions given. There are continuing funds to be supported like the **General Fund,** the **Sheet and Blanket Fund,** the **Free Literature Fund,** and **Nursing Education.** Each year a special project is selected by the delegates to the annual meeting. The project the past year was the **Kindergarten Building and Furnishings for Japan.** For the building the amount was $2,000, and for the furnishings, $300. Before the annual meeting in June we hope that these quotas will be met.

From the annual report of the **Treasurer** we have several items for thanksgiving. This year for the first time we have met our objective in the nursing education fund. We thank you for the continued interest and support of this fund.

The Prayer Day offering totaled $1,675.89. This is an increase of more than $500.00 over last year. Part of this offering was for the Bible Society and the other for the Helen Hostetler Memorial Fund for Medical Training.

The total contributions this year are a bit higher than last year. With the treasurer we want to thank you and praise God that we were able to close the books with a small balance.

The Iowa-Nebraska district WMSA meetings were held at the West Union Church near Parnell, Iowa, on April 13 and in Nebraska on April 11.

The largest single item of business was the giving out of orders. The executive committee had contacted missions and institutions to learn of their needs. As the requests were read from the mimeographed sheets, officers of the local circles requested the various items. In a few minutes each circle had the kind of work they wanted and for the person they wished to serve.

The theme for the Iowa meeting was, "Adventures in Christian Homemaking." Mary Royer, Goshen College, Goshen, Ind., and Florence Shantz, Executive Secretary, were speakers from out of the state. "Making Our Homes Missionary Minded" was the subject for a very practical discussion by a panel of five.

Office of WMSA Executive Secretary
1711 Prairie Street, Elkhart, Ind.

From Our Churches

BELLEVILLE, PENNSYLVANIA

(Rockville Congregation)

Dear Christian Friends,

Our pastor, Bro. Chester Kanagy, spent the week end of Jan. 22 in the hills of Kentucky, visiting the missions at Brutus and Wild Cat and the Newfound Mission at Teges, bringing a message at each place.

One of our older members, Bro. Marion Esh, passed away very suddenly on the morning of Feb. 16. He was a faithful pillar in the Rockville Church since its beginning and a regular attendant. His eleven children were all able to be at home for the funeral. His home going is keenly felt by our congregation. "He giveth his beloved sleep" (Ps. 127:2).

Bro. William Lauver, who is working among the migrants in Lancaster County, was with us Sunday morning, Feb. 26.

There has been much sickness among our children during the winter months. All seem to have fully recovered from whooping cough, measles, and mumps.

Sunday evening, March 25, a group from the Mill Run, Pa., Mission had charge of our young people's meeting program. We enjoyed this evening of fellowship and the program they presented.

Katie Yoder has completed her one-year term of voluntary service in Iowa City and returned home the last of March.

Another soul has been saved since the beginning of the year. Martin Graham is now a happy Christian since he has accepted Christ and been relieved of his burden of sin. He is receiving instruction at the present time in preparation for beng baptized and received into the Rockville Church.

Our prayer meetings have been held in our homes during the cold winter months. These home contacts were enjoyed, and fellowship and interest were good. Our pastor taught us the false doctrines of Mormonism and Spiritualism. Our souls were fed by many lessons from God's Word. Our prayer time is more impressive and effective since we kneel in small groups to pray.

A very fine Easter program, under the leadership of Bro. and Sister Harry Esh, was presented by the children and young people of our church on Easter Sunday evening.

Sunday morning, April 8, Bro. Irvin Roth preached at the Boyer Mennonite Church in Snyder County. In the evening he with his family served on the program at the Barrville Church.

A new work, "The Singing Needles," a sewing circle for our young girls, was organized recently with Katie Yoder as president and Mrs. Peggy Yoder vice president. The adult sisters meet the second Tuesday of each month during the day and the girls meet in the evening of the same day. Our ambitious youth seem eager for this work.

We had our counsel meeting on Sunday morning, April 15, and in the evening we were privileged once again to enjoy another communion service. Our bishop, Bro. Raymond R. Peachey, was with us for both services.

We are looking forward to a Bible Conference at this place in June. Bro. Mervin Baer of Carlisle will be guest instructor.

We have enjoyed the presence of many visitors during the past months. You are welcome to visit and worship with us.

Martha E. Zook.

HUTCHINSON, KANSAS

(Pershing Street Congregation)

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

On March 28 we had preparatory services in preparation for our communion, which was held on Good Friday evening with nearly all members partaking. The services were in charge of our pastor, Sanford E. King.

The radio broadcast on station KWHK, Hutchinson, each Sunday morning at 8:15, sponsored by our congregation, will continue during the summer.

Paul Yutzy, Ed Roth, and Enos Bontrager recently spent several days at Walker, Mo., working on the new church building there. The group expected to have their first service in the new building on March 25.

Evangelistic meetings in charge of Bro. Louis Peachey are being held at the Plainview Conservative Church near Partridge, Kans.

Sister Anna King is at present at the home of her daughter, Mrs. Frank Mullet of Glendive, Mont., who is quite ill with a heart ailment and resulting complications.

Bro. Jess Kauffman gave a talk and showed pictures at our church on April 5 on the work of our church camps.

Bro. Paul Yutzy our Mission Board member, and wife, attended the annual Mission Board meeting at Hydro, Okla., on April 14, 15.

Alf Miller.

KITCHENER, ONTARIO

(First Mennonite Congregation)

Greetings in the name of our Risen Lord:

This winter we have had many spiritual blessings. Last December the young people sponsored a Peace and Nonresistance Conference with Bro. Paul Miller as guest speaker.

The week of Feb. 13-17, the Christian Life Conference was held with the brethren Laurence Horst, Chicago, Ill., Clarence Fretz, Lancaster, Pa., and Jess Kauffman, Colorado Springs, Colo. This conference was very inspirational and challenging. The following Sunday Bro. Warner Jackson, Cleveland, Ohio, greatly inspired us with his testimony and the zeal with which he presented it.

The Goshen Biblical Seminary men's chorus under the direction of Bro. Paul Brunner ministered to us on March 11. We all enjoyed the program and were greatly enriched by the messages in song and word.

The E.M.C. Touring Chorus, on March 25, challenged us again to praise and adore our Risen Redeemer.

The end of March brought the O.M.B.S. and O.M.B.I. commencement exercises again. This year there were 12 graduates from the Institute and 16 from the Bible school. Bro. Raymond Kramer, Meadville, Pa., brought the commencement address.

We enjoyed a Sunrise Service on a beautiful Easter morning. This was conducted by the Y.P.B.M. with Bro. Osiah Horst as visiting speaker. We also observed the ordinance of communion that day.

Sister Marjorie Shantz spoke to the Bon Accord Mission Sewing Circle of the work at Puerto Rico on the evening of April 17.

May we all continue to praise and glorify Him, our living Lord and Master, both in word and in deed.

Erma Baer.

MINOT, NORTH DAKOTA

(Fairview Congregation)

Dear Readers:

Greetings in the name of Jesus. Bro. M. D. Stutzman of Kingman, Alta., held a series of meetings here from March 30 to April 8. The Word was preached with power and no uncertain sound. We were revived and encouraged to continue faithfully onward, looking for that blessed hope, the return of our Lord.

The evening of April 9, Bro. Stutzman showed pictures which he took while in Europe and Palestine, and also some of the Peace River Country in Alberta.

Bro. Floyd Kauffman has been at home from the hospital for two weeks, but must remain quiet for two more weeks.

John Yoder and wife are in their home again after spending the winter in Florida.

On March 25 we had our one hundredth quarterly meeting at this place. Ottis Yoder of Wolford was our guest speaker.

Mrs. A. L. Glick.

MORRIS, PENNSYLVANIA

(Morris Gospel Mission)

Greetings to Herald Readers:

"We are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong; ye are honourable, but we are despised." Many from this community would agree on this for us as workers for Christ.

Here in a small village surrounded by mountains, we must look up to see the sunshine; and so we find it spiritually. Opposed by ridicule, by anger of those in sin, by heartlessness, and by discouraged brethren, we need to look up to the Son, the source of our strength, faith, example of unselfishness and firmness, for courage to work on until Jesus comes.

One cannot increase in material wealth here because of the lack of work, but on the other hand the work for the Lord is endless. Open doors all around for personal work and home visitation, with a hunger for the Word of God from lives explaining it by their daily footsteps.

We have been here only two years but these two years were a great spiritual gain. We now have Bro. Arthur and Sister Bertha Kolb here as ambassadors for Christ. As yet they live in Spring City and are here over the week end. After this school term, they will be more free to move. We are glad for their service and for the teen-agers in the family. There is an open door for the teen-agers here which hasn't been taken care of because of lack of help. If some soldier of the cross is looking for a vineyard to work in, here is one white and ready for the love of Christ to be manifested.

We have been feasting on heavenly "manna" for our souls with Bro. Ivins Steinhauer of Bridgeport as our server. All with open hearts enjoyed these meals very much. Some testimonies were as follows:

"It's what the little mission needed."

"Felt more like the Spirit of God was here than ever before."

"Only regret was being here a few nights instead of all."

"Straight preaching, but really liked it even if it did hit me."

And there were many more. We heard only one regret—they didn't continue long enough. But now that they are over and we have seen the grace of God and were exhorted, we want to be glad and purpose in our hearts to cleave unto the Lord and go on!

We are on the battlefield for the Lord and "in all these things we are more than conquerors through him."

Grace be with you all. Sister Felton.

TEACHING THE WORD

(Continued from page 441)

which apparently used materials prepared by other publishers instead of purchasing ours. This is a very revealing fact and calls for prayerful consideration.

When we come to think of the fact that from two to three times more of the Herald materials are being sold to evangelical people outside of our denomination than to our own, then certainly we may be assured of the quality of these materials; for, if they were not superior in many ways to other materials, these evangelical people would not purchase them. But when our own people, responsible for operating 243 schools, did not use the Herald Summer Bible School materials, there is cause for more than ordinary concern.

Why are 243 schools using materials other than our own? Why are the Christian workers who conduct these schools permitting themselves to be influenced by other materials to the extent that they will purchase these instead of our own? What prompts people to do such a thing? If it is a matter of other materials costing less than our own, then may I suggest that we cut the cost elsewhere rather than in the quality of materials for teaching our children. Certainly, we dare not say that our materials cost too much because they may cost more than some others. If they do cost more than some others, it is because of the quality and scope. You actually save by not having to purchase additional and accessory material.

This fact stands out clearly. All of our people should be using Herald Summer Bible School materials except for very, very, very special reasons which can be justified. Promotional efforts should be put forth in all of our districts to acquaint our people with the superior quality of the Herald Summer Bible School series. People need to become acquainted with the good materials which are available from our own publisher. Those responsible for promotion should see that this takes place. Let us labor together to give our children the best.

Yours for more summer Bible schools for more children in 1956.

Scottdale, Pa.

Field Notes

CONTINUED

A foreign literature conference was held at the East Chestnut Street Church, Lancaster, Pa., on Monday, April 30. About 25 people were present, representing the publishing, mission, and relief interests of the church in providing literature for foreign-language speaking people.

A group of six brethren from the Mennonite Publishing House gave a program at the Slate Hill Church, Shiremanstown, Pa., on Sunday evening, April 29, each giving a talk on various aspects of the work of providing Christian literature for our constituents.

Announcements

"Justified by Faith" is the YPBM topic at Miners Village, Pa., for May 13. Speaker, Martin E. Weaver, Annville, Pa.

Mennonite Student Fellowship meets in Philadelphia, Pa., May 19, 7:30 p.m. Speaker, Dr. Norman Loux.

Church History Conference, at Glad Tidings, Bronx, New York City, May 19, 20. Speaker, Wm. McGrath, Goshen, Ind.

Annual Sunday-school meeting at Cedar Grove Church, Greencastle, Pa., May 12, 13. Theme: Second Coming of Christ. Speakers: Harold Eshleman, Harrisonburg, Va.; Milton Brackbill, Paoli, Pa.

Ascension Day services at Towamencin, Pa., Church all day Thursday, May 10, and the evening preceding. Speakers: John E. Lapp, Lansdale, Sanford G. Shetler, Hollsopple, Pa.

Program of sacred music by the Touring Chorus of Eastern Mennonite College at McCaskey High School, Lancaster, Pa., Saturday evening, May 12.

Speakers at the Shirksville, Pa., Church, Saturday evening, May 12, and all day Sunday, May 13, are Andrew Gingerich, Mannsville, N.Y., and Alvin Martin, Terre Hill, Pa.

Youth Conference at Mennonite Mission Church, Columbia, Pa., Saturday evening, May 12, and all day Sunday, May 13.

Seventh annual Home Missions Conference at Hess Church, Lititz, Pa., evenings of May 10-12 and all day Sunday, May 13. Guest speaker, Wm. McGrath, Goshen, Ind.

Ascension Day Bible Meeting at Erisman Church, Thursday, May 10. Speakers: Clarence Fretz, Menno Sell, John Ruth.

Forty-second annual meeting of the Washington Co., Md., and Franklin Co., Pa., Home Mission Board at the Chambersburg, Pa., Church, Ascension Day, May 10. Speakers, Daniel Lehman, Harrisonburg, Va.; Nathan Hege, missionary on furlough from Ethiopia; Walter Lehman, president of the Board.

Inspirational Song Service at Masonville, Pa., Church Sunday afternoon, May 27. Bring Church Hymnal or Life Songs No. 2.

Church History Conference at Pleasant Hill Church, Smithville, Ohio, May 10-13. Guest speaker, Norman Kraus, Goshen, Ind.

Visiting Speakers

April 15. **Lester Hershey,** La Plata, Puerto Rico, at Goshen College Church.

April 22. **Ford Berg,** Birdsboro, Pa., at Kidron, Ohio.

April 29. **Boyd Nelson,** Elkhart, Ind., at Pigeon, Mich. **Lester Hershey,** La Plata, Puerto Rico, at Kinzers, Pa. **Jacob Weirich,** Belleville, Pa., at Pleasant View, North Lawrence, Ohio. **James Stauffer,** Apple Creek, Ohio, at Clarence Center, N.Y. **Paul M. Lederach,** Scottdale, Pa., at Berlin, Ohio.

Evangelistic Meetings

John Glick, Boyertown, Pa., at Rock Church, Elverson, Pa., May 20-27. **Walter Shank,** Ellicott City, Md., at Shirksville, Lebanon Co., Pa., May 13-23. **Lloyd Kropf,** Rio Linda, Calif., at Winton, Calif., March 28 to April 8. **Harvey E. Shank,** Chambersburg, Pa., at First Mennonite Church, Norristown, Pa., May 13-20. **Wm. and Robert Detweiler,** Orrville, Ohio, at Meadville, Pa., June 3-10. **Wm. McGrath,** Goshen, Ind., at White Cloud, Mich., May 27 to June 4.

Recent meetings held by Bro. Roy Koch, St. Jacobs, Ont., at Worcester, Pa., were blessed with 12 decisions. One was an 88-year-old man, three were 13-15 years old, one was 21 years old and the rest were middle-aged or older. In one case a whole family of four confessed Christ. They all responded to personal work. May the Lord keep them true and faithful.

Herald Summer Bible School

Revised Grades 9 and 10

Both Grade 9 and Grade 10 Herald Summer Bible School Pupil's Book and Teacher's Manual have been completely revised this year.

All orders for these two grades will be filled with copies of this new edition. Because of this complete revision it will be impossible to use the old Teacher's Book with the new Pupil's Book. It will also be impossible to use a combination of old and new Pupils' Books in any one class. If you are planning to teach these grades this year, you of course will want to use these new revised editions. The titles, **Getting Acquainted with the Old Testament** (Grade 9), and **Getting Acquainted with the New Testament** (Grade 10) will remain the same, but you will recognize them by the new, attractive covers.

Sales Division
Mennonite Publishing House

BE SOBER—BE VIGILANT

(Continued from page 434)

got large contributions to get a new tent and then used it for something else and is being sued in court. Each tries to outdo the other with lavish equipment and exaggerated publicity on crowds, conversions, and miracles. The New Testament direction for divine healing is a sober, restrained bedside prayer meeting. What a far cry from the "healing lines" of the "Healers"! Of course, no man could make a living out of this sort of healing, nor could he obtain any glory or personal prestige from it. Instead we have "these traveling false prophets sucking the purses of the people." "These healers . . . blaspheme the name of God by using Him for publicity and financial gain."

Since we have pointed out how the Holy Spirit *does not work*, it is well for us to examine how *He does* work. In Eph. 5:17 Paul says, "Wherefore be ye not unwise, but understanding what the will of the Lord is." Understanding is chiefly and pre-eminently a process of the intellect. Mr. Thomas C. Upham in a book entitled "The Interior Life" points out the distinction between impulses and a sanctified judgment. The Holy Spirit, he says, "generally conforms Himself in His operations, whatever they may be, to the structure and laws of the human mind" (p. 68). "God designed that the perception and judging powers which He has given us should ordinarily furnish the fundamental condition or basis of human action. The Holy Spirit guides men by operating in connection with the perceptive and judging powers" (Pp. 69, 70).

He says further: "The Holy Spirit does not, either by His gentle influences, or by those which are more sudden and powerful, so operate upon a person as to guide him into any course which is truly irrational or absurd. . . . Various irrational and absurd results may flow from natural impressions or impulses, but can never flow from the true operations of the Holy Spirit. . . . A mere impulse, unattended by perception and reflection, is of the nature of an instinct. . . . Those impressions or impulses which come from the Spirit of God awaken men to a sense of their thoughtlessness, and quicken within them a state of humble and holy consideration. . . . The impulses and impressions which are from the Spirit of God are of a peaceful and gentle character. They never agitate or disturb the mind, but lay a wholesome restraint upon it. . . . Impressions and impulses . . . from . . . a disordered imagination, the world, are of the devil, are not peaceful and quiet in character . . . but are hasty and violent. The doctrine of present sanctification has much to fear from not accurately distinguishing natural and satanic impulses from the true movings of the Spirit of God upon the heart. . . . The Holy Spirit does not require them to do anything which an enlightened and sanctified intellect does not appreciate and approve. And hence their course is marked by consistency and sound discretion" (pp. 72-77).

These remarks in the paragraph above are totally consistent with the teaching of Paul in I Cor. and Eph. 5. The author makes the following statements as evidence of being guided by the Holy Spirit and they will be found to be in complete agreement with Scripture. "The person who is guided by the Holy Spirit will be eminently perspective and rational. His operations will not be found to be accidental, or arbitrary, or in any sense irrational operations. The Holy Spirit is not an ignorant person, but a wise Being. Not an agent that is moved by unenlightened impulses but by perfect knowledge. . . . Such guidance contributes to the highest rationality. . . . The person guided by the Holy Spirit will be most keenly perspective, judicious, and rational. Not prejudiced, one-sided and dogmatical. . . . When we are led by the Holy Spirit there will be a subdued (not loud and hysterical), tranquil and well-regulated state of the natural sensibilities. His natural affections, which so often become the masters and tyrants of the mind, submit to the authority of the conscience and will. A divine tranquillity is written upon the emotions and desires. He who is truly under this divine direction will always find his conduct characterized by the utmost decency, propriety, and true courteousness. A voice inspired with gentleness and love; a countenance not only free from the distortions of passions, but radiant with inward peace; a freedom from unbecoming gaiety and thoughtless mirth; a propriety of expression resulting from seriousness of character; a disposition to bear meekly and affectionately with the infirmities of others; a placid self-possession; an unaffected but strict regard to the proprieties of time, place, and station, can hardly fail to impress upon the outward beholder a conviction of the purity and power which dwell within. Happy is he who is led, not by mere sights and sounds, not by strange and momentary impressions, which may come from the disordered senses, from the world, or from the devil; but by that clear light which illuminates the intellect, and the conscience and the heart, which is ever consistent with itself and with God's Word and providences; and which has in reality for its author the Comforter, the Holy Spirit" (pp. 76-85).

If the above criteria is Biblical and sound, and I firmly believe it is, and we were willing to use it when we are confronted with these loud, hysterical, emotionalized, sensational, preachers and their followers, we would soon discover to our satisfaction that their power is not from above even though people may have dramatic and meaningful experiences, and even though by their use of *some truth* and a Christian vocabulary some people are led to an experience of regeneration. Angels of light as ministers of righteousness are still in the world.

The most misunderstood person in the world is the one who is doing the will of the Lord.—J. Otis Yoder.

Christian Science followers testify to healing. There is evidence that some who go to the shrine at Lourdes in France are healed by praying to Mary. People go to persons who powwow, using the name of the Trinity and testify to healing. There is evidence that some witch doctors effect certain cures. Does it not then become abundantly clear that the enemy uses the counterfeit of divine healing as taught by James 5 to deceive people? Jesus was not primarily a healer. He refused to heal for a show but the so-called healers of today do practically all their healing in public for show. In fact, they commonly refuse to heal except in the healing line after the audience has been aroused to the highest emotional state possible.

Several paragraphs from "The True Manifestations of the Holy Spirit" by Penn-Lewis and Roberts, also point out the contrast that is evident between the true moving of the Holy Spirit and the moving of evil spirits.

"True—The presence of God is known in and by the human spirit, through the Holy Spirit. When He fills the atmosphere of a room the *spirit* of the man is conscious of it, *not his senses.* The faculties of those present are alert and clear, and they retain freedom of action. The *spirit* is made tender (Ps. 34:18) and the will pliable to the will of God. All actions of a person moved by the true and pure Presence of God are in accord with the highest ideal of harmony and grace.

"False—The counterfeit of the Presence of God is mainly felt upon the body, by the physical senses, in conscious 'fire,' 'thrills,' etc. The counterfeit of the 'Presence' in the atmosphere is felt by the senses of the body, as 'breath,' 'wind,' etc., whilst the *mind is passive or inactive.* The person affected by this counterfeit 'presence' will be moved almost automatically to action he would not perform of his own will, and with all his faculties in operation. He may not even remember what he has done when under the 'power' of this 'presence,' just as a sleepwalker knows nothing of his actions when in that state. The inaction of the mind can often be seen by the vacant look in the eyes.

"True—Surrender to God, of spirit, soul, and body, is a simple yielding or committal to Him of the whole man, to do His will and be at His service. God asks the full *co-operation* of the man in the intelligent use of all his faculties. Rom. 6:13.

"False—Passive yielding of spirit, soul, and body to supernatural power, to be moved automatically, in passive, blind obedience apart from the use of volition or mind. Evil spirits desire 'control' of a man, and his passive submission to them.

"True—Divine guidance: Through the spirit and the mind; i.e., 'drawing' in spirit, light in the mind: spirit and mind brought into one accord in harmony with the principles of the Word of God. Eph. 5:17; Phil. 1:9-11.

"False—Satanic guidance by supernatural voices, visions, leadings, drawings, are all dependent upon the passivity of the mind and reason, and take place in the sense-realm as a counterfeit of the true in the spirit.

"True—Obedience to God: an act of deliberate will, choosing to do the will of God, when made known to the believer. A full examination of the source of command preceding the intelligent decision to obey, is co-existent with true obedience.

"False—Counterfeit of 'obedience' is passive, automatic, blind, yielding to supernatural power or voices, apart from intelligent apprehension of results or consequences. The person fears to examine the source of the command."

One needs only to carefully and prayerfully examine the spirit, attitude, and conduct of those who make great claims of spiritual power and divine guidance, in the light of the Scripture and the principles given above, to be made aware of the great danger there is of confusing the false with the true. Many more illustrations could be given to further clarify the principle, that the Holy Spirit works primarily through an eminently rational mind, while the false spirits work primarily through sense manifestations and emotions.

It is my sincere purpose in this writing to encourage Christian people to "Prove all things" and to "hold fast that which is good." We must "try the spirits whether they are of God," and take care "that no man deceive" us. We must be vigilant and sober, because our adversary is going about seeking to devour us.

Hannibal, Mo.

TO BE NEAR TO GOD

(Continued from page 443)

Saturday, May 19

Read Rom. 12. "Fervent in spirit, serving the Lord."

If we do all our work as unto the Lord, we will have a different attitude toward it. Even Christ was doing His Father's business. Sometimes work becomes distasteful because we look too far ahead. Then we need to remind ourselves of living one day at a time and we will not tire nearly as soon. If a woman was faced with all the dishes she would be required to wash in forty years, she would certainly rebel, but the bride sees only those of the current meal, and work for her loved one is a pleasure. The mission worker who scrubs the floor and does the ironing and mending is serving the Lord just as truly as the one who stands in the pulpit.

Lord, help us to see that work is a blessing, give us work to do, strength and willing hearts to do it.

—Ida M. Yoder.

GOD'S ETERNAL PURPOSE

(Continued from page 439)

shall serve him: and they shall see his face" (Chap. 22).

". . . and worship him that liveth for ever and ever . . ."

". . . and he shall reign for ever and ever."

"That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:7).

"To him be glory and dominion for ever and ever. Amen."

Quarryville, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beam, Daniel H. and Ruth G. (Lied), Stevens, Pa., first child, Wanda Lou, April 20, 1956.

Boll, Warren and Margaret (Felpel), Ephrata, Pa., second child, first daughter, Audrey Lucille, April 6, 1956.

Coblentz, Jacob and Martha (Schlabach), Millersburg, Ohio, first child, Jonathan Daniel, March 22, 1956.

Conrad, Gerald L. and Melva (Schloneger), Alliance, Ohio, first child, Bonnie Jean, March 26, 1956.

Diener, Eber G. and Vera L. (Saltzman), Wellman, Iowa, first child, Mary Helen, March 17, 1956.

Ehret, Robert D. and Elta (Yoder), Hato Rey, Puerto Rico, second child, first son, Samuel Eli, March 28, 1956.

Gingerich, Edwin and Janice (Schlabach), Salem, Oreg., second child, first daughter, Marilyn Joy, April 12, 1956.

Herr, Carl B. and Erma Lois (Hess), Lancaster, Pa., third child, second daughter, Nancy Jean, April 17, 1956.

Hershberger, James and Esther (Miller), Walnut Creek, Ohio, fourth child, second son, Joel David, March 29, 1956.

Hostetler, David and Rosanna (Yoder), Campinas, Brazil, second son, John Marcus, April 20.

Kauffman, Fred L. and Miriam (Peachey), first child, Chester Alphie, Feb. 28, 1956.

Kaufman, Leslie and Berniece (Oswald), Manson, Iowa, second child, first son, Merle Lynn, April 8, 1956.

Kurtz, John T. and Mary L. (Yoder), Reedsville, Pa., first child, Lois Eileen, Jan. 26, 1956.

Landis, Willis and Hannah (Detweiler), Souderton, Pa., fifth and sixth children, second and third sons, Robert (stillborn), and Willis, Jr., Feb. 29, 1956.

Leichty, Paul and Marietta (Yoder), Fort Wayne, Ind., second son, Brian Lee, April 18, 1956.

Martin, David H. and Thelma (Witmer), Chambersburg, Pa., third son, David Henry, April 12, 1956.

Martin, Ralph D. and Betty Jean (Mast), Millersburg, Ohio, second son, Jeffrey Lynn, March 26, 1956.

Maust, Glenn and Erma (Gingerich), Bay Port, Mich., third son, Clifford Dean, April 11, 1956.

Maust, John L. and Margaret (Suggs), Waynesboro, Pa., first child, Rebecca Ann, April 21, 1956.

Miller, Melvin and Goldie (Weaver), Ft. Seybert, W. Va., fourth child, first daughter, Sherene Joy, April 5, 1956.

Musselman, Glenn and Lois (Shank), Campinas, Sao Paulo, Brazil, second daughter, Sonia Maria, April 28.

Peachey, Jesse M. and Sadie E. (Kurtz), Selinsgrove, Pa., eighth child, third daughter, Esther Marie, March 12, 1956.

Peachey, Mahlon J. and Bertha E. (Kurtz), Reedsville, Pa., second child, first son, David Jonathan, Dec. 24, 1955.

Reber, Don and Barbara (Bender), Hombetsu, Japan, fourth daughter, Carol Jean, April 17.

Roth, Robert and Grace (Troyer), Beaver Crossing, Nebr., fifth child, third son, Robert Junior, March 13, 1956.

Rutt, David and Lyda (Durham), Bensonville, Ill., first child, Cynthia Louise, April 5, 1956.

Siegrist, James and Esther (Kreider), Manheim, Pa., sixth child, second son, John K., March 19, 1956.

Swartzentruber, Earl and Carol (Mast), Greenwood, Del., third child, second daughter, Cheryl Ann, April 7, 1956.

Troyer, Wilbur and Nadene (Hostetler), Nampa, Idaho, second daughter, Linda Jean, April 13, 1956.

Warkentin, Otto and Louetta (Nofziger), Archbold, Ohio, third son, Karlin Henry, March 28, 1956.

Yoder, Benjamin J. and Elsie R. (Yoder), McVeytown, Pa., first child, Magdalene Joy, April 4, 1956.

Yoder, Ivan and Dorothy (Kaufman), Mylo, N. Dak., fourth child, third son, Arlan Ray, April 8, 1956.

Yoder, Noah A. and Amanda N. (Kurtz), McVeytown, Pa., fifth child, second daughter, Martha Saloma, Feb. 29, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Timothy Louis, son of Victor E. and Sylvia G. Amstutz, was born March 26, 1951; died an accidental death on April 9, 1956; aged 5 y. 13 d. He was the youngest of three sons and always displayed an extra touch of friendliness. He was ill frequently with asthma colds and allergies but seemed to have outgrown some of these allergies. Surviving are his parents, 2 sisters (Sara Louise and Kathleen Mae), 2 brothers (Victor Herbert and Stuart Alan), his grandparents, (Mr. and Mrs. Amos B. Amstutz and Rev. and Mrs. Louis Amstutz), his great-grandmother (Sarah Lehman), and many other relatives and playmates. Funeral services were held on April 12 at the Kidron Mennonite Church in charge of Reuben Hofstetter, Louis Amstutz, and James Stauffer. Burial was made in the church cemetery.

Bontrager, Harvey S., was born in Lyon Co., Kans., May 4, 1884; died in his home in Middlebury, Ind., of a heart attack on April 8, 1956; aged 71 y. 11 m. 4 d. He had lived most of his life in the Middlebury community. At the time of his death he was a faithful member of the Forks Mennonite Church. In 1904 he was married to Lizzie Yoder. She preceded him in death in 1927. On Aug. 24, 1929, he married Ida Schrock who survives. Also surviving are 2 daughters (Ida—Mrs. John Everest, and Amelia—Mrs. Amos Culp, both of Goshen, Ind.), 2 brothers (Sam and Ed of Topeka, Ind.), and 4 half brothers (Cornelius, Saginaw, Mich.; Andrew, Kalona, Iowa; Enos, Normandy, Texas; and Sam Schrock, of Kansas), and many other friends and relatives. Funeral services conducted at the Forks Church on April 10 were in charge of Earley Bontrager and Donald Yoder. Burial was made in the Miller Cemetery.

Eye, Sarah Margaret, was born near Fort Seybert, W. Va., May 27, 1863, the daughter of Jacob and Malinda Bright; died April 14, 1956; aged 92 y. 10 m. 19 d. In her early years she united with the Mennonite Church and continued faithful until her death. She was united in

marriage to John D. Eye, who died in 1906, leaving her fifty years a widow. Also preceding her in death were two children and a twin brother. She is survived by 4 sons, 3 daughters, a number of grandchildren and great-grandchildren. The last fifteen years of her life she spent with a daughter, Mrs. T. A. Foltz of Mathias, W. Va., in whose home she died. Funeral services were held from Cove Chapel in charge of Linden M. Wenger and Shelton Gower, with burial in Cedar Hill Cemetery near Mathias.

Gerlach, Ephraim F., son of Daniel and Martha (Frey) Gerlach, was born in Manor Twp., Lancaster Co., Pa., on April 27, 1865; died April 14, 1956; aged 90 y. 11 m. 18 d. He was married to Alice McMullen, who died in 1918 during the epidemic of influenza. To this union were born 4 sons and 8 daughters. Daniel and Ada preceded him in death. Surviving are Clayton M., Charles M., Harvey L., Mrs. Martin Lefever, with whom he spent his last few months, Mrs. Harry Shank, Mrs. Katie Hershock, Miss Fannie Gerlach, Mrs. Carl Saurbough, Mrs. Charles Holtz, and Mrs. Stella Gerlach. He had been a faithful member of the Mennonite Church for nearly fifty years. Services at the Millersville Mennonite Church were in charge of Jacob Hess, Landis Shertzer, and Christian Lehman, with burial in Masonville Mennonite Cemetery.

Hummer, Mark Clarence, son of Clarence and Mary (Kuhns) Hummer, was born July 29, 1944, in Chambersburg, Pa.; died April 21, 1956, near Mercersburg; aged 11 y. 8 m. 11 d. He was on a farm driving a tractor for Bro. Russel Strite and, when he ran off a bridge, the tractor upset on him, pinning him into a small stream of water. He had been a faithful member of the Pond Bank Church for a number of years. He is survived by his parents, one brother (Marvin Luke), and one sister (Orlena Mae), both at home; also by 2 foster sisters (Dorothy and Susan Flory), and by his grandparents (Mrs. Samuel Ebersole, Chambersburg, Pa., and Mr. and Mrs. Solomon Hummer, New Franklin, Pa.). Funeral services were conducted at the Chambersburg Church by Luke Shank, Harold Hunsecker, and Harvey E. Shank, with interment in adjoining cemetery.

Landis, Robert, stillborn, one of twin sons born to Mr. and Mrs. Willis Landis at Grand View Hospital, Sellersville, Pa., Feb. 29, 1956. Surviving are the other baby, Willis, Jr., and a brother Glenn; 3 sisters, Lorna Fay, Darlene, and Rosemary; grandparents, Mr. and Mrs. Howard Detweiler and Mrs. Abram Landis, and a great-grandmother, Mrs. Sallie Detweiler.

Martin, Lee Benner, son of Joseph L. and Mary E. (Benner) Martin, was born Aug. 26, 1940; passed away March 23, 1956, after suffering from a stomach tumor for one month; aged 15 y. 6 m. 27 d. In December, 1954, he accepted the Lord as his Saviour and became a member of the Hershey Mennonite Church. Besides his parents he is survived by the following brothers and sisters (Paul B., Kinzers, Pa.; Carl D., and Norma E.—Mrs. Allen Groff, both of Manheim, Pa.; Esther M.—Mrs. Paul Farrel, Ronks, Pa.; Joseph B., of Manheim; Elsie B., Dorothy B., Elvin L., Mary Ann, and Irene B., all at home). One brother preceded him in death. Funeral services were held at Hershey's Church in charge of G. Parke Book and Sanford Hershey. Interment was made in the adjoining cemetery.

Mininger, David, premature infant son of Earl N. and Betty (Moyer) Mininger, of Telford, Pa., passed away April 6 in the Grand View Hospital, seven hours after birth. Besides his parents, he is survived by one brother (Timothy Earl), a sister (Alice K), grandparents (Mrs. Katie Moyer, Telford, Pa., and Rev. and Mrs. Charles B. Mininger, Peasville, Vt). Funeral services held on April 7 at the home were in charge of Frank Z. Greaser. Burial was made in the Franconia Mennonite Cemetery.

Pearl, Sue Ann, daughter of Blanch Pearl, was born Jan. 5, 1956; died April 19, 1956, in Pond Bank, Pa. Shortly after Sue Ann was put to bed upstairs by her grandmother, it was discovered that a fire was raging upstairs. Although desperate efforts were made to rescue her, it was impossible. She is survived by her mother and grandmother, Mrs. Mary Pearl. Funeral services were conducted in the Pond Bank Mennonite Church on April 21, 1956, by Harvey E. Shank. Burial was made in Rose Hill Cemetery, Mont Alto, Pa.

Shue, George Edgar, son of Monroe G. and Mary (Bucher) Shue, was born Feb. 9, 1924; passed away in the Gettysburg, Pa., hospital on Feb. 5, 1956; aged 31 y. 11 m. 27 d. He was born and lived in Mummasburg, Pa., and was a member of the Bethel Mennonite Church there. He is survived by his parents, 2 brothers (Chester S., of Mummasburg, and Paul B., Harper, Kans.), one sister (Elizabeth—Mrs. Earl Schmidt, Biglerville, Pa.), and 5 nieces and nephews. Funeral services were held on Feb. 8 at the Bender Funeral Home, Gettysburg, in charge of Willis Breckbill. Interment was in Mummasburg Cemetery.

Stahl, Mary G., daughter of the late Mr. and Mrs. Abraham K. Brubaker, was born June 20, 1897, near Millersburg, Pa.; passed away March 18, 1956, at the Rockingham Memorial Hospital, Harrisonburg, Va.; aged 58 y. 8 m. 28 d. At the age of 11 she became a member of the Lauver's Mennonite Church near Richfield, Pa., and was a faithful member there until 1941 when she became a member of the Lindale Mennonite Church near Harrisonburg, Va., where she was a faithful member until death. On March 16, 1926, she was married to Dewey Stahl, who survives her. To this union were born 6 children (Omar, missionary in Luxembourg; Milo, Topeka, Kans.; Jacob, Lititz, Pa.; Anna, Sara, and John at home). Also surviving are 2 grandchildren, 2 sisters and one brother (Mrs. Landis Brubaker and Mrs. Levi Brubaker, both of Lancaster, Pa., and Jacob G. Brubaker, Richfield, Pa.), and many other relatives and friends. Funeral services at the Lindale Church were conducted by John R. Mumaw. Interment was made in the Lindale Cemetery.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Burkholder — Herr. — Charles H. Burkholder, Leacock, Pa., Stumptown cong., and Vera Y. Herr, Ephrata, Pa., Groffdale, Pa., by Mahlon Witmer at the Groffdale Church, April 14, 1956.

Earl—Reist.—James Earl, Mirror Landing P.O., Smith, Alta., Bethany cong., and Bessie Reist, Eaglesham, Alta., Mt. Calvary cong., Westward Ho, Alta., by Linford D. Hackman at Westward Ho, April 20, 1956.

Hershey—Bair.—Benjamin D. Hershey, Kinzers, Pa., Meadville cong., and Martha J. Bair, Brownstown, Pa., Carpenter cong., by Mahlon Witmer at the Carpenter Church, April 21, 1956.

Irvin—Diener.—John Irvin and Anna Mae Diener, both of Coatesville, Pa., Millwood cong., by LeRoy S. Stoltzfus at the Millwood Church, April 21, 1956.

Reeser—Simpson.—Kenneth L. Reeser and Elizabeth I. Simpson, both of Bareville, Pa., Groffdale cong., by Mahlon Witmer at the Groffdale Church, April 7, 1956.

Swartzentruber—Zehr.—David E. Swartzentruber, Greenwood, Del., and Violet Zehr, Bridgeville, Del., both of the Greenwood Conservative cong., by David E. Showalter at the Greenwood Church, April 12, 1956.

Zehr—Widrick.—William Zehr, Carthage, N.Y., and Dorothy Widrick, Croghan, N.Y., both of the Croghan, Lowville Conservative Mennonite cong., by Lloyd Boshart at the Croghan meetinghouse, April 11, 1956.

If only one tenth of the money spent on armaments during the past years—most of which was wasted on the junk pile of military obsolescence—had been spent on such aid efforts [as the Heifer Project], communism would face a wall of hope.—Between the Lines.

Items and Comments

A Methodist writer from England says, ". . . for the last fifty years the rank and file of the Methodist and the other Free Churches have very largely been turning away from the Scriptures and have left them to the experts .... asked about their own personal experience of Christ . . . they had nothing to say, ... If you take this Book as your daily companion and constant guide, . . . religion, instead of being something outward, will become a precious inward possession because you will have found Christ in the Book."

* * *

More than 254,000 persons fled Communist East Germany in 1955 and the refugee stream is continuing at the rate of several thousand a week. Since 1945 more than 2,500,000 residents of the Soviet Zone are estimated to have sought haven in West Germany. About 78 per cent of these refugees have been Protestants, and 15 per cent Roman Catholics. About 60 per cent of those fleeing the Soviet Zone come to West Berlin, and after a screening process are sent to West Germany at the expense of the federal government. Church welfare agencies play a major roll in caring for the refugees.

* * *

Moslem authorities claim that there are about 100,000 Moslems in the United States. Moslems throughout the world number more than 400,000,000, second only to Christians.

MENNONITE YEARBOOK 1956

1 9 5 6

RUMORS HAVE IT that some people think that just getting a yearbook every two, or three, or ten years is enough to keep them in touch with their friends and their interests all over the church.

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YOUR PUBLISHING HOUSE

Let's look at finances for 1955

To help you see the trends in our business we give you the following significant figures by five-year periods for forty-five years:

	Assets	Liabilities	Net Worth	Sales	Earnings	Donations
1910	56,966	15,994	40,972	33,288	3,243	
1915	98,817	12,506	86,311	50,049	4,922	2,092
1920	129,035	229	128,807	91,141	5,562	5,522
1925	300,720	88,335	212,385	99,566	8,162	4,629
1930	333,731	55,250	278,481	129,422	7,716	5,027
1935	330,803	23,100	307,703	112,842	7,094	6,198
1940	380,537	2,813	377,724	184,263	13,142	8,914
1945	552,702	53,127	499,575	395,541	45,344	12,288
1950	1,159,059	333,502	825,557	812,358	43,068	21,671
1955	1,477,999	487,239	990,760	1,216,969	-195	32,039

Our assets and liabilities have increased about equally so that the net worth remains practically the same, just under a million dollars. The $1,216,969 sales are $90,954 less than the previous year. However, this year we have eliminated the transfer of goods which previously were included in sales. This amounted to $191,773 in 1954. This means that on the same basis our 1955 sales would be $83,911 above 1954.

The one figure causing major concern is the $195 loss in operations. Only twice before in the history of the House were losses experienced. They were $1,848 in 1921 and $4,718 in 1922. This coming at a time when business conditions in general continue good and our sales are higher than any previous year naturally requires a very careful examination of all our policies and operations.

On the basis of our present volume of business there will need to be ways and means found to increase our income approximately $100,000 annually. This is needed to provide for the following: 1. Increase in the cost of materials and supplies; 2. Additional wages due to the revised wage-and-hour law, and application of the new wage policy; 3. To provide for necessary profit as directed by the Board.

There are four ways to consider. 1. Raise prices. 2. Increase efficiency. 3. Modify product. 4. Increase volume.

It is likely that all these means will need to be used. Here are a few specifics.

The revised discount policy should result in $8,000 additional income during this year. Charging postage on mail order charge accounts will provide another $2,000. Additional means will need to be found to bring our income and operating costs into a more favorable relation.

Aside of operations there is the need for additional capital funds. Through the years, the usual method of securing funds for expansion above that provided by profits, has been by loans from individuals. At the close of the year this amount was $87,367.01 on loans from fifty-five persons. Most of this is at 3% interest. It represents the debt on the annex and funds needed to help finance the purchase of workers' properties. While a few of these notes are for 3, 5, or 10 years, most of them, however, are one-year notes given several years ago. Thus, they are practically "on demand" notes and represent a substantial sum to be subject to withdrawal at any time.

The Publication Board and House are co-operating with other church agencies in offering opportunities for investment through Life Income Agreements (formerly called annuities).

Since additional capital will be needed for further development, we invite inquiries from those who may have funds to invest either as loans or in Life Income Agreements.

A. J. Metzler
Publishing Agent

The Mississippi legislature adjourned without enacting a bill that would have deprived churches and religious organizations which practice racial integration of their property tax exemption. The bill was passed by the Senate but never came to vote in the House. The governor had indicated that he would veto the bill.

* * *

The Pentagon is going forward for further atomic testing this spring in spite of the fact that "the world's leading geneticists have repeatedly warned that future generations may be severely harmed by any further increase of poisonous radiation deposits in the earth's atmosphere through continued atomic explosions" (Between the Lines).

* * *

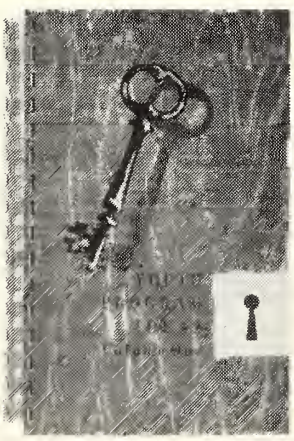
Five young Protestants in Spain recently spent more than ten days in jail because they refused to pay fines for gathering at a secluded spot for a baptismal service.

* * *

Whatever one thinks about the passive resistance to segregation being used by the Negroes at Montgomery, Ala., one must appreciate the emphasis of its leader, Martin Luther King. Throughout the movement he has been preaching the importance of love, even for enemies. In a recent address at Brooklyn, N.Y., he said, "Love will be returned for hate; nonviolence will be returned for violence. This isn't just a fight for Negroes. It is a fight for justice and democracy." The New York Times commented: "There was not a single note of bitterness in the talk."

* * *

The membership of the Christian Reformed Church has passed the 200,000 mark. In nine years the membership has increased 52 per cent.



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TUESDAY, MAY 15, 1956. VOLUME XLIX. NUMBER 20

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Birthday Visits

By One of the Sheep

"What's going on this afternoon?" my visitor wanted to know as I was planning aloud how we'd arrange the work this particular Saturday afternoon.

"Why," I replied, "our minister is coming to have our birthday visits with us."

"Birthday visits? What are they?" the perplexed guest asked.

"Well, once a year, on or near our birthdays, our minister has a private talk with us. It happens that our birthdays are within ten days of each other, so he's seeing us both today."

"My! Whatever do you talk about? What does *he* talk about?" Greta was from another congregation and had never heard of birthday visits.

"Well, I guess we just tell him everything." I wasn't as conscious of what *he* talked about as what *I* talked about.

"Everything? But, . . . what?" Greta wanted to know.

"He asks us three questions: (1) Tell me the story of your spiritual growth during the past year. (2) What goals have you set for yourself for the coming year? (3) What suggestions or criticisms do you have regarding the program of our congregation?"

Greta looked shocked. "You mean you tell him where you have grown in your Christian life? What if you haven't grown?"

"Then we tell him that! At least I do," I replied honestly. "One of the biggest blessings that has come to me through our birthday visits is that, at least once a year, I know I can lay my whole life bare before my minister. There is no pretense with me on birthday visit day."

I paused, and then continued, "Anyway, I'm sure our minister always knows when we have been growing. He knows, too, if we are merely trying to tell him a *nice story* instead of admitting some failure."

Greta was silent. Finally she sighed. "I wish I could have a good talk with a minister once."

"Join our church and you can get in on these visits, too," I bantered.

It wasn't a joke with Greta. She arose, stamped her foot and said, "If that's what it takes to make a minister talk to me, I'll never . . ."

She stopped short. Then I added, "It *would* be one way to get a minister to talk to you, wouldn't it?"

"I guess you are right. But honestly, Lois, do you know that never once in all my twenty-five years of life has a minister ever talked to me about *me*. No minister in all our church knows what *I* think, or what *my* problems are. Sometimes I think that unless I do talk to someone soon, I'll just blow up!"

My heart went out to her. "You take my place," I told her. "I'll tell our minister, and he'll be glad to talk to you."

Quickly she had rebuilt the wall that had slowly grown around her through her lifetime. "No! No!" she protested. No, not today. I—I wouldn't know what to say."

My heart yearns to help her, even as I write this now. My utter gratefulness to our minister for having this custom of birthday visits in our congregation is dampened just a bit because I know that many ministers have no way of really keeping in touch with their people.

Oh, they know who is growing and who is not. But they don't actually know *why* their members are not growing.

The success of birthday visits depends both on the pastor and on the member being interviewed.

A pastor can't be stiff and formal during a birthday visit. He doesn't think of such an appointment as a *duty*, but as a *visit*. Every pastor will approach the birthday visit differently, I suppose, because every pastor is different. Our pastor, in his visit in our home, has begun his visit by really *visiting* with us about things which concern us as individuals.

We always see the open book in his hand where our "record" is kept. But somehow, he is always able to bring the conversation smoothly and naturally to the real purpose of the meeting.

When a pastor is relaxed and when he can smile easily during the conversation, he helps his members to relax and cast aside any fears they may have had about the interview. When he is friendly, and not preachy, he can send inhibitions and resentments scooting out of the room.

In the second place, birthday visits are the most helpful when a pastor speaks to his members individually and alone. It must be a temptation to a busy minister of a large congregation, to try to save time by talking with a husband and wife together.

But there's something about it that causes a man to open up better when he is alone with his pastor. And speaking from a woman's point of view, I think the same is true for her, too.

A pastor may feel more at ease when he speaks to a man's wife in his presence. But either the man or the woman, or both, do not receive the full benefit from the visit that might be possible if they are interviewed alone.

Defenses crumble more easily when no attempt to defend one's self *need* be made. Husbands and wives who know each other's faults so well, should not find it necessary to shield their faults in the presence of the minister. But sometimes they do.

No birthday visit can be a success unless a pastor has learned to keep secrets. Spiritual battles of his members dare never become the subject of a pastor's conversation with other members.

Self-Examination

By Elsie K. Nighswander

"This do ye in remembrance of me"
—A bit of bread, a sip of wine,
Emblems of His sacrifice,
To be partaken of by those
Who are found worthy.

Worthy? Not I, who am so weak
And ofttimes fail to do His will—
Worthy? Not I.
My faith so frail, my works so few
Show forth I am not worthy!

His blood poured out
To cleanse from every sin
And purify our hearts,
To give us life anew.
—Who then is worthy?

Lord, humble me and grant me faith
To know that works can never save,
That I must daily look to Thee
To cleanse my heart from every sin,
And works will then grow forth, the fruits
Of peace within.
Faith must come first, lest we deny
The power of Thy cleansing blood.
I will partake—
Not worthy I,
Except by faith and for Thy sake!

Claremont, Ont.

It must be a temptation to a minister to share, if with only a select few, some of the confessions his members have made to him. But it dare never, *never* be done. Sooner or later it will be discovered. Confidences broken in this way may never be regained. And blessed is that congregation whose members can safely trust their ministers to share their problems only with God.

The success of birthday visits also depends on the members. No visit with a minister at any time will be helpful if a man or woman will not tell the truth. A doctor cannot help the patient who does not tell him where his pain is. A minister can begin to help us only when we choose to be honest with him.

If we lay aside all pretense and let our minister walk through our heart with all its hates, and covetousness and criticism as the Spirit of God has revealed it to us, only then can he help us most. A spirit of confidence and honesty is always necessary if a birthday visit is to help us thoroughly and satisfactorily.

Recently our minister said he thanked God for working in his own life as He has. Then he added, "And in my birthday visits with you, you have testified to the workings of the Spirit in your hearts, too. You can't know how my own faith has been challenged as I've heard you tell me what He has done for you."

One time he said in essence, "The Spirit has placed this theme on my heart. In my birthday visits with you, many of you have mentioned the struggle you have to live victoriously every day. As I give you God's message for you today, I am remembering that I, too, am a man, battling with the same devil that attacks you. Each word I say, I want to lay at my own door, too."

Since my talk with Greta, I have wondered how ministers can prepare sermons that will meet the *needs* of their people —if they never find out what those deep heart needs are. No wonder so many sermons are of such a broad, general nature. They are prepared for everyone, and consequently, they don't challenge anyone.

We need messages on the *love of God,* or the *mercy of God.* Sometimes we forget what *justification* really means. But sometimes we need, not more *facts,* but good sermons telling us how to *apply* the facts we already know.

On another Sunday our pastor announced: "The need for living a holy life is not news to you. The fruit of holy living you know, also. But, in my birthday visits with you, one after another of you cry, 'How! *How* can this power be mine?' "

"This morning I am trusting the Spirit to answer this *how?* for you. *How* is that contact made with God?"

A plan such as ours in our congregation becomes more difficult as our group grows larger. As I mentioned, one problem which a pastor faces is that of having a *private* talk with *each* member once a year. He must face the test of "doubling up" his visits to shorten his work, or face the challenge to be thorough and see each member alone.

Perhaps for congregations of over 200 members, some other method will have to be adopted to make this contact with his members. One possibility would be to send birthday visit forms to each member. Several questions, similar to the ones our pastor uses, could be asked on paper, with adequate space for each member to write his answers to the minister.

The surest way to confirm a new convert in his faith is to make him bear witness and suffer hardships for his faith.—Chandu Ray, Pakistan.

This method may be advantageous, since for some people it is easier to empty their hearts on paper than to face a minister and tell him their deepest needs. A minister could make notations in his "record" book from the form—and then burn the form letter. For the protection of each member, no form letter should be kept.

Our birthday visits are always closed with prayer. It is the best part of the visit. Rarely do his members hear a pastor pray especially for *them* and *their* own personal needs.

If the birthday form letter is used, this inspirational part of the birthday visit would be lost. But, if a pastor could send out a dozen letters each month, would it not be possible to take each returned form, write out a prayer which touches the particular needs of that member, pray it sincerely to God, and then mail the prayer to the member?

I'd appreciate recalling word for word some of the prayers my pastor has prayed for me. As it is, I only know he *did* pray for me and my needs. I don't remember a word he said.

A birthday visit once a year may seem like too few visits from a pastor. But, it is better than no visit at all for fifteen

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Our Readers Say—

Several times recently I have seen the word "claim" used in dealing with Christian and Biblical truths that are beyond question or challenge.

In "Our Readers Say," March 27, the writer mentions "words and deeds, which, He [Jesus] **claimed,** had their genesis in God." I do not believe that **claim** is a term adequate, in connection with anything that Jesus was or said or **did.** Gospel teaching is positive. No undertone of doubt has any place. No New Testament writer uses the word **claim,** nor, for that matter, does this word once occur in the entire Bible.

When we deal with eternal verities, let there be no equivocation, but clothe them always, as is meet, in words of strength and power and certainty.—Coffman Shenk, Biglerville, Pa.

* * *

I have been noting in God's Word how concerned Moses and the prophets, Christ and the apostles, were for God's people, present and future. Then I noted the concerns that are manifested by those who write in our church papers, and also those whom we meet and fellowship with in the church. I also checked on my own concerns and found I was a long way from having the burden and desire for better living which many have written as their concern. It seems to me that the **Gospel Herald** should certainly have all its columns open for those who realize we are in dangerous times. Let's have at least one column dedicated to that purpose.— Wayne W. Driver, Dayton, Va.

* * *

Unfortunately for us and for our witness to this world, it appears that what Bro. Gerlach says in "The Mennonite Ideal of Our Time" is very true. Such self-hatred has caused much sorrow and heartache and not one blessing. Why then does it continue? Surely we aren't just a bunch of "baby" Christians?

Certainly we need to get to praying. Could it be we need more church discipline? May God help us in this very hour.—T. H. Croutch, Stevensville, Ont.

* * *

The **Gospel Herald** means a lot to our congregation. I am interested in having all of the members read it, as there is really no other way to keep in pace with the progress and activities of the church.— Laurence M. Horst, Chicago, Ill.

* * *

After reading the article by Bro. Gerlach in the April 3 issue entitled "The Mennonite Ideal in Our Time," I was made to think of, "the irony of the existing situation." "Irony" is defined as "An outcome of a situation which is the reverse of what would normally be hoped for or expected."

Mennonites are descendants of the Anabaptists. The Anabaptists faced fire, sword, and drowning for their faith, which we still have embodied in our Confessions of faith, but sad to say not in all hearts of those who profess to be descendants of the Anabaptists. Today many of our people are not martyr material. Even a sneer is enough to chill the spiritual fervor and Scriptural practice of our principles for some of us.

The self-hatred of Mennonites, as Bro. Gerlach points out, for our distinctive principles and practices which alone justifies our right to exist as a separate religious group apart from the persecuting churches of Reformation times is sadly but truthfully depicted. Who among us does not know that this reality of self-hatred exists in

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GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Our Increasing Wealth

Christians in America are generally participants in the vast accumulation of wealth in this part of the world. They usually go along with the constantly rising standard of living which makes the American way luxurious as compared with the standard of living in most countries. The Christian Church in America has only at times challenged current economic and business practices, and has pretty generally condoned the amassing of great fortunes.

Mennonites have traditionally come from the agricultural and middle classes and did not participate in the fortune-making of the nineteenth century. But the trend away from agriculture and the ordinary trades is on, and more and more of our people are going into the professions and into the types of business which are more remunerative. We have in our church more and more people of means, and are faced with the temptations that wealth brings. As a people we have striven throughout our history, and are still striving, to maintain a nonconformity to the standards of the world. That we have at present a good deal of failure in this effort is a common opinion among us. It is your editor's opinion that we have surrendered to the world more completely in the accumulation and use of wealth than in any other area. It is even a cause of surprise to some of our members that anyone should consider it necessary to maintain separation from the world in financial matters.

Outside observers see our wealth and our materialism as the chief threat to our spirituality and to the survival of our nonconformed witness. What are some of the temptations which threaten us?

One is a disregard of the principle of stewardship. The Scriptures teach us that all things belong to God, and that He entrusts certain things to His servants for their use and care. These things do not belong to us; we are only handling them for our Master in heaven. At the end we surrender all things back to Him and give an account of our stewardship. This we are inclined to forget. We get used to thinking of our property and our money as being indeed our very own. We say we worked and saved for these things, and what we do with them is our business. We forget that the capital resources with which we worked and the intelligence and strength with which we used these resources all came from God. It is absolutely worldly to think that we are working for ourselves and are entitled to the fruits of our labors. As Anabaptists we once knew this, but generations of hard labor hewing the forests and breaking the prairies have clouded over this understanding.

A second temptation is the acceptance of worldly business ethics. We may not ask enough questions about the Christian rightness of the vocation we take up, the crops we raise, the things we sell, the products we manufacture. We may invest our money wherever the dividends are satisfactory without consideration of what that money is doing, or what the practices of the corporations are. We may justify sharp bargaining and questionable dealing on the grounds that business generally is carried on that way. We may justify means solely by the profitable end. There are too few Mennonites who can turn down a good deal for conscientious reasons. Unfair competition and discrimination does not bother us as it ought to. We are blind to the inconsistency of a plain people catering to the luxury of the rich, or of a nonresistant people accumulating fortunes from wartime profits.

A third temptation is luxury spending. It is commonly felt among us that what we can afford we have a right to have. And so we spend on ourselves the wealth which we are acquiring in our expanding economy. There is mighty little evidence of nonconformity in the homes we build, the furnishings and the gadgets with which we fill them, the cars we drive, the food we eat, and the clothes which fill our wardrobes. We are all faced with the problem of defining luxury. It is quite impossible to live in America as one might in an Indian village. It is probably unwise for us to prescribe for each other on the standard of living. But if our souls are to be saved from the damnation of materialism, we must prescribe for ourselves. We have to draw lines and say "No" to our coveting eyes and hearts. If we simply go along with a luxury-mad culture, we are a lost people. All of our spiritual life will be suffocated by the abundance of our possessions.

Another temptation is the neglect of brotherly sharing. Sharing of goods was an ideal of the New Testament church. Our Anabaptist fathers pledged their goods to supply the needs of the brothers. One branch of Anabaptists, the Hutterites, have gone all the way, even to the present, in community of goods. Someday we may need to admit that they had the better way. We are in danger of making private ownership a Christian virtue. We have dropped from our baptismal vows the promise to share with the brethren. We have in the same congregation those who are very rich and those who are very poor. Those who lend profit from the misfortunes of those who must borrow. Those who have capital too often invest it in the world, and those who need capital too often must borrow it from the world. The principle of mutual aid, although growing among us just now, still suffers from lack of capital resources. We do not subject to church discipline those who live only for selfish advantage. We do not know how to define covetousness, and seldom preach against it. We honor in death those who leave great estates to those who do not need them.

Another temptation is inadequate giving. The program of our church in missions, service, relief, education, publication, and community ministry is rapidly growing. We are building and remodeling churches at a rapid rate. Our people are giving large sums of money for these causes. Many no doubt give also to causes outside our church. The total amount of our giving is no doubt increasing every year. But whether it is increasing in proportion to our income is not so sure. It is quite certain that we are not giving the tithe of Biblical example, which is a requirement in some denominations. Many have yet to learn the advantages and the blessings of proportional giving. And many, no doubt, are salving their consciences by giving the tithe who should be giving a larger proportion. We can keep from becoming a wealthy church only if we give more. Liberality goes with spirituality, and stinginess with worldliness.

A final temptation, and one which probably comprehends all the others, is

the tendency to disregard and deny the interest and claim of the church in our business and financial matters. Men of money seldom feel the need of spiritual counsel in their business affairs. Some feel that the church should stick to religion and not get involved in discussions of economic problems. The church is thought to be intruding when she inquires too closely about business practice. It is difficult for the church to get the facts about her financial resources. Some years ago when the Mennonite Research Foundation, an authorized body, was endeavoring to get figures on Mennonite income, one questionnaire came back with "None of your business" written across it. This was not a usual reaction, but the attitude is common enough to show that some people have not brought their financial affairs and their church life into any vital relationship. They are best satisfied with the church when it interferes not at all with money-making and money-spending. We have come a long way from Anabaptist brotherhood economics.

This editorial probably sounds more pessimistic than it was intended to. There are many signs that the tide is turning for the better. The recent conference at West Liberty on Christian Economic Living was well attended, not only by theorists in this field, but also by Mennonite farmers and businessmen. The General Conference Committee on Economic and Social Relations is giving good leadership in this area. Some good articles on the subject are being published in our periodicals, including the current GOSPEL HERALD series on wills and life annuities. People are thinking and getting convictions. The practice of proportionate giving is growing. Bro. Milo Kauffman's stewardship lectures have been heard by thousands and are having their effect. Economic independence does not count as a qualification for the ministry as it once did. Our preachers have more courage in applying Christian living to the economic field than some have had in the past. We have faith that the Christian good sense of our people can pull us away from the brink of utter conformity to the world in the matter of wealth. Let us search our hearts, scrutinize our standards, and pray to this end.—E.

Friendship

BY ANN WENGER

Friendship is a beautiful gem of such rare luster that everyone desires it. It is composed of human love and fidelity. It breeds confidence, comradeship, and good will. It brings joy and satisfaction.

Seek it diligently, you who crave it; for it is not hard to find. The priceless gem of friendship lies deep within the precincts of your own heart.

Lititz, Pa.

Testimonies

BY EILEEN EIGSTI

Testimonies have always frightened me because I am slow to think when speaking on the spur of the moment. Also I've had a wrong conception of a testimony. It should not be a sorrowful experience, neither a time to tell all the mishaps and troubles in one's life.

Webster says, "A testimony is a solemn declaration or affirmation made *to establish some fact.*"

When asked to give my personal testimony over the air lately, I was handed a card with these very valuable words typed upon it: "He [Jesus] must increase, but I must decrease" (John 3:30).

1. Testimonies should be a brief relating of how we were saved by God and of the resulting experience of the power of God in the life that has been regenerated through faith in the Lord Jesus Christ.

2. A good testimony can be given in 1 to 1½ minutes.

3. A testimony should not take the form of a miniature sermon or invitation.

4. A radio testimony should be written if there is any tendency toward nervousness, and to avoid repetition.

5. We believe God can use a good radio testimony to win souls for Christ.

My Testimony

Titus 3:5-7.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life."

I am glad to say tonight that I know Jesus Christ as my personal Saviour.

Since I had a mother and father who knew and loved the Lord, I always enjoyed a happy, peaceful, Christian home life. But it wasn't until I met my Saviour alone and let Him come into my heart that I knew the meaning of real joy and happiness.

It has been wonderful ever since to have a friend constantly with me. He is real—He saves—He keeps—He satisfies. He saved me and freed me from sin through His precious blood. He has kept me through faith unto salvation. He satisfies me with a peace that I cannot explain in words.

He took my parents from me when I was in my early teens, and there was a time of drifting away in my life. But this became a time of testing. The Lord is a forgiving Lord—praise to Him! He understood my weaknesses, and as I again began to lean on Him, I found Him to forgive and to forget.

I John 1:9.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is wonderful to have a Saviour who hears and answers prayers. Yes, I have had delays in answered prayers, but always in the end I received more than I even asked. What a joy it is to serve Him and to know that He leads in every step of my life ever since I have yielded my will to Him!

"How sweet is His love, oh, how wondrously sweet—more precious I find it each day,

" 'Tis new every morning and fresh every evening, and sweeter each step of my way."

Quincy, Mass.

25 Years Ago

(from Gospel Herald, April 30, 1931)

Twenty souls, mostly young people . . . received . . . at Scottdale . . . seventeen by baptism.

Christian H. Byler . . . died . . . aged 75 years.

Overproduction of wheat still seems to be one of the nation's greatest economic problems.

(from Gospel Herald, May 14, 1931)

. . . officers elected [M.B. of M. & C.]: President, D. D. Miller. Vice President, Levi Mumaw. Secretary, S. C. Yoder. Treasurer, V. E. Reiff. Fifth Member of Exec. Comm., M. C. Cressman. Financial Agent, D. D. Miller. Field Worker, S. E. Allgyer.

Bro. E. J. Hershey was chosen by lot to the office of deacon [Lyman, Miss.].

. . . the appointment of H. S. Bender as Acting Dean, to fill the vacancy created by the death of Dean Oyer [Goshen College].

Apr. 26 . . . Clarence J. Ramer and Ethel R. Martin . . . united in . . . holy matrimony.

Keep thy tools ready, and God will find thee work.—Philip W. Bemis, in "Christian Digest."

Do You Welcome Strangers

By Robert Sherer Wilson

Strangers! Do you have strangers in your church? Perhaps they are only once a stranger, or again they may always be strangers. Some will not return if they are only strangers. Can anything be done about this? What is done will determine whether your Sunday school or church will grow, or whether it will merely hold its own.

There is something very interesting about how to treat strangers, in the words of Moses which he gave to the children of Israel shortly before they entered the promised land. It is found in Deuteronomy 10:19. "Love ye therefore the stranger: for ye were strangers in the land of Egypt." A reading of the connecting verses 12 to 22 will indicate how God loved the strangers, on an equality with widows and orphans. These strangers were not aliens or foreigners, but pilgrim travelers who had no home of their own.

What Moses says concerning the way they were to treat the strangers which they would find in the promised land, will apply equally well to the strangers in our churches.

First of all, the stranger is to be loved because God loves him. One of the best ways for people to show their love to God, is to love those whom God loves. People show how much they love God when they love their fellow men. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" (I John 4:20)? God wants channels for His love to be expressed to men. God wants people to be these channels. Many will never know the love of God, unless that love is expressed through men.

The religion of the Israelites was to be more than mere forms and ceremonies. It was to be something that could be practiced, or it would have no value.

A study of the relations between Israel and the strangers in the land they were to possess indicates some warnings had to be given. Some of these strangers were idol worshipers. The lives of some were not to be spared, but they were to be blotted out. Some archaeologists think this extreme measure had to be taken because of sinful disease and pestilence to be found among some of these people. It is very evident that the Israelites were not to love the strangers to the degree that they would intermarry or would stoop to the level of their sins. The love to be expressed was the kind of love which would help the strangers, and not mar the life of the one doing the loving.

The example of Jesus may be easier to understand, for He mingled with the people to show His love toward them. Yet Jesus never sinned with them, nor did He compromise His position. The Christian today needs to love the stranger because God loves him, yet it does not mean he is to compromise his standards, or follow the stranger. The purpose of the loving is to lift him up.

Likewise today, the church is never to compromise with the strangers. If someone says he will join the church, if the church stops having revival meetings, it is better to let that person go than end the seasons of revival. If someone says he will join the church if they sponsor dances for the young people, it is better to let that person go than to use the church as a mere social center and a place for questionable amusements at that. Whenever Israel compromised with the strangers and intermarried, there was apostasy and trouble. There need be no compromise in this kind of love.

A second reason for loving the strangers is that the Israelites were themselves strangers in the land of Egypt. They had been taken to Egypt as guests of the Pharaoh when Joseph was in charge of distributing the surplus food. When a Pharaoh came into power who knew not Joseph, these guests became slaves of the government to labor without any rights or privileges according to the whims of the rulers.

Now the Israelites were to enter into the land promised to them. They would not be the strangers, but the settled people. How would they treat the strangers? They would have opportunity to retaliate against someone else for the injustice they received, or they could follow the golden rule and treat the strangers as they wished they had been treated in Egypt. Moses wants them to love the strangers, because they had been strangers themselves.

There is a spiritual application here that can be mentioned. Egypt represents to the Christian the land or life of sin. God did not make man to sin, but to serve Him. Men are only slaves to sin, strangers to the kingdom of sin. When they are freed and come into their own land, the heavenly kingdom, they are to remember what they suffered, and do everything possible to help those who need the same deliverance.

The Christian is not at home on this earth. Here he is a stranger and a sojourner. Peter tells the people in his first epistle, to pass the time of their sojourning here in fear (1:17). In the next chapter (2:11) he teaches that because men are sojourners on this earth, they are to abstain from fleshly lusts, which war against the soul, so that they may show their faith in God toward those around them.

Yet in all things the Christian is to love the sinner. It is only by the grace of God, that the Christian is where he is. He is not to forget his past, wherein that remembrance will help him to reach others and rescue them from the ways of sin.

All this has practical applications in relation to the stranger in our church services. There is no place in Holy Scriptures that exhorts the sinner to come to the church to seek salvation, but instead the Gospel is to be taken to the sinner. Yet when someone strange, whether he be sinner or not, comes to the services of a church, it is an indication of a need in his heart. Everything should be done to encourage strangers to attend the services, for it may mean the winning of a soul to Christ.

There will be more strangers in our churches, if they are given a real welcome. One thing is to offer them a good seat. Strangers do not like to be ushered down the aisle to a front seat, because the back seats are occupied by the regular attendants. Neither do they like to crawl over someone who has planted himself next to the aisle and refuses to budge an inch from the coveted seat. The church people should offer to move to the front seats, and if they are along the aisle, they should slide in, and thus show a welcome to the stranger.

Another helpful thing is to give a friendly smile to the stranger. This does not mean to laugh at them or make fun of them, but give a welcome smile. Too many look at visitors as if to say, "You are an intruder. You do not belong to this church. This is our church." It is no wonder that many people have no use for the church, the way they are treated sometimes when they come.

Share your hymnbook with the strangers. Show them the place in the service. Help them if they need help.

After the service, speak to the stranger, and invite him to come back. Good judgment should be used in what is said, and it is not always best to get inquisitive about the strangers. Neither should the mistake be made as it was in one church, where one of the members spoke to one he did not know, as if he was a stranger. It developed the so-called stranger had been a member of that church for many years, and in fact more years than the one who was trying to welcome him.

In many churches, the people are clannish, and talk only with their own relatives or special friends. Speak to a different person each Sunday. There is always something cheerful that can be said. Some people do not like to have too many personal questions asked, but they do welcome the warmth of Christian fellowship.

In one church, the story is told of a man who seated himself without removing his hat. Before long, an usher came to him and reminded him very politely that he had not removed his hat. The stranger was so overjoyed at this attention paid to him, that he said, "I have been coming to this church for a number of weeks, and you are the first person that ever spoke to me in this church."

The main purpose of showing an interest in the stranger is that you should

be interested in his soul. The stranger should be loved not for what he can give to the church, but for what he can get. He should be welcomed not for the sake of the church, but for the sake of his own soul. This is one important way that people can be won to Christ—by welcoming them to the place where they can learn more of the love of God.

A number of years ago a speaker told this story in attempting to encourage people to help the strangers in their services. The story tells of a group of people standing in front of a picture of Daniel in the lions' den. The people were admiring the courage and faith of Daniel as he stood there calmly looking at the hungry lions who were gathered about him as if they were prepared for a feast. A little boy saw the crowd and came to look at the picture. As he looked he burst into tears. Was it because the lions were threatening to eat Daniel? No, that was not the reason. The little boy cried because the picture showed one little lion that had been pushed back into the corner. That lion had been crowded out so he might not get anything to eat.

The speaker used that story to point out the danger of pushing some people back into the corner. There are those who are crowded away from Christ and His blessings. These strangers need to be welcomed to the Gospel feast, that they also may find salvation and spiritual help.

Myerstown, Pa.

It Was Four Years Ago

By Russell Krabill

Assistant Secretary of Sunday Schools

"You say this is the *Fourth* Church-wide Sunday School Convention? Somehow I don't seem to remember the other three." Remarks such as this were made in 1952 when the Fourth Church-wide Sunday School Convention was announced for August 21-24. The youngsters of course could not remember the other three conventions which had been held 60 years before in 1892, 1893, 1894, respectively. So to bring us up to date on the past, Paul M. Lederach prepared a series of Historical Background articles for the Gospel Herald. In these articles he told how "Early Sunday schools and Sunday-school workers were beset with many problems. In many instances these problems were too large for one Sunday school and its workers to solve alone. Consequently, the counsel of many Mennonite Sunday-school leaders was needed." So three church-wide conventions were held, the last in 1894 at the Forks Church, near Middlebury, Ind.

For the next fifty-eight years Sunday-school conferences were held on the district level.

Then in 1952 another church-wide convention was held at Goshen College, August 21-24. J. J. Hostetler and Paul M. Lederach steered the convention through its three days of activity, packed with exciting information and challenge. There were worship experiences led by Harold Bauman assisted by song leader John P. Duerksen. There were inspirational messages on such subjects as teaching, leadership, worship, stewardship, the home, and missionary outreach. There were sectional meetings and workshops. Evening sessions were held with George R. Brunk, who was then holding a series of tent meetings a few miles from Goshen.

Ford Berg in reporting on the convention in the September 16, 1952, issue of the Gospel Herald said, "There were about 700 registered delegates. Registrants came from all over the United States and Canada—old and young. Many gray-haired church fathers were in Europe attending the Mennonite World Conference. The speakers for the most part were young blood."

Commenting on the sectional meetings he said, "Interest was amazing. The sectional leaders soon learned they had insufficient time to teach and to answer the many questions on the floor. They reported many gathered around them after the sessions to ask additional questions. It was evident that those in the sectional meetings would have welcomed several more days of work and study."

Bro. Berg concludes by saying, "The total benefits of the convention are unfathomable, known only to God. The benefits known to those who attended, however, are numerous."

At the close of the convention there were many expressions of appreciation, "We ought to have a convention every year." "The Sunday School Convention is a must in the Mennonite Church." "The most helpful meeting I ever attended." "It was certainly inspiring." "I received new visions of the possibilities in Sunday-school work."

One of the very valuable features of the convention was the *syllabus* which was prepared in advance by each sectional leader. This mimeographed material contained suggestions on technique, administration, supervision, records, books to study, and other aids. It was made to take home to be used in the local program. Many delegates, observing the value of this syllabus, purchased additional copies for all of the home teachers and workers. In response to this the convention Committee prepared and sold many additional copies later at $1.00 each.

How do those who attended the convention four years ago feel today? Impressions remaining four years later are a pretty good test of the abiding value of the meeting.

Francis Smucker, Orrville, O., writes, "It is with a great deal of appreciation for those that made the church-wide Sunday School Convention of 1952 possible that I call to mind having been a delegate to this fine gathering. The various groups were especially helpful in that the topics discussed were very much in the area as experienced at the home church school. I felt privileged to attend the various sessions of the convention and can say that it was the best group of such meetings I've ever attended."

C. Nevin Miller, Harrisonburg, Va., "I think the '52 convention was one of the most significant church-wide meetings I've ever attended, second to none. (Mission board meeting runs a close second). Most of the men who served on the program were young, but who had a vision of the teaching work of the church. I also thought it was heartening to know that the best in educational theory and technique were put to use. The only criticism I have is that this convention did not have a wider attendance from the Atlantic to the Pacific."

Jacob C. Kulp, Telford, Pa., appreciated the fellowship. "As I recall the 1952 S.S. Convention at Goshen, Ind., the following blessings were outstanding to me. The worship periods led by Bro. Harold Bauman, the worship sessions, and the blessed fellowship with brethren and sisters—all laborers for God in the Sunday school from various parts of the United States and Canada. This coming together from various fields, worshiping, thinking, learning one of another, greeting those whose names were familiar, but whose faces heretofore unfamiliar—this I enjoyed as a very special blessing. 'So shall it be at last in that bright morning.'"

John W. Horner, Greentown, Ind., "I recall that Bro. Bauman led the worship service, which was inspiring and challenging. I was glad for the wealth of material in the kit given us at registration. This was studied more at home. The program contained a list of objectives. These I felt were largely achieved during the meeting. Our interest needs to be stirred and rearoused in the Sunday-school work of the church."

Robert G. Kennell, Eureka, Ill., "The practical ideas in Sunday-school work were of help to me working in an extension Sunday school."

Robert K. Yoder, Kalona, Iowa, "I'll list two of the many impressions. (1) The importance of a meaningful devotional period as conducted by Harold Bauman. Choice songs, select Scripture passages, variation, etc. (2) The tremendous responsibility of Sunday-school teachers. Quoting from the *Christian Teacher* by Benson, 'We believe and insist upon Spirit-filled teachers, but can we hope that the Holy Spirit will honor unnecessary and unwarranted ignorance? As teachers we are only instruments upon which the Holy Spirit must play, but surely it will make a difference whether the instrument is in tune or not."

The Mennonite Commission for Christian Education is planning another church-wide convention at Goshen this coming August 9-12, 1956. Mark this on

A PRAYER

FOR THIS WEEK

Almighty God, who has appointed to every man his work, help us to see that honor and dignity belong to all useful toil. Show us that in our daily work we are called to be partners with Thee in supplying the needs of men. Help us to look upon our labor as a call to high service in Thy name. Amen.

from *The Ecumenical Year.*

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your calendar now. This convention promises to be even bigger and better than the one in 1952. Plan your work or your vacation now to attend. Watch the GOSPEL HERALD for later announcement.

Goshen, Ind.

The Ideal Versus the Facts

BY ORRIE D. YODER

Have ye received the Holy Ghost . . . ? We have not so much as heard . . . . Acts 19.

Like the question of long ago, our theme relates to the believer and the Holy Ghost, and to the ideal, and the experienced believer. Surely, more than ever, we need to be concerned with both. Surely too, Satan is working as never before, even in the church, to keep the masses of professed Christians from such vital and divine blessings that come only through the Holy Spirit.

Although believers today could be as ignorant of the Holy Spirit as were those believers at Ephesus, yet Christians, even we, may be far from the ideal because of ignorance, and because of facts not in accord with God's ideal. Worst than this, our churches are plagued by a "confusion of tongues" from leaders who seemingly fail to own the true place of the ideal, and the facts that often are not, but should be related to it.

(Note that Paul without disdaining the experience of these believers, endeavored to lead them from their failure to the ideal.)

It is to be sadly regretted that too many of our modern "Pauls" emphasize, almost entirely, the ideal, insist that all believers bank upon that ideal, but leave them ignorant of the experience that must obtain to make the ideal a living reality.

Again, we have the "Pauls" seeking to help believers to receive the blessings of the Holy Spirit, but revert almost entirely to the realms of experience, and pay little attention to the ideals held forth in the Word of God, and thus the Word of God is trimmed to a host of varied experiences.

Thus multitudes of "believers" today become so confused or so indifferent to the need of both the ideal and the experience, that instead of a first concern, the blessing and fullness of the Holy Spirit becomes a secondary concern.

This "confusion of tongues" reminds us of a man who some years ago deposited money for a checking account in a certain bank. Ideally, his became the right to issue checks on that bank. But, because a mistake was made and a clerk credited his money to another account, he after all could not do business, for the money signified on his checks was not in his account. He could not do business until facts were reconciled to the ideal. His checks were not good until his misplaced money was corrected to his account.

Thus we have our "Holy Spirit" teachers who will tell us that we all received the Holy Spirit when we were converted, and therefore we must bank only upon that truth. They maintain that it's all in the past for "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). In other words, we must bank upon our experiences in the past, rather than seek for new ones now.

Truly this is a wonderful ideal, and it is Biblical too! But what about those *believers* at Ephesus? Surely they needed more than to bank on their past experience, for because of tragic ignorance they fell far short of having all that the ideal of their faith granted to them. What if today a mistake was made somewhere, and someone has through ignorance failed to attain all that was ideally ordained, can such bank only on the ideal, and can such do business with God, any more than a man hopes to do business by signing checks when a failure has been made in his deposits?

What about our own experiences, and that of others too, who may have belonged to Christ since early conversion, yet so long were our "affections" not crucified, and the joy of the Holy Spirit tarried because we were uninformed of all the facts for which the ideal of our faith stood? Surely, because of failure we want more than to bank upon the ideal of what we got at conversion!

How wonderful had we been taught the fullness of the blessings of the Holy Spirit, and the power of the victorious life, at our conversion as God would have ideally planned it, but we were not so taught, and how tragic would it be for all of us today, just to bank upon our past with its failures, and to reject, blindly, the need for further experimental crises and fillings of the Holy Spirit!

How sad that our religious culture today, which generally tends to emphasize the ideal rather than the practical, is so wont to belittle the experimental, and is so inclined to satisfy our "disciples" of today by letting them "grovel here below" with a blind "dead faith" in the ideal alone!

On the other hand, we have those living and laboring so much in the realm of experience that the Biblical ideal is lost, and is left untaught, until virtually "experience" becomes the ideal instead of that which God has taught as the ideal or goal of all experience. Surely, without the truth of the ideal, we shall become lost in wrong experiences!

Thus we plead today that the "ideal" and the "experience" may quit their quarreling and sit down together at our desks and stand together on our rostrums. Ideals must be claimed as right, but if our people are far below them they must be taught, not merely to gaze at them, but they must be helped to embrace and experience them.

Surely our God wills for a rich and full experience at conversion for one and all, but if God's "first" work of grace failed because of "infirmity" or because of "ignorance," let us thank Him for a "second blessing," or a third and as many more as we may need, that we might be filled "with all the fulness of God," and that we might help others, too, to such an experience. God help us quit putting names and terms above the facts and experiences that our Christ wishes us all to embrace and to know.

Del Paso Heights, Calif.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the annual meeting of the Mennonite Board of Missions and Charities at Elmira, Ont., June 10-13, that God may move our church into forward steps in evangelization.

Pray for newly ordained ministers as they assume the heavy responsibilities of preaching and leadership.

Pray for the graduates of our schools, that they may follow God's leading in their life plans.

A young man has a decision to make concerning his job. Pray that God will help him to make the right decision.

Pray for the many hearts and homes in which God's Word is being planted through the weekly Sunday morning local radio broadcast at Nakashibetsu, Japan. Pray for a rich harvest of souls.

Pray for a number of young people at Black Mt., Ariz., who are considering the claims of Christ, but are hesitating to break with their old Navaho customs and friends. Such young people will make the future Navaho church when they come out for Christ.

Gratitude is a fruit-bearing, peace-giving quality in the lives of those who practice it.—Oldham.

OUR SCHOOLS

GOSHEN COLLEGE

Rev. and Mrs. John W. Guilding, missionaries to the Akamba tribe, Machakos, Kenya, spoke at a May 6 vesper service in Union Auditorium on the subject "On the Edge of Mau Mau Country." The Akamba tribe borders the Mau Mau country, scene of much uprising and terrorism during the last few years. The Guildings are well known to our Mennonite missionaries in East Africa and have frequently entertained them in their home.

The college Music Club presented Eugene Schlabach, Mennonite pianist from Metamora, Ill., in a concert May 4. A graduate student at Northwestern University, Mr. Schlabach is studying music education with a major in piano. Wayne De Mello, trombonist who is also a student at Northwestern, played several numbers with Mr. Schlabach. Mr. De Mello, whose home is in Hawaii, has played in the Hawaii Symphony Orchestra.

A college Secretarial Staff Educational Tour to Chicago was scheduled for May 9. Places visited during the day included the Moody Bible Institute, Merchandise Mart, Marshall Fields, and the Municipal Airport.

Commencement Activities Scheduled

1956 Commencement activities begin with the Seminary Class Program May 27 and continue through graduation on June 4. Dr. Wilhelm Pauck, Professor of Church History, at Union Theological Seminary, New York, will present the 58th annual commencement address.

The annual Alumni Banquet is scheduled for June 2 at 6:00 p.m. in the Alumni Memorial Dining Hall. Persons desiring reservations for this banquet should write to the Business Office, Goshen College, Goshen, Ind.

Sunday, June 3 at 3:00 p.m. the combined college choruses will sing Brahms' "Requiem" under the direction of Dwight Weldy. Soloists for the rendition are Roberta Janzen, Butterfield, Minn., soprano, and Verlin Garber, Goshen, Ind., baritone. Eleanor Graber will accompany the chorus on the piano.

President Mininger will preach at the Sunday evening Baccalaureate Service. The senior class program is scheduled for June 4 at 2:30 p.m.

Summer School to Open June 5

The 1956 summer school session begins June 5. Enrollment for a three, six or nine-week session is possible. Visiting faculty for the summer session include Emanuel C. Hertzler, Associate Professor of Biology at Kent State University; Frank C. Peters, President of Tabor College, Hillsboro, Kansas, in the fields of Bible and psychology; Leroy F. Yoder, Principal of the Honeyville, Ind., school in the field of social science, and Paul M. Yoder, Instructor in Music, Hesston College and Bible School, Hesston, Kansas.

OUR READERS SAY

(Continued from page 458)

varying degrees in nearly all of our communities and also among some of the Christian workers under boards and institutions and is even reflected among students in our high schools and colleges?

The irony of it all is that truth-seekers who have found the Lord and have come from the outside, into the Mennonite Church, because they found the principles of the church in harmony with the Scriptures and have said, "this is it," have discovered that many Mennonites are saying, "we don't want it," and want to get away from their four-century-old heritage.

The Old Testament was written for our learning. I was impressed with an experience in the life of King David. His son Absalom was in rebellion together with many people. Ahithophel, a trusted counselor, had turned traitor, while Shimei both cursed and stoned David. At such a time, David's heart was gladdened by Ittai, a foreigner, who came to the defense of David with his six hundred.

> "Then said the king to Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou art a stranger, and also an exile. . . . And Ittai answered the king, and said, As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be" (II Sam. 15:19, 21).

The loyalists are usually a minority group. They were in the days of the prophets Jeremiah and Ezekiel. God's Word was fulfilled and the prophets vindicated while the many opposers of the prophets were either captured or liquidated. **Loyalty to the faith of the Mennonite Church is loyalty to our Saviour and Redeemer Jesus Christ the Lord.** May the Lord bless the messages of all those who are earnestly contending "for the faith which was once delivered unto the saints."

While members of our churches with generations of heritage back of them are saying "away with all distinctiveness in faith and practice" they do not know that they are being deceived by our enemy Satan, who is thereby diverting attention from himself to questions of doctrine and practice, lest he be discovered as the "god of this world" and the "prince of the power of the air, the spirit that now worketh in the children of disobedience." Conformity to this age and love for the world and its things is contrary to the will of God. May our people discover their danger before they go hence, because "God is not mocked."—John L. Stauffer, Harrisonburg, Va.

* * *

For all of the keen observation that is to be found in "The Mennonite Ideal for Our Time" by Horst Gerlach (April 3), may I suggest that there are different ways of interpreting history.

Bro. Gerlach points out the origins of the "Mennonite Ideal" and then goes on to add that "when the tide of persecution ebbed, in their places of seclusion the Mennonites had a wonderful time in the establishment of confessions of faith and patterns of life and conduct for their members, systematizing of their beliefs and the formulation of conduct as it was understood from the Bible." The rest of the article relating to "self-hatred" is directed to a getting away from that ideal period, and that which developed in and through this period.

It is precisely this 250 years of "wonderful time" since persecution which most historians of the Anabaptist-Mennonite movement feel represents the loss of the "Mennonite ideal." If Horst Gerlach thinks this ideal is to be found in the post-persecution period I would agree more with another writer who, in speaking of an earlier period, says that the "Anabaptist groups captured for a moment the vision and life of the early disciples and went out in a flaming witness to the peoples of their time. They accepted Luther's salvation by faith. They accepted with Zwingli the adherence to the Scriptures. They experienced the presence of Christ, the transformation of a new creature in Christ Jesus, and they gave themselves with uncalculated personal loyalty to this new life. They formed fellowships where each with all vowed before Christ to follow Him as witnesses to the death, if necessary. With this zeal they became the greatest missionaries of the sixteenth century and for a moment it seemed the whole countryside would be won to a new interpretation of the Christian Gospel. This is the moment that we would like to characterize as normative Mennonite life." There are yet others who would seem to feel that Mennonitism of a generation and a half ago should be our norm. Yet others in all honesty (and the Anabaptist forefathers with them) feel that the first sixty years of the Christian era are our best norm.

In a day that is more nearly like that of the first century than any since that time, according to Cambridge historian Herbert Butterfield, it behooves us probably to work for the emergence of that apostolic ideal, and see our norms there—where the church leaders were not seeking to "place a high fence of requirements for joining us" and to "standardize our outward appearance and life" (as Bro. Gerlach says it) but where the door to the church was He who said, "I am the door," and where the church recognized it in taking into her fellowship, on confession of faith, a Roman centurion (just as he was), a seller of purple, a jailer, and a queen's treasurer, while at the same time the whole church was way ahead of that, with no limit to growth and commitment and consecration—all growing into "the stature of the fulness of Christ."

It is still true for denominations and movements as well as for individuals that "except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

This self-hatred might be pretty poor sociology, but it's still pretty good religion. To look back now in retrospect and hate the loss of the essential on one hand, the crystallization of the good on another, and the often over-formulation of the spiritual on another seems to me to be not a deep-seated spiritual disease, but a part of a cure which their confidence in the Word and the Spirit may permit a full breaking forth of the Mennonite ideal in our day.—David A. Shank, Blooming Glen, Pa. (Brussels, Belgium)

* * *

The **Gospel Herald** is greatly appreciated in our home—especially the editorials. Two recent ones have been of interest to me, namely the ones relative to the title "Reverend." Words mean what we want them to mean. I cannot say that I like to be called "Reverend," because I do not, but at the same time I question whether many people who use the term are consciously elevating the preacher to any higher position—much less to an equal with God. To the majority it is merely a title which designates one's occupation.

I believe in a brotherhood and let's preserve the concept, but if my observation is anywhere near correct we Mennonites have been doing with the words "Brother" and "Bishop" exactly what we are accusing others of doing with the word "Reverend." In fact, I have had salesmen who make no profession of Christianity call me "Brother Nissley." Their acquaintance with Mennonites has led them to believe that, as Catholics use the title "Father," and other denominations "Reverend," the Mennonites use "Brother." I am wondering if the Quakers have not done a better job of preserving the New Testament spirit when they lop off even Mr. and Mrs. and stick to first names. I am glad we can be brethren and sisters, but it will take more than the use of certain words to maintain it. Words mean what we want them to mean. —D. Lowell Nissley, Kansas City, Kans.

PEACE AND WAR

Love, Justice, and Peace

IV

By Paul Peachey

In this series of articles we have been confronted with the conflicting claims of love and justice in human relationships. Men will quite generally agree to the superiority of love over justice as the source of genuine community, but just as generally do they insist on the necessity of enforced justice in certain human situations. Thus they frankly accept a compromise of love or seek to understand justice as the expression of love in these situations.

The rejection of force by the early Anabaptists, on the other hand, was unequivocal. Bare justice, and the coercive power whereby it was maintained, was repudiated, that is, for the Christian. Anabaptists subscribed to what has often been called a love ethic or the ethic of the Sermon on the Mount. The conflicting claims of love and justice, including the social order as such, were deeply felt, and were resolved for the Christian by the postulation of a sharp church-world dualism. Among Christians love was determinative; among non-Christians indeed the sword in its various manifestations would reign. And further, where Christian meets non-Christian and the latter does not reciprocate, the former loves nevertheless, and therefore accepts joyfully "the spoiling of goods."

We have now been told by some Protestant theologians that a dualism indeed obtains, but that we have mislocated it. The real problem lies in the difference between purely private or personal relations and intergroup relations, between what men as individuals can do and what can be done where collective egos are in encounter.

This argument can perhaps be answered, but it cannot be evaded. First we have met it in the peace witness that has been a part of our church life in recent years. Further, this argument has laid bare certain inconsistencies in our own practices as nonresistant Christians. And finally it must be noted this argument comes from men who in some instances had believed, as heirs of the social gospel, that the ethic of the Sermon on the Mount could be applied to organized and institutionalized society, but whose efforts failed.

In previous articles we have sought to see this problem more fully and to set forth in a limited way some of the characteristics of the social order and the justice upon which it is based. We have seen the points of similarity and of dissimilarity between love and justice. It will now be necessary to give further attention to the meaning of love. While many additional theological questions are involved, in the final analysis the solution of this problem rests, it would appear, on meaning and practice of love.

Love has been the subject of much study in recent years. Theologians have stressed the unique qualities of the divine love of Christ as outgoing self-giving. Psychiatrists have seen proper interpersonal relations as the heart of mental and emotional health. And men in all circles, shocked and disillusioned by the social catastrophes of recent decades, have enquired more earnestly into the true nature and source of human community.

For God has granted no man freedom to do what in his heart he knows is wrong.—Theodore R. McKeldin.

While many of these discussions have been one-sided or misguided, they have contributed insights that are invaluable to our understanding of love. On the one side we see man as a dependent creature, not merely theoretically, but actually. He is dependent first on God and then on his fellows. This has to do with the concept of relatedness, the sharing of a common life through self-giving, the responsiveness of person to person. In its fullest sense it entails a life that is liberated from the prison of the self within which men, fallen men, find themselves enclosed. And yet men are seen as incapable of complete liberation.

On the divine side, love is regarded as something wholly other than our human loves. Someone has stated the difference succinctly by pointing out that God so loved that He *gave,* while men so love that they *grasp.* Divine love gives itself freely to the other even when the other is estranged. "God shows his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8, RSV). This love is thus not mere sentiment but it is above all active. On Calvary it demonstrates its inexhaustible character. It is based not on response, so much love for so much love, but rather it gives out of its own character to do so.

But Calvary demonstrates not only the character of love as *agape,* but it also demonstrates the awfulness of the human revolt. Men in their brokenness are confronted with inescapable alternatives —either response or rejection. The cross thus reveals at once the character of love and the character of human brokenness. The cross reveals love as the ultimate reality and the human revolt as "ultimate" falsehood.

For what Christ proclaims is not merely love as a superior rule to follow. What He proclaims is the ultimate truth, the ultimate reality of God. This is graphically depicted in the encounter of Christ and Pilate, where Christ proclaims His mission to witness to the truth. His own being, His own kingdom, which is not of this world, is truth. Over against this stands Pilate, representative of the universal social structure, asking perhaps cynically, certainly indifferently, "What is truth?" Outside is the angry mob, committed to utter falsehood, the bent to destroy because of utterly false values and assumptions, values and assumptions inherent in the brokenness of men.

What, then, is love? Is it not simply the assertion of the truth of God, and man's place in it, in the face of the lie of man's revolt and his aggression against the men and the God with whom he has broken? Christ's initial and final message is the immediacy of the kingdom, that symbol of the reign of God, of truth as the ultimate reality. That truth is the community of love.

This unlocks to us the devastating character of the demands of Christ to human "values," yes, to a social structure built upon "justice," upon a hierarchical arrangement of men incapable of true community. When James and John, with the help of a contriving mother, seek the highest seats in the kingdom, Christ takes a "broadside" at the social order that challenges its very essence. Among the Gentiles, i.e., among those outside the reign of truth, "society" indeed coheres by super- and subordination, by the structures of political power and justice. But among you, within the kingdom where men are committed to ultimate truth, the principle of social cohesion is service, that is, self-giving love. Small wonder that the "kings of the earth set themselves . . . take counsel . . . against the Lord, and against his anointed . . ." (Ps. 2:2)! Small wonder, too, that this was a kind of proof-text among the first Anabaptists!

Love and truth, both of which Christ claims to be, are thus not mere formal principles, but are the reality of life in God. The Gospel calls men back into this life, not merely as a judgment on their own selfishness, but by imparting this life anew. Grace is here not merely to forgive but also to enable.

Most of what passes for Christianity fails to grasp this. The Harvard sociologist, Sorokin, found in a study several years ago that persons who had experienced an "evangelical" or "Fundamentalist" conversion demonstrated no measurable difference in their social behavior. If his study was valid it simply means that these converts had changed their intellectual allegiance, but without characterological and relational change. They simply had not been born into the kingdom of true community.

If these observations are correct it would appear that they yield two basic

(Continued on page 477)

FAMILY CIRCLE

Your Friend

By Lorie C. Gooding

First you must know him,
Know every part of him,
Mind of him, heart of him,
Spirit and soul of him;
Compass the whole of him.
Work with him, play with him,
Learn his joys and his grief;
Worship and pray with him,
Learn his faith and belief;
Test him and prove him.
Then you must love him;
Laugh and be glad with him,
Join in his mirth;
Weep and be sad with him.
Measure his worth;
Forgive his ambitions,
And pardon his fears;
Share in his pleasures,
And join in his tears.
Make burdens light for him,
Shelter him, fight for him.
So shall you love your friend
Through calm and strife.
Then if the need arise
Give him your life.

Holmesville, Ohio.

Militant Motherhood

By W. Everett Henry

The noblest soldiers are not found on the battlefields of the world. They do not wage war with shot and shell but with love and patience. They are our mothers.

The mothers of the world are continually fighting for the physical well-being of their children. Through many centuries they fought almost without assistance and with but little knowledge of the laws of health. In many lands today this ignorance and lack of assistance still continue.

In America mothers have learned much about the laws of health. They know much better than their mothers did how to feed and care for their babies. Science has prepared for them the best foods for their children and has made available to them effective remedies for many diseases. The ratio of babies who die in infancy has been greatly reduced.

But mothers still have need of great love and patience. Children still get sick. Accidents continue to happen. Hospitals may be available for the most critical days, then mother must become chief nurse. Extra labor severely taxes daily strength. Needless demands by the patient make heavy drains on the mother's patience. Only love can bear the strain of weariness and impatience.

The heroism of mothers in fighting for the physical well-being of their children can never be put into words. Without the blare of trumpets, without the group solidarity of the soldier on the battlefield, without the leadership of high strategic command, the mother fights her battle in the privacy and loneliness of the home, where, for much of the time, she must depend on herself alone.

Mothers must still fight for the mental well-being of their children. Mother is the first and in most cases probably the most important of the child's teachers. She has the child almost to herself for the first five years of its life. The child learns more rapidly during these early years than during any later period in life and garners without discrimination whatever comes to its eyes and ears. No one else is so much responsible for safeguarding the child from knowledge of the undesirable as the mother.

Mother's concern for the mental well-being of her child continues through all the years of school life. She wants her child to study the right subjects and to make good grades. And often mother's concern means the difference between a college degree and no college work.

A Negro mother in the South had a daughter who deserved college training. Some friends suggested to her that a certain church board would help with her daughter's expenses. The mother's reply was, "I doan need the help of no bode 'cept my ole wash bode." Nor did she. A woman the writer knows has helped, almost without assistance, two sons and two daughters to college degrees. Thousands of mothers like these lovingly expend their present and mortgage their future for the mental development of their children.

If militant motherhood were as much concerned about the moral and spiritual well-being of her children as she is for their physical and mental welfare, how different the life of the world would be! It isn't strange that mothers are greatly concerned about the physical well-being of their children. Their bodies are visible realities. Growth is measurable. The effect of disease cannot be overlooked. The child's physical condition is ever apparent.

The mental development of the child is less evident to the mother than the physical, and just what is to be sought in that development and how it is to be brought about are far from clear. This uncertainty of objective and obscurity of method are still more evident in the mother's concern for the moral and spiritual well-being of her child. The difficulty of dealing with these intangibles is doubtless one of the reasons, but not the only one, why mothers fight less successfully for the spiritual well-being of their children.

Yet at this point the need of militant motherhood is most important. Jesus' question still stands unanswered, "What shall a man give in exchange for his soul?" Everything we know pleads with mothers to concentrate on the moral and spiritual welfare of their children. How the child is to be guided away from the evil and into the good will not always be clear, but about some things there can be no doubt.

What the child sees must be watched. The movies and television are fraught with danger. What the child reads calls for careful scrutiny and control. If comic books make any contribution to the moral and spiritual welfare of children, it must be microscopic in quantity and significance. Time spent with them is worse than wasted when far better material is readily available.

And such better material is easily to be found. Mothers are doing their children great harm when they neglect to find and diligently use this material. Francis Bacon said, "If I might control the literature of the household, I would guarantee the well-being of church and state."

Militant motherhood rises to the highest of her noble warfare when she fights with utmost love, patience, and wisdom for the moral and spiritual well-being of her children.

McMinnville, Oreg.

EXPRESSIONS OF APPRECIATION

We would like to send a note of appreciation to our cousins in Washington Co., Md., for the prayers, gifts, and birthday cards to help me spend a pleasant birthday on April 17. May God bless each one of you.—Alma M. Lehman, Chambersburg, Pa.

* * *

Jacob B. Hufford and family wish to thank all our friends for flowers, food, cards, and prayers while Mother was hospitalized and during her illness at home. We also wish to express our appreciation for all sympathetic overtures during our bereavement. How very close her memory is to us today, for though she's gone, those treasured thoughts can never fade away.

* * *

We wish to thank the Lord, doctors, nurses, brethren and sisters in the church for what they did for me, the second time I was in the hospital, and for the many prayers that were offered. We know the days of miracles and answered prayers are not passed. We also thank each one for prayers, flowers, cards, and gifts during our illness, especially the visits in the hospital. May God bless each one in His own way.—Mrs. John L. Hess, Mt, Joy, Pa.

* * *

The children of George E. Lehman wish to thank our friends and relatives for your prayers and kind concern shown for our father during his illness. We also express appreciation for the cards and letters of sympathy to us individually and as a family during our recent bereavement. In Christian love, The Lehman Children.

TO BE NEAR TO GOD

Sunday, May 20

"The fruit of a Christian is another Christian."—John Steiner.

Meditate on John 15:5, 8.

Monday, May 21

"Unless I am being conformed to the image of Jesus, things have not worked together for good, even though I may think the end has turned out well."

Meditate on Romans 8:28, 29. (Never separate these two verses).

Tuesday, May 22

"Examples of power with God can never be evident until such power is demonstrated in my life by the conquering of self and the flesh in my mortal body."

Meditate on Romans 8:11.

Wednesday, May 23

"Search thine own heart. What paineth thee
In others, in thyself may be.
All dust is frail; all flesh is weak;
Be thou the true man thou dost seek."

Meditate on Romans 2:1.

Thursday, May 24

"The best way to prove that a stick is crooked is not to argue about it, or spend time discussing it, but to lay a straight stick beside it."

—Author Unknown.

Meditate on James 3:13 and 14.

Friday, May 25

"Resistance to outward change carries with it resistance to inner change."

—Author Unknown.

Meditate on Luke 6:7.

Saturday, May 26

"Let Him plough; He purposeth a crop."

Meditate on Ezekiel 20:35 and 44.

—Marie A. Yoder.

Controls

You cannot control the length of your life, but you can control its width and depth. You cannot control the contour of your countenance, but you can control its expression.

You cannot control the other fellow's opportunities, but you can grasp your own.

You cannot control the weather, but you can control the moral atmosphere which surrounds you.

You cannot control the distance that your head shall be above the ground, but you can control the height of the contents of your head.

You cannot control the other fellow's faults, but you can see to it that you yourself do not develop or harbor provoking propensities.

Why worry about things you cannot control? Why not get busy controlling the things that depend on you.—Highway of Happiness.

Living the Beatitudes

It is easier to give intellectual assent to the Beatitudes than to live as if we know them to be true. Let us now seek new meanings from old words:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth."

Do we really believe this?

"Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.

"Blessed are the merciful, for they shall obtain mercy."

In wartime?

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called sons of God."

Do our lives reveal the conviction that this is so?

"Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you."

Consider this challenge from the Sermon on the Mount:

"You have heard that it was said, 'You shall love your neighbor and hate your enemy,' but I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and the unjust."

Are these words applicable to us in this age of totalitarian dictators? What is their meaning for us now?—Kirby Page.

The Church in Asia Minor

Sunday School Lesson for May 27

(Acts 12:25—15:35)

Our lesson tells of the first tour with the Gospel into the "uttermost parts." Into what uttermost part? See Asia Minor, little Asia, lying south of a part of Europe. See its location relative to Syria (country of Paul's home town, Tarsus) and to Palestine. Have a good map before the class all quarter. If you don't face a wall for hanging a map, hold in hand a map. Hammond's Atlas for 50¢ is very good for class use. What direction is Asia Minor from the home church in Jerusalem? Why did the preachers go this direction rather than straight east?

The beginning of this great expansion of Christianity did not spring from the Jerusalem church. Why not? Probably Antioch was broader-minded. The man whom God had assigned to carry the Gospel to the Gentiles was not safe in Jerusalem. God had been preparing the church for this world-wide mission very gradually. They had reached out into what areas? To what kind of people?

About 16 years after Christ gave the great commission to the Twelve, the Holy Ghost, the Spirit of God and Christ, called forth laborers to go out to preach the Gospel. Why did God wait so long? Perhaps Saul was not yet ready. He had zeal, but he had to get wisdom and understanding, especially relative to the universality of the Gospel and the salvation by grace without works. Then too God had the world ready now. The Roman roads were safe. Greek philosophy was losing its grip on the people and they would seek help for their insecurity.

How did God work to give the missionary call at Antioch? Why did the church respond so readily to give up what must have been two of their best, if not the best two? Did the church tell them where to go?

Now go with Barnabas and Paul and see the missionary program they followed. The first stop was at Salamis, Cyprus: then a complete preaching tour of the whole island; a false prophet was encountered; one special man believed. From Cyprus there was easy passage to the mainland. Where did they enter Asia Minor? Follow to Antioch in Pisidia. Paul preached a great sermon there and many believed on Jesus. Persecution drove them to Iconium, then to Lystra, and on to Derbe. At each preaching point there was some success and some opposition, always to be expected in missionary work. At Antioch Paul waxed bold, as he often did later, to tell the Jews that since they were rejecting God, the Gospel was being given to the Gentiles by him. This was his commission from the Lord. Read these statements together in class.

What is the expansion story of verse 49? How many preaching points or groups of believers were established on this tour? What was the purpose of the missionaries' route home?

Now the Gospel has taken root in Asia Minor. Living churches have been born. This was Paul's plan, to plant congregations in principal communication centers of the Roman Empire.

You and I have the Gospel because finally someone heard the Holy Ghost say, "Separate me . . . ," and those someone's responded and came our way. Who will hear the Gospel because you came their way, because from our church are being sent the missionaries (even though our best workers) the Holy Spirit tells us to send?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Programs on the Home, held in the Southern District of the Virginia Conference of recent times were: Bethel, April 8, Harold Eshleman, speaker; Hildebrand, April 15, Linden Wenger, speaker; South Boston, week end of April 15, Lloyd Hartzler and Oliver Keener, speakers.

The congregation at Manson, Iowa, is engaged in the construction of a new church building. Excavation was begun on April 13.

Bro. D. A. Raber, student at Hesston College graduating this spring, was installed as pastor of the Cleveland Street Mennonite Mission, Wichita, Kans., May 13. This work, begun by the YPCA of Hesston College, will be transferred to South Central Mission Board.

Bro. Etril Leinbach was ordained to the office of bishop at the Moorepark, Mich., Mennonite Church, Sunday morning, May 6.

Bro. Ivan R. Lind, pastor of the Hesston Mennonite Church and instructor in Bible at Hesston College, was scheduled to receive his Th.D. degree at Southwestern Baptist Theological Seminary, Fort Worth, Texas, May 11. His doctoral dissertation was on "The Problem of War and Bloodshed in the Old Testament."

The Pennsylvania congregation, Hesston, Kans., recently remodeled the basement of its building by putting in a new foundation, making classrooms, etc., which necessitated adjustments in their service schedule. Evening services on April 29 were held with the nearby East Emmet congregation.

Bro. Eugene Herr, pastor of the Kingview congregation, Scottdale, Pa., was guest speaker at the quarterly Bible conference held at the Vine Street Church, Lancaster, Pa., over the week end of May 6.

The chorus of the Cleveland, Ohio, I-W unit gave music programs at the Market Street and Kingview Churches, Scottdale, Pa., on Sunday, May 13.

On Sunday evening, May 6, the Scottdale MYF gave an Easter Choric program at the Masontown, Pa., Church.

Meditations for the New Mother, by Helen Good Brenneman, has gone into its fourth printing with present total sales of approximately 6500. Many pastors are giving it on hospital calls to new mothers, and other denominations are using it freely.

Interest in the Greek-English Concordance by J. B. Smith, is running high as more scholars are becoming acquainted with it. Sales have passed the 600 mark.

The current April number of the Mennonite Historical Bulletin carries the Old Pennsylvania German dialect poem "Heemveh" (or Homesickness), by Heinrich Harbaugh, with an English translation. Yearly subscription to this quarterly paper is $1.00 which may be sent to Ira D. Landis, R. 1, Bareville, Pa. Single issues may be purchased from Nelson P. Springer, Mennonite Historical Library, Goshen, Ind.

Music Week, observed April 16-20, at Western Mennonite School, Salem, Oreg., and sponsored jointly by the Christian Workers' Conference of the district, proved to be highly interesting and instructive. Bro. J. Mark Stauffer, Harrisonburg, Va., was the instructor. He spoke 29 different times to students, song leaders, and public audiences, and also conducted 110 voices in the third rendition of the "Holy City" at the Western School. The climax of the conference was a hymn sing on Sunday night, April 20.

At the Mountain View congregation, Creston, Mont., on April 29, seven persons were added to the church by water baptism in the morning service. Communion services were held in the evening.

Bro. J. G. Hochstetler, Creston, Mont., was at High River, Alta., for communion services on May 13, if previous plans were carried out, thus serving a small group of believers there.

Ascension Day services were held at the following places, and no doubt many others: Herstein's Chapel, Neiffers, Pa.; Bosslers, Elizabethtown, Pa.; Erismans, Manheim, Pa.; Towamencin, Pa.; Kaufman, Hollsopple, Pa.; Martindale, Pa.; Cressman, Breslau, Ont.; Kidron, Ohio; Indiantown, Pa.; Yoder, Kans.

The month of May is being celebrated as Christian Home Emphasis Month by the Prairie St. Mennonite Church, Elkhart, Ind. The program was initiated by a vesper service on May 6 with Dr. John Vayhinger, clinical psychologist and Methodist minister, South Bend, Ind., as special speaker. Further services will be held on Tuesday evenings, May 15 and 23, with Dr. Vayhinger speaking and the month will conclude with an all-congregation fellowship at the United Missionary Camp Grounds, south of Elkhart, on Sunday afternoon, May 26.

Ordination.—Bro. William Weaver, East Earl, Pa., son of Benj. Weaver, minister at Bowmansville, and great-grandson of Bishop Benjamin Weaver, was chosen by lot and ordained to the ministry at the church at Twelfth and Windsor Sts., Reading, Pa., on May 6, to serve at Seventh St., Reading. The service was in charge of Bro. J. Paul Graybill, and Bro. Parke Book preached the sermon.

The Executive Committee of Mennonite General Conference met at Pittsburgh, Pa., May 8, for the transaction of routine business. Most of the actions taken will need to be approved by the General Council.

Announcements

Thirty-seventh annual Sunday-school meeting at Stony Brook, Pa., all day Sunday, May 27. Speakers: Harold Fly, Harleysville, Pa.; Lester Hoover, Pottsville, Pa.

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Calendar

Annual meeting Ohio and Eastern Conference at Midway, Columbiana, Ohio, May 15-17.
Indiana-Michigan Mission Board and Church Conference, June 5-7 Bethany Christian High School, Goshen, Ind.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual Mennonite Conference and Associate Meetings of Pacific Coast District, Western Mennonite School, Salem, Oreg., June 5-8.
Annual meeting, Ontario A.M. Conference, Poole, Ont., June 12, 13.
Annual meeting North Central Conference, Sheldon, near Ladysmith, Wis., June 8-11.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-camp training for staff members, July 2-7; Junior camp for boys and girls (9-12), July 5-11; Work Camp (limited to 20 young people), July 16-21; Junior High (co-ed, ages 12-15), July 23-28; Family Camp, any time from July 28 to Aug. 12; Youth Retreat, age 16 and over, Aug. 13-18; Guest Camp (open to church workers and their families at no cost except food), Aug. 25-27, and Aug. 31 to Sept. 3; Hesston College Faculty Retreat, Aug. 27-31.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Annual meeting Illinois Conference, with Morton congregation as host, Aug. 21-23.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

Registration at the Mennonite Biblical Seminary, Montevideo, Uruguay, reached 19 on opening day, April 10. Seven students were expected to enroll in evening classes on Tuesday evening, April 17, making a total of 26 students. This is beyond the expectations of the faculty and is a reason for praise to God.

Experienced secretaries are needed by **The Mennonite Hour** at the radio headquarters, Harrisonburg, Va. If you are a secretary interested in making your abilities available to the evangelistic efforts of the church, see the radio broadcasting column in this week's **Gospel Herald.**

Two young women for general work are urgently needed at the Mennonite Home for the Aged, Rittman, Ohio. Service includes cooking, laundry work, housekeeping duties, and perhaps some nurse aide work. Write to the superintendent, Bro. Aaron Peachey, or to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

The Mennonite Sanitarium, La Junta, Colo., after 48 years of service closed its doors to t.b. patients when the last patients left on April 19. The former Sanitarium will be used to care for bedfast aged persons and chronically ill patients, a service initiated by the Mennonite Hospital last fall. Many more applications for admission have been received than the 18-bed ward provided in the hospital for this service can care for. The Sanitarium is being closed after a careful study of t.b. care needs and upon recommendation from Colorado health authorities.

Mabel Cressman, missionary on furlough from South America, graduated from Toronto Bible College on Friday, April 27. Sister Cressman held the position of housemother to twenty-eight girls of the dormitory during her year at school.

The Mennonite Hospital, La Junta, Colo., and the Pioneers Memorial Hospital, Rocky Ford, Colo., recently received half of the Ford Foundation grant announced earlier this year. The other half will be released to the hospitals next year.

Bro. and Sister Ralph Buckwalter, missionaries on furlough from Japan, spoke at the Belmont Mennonite Church, Elkhart, Ind., both morning and evening, May 6.

Missionary Day services were held at Coamo, Puerto Rico, on April 22, with Bro. and Sister G. D. Troyer, former missionaries to India, in charge. Sister Troyer gave a message on India. Slides concerning mission work in India were shown at Coamo on Saturday evening, April 28.

The Toronto, Ont., churches held their spring communion service on Sunday afternoon, April 29, at the Danforth Church. Bishop Emerson McDowell conducted the service, which provided a fine time of fellowship for all participating.

Work has begun on the new church building at Morningside in Toronto, Ont. Services had been held in the basement for several years. A small hall nearby at Peard Rd. and Victoria Park Ave. is being used for meetings during construction of the church building.

The following foreign missionaries will participate in the 39th annual meeting of the Ontario WMSA to be held at the East Zorra A.M. Church, Tavistock, on Tuesday, May 15: Mrs. Ralph Buckwalter, Japan; Edna Good, Argentina; Mabel Cressman, Argentine Chaco.

The regular Wellington County, Ont., mission meeting was held at the Bethel Mennonite Church, Elora, on Sunday afternoon and evening, May 6, with Bro. Irwin Schantz, Loman, Minn., as special speaker.

Bro. Stanley Weaver reports that the recent prayer request for Navaho young people at Black Mt. Mission, Ganado, Ariz., has been partially answered with the public confession of Christ by one of the young men. Let us continue to pray for the others.

Bro. Howard J. Zehr, Fisher, Ill., director of the **Gospel for Today** radio broadcast, with his staff conducted a radio rally at the Ann St. Mennonite Church, Peoria, Ill., on Sunday evening, May 6. The program included both speaking and singing. The **Gospel for Today** broadcast is heard over three stations in Illinois.

The first adult death in the Black Mt., Ariz., community which has occurred since the missionaries arrived, happened recently when a young Navaho Christian died after a rather serious operation. Although not a member at Black Mt., the parents asked Bro. Stanley Weaver to conduct the funeral. The impressive event connected with this death was a message left by the young man with his hospital roommate for his parents telling them that he was not coming back home, but that he was not afraid because he was going to be with God. Although the mother had already made a limited acceptance of Christianity, the rest of the family were definitely not Christian. Pray for them.

Three young women are needed at the General Mission Board headquarters, Elkhart, Ind., two to serve as secretaries and one as a bookkeeper. Write immediately to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

The Canton, Ohio, Mennonite Church planned a missionary fellowship meeting for Friday evening, May 11, with Bro. and Sister S. Paul Miller, missionaries on furlough from India, giving an illustrated message on mission work among the lepers.

The brethren Don McCammon and Odake-san, Tokyo, Japan, attended the recent semi-annual meeting of the Japan Mennonite Church on Hokkaido. This is the first time that the Tokyo fellowship sent a delegate to the conference.

Bro. Laurence Horst, pastor of the Union Ave. Mennonite Church, Chicago, Ill., will serve on a special mission program at Freeport, Ill., on May 27.

A baptism service was held in Tokyo, Japan, on April 22. Two students from Hokkaido were baptized: Shinohara-san, whose picture appeared on the front page of the February **WMSA Monthly,** and Inomata-san.

A Peace Seminar was held at the Tokyo Mennonite Center on Sunday afternoon and evening, April 22, under the directorship of Bro. Melvin Gingerich, MCC worker. Bro. Carl Kreider, International Christian University, served as main speaker. The theme for the conference was "The Christian versus the Communist Approach to Peace."

(Continued on page 476)

Your Treasurer Reports

One of the major outreaches of the Gospel through radio is being carried on through the Spanish broadcast known as **Luz y Verdad.** This program has continued to grow during the past several years and is making a significant contribution of broadcasting the Gospel in many Spanish-speaking countries. At the present time Bro. Lester Hershey is in the states on a special deputation trip in the interest of the Spanish broadcast program.

Due to the growth of this program there are several needs at the present time which Bro. Hershey is representing. In the first place, we are anxious that the general scope of the Spanish broadcast be better known so that our churches can better contribute funds to the radio work and particularly for the general program of Spanish broadcasting.

In addition to this there are at the present time several stations over which the Spanish broadcasts are being released which are not yet fully supported. Therefore, we are hopeful that in the near future there will be those interested in giving special support to some station where this broadcast is being released. Information regarding broadcasts which are not yet fully supported can be obtained by writing to the Elkhart office or to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

In addition to the support of the general budget and station expenses there is also a special item which we are presenting at this time. Bro. Hershey is very much in need of some additional and better equipment to record the broadcast in Puerto Rico. It is estimated that about $3,000.00 will be needed to purchase this equipment. We would like to request contributions for this particular purpose. Contributions can be sent through the regular channels and should be designated for the Spanish Broadcast Equipment Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



About 30 persons were present for the morning service in which Bro. Elisha, an elder in the African church, and Bro. Lester Eshleman gave the main messages.

On a Medical Mission in Africa

By Ruth K. Miller

Buhecha is a small area about twelve miles southwest of Shirati station in Tanganyika, E. Africa. The people are a small tribe who seem to be somewhat exclusive among other people and yet pugilistic among themselves. One of their tribe, Ezekiel, who is a hospital worker at Shirati and a Christian in the church here, has felt the call to go back to his own people to preach on Sundays. To date there have been varying responses of interest from them, including a few who have shown evidence of believing and a hunger for the truth. This ministry is promising to us in the light of Rev. 7:9 where John says he saw "a great multitude . . . of all nations, and kindreds, and people, and tongues" standing before the throne with white robes and palms in their hands. These must include some of the Wahacha as well.

Earlier there was some beginning made toward providing a building for worship services, but to date nothing has been completed. Ezekiel gathers with his listeners under a few trees, with a good-sized rock serving as seating space.

Several weeks ago a team of workers went along to encourage this ministry. The group included seven adults who are prepared to present the Gospel in several ways: by preaching, by offering medical care, and by selling Christian literature. Ezekiel and his wife, and Elisha, another hospital worker who is also a church elder, were the Africans in our team. Sister Elma Hershberger had a selection of books and Christian literature for sale and distribution, and Dr. Lester and Lois Eshleman and I went with a sizable box of simple medicines.

Knowing that there was no Christian village or even a school building to go to, we went with tents, food, stove, lanterns, water, and basic supplies for setting up for overnight. The car was well loaded when we set out at about 8:00 a.m. on Saturday, planning to return Sunday afternoon.

After an hour's drive of 12 miles we arrived at the tree site. Soon folks were coming from various paths, bringing a few chairs and small tables for our use. They watched us and helped a bit as we set up our tents. With this satisfactorily done for the time being, opportunity was given for a short Gospel message to the group which had gathered, and then we proceeded to set up an outdoor clinic, using the tables as a dispensing counter and arranging the back seat of the pickup for an examining table for special cases. The group was very orderly and co-operative, and as is usual when anything out of the ordinary takes place, they were extremely interested in the whole procedure.

For nearly two hours we examined patients and dispensed medicines, and Elma offered and sold her books. Then we closed our boxes, ate our lunch, and rested a short while. Our hosts also brought us some food—ugali and fish—which we gratefully received. For the group which gathered in the afternoon we reopened our "clinic" and "book store" for a short while. Having cared for these we spent a period of time in singing and free association with them. Africans enjoy very much to sit and talk leisurely, which custom is helpful in learning to know them. In fact, they generally are ready to spend more time this way than we are. Then followed supper and a gift of ugali and fish again.

As evidence that they enjoyed the singing period some asked for the opportunity to come again to sing in the evening. So we gathered by lantern light outside our tents under the stars and trees and sang and had a period of fellowship together. For us it was a time of fellowship and for those who were not Christians an opportunity to hear Christian testimonies. Then we went to retire for the night, the missionaries to their tents and our African companions to some of their acquaintances in the community.

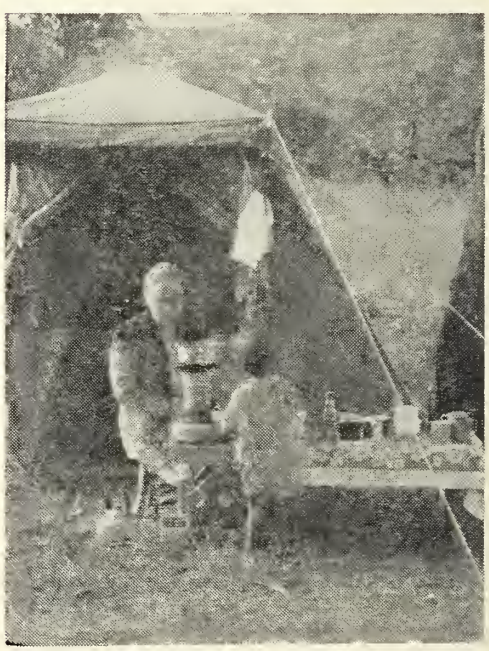
Sunday morning dawned fresh and quiet. Even before we appeared outside the tents a few of the community folks were on the scene to see the strange habits of Europeans. They were quiet, though, and did not annoy us.

Most important of the day's activities was the morning service. Preceding it we gathered in a short fellowship period to discover the leading of the Lord as to how we should proceed.

About thirty persons came, walking from winding paths to the worship center. Most impressive to me of the morning messages was Elisha's message from Isaiah 1 in which he tried to show these people how ugly their sins are in the sight of God. Several others of us gave a few words and Dr. Lester used the story of Gehazi's covetousness to show how the selfish use of the power of God brings judgment.

It was a real privilege to sit with these people and bring the Word of God to them. But it was disappointing, too, to see on the faces of some such a hard look and to hear their scornful laugh and questions when they did not agree with what was being said.

After the service we treated a few more persons who came because "the doctor was there and had medicines." Then we had our noon meal including gifts of food again from the natives, more ugali and more fish and some chicken. We rested and had a nice time of fellowship and at 4:00 p.m. began breaking up camp, loaded the car, and returned to the station.



Sister Elma Hershberger prepares food in the presence of a small African observer outside one of the tents used by the missionary party.

We had received a new vision of the Lord's harvest fields. Indeed, they are many, and they are white, ready to harvest.

Shirati, Tarime, Tanganyika, E. Africa.

Medical Work in Java Meets Human Need

By Robert W. Miller

Breakfast is at 6:00 a.m. on clinic days. About 6:20 a.m. some of the workers arrive, put gas in the car, load supplies and head for the clinic. If they go to the MCC clinic near Kudus they arrive about ten minutes later, to be greeted by some 150 patients who are waiting to be examined.

First, the medical staff and workers gather for morning devotions. A worker asks patients to be quiet while a young graduate from theological school stands and presents a meditation from the Bible.

The doctor begins examination of patients and sends them to the treatment room. This procedure continues throughout the day until around 5:00 p.m., with a 20-minute break for lunch.

MCC in Java has chiefly been medical work from the time we came. About five years ago Dr. Meryl Grasse came here from Ethiopia to open a clinic in the former MCC house in Pati. At the suggestion of local health officials the clinic was moved out of town to a former missionary house in a Christian village about ten miles from Pati.

A few months later another clinic opened in a Christian community north of Pati near the sea. In 1954 we opened a third clinic in a little village on the other side of the mountain. These three clinics offered an opportunity to work in the three main sections of this Muria Mountain area of Central Java. During the busiest months we were treating some 6,000 patients each month.

Last August Dr. David L. Epp and family returned to their home in Canada. In September Dr. Glenn Hoffman of Maytown, Pa., arrived to direct the medical work. The present medical staff besides Dr. Hoffman consists of registered nurses Ruth Kennel of Atglen, Pa., and Lena Miller of Rittman, Ohio. Miss Miller came last November to replace Anne Warkentin of Saskatchewan, Canada.

Although these are all very capable persons they could do little without the assistance of Indonesian workers. About eight young Indonesian men and women work for us in the clinics. Although they have no special training, they have learned to do their various tasks faithfully and efficiently.

All kinds of people come to the clinics: mothers with babies, tottering old men, school children, Moslems and Christians, Javanese and Chinese. Some of them are "middle-class," which is much below "middle-class" in the U.S. But most patients are poor—and some are very poor.

Some come from as far as 25 miles, which means long hours on the train and horsecart. Some come all the way by foot, starting the long walk at 2:00 or 3:00 a.m. Others come from just behind the clinic or just across the road or from a nearby village. Some are not very sick, but most of them are quite sick (what would be considered a hospital case in the U.S.) and sometimes they are so sick that there is little hope for a cure.

One of the saddest clinic sights is babies who are very thin, undernourished, and sick because their mothers cannot give them the proper nourishment or because the family is too poor to buy good food.

We are very happy that we now have a large supply of U.S. government surplus skim milk powder. Milk is very scarce in this country and thus very expensive. The average family can not afford to buy milk even for the smallest children. But now we can give milk freely in the clinics to all who need it.

A mother recently brought an undernourished child to a clinic. Our workers gave the mother a week's supply of milk powder. The next week the mother brought the child back. It was obvious that she had given the milk to the child, for he was already looking healthier and improved. Such a case can be repeated hundreds of times.

In September we transferred our Margoredjo clinic to the Medical Board of the Javanese Church to be operated by Dr. Marthe Ropp, a French Mennonite doctor who visited U.S. Mennonite churches in 1954. Dr. Ropp worked three years as MCC doctor in Java and has now returned from furlough to work for the Javanese church.

This still leaves MCC two clinics which are open a total of four days a week. We have begun a new type of work: a program of eye treatment for grade school children of this area. The medical staff goes from school to school examining and treating children for trachoma and other eye ailments and diseases. This section of Java is a heavy trachoma area.

This medical work is not easy. There is the language barrier. We learn to speak Indonesian but most older village people speak only their own Javanese.

There seems no way to limit the number of patients who come to clinic. If 350 persons come in one day they must be treated. It is difficult to turn more than a few of them away. The medical staff sometimes works from early morning until dark.

What is the reason for working so hard in such a hot country? We want to help heal these sick people. We also want to give a witness to the love of God and to Christ His Son.

But does anyone understand this work as a witness to God's love? I believe there are those who understand and who will turn to the way of truth and life.

via MCC Information Service, Akron, Pa.

Wanted: Youth Leaders!

By Mario Snyder

Have you ever deliberately, in a spirit of concern, walked through the worst area of your city? You may have found some street, and most alleys, filled with trash and refuse. In the midst of the street and trash the children play. Teen-age gangs loiter and plan the course of wanderings. You noticed that these areas of our city are low in economics, in spirit, in health, in anything you can name, for they are the cradles of crime, evil, delinquency, and degradation. Highly concentrated in population, they are also highly concentrated in the evil that mankind knows. But here our children are supposed to grow to responsible adulthood. Here our youth are to develop into tomorrow's citizenship! This is the background from which some of our future Christian believers and leaders may come.

Something must be done! The city's mayor calls out for a "clean up" campaign. The police force doubles its number. Ministers sigh and preach a sermon. Penalty fines are imposed on "delinquent" parents. But the job cannot be done that easily! A place to meet is needed, and proper supervision is required. In these places of need there is a great opportunity for Christian youth to express the compassion of our Lord for those who are ill, the needy, the hungry, the spiritually and emotionally insecure. To our aid comes the Christian Youth Center, which supplements the evangelistic work of our city churches presenting the true leader of youth—Jesus Christ.

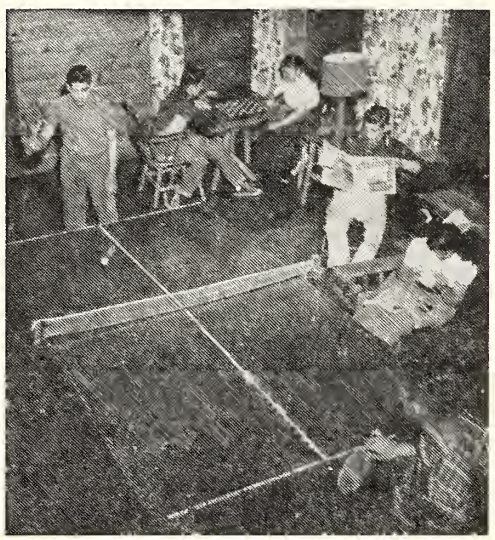
Wanted: Youth leaders with college degrees in Christian love! Nobody else but a Chris-



Javanese parents with their children wait for treatment in the clinic. Milk will be given the undernourished little girl at right.

tian young man or woman who has "graduated" from the school of learning at the feet of Jesus can qualify for service among our city youth. Youth leaders are needed who will lovingly and patiently associate with city youth, sharing the leadership and direction of the living Christ with youth who have no "Captain," only delinquency destruction! Yes, we need consecrated Christian youth who will serve in Chicago for one or two years at "top salaries": rewards from the treasury of experience and divine blessings.

Wanted: Youth leaders who will minister after school to children who want to enjoy more than the unwholesome environment of the street, through handicraft clubs, indoor and outdoor recreation, and homemakers



Youth Retreat of the Spanish Mennonite Church, Chicago, Ill. Planning such week-end retreats is also the work of a youth leader.

classes. Youth leaders who can minister to teen-agers who are tired of "doing nothing" in vacant buildings and who would enjoy playing on a ball team, singing in a choral group, participating in the Christmas and Easter programs, and enjoying clean fun at periodical retreats and camp programs.

Wanted: a youth leader for the Bethel and Latin-American Mennonite churches in the city of Chicago before vandalism destroys our churches, more innocent people are murdered, and our prisons and penitentiaries are filled with teen-agers who never got "a break."

Write today to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

Chicago, Ill.

The Hebrew Bible is still Israel's top "best seller." There were 18,000 printed during last year. The sale of 6,000 copies of any book classifies it as a "best seller." The Hebrew Encyclopedia, now being published, has almost 40,000 subscribers. Sales, however, do not reflect accurately the extent of Hebrew Bible reading, as the acquisition of a Bible usually implies its reading by a large number in the community.—**The Missionary Broadcaster.**

MISSIONS

New Montevideo Seminary Welcomes 19 Students

BY LAVERNE RUTSCHMAN

A new chapter in the history of the South American Mennonite church was begun with the formal opening of the **Seminario Biblico Menonita** in Montevideo, Uruguay. An impressive service of dedication directed by the president of the seminary, Bro. Nelson Litwiller, was held on the evening of April 10.

The Mennonite Biblical Seminary welcomed to its opening service representatives from nearly all of the evangelical churches of Uruguay. The Uruguayan Mennonite colonists were represented by Ernst Regier of El Ombu, Rudolph Hein of Gartental, Klaus Dyck of El Pinar, and Gustav Reimer of Montevideo. In his capacity as president of the Evangelical Pastor's Association of Uruguay, Ronald Denton, Church of the Nazarene, expressed the pleasure of his organization in the opening in Uruguay of a Biblical seminary for the effective training of ministers and church workers.

Carlos Gatinoni, pastor of the large Central Methodist Church of Montevideo and long a firm friend of our people, welcomed the seminary to this city in behalf of his denomination. Guillermo Milovan, a Baptist minister, expressed his enthusiasm for the new project. Representing the General Conference Mennonite Church was Henry P. Epp, who made a special trip from Asuncion to be present. Outstanding among the many church leaders in attendance was Dr. George Howard, famous Argentine-born Latin American missionary statesman.

In the dedicatory sermon, delivered in Spanish and repeated in German, Bishop Litwiller, after expressing his gratitude to the Protestant Christian community for its wholehearted co-operation and support, emphasized the need of Spirit-filled and directed workers for the gigantic task facing South American evangelical Christians. He promised that the seminary program would be geared not only to meet the needs of German-speaking colonists but also those of the millions of Latin Americans who yet live in spiritual darkness.

Special music for this opening service was ably provided by a male quartet composed of H. H. Epp, Asuncion, Paraguay; Henry Loewen of Brazil; and Jacob Isaak and David Loewen of Paraguay.

The Mennonite Biblical Seminary is fortunate in having a mature and dedicated group of 19 students. They have come from varied backgrounds. Some were born in Russia, others in Germany and China. Not a few were born in the Paraguayan Chaco and one in Brazil. There are some who know very little Spanish. Others, especially from Brazil, know little German and are at home with Portuguese. But all have come with the fixed purpose of preparing themselves for the Christian task of making Christ known among their own people and their Latin or indigenous neighbors.

The faculty and staff associated with Bishop Litwiller in this new educational project include his wife, their son and daughter-in-law, Mr. and Mrs. John Litwiller, Mr. and Mrs. H. H. Epp, and Mr. and Mrs. LaVerne Rutschman. Mr. and Mrs. Nelson Litwiller are veteran missionaries from Argentina. Mrs. Litwiller will supervise the dining hall and serve as housemother for the students.

John Litwiller, an Argentinean by birth, will specialize in New Testament studies, hermeneutics and Spanish. Mrs. John Litwiller will direct the school chorus and teach piano. Mr. and Mrs. H. H. Epp, of Canadian background, come from a fruitful ministry of over three years in Asuncion, Paraguay. He will teach church history, music theory, and German. Mrs. Epp will be working with Mrs. Litwiller in supervising the students in their work program and dormitory life. Mr. and Mrs. LaVerne Rutschman (Old Testament and Bible Geography) are on a two-year leave of absence from the (General Conference) Mennonite Mission of Colombia.

The seminary is a co-operative project which includes the Mennonite colonists of Paraguay, Brazil, and Uruguay, the (Old) Mennonite Church and the General Conference Mennonite Church. It is governed by an official board, the majority of whose members come from the South American Mennonite colonies and Argentina, although both North American Mennonite conferences are also represented.

The first few weeks of the academic year will be devoted to the cultivation of a common language, Spanish. Certain courses will be taught in German, but in order to render an effective witness in the countries from which the students have come, Spanish must also be mastered.

The Mennonite Biblical Seminary is also offering evening classes three times each week for lay workers in the Montevideo area. Several young people from denominations other than our own are expected to attend.

The building which now houses the new school has, until recently, been the headquarters of the Mennonite Central Committee in its Uruguayan division. With a small amount of remodeling this building will adequately meet the present needs of the seminary family.

With deep gratitude to God for His direction and to the North and South American constituencies for their financial and spiritual help, the seminary staff, faculty, and students face the future with the full confidence that this is His work.

Montevideo, Uruguay.

The LATIN AMERICA MISSION is inaugurating the "Latin America Mission to New York"—its primary objective to reach the more than one-half million Spanish-speaking people in the great metropolis. Tentative plans are for a Sunday evening radio broadcast and long-range plans include a Spanish Bible Institute, evangelistic campaigns, and other means to reach these peoples.—**I.F.M.A. News.**

Russian Baptist Leaders to Meet with MCC Executive Committee

A delegation of five Baptist church leaders from Russia will meet with the executive committee of the Mennonite Central Committee at Goshen, Ind., Tuesday, June 5. The delegation will be in the United States for one month starting May 19. Their tour and the meeting with Mennonites in Goshen are being arranged by the Baptist World Alliance, Washington, D.C.

The schedule of the day's program will be announced at a later date. An evening service is planned following the executive committee's meeting. Many Mennonites in Russia worship with Baptist congregations and this visit will afford an opportunity to fellowship and learn more about the church there.

The delegation is slated to be in Chicago for meetings the day before its Goshen visit and in Nashville, Tenn., the day following. So Goshen was selected as the nearest larger Mennonite community conveniently fitting into the schedule.

Composing the Russian delegation are Jacob Zhidkow, Alexander Karev, Nikolai Levindante, Ilya Ivanov and Miss Claudia Tyrtova. A Russian-speaking North American Mennonite will serve as interpreter at Goshen.

Their visit to this country came as a result of a Baptist World Alliance delegation to Russia a year ago. Dr. V. Carney Hargroves, pastor of Second Baptist Church at Germantown, Pa., arranged this meeting with the MCC executive committee.—via MCC, Akron, Pa.

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

The Mennonite Hour Introduces Mennonites

In the fall of 1955 the Mennonites took over the administration of the new Valley View Hospital in Glenwood Springs, Colo. Before that time very few people in the community knew anything about the Mennonites, or even that such a body of believers existed.

Our hospital workers at Valley View have written that **The Mennonite Hour** has not only given the community opportunity to hear the Gospel, but also helped them to get acquainted with the hospital administration. Before the broadcast was released on their local station, some had been listening to Quito, Ecuador, because they were curious to know what Mennonites were like.

Listeners in that area write that they appreciate the Mennonites in their community.

"Your program is new in our community as the Mennonites have come to our town to run the new Valley View Hospital. We welcome them, and they are doing a splendid job, and I feel your Sunday program means much to them as well as to others."

"We listen to your program every Sunday . . . and surely do enjoy it . . . The hospital here is under the supervision of the Mennonites, and they are well-liked, very efficient."

The group at Glenwood Springs testify that **The Mennonite Hour** has helped to establish their work in the hospital there. They are ready to follow up any contacts we may make through the broadcast. Pray that we will continue to supplement the work of the local church in all areas reached by **The Mennonite Hour** and help to keep isolated Mennonite groups in touch with the brotherhood.

Are You a Secretary?

From time to time **The Mennonite Hour** office is in need of experienced secretaries. Anyone interested in this area of work is asked to write to this office requesting an application blank.

Applicants should have experience in typing and be able to produce neat and accurate work. They should be able to transcribe letters from dictating machines. Aside from the work as a typist, the applicant should have experience in the area of assisting with the work of the department to which she is assigned. She must have ability and experience which will enable her to carry through details in the department.

The Mennonite Hour would appreciate having the applications of a number of prospective secretaries in their files from which to draw upon as needs arise.

Luz y Verdad

The Spanish Broadcast Committee at its May 2 meeting set July 1 as the date for further integration of **Luz y Verdad** with the broadcasting program of the church. As of that date finances and publicity for **Luz y Verdad** will be channeled through the radio headquarters office, Box 22, Harrisonburg, Va. Henry Weaver, Jr., secretary for Broadcasting for the Mennonite Board of Missions and Charities, will become the executive officer for the Spanish Broadcast Committee.

The immediate financial need as recently reviewed by the Spanish Broadcast Committee is for sponsors for radio stations not completely supported and for further recording equipment and studio facilities. Station releases not completely covered by pledged support include Corpus Christi, Texas; San Antonio, Texas; Oak Park, Ill. (Chicago area); and Guatemala. A million or more Spanish-speaking people in the New York City area are not being reached by **Luz y Verdad**. Yet, members and friends from our Puerto Rico churches continue to come to New York to live and to work.

Lester T. Hershey, radio pastor, spoke at the Lindale, Weavers, and Springdale churches in Virginia on May 2, 3, and 4. He also spoke in chapel at Eastern Mennonite College on May 3.

Bro. Hershey kept appointments in Pennsylvania during the past week as follows: May 6, morning, Conestoga, Morgantown, Pa.; evening, Monterey, Bird in Hand, Pa.; May 7, Lancaster Mennonite School chapel; May 8, Neffsville, Pa.; May 9, Zion, Birdsboro, Pa.; May 10, Maple Grove, Atglen, Pa.; May 13, morning, Blooming Glen, Pa.; eve-

(Continued on page 476)

MISSIONS

EDITORIAL

Inhibited Witnessing

If someday you came upon a serious car accident along the highway in which the only occupant of the damaged car was dying and you were the only person present, would you be able to minister to the soul of the dying? Or would you feel completely helpless because there was no time to call a minister or take the dying person to church to hear the Gospel?

Too many of us would be helpless. This job of leading a soul to Christ has been relegated to special persons in the church and many a church member just wouldn't know how to go about the task. The job of winning men for Christ has been formalized to the extent that only certain persons are considered capable of doing it.

Such a situation hinders the church in its primary task of winning the world for Christ. The early Christians were not thus inhibited. On the day of Pentecost all of the disciples witnessed and then Peter preached the sermon. Later following the persecution which arose concerning Stephen when the Christians were scattered, they all preached or witnessed wherever they went. In other words, every Christian became the seed, as it were, for the beginning of a new local fellowship group.

Now if we would use the methods accepted in many churches today for winning souls in a persecution situation such as occurred in the early church, the results would be disastrous. We need to replace timid, tongue-tied, traditional Christians with unafraid, Christ-honoring, Spirit-led Christians who will give their testimony joyfully. Jesus' qualifications for witnesses in all ages apply here: "Wise as serpents, and harmless as doves."

But you cannot delegate your witnessing responsibility to others. Every man shall give an account of himself before the judgment seat of Christ for deeds done in the body. And deeds include every word that you have ever spoken. How thankful you are going to be for the words of witness spoken to lost souls! How empty heaven must seem for you if the Lord finds no such words in your record!

Have you been thinking that witnessing is not your job? Do you feel unable to speak a word to the man who works next to you in the factory or in the office? Have you been quenching the promptings of the Spirit to speak to someone about his soul's need? Pray for wisdom from on high and commit yourself to God for the great task of winning men to Christ.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

The voluntary service conference held each year in connection with the annual meeting of the Mennonite Board of Missions and Charities will be held Saturday morning, June 16, at Elmira, Ont. Present and former VS-ers will speak about the various types of service they have performed. In addition to this, special music will be provided by the Iowa City, Iowa, VS unit. A detailed program will be released next week. Plan now to attend this conference.

Harmony House, Saginaw, Mich., was dedicated, Sunday, May 6. This is a community service building recently purchased by the Saginaw congregation to use in their community service program. The VS unit, which assists with the mission program in Saginaw, will live in this house and use it as their headquarters. At the present time Carolyn Swartz, Phoenixville, Pa., Jean Headings, West Liberty, Ohio, and Vernon and Betty Roth, Kitchener, Ont., are the volunteers serving in Saginaw.

All correspondence for the Navaho migrant unit should be addressed to Mennonite Voluntary Service Unit, 211 N. MacArthur Street, Grants, N. Mex., or Mennonite Voluntary Service Unit, Box 690, Grants, N. Mex. No service unit workers will continue at Phoenix, Ariz., during the summer.

The entire Hesston, Kans., VS unit were guests of the Kansas City, Mo., VS unit May 5, 6. Immediately following the supper hour on Saturday, a social was held in the living room of the Kansas City VS center, 2512 Holmes St. The Hesston unit conducted the morning worship service at the Gospel Center, May 6. In the afternoon they accompanied the Kansas City young people to Topeka, Kans., where the K.C. Chorus, under the direction of B. F. Hartzler, gave the evening program. Kansas City VS-ers sing in this chorus.

I-W Services

The Norristown, Pa., I-W men's chorus gave a program at the Worcester, Pa., Mennonite Church on April 19. They also gave a program at the Norristown Mennonite Church on April 29.

Milton Brackbill, Frazer Mennonite Church, Paoli, Pa., spoke to the Norristown I-W unit at their regular Thursday evening meeting, May 3.

Emanuel Hochstetler, minister at the Howard-Miami Mennonite Church, Amboy, Ind., gave the morning and evening messages at the First Mennonite Church in Indianapolis, Ind., on May 6.

Released May 4, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

MVS Summer Camps in Europe Announced

International summer work camps in Europe under Mennonite Voluntary Service have been announced for the summer of '56. This year's schedule includes the first MVS endeavor in Spain. It will be an experimental camp held in conjunction with Servicio Universitario del Trabajo, an organization of university students interested in work camps. It will be open only to male participants who have had previous MVS experience.

The MVS summer camp schedule:

Enkenbach, Germany, May 1 to July 29. Campers will assist in the construction of a settlement church.

Warga, Friesland, Holland, June 17 to August 12. Campers will help dig foundations for a new Mennonite church.

Fontette, France, July 1 to August 12. An addition to a children's home will be constructed to provide accommodations for 24 more children.

Berlin/Lichterfelde-West, July 22 to August 26. In conjunction with the Red Cross campers will reconstruct an old building to be used for a kindergarten for children of unrecognized refugees.

Megeve, France, July 22 to August 26. A French Protestant organization of university students has asked MVS to assist in rebuilding a mountain chalet for summer retreats, religious meetings and Bible lectures.

Elixhausen/Salzburg, Austria, July 22 to August 26. Campers will build a refugee camp.

Waiern/Kaernten, Austria, July 22 to August 26. A school for orphans will be constructed.

Volos, Greece, July 13 to August 12. Campers are to build a new school in an earthquake area in conjunction with the World Council of Churches.

American Mennonite students touring Europe this summer will join young people of Europe in these international workcamps.

Open Another Feeding Station

MCC in Jordan has opened another feeding center in a frontier village along the Jewish border. MCC canned meat, beans, rice, milk, and bread supplement the diet of these villagers. The dividing line between Jordan and Israel cuts many villages off from the well and farming lands which supported the people.

Boy Joins Orphanage Family

The newest addition to the Mennonite orphanage at Hebron is seven and one-half years old. His mother deserted the father and family six years ago. The little boy slept with another poor refugee family and spent his days on the streets. One day a social worker in Amman found him and arranged for him to come to the Mennonite orphanage at Hebron.

After a few days his father telephoned to say that he could not do without his boy. That same day he came for him.

"What subjects do you teach?"

"What will my boy do when he has finished his education?" he asked.

The workers explained that the boy would be expected to find work in the occupation for which he was training in school. After the MCC workers answered his questions the father left his son at the orphanage. Although he missed him he knew that free education, clothes, and food were worth accepting. With a few tears he bade his son farewell and went down the street through the rain to catch the bus.

Released May 4, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The Homemakers WMSA, Blooming Glen, Pa., have placed **Meditations for the New Mother** by Helen Good Brenneman in the maternity ward of the local hospital.

"Co-ordinating Women's Work" was the subject of a discussion led by Mrs. Mahlon Eigsti, Hesston, Kans., at the South Central district WMSA meeting. There was good interest among the 150 women and girls who attended the meeting held at the time of the district mission board meeting, April 15, at Hydro, Okla.

The noon meal at the all-day meeting is provided in various ways in different localities. Bethel WMSA, Canby, Oreg., has arranged that for each meeting a sister volunteers to furnish a hot dish, another brings sandwiches, another a salad, and another desert. Each one brings enough for the whole group.

Mrs. D. S. Gingrich also reports that the sisters meet each time for a whole day at the home of the president. This president has been very active in piecing comforter tops for the circle.

Books from the suggested reading list were displayed along the front of the platform at the West Union Church, Parnell, Iowa, for the district WMSA meeting. Mrs. Robert Fisher had arranged to have these books available at the bookstand.

During the morning session Mrs. Fisher whetted our appetites by her introduction of the books. Following the session, quite a number of books were sold.

Girls at Blooming Glen, Pa., at their meetings wear the green cobbler aprons they have made. This group gathered the hankies which are left at the church. Folders of construction paper were prepared (used greeting cards could also be used) and a hankie was slipped into each folder. These were sent to a missionary for distribution at Christmas (other seasons would also be appropriate).

Missionaries also enjoy reading books and magazines even as you and I. Perhaps there is a missionary from your congregation or supported by your congregation, for whom a book or magazine subscription would be an appreciated "extra." Ask your missionaries which magazines they are not receiving,

which they would like to have. Our missionaries do receive Mennonite publications. A few copies of some you are enjoying might help them to decide.

One missionary said, "Even though we are busy, I try to get a lot of reading done, for I think we need it to keep up with things. With few people to talk to, one can get very stale."

Another missionary said, "We need to keep up on what's going on in the world and in other evangelical circles."

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Indiana

From Our Churches

CANBY, OREGON

(Bethel Congregation)

Dear Herald Readers:

Greetings in Jesus' name. Bro. Willis Yoder from Smith, Alta., came into our midst on March 12 for revival meetings. He labored faithfully for ten days, both in preaching the Word and visitation. Hearts were searched and sinners shown the way of salvation.

During the Easter season the chorus gave the cantata "The Easter Evangel" at the Porter church on Good Friday evening, and at Bethel on Sunday evening. Bro. E. J. Bontrager directed the singing and several from Porter also helped sing.

Bro. Joe Birky from our congregation helped as one of the instructors in evening Bible School at Porter, during the first two weeks of April.

On April 8 we had our counsel meeting and the following Sunday we again had the privilege of commemorating the death and suffering of our Saviour in the communion service.

Visiting ministers who worshiped with us recently were Bro. George Beare, who was here in the interest of Hesston College, and Bro. Merle Kropf from Sacramento, Calif., who brought the evening message April 15. Bro. Kropf was accompanied by his family.

—Matilda Miller.

NAIRN, ONTARIO

(Nairn Mennonite Congregation)

Dear Herald Readers:

In late January Bro. Amos Swartzentruber spoke at our church before leaving again for Argentina. A fellowship dinner was held in the basement after the service, as he did not have enough time to visit in our homes.

On Jan. 29, some young people from the Kitchener Bible School and Institute gave us an interesting Sunday evening program.

Among the guest speakers we have had are a student from London Bible Institute, and the minister from the Virgil General Conference Church.

On Feb. 26, Bro. Parkrutz from the Virgil U.B. Church gave the message. With him was an octet of young people from his congregation. They have been with us on previous occasions. We always enjoy their singing, especially the one or two German numbers they present.

On Easter Sunday Leslie Millan, Toronto, who was a missionary in China when the communists took over and who was unsuccessfully brainwashed, told us of his experiences. He also told about some of the communist activities in Canada and the United States. The only thing communists fear is "the Christian's faith in God."

On April 30, the Rockway Mennonite High School Chorus will present a program. We are looking forward to this event.

There has been a general increase in Sunday-school attendance in the junior department for which we are most thankful. Pray with us that the teachers may lead these children in God's path. There are various activities for the children and young people. The boys attend boys' craft and the girls attend "Willing Workers." They make toys and clothing which are distributed to local institutions and hospitals, as well as to some farther from home.

The staff and boys from Ailsa Craig Boys' Farm attend our church. We are happy to have them worship with us.

We would like to invite any of you to worship with us at any time. Ruth Bender.

PETOSKEY, MICHIGAN

(Petoskey Congregation)

Dear Readers:

Greeting of love in the Master's name. We have had a busy year. God has given us many blessings for which we wish to give Him our heartfelt gratitude.

Our pastor, Bro. Ivan Weaver, has bishop oversight of the Brethren and White Cloud congregations, and it was felt he should have some help in his official duties. So about a year ago it was decided to ordain a deacon to help with the work. On May 15, 1955, Bro. George Eby was chosen by lot and ordained. We also had baptism and communion at the same service.

The young folks here join the Brutus group in their MYF activities. The Extension Committee reports that the program for the year includes the following: to make a survey of their territories; have a mailing list for "The Way"; check prospects for singing and visitation work on Sunday afternoons; also check prospects for summer Bible schools. These young folks covet people that have a mind to work, who want to be true representatives of Christ and have an interest in the Lord's work. It has been slow going, they feel, but it is the aim and desire of the group to know Christ and to make Him known.

Much carpentry work has been done this year. Both young and older ones took an interest in this. Much of the work was done in the evenings. The two adult classes, as their year's project, helped a sister repair a small building for a house. This work was deeply appreciated by the recipient.

For some time we felt the need for more classrooms and we continued our carpentry work on this project. By changing the outside entrance and reversing the pulpit and benches, we have more floor space. The space used by the primary department was one large room. We now have an entry hall, a mothers' room, new cloakrooms, and an upstairs section that has a balcony from which the three new classrooms are reached, and space where the stairways go up and down to the basement.

On Easter Sunday evening Bro. W. R. Miller from the Crumstown, congregation in North Liberty, Ind., came for a week's meetings. These were enjoyed by all who could attend. The object lessons given the children helped some of them to feel the need of a Saviour. Some of these children will be given more definite instructions later to help them understand more clearly what it means to be a follower of Jesus.

Our winter started out on Nov. 16 with a real Northwestern blizzard, and a quiet snowfall of 18 inches followed about a week later. After the hand shoveling and plowing out by the snowplows, big and little, was done, we had a very nice winter until March 10, 11, when we were snowbound and unable to get to church when we were to have our Missionary Day Program with J. J. Hostetler as speaker. The snow has been gone for several weeks but it is still cold. As I am writing, the earth is again beautifully white, each little twig on the trees has its own covering, reminding us that all sin can be fully covered and made as white as snow if we allow the Giver of all good gifts to wash and make us clean in His own way.

We have quite a few visitors during the summer vacation, and we always enjoy having them in our services.

The great bridge now being built across the Straits of Mackinac shows the ability God gives to man to use the things He has given in a constructive way at a time when men are wondering what may happen to destroy life in a moment of time. It should make Christians look up and live each day so they can feel that whatever comes we are safe in God's hands, and we can rest therein as we go about our daily duties. Rose Weaver.

SALIX, PENNSYLVANIA

(Pleasant Grove Congregation)

Greetings in Jesus' name:

Bro. John Gingrich from the First Mennonite, Johnstown, Pa., held revival meetings from April 11 through 18. Everyone present each evening received spiritual blessings, although the enemy is busy trying to undermine the church. But Jesus says the gates of hell shall not prevail against the church.

Bro. Gingrich also preached on Sunday morning, April 22, and Bro. David Alwine preached in the evening. Correspondent.

READING, PENNSYLVANIA

(Fairview Street Congregation)

Dear Christian Friends:

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). We wish to share with you a few of the blessings God has given us, since we also like to read the many letters written by other churches and missions.

First of all, we are anxiously looking forward to our new church building, for which the ground has already been broken and staked off. Many thanks are extended to the congregations and individuals who helped to make this possible by your unselfish giving and your prayers.

Three of our young members were recently called to serve in other lands. We miss them, but we know that the only happy person is the one who is serving the Lord wherever He may lead. On Feb. 10, 1956, Bro. Marvin Musser left by boat en route to Germany and later for Africa. He is serving under Pax in the agricultural program. We had a very impressive service on the boat a few hours prior to his leaving. Bro. and Sister James Hodgkins left by plane on March 14 for Puerto Rico where they are working in a hospital. Sister Hodgkins was formerly Esther Good until a short time ago. May the Lord richly bless and keep these young people as they go forth in His name.

We recently enjoyed a series of evangelistic meetings directed by Bro. John Martin from New Holland, Pa. We continue to pray for the ones about us who have no hope in Jesus.

Shortly school will be over and many eager children will begin attending summer Bible school. The craving for Bible stories by the little tots and the careful guidance needed by the young people must be satisfied and given out of Christian love.

The Lord has called us out of the darkness into His marvelous light. May we faithfully do our part in bringing others to Him, that they may also live with Him through eternity.

Dorothy R. Huber.

WINTON, CALIFORNIA

(Sharon Congregation)

This past Easter season we had numerous activities of spiritual feasting. These experiences again reminded us of the privilege we have in serving our risen Lord.

A number of our men helped in the cleanup of the flood disaster at Yuba City. Our pastor, Leonard Garber, spent a number of days in the stricken area as co-ordinator. By the testimonies of those who served, we were made to realize more than ever the great opportunity we have to witness to our neighbor in this way in the name of Christ.

On the evening of Jan. 15 the service unit at Coalinga, Calif., gave a program on their work among the migrants. The pictures shown gave us a good insight of the need among these people.

We were privileged to have the Carl Beck family, missionaries to Japan, worship with us

on Feb. 8. The following day they boarded the ship at San Francisco to return to the field. May the Lord give them renewed strength and courage as they present Christ to the Japanese.

Bro. Merle Kropf of the Sacramento Rescue Mission brought us the morning message on March 4, in the absence of our pastor, who was attending the national MDSO meeting in Chicago.

On the evening of March 8 our WMSA met in the home of Mildred Eason for their reorganization. Sister Sarah Unruh is now president.

Bro. and Sister Ernest Garber, Nampa, Idaho, and Sister Cora Vogt, Hesston, Kans., stopped with us the week end of March 11 on their return from an extended trip. Bro. Garber also brought us a message.

A majority of our congregation were able to attend the annual singspiration of the South Pacific Conference which was held at Upland, Calif., March 24 and 25. It was a wonderful time of blessing and fellowship as we worshiped in song.

On Easter day, the group from Sacramento mission joined us here in an all-day meeting. There were visitors from Reedley and Upland, Calif., also.

Our revival meetings were held March 28 to April 8 with Bro. Lloyd Kropf of Sacramento as evangelist. Bro. Kropf also brought us an interesting study in the Book of Hebrews. We thank the Lord for some of our youth who made decisions for Him.

Bro. and Sister Paul Erb were with us the evenings of April 12, 13. Bro. Erb brought a condensation of the Alpha and the Omega lectures. Sister Erb spoke to us on child nurture.

Correspondent.

MENNONITE BROADCASTS

(Continued from page 473)

ning, Rocky Ridge, Quakertown, Pa.; and May 14, Christopher Dock School chapel.

Bro. Hershey is scheduled to speak at Salford, Harleysville, Pa., May 15; Belleville, Pa., May 16; Johnstown, Pa., May 17; Blough, Hollsopple, Pa., May 18; and Kingview, Scottdale, May 20, morning. The remainder of his time until annual Mission Board meeting will be spent in contacting churches in Ohio, Indiana, Illinois, and Iowa.

via MBMC, Elkhart, Ind.

Mission News

CONTINUED

A quarterly missionary round table meeting is being held at the Eastern Mennonite Board headquarters, Salunga, Pa., May 14, 15. Speakers include the brethren H. Raymond Charles, Milton Brackbill, Russell Baer, Lester Hoover, and Luke L. Horst.

Open House was held Monday evening, April 30, at the Hope Rescue Mission, South Bend, Ind., for the recently renovated hotel rooms on the second floor. The rooms were redecorated by various women's groups representing churches providing services on the Mission calendar. Approximately 200 persons attended the fellowship meeting which was followed by inspection of the rooms and refreshments. Bro. Nathan Reiff, Elkhart, Ind., chairman of the Board of Directors, served as speaker for the meeting. Several of the mission converts gave their testimony.

The John W. Guildings, Africa Inland missionaries to the Akamba people, Machakos, Kenya, near the Mau Mau territory, spoke at a vesper service at the College Mennonite Church, Goshen, Ind., on May 6. The Guildings have been good friends of Mennonite missionaries in Tanganyika.

Sudan Interior missionaries, Dr. and Mrs. R. V. Herbold, gave an illustrated message of their mission work in Africa at the Ann St. Mennonite Church, Peoria, Ill., on Wednesday evening, May 2.

Field Notes

CONTINUED

Week-end program at Rock Church, Elverson, Pa., Saturday evening, May 19, and Sunday, May 20. Speakers: John Glick, Boyertown, Pa.; LeRoy Umble, Oxford, Pa.

The publishers of Concern Pamphlet Series extend a general invitation to all interested persons to attend a retreat at Laurelville Mennonite Camp, June 19-21. For further information write to John W. Miller, 1407 S. Eighth St., Goshen, Ind.

Bible meeting at Manchester Church, Mt. Wolf, York Co., Pa., Saturday, May 19, and all day Sunday, May 20. Speakers: Ivins Steinhauer, Bridgeport, Pa.; Harold M. Fly, Harleysville, Pa.

Spiritual Life Conference at Colorado Springs, Colo., June 15-17. Speakers: E. M. Yost, Denver, Colo.; M. A. Yoder, Hesston, Kans.

Commencement activity dates for Western Mennonite School, Salem, Oreg.: "David the Shepherd Boy," May 18; Baccalaureate sermon, May 20; Graduation, May 21.

Christian Home Conference at Maple Grove, New Wilmington, Pa., May 19, 20. B. Charles Hostetter, Harrisonburg, Va., speaker.

Farewell service for Nevin Miller and installation service for John Martin, at Woodridge, Washington, D.C., Sunday, April 20.

Summer Bible School Workshops, sponsored by the Christian Nurture Committee of Lancaster Conference at the following places, in evening services, at the dates given: May 15, Goodville and East Chestnut Street churches; May 17, Nickel Mines and Erisman churches; May 18, Kralltown and Delaware churches. There will be discussion groups for workers in the different age levels.

Twenty-fifth anniversary services for the Finland, Pa., Mennonite Church, Saturday evening, May 19, and all day, May 20. Work at this place was started as a mission outpost in 1931 and organized into a congregation in 1941. Workers from here have gone out into service in many different areas, including the African mission field.

Bible conference at Lynside, Va., May 27. Speakers: John L. Stauffer, Paul Peachey.

Dedication services for the new Stuarts Draft Church, Southern Virginia District, May 20.

Music Conference at Christopher Dock Mennonite School, May 18-20, with evening sessions on Friday and Saturday, and afternoon and evening on Sunday. Instructors: Earl Miller, Grantham, Pa.; Edward Stoltzfus, West Liberty, Ohio.

Dedication service for the Bernville Mennonite Church, Berks Co., Pa., May 27. Speakers: E. B. Peachey, Belleville, Pa.; Mahlon Zimmerman, Ephrata, Pa.; Aaron Shank, Myerstown, Pa.

Summer Bible School Conference at Old Mill Bible Conference Grounds, near Honey Brook, Pa., May 18-20. The meeting begins on Friday evening, has afternoon and evening sessions on Saturday and Sunday. Workshops, panel discussions, and addresses are features of the meetings, in charge of competent leaders and speakers.

Information on I-W Service will be given by Bro. Noah Good at the church at Twelfth and Windsor Sts., Reading Pa., Sunday evening, May 20.

Illinois Mennonite Conference will hold its annual meeting on Aug. 14-16, instead of Aug. 21-23, as previously announced, at the EUB Campground, Groveland, Ill.

Sunday-school meeting, Rockhill, Telford, Pa., May 26, 27, with Nevin Bender, Greenwood, Del., and J. Otis Yoder, Harrisonburg, Va., as speakers.

The Crusade for Christ, sponsored by the Christian Laymen's Tent Evangelism, Inc., will hold the first tent campaign of the summer's schedule at the Markham Fair Grounds, Markham, Ont., June 10 to July 1, with Myron Augsburger as evangelist.

Descriptive Bulletins for the Young People's Institute at Laurelville Mennonite Camp, Aug. 4-10, will be ready about June 1. For information and reservations write to C. F. Yake, Scottdale, Pa.

Visiting Speakers

April 22. **Leland Bachman,** Goshen, Ind., at Peoria, Ill.

April 29. **Mario Snyder,** Chicago, Ill., at North Goshen, Ind. **Roy Roth,** Hesston, Kans., at Protection, Kans. **David Groh,** Goshen, Ind., at Freeport, Ill. **S. Paul Miller,** India missionary, Central, Elida, Ohio. **Allen Byler,** missionary to Ethiopia, at West Liberty, Windom, Kans.

May 6. **Paul Erb,** Scottdale, Pa., at Goodville, Pa. **Paul M. Lederach,** Scottdale, Pa., at Blooming Glen, Pa. **Amos Graber,** Mylo, N. Dak., at Fairview, Minot, N. Dak. **S. M. King,** Goshen, Ind., at Benton, Ind. **Ford Berg,** Birdsboro, Pa., at Sandy Hill, Sadsburyville, Pa. **Paul Mininger,** Goshen, Ind., at Pigeon, Mich.

May 13. **Amos Sauder,** Ephrata, Pa., at Harlem, New York City, N.Y.

Evangelistic Meetings

Don Augsburger, Philadelphia, Pa., at Pinto, Md., May 20-27. **Kenneth Seitz,** Harman, W. Va., at Buckhorn, Mathias, W. Va., May 27 to June 3. **E. J. Swalm,** Duntroon, Ont., at Hawkesville, Ont., April 15-22. **Harry Y. Shetler,** Davidsville, Pa., at Friendship Church, Bedford, Ohio, May 6-11. **Paul Angstadt,** Wernersville, Pa., at Thomas Church, Hollsopple, Pa., beginning May 10. **Myron Augsburger,** Harrisonburg, Va., at Markham, Ont., June 10 to July 1.

Some Christians give to the Lord's work weekly; others just give weakly.—Philip W. Bemis, in "Christian Digest."

BIRTHDAY VISITS

(Continued from page 458)

years of Christian living, as is Greta's case, isn't it?

One of our members said to me one day, "When I was young, the minister came to our house only when someone was sick, or when we were bad." Today, even the youngest Christians have their yearly visit from their pastor.

Perhaps that word *pastor* is the secret to a lot of our trouble. We have usually spoken of our spiritual leaders as "preachers." We've had some good *preachers* in our church. But a *minister* is one who not only preaches, but who ministers to needs of his flock. A *pastor* is a shepherd; one who studies the needs of his flock and who tends the flock according to their individual needs.

"I have prayed that God would give me the heart of a shepherd so that I may understand the needs of my flock," our pastor said one Sunday morning.

In a gentle, intuitive way, he has been discerning our needs. I know, because I am a sheep.

His way of touching our needs proves to me that he is a good shepherd, a good pastor!

PEACE AND WAR

(Continued from page 465)

results to the present discussion. In the first place we must ask men like Niebuhr whether they have not failed to recognize the intent and the power of God to transform men personally and in their community. We must ask whether the only way to understand Christ is not to recognize in His message not only the divine disclosure of a transcendent morality but more uniquely the recreation of true community, or the coming of the kingdom.

The second question is a more basic one, and in this case addresses itself to us. It is the question as to whether we are truly prepared to accept in full the implications of Christ's message. As we now live—we must face it—we flagrantly contradict our own premises, and the fact that our life and message result in so little conversion and/or aggressive rejection, the double effect of Christ's ministry wherever He went, seems to confirm this observation. The contradiction occurs particularly at two points: first, our increasing acceptance of and participation in the socioeconomic power structure of this age, and second, the transfer of the organizational principle and genius of that structure into the church. And Niebuhr has easily discovered the vulnerable joint in our armor. We who proclaim that the love and the reign of Christ are intended for the here and now are the case study which confirms that it can't be done.

(to be continued)

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baer, Joseph and Catherine (Neuhauser), Sarasota, Fla., second son, David Lyle, April 4, 1956.

Beachy, Eli and Katie (Farmwald), Buena Vista, Ohio, third child, second son, Nathan Brent, April 23, 1956.

Byler, Albin and Martha (Yoder), Blountstown, Fla., second son, Glenn Albin, April 3, 1956.

Double, J. Roger and Alice (McConnell),—third child, second daughter, Joan Carol, March 27, 1956.

Eash, Edwin and Dorcas (Miller), Lagrange, Ind., sixth child, Leon Edwin, April 17, 1956.

Fenton, Walter M. and Lois (Kanagy), Philadelphia, Mo., second son, Glen Leroy, April 24, 1956.

Geiser, Paul and Lydia (Nussbaum), Apple Creek, Ohio, third child, second daughter, Janice Elaine, April 11, 1956.

Keagy, Robert and Vera (Habecker), Washington Boro, Pa., third child, first daughter, Shirley Mae, April 25, 1956.

Keeler, Curtis and Verna (Long), Telford, Pa., third son, Robert Lee, March 27, 1956.

Kreider, Elvin L. and Thelma (Hershey), Danville, Pa., first child, Glenn Richard, April 19, 1956.

Kreider, John and Verlene (Knepp), Kansas City, Mo., third child, second son, Jon Manford, April 29, 1956.

Kurtz, Clarence H. and Sara (Hershberger), Sarasota, Fla., fourth child, second daughter, Mary Elizabeth, April 5, 1956.

Lambright, Robert and Goldia (Troyer), Shipshewana, Ind., fourth child, first son, Keith Duane, April 23, 1956.

Lauver, Raymond C. and Kathryn (Apple), Mifflintown, Pa., fifth daughter, Miriam Kathryn, March 28, 1956.

Leaman, Mervin B. and Frances June (Denlinger), New Providence, Pa., first child, Sharon Louise, Feb. 25, 1956.

Liechty, Herman and Doris (Schertz), Archbold, Ohio, fifth child, third daughter, Barbara Elaine, April 16, 1956.

Martin, James and Ethel (Petre), Hagerstown, Md., second son, Phillip Lynn, March 14, 1956.

Miller, Edgar and Martha (Mishler), Springs, Pa., first child, Zonda Kay, April 27, 1956.

Morris, William and Ada (Layman), Baltimore, Md., second child, first son, William David, April 23, 1956.

Rupright, Mure and Esther (Kindy), Midland, Mich., first child, Marian Rose, April 18, 1956.

Schrock, Vernon and Hilda (Miller), Kokomo, Ind., fourth child, first son, Marlin Dale, March 17, 1956.

Shetler, Harley and Emma (Mast), Riverside, Iowa, third child, second son, Leonard Ray, April 19, 1956.

Shetler, Lyle and Betty (Burkholder), Pigeon, Mich., second son, Kent Lee, March 5, 1956.

Weaver, Ralph E. and Carolyn (Leaman), Baltimore, Md., second child, first daughter, Sharon Louise, April 21, 1956.

Wenger, Earl and Marian (Schrock), Wooster, Ohio, fourth child, second son, Jerry Lynn, April 3, 1956.

Wenger, Marion E. and Shirley (Headings), West Liberty, Ohio, third child, second daughter, Andrea Denise, April 28, 1956.

Wenger, Wayne J. and Mae (Schrock), Hardshell, Ky., fifth child, fourth daughter, Rhoda Fern, April 27, 1956.

Wengerd, Jacob M. and Sara Marie (Miller), Shipshewana, Ind., twin girls, third and fourth daughters, Carolyn Lorene and Collene Lynette, April 7, 1956.

Yoder, Amos J. and Sara (Miller), Kalona, Iowa, second son, Marcus Aaron, April 18, 1956.

Zuercher, Mahlon N. and Beulah (Stauffer), Smithville, Ohio, fifth child, fourth son, Daniel Keith, April 3, 1956.

Corrections in the birth column for April 17 issue: Debra Colleen is the name of the daughter born to Mr. and Mrs. Edward Cramer and omitted in the announcement.

Springer, Simon and Joanne, should read Springer, Vernon and Joan (Schmidt).

John M. and Sarah Fisher's child's name is Joseph Mark.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Burkholder—Zuercher.—Elvin Raymond Burkholder, Orrville, Ohio, Martin cong., and Ada Mae Zuercher, Orrville, Kidron cong., by Isaac Zuercher, father of the bride, at the Kidron Church, April 28, 1956.

Champ—Kisamore.—Paul R. Champ, Onego, W. Va., and Ruthlene Kisamore, Cabins, W. Va., both of the North Fork cong., by R. W. Benner at the North Fork Church, April 14, 1956.

Graber—Schrock.—Merle Graber and Susie Schrock, both of Hutchinson, Kans., Yoder cong., by Harry A. Diener at the Yoder Church, April 27, 1956.

Hershberger—Miller.—Ervin Hershberger, Sugarcreek, Ohio, and Irene Miller, Walnut Creek, Ohio, both of the Walnut Creek cong., by Paul R. Miller at his home, April 22, 1956.

Kaufman—Zehr.—Wilbur Kaufman, Goshen, Ind., and Effie Zehr, Topeka, Ind., both of the Townline Conservative cong., by Orie Kauffman at the Townline C.M. Church, April 15, 1956.

Martin—Martin.—Lester E. Martin, Marion, Pa., cong., and Ruth Leona Martin, Hagerstown, Md., Reiff cong., by Moses K. Horst assisted by Norman H. Martin, father of the groom, at the home of the bride, May 2, 1956.

Miller—Wyse.—Duane Miller, Midland, Mich., cong., and Valetta Wyse, Archbold, Ohio, Central cong., by Henry Wyse at the Pine Grove Church, April 1, 1956.

Miller—Yoder.—Melvin A. Miller and Mary Catherine Yoder, both of Sarasota, Fla., Bayshore cong., by T. H. Brenneman at the Bayshore Church, April 14, 1956.

Neale—Frey.—Gerald R. Neale, Marietta, Pa., and F. Lois Frey, Elizabethtown, Pa., both of the Elizabethtown cong., by Clarence E. Lutz at the Elizabethtown Church, April 28, 1956.

Rodes—Eby.—Joseph Rodes, Harrisonburg, Va., Old Order Mennonite cong., and June Eby, Hayward, Wis., Sheldon cong., by D. L. Martin at the home of the bride, April 5, 1956.

Roth—Buzzard.—Royce Roth, Mt. Pleasant, Iowa, Bethel cong., and Eileen Buzzard, Scottdale, Pa., Prairie St., Elkhart, Ind., cong., by Vernon Roth at the Prairie Street Church, March 24, 1956.

Sauder—Horst.—Charles H. Sauder, East Earl, Pa., Lichty cong., and Mary M. Horst, New Holland, Pa., Weaverland cong., by J. Paul Graybill at the bride's home, April 28, 1956.

Shenk—Miller.—James A. Shenk, Harrisonburg, Va., Lindale cong., and Eileen Miller, North Liberty, Ind., Crumstown cong., by William Miller, father of the bride, at the Crumstown Church, July 1, 1955.

Steckley—Stauffer.—Vilas Steckley, and Zona Stauffer, both of Beaver Crossing, Nebr., East Fairview cong., by Wm. R. Eicher at the East Fairview Church, April 20, 1956.

Nearly 800,000 Jews entered Israel as immigrants since May, 1948. Over 40 per cent of these are from Moslem and Arabic-speaking countries. There was a large increase in immigration in 1955, when 37,500 persons entered the country, compared with 17,471 in 1954. Eighty-nine per cent were from Moslem and Arabic-speaking countries, and 87 per cent from North Africa alone.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Joel, son of Gottlieb and Anna (Nofzinger) Beck, was born near Archbold, Ohio, April 3, 1871; departed from this life at the home of his daughter in Lansing, Mich., on April 23, 1956; aged 85 y. 20 d. He grew to manhood and lived all of his life in the general vicinity of his birth until the last 2 years when he made his home with his daughter. He accepted Christ as his personal Saviour in his youth, united with the Mennonite Church, and was a faithful member of the Lockport congregation until death. On Nov. 22, 1894, he was married to Betty Nofziger, who passed away Sept. 21, 1951. A daughter, Alma Brenneman, and 6 brothers and 4 sisters also preceded him in death. He is survived by 2 sons and one daughter (Vernon, Eldon, and Dolly—Mrs. Franklin Crossgrove, all of Lansing), 13 grandchildren, 17 great-grandchildren, one brother (Henry, Archbold, Ohio), and many other relatives and friends. Funeral services were conducted in Lansing on April 25 by Kenneth Byler and at Archbold, Ohio, at the Central Church on April 26 by Walter Stuckey and Maynard Wyse. Burial was made in the Pettisville cemetery.

Edelmann, Anna, daughter of Jeremiah and Amanda Downs, was born near Denmark, Iowa, Dec. 19, 1875; died April 23, 1956, at her home near Versailles, Mo.; aged 80 y. 4 m. 4 d. She was one of a family of 6 children, one of whom (Arthur, Lake Charles, La.), survives. She was married to William F. Edelmann on March 7, 1897. To this union were born 9 children, three of whom died in infancy. Surviving are (William Warner and Mary Ruth—Mrs. George Diener, both of Versailles; Mina Naomi—Mrs. John F. Kauffman, Goshen, Ind.; Martha—Mrs. Gerald Dettwiler, Ontario, Calif.; Anna Magdalene—Mrs. Harry Nice, Sweet Home, Oreg., and Samuel, Kalona, Iowa). When a small girl she moved with her parents from Iowa to Shawnee, Kans., in a covered wagon. Later they moved to Abilene, Kans., and then to Argentine, near Kansas City, where she became one of the first converts of the Mennonite Mission in Kansas City, Kans., and she was a faithful member of the Mennonite Church throughout the years. In 1925 the family moved to the Mt. Zion community near Versailles, where she spent the remainder of her life, with the exception of 3 years' residence with a daughter in Kansas City. Funeral services were held at Mt. Zion Church on April 26 with Ira Buckwalter in charge, assisted by Harry Buckwalter and Leroy Gingerich. Interment was made in the Mt. Zion Cemetery.

Harshbarger, B. Abram, son of Gideon and Nancy (Yoder) Harshbarger, was born Sept. 30, 1870, at McVeytown, Pa.; passed away Feb. 2, 1956, in the Lewistown Hospital after a short illness; aged 85 y. 4 m. 2 d. He is survived by 2 sons (Paul, Harrisburg, Pa., and Daniel, Belleville, Pa.), 2 brothers (David, of McVeytown, and Joshua, Mattawana, Pa.), 4 grandchildren, and 5 great-grandchildren. He was preceded in death by his wife, the former Pearl Shelly, who died in 1913. He was baptized in his youth and became a member of the Mattawana Mennonite Church. Funeral services were held at the church with Raymond R. Peachey and Ross Metzler officiating. Interment was made in the Hertzler Cemetery.

Hoffman, Menno, son of Daniel and Lydia (Bauman) Hoffman, was born Oct. 30, 1863, in Woolwich Twp., Ont.; died April 8, 1956, after an illness of 4 years at the home of his daughter and son-in-law, Mr. and Mrs. Abner R. Martin, St. Jacobs, Ont.; aged 92 y. 5 m. 9 d. He was married on Feb. 27, 1887, to Susannah Eby, who preceded him in death in 1935. To this union were born 14 children—12 girls and 2 boys. Surviving are 8 daughters and one son (Mrs. Allan Bauman, of Waterloo; Elizabeth, and Mrs. Levi Martin, of Elmira; Mrs. Aaron Martin and Mrs. Abner R. Martin, of St. Jacobs; Adina, Kitchener, Ont.; Rebecca, Toronto, Ont.; Maryann, of St. Jacobs, and Emanuel, Hawkesville, Ont.), one sister (Mrs. Noah Wideman, of Waterloo), 40 grandchildren, and 64 great-grandchildren. From his youth he was a member of the Mennonite Church and took a keen interest in the spiritual growth of the church. At the time of his death he was a member of the Hawkesville congregation. The funeral service held at the St. Jacobs Church was conducted by Paul Martin and Roy Koch. Interment was made in St. Jacobs Mennonite Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Complete Writings of Menno Simons, translated from the Dutch by Leonard Verduin and edited by John Christian Wenger, with a biography by Harold S. Bender; Herald Press; 1956; 1092 pp.; $8.75.

In the early months of 1956, while the evenings are still fairly long and before the full tide of spring tilling and examinations is upon us, the impressive, new volume of Menno Simons' writings has appeared on our Mennonite reading tables. Admiring the proper jacket and the blue cloth, the pleasing layout and the readable type, we browse among the 1092 pages of reading matter. Is this, we ask, a burst of spring foliage or a gust of autumn leaves? Do we have here the signs of fresh, new interest in Menno Simons, or is this the 1956 model of the traditional tome which has become a kind of household book in our circles? Is Menno Simons still alive, speaking relevantly to us and our times, or is this first and last a historical work, a book which preserves and chronicles the past? (Not that the past is not relevant: "We cannot say the past is past without surrendering the future.") In other words, where in our homes does this volume belong? Among our devotional and inspirational books? Near **The Mennonite Encyclopedia** for reference use? In a class by itself? With the choice few, the books which rebuke and admonish, which whet the edges of vision and concern?

These and other questions will be asked by many actual and would-be readers, for Menno Simons is not a name to be taken lightly, neither from historical considerations nor from the standpoint of Christian faith. If he is not avidly read he is perennially quoted and respected. Nevertheless, Menno (the given name may be used, since "Simons" is a patronymic) lived and wrote in the sixteenth century, and much has happened to us since that time. There is on one hand a climate of opinion which holds that whatever is past is out of date and has little or nothing to say to us today. On the other hand, there are those who try to make the past say too much. Menno has suffered from both of these attitudes: from the first, neglect, and from the second, like happens to most founding fathers, several layers of varnish. Luther students discovered recently that the Luther of the historians was not the Luther of the sixteenth century. Possibly Menno has escaped more favorably, for we have always had his writings before us and given him more of a chance to speak for himself. However, Dutch, German, and American Mennonite historians have differed about the interpretation of Menno, and while this is not the place to consider these differences, the reappearance of the writings in English may well be the time to ask, in the first place, whether or not we have neglected Menno too much, and, in the second, whether or not we are still seeing the actual Menno.

As for the story of Menno's life, there can be no question but that it partakes of the heroic, whether one considers the dramatic events it encompasses or the selfless devotion of his character. If the year 1961 enters history, four hundred years will have passed since his labors ended on a quiet sickbed at a small, German country village. He had escaped violent death; unlike many of his close brethren he was not among "the slaughtered sheep of Christ" whose names van Braght enrolled in the Mennonite martyr book. Instead he was spared to shepherd the Anabaptists, to serve them as a ready apologist, an itinerant elder, and an active writer. He little knew when death came on Jan. 31, 1561, twenty-five years to the month after he left his Catholic parish in the Frisian polders, that his writings had and would continue to serve the Anabaptist cause so well.

A quarter century is a fair allotment of time in which to serve a cause. Most of us can picture this span of years, and how short it can be, if we recall the appearance in 1936 of the quadricentennial tribute, **Menno Simons' Life and Writings** by Harold S. Bender and John Horsch. In such a span Menno wrote, with the possible exception of his earliest tract, all that appears on a thousand pages of this new volume. His medium was the pamphlet, the typical Reformation form of communication, employed by Luther, Zwingli, and others. Twenty-five pamphlets (including the **Fundament-Boek** which is of small book size), an average of one year, besides a miscellany of other writings, were no small stint for an Anabaptist leader in the unquietness of the sixteenth century. Menno also traveled much, held debates, and performed church duties. Some illness and a crippled condition in later life impeded his work. But in all this Menno knew he was about a divine task—one perceives a steady current of inspiration and certainty—and he seldom mentions himself and his personal cares.

The record of Menno's life, then, is noble to the extent of greatness, and emulation is in place. Only his later years, like those of Luther, reveal some moroseness and some decline of spiritual strength, presumably caused by the strains of a very tempestuous life. We know much less about Menno than about Luther, but a highly effective film could doubtlessly be produced. The interpretation of Menno as a stalwart Frisian with a worn body but a live, intense spirit, as given by the modern artist, Arend Hendriks, in the portrait etching reproduced opposite page 20, has much to commend it. He certainly was not the bland, long-robed ecclesiastic we have been accustomed to see on the frontispiece of the 1871 edition of his works.

The story of Menno's life, someone remarks, is one thing and his writings another. True, non-Mennonites, for instance, would conceivably read with interest the biography

but few could be found to read his writings. On the other hand, select portions might have more interest than we think, especially in Quaker and nonconformist groups; it is difficult to avoid the conclusion that a dedicated servant of Christ who played a leading role in the crisis of the Reformation would not have something of permanent value to say to Christians in general. It is chiefly to the writings that we must address ourselves here, although one ought not overlook the short, carefully prepared biography which is prefixed to this volume. Aside from the message of Menno Simons and its contemporary relevance, we must also examine this new edition and translation of the writings. The editor has added new material, given a new order to the pamphlets, along with helpful notes and introductions. Also, we have here a brand-new translation from the original Dutch, a task which very few of us can conceive, for traditionally in America Mennonites have known **Deutsch** but not **Hollandisch.** The publisher, also, has had a leading part in making this book possible. Has he given us a product acceptable as a book and in keeping with the spirit of the subject matter? We may consider these questions in reverse order.

To have Menno's writings in this convenient desk volume along with clear, readable type and the liberal use of margins is a real publishing accomplishment, from what the reviewer can see and judge of books. Apart from the practical features, one feels closer to Menno and his times the farther one moves away from the large, unwieldy folios and quartos in which his later followers were inclined to encase his writings. We were especially close in 1946 when a foretaste of this new volume appeared as a separate reprint of Menno's **The Cross of Christ (The Cross of the Saints),** a pamphlet as easily read and used as a Sunday-school quarterly. Menno's tracts were like that. Or they may be compared to our pamphlets on live church issues, although they must have been read, reread, and read out loud infinitely more. We have nothing quite like the individual, cheaply printed, and rousing Reformation pamphlet.

But this is the twentieth and not the sixteenth century. The publisher is to be commended upon giving us such a useful volume of Menno's writings in appropriate modern dress, dignified yet simple. We might wish for more illustrations, but that doubtless would have made the volume more expensive (why the portrait of Hans de Ries opposite page 20?). This 1956 volume is most useful as a study resource, and no minister, Sunday-school teacher, or worker who has a serious interest in the church can afford to be without it. There is still a place for a more popular volume, a Menno Simons reader or anthology, which would be more conducive to reader interest and purse-opening. One seriously doubts whether the general reader can find his way in this large book to the significant portions. One hopes so.

Apparent at once to the reader is the realization that the editor, Bro. John C. Wenger, has performed a labor of love. We have by now become accustomed to his ability, and courage, to combine piety with scholarliness. This is a scholar's edition of Menno's writings, but it has nothing of cold detachment from the subject. One has the impression that Bro. Wenger is much at home in the theological climate of Menno. As compared to the 1871 **The Complete Works** this is **The Complete Writings.** The latter is more deserving of the adjective, for eight new items —if one includes the Wismar Articles—which have never appeared in any previous collection have been added. This is notable gain, for although the eight are brief letters and extracts, it is wonderful to have "Meditations and Prayers" and "Two Hymns" from Menno Simons. And to have them so adequately translated into English! One had better be cautious, however, about the hymns. Tradition ascribes them to Menno, but in the earliest songbooks his name is not attached to them. In subject matter and spirit they are close to Menno. Some of Menno's writings remain lost, but it is hardly likely that we shall have a fuller collection than this volume contains.

Something different is the chronological order in which Menno's twenty-five pamphlets appear in this edition. In the older collections the excerpts about Menno's conversion and suffering from persecution and the composite **Fundament-Boek** (I use the original name for **The Foundation of Christian Doctrine,** for it is a Dutch name which English readers can pronounce and understand) were placed at the beginning. For reader interest this had advantages, but since few (no one?) nowadays read Menno from cover to cover it is better to adopt the chronological order. As a scholar's edition, also, it is the only responsible way to edit an author's writings. One should remember, however, that the tracts which originally composed the **Fundament-Boek** are the most readable and significant of Menno's work. They are: **The Foundation of Christian Doctrine, The True Christian Faith, The New Birth, The Cross of the Saints, Meditation on the Twenty-Fifth Psalm, The Spiritual Resurrection, Instruction on Excommunication, The Nurture of Children.**

Speaking of reader interest, one can cater too much to the "flitters" and the "flutterers," those who jump from page to page with a nose for the sensational. There is no danger that they will ever crack the back of this volume! More seriously, it might be an excellent tonic for many of us who have a pretty "heavy" newspaper and digest diet to diligently read a pamphlet or two by Menno Simons. To get off to a good start, turn to the "Letters and Other Writings," skip the first three, and read through to the end. You'll love a churchman who needs money at butchering time, who consoles the widows and the sick. But for the strong, whose staple is nonfiction from cover to cover, let them read the short and the lengthy pamphlets, skipping at places, but keeping the thread of the thought. They will be richly rewarded, for at places Menno, like many other writers, is inspired. At other places he is dull. Like his opponents he rarely wrote with literary considerations in mind. Nevertheless, the prose of his pamphlets—they always suffer from translation—does have some admirable qualities. The style is often animated, simple, and sincere. As for genre they are what one might call admonition or practical devotion, related to writing such as Bunyan's **Grace Abounding.** The great drawback of these pamphlets, aside from the fact that they are in Dutch, is their topical nature. The modern reader is generally not sufficiently acquainted with the sixteenth century setting to understand and share in the tension of Reformation issues. Menno, like Luther and Calvin, will always make profitable but not popular reading. Apart from literary reasons there are other special ones why Lutherans should read Luther and Mennonites Menno.

The editor's introductions are brief, accurate, and to the point. They do not keep Menno from speaking for himself. It is gratifying to note that this edition is unexpurgated, that the materials omitted in the 1871 quarto have been included here. The epilogue added to the **Meditation on the Twenty-Fifth Psalm** gives us a picture of Menno not entirely weaned from the methods of the schoolmen. He must have had considerable acquaintance with classical and patristic literature. Similar variants of text in the earlier editions of the pamphlets might have been cited in the footnotes to add to our understanding of his life and thought. The most notable of these—which was overplayed by his enemies and by some historians—reveals a conciliatory attitude toward the unfortunate Münsterites, a generosity which was intended to win them from their error. Any such overtures had grave implications for the peaceful Anabaptists, and in later editions Menno altered such passages. From the vantage point of the twentieth century this kindness enhances rather than diminishes Menno's stature, and it is regrettable that the text had to be changed. However, as late as 1545 Menno was still speaking in similar terms to the Melchiorites at Amsterdam (see pp. 1021-26). This does not mean that Menno can in any way be indicted of the Münsterite error; he fully repudiated their seditious and blasphemous ideas.

Menno's Anabaptist roots, it must be remembered, went deep into the Melchiorite period of Anabaptism in the Netherlands. One can find precedents of the peaceful movement during this period, but the two streams are not sharply distinguishable. It does not help much to label Menno an "Obbenite," for there were Obbenites who were seditious and peaceful Anabaptists who were not Obbenites. Menno himself would have objected to the name. The Melchiorites must not be confused with the Münsterites; the former had their errors but they were not seditious. While Menno rejected the Münsterites in no uncertain terms, he held to and strenuously defended the Melchiorite view of the incarnation, the view that Christ while human as well as divine did not partake of the body of Mary. The newcomer to Menno's writings may find this disconcerting, but the marvel is that Menno came out of this early period with so little error. David Joris, who like Menno was ordained an elder by Obbe Philips, perpetuated all kinds of spiritualistic and libertine errors; Obbe himself left the movement and likely turned spiritual humanist. Only Dirck Philips held with Menno to a firm Biblical foundation and helped to lead the movement out of the spiritual maze into which it had wandered.

What was the source of Menno's genuine faith? How did he attain to evangelical and

sound views of doctrine and practice? If we knew more about the months immediately after his conversion and renunciation experiences, 1535-36, we might be able to answer the question more fully. He speaks of subjection "to Christ and His Word," and how the "Lord granted me His fatherly Spirit." Christ and Scripture are joined in Menno's writings. Alongside fellowship with the living Christ, whether under the cross of persecution or building the church on His foundation, is the earnest will to obey the Word. The place and work of the Holy Spirit is also important, but this is a subject which deserves more thorough study and investigation not only for Menno but for the entire Anabaptist movement.

Historically as well as theologically Menno may be seen as a reaction to the earlier Anabaptist movement in the Netherlands, a swing to the right, away from spiritualistic individualism to the acceptance of the authority of the Bible and the church. In this he moved closer to the position of the Protestant Reformation in general. Did Menno move too far to the right, especially toward the end of his life? The question is not easy to answer. One observes how his Biblicism provided a sure footing for the Anabaptist movement and actually saved it. On the other hand, Menno's enforcement of the ban and shunning was a part of the rigorism which led to the breakup of the movement into all kinds of factional parties and schisms. This may be attributed to Menno's view of the church more than to his position on Biblical authority. In the Dutch Anabaptist movement one finds the extremes of both irresponsible spiritualism and sterile Biblicism. How much Menno contributed to the latter, if at all, is still an open question.

While it is tempting to explain Menno in terms of historical cause and effect, this cannot provide the whole story. The church historian differs from his secular counterpart in that he considers the Hand from beyond time and space which intersects history. Actually the historian's business is less with the causes of events than with their meaning. Menno prevailed and won in spite of all the odds against him, both from within and without the Anabaptist movement. That God did not help him to win perfectly is something his admirers sometimes can not reconcile themselves to. Here is where the varnishing often comes in. I prefer the human Menno who held strange views of the incarnation and was a stickler on the practice of the ban and shunning but was nonetheless a mighty servant of God who in spite of the perversity in his own party and the opposition from without led a group of Christian believers to a solid foundation. "But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (II Cor. 4:7, RSV). Surely this is a partial meaning of Menno's life and work in history.

To turn to the qualities of this new translation, they are, in a few words, capable, accurate, and at places inspired. As the blurb on the dust cover has it, the translator, Leonard Verduin, a Christian Reformed minister and scholar from Ann Arbor, Mich., has given us "a faithful modern English rendering of what Menno taught and wrote in the sixteenth century." It is inspiring to know that the byways of Anabaptist thought could be entrusted to a Reformed minister. How far we have come from the 16th century! In the year 1588 and later the Reformed Synod of Friesland seriously considered sponsoring the republication of Menno's 1539 **Fundament-Boek** because it contained the kind words about the Münsterites. This reviewer has not made extensive comparisons with the original, but one has the impression that this new translation leans toward literalness with a special sensitivity to shades of religious ideas. Menno's sentences can be quite brambly, but Verduin has cut clean and clear through several thickets I picked out. To criticize translators seems rank ingratitude and no one on this size undertaking could have avoided some slips. "Stagnant pools which they have prepared with their feet" (p. 1022) does not make sense. The original is "muddy." If earlier editions support the 1681 text, the conjunction in the close of Menno's letter to a widow (p. 1028) has been overlooked. But what are these trifles among so much capable rendering!

This translation is new and fresh and in this regard at least the 1956 volume is a burst of spring foliage. As one surveys journals and books published, say, for the past ten years, nothing new or very exciting has happened in the area of Menno Simons studies. It is encouraging to note that Menno has a representative place in the recent **Great Voices of the Reformation.** Verduin prepared a perceptive article on Menno's theology in 1950 for **The Mennonite Quarterly Review.** In the Netherlands a pamphlet about Menno Simons has gone through several reprints. Millard Lind has recently presented a study of Menno's theology in **The Christian Ministry.** The portrait etching made by the Dutch artist, Arend Hendriks, in 1947 was an important event. There has been no revival of Menno Simons studies equivalent to the current Luther and Calvin studies, although the broader Anabaptist studies may be thought of as a counterpart. In our own American Mennonite circles it may be said that Menno has held his own, although this might be questioned. It was high time for something sizable on Menno to appear.

What does all this add up to? Likely that we either have to rediscover Menno or he will be forgotten, or at the least remain only a respected but dismissed historical figure. The revival of Lutheran and Puritan studies represents a reaction to the self-confidence of the nineteenth century and a moral disillusionment in our own times. Protestants have turned with interest to the teaching of the Reformers regarding man and sin. Mennonites in America have for the most part, because of cultural isolation, not shared in these developments within our Western civilization. It is not easy for Mennonites today to understand the predicament of modern man. We have actually skipped a chapter of cultural history. In our own circle the revival of Anabaptist studies has given attention to the relation of our historic faith to pietism and our religious quietism. This in a sense was our most urgent need and much fruitful work has been done. However, we cannot escape the obligation to relate our faith to the larger religious situation. We have an opportunity here which we must not miss. As for our own situation in America today, we stand as open to the influences of our modern secular society as to those of pietism and quietism.

Menno, of course, like Luther and Calvin, is realistic about the doctrine of man and clearly holds to the authority of the Word. This is a relevant message for our times. But if this is Menno's only message for us today, he is standing in Luther's shoes. Is there something still more relevant? It will be apparent that the principal question here is: What is the Anabaptist equivalent in our day and age? I venture to say it is the call to the church, to the community of true believers. It is this which our modern world needs even more than the cardinal doctrines of the Reformation, although the two are closely related. The fellowship of true believers with Christ in the midst, living in holy obedience to the Word, is what Menno believed in and felt called to establish. Menno made many mistakes in implementing his call, but the essential vision was clear and God blessed his efforts. **The Complete Writings of Menno Simons** can help us to understand this call and its relevance for our own times.

—Irvin B. Horst.

Items and Comments

Whole Bibles, Testaments, or Bible portions have been published in 1,092 languages and dialects. Eight new languages were added to the list in 1955, with five by the American Bible Society and three by other Bible societies. The whole Bible is now available in 207 languages, a complete Testament in 265 more.

* * *

Jerome Hines, American basso, frequently joins the Salvation Army in the Bowery of New York and sings for the destitute and homeless men who congregate there.

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The Love of Our Lord

By Edna Beiler

Hold these verses close to your heart as you read: "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5).

The love of our Lord is a sacred fire that burns along the pages of the Holy Book. It leaps to meet the heart from every incident and word of His brief life. And it is as fresh and vital today as it was when the words were written long ago. Let us look at this love as closely as we can for the brightness of its shining. What are its characteristics—then as now?

Our Lord's love knows no boundaries. It pauses to pity one small sparrow, stark in the market place. It stoops to the least and the lowest. We may deny, reject, avoid it—it pursues us still. But it is over those who receive and obey that the full tide of loving sweeps. Love in the small details of the day—how the sum total of mercies mounts to overwhelm the heart! Surely this ranks high among the *unknowables* of God.

Christ's love made Him seek identification with His beloved. He was one of us. He hungered. Matt. 21:18. He thirsted. John 19:28. He was wearied with His journey. John 4:6. In *Gold Cord,* Amy Carmichael tells of Clifford Harris, a missionary in Persia who became a subject of that country so that he could carry the Gospel into Afghanistan. And many another missionary has followed that same way—not of citizenship, but of becoming one (as far as possible) with the people he longed to reach. The Pioneer of that path was our Lord Himself, and love was His compulsion.

It does not depend on the character of the loved one. Who of us has not at some time or other found a flaw and ceased to love? Jesus knew what was in man (John 2:25), but it did not keep Him from loving. The woman who was taken in adultery aroused no flicker of repulsion. He Himself declares that He was sent to such. Matt. 9:12. Those who rejected Him wrung from His heart a tender rebuke, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not" (Luke 13:34)! And for those who nailed Him to the cross He had only this prayer: "Father, forgive them; for they know not what they do" (Luke 23:34).

The essence of Jesus' love is faithfulness. This explains the seeming severity with which He denounced the Pharisees. They were deceived, and He loved them too much to remain silent. Always our Lord deals faithfully with sin. To the woman at the well, He dares to say, "He whom thou now hast is not thy husband" (John 4:18). There is no blunting of the sharp edge of truth. So He speaks with equal plainness in His often repeated, "Woe unto you, scribes and Pharisees, hypocrites!" of Matthew 23.

Jesus was also faithful in His setting forth of the demands of discipleship. When the rich young ruler came and knelt in the dust of the road that day, "Jesus beholding him loved him." In spite of that love—no, because of it—He went on to say what must be said, "Go thy way, sell whatsoever thou hast, and give to the poor . . . and come, take up thy cross, and follow me." Beside such love our own becomes a feeble thing. In like case, we too often (God forgive us!) rush in with human sympathy—a feather-bed kind of affection that makes self-pity an easy thing.

Jesus' love knows no offense. It is this love that follows the wayward son to the depth of degradation in a far country and at last draws him home again. It is the love that could look on the multitudes with compassion—although He knew those same mobs would cry for His death. It could greet Judas the betrayer with a mild, "That thou doest, do quickly." It could recall blustering Peter to his senses with one look. And it could say to doubting Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing" (John 20:27). Surely such love passeth knowledge.

Our Lord's love shares in the sorrows and sufferings of the beloved. He wept with Mary and Martha over Lazarus so that those who saw Him said, "Behold how he loved him" (John 11:36)! He yearned over the multitudes "because they fainted, and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). He had compassion on those who were ill—how often this is proved by His kindly words! To one He said, "Son, be of good cheer" (Matt. 9:2). To another, "Daughter, be of good comfort" (Matt. 9:22). To His disciples cowering in the ship, He said, "Be of good cheer; it is I; be not afraid" (Matt. 14:27). And often since then His love walks the darkened and turbulent waters to rescue *us* from "winds that are contrary."

It is poured out especially on those who sacrifice and suffer for His sake. The man born blind whom Jesus healed had a rough time of it. He was cast out of the synagogue by the Pharisees. But "Jesus heard that they had cast him out; and when he had found him . . . ." There is something comforting in those words. Love comes to the rescue once more, and so a twice-blind man receives his sight for the second time! Few of us have had a chance to prove this facet of Christ's love, because we suffer so little for His sake. And sometimes when we do expect to suffer, He turns it all into blessing so quickly that we scarcely feel its sting.

Our Lord's love is unfailing. "Having loved his own . . . , he loved them unto the end." Earthly loves come and go. Sometimes in moments of stress earthly love gives way, but this love never wavers. It acknowledges no limits of any kind. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:8-10). "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39).

My Master

By Mrs. George Reno

It's so grand to be a servant
Of the Master kind and good,
And to know in everything
I am loved and understood.

It's a joy to know the problems
Which confront me day by day
Are no problem to my Master
Who is guide through all life's way.

Akers, La.

Old familiar words, but ones that we need to relearn again and again.

But what shall I say more? Could not each one of us finish the chapter of love from our own experiences? Have not we also felt His compassion, His sorrow for our sin, His faithful rebuke thereof? Have we not known the love that "Beareth all things, believeth all things, hopeth all things, endureth all things"?

So we come once more to the verses with which we began this study: "Jesus Christ the same yesterday, and to day, and for ever." And "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." We go on holy pilgrimage when we journey through God's Word to learn more of the love of His Son. It is well for us if we walk reverently, lest we trample some small flower of His affection under our feet.

Grantsville, Md.

Another Step at Lombard

By LeRoy Kennel

Another step has been taken. On Saturday, April 14, the Lombard, Ill., Mennonite Church completed negotiations for the purchase of a church site. It is located within the city of Lombard near the southeastern city limits between a built-up area and an area in which more than 2,000 new homes will be built in 1956 and 1957. This is a most important step in working in a community growth area as well as helping to reach the objective of serving the present membership and the nearby I-W units.

One year ago, the pastor of the Lombard Church was commuting each week end between Goshen, Ind., and Lombard. One year ago, a lot had just been purchased for a parsonage. Within the following several months the parsonage was constructed. The completion of the parsonage in this period of time was possible only with the financial and physical assistance of other churches. Especially helpful was the assistance of the 70 men from Illinois and Indiana churches who contributed a day's labor in the construction of the parsonage, which was dedicated on September 11, 1955.

During the past year regular Sunday morning Sunday school and worship services have been held in a temporary rented location—the East Lombard Civic Club Building. Twice a month a Sunday evening service is held at the home of Don Kreider near Des Plaines. These meetings are planned by the Evanston I-W Council for both the Evanston I-W Unit and the Lombard Mennonite Church. Occasional Sunday evening services or a fellowship dinner and vesper service are also held at the Civic Building. Since last fall regular Wednesday evening midweek services have been held at the church parsonage. During the past year an MYF was organized; the youth have enjoyed fellowship and various service activities.

Ever since Mennonite families began to move to the west suburbs of Chicago, there was a growing interest to form a church. In 1952 a west-suburban fellowship was formed. Monthly Bible studies and fellowships held the group together. It became clearer that a church organization was necessary to provide Christian worship, fellowship, and nurture. There was also an eager desire to share the Gospel with residents in the new growth areas. God answered these prayers. On October 23, 1954, a church organization began with 14 charter members. At present there are over 30 active members and an attendance of over 50.

The new congregation expresses gratefulness to God and the church constituency for these achievements. The Lombard fellowship has felt that as long as they did not have a definite area or place of work they were not serving others and growing as they should.

To complete the purchase of this property, additional contributions and loans must be secured within the 90 days following the purchase date on July 14. Loans may be made for this purpose to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., and are guaranteed by a mortgage on the parsonage. The local congregation's burden also is to erect part of a first building unit, since it is easier to win people as they move into their homes and before they become settled and established. Interest, prayers, and financial support are earnestly solicited.

Lombard, Ill.

A Protestant pastor in Switzerland has founded a "Confraternity of Knights of the Road" to campaign against reckless driving. He gives motorists a windshield sticker if they sign the following statement: "Any human life is sacred. Anyone who endangers or impairs it will have to answer not only before men but also before God its giver. Consequently, respect for the lives of others will have priority over any other consideration and will forbid the slightest imprudence."

Our Readers Say—

We greatly appreciate receiving the HERALD out here in the middle of the Pacific. We feel like we are able to keep in touch with the church fairly well through reading the HERALD, even though we get our copies a month after publication.

We especially like articles of a world perspective such as John A. Hostetler's "Shameful and Disturbing Facts."—Willard Hunsberger, Agana, Guam.

* * *

Thanks for your recent attention to simplifying the church program. (It is not only families who could profit!)

It seems to me that one reason we are in this dilemma is that we look around and see activities that have proved useful in some other situation, then insert it in our program. What the leaders of the congregation (including the Christian education interests) should do is to sit down and think carefully what their particular group needs.

For example, in a church where children have good homes and sufficient creative opportunities in the community or school, why have a club? But in a congregation where members are widely separated, perhaps the children need a club to build a togetherness among them other than what the regular services can do. Surely in a mission situation where the church must supply all the Christian values a child encounters, and where wholesome recreation is not otherwise provided, the church should go all out to support such an activity.

I cannot believe that this ceaseless round of activity is conducive to spiritual growth. As the activity increases, the values the leaders can put into any given one decreases and so the problem perpetuates itself. Who was it who suggested that we need "islands of silence" in which to grow? The Lord kept Moses in Midian forty years and Paul in Arabia for three, but we're afraid to allow ourselves and our people a few unprogramed evenings per week!—Elizabeth Showalter, Scottdale, Pa.

* * *

The column, "Our Readers Say," is one of the first we read in our home; and it is interesting to read the reactions to the article printed.

I have been looking for someone to write their appreciation to the article by Horst Gerlach in the April 3 issue of the GOSPEL HERALD, namely, "The Mennonite Ideal in Our Time," but so far none was printed favorably or otherwise.

Personally I enjoyed the article very much and think it is one of the best and most practical articles printed for a long time. As one coming from the outside and appraising us, he can and does give us a clearer picture of our shortcomings than we ourselves can give.

There are many great truths mentioned, but I wish to call attention to just two and hope it will cause enough interest in anyone who might read this letter that they would read the article if they failed to do so before.

The first is this: The recent trend has been to ask for a nonconformity in every aspect in life but the most obvious one. In the concrete matters like outside appearance, silence has been employed in spite of the fact that this is the thing that can be observed with one look. The second is this: The applications of the church are called traditions and are rejected, but the traditions of the world are gladly accepted.—Abram D. Derstine, Souderton, Pa.

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EDITORIAL

Church Alumni

"Church alumni" is what a current magazine calls the hosts who come to church only on Easter or on some other special occasion. Probably as children they were regular attendants of the Sunday school or the summer Bible school of the church. Perhaps they actually did receive a diploma from some Christian education curriculum. They may have gone through the church's program of instruction and have been baptized and received as members of the church. They probably were married in the church, or at least by the pastor or bishop. They may once have held some elected or appointed offices in the church.

But then there came distracting circumstances. The children were born, and it wasn't easy to take babies to church. They got very much occupied in business and community affairs, and somehow church relationships began to suffer. There wasn't money enough for everything, and it was easy to leave the church out; and then one felt like staying away. Perhaps the preaching from the pulpit called for a little higher standard of life than they were willing to live up to. There were lapses from ideals once held, and it was uncomfortable to face the folks who were living right.

Of course they didn't want to cut themselves off entirely from the church. One ought to belong somewhere. It is hardly respectable to have nothing to do with religion. One should have a pastor for the emergencies of trouble or sickness—or to preach one's funeral sermon and read an obituary which says the deceased was a lifelong member of First Church.

And so they do show up once in a while, like the alumni who come back to alma mater for the ten-year reunion. Easter practically always; Christmas usually. Perhaps for special programs; once or so during the annual revival. To funerals, too, for respect's sake and to see the old friends who usually show up then. The children may insist that they come to hear their pieces and their songs.

But that's all. Nothing regular like, or one might be asked to do something again. Oh, one doesn't mind an occasional dollar or even five to the house-to-house solicitor. But don't let them get too presuming. Come to church often enough that they don't need to ask one's name; but not so often that they look for you the very next time. It's comfortable to belong and yet not belong. The name on the book—that's all right. But if one is to keep his independence, one can't get involved in assignments and regular dues and committee or class meetings.

Once a year! That's about right for one with no deeply felt need for the grace of God, with no warm glow of thanks for salvation, with no sense of daily discipleship, with no burning desire to witness, with no hunger for Christian fellowship. But multitudes who remain for a lifetime at the feet of the great Teacher know there is something better than being a church alumnus.—E.

The Lamb Slain

One of the striking details in the Book of Revelation is the figure of the Lamb "standing as though it had been slain" (5:6, ASV). The new song of the elders does not forget that the Lamb has been slain, purchasing with His blood the souls of men. The saints come out of tribulation in robes washed white in the blood of the Lamb. The book of life, in which the names of believers are written, belongs to "the Lamb that hath been slain"; it is "the Lamb's book of life." Our Lord throughout the Apocalypse is called the Lamb. His judging, ruling, triumphant functions in the book hardly seem to belong to a meek creature used for sacrifice. But no matter what He does, we are not allowed to forget that He is a lamb, and that He has been slain. Even on His final throne of power and glory He is still the Lamb, and the voices of the millions around the throne insist that the Lamb is worthy "to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing."

Christ's dying upon the cross when He was here in the flesh was, we would all admit, the means to our salvation and so was tremendously important. But since He died once for all, why can't we "behold the Lamb of God" as the one slain from the foundation of the world for our atonement, and then leave that figure in the past and see Him in His final triumph, in terms of some other imagery? He is risen from the dead and is alive forevermore; He has sat down, and shall forever sit, on His throne to reign. Why should the Revelator keep before us the ghastly picture of a lamb whose throat has been cut?

Because Christ's redeeming death is eternally significant. It cannot be separated from His resurrection and His session in heaven. The work of Christ as the executor of God's great plan of salvation must be seen as a unity. His death on Calvary was pointed to by the prophets before the incarnation, and also by those following it. What was divinely planned before the creation will be remembered after the consummation. The multitudes of the glorified will never forget that they are in the presence of Christ only because He opened the gates of glory by His sacrificial passion. The cross is not an incident which can drop out of mind; it has a permanent place in the ages of the ages. It stands in the eternities as it stands in time—the most striking symbol of the work of God in man's behalf.

We passed into the realm of God by virtue of the blood of the Lamb. We live now according to the pattern of His death—sharing His death that we might also share His life. And we shall spend eternity with Him, sitting down in the eternal kingdom of God, partaking of the marriage supper of the Lamb, in a never-ending consciousness that we have eternal life only because He made it possible for us. The slain Lamb will never get out of our sight.—E.

They Love the Lord—and Each Other

By Marie A. Yoder

This morning I found Mary Margaret's Christmas letter. Just the sight of the envelope filled me with shame. I opened it, and read her words again:

> "Just because we've moved, we don't want to lose track of you. We live in a community of Yoders. And they're all good Mennonites. We visited two Mennonite churches, but we finally wound up in a very small Methodist church where they love the Lord, and His Word, and each other. . . ."

For several months I had been a guest in Mary Margaret and Ed's church in Toledo, Ohio. The best way to describe

that little United Presbyterian church would be to use her own words as she wrote them about the little Methodist church: "They love the Lord, and His Word, and each other."

They moved to another state. I know the community where they now live. I know a little about the church trouble they've had there through the years.

I had to wonder if her words of appreciation of the little Methodist church in any way explained why they chose not to worship with either of the Mennonite churches they visited.

Somehow, her words were like a slap in the face to me. They made me blush with shame, because I am a Mennonite. Though I'm far removed from that Mennonite community, yet, in faith, I am one of them.

I wouldn't say that we do not love the Lord. No one in our group would say that. And I suppose we'd all stoutly declare, "Surely, I love the brethren. At least, I don't hate them. I'd never want them to go to hell!"

As if that were proof of *love!*

I thank God for the churches in our fellowship where the Lord Jesus binds every heart together with an easily detectable bond of love.

However, I had a feeling that Mary Margaret and Ed missed that very thing —that deep, loyal love for each other— in their sincere search for a church home in their new location.

Long, long ago, a gentle Prophet of Love penned some words that are worth recalling to mind often. They are still the thermometer by which our own spirituality is measured:

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Goshen, Ind.

How the Bible Came to Us

BY G. IRVIN LEHMAN

One of the greatest facts in history is that God has spoken to man. God revealed Himself through nature in a general way but in a special way He revealed Himself and His truth to man through Christ and the Scriptures. Truth came through personality as the Holy Spirit directed the holy men of old to write the oracles of God. Peter said, "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."

The main theme of the Bible is the history of redemption. The Word became flesh and dwelt among us in the first century. The written Word, however, came into being over a period of about fifteen centuries, from Moses to the completion of the New Testament. In the list of authors we find the shepherd, poet, prophet, lawyer, doctor, and government employee. In spite of the long time span between Genesis and Revelation, and the diverse interests of the authors, they united in producing the greatest book in the world.

One of the old writing materials was papyrus. The pith of this plant was sliced and the strips were glued together in a way that produced sheets which were formed into rolls. The use of papyrus rolls dates back to the third millennium B.C. Another writing material, parchment, came into use about 200 B.C. Sheep and goat skins when cleaned and smoothed became an excellent and durable surface on which to write.

The Old Testament has come down to us in Hebrew and Aramaic. The oldest Hebrew manuscript of the Old Testament goes back to the tenth century A.D. However, the first translation of the Old Testament appeared in part about 275 B.C. when the Jews of Alexandria, Egypt, sponsored a translation into Greek, which was the spoken language of the Jews at that time. This translation, the Septuagint, was widely used by the early church. Many New Testament quotations are made directly from it.

The New Testament was written in Greek. A few scholars, however, believe that the Gospels were originally written in Aramaic. The earliest known Greek manuscript goes back to the second century A.D. One famous Greek manuscript, Codex Vaticanus, which includes both Testaments, dates back to the fourth century. In all, there are about 4,500 manuscripts of the New Testament.

As the Roman Empire spread, the use of the Latin language increased. Jerome, in the fifth century produced the Vulgate, the entire Bible in Latin. This translation was the Bible of western Christendom for over a thousand years. As Christianity spread, the Bible was translated into the language of the country being Christianized.

Likely most of us are interested in the development of the English Bible.

Christianity entered Britain in the second century with the missionaries using the Latin Bible. The English Bible began to develop in the seventh century when a series of scholars started translating parts of the Bible. Finally, Wycliffe produced in 1382 the whole Bible in English translated from the Latin. Some of the well-known phrases of our Bible originated with him, e.g., "the beame and the mote," "the cuppe of blessing which we blessen."

Tyndale, in the sixteenth century, translated the Bible from the original Hebrew and Greek with the help of the Latin and German. His style is evident in two quotations, Gen. 39:2, "and the Lorde was with Joseph, and he was a luckie felowe," Matt. 6:7, "When ye pray, bable not moche." A series of other English versions followed until in 1611 appeared that monumental work, the King James Bible, called also the Authorized Version. This Bible has standardized the English language and made a tremendous impact on English literature.

The British Revised Version appeared in 1885 and in 1901 the American Standard Version appeared in America. Within recent years a great variety of new versions have appeared as Weymouth, Moffatt, and Williams.

The Word of God does not change but a spoken language does and therefore no version is final. The Word must not be confined to the provincialisms of any area or any century but must ever be in a language that sets forth clearly the Creator who made us and loves us all.

Harrisonburg, Va.

50 Years Ago

(from Gospel Witness, May 2, 1906)

Seventeen persons were baptized in the house . . . five more were baptized in the stream [Ephrata, Pa.].

. . . hynotism is a growing evil which we should warn against. . . .

At Manson, . . . Iowa, is a small congregation of our people. . . . They have recently organized a Sunday school.

On last Sunday thirty-five young people were baptized and received into the Oak Grove congregation [Smithville, Ohio].

(from Herald of Truth, May 16, 1906)

. . . we look back . . . about thirty-five years, when to find a Sunday school in any of our Mennonite congregations was a rare exception.

Bro. John D. Charles will have charge of the mission at Kansas City.

Are not all games idle? [Editorial footnote].

(from Herald of Truth, May 17, 1906)

Do not eat spinach and strawberry shortcake at the same meal. This combination . . . produces in many stomachs . . . ptomaine.

A Roman Catholic member of the Indian Parliament charged that the central government is not living up to its declared policy of tolerance toward Christians. As examples he cited the refusal of visas to foreign missionaries, discrimination between Hindus and Christians, and the deportation of missionaries from certain areas. He also complained of hostile activities by some private agencies in some states, including Madhya Pradesh and Bihar, where our missionaries are at work.

With Paul and Barnabas in Paphos

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Our ship moved slowly from Beirut hugging the coast of Lebanon. I reclined in my deck-chair reading the Acts of the Apostles, and about the places visited by Paul on his missionary journeys, until the sun went down. The Mediterranean sea was blue as only the Mediterranean in its best mood knows how to be. Its glorious blue coloring and frothy little white waves looked like frills of white chiffon.

Next morning I watched gray light come out to the world. In this queer half-light I saw a shadow on the sea and knew it to be the long, eastward thrust of Cyprus. I was content to stand gazing over the rail towards the land.

Cyprus is not merely a peculiarly shaped island, usually figuring in Bible maps, but is much in the news these days. Whenever I talk to people about Cyprus, the reply is usually much as follows: "Oh, yes, Cyprus! Did not Paul or somebody go there?"

The island has changed its appearance since classical times. No longer do dense woods cover it. Yet it is one of the most attractive spots on earth. In very few corners of the world is to be found such a vast variety of mountain, plain, and seacoast, such exquisite scenery in a perfect climate, and such a wealth of historic remains crammed into a small space.

For centuries the passage of time hardly touched the life of Cyprus. Life went on its leisurely way much as it had done since Bible times.

Presently officials appeared: passport officials and customs officials and porters, and, as is usually the case, a few loiterers! Later, having passed from hand to official hand, we were free to go ashore, and discover what lay behind the high stone wall, where the palm tree still waved its solitary head.

The driver of a car that stood for hire under a line of date palms on the seafront approached us. "We want to go to Paphos," I said. We drove west over the finest road in the island to Old Paphos of Aphrodite and the New Paphos of Paul. The scenery is most wild and beautiful—mountains covered with firs, paths running among myrtle and evergreens, fine streams of water, and valleys rich in pine, olive, and oleander trees. The landscape has Biblical primitiveness.

Plains which are bordered by mountains made me feel that I was traveling through my beloved Palestine. Far and near, over pale rocky expanses, flocks of sheep grazed as they wandered. Here we met men and women laboring together in the fields. We might see a man and his wife, his sons and daughters, engaged in field work. The Cypriots certainly are not a handsome race, but picturesque in appearance and all seemed good-natured and waved to us as we drove by.

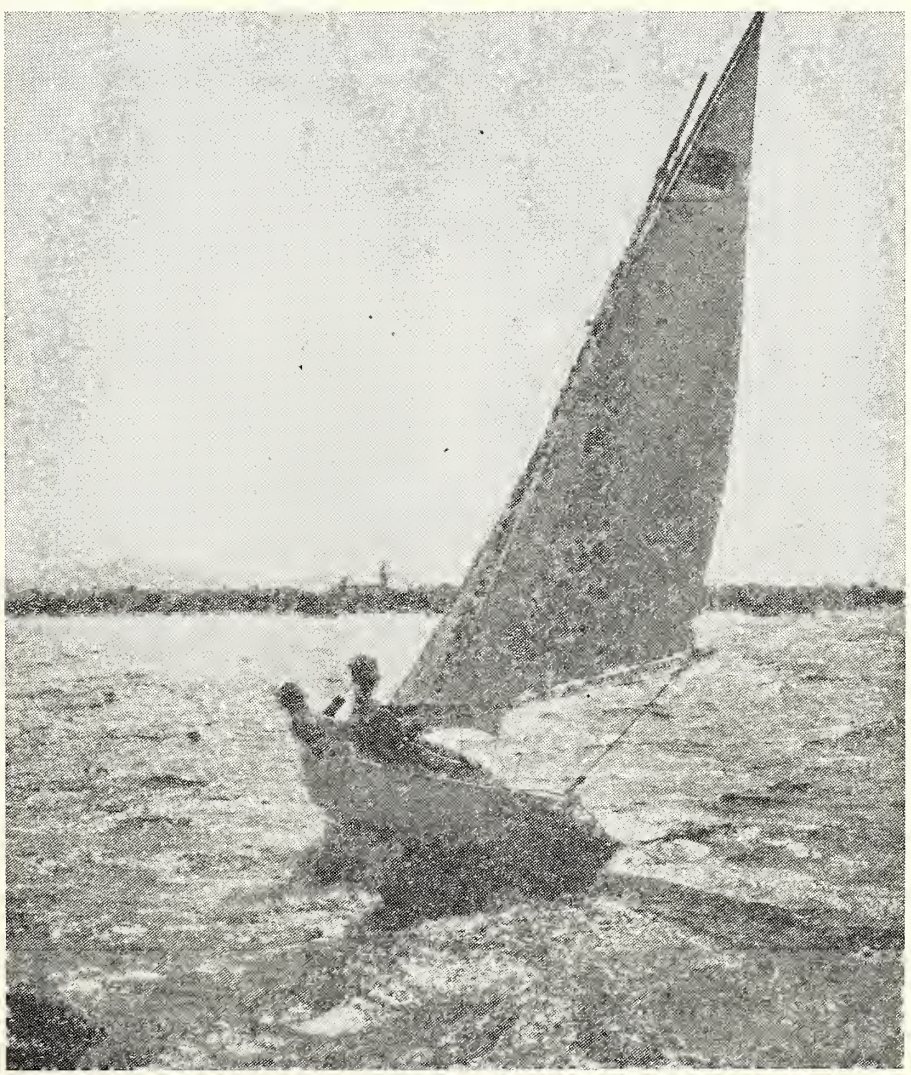
We soon came to the green vale of Paphos in the heat of noon. Time for lunch! We selected a position upon a terrace beneath a number of beautiful trees, which afford a shade during all hours of the day. The little stream rippled just below, passing by the roots of the trees that sheltered us, and watering a rich and dark green plot of a few acres of neither roses nor violets, but something far better, which at once delighted our Cypriot friend—onions! According to his practical idea, the Garden of Eden would have been a mere wilderness in the absence of a "bed of spring onions!" So at length we had entered upon paradise! This is indeed a charming place!

After a steady but easy rise a beautiful town, "the New Paphos," is reached. It is one of the most delightful little towns in the country. A more perfect natural picture would be difficult to imagine than this quaint irregular town, with its well-placed church, whose campanile plays so important a part in the picture.

Cyprus is noted for its legends and traditions, and Paphos has its own. Legend tells us that a noted sculptor, having carved a very beautiful statue of a woman out of pure ivory, appealed to Venus, goddess of love, to breathe life into the statue. Venus did so, and it was converted into a live and charming woman and the sculptor married her! She bore him a son, who was named Paphos, and who founded the city that was given his name. But Paphos has, too, another and even greater claim to fame, for it was here that Sergius Paulus, the Roman governor of the island, was converted by the preaching of Paul.

Paphos has thus been more truly honored by Paul having preached here the Gospel of the grace of God, than by all that poets have sung of the Paphian goddess!

The town is quite charming, with long views over valley and sea. It stands on the edge of a small plateau, which drops abruptly on the coast side of the town, and inland stretches for four miles to a low range of hills. To the east, lining the edge of the plateau and looking down abruptly on the orchards and cornfields and the blue line of the sea, are private gardens and houses.



In a similar boat Paul may have crossed the Mediterranean on his journey to Cyprus.

On entering Paphos we find ourselves in a long street, on one side of which is a range of small arches, probably the remains of shops and bazaars, and at the end stands a large church with many pieces of marble columns dispersed about it. This has unfortunately been converted into a mosque. The remains of many churches built at a very early period lie around; several of them are used as a place of shelter for cattle! We know the place where the temple stood upon a height in sight of the sea.

But hardly anything remains of either ancient Paphos or the temple which was once her glory. Only stones with inscriptions, broken pillars, old pottery, a few pieces of wall, beneath which goats were hiding from the scorching heat. I wander along the site. What desolation! Gothic portals to nothingness! Paphos! One pursues such a name across wide seas. Once there, not one contemporary hook on which to hang inspiration can be found.

We enter the church of Saint Paul, which looks like all the Greek chapels. It is built on the site of what must once have been either a large Roman temple or a market place. The Acts of the Apostles says nothing of Paul having been beaten here, but the inhabitants still show outside the old church the columns to which he is said to have been tied and scourged, and with this much of justification—that the column was almost certainly standing when the apostles came here. There are only about three feet of it left, the rest having been carried off by religious devotees and curiosity seekers as a "cure for malaria"! How Paul came to be treated in this manner, seeing that he was a particular friend of the governor of the island, and may have even changed his name to that of Paulus as a friendly compliment, remains an unexplained mystery!

We find a crowd of peasants at this church. The Greeks know how to mingle devotion with the profits of trade, and while there are rows of booths outside and traffic goes on briskly, the church is thronged with men and women, who buy tapers for offerings and kiss with fervor the holy relics which are exposed.

In the soft light of the evening I walk up to call on the village priest. He is awaiting me, seated in his best blue cassock, outside the coffee shop in the village square. All the other men of the village sit around in their best clothes, and come smiling to their feet to welcome our party with all the dignified courtesy of their race.

A few of us later enter the ancient undercroft of evensong. When the office is said, the soft night is upon us. The moon casts her silver beam over the still sea, and distantly we hear the sweet music of the goat bells. We stand in silence for a few minutes, wondering whether Paul and Barnabas paused to pray on that rocky slope as they journeyed to the conversion of Sergius Paulus.

The island of Cyprus to which the two apostles, without rank, without wealth, without influence, but mighty in the strength of a sacred cause, set forth unnoticed on the first of those journeys which were destined to convert the world, "for they saw that there were enough to do the work at Antioch," was only a short sail from Antioch and might be reached in a little less than two days. Since it was the old home of Barnabas it was quite natural that they should go there. It is unlikely that the two apostles labored among the pagan population, for the licentiousness of the Cypriots was a byword among the nations of the ancient world, and the apostles' message would gain little hearing with them.

In the sad ruins of this once magnificent city of Paphos we sit and read the account of the appearance of Paul before the proconsul Sergius Paulus. It is a wonderful story.

We read how Paul and Barnabas went preaching, no doubt in the synagogues of the cities to which they came, till they had passed from one end of the island to the other, arriving finally at Paphos.

Though we are told "they preached the word of God in the synagogues," the occurrence which impressed me is one that took place at the court of the governor at Paphos. We read with interest of the first Roman official whom Paul won by his preaching at the very center of heathen worship. It seems to have been nothing unusual for Romans to listen to soothsayers. Indeed they were quite apt to be found at the courts of that day, when the world had no real religion. Yet Sergius Paulus seems to have been able to discriminate between false and true to a noticeable degree.

The governor, Sergius Paulus, invited these two travelers to his court and sought to hear a specimen of their skill and a demonstration of their philosophy on the subject which, as he had been informed, was their favorite topic, "the nature of God and His action towards human beings." The exposition which they gave seemed to him striking and excellent. The marked effect which it produced on him was apparent to all who were in his train. He was clearly stirred by their speech. But behind his chair stood this magician Elymas attending, presumably by invitation. He used all his arts to keep his ground.

We see here one of the rare instances of the arousing of Paul's indignation. Though we usually see a man of the utmost humility, mingled with intense earnestness and the tenderest of hearts, yearning for those who are in darkness, this story shows him "impatient" of all sorts of fraud and hypocrisy, as was his Master!

Whatever might be the present position of Cyprus, the Christian cannot gaze upon its rocky shores as he sails by without many a fervent recollection, as connected with the first planting and early spread of the "faith which was once delivered unto the saints." We remember that "Joses, who by the apostles was surnamed Barnabas, a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet." He afterwards went forth with Paul, furthering the cause of the Gospel with which the apostle was entrusted. Unspeakably delightful is it to gaze upon this rocky territory standing up in the wide ocean, and to feel assured that there the "glad tidings of great joy" were fully proclaimed by the great apostle of the Gentiles and that there the true Light once shone in its majestic splendor.

Scottdale, Pa.

God's Working in Russia

J. C. Wenger

Several months ago letters from Russia to relatives in Canada were published in English translation in the *Herald*. The Canadian relatives sent books to their loved ones in Russia whom they have not seen for many years, whereupon the following letters were received from the brother and sister in Russia:

(Translated from the German)

Jan. 1, 1956

Dear Brother and Sister and Children:

We thank the dear God and you from our hearts for the love which has been manifested to us. We thank you for the package. It is the most precious to us, and yet we had to pay the least duty on it. Do not send us clothing, for the duty is too high on that. It is for Bibles, Testaments, and songbooks that we ask. We have received a letter from A— B—. Thank you, C———, for the lines you wrote in the Testament. In love, your brother and sister, E——— and F——— G———.

Good Day, Dear Brother and Sister H——— and I.———, together with children and grandchildren. God greet you! Many thanks for your love. Yesterday, Jan. 2, we received the package with the Bible, two Testaments, a songbook, a reader, a Sunday-school book, and two ———, or what do you call it? Many, many thanks. Yes, dear sister, I still have the **Heimatklaenge** [a hymnbook] which you gave me, and now I have another one from you. I can hardly comprehend that it is possible! This week we are meeting together every night for prayer meetings. We are being richly blessed. Sinners are crying for forgiveness, the indifferent are becoming warm and are being refreshed as they resolved to more faithfully serve the Lord in the New Year. We are so thankful to the dear God for all the good that we are being permitted to enjoy. What would we need further? If we seek after His righteousness all the rest will be added to us. Only we want to be ready when He calls us. Then we shall all see each other again.

Let us thank God that the communication lines are being somewhat restored between our brethren in Russia and in America. And even more ought we be grateful that the Lord is pouring out His blessings upon His children regardless of what land they dwell in. Let us be much in prayer for all God's people regardless of whether their danger is that of restricted freedoms, or that of materialism, worldliness, and unnatural prosperity.

Goshen, Ind.

A PRAYER

FOR THIS WEEK

Dear Heavenly Father: We thank you for the privilege of living in this generation with its demands for and privileges of witnessing for Thee. We thank Thee for the many new inventions of communication which make it possible to witness for Christ to multitudes of people in a moment of time. Help us to use these inventions to Thy honor and glory. Be with all students from our colleges who this week are either in examinations or in preparation for them, that they might be diligent in their study and preparation for a lifetime of service for their Lord and Master. Give special care to our many high school and college graduates as they launch out into their lifetime work. Use them in your service in your own special way and according to their gifts. Give wisdom to church conference leaders as they plan for conference sessions and as they are in progress. Give wisdom to summer Bible school superintendents and teachers as final plans are completed. In Jesus' name we pray, Amen. —Kenneth E. Snyder.

A Few Points

By Dorcas S. Miller

Mennonites aren't perfect. They have some things to learn.

We all agree, but we lean forward just a little and raise our eyebrows as we listen. This is probably some radical airing his views! Theoretically we believe that we can learn from other groups, but in practice we pretty well show that the way we've been doing can't be improved upon. Or am I wrong?

"Yes," you may say, "for we have changed during the past decade or two. For instance: our way of dressing, our methods of farming, and our means of transportation. Also, we use English in our services, have Sunday schools, and have four-part singing. Doesn't that prove that we learn from others? That we improve our practices when we observe others improving?"

Not exactly. For some reason it is easier for us to change on issues where change is good, than it is for us to change on matters where change is imperative. Such things do exist, don't they?

For instance, this matter of reverence in worship services. Maybe reverence in your congregation has improved fifty per cent during the last decade. If so, this paragraph isn't for you. My guess is that the noise of sermon walkers is the same now as it was ten years ago, unless you've laid a strip of carpet in the aisle for them. No objections to the carpet. It's a good idea. But what teaching have we done to keep the carpet in good condition, i.e., to reduce the sermon traffic?

Are we conscious that much "going in and out" is out of date? Have we considered how necessary it is that we improve our church manners? In other words, do we realize that we ought to install a 1956 model of church reverence?

(Something might be said about overlong services, consideration for mothers of young children, and an individual's mental saturation point. That problem needs about five paragraphs all its own and belongs in a minister's manual or Sunday-school teacher's book of pedagogy.)

Punctuality is another matter in which we are old-fashioned. It's an important part of reverence too. With so many fifty-five and fifty-six models parked in the churchyard we might expect everyone to be able to arrive on time. In the days of horse and buggy, the horse might get sick Sunday morning, or lose a shoe on the way to church; the buggy might get stuck in a rut, or a wheel come off. The Model-T had even a greater list of tardy potentials, but most of those have been corrected by modern engineers.

And yet, with the present degree of mechanical perfection I wonder what comparative statistics would show if records were kept about Sunday morning tardies "then" and "now."

A count was made in a certain Mennonite church recently. Within one minute after services started forty people came in. By the end of the first song, forty more had come in. After the devotional reading forty more came in. This in a congregation of two hundred and fifty people! If you doubt that this is possible, you could try counting in your church sometime. (I'm not recommending weekly checkups but perhaps counting isn't worse than habitual tardiness.)

Punctuality and quietness do not spell *Christian,* of course. However, it is inspirational to attend services where reverence is evident. I'll admit that of the churches I've attended within the past year those seeming most reverent were non-Mennonite. Maybe the people aren't more reverent than we are; maybe they don't worship more than we do. However, the quietness made it easier for me to worship.

A third matter should be mentioned at least briefly in connection with our worship service. This is the giving of tithes and offerings. What would be the result if our sense of stewardship would increase at an equal rate as our awareness of the need of automobile insurance or a deep freeze? So much has been well said on this recently that my addition would be trite. Action, of course, is never trite. Let's keep as up-to-date spiritually as we do materially.

These few points may not be the most important ones that we need to consider. However, since they have come to my attention I wish to give them with love, with a consciousness that I too need to be very careful on these same matters. I'm not perfect; most Mennonites don't claim to be perfect; in fact, most Christians aren't. However, we want to be perfect, do we not? To aim at nothing less?

For the more that I, you, or the church is like Him, the greater is the effectiveness of our witness. And, the richer, too, will be our experience with Christ.

Greenwood, Del.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a mother of growing girls that she may by God's help be the kind of mother that her girls need.

An elderly woman, Mrs. Gehret, at Reading, Pa., has requested prayer since the recent passing of her husband. She has no close relatives and is lonely.

Pray for a mother and young daughter who are being prepared for baptism at Trenque Lauquen, Argentina. Pray also for the husband and other children in the family that they may be brought to accept Christ.

Pray for a young mother whose husband opposes her religious life. Pray that she may be strengthened physically and spiritually, and that he may be brought to light in Christ.

Pray for the annual meeting of the Mennonite Board of Missions and Charities at Elmira, Ont., June 10-13, that God may move our church into forward steps in evangelization.

Pray for the graduates of our schools, that they may follow God's leading in their life plans.

The Christian on Race

By Rosa Mae Kurtz

We can see why the evils of the past
Should freely charge the evil now in mind.
We can see why such vast indignities
Should reproduce foul fruit of poison kind.

And plain to us, division's sullen cry
Should hear an answer roll from proud cold heart:
Quite fitting such repulsion cherished there
Where Christ Himself is cast aside, apart.

Let pagan mass opprobrium void of truth
Point out and segregate and turn away;
But why truehearted, valiant Christian youth
Should bear such mark among us, who can say?

Harrisonburg, Va.

OUR SCHOOLS

Not from Books

BY LORIE C. GOODING

There is a wisdom, pure and undefiled,
In which our books and knowledge have no part:
The simple, perfect certainty of faith,
The sweet, unstudied wisdom of the heart.

A venturous wisdom, this, that knows to trust
Beyond all present doubts and future fears
The guiding hand of God; and looks to Him
To guard the pathway of the untried years.

Enduring wisdom this, that weathers storms,
And walks with surer steps than those of sight
The shadowy, mysterious road of death,
The dark and perilous avenues of night.

This is the wisdom never learned of books,
And greater than the knowledge of the mind:
The heart has reasons reason never knows,
And faith has eyes to see where sight is blind.

Holmesville, Ohio.

LA JUNTA MENNONITE SCHOOL OF NURSING

Miss Edna Amstutz visited here April 4-8 to help plan next year's school program. Miss Amstutz has spent this past year as Acting Director of the Goshen College Collegiate School of Nursing, Goshen, Ind. She will return to La Junta in June as Director of the School and Director of Education.

The high light of April was the 37th annual commencement exercises with fourteen girls graduating: Rachel Albrecht, Gibson City, Ill.; Dorcas Alwine, Johnstown, Pa.; Annie Burkholder, Tofield, Alta.; Irene Chavez, La Junta, Colo.; Julia Ebersole, La Junta, Colo.; Dorthy Eigsti, Tiskilwa, Ill.; Mary Erb, Hartville, Ohio; Ferne Kauffman, Mio, Mich.; Carol Keller, Eureka, Ill.; Jean Langenwalter, Altha, Fla.; Freda Roth, Woodburn, Oreg.; Ella May Wideman, Edmonton, Alta.; Doneta Yoder, La Junta, Colo.; Katherine Yutzy, Plain City, Ohio. Baccalaureate service was held April 16 with Wilbur Nachtigall, La Junta Mennonite Church pastor, giving the sermon. The commencement program was April 17. Roy D. Roth, president of Hesston College and Bible School, brought the commencement address. The Candle Lighting Service was in charge of Myrtle Miller, class sponsor, and Mrs. Maude Swartzendruber, Director of the School. Nelson Kauffman, president of the Mennonite Board of Education, presented the diplomas to the graduates.

Florence Grieser, Acting Director of Education, Norma Jean Weldy and Zelma Brunk, clinical instructors, and Beulah Nice, obstetrical teaching supervisor, attended an N.L.N. meeting in Denver, April 13, on "What Is a Clinical Instructor and What Does She Do."

Gideon Yoder, professor of Bible at Hesston College and Bible School, presented the Conrad Grebel lectures April 24-27. The subject for this year's lectures is Child Education and Evangelism. These lectures were enjoyed by many school and hospital personnel.

Verena Widmer, a registered nurse from Switzerland, has joined the nursing staff and started work in the obstetrical department May 1. Miss Widmer has been in America for two years.

The Nurses' Chorus, under the direction of Paul Yoder, gave programs in Colorado Springs and Denver April 28, 29. While in Colorado Springs they made a recording and appeared on the Saturday night Singspiration and broadcast. They gave two programs in Denver in the morning and afternoon of the 29th and a program in Limon, Colo., that evening.

The Colorado League of Nursing is sponsoring a two-day Institute on Nurse Aide training at the Veterans Hospital in Denver on May 10 and 11. Emma Hess, Jean Langenwalter, and Lydia Schlabach will be attending one or both days of this conference.

Representatives from the School of Nursing expect to visit General Rose Hospital in Denver the second week in May to complete the arrangements for using the Obstetrical and Surgical services for students this fall.

Norma Jean Weldy will be leaving La Junta on Sunday afternoon May 13. She will attend the National Convention of the American Nurses Association at Chicago May 14-18, after which she will go to her home in Elkhart. Miss Weldy plans to be employed at Elkhart General Hospital for the summer. Following that time her plans are as yet indefinite.

Joanne Keller, R.N.

ACTIONS

of the Executive Committee of the Board of Education Concerning La Junta Mennonite School of Nursing, May 11, 12.

Very important and significant actions were taken regarding the La Junta Mennonite School of Nursing. Because of the continuing decrease of clinical facilities at the La Junta and Rocky Ford hospitals, and the present low census, it is impossible to continue a creditable school of nursing at La Junta. The hospital also tried in every way to prevent this decline. The State Board of Nurse Examiners had informed us that because of this situation the school would not be accredited after Sept. 1, 1956. At the request of the Board the accreditment was extended one year to Sept. 1, 1957, to enable the Board to find clinical facilities elsewhere.

Because of these conditions the State Board of Nurse Examiners will not grant certificates to a new class in the fall of 1956. Therefore the Board Executive Committee requested on May 11 that the La Junta School of Nursing should not admit another class. It is, however, understood that the State Board will certify and license the remaining two classes now in the La Junta school. These two classes will take their experience in Surgical and Obstetrical Nursing at the General Rose Memorial Hospital in Denver.

The Executive Committee requested also that the present pre-nursing students at Hesston be made aware of the possibilities of their enrolling in the Goshen College School of Nursing for the remainder of their work, or to enter a program we are hoping will develop under Hesston College and in a hospital either at Hutchinson or Winfield, Kans. The Executive Committee has authorized Dean Justus Holsinger of Hesston, Sister Florence Grieser, R.N., of La Junta, and Bro. Sanford King of the Board to immediately further explore the possibilities of using Grace Hospital at Hutchinson, and to continue to be alert to any other possibilities in Kansas.

On May 12 the Executive Committee also passed the following action:

"That we acknowledge the receipt of Maude Swartzendruber's letter of May 3, 1956, and that we accept her resignation as Director of the Mennonite School of Nursing effective June 30, 1956, and that we express to her our sincere appreciation for her years of faithful service at La Junta and on the Mennonite Board of Education, and that we extend to her our prayers and best wishes in the service in which she may engage in the future."

The Board is keenly aware that the untiring efforts of Sister Swartzendruber and others of the Nursing Education Staff at La Junta have made possible a School of Nursing that has produced effective nurses for the church and that has won state and national recognition. We request the prayers of the brotherhood that those responsible may be led of the Lord in finding a way whereby the ideals and traditions of the La Junta School of Nursing, with its high standards, may be perpetuated through students who will be dedicated to serve Christ and the church.

Mennonite Board of Education
Nelson E. Kauffman, President

Prayer Needs in Japan

In Japan there are 78 reforms schools, containing approximately 10,000 boys and 1,000 girls. Missionaries have been permitted to conduct a monthly class in the Nagaoka Reform School to explain the way of salvation. Although the superintendent of this school is not himself a Christian, he is very much interested in Christianity. **Pray that those who have already been converted will grow in the things of Christ, and that those who are "seeking" may "find."**

Pray also concerning a ruling that may stop Christian pastors from visiting prisons. The prewar system of full-time chaplains appointed by the warden, "who would be mostly Buddhists," is to be restored. This ruling would affect some 300 pastors who have been actively engaged in prison evangelism.—**Missionary Mandate.**

CHURCH HISTORY

The Lost Witness

By Urie A. Bender

Considering the fact that church history is essentially tragic, the fall of the church probably could have been expected in the ordinary course of events. However, such a fatalistic approach would obscure the heights of triumph to which the church also has risen.

Especially in its early life was the Christian brotherhood characterized by strong Biblical traits which even today form the core of the goal toward which the church strives in the process of restitution. Better to assess the far-reaching consequences of the fall, let us note briefly the pinnacle of practice to which the church had attained. Indeed, its lofty concepts and literal acceptance of the teachings of Christ are a veritable mountain peak of challenge to the church in our time.

Outstanding among believers in the first centuries was their recognition of citizenship in heaven. Because of this they maintained a distinct line of demarcation between the church of Christ and the state. They were not unfaithful or disloyal but simply accepted the primacy of their higher allegiance to the King of kings.

This relationship to an other-world kingdom, the kingdom of God, found its center in the love of God to man. The response to this love of God was love to God, and its natural outworking was love to all men. In relation to the state this love witnessed against corporal and capital punishment. But it went further than the individual. As disciples of love the early Christians could take no part in the conflict of nations. They held, and rightly so, that as other-world citizens, whose King was Christ and whose creed was love, they could not participate in war. Not only were the teachings of Christ opposed to such action, but the very message of the Gospel of redemption ran counter to the wanton destruction of wartime. Christ came to save, not to destroy.

Their literal observance of the way of love was expressed also in their attitude toward possessions. Actually, all they had belonged to God, and because it belonged to God, wealth and goods were shared with those in need. Christian communism and spontaneous mutual aid were earmarks of their specific applications of the principle of stewardship.

Naturally, New Testament ethics permeated family life as well. In contrast to the moral laxity of Greece and Rome, the purity of relationship and the stability and permanence of marriage and home foundations was a refreshing commentary on the power of the Gospel in men's lives. Monogamy was practiced. Secular and religious fornication was taboo. Adultery was condemned. And the sacred trust represented in children was accepted in the fear of God.

Finally, the pre-Constantine Christian, with his high regard for human life, opposed the gladiatorial amusements. On the basis of Christ's word he objected to the swearing of oaths. He considered slave and non-slave as sinners before God and under grace as equal in Christ. And throughout every phase of his activity was sounded a strong and significant and identifying note of simplicity.

One will need to admit all was not perfection by A.D. 300. But still the Christian community was remarkably free from attachments to the world systems of thought and life. This Edenic condition came to an end, however, when in 312 Constantine was converted to Christianity. In 324 it became the state religion by official decree. With this action nominal membership in the Christian church was made possible for multitudes of unregenerate pagans who certainly contributed largely to the fall of Christianity. Thus in a few short years the church fell from its position of spiritual prominence as a separate entity from the state into the pit of compromise and fusion with the state. In the wake of this tragedy consistency gave way to a toleration of sin, and the church, instead of being the guiding light in the state, slipped into the role of a feeble, religious servant of the state.

It should be said that the fall of the church did not include every segment of the Christian community. Of those faithful to the Word of God some chose to withdraw themselves into monasteries, there to live the life that had been lost by the masses. Others, such as the Waldenses and Cathari, continued a persecuted and harassed existence at large, but maintained to a large degree the apostolic formula.

Since we have stated already in a positive way the general ethical position of the pre-Constantinian church, it will suffice to note only briefly the effects of the fall upon Christian ethics. Actually, the church had ceased to be what it once was. The wedding of church and state so submerged the personality of the church that the end result was a state-dominated organization barely recognized as being ethical in the New Testament context of the term. The very height and consistency of the early church in doctrine and practice only serves to emphasize the terrible tragedy of its fall.

The other-worldly status of the Christian believer was dissolved in the demands and the atmosphere of the state. The state had become supreme and primate; the church now was only secondary and incidental. Having lost its separate identity the church also lost its distinctive character. With that disappeared its allegiance to God, its doctrine of love, its opposition to war and hate, its teaching on stewardship and right attitudes toward wealth and property, its high regard for sexual and family purity and its ministry of witness and redemption to the sinner.

The degeneration in the fall of Christianity left only a shaky, spectral shadow of the beautiful bride, the early church. Arm in arm with the state, the church tottered down the road of moral and spiritual debauchery, unquestionably identified with the corruption and lust and murder of the world system; selfish; loveless; grasping for earthy coin; unmindful of the poor, the oppressed, the downtrodden; pursuing a course of rank imperialistic design and racism; and on the way sacrificing children and chastity to Venus; until finally, at the moment when it seemed utter oblivion would erase the memory of apostolic ethics from the slate of time, Luther, withdrawing from the foul folds of the church's ecclesiastical shroud, steps into the light of faith and the era of restitution begins.

Scottdale, Pa.

Names from a Telephone Book

By Noah N. Sauder

People who have a Swiss-German ancestry often wonder if their family names are still in use in ancestral lands. The following compilation of 142 names will be of interest to many of our readers, especially those who bear some form of the names in the list. I copied them out of the regular telephone book in Basel, Switzerland, on Feb. 17, 1950.

Bachman, Bechtold, Bear, Bard, Bender, Bauer, Baumann, Baumgardner, Bechtel, Beck, Becker, Brendel, Brenner, Bucher, Buckwalter, Burckhart, Burge, Burkhalter, Burkhard, Danner, Decker, Dettwiler, Dietrich, Dinner, Eberle, Engle, Erb, Ernst, Eshbach, Frankhouser, Fashnacht, Fink, Fischer, Frank, Frey, Funk, Gary, Gehr, Gehrig, Gerber, Gehort, Good, Graber, Grieder, Habegger, Holdemann, Haller, Heller, Herr, Hershberger, Hess, Hoffman, Hollinger, Hoover, Horner, Hostettler, Huber, Hunsberger, Hurst, Imhof, Jacoby, John, Johnsson, Kauffman, Keller, Kennel, Kern, Kessler, Kiefer, Koch, Kohler, Kolb, Kopp, Kramer, Kraus, Kuhn, Kurtz, Ledermann, Lehmann, Ludwig, Lutz, Mack, Martin, Mellinger, Mentzer, Metz, Metzgar, Metzler, Meyer, Miller, Mohler, Mosimann, Muser, Neiff, Neuenschwander, Neuhauser, Noll, Nold, Oberholtzer, Pieifezer, Pool, Raber,

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FAMILY CIRCLE

Don't Complain

Today upon a bus, I saw
A lovely maid with golden hair;
I envied her—she seemed so gay—
And how I wished I were so fair.
When suddenly she rose to leave,
I saw her hobble down the aisle;
She had one foot, and wore a crutch,
But as she passed, a smile.
O God, forgive me when I whine;
I have two feet—the world is mine.

And when I stopped to buy some sweets,
The lad who sold them had such charm.
I talked with him—he said to me,
"It's nice to talk to men like you.
You see," he said, "I'm blind."
O God, forgive me when I whine;
I have two eyes—the world is mine.

Then, walking down the street,
I saw a child with eyes of blue.
He stood and watched the others play;
It seemed he knew not what to do.
I stopped a moment, then I said,
"Why don't you join the others, dear?"
He looked ahead without a word.
And then I knew: He could not hear.
O God, forgive me when I whine;
I have two ears—the world is mine.

With feet to take me where I'd go,
With eyes to see the sunset's glow,
With ears to hear what I would know,
O God, forgive me when I whine;
I'm blessed indeed. The world is mine.

—Author Unknown. *Santa Fe Magazine.*

Whose Responsibility?

BY MARIE B. RYAN

Statistics of juvenile crime alarm us. Headlines in the daily press disturb us. But do we do anything about it? Do we ask, "Whose responsibility is it?" Perhaps we do, and then decide it is not ours. But crime affects all of us. If we are not involoved, not directly touched by the crime, or not the parents of the youth involved, we may drop the matter. But should we? Nothing happens in my community or yours that does not affect me and you. If we do not pay for it by our lives, or our property, we pay for it in taxes.

I suppose it is undeniably true that parents, the school, the church, and the general community have a joint responsibility in what happens to or what is provided for our children. Officials are telling us that until parents, schools, and churches assume more responsibility than they are now assuming, police officers must be more severe. However, what can our schools do without the cooperation of the home? In New York City the teachers have asked the police to help them keep discipline. What can the church do if the parents do not attend services, or the children have no contact with the church?

In short, the responsibility falls decidedly upon the home, upon the parents. The community is made up of the parents and children who live within the boundaries of so many blocks. The kind of community it is will be determined largely by what the parents, the adults, want it to be.

As early as 1642, the General Court of Massachusetts found that parents were being negligent of their children, and they took into "consideration the great neglect of many parents and guardians in training up their children in learning and labor which may be profitable to the commonwealth," and ordered the selectmen in every town to take account of all parents and masters as to their children's education and employment.

It was assumed that the commonwealth had jurisdiction over the parents and children, and that it was the duty of parents to look after their children's education, and also to teach them some worthy employment, "that may be profitable to the commonwealth." And if we may judge the reports, the selectmen discharged their duty well.

The Gluecks' report of their study of delinquency in Greater Boston found that three out of five of the children in trouble rarely, if ever, went to church. Should we say that the church is neglecting its duty toward those youth? Three out of four of these youths were permitted by their parents to come and go as they please. Isn't that proof enough that parents are failing in their responsibility?

Perhaps we need some laws that will touch the parents who failed in their responsibility. The General Court of Massachusetts may have existed three hundred years ago, but that doesn't mean all its regulations lost their value when the Court went out of existence. Their regulations had sufficient teeth in them to produce the results for which they were intended.

All humans have certain basic drives. These drives must be satisfied or the child does not make the normal development. We usually speak of them as the need for material, emotional, and spiritual security, the need to belong; that is, be a part of a group. It is difficult for a child to have that feeling of belonging if he comes from a home where the father and the mother are indifferent to him and his friends. The ordinary boy takes pride in his father. "My Daddy" should be "somebody" in the child's estimation. But if Daddy shows no concern for Junior, the boy misses something that he needs.

The child needs to be loved and to have someone to love. It is found that babies in orphanages do not thrive so well as those who have someone to "mother" them. For a child to sense that nobody loves him does something to the very insides of the child. He is frightened at the world about him, and in time he builds up a protective barrier. Sometimes he starts out "to get even with the world." He rightly thinks, "who cares what I do?"

The normal child has an inner urge to achieve, to do or be somebody in his own rights. If the home, where he has a right to expect adults to be glad because of his achievements, shows nothing but indifference toward him, he will start down the street with the determination "to show them."

What parent is there who hasn't gone through the stage of responding to his child's plea, "Look, Daddy, what I can do!" Then she rides the park cycle down to the corner, makes a turn and comes back safely—usually! Now the child whose daddy doesn't want to look is a disappointment, and the child's nature is to find some recompense for what he is missing.

The child will have the need of play, which in turn furnishes him a change of environment or activity. According to the Gluecks' report seven out of ten homes of delinquents have no group or family recreation whatever. The children will play, and they will find someone to play with, and they are not very choosy. And who will blame them?

Drink is the factor most commonly found among parents who are failing in their responsibility to their children. Poverty enters in, but often back of poverty is drink again. Broken homes enter in, likewise back of the broken home we have drink as a prevailing cause. Accidents must be taken account of, but we do not study the cause of accidents very far before we discover drink as a noticeable cause. That is why "Alcoholic addiction is 10 per cent more prevalent in the United States than tuberculosis; 50 per cent more prevalent than cancer; and 225 per cent more prevalent than poliomyelitis." There is no wonder medical authority warns us, "So-called 'social drinking' is really antisocial and unnecessary."

It is plain enough that parents, the school, the church, and the community are responsible for the increase in juvenile crime. But when it comes to doing something about it, we must start with the family. Legislators are slow to pass laws that interfere with what we call "personal liberty," and are so proud of. They hesitate even more to pass any leg-

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TO BE NEAR TO GOD

Sunday, May 27

Jesus—All I Need

"Jesus Christ is made to me
All I need, all I need;
He is all my hope and plea,
He is all I need.
Wisdom, righteousness, and power,
Holiness unto the Lord,
My redemption, full and free,
He is all I need."

Memorize the above, say it and think through it each day, along with the meditations for these four weeks.

Monday, May 28

Jesus—"The Sweetest Name I Know."

"And thou shalt call his name JESUS, for he shall save his people from their sins."

Jesus, the incarnate Son of God, the Child, the Youth, the Man—sent by the Father—that Jesus would become the Saviour of His people, the Saviour of all people. The long shadow of the cross reached the manger bed. "And he called his name JESUS."

"There is no name so sweet on earth."

Think quietly: Is Jesus to me the sweetest name I know?

Tuesday, May 29

Jesus—The Messiah

"He came unto his own."

The promised, long-looked-for One came. Our Christ anointed of God for His great redemptive work appeared to live with men and to carry out the Father's will. The plan for our redemption made before the foundation of the world was now beginning to be fulfilled. The Messiah—the Christ—came to bring men to God, to span the great gap. He who was to become the center of history arrived. Those who receive Him have a Father, a guiding hand, a beaconing hope, and an abiding place.

"Hark, the glad sound! The Saviour comes:"

Think quietly: Have I received Him really, humbly, joyfully, gratefully?

Wednesday, May 30

Jesus—Emmanuel

"God with us."

In a new way this was now true—God was with His people. Jesus lived and walked among men, and when He departed He sent Another to be in them. God came to earth in Jesus. God is in the believer in His Spirit. The child of God is never alone—neither in solitude nor in the crowd. He is "no longer lonely." He has his Emmanuel.

"A Friend I have called Jesus."

Think quietly: Am I conscious of God with me?

Thursday, May 31

Jesus—The Son of God

"Rabbi, thou art the Son of God."

A great deal of honor is given to a man who foregoes the privileges of a wealthy home in order to serve mankind. But that is really nothing compared to what our Jesus did. He, the Son of God, left the Father's house, left the glory, left the purity and order and splendor of heaven, left His pre-eminence in the realms of light.

And to what did He come? To a world debauched, to a people who would not receive Him, to abject poverty, to an empty worship, to a self-seeking that would make Him unwanted.

We praise Thee: "O Son of God, incarnate."

Think quietly: Have I made this condescending Son of God my Master and Lord?

Friday, June 1

Jesus—The Lamb of God

Behold our Jesus: "The Lamb of God, which taketh away the sin of the world."

John was the first to declare that now the Lamb had come of whom all other slain lambs were types. He is indeed the Lamb without blemish and without spot. He is the Lamb "worthy to receive power and wealth and wisdom and might and honor and glory and blessing." He will be the central interest in heaven.

"The Lamb is all the glory of Immanuel's land."

Think quietly: What does Jesus mean to me as the Lamb of God?

Saturday, June 2

Jesus—The Crucified One

And "there they crucified him."

Even Jesus, they crucified! The wonder of the eternities is the love that laid the plan in heaven to take care of man's greatest need. That need is found in each short lifetime. Jesus, the Crucified, became our salvation. He met death for every man. He took care of our sins and brought us to God.

"Saviour, Thy dying love Thou gavest me."

Think quietly: Do I live in the privileges of Calvary? —Sadie A. Hartzler.

The Church in Europe

Sunday School Lesson for June 3

(Acts 15:35—18:22)

Off again! Where to? For what purpose? What does this great concern of Paul's tell us about him? Incidentally we should notice that the home church at Antioch didn't suffer after the strong men, Paul and Barnabas, left. According to 15:35 there were many teachers at Antioch. Since Paul had once experienced such terrific hatred for the Christians, he could easily think how the Christian Jews in Galatia might be suffering and needed strengthening. How they must have been encouraged to have Paul preach to them once, twice, and now again.

In all these witnessing journeys of Paul we see him as a man with a very clear and definite sense of mission. What had Jesus said to Paul when He called him on the way to Damascus? 9:6—"What thou **must do.**" And what did He say to Ananias about Paul, 9:15? Undoubtedly Ananias told this to Paul. Who asked the Antioch Church to send Paul out? "I have called thee." Sometime the Lord told Paul he must go "far hence unto the Gentiles." 22:21 and 26:17, 18. See also Rom. 1:1, I Tim. 2:7, and II Tim. 1:11. The love of Christ constrained Paul. The wonderful story had to be told.

Go on the journey with Paul and Silas to Cilicia and Galatia. See the map! Take time for only the high spots. The entire trip should be viewed in this Sunday-school hour. Who was added to the party at Lystra? In what condition did Paul find the churches? How evangelistic were they?

"Now when" these old churches were established Paul went on to conquer new fields. Who gave the direction as to where to go? How did He direct? How many times did He say "No"? Trace Paul's probable journey to Troas. Perhaps Paul thought to sail home from Troas. Here God moved in a mysterious way His wonders to perform! A new door opened and also he found a new traveling companion. All three were assured that God meant that the Gospel should go to what is now Europe. Although there were Jewish colonies in Europe, this call was certainly sending the Gospel to the Gentiles, the Romans and Greeks.

Follow to Samothracia, to Neapolis, to Philippi, to Lydia's house, to prison, to the jailor's conversion, to Thessalonica, to Berea, to Athens, to Corinth, and back to Jerusalem and Antioch.

Wherever Paul went he proved his great burden for the Jews, that they might be saved. How? Not only did some Jews not believe but they stirred up trouble against the believing Jews. They even journeyed after him to oppose. Paul's turning to the Gentiles was not with any spirit of revenge. The Gospel of Jesus Christ was for all who heard.

God had given to Paul his special mission and He also guided him very definitely and encouraged him. What empowering did God give at Corinth? Why did Paul need this particularly?

This is the same great God whom we all serve. And we can have as divine an appointment for whatever He would have us do, also as definite direction as Paul had, and He likewise gives us assurance and strengthening all along the way for every task He asks of us. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The annual Sunday school conference of the La Junta, Colo., and East Holbrook, Cheraw, Colo., congregations was held at East Holbrook on May 13 with a special emphasis on the needs of young people. Bro. Marcus Bishop, pastor of the First Mennonite Church, Denver, was the speaker.

Bro. Cleo Mann was ordained to the Christian ministry at the Pleasant View Mennonite Church, Goshen, Ind., for service at Indianapolis, Ind., at 2:30 p.m., May 6. The service was in charge of the local bishop, Bro. D. A. Yoder, assisted by Bro. Ralph Stahly, president of the Indiana-Michigan Mission Board, and John Steiner, the local pastor. Bro. and Sister Mann have been serving in Indianapolis for several years in the I-W center and have been spearheading the local church development under the Indiana-Michigan Mission Board.

Bro. and Sister J. Mark Stauffer, Harrisonburg, Va., conducted a Music Conference at the Tedrow Church, Wauseon, Ohio, the week end of May 6.

The Tedrow, Ohio, congregation has purchased a building in the Irwin suburb of Toledo, Ohio, with the intent of opening a Sunday school to serve chiefly the Negro community there.

A fellowship building is just being completed by the Lockport congregation, Stryker, Ohio. It will serve for education rooms and auxiliary functions.

Bro. Roy E. Sauder, Archbold, Ohio, has been chosen by the Executive Committee of the Ohio and Eastern Mennonite Conference to serve as bishop for the Salem congregation, Elida, Ohio.

Home conferences were held during Christian Family Week in the following congregations by Bro. and Sister Paul Erb: West Clinton, Tedrow, Lockport, Salem, Lost Creek, Central, and Pine Grove, all in the area centering around Archbold, Ohio.

The Central congregation, Archbold, Ohio, has just completed remodeling the basement of the church building to provide thirteen classrooms and an assembly room. Construction is beginning on an educational building which will be used for various auxiliary functions.

At the annual workers' safety meeting of the Mennonite Publishing House, on April 26, an award of merit plaque was presented to Bro. A. J. Metzler, Publishing Agent, by Harry H. Brainerd, on behalf of the National Safety Council, for the operation of 1,225,800 man hours without a disabling injury from Sept. 30, 1951, to Dec. 31, 1955. To date the Publishing House has worked 241 weeks without a lost-time injury on the job.

A I-W Orientation Conference was held at the Maple Glen Church, Grantsville, Md., Friday evening, May 11, and all day Sunday, May 13, with Bro. Henry Weaver, Jr., Harrisonburg, Va., as guest speaker. Bro. Mark Peachey, of the local congregation, also took part and several of the young brethren told of experiences in I-W service.

A group from the Rockview Mennonite Church, Youngstown, Ohio, gave a program at the Gladstone Church, Cleveland, Ohio, on the evening of their Anniversary Day service, May 6.

The Pleasant View congregation, north of Goshen, Ind., on Sunday, May 6, held baptismal and communion services in the forenoon, with Bro. Ralph Stahly bringing the communion message. Bro. D. A. Yoder had charge of the service as three young people were admitted to the church by water baptism. In the afternoon Bro. Cleo Mann was ordained to the ministry at Indianapolis, as noted elsewhere. On Wednesday evening, May 9, the congregation met for the purpose of calling a bishop to serve upon the retirement of Bro. Yoder, who asked to be released because of health conditions and age. Bro. J. C. Wenger was chosen to serve as bishop.

The congregation at Hesston, Kans., worshiped for the first time in the new church-chapel on the Hesston College campus on Sunday morning, May 13. This marks the culmination of a building program that has been in process over a considerable period of time.

A Victorious Life Conference was held at the Steelton, Pa., Church, all day, Sunday, May 13. Bro. Harold Fly, Harleysville, Pa., served as instructor.

"The Gospel for Today" radio staff of the ministry sponsored by the East Bend congregation, Fisher, Ill., Bro. Howard Zehr, pastor, gave a program at Peoria, Ill., on Sunday evening, May 6. On Sunday evening, May 20, a similar program was given at the Waldo Church, Flanagan, Ill.

The I-W Chorus of the Cleveland, Ohio, unit, gave appreciated programs of sacred song at the Market Street and Kingview churches, Scottdale, Pa., on Sunday afternoon and evening, respectively, May 13.

Bro. Gideon Yoder, Hesston, Kans., gave his lectures on "The Education and Evangelization of Children" at the following places in Allegheny Conference: Maple Grove, Belleville, May 11-13; Rockton, May 15, 16; Springs, May 18-20.

A Summer Bible School Workshop was conducted by the Sales Department of the Publishing House at the Springs, Pa., Church on Tuesday evening, May 15, for the churches of the area. Good attendance and interest marked the meeting.

The Executive Committee of the Allegheny Conference met at Springs, Pa., May 15, at which time the program for the annual conference to be held Aug. 7, 8, at Maple Grove, Belleville, Pa., was arranged for.

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485—With Paul and Barnabas at Paphos
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487—A Prayer
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Prayer Requests
The Christian on Race (P)
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Calendar

Indiana-Michigan Mission Board and Church Conference, June 5-7 Bethany Christian High School, Goshen, Ind.

Annual meeting Ontario Conference, Elmira, Ont., June 5-7.

Annual Mennonite Conference and Associate Meetings of Pacific Coast District, Western Mennonite School, Salem, Oreg., June 5-8.

Annual meeting, Ontario A.M. Conference, Poole, Ont., June 12, 13.

Annual meeting North Central Conference, Sheldon, near Ladysmith, Wis., June 8-11.

Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.

Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.

Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3

Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.

Rocky Mountain Mennonite Camp, Divide, Colo., Pre-camp training for staff members, July 2-7; Junior camp for boys and girls (9-12), July 5-11; Work Camp (limited to 20 young people), July 16-21; Junior High (co-ed, ages 12-15), July 23-28; Family Camp, any time from July 28 to Aug. 12; Youth Retreat, age 16 and over, Aug. 13-18; Guest Camp (open to church workers and their families at no cost except food), Aug. 25-27, and Aug. 31 to Sept. 3; Hesston College Faculty Retreat, Aug. 27-31.

Alberta-Saskatchewan Conference annual meeting, Creston, Mont., July 3-6.

Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.

Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.

Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.

Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.

Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.

Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.

Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.

General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.

Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20

Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Sister Anna K. Massanari, missionary teacher to Puerto Rico, has arrived at her home in Fisher, Ill., for a summer furlough. She can be addressed at Box 205, Fisher.

Address change: The Peter Sawatskys have now located a house in Sao Paulo, Brazil, and have moved to their new location: Avenida Chibaras 1417, Sub-Agencia Indianopolis, Sao Paulo.

The new telephone number of the Eastern Mission Board headquarters at Salunga, Pa., is Landisville 8361.

The Mennonite Hospital, La Junta, Colo., and the Pioneers Memorial Hospital, Rocky Ford, celebrated National Hospital Week, May 6-12, by inviting the public to visit the hospitals.

The Calvary Mennonite Church, Mathis, Texas, celebrated **Family Emphasis Week,** May 13-20. Family groups gave the program on Sunday evening, May 13, and a film stressing the home training of children was shown at the Wednesday evening meeting, May 16.

Bro. Raymond Charles, Eastern Mission Board Chairman and Lancaster Conference VS Director, announces a change of telephone number. His new number is Mountville 54271.

A recent cable from Ethiopia indicates that the contract for the Nazareth Hospital will be renewed for another five years. This comes as a very definite answer to the prayers of many who were praying that this opportunity for service might be continued.

The Glad Tidings Mennonite Church, Bronx, N.Y., conducted a Youth Rally on Saturday night, May 12. Young people of all ages were invited to attend this amateur night program. A church history conference was held at the Glad Tidings Church on May 19, 20, with Bro. William McGrath, Goshen, Ind., as speaker.

The East Side Mennonite Church, Saginaw, Mich., has organized both a Senior and Junior MYF. Children aged 11-13 are eligible for membership in the Junior MYF.

Three young men have been assigned by the Eastern Mission Board to I-W service in foreign countries. They are Bro. Nevin Kraybill, R. 1, Elizabethtown, Pa., clerical work at Shirati Hospital, Tanganyika; Bro. Curvin Buchen, Farmersville, Pa., maintenance work, Shirati Hospital, Tanganyika; Bro. Larry Strickler, R. 2, Hershey, Pa., builder service in Ethiopia. These men are scheduled to leave New York on June 25 for three-year terms of service.

A Gospel Team from Prairie Bible Institute, Three Hills, Alberta, Canada, conducted the morning worship service at the Ann St. Mennonite Church, Peoria, Ill., on May 6.

Since facilities used for their recreational program with children were no longer available after May 1, the workers and members of the East Side Mennonite Church, Saginaw, Mich., acquired three lots at the corner of 21st and Washington Sts. and are developing a playground on the corner lot. Families in the church are providing the necessary funds for equipment.

Bro. Ernest E. Miller, en route to Woodstock School, Landour, India, worshiped at the Mennonite Centre, London, England, on April 29. Bro. Miller brought the morning message.

Bro. Nelson E. Kauffman, Hannibal, Mo., conducted Sunday morning services at Missouri State Prison farm on May 20. Usually about 100 men attend this service. Bro. Kauffman and Bro. Harold Kreider, **Palmyra, Mo.,** conducted communion services for the brethren in the Missouri State Prison on April 17.

Bro. Orie O. Miller, Secretary of the Eastern Mission Board, was scheduled to leave New York Friday, May 11, on a round-the-world trip in the interests of the MCC relief program and also to participate in a deputation visit to the mission fields of the Eastern Mission Board in Africa and Europe. **Bro. Amos S. Horst,** Chairman of the Lancaster Conference Foreign Missions Council was scheduled to leave New York by boat on May 18. He will spend some time in Europe and then proceed to Tanganyika to visit the mission fields in Africa also as a member of the deputation. The third member of the **deputation, Bro. Paul N. Kraybill,** Assistant Secretary of the Eastern Mission Board, is scheduled to fly from New York on June 8. The three members of the deputation will meet in Tanganyika and after spending some time there will proceed to Somalia, Ethiopia, and later to Luxembourg.

The first Intermediate Class graduated at Bethany School, Pulguillas, Puerto Rico, on April 27, 1956. Nine boys and girls comprised this class. Among the graduates were the daughters of two missionary families: Grace Snyder and Karen Troyer. Parents and friends present were offered a very well prepared program by members of the graduating class. Mr. Vasquez, district school superintendent, had charge of the giving of diplomas.

The brethren Ernesto Suarez and Raul Garcia, Argentina, South America, spoke at the Mennonite Spanish Church, Chicago, Ill., on Sunday, May 13.

The Puerto Rico Mennonite Nurses' Association held its annual meeting at Palo Hincado on May 3, with Sister Selena Shank, R.N., as guest speaker.

At the May 10 business session of the Eastern Mission Board Bro. and Sister Daniel Troyer, R. 3, Wooster, Ohio, were appointed to a five-year term of missionary service in Luxembourg. The Troyers came from the Conservative Mennonite Conference which co-operates with the Eastern Mission Board in sponsoring the Luxembourg Mission.

Bro. J. W. Shank, Bible teacher at La Plata Mennonite Biblical Institute, is filling morning worship appointments at the Bethany Church, Pulguillas, during the months of April and May while the pastor, Bro. Lester T. Hershey, is on the continent. Bro. Lawrence Greaser, Aibonito, Puerto Rico, has consented to take the evening preaching services.

Over 35 persons attended the meeting of the Japan Mennonite Church Conference which was held at Nakashibetsu, Hokkaido, May 5 and 6. Bro. Sakaki of Kushiro served as moderator. Meals were served from the basement of the new kindergarten building.

Sister Carol Glick and Sister Patricia Brenneman, teachers at Bethany School, Pulguillas, P.R., left by plane on May 8 for Sarasota, Fla., for a summer furlough.

A week of camp meetings are scheduled for Black Mt. Mission, Ganado, Ariz., May 21-26, with Bro. Justie Baldwin as Navaho evangelist. Other guest speakers will also take part occasionally. Navaho Indians who would not attend a regular service will attend camp meetings. Pray that many hearts and lives may be gloriously changed by the power of the Lord Jesus Christ.

A son, Jon Manford, was born to Bro. and Sister John Kreider, pastor and matron of the Mennonite Gospel Center, Kansas City, Mo., on April 29.

(Continued on page 500)

Your Treasurer Reports

One of the foreign mission fields in which developments are taking place rapidly is that of Brazil. At the present time there are four missionary couples in this country and Bro. Nelson Litwiller is now meeting with our missionaries there in planning for the location of these missionary couples in actual mission locations. It now appears that Bro. and Sister Sawatsky will be locating in Sao Paulo and Bro. and Sister Richard Burkholder in the province of Goias at Goiania, which is one of the major interior cities.

Since the work there is now developing rapidly and it is becoming evident that funds will be needed to supply our missionaries with housing and church building facilities, we would like to encourage contributions for the Brazil mission program. It is uncertain at this point what the total budget will be for this country, but information which we have from the field indicates that the door is now open for the Gospel in this country and that we should move forward rapidly with the presentation of the Christian message in the various locations where the Lord is leading our missionaries to serve. May we encourage your prayer and financial support of this foreign mission outreach.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Establishing a Hostel in Bihar

BY ALLEN SHIRK

It all started four years ago when a neighboring missionary was visiting in our home. "Why don't you have a Christian hostel for boys and girls at Latehar?" No! There were to be no institutions in our Bihar, India, work.

But children must go to school. They are the hope of the future church. We hated to see children walk 26 miles from the railroad station to a neighboring mission school. We despaired again when provision was made for them to attend a mission school nearer home but living facilities were not adequate and no provision was made for their spiritual nurture. After all, these are the nucleus of the future church in Bihar!

It was time that we took the burden upon ourselves. But would the parents send their children to us? Especially if they have to bear half of the cost of feeding them? We had to step out in faith and trust Him who is able to move mountains, because these children are the hope of His church.

How He has led! They did come: eighteen of them; and what a wonderful devoted couple the Lord has supplied to watch over them! We knew nothing about boarding, except that I had spent three and one half years in CPS and Elsie several years at Eastern Mennonite College in the dorm. Even the housefather and matron were devoid of any experience. We had one thing in common: no experience in hostel life. We were even so naive as to try living without laws, but finally, we had to fall in line with other institutions. All but five of the children were raw from the village. Thus, we had the advantage of working with materials not warped by previous experiences in other hostels.

Had the Lord shown us in a vision the problems that lay ahead I suppose we would have said, "No, Lord, that is not for us. Call some hard taskmaster." They are boys and girls, you know. You can't blame them for not getting out at 5:30 in the morning when frost is on the ground; they have no shoes to wear. Then, too, the Lord made little boys with playful spirits, and if they throw corncobs and kernels instead of shelling the corn, they are only acting their natural role. And when they are to gather cattle droppings for the farm and instead roam in the jungle, remember that little boys have inquisitive minds. Girls everywhere have a spot of jealousy in their hearts, so why get perturbed when one is peeved because others are more respected for their explicit obedience? Once we were young, too, remember.

Then there are the experiences that tug at one's heartstrings: eighteen voices beautifully singing the praises of Him who came to save the least of these; little lips praising Him in memorization of His Word; older ones participating in outreach Sunday-school work; little hearts coming in true repentance after falling by the wayside (how they put us to shame).

At Christmas the children put on a play with only a few weeks of preparation. They were regular little angels. My only regret is that I didn't invite all the important officers from Latehar to attend. Over one hundred local villagers did come to hear the story of our Saviour. Our oldest boy jumped himself to first place in the high jump on sports day and our oldest girl came out first in her class.

There is little David. What a brave boy, and only seven years old! They had to hold him on the operating table when the doctor cut away the tough skin on his heel to expose the septic infection caused by a thorn (he has no shoes). They don't give locals or anesthesia in the hospital, but not one cry of pain came from his lips.

What a challenge is presented to our three teachers in the hour of Bible class each morning and in the evening devotional period. It is thrilling to see the children's eager faces as they drink in the Word. They are kept on a rigid schedule of work, study, worship, and play. They take part in the farm demonstration work and learn new methods of preparing soils and planting seeds. No one can overlook the fact that ten pounds of seed planted on the demonstration farm yielded four hundred pounds of rice when all the rice crops in surrounding fields were burned up due to lack of rain. The future church in Bihar must learn the modern methods of irrigation and fertilization, the making of a financially indigenous church.

We have taken up the burden and by His grace seek to develop these children spiritually, through Bible classes, devotional periods, evangelistic efforts, Christian service, and exemplary living; mentally, through attendance at the local government schools, assistance by the housefather, participation in the work program, and maintenance of a scheduled hostel life; and physically, through a balanced diet, good medical attention, regulated life, and supervised play periods. Our goal is the well-rounded life which contributes toward the building of a fully nurtured man and woman. These are the potential of the future Mennonite church in Bihar!

Latehar, Bihar, India.

Training Home Missionaries at Chandwa

BY JOHN BEACHY

September 5, 1955, announced the opening of the Chandwa Bible School, Bihar, India. The circle of believers sitting on grass mats in front of the Bible School building bowed their heads, while Bro. Milton Vogt led in a dedicatory prayer. Feelings of thanksgiving and appreciation to God filled our hearts, along with a desire for continued guidance and blessing from God.

For three years we have had a nine-week Bible school in the rainy season. This led to plans for a nine-month school. We translated materials into Hindi and bought available Hindi source books and study helps. Double unit mud houses were built for the students; another house was remodeled for the administration building.

The primary objective of the school is to prepare leaders for the indigenous church.



Hostel boys on the way to the government school more than a mile from the compound.



Children of the Latehar hostel wash their plates at the close of the meal. Housefather, Ribawar Tirkey, stands in the background.

Our goal is leadership training in pastoral work, church organization and administration, evangelistic work, and in a working Bible knowledge for teaching and preaching.

Eleven students were accepted in the 1955 school; one dropped out later, Henry Becker and John Beachy teach in the school. Miriam Beachy teaches a Saturday class and accompanies the women in village work. The students have taken up the challenge of intensive study, applying themselves diligently. Working with them brings many joys.

Because of the Lutheran background of some students, the question of infant and believer's baptism keeps coming into class discussions. One day a student said, "I have a question. Was John the Baptist baptized?" Another student volunteered, "Read John 1:33. The important thing isn't whether he was baptized, but that he was sent to baptize."



After a communion service at Hisri, Bihar, India.

Classes are held four and a half days a week. Thursday evenings the students go to Christian homes for prayer meeting. Saturday mornings they divide into groups of two or three for village evangelism. On Sunday each student carries out a practical work assignment, either preaching or teaching in Sunday school.

Nine-year-old Harriet asked one day, "Why doesn't our pastor come to see us any more?" The pastor, Bro. Herem, is in a sanatorium with t.b. Mesihdas, a Bible school student, now goes to Harriet's village for services and helps with visitation work. Other students help with Sunday-school and church services at Chandwa, Hisri, Nagar, and Chamrahi. Because of the strategic location of Chandwa, the students make a vital contribution in the activity of the church while in school.

Evangelists Lakra and Phulchand continue their pastoral work at Chandwa and Hisri. Two young men in the school want to become evangelists. We envision one man and his wife going back to their village as lay members, giving dynamic witness for God.

In our visitation on Saturdays we find villages where the Gospel of the lowly Nazarene has never been heard. Ambakola is a village where new settlers have moved in from one hundred miles away. They welcomed us with warm handshakes and smiles. We found Kushal constructing a grass-roofed house with poles and limbs, smearing mud over the cracks. An old man who was plowing left his team of oxen and sat down to chat.

One Saturday we helped Sukhu make mud tiles for his roof while we talked about our Master, Jesus Christ.

Chiro is a large area with scattered groups of houses. We walked several miles, and whenever we found people working in the fields we stopped to visit with them. Those who were finished with their work went with us. At a cluster of houses we stopped and people gathered around. After friendly conversation concerning school, our leader said, "Learning to read and understand spiritual things is of utmost importance." All agreed, "Yes, yes." He had made contact with his hearers and they were eager to listen to our message.

The Bible school forms an integral part of our work with the church. The future church is dependent upon trained and consecrated leadership. Our prayer is that with a growing knowledge of the Bible there will be a response in deepened personal commitment to Jesus Christ.

Chandwa, Bihar, India.

Councils Direct Bihar Church Affairs

By Henry Becker

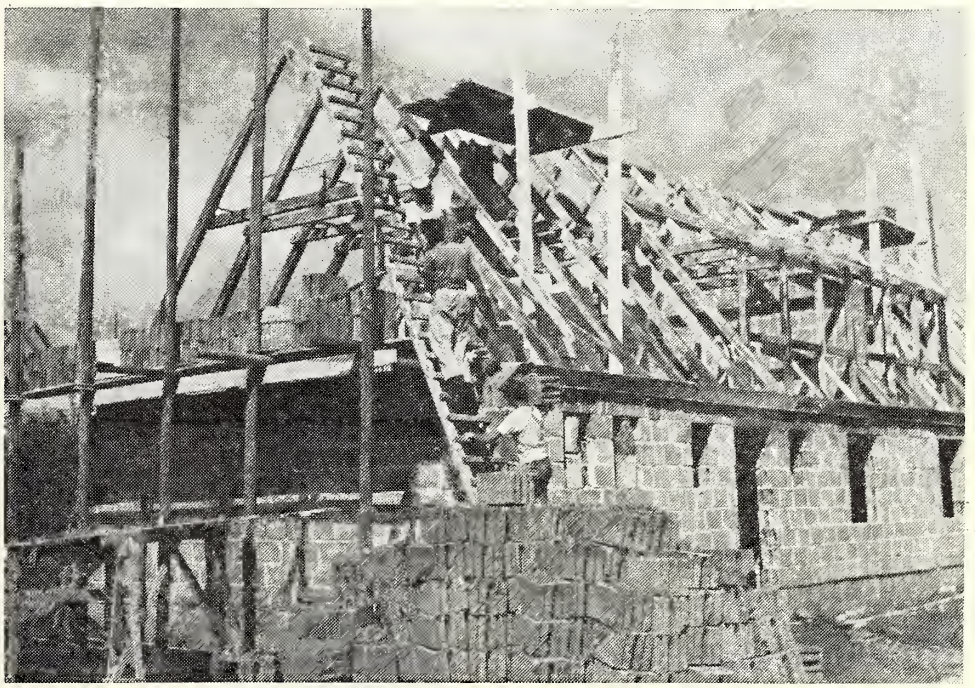
The year 1955 marked a new era in the development of the Bihar, India, Mennonite Church. Councils were appointed to take care of various phases of the church work. Indian brethren were incorporated into the councils so that they might share in the experience of the development of the church. This was done also to prepare them for increasingly greater responsibilities in the church. At the present time, the councils are responsible to the Field Committee of the Bihar Mennonite Mission. But as soon as the church is adequately established and organized, they will be directly responsible to the church.

The first and largest of these councils is the Evangelistic Council. It consists of the missionary men on the field and an equal number of Indian brethren. The purpose of this Council is to promote spiritual growth in each Christian in the church through the Bible school, retreats, conferences, evangelistic efforts, and by encouraging reading of the Scripture and prayer in daily private and family devotions. It is to promote evangelism and administer the evangelistic program of the church, ever evaluating methods and seeking new and more effective methods of carrying out that program.

Crusdhari Lakra, who had just finished his training in a Bible school, sent an application for work as an evangelist. The Evangelistic Council considered his application and decided because of the need for an evangelist to recommend taking him on a trial basis for one year. The Council also decided on the area where he is to work.

All applications for admission to the Bible School were handled through this Council and recommended to the Field Committee, according to their individual merit.

During the past year we had two retreats—one early in the year for the women of the church and the second during the latter part of August for the men. They were the first such retreats and were administered by the missionary personnel. Many spiritual blessings were received from both of these retreats. No visiting speakers were used for the Women's Retreat. However, for the Men's Retreat Brothers John Paul and Archibold Toppo from Ranchi were the visiting speakers. The



More Pax men are needed in Germany units to construct homes for refugee families. The orientation school is slated for June 18-22 at Akron, Pa. Pax men are to sail June 25 by Holland-America Lines. Members of Pax Germany are transferred to other European units as they are needed and qualified. Germany units annually participate in a pilgrimage to the Holy Land.

Pax Services is the overseas program of Mennonite Central Committee for conscientious objectors in projects of rehabilitation and construction. It is a positive effort toward peace. More than 50 young men are presently serving in seven Pax units in Germany. There are other openings in Paraguay and Indonesia. Interested young men are invited to write immediately to Personnel Office, MCC, Akron, Pa.—MCC Information Service, Akron, Pa.

ministry of these two consecrated Indian Christian brethren was much appreciated. During the Men's Retreat we showed Christian religious pictures. Bro. Alvin Hostetler from Madhya Pradesh brought a projector and showed the pictures. Hereafter the retreats are to be administered through the Evangelistic Council. A yearly all-church conference has been planned by this council and at their recommendation a Women's Retreat has again been planned.

The second council, also very important, is the Educational Council. This consists of the missionary in charge of the hostel at Latehar, the housefather of the hostel, one other missionary, and three additional Indian brethren. This council is in charge of the educational work of the church. Its objectives are to encourage the education of the children in the church by providing a hostel where they may live while attending a government-operated school. The children in the hostels are encouraged to read the Bible and abide by its principles. This council considers all applications for admission to the hostel and decides on the granting of financial aid according to the merits of each case.

The Council also encourages higher education to prepare for more effective service in the church and community. A literacy program is administered for adults who cannot read or who want to learn to read better and for others who do not have the opportunity of attending school. The goal is that all may learn to read the Scriptures.

The Economic Council is the third of these councils. It consists of four standing members appointed by the Field Committee and the Indian pastor and the missionary in charge of the area in which the work is to be done. The purpose of the Council is to find ways and means of helping members of the Bihar Mennonite Church to increase their earning capacity for a higher standard of living and at the same time teach the stewardship of means in the service of God. Our Indian brethren asked that we use funds donated voluntarily by church members for this purpose. Special offerings were taken and enough funds realized for making small loans for periods of one year or less. Loans are made to buy land, or for wedding expenses if the case merits such a loan. The granting of a loan is decided on the merits of the case. Each one applying for a loan must state on the loan agreement the purposes of the loan and how and when repayment is to be made.

Widow Ruth of Hisri needed a good ox to replace a useless one. She said she would repay a loan after a few months when she would sell her lakh crop. Mela time is the best time to buy an ox, so she needed the money immediately. She was granted a loan and was able to buy a good ox. At the proper time she repaid the loan.

Please pray that these councils may be yielded and effective instruments in the hands of the Lord Jesus Christ for the building, cleansing, and sanctifying of His church here.

Chandwa, Bihar, India.

MISSIONS

A Globe-Wide Opportunity for Service

A nurse appearing at the doorway explained to the young man whom I was visiting that it was time to take his blood pressure. He sprawled on the bed in his plush room while the nurse carefully recorded his pressure.

He is one of about 20 normal control volunteers at National Institutes of Health (NIH) at Bethesda, Md. (suburb of Washington, D.C.). They serve as "measuring sticks" for developing treatments and preventatives for heart disease, cancer, mental health, arthritis, and metabolic diseases. These youth are getting in on a fascinating frontier of service that will ultimately benefit not only the United States' 166 million people but also millions of needy people throughout the world and future generations.

In its third year, NIH is the principal research arm of the U.S. Public Health Service under the U.S. Department of Health, Education and Welfare. Latest devices and skills went into this ambitious research idea—including the use of normal control volunteers.

Faster Progress

Normal control volunteers have always made a definite contribution in medical research. Physicians find it imperative first to discover what takes place in normal healthy people in a given test before they can find procedures used to diagnose, prevent, or treat diseases in ill patients.

Dr. Phillip Cardon in the Institute of Mental Health explains: "Our attitude toward diseases is less and less that it descended, came upon us, or was caught. Now we think of diseases as a disruption of normal functions, a change. We study this abnormality, but we also must have a measuring stick as to what is normal condition."

Normal control volunteers in the past have chiefly been medical students or doctors themselves. Because of all their other responsibilities, this procedure is slow and impractical. Thus, the employment of ordinary, healthy young people as normal control volunteers has accelerated research progress.

Dr. George Donald Wheedon in the Institue of Arthritis and Metabolic Diseases has said, "Normal control volunteers are absolutely essential to get the most out of our work. Results of some studies have no immediate or obvious value but are essential in the final results of therapeutics."

Variety of Tests

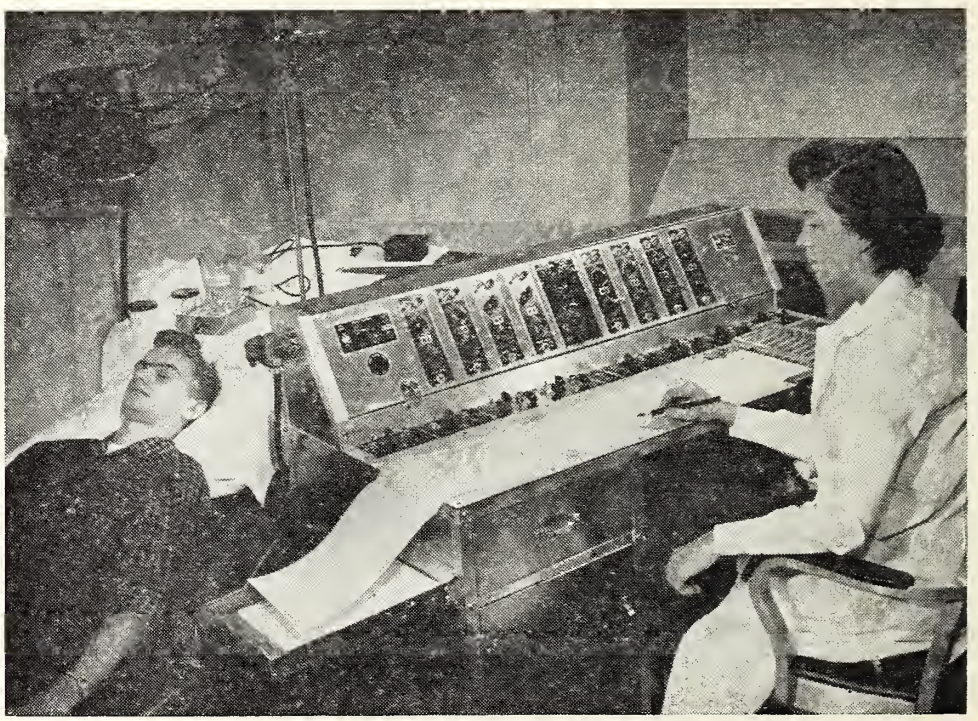
In this well-equipped Clinical Center, volunteers take part in a variety of research studies. For instance, Volunteer William Yoder of Erie, Pa., participated in an all-rice diet study to find the nutritive value of rice. Another volunteer was on an all-hamburger diet. Results of these and other studies provide doctors with clues to better treatment methods.

Of all the institutes of NIH, the broadest research activity is going on in Mental Health. More than ten million Americans—one in every 16—are now suffering from some mental disorder, according to the National Association for Mental Health.

Some mental health tests in which volunteers participate produce temporary mental disorder with the use of certain new drugs, lysergic acid being one of them. This study is expected to bring psychiatrists and biologists closer together in finding links between the physical and the mental.

Safety Emphasized

There are misconceptions regarding this



Volunteer in a study is Dale Horst, Bareville, Pa., in a test to record electrical impulses in the brain following injection of a new drug, lysergic acid diethylamide. After about six hours he is ready to engage in some other activity. Volunteers receive no harmful effects. (NIH Photo)

aspect of medical research in implying volunteers are "human guinea pigs" (a guinea pig's life is usually sacrificed). "Nothing could be farther from the truth," insists David F. Burgoon, assistant to the chief in the admissions and follow-up department. "Each doctor's test must undergo elaborate precautions for the safety of volunteers," he explained. "More than 100 volunteers have participated in experiments at NIH and none have received harmful effects. It is a lot safer here than on a train or on a farm." The volunteer's welfare has priority over the test tube.

Laboratory Opportunities

During free time curious volunteers can find open road in NIH laboratories. This offers a big opportunity to persons interested in lab work or for persons anticipating a career in the field of medicine.

Dale Horst of Bareville, Pa., a farm youth with a high school diploma, has worked on a number of lab experiments while in voluntary service at NIH. One of his experiments has been with a seed used by Latin American Indian witch doctors in a religious ritual. Dale has helped develop tests with the seed so that it produces an artificial mental illness in animals. This discovery may someday be used in clinical therapeutics.

For diversion from tests, normal control volunteers find a wide variety of wholesome activities in crafts, education, athletics, social and religious activities. Volunteers make use of the elegant NIH chapel for both unit and clinic religious services.

No Cowards

Life at NIH, however, is not a picnic. "Cowards never get to NIH and weaklings don't last long," declare some of the volunteers.

"But it's challenging and sacrificial work," Volunteer Dale Horst says. "When one sees suffering, it's a challenge to do something about alleviating distress. One doesn't mind feeling uncomfortable a day or so considering how much patients are suffering."

"Since Christ spent so much time healing the sick, it is only natural that we serve here," another volunteer said.

Work as a volunteer at NIH is approved by the Selective Service System as alternative service for those conscientiously opposed to military participation. NIH has an agreement with the Mennonite Central Committee, Akron, Pa., and the Brethren Service Commission, New Windsor, Md., to supply volunteers. Members of many denominations and other faiths participate too, but they must volunteer through one of these organizations.

Right now NIH needs many more volunteers to serve one- or two-year periods. Both young men and ladies in good emotional and physical health are accepted. There are needs for older volunteers in the 40-50 age bracket, providing they meet health standards. Volunteers receive a monthly maintenance payment of $10 to $20. Inquiries and applications are being received by the MCC Personnel Office, Akron, Pa.

There are two small pools on either side of the main entrance to the NIH Clinical Center in Bethesda named for the Biblical Pool of Bethesda in Jerusalem where Christ told the cripple to "Take up thy bed, and walk." According to an NIH publication, this symbolizes the purpose and spirit of the Clinical Center.

via MCC Information Service, Akron, Pa.

Mennonite Broadcasts

The Mennonite Hour — Luz y Verdad

The Mennonite Hour

Spiritual Counselor Visits Mennonite Hour

On May 4 Dr. Ralph W. Mitchell called at offices of **The Mennonite Hour** for a brief visit and to renew previous contacts. Dr. Mitchell, a native of Scotland, is chief spiritual adviser in the mail department of the Billy Graham headquarters in Minneapolis. He stopped en route to the Billy Graham campaign in Richmond, Va.

WEMC Is 64th Station to Carry the Mennonite Hour

WEMC, a 10-watt FM station on the campus of Eastern Mennonite College, is now releasing **The Mennonite Hour** every Friday at 7:00 p.m. WEMC is located at 91.7 mc.

California Station Added

In March a brother in California wrote that individuals in the Sacramento area would be interested in underwriting the expenses of broadcasting **The Mennonite Hour** over a local station there for one year. On April 15 the program was first broadcast over KTRB, Modesto, Calif. at 3:30 p.m. KTRB, located at 860 on the dial, sends out a directional beam reaching north and south a total distance of almost 300 miles.

Already a good response is indicated by the number of letters we have received. Here are two encouraging ones:

Chico, Calif.

"We were very much surprised to be able to hear you way up here in California, and may I add yours is really the best religious program we have heard for a long, long time and we thank you so much."

Planada, Calif.

"I have been listening to your hour every Sunday afternoon. . . . It is a real challenge to listen to your inspirational singing. . . . It is a real thrill to me to listen to a fifteen-minute sermon."

New York Churches Support New Station

The Alden and Clarence Center congregations in New York have pledged their support to carry the broadcast over WXRA, Kenmore, N.Y., near Buffalo. WXRA is located at 1080 on the dial and began releasing the broadcast on April 22 at 8:30 a.m.

Luz y Verdad

Luz y Verdad Rally at Spanish Church, Chicago

On Tuesday evening, June 5, a radio rally is being planned for **Luz y Verdad** at 1014 Blue Island Ave., Chicago, Ill., the Mennonite Spanish Church. A chorus and men's octet from this church plus Solist Miguel Castillo will be special features in the singing. The

(Continued on page 500)

MISSIONS

EDITORIAL

Consecrated for Service

David carried one great conviction with him through life. He spoke of it in the solemn assembly of his people at the close of his life. "I had in my heart to build a house of rest for the ark of the covenant of the Lord, and for the footstool of our God; and I made preparations for building. But God said to me, 'You may not build a house for my name, for you are a warrior and have shed blood.'" (I Chron. 28:2, 3, RSV).

David was not ashamed to speak of his conviction nor to reveal the reason for his failure to carry through. He lived so close to God that God's will became completely clear to him.

But David did not pout when God prevented his carrying through with good intentions. He refused to become frustrated. Instead, he began to prepare for the building of the temple which was to be the one special place on earth where the Lord would place His name. It would be a place to which men of all nations might come to worship the Lord God of hosts.

In the presence of the assembled witnesses David charged Solomon with the great task of erecting the house of God. "Be strong and of good courage, and do it. Fear not, be not dismayed; for the Lord God, even my God, is with you. He will not fail you or forsake you, until all the work for the service of the house of the Lord is finished" (I Chron. 28:20, RSV). Furthermore, David told Solomon in the public assembly how he had organized the people to carry through with this great task.

Then he showed Solomon before the assembled princes, managers, officers, captains, and soldiers, how he had made preparation for the construction of the house by laying aside funds from his personal income. He had saved $87,255,000 in gold and $12,680,000 in silver for the beautification of the house of the Lord. He also turned over to Solomon the blueprints for the temple and the plans for equipping it for the worship of God.

Finally, he turned to the people whom he had served for a lifetime and said: "Who then will offer willingly, consecrating himself today to the Lord" (I Chron. 29:5b, RSV)? The challenge which David laid before his people caused them to give an estimated $145,481,000 in gold, $19,400,000 in silver, 1,000 tons of brass, and 6,000 tons of iron. The offering caused such rejoicing throughout Israel that David offered a special prayer of thanksgiving.

Can we be as consecrated to the task of bringing Christ to the nations and as happy over a good missions offering?

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Darrel and Marian Hostetler, Goshen College, Goshen, Ind., visited the Cleveland, Ohio, I-W unit, May 5 and 6. Darrel spoke at the morning and evening services at the I-W center.

Harold Bauman, minister at the Orrville, Ohio, Mennonite Church, spoke at the Indianapolis, Ind., I-W center, May 9. This was the regular midweek service for the unit.

Milton Brackbill, Frazer Mennonite Church, Paoli, Pa., spoke at the Norristown, Pa., I-W unit services, May 3. A mixed sextet accompanied him in this visit.

Monday evening is the time for the regular practice for the Norristown, Pa., I-W men's chorus. While the men practice, their wives meet for their sewing fellowship.

Voluntary Service

Alvin and Marianna Miller, Kalona, Iowa, who have been serving for the last month and a half in the Navaho Migrant program at Grants, N. Mex., have moved to Mathis, Texas, to join the VS unit there.

Susie Hostetler, Westover, Md., has completed her term of service with the Mathis, Texas, VS unit.

Anita Purugganan, Paoli, Pa., entered VS during May. She is serving at The Mennonite Hospital and Sanitarium, La Junta, Colo.

The La Junta, Colo., VS unit were hosts to the bimonthly hospital-school tea, Tuesday, April 17. The theme was "Service in Action."

The absence of two VS-ers (on vacation) at Mathis, Texas, has provided another means of "plus service." Sarah Yoder, Elverson, Pa., invited the girls of her Sunday-school class to spend a night with her, eat breakfast with the unit, and participate in unit devotions. These Spanish girls observe the regular unit practice of saying grace before meals and having their own private devotions.

The newly organized mothers' club of the Mathis kindergarten has opened a new avenue of contact with the Mathis community. Sarah Yoder, Elverson, Pa., who is the kindergarten teacher, thus has a good opportunity to explain the aim and purpose of the total VS work in Mathis. Sarah and the mothers are studying Alta Mae Erb's Christian Nurture of Children. Each time one of the mothers who can read English takes the book along home, reads a chapter, and then at the next meeting she gives a report in Spanish of what she has read. The group has been showing an excellent response.

SUMMER SERVICE opportunities are still available. At St. Louis, Mo., a unit will lay groundwork for mission outreach in the city. Volunteers will participate in survey work and summer Bible school. This is an excellent opportunity for a young man who is interested in participating in the developing program of the church. This unit will serve from June 18 to Aug. 10.

The urgent need for a girls' quartet for Hannibal, Mo., still remains. The unit at Hannibal will participate in the visitation program before and after the annual tent revival and also teach summer Bible school. This unit will serve from June 18 to July 27.

Applicants for these service opportunities should write to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

Long-term voluntary service orientation schools will be held July 10 to 21 and during September. Applicants for long-term service should write to the Personnel Secretary.

Released May 11, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Plans Change for Russian Baptists

Plans for the meeting of five Russian Baptist church leaders with the MCC Executive Committee at Goshen, Ind., have been changed. Goshen is in one of the areas banned for Russian visitors under restrictions set up by the State Department when Russia placed similar restrictions on American visitors.

The Mennonite Central Committee Executive Committee is now making arrangements through the Baptist World Alliance for another meeting place. Further announcement will be made later.

Europe Pax Director Home

Dwight Wiebe, director of Pax in Europe for the past two years, has returned to the U.S. for a six-week furlough. During this time he will visit former Pax men in Archbold and Bluffton, Ohio; Goshen, Ind.; Roanoke, Ill.; Kalona, Iowa; Henderson, Nebr.; and his home community at Hillsboro, Kans. He is also interested in contacting young men interested in Pax service before he returns to Europe for a second term.

Berlin Families Receive Food

In April MCC-ers in Berlin held a food distribution for 100 families. Seventy families were from the East Zone and 30 from West Berlin.

J. K. Klassen writes: "Since we had wrapped the cheese and butter in plain paper and put the flour into plain paper bags they had a better chance of getting them across the border.

"However, one lady had a discouraging experience indeed. She was asked out of the train by the border controls and after they had checked her bags she was told to take everything back to where she received it. 'We in the Democratic Republic need not accept beggar gifts,' the officials told her. How sorry we felt for the lady when she returned the package, for which she had been so glad. As far as we know all the others got through safely."

Pax Men Help Berlin Refugees

Two Pax men, LaMoine Epp of Henderson, Nebr., and Wayne Epp of Hampton, Nebr., are now assisting in social and recreational activities with refugee youths in Red Cross refugee camps in Berlin.

Sails for India

Jean Geiger, Kitchener, Ont., sailed from Montreal May 15 for a three-year term of service in India. She will be secretary and administrative assistant to Dr. Frank Kline, president of Yeotmal Union Biblical Seminary in central India. Yeotmal is the co-operative evangelical seminary effort of 20 groups in India, including three Mennonite missions.

Jean is the daughter of Jerry and Rose Geiger of Kitchener and a member of the United Missionary Church there.

Executive Secretary Visits Unit Abroad

Bro. Orie O. Miller, Executive Secretary of MCC, left May 11 to visit MCC units abroad. His itinerary includes Japan, Korea, Formosa, Indo-China, Indonesia, India, Jordan, and Europe. He plans to return August 16.

Released May 11, 1956
Information Service
Akron, Pa.

WMSA Weekly Notes

The Prayer Guide at the beginning of each month lists the birthdays of the foreign missionaries and their children occurring during the month.

In many places the local WMSA has devised ways of remembering the missionaries. By one method, the members having birthdays during the month write to the missionaries who have birthdays during the same month.

Do you wonder what to write? Read the editorial by Levi C. Hartzler in the March 6 GOSPEL HERALD. A list of foreign missionary addresses is given in the same issue.

Members from three adult WMSA groups, Kitchener, Ont., took lunch, scrubbing pails, cloths, floor polisher, etc., to spend the day at a Toronto mission home. Washing and polishing walls, windows, floors, and furniture provided pleasant fellowship. A few hours of work given voluntarily brought satisfaction to all who shared in the work, as well as to the busy mission workers.

July 1 is the deadline for Goodwill Christmas bundles to arrive at MCC clothing centers.

Bundles for boys should include
1 pair trousers (include a belt)
1 shirt
1 sweater
1 bar soap
1 washcloth
1 handkerchief
1 toy suitable to the age of the child

Bundles for girls should include
1 dress (or skirt and blouse)
1 sweater

1 bar soap
1 washcloth
1 handkerchief
1 toy suitable to age of child

Bundles may be made for boys or girls between the ages of 3 and 16 years. Put into the bundle ONLY those articles listed. All items must be NEW. Fifty cents per bundle will cover the cost of shipping, processing, and the purchase of a New Testament. **Do not put money inside your bundle.** Send 50¢ per bundle, clearly marked for Christmas bundles, to MCC, Akron, Pa. In Canada, send money to MCC, 10 Union St. East, Waterloo, Ont. Wrap all articles in a towel and pin securely with safety pins. Sew packing label to outside of towel, designating package for boy or girl of a certain age. Give name and address of sender.

Send bundles to your nearest MCC clothing center: Ephrata, Pa., North Newton, Kans., Reedley, Calif., or Kitchener, Ont.

Christmas bundles this year are designated for children in Austria, England, France, Germany, Holland, Jordan, Hong Kong, Indo-China, Formosa, and Korea.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

From Our Churches

GRABILL, INDIANA

(Leo Congregation)

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth" (S. of Sol. 2:11, 12). We are again preparing soil for seeding. May we be as fervent in our sowing of the Word of God that it might spring up and bear much fruit.

This winter we have been privileged to have several missionaries on furlough worship with us. The Ralph Buckwalters were here Feb. 26, both morning and evening, helping us to become better acquainted with their work in Japan. Bro. and Sister S. Paul Miller fellowshiped with us one evening at YPBM, and Bro. S. M. King, also returned missionary from India, was with us on Spring Missionary Day. We need to remember our missionaries at the throne of grace, especially as some doors to foreign countries are now closed to them. May native Christians be faithful in proclaiming the Word to their people and keeping alive the Christian church.

On March 25 seven young people were brought into church fellowship by baptism. That evening we enjoyed having a ladies' chorus from the Forks congregation with us to worship the Lord through song.

Bro. D. D. Miller, Berlin, Ohio, was our speaker for pre-Easter services from Thursday through Sunday. May we serve with joyful hearts a risen Lord, not only at Easter, but all the year.

As the need has been presented, several loads of men went to the Marion and Salem, Ind., areas to help clean up in the wake of tornado disaster. We indeed feel fortunate to be able to help, instead of being helped.

If plans carried, our pastor, Bro. S. J. Miller, conducted week-end services at Fair Haven Mission in Fort Wayne on April 15.

Mrs. Clifford Liechty.

MILLERSBURG, OHIO

(Martin's Creek Congregation)

Dear **Herald** Readers:

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever" (Ps. 125:1).

The Martin's Creek people are busy working on the remodeling of the church building, which is at present almost complete. The plans for the dedication are as yet not complete, but we are looking forward with joy for these services.

The Martin's Creek and Berlin MYF group rendered Christmas programs at Martin's Creek, Berlin, and Longenecker churches. On Feb. 5 a group of young people from the Berlin Bible School (Pleasant View Church) gave a program here. The young people represented five different states. The sermon was given by Bro. David Stutzman of the Ragersville Mission sponsored by the Pleasant View congregation.

On March 18 the Gospel team from Goshen, Ind., composed of a men's quartet and accompanied by Bro. Sanford Yoder, gave an inspiring message in word and song. May the Lord bless them as they continue in their work.

On March 27 the Eastern Mennonite College presented the men's chorus. The program was very inspiring.

The Ohio Mennonite Mission Board meeting was held at our church on April 20-22. The Ohio Women's and Girls' Missionary and Service Auxiliary was also held here on April 21. The house was filled and a very enjoyable day was held in fellowship.

We extend a hearty welcome to all visitors to stop and worship with us. We wish the prayers of God's children.

Mrs. Anna Hostetler.

RUSTBURG, VIRGINIA

(Bethel Congregation)

Dear Readers:

Greetings in the name of our Lord and Master. The Lord has blessed us with many spiritual blessings the past year. In June, '55, we had revival meetings with David Showalter, Gays Creek, Ky., as evangelist. He left us with a new challenge each evening.

In July we held our first summer Bible school with 68 pupils enrolled. Bro. L. L. Swartzentruber, Greenwood, Del., was our superintendent, and Vida Jane Swartzentruber the only teacher outside of our own small group. This summer we will need more outside teachers. Pray for this work.

Our minister, Milton Hochstedler, attended ministers' meeting at Pigeon, Mich., from Feb. 26 to March 3.

We had revival meetings again on March 20-28, with Bro. Erie Renno, Belleville, Pa., as evangelist. All Christians were strengthened and many sinners touched. Two young people are now under instruction for baptism as a result of these meetings. We praise the Lord for this.

On Saturday, March 24, a Gospel team from E.M.C. gave a short but impressive Easter program which was followed by the revival sermon. Bro. Erie used the seven sayings of the cross as his pre-sermon topics. These short messages, along with the Easter program given, helped prepare our hearts for a very meaningful Easter morning service. Instead of our usual Sunday evening Bible study we had a hymn sing with emphasis on Easter.

Saturday evening, April 14, we had counsel meeting, and the next morning baptismal services for one young man, followed by a very impressive communion service with Bro. Nevin Bender officiating. His wife and Bro. Milton Swartzentruber and wife also worshiped with us. It is always strengthening to have those of like faith worshiping with us.

Pray for our small group, that although many problems arise and each member has a big place to fill, that we may be faithful and a real witness to those about us. Mrs. Ernest Yoder.

SARASOTA, FLORIDA

(Bay Shore Congregation)

Dear **Herald** Readers:

The many and various activities of our congregation in recent months have again been filled with "showers of blessings" for which we indeed must give thanks and praise to our Lord. Also, we have been privileged to hear many interesting messages from visiting missionaries, ministers, and other workers in the church which have given us a better glimpse into the work, problems, plans, and hopes of the workers of the Lord in other places and countries.

Our pastor, Bro. Brenneman, visited the churches in Puerto Rico and was at the annual conference there during March 6 to 16. In his absence the brethren Aaron Mast and Frank Raber brought us the Sunday messages.

"Youth Can Serve" was the theme of the MYF Rally held March 16 to 18 with the young people and ministers from the other Mennonite churches in our community participating. Special music was a part of each service. Hearing these young people give their thoughts on how youth can serve in everyday life, in part-time service, and in full-time service was an inspiration to all.

On April 8, seven new members were received into church fellowship by baptism and five were received by letter. The spring business meeting was held on April 25 and our communion service is to be the evening of May 20. We are looking forward to the summer Bible school which is to be held in June. May we ask an interest in your prayers that our summer Bible school may be the means of reaching many boys and girls with the wonderful story of Jesus.

Mrs. Noah Yutzy.

WEST LIBERTY, OHIO

(South Union Congregation)

Greetings in Jesus' name:

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty."

Our Christian Life Conference was held on Jan. 1 with Bro. Paul M. Lederach, Scottdale, Pa., and Bro. Milo Kauffman, Hesston, Kans., as speakers. Bro. Kauffman brought us the morning message on Jan. 8.

On the evening of January 15 Bro. John Hostetler, who was working with the MCC in Europe, spoke about the work there.

A businessman of West Liberty, Kent Atha, spoke on the subject, "Skidrow, the Bottom of the Ladder," the evening of Jan. 22.

A group of young people from the Lima Mission, including their pastor, Bro. Darwin O'Connell, gave a program at our Feb. 19 evening service.

On March 2-4, Bro. Paul Erb gave his lectures on "The Alpha and the Omega."

In the afternoon and evening of March 11 we had our 194th quarterly mission meeting which was held at the Bethel Church with Bro. Vern Miller, of Cleveland, as guest speaker.

Bro. Tobe Smucker, Hope Rescue Mission, South Bend, Ind., gave the morning message on March 18. In the evening Bro. O. N. Johns conducted our spring counsel meeting, at which time three new members were added to our congregation.

The first meeting of our pre-Easter services was on March 25 at the Oak Grove Church.

May the Lord richly bless each of you.

Geneva Hartzler.

In the Philadelphia area almost a thousand citizens have signed a "Declaration of Intention" pledging themselves as a matter of "personal and religious principles" not to abet racial discrimination in any form. Signers agree that they should not take a job in a firm which discriminates; should not become a member of a church which discriminates; should not patronize a business that discriminates; should not buy or visit a home in a neighborhood from which Negroes are barred. "This is so important that I must try to behave this way, whether it is effective or not." Interest in the declaration is snow-balling, according to Clarence Pickett, well-known Quaker.

MENNONITE BROADCASTS

(Continued from page 497)

radio pastor, Lester T. Hershey, will be there also to bring a message. Plans are to record this service to be released at a later date on the 17 stations over which Luz y Verdad is now being aired. If you are in the vicinity, be sure to be there. This will be a Spanish service.

Interest in New York

Interest in a Spanish broadcast over a New York City station is growing. Radio Pastor Lester T. Hershey has found considerable interest in this as he visits the churches in the East, and also in the Central States. Certainly we need to witness to these million or more Spanish-speaking people in this greatest of American cities. If you are interested in sharing in this Gospel witness, send your contribution to Luz y Verdad, Box 22, Harrisonburg, Va., labeled for a New York broadcast. State whether this is a single gift or whether it is a monthly pledged support.

Need for Further Supports

Luz y Verdad is in need of additional support for releases over the following stations:

Guatemala TGED-TGEF, $10 weekly: April 1955 to March 1956 deficit, $232.00

San Antonio, KIWW, $36 weekly: April 1955 to March 1956 deficit, $1242.00

Tangiers, Radio Internationale, $35 weekly: April 1955 to March 1956 deficit, $376.62.

This latter is partly supported by a group of laymen, but needs further continued support. Now that there is a movement to enter San Antonio with mission work, let us not let down KIWW support. Here is a missionary project for your Sunday-school class, congregation, or MYF.

via MBMC, Elkhart, Ind.

Mission News

CONTINUED

Bro. Don Heiser, missionary in language study at La Plata, P.R., brought his first message in Spanish to the Bethany congregation, Pulguillas, Sunday, May 13. Remember the Heisers in prayer during these difficult days of language study. A great need is opening for their services in the Palo Hincado-La Cuchilla mission areas.

Bro. James Lark, St. Anne, Ill., spoke at the East Side Mennonite Church, Saginaw, Mich., on Sunday morning, May 6. The average attendance at East Side for April reached 87.

Sister Margaret Derstine, language student in the La Plata, P.R., Language School has already initiated some practical exercise in Spanish by assisting as song leader at the Calvary church in La Plata. Margaret anticipates teaching in the mission school in the new mission work initiated on the island of Cuba.

The Richard Burkholders, missionaries to Brazil, left for Goiania, Goias, Brazil, on May 4 where they plan to locate a mission witness. Bro. Nelson Litwiller was due to arrive in Brazil on May 14 to assist the missionaries in future planning. Pray for the workers in Brazil as they plan for their future witness.

Bro. Harold Kreider, Palmyra, Mo., has been chosen as pastor of the Hannibal, Mo., Mission Church, to succeed Bro. Nelson Kauffman. The voice of the congregation was taken on April 26, and Bro. and Sister Kreider expect to occupy the Mission home about Aug. 1. Bro. Kauffman will give his time to other church interests, one of which will be Secretary of Home Missions, with headquarters at Elkhart, Ind., where he will locate.

Field Notes

CONTINUED

Bro. C. F. Yake, Educational Agent of the General Council of the Mennonite Board of Education, visited Christian Day schools in the various sections of Virginia recently. Accompanied by Sister Yake they worshiped with the Woodridge congregation, Washington, D.C., Sunday, May 13.

The Fourth Annual Youth Conference was held at the Forks Church, Middlebury, Ind., May 18-20. Speaker, John C. Wenger.

Bethany Christian High School, Goshen, Ind., has been awarded a first class commission rating by the Indiana State Department of Public Instruction.

Mexico Tour and Workshop Still Has Openings

Anyone eager to visit and work with Mennonites of Mexico is invited to join the annual work camp and tour sponsored by Mennonite Central Committee. The work camp will assemble July 5 at Newton, Kans., and proceed to Cuauhtemoc. Cost is $50.00. The tour will start Aug. 6 at El Paso, Texas, and will terminate Aug. 22 at Laredo, Texas. Cost is $200.00. Persons may participate in either or both.

The work camp will be in the Cuauhtemoc community, serving both Mexicans and Mennonite colonists who make Cuauhtemoc their center. Approximately 10,000 Mennonites are living in Mexico.

Members of the tour will experience three days of enchanting sights in Mexico City. There will be National Palace . . . Pyramids of the Sun and Moon . . . Cathedral of the Virgin of Guadalupe, one of Mexico's oldest shrines . . . Chapultepec Park and castle . . . flower market . . . glass factory . . . residential sections . . . possible picnic with Mexico City Mennonites . . . and other splendors. Other points south of the border to be visited on the tour include Parral, Aguascalientes, Guadalajara, Lake Patzcuaro, Toluca, Amecameca, Cholula, Puebla, Taxco, Cuernavaca, Monterrey, Nuevo Laredo, and Linares.

Dr. Willard Smith of Goshen College will be educational director. Two hours of college credit will be offered persons taking part in both the work camp and tour.

Interested persons are invited to write promptly to Voluntary Service, MCC, Akron, Pa.

Announcements

All-day Bible meeting at the Sunnyside Mission, near Lancaster, Pa., Sunday, May 27.

Monthly meeting of the World Wide Gospel Fellowship at East Chestnut Street Church, Lancaster, Pa., May 28, 7:30 p.m. Bro. Raymond Charles, President of the Mission Board, will be the speaker.

Dedication services for the Franconia Mission of Mercy, Harleysville, Pa., afternoon of June 17 on the grounds.

Ninth Annual World Wide Missionary Conference on the Lancaster Mennonite School Campus, June 6-8, evenings, and June 9, 10, three sessions each day. Speakers: Samuel Doctorian, Beirut, Lebanon; Clarence Fretz, Luxembourg; Nathan Hege, Ethiopia; James R. Hess, Honduras; Paul Hummel, Millersburg, Ohio; Milo Kauffman, Hesston, Kans.; Allen Shirk, Bihar, India; Abner Stoltzfus, Kinzers, Pa.; Stanley Weaver, Ganado, Ariz.; Paul T. Yoder, Wilmington, Del.

Visiting Speakers

May 6. **Daniel Johns,** Conneaut, Lake, Pa., at Clinton Frame, Goshen, Ind., morning. **Irvin Horst,** Harrisonburg, Va., at Mt. Clinton, Va., on Sunday evening, May 6, speaking on "The Anabaptists." **Roy Otto,** Springs, Pa., at Salem, Elida, Ohio. **Warren Jackson,** Cleveland, Ohio, at Clinton Frame, Goshen, Ind., evening. **Paul Brunner,** Goshen, Ind., at Orrville, Ohio. **Roy Hostetler,** Roseburg, Oreg., at Zion, Hubbard, Oreg. **Paul Guengerich,** Parnell, Iowa, at South English, Iowa. **Jesse Yoder,** Flint, Mich., at Nappanee, Ind.

May 13. **Maurice Yoder,** Hesston, Kans., at Argentine Church, Kansas City, Kans. **Truman Brunk, Jr.,** Greystone Park, N. J., at Worcester, Pa. Ray Bair, Akron, Pa., at North Lima, Ohio. S. Paul Miller, India missionary, at Crown Hill, Rittman, Ohio. **B. B. King,** Scottdale, Pa., at Masontown, Pa.

Evangelistic Meetings

Richard Moyer, Crenshaw, Pa., at Maple View Conservative Church, Burton Station, Ohio, May 24 to June 1. **Russell Krabill,** Goshen, Ind., at Naubinway, Mich., May 14-20. **Osiah Horst,** Petersburg, Ont., at Plainview, Aurora, Ohio, early May. **Harold Fly,** Harleysville, Pa., at Mill Run, Altoona, Pa., June 3-10. **Orvin H. Hooley,** Burr Oak, Mich., at Calico Rock, Ark., May 6-13. **Andrew Hartzler,** Newport News, Va., at Springville and Rockton, Pa., during early May. **Daniel Smoker,** Harrisonburg, Va., at East Bethel, Greenville, Pa., April 23 to May 1, taking the place of Lloyd Hartzler who was unable to serve on account of illness in the family. Three confessions. **Paul Roth,** Masontown, Pa., at Boyer Church, Middleburg, Pa. **James Stauffer,** Apple Creek, Ohio, at Pleasant View, Schellsburg, Pa., May 21-31.

Crusade for Christ tent meeting schedule for the summer: Markham, Ont., June 10 to July 1; Clarence, N.Y., July 6-22; Berne, Ind., July 29 to Aug. 12; Salem, Oreg., Aug. 24 to Sept. 16; Mountain Home, Ark., Sept. 26 to Oct. 14. **Myron Augsburger,** Harrisonburg, Va., evangelist.

Don Augsburger, Philadelphia, Pa., evangelist, and Norman Yutzy, song leader, for the Mennonite Evangelistic Crusaders, under the Virginia Mission Board, have the following summer schedule: Harrisonburg, Va., June 3-17; East Greenville, Ohio, June 24 to July 8; Altoona, Pa., July 15-29; Ambler, Pa., Aug. 5-19. Your prayer support will be appreciated.

CHURCH HISTORY

(Continued from page 489)

Reiff, Reinert, Rieser, Risler, Ritz, Roesler, Roth, Rupp, Sauder, Sauter, Schenk, Schmid, Schmoker, Schmucker, Schneider, Sieber, Siegrist, Sommer, Sprecher, Stahl, Stauffer, Steinmann, Strickler, Suter, Schirach, Schaub, Ulrich, Vogal, Vogt, Walter, Wanner, Weber, Weidman, Wenger, Wentz, Widmer, Widman, Wolf, Zimmermann.

New Holland, Pa.

FAMILY CIRCLE

(Continued from page 490)

islation that will permit the state to go into the home and take measures to influence the conduct of the parents, or to go into the home and remove the children. Yet law enforcing officers are requesting each year that they be given more authority to interfere with the "personal liberty" of the reckless automobile driver. They say it is necessary to protect the lives of others who care to use the highways.

The time may not be too far distant when legislation will be passed which will step into the home to prevent the formation of criminals who may in after years endanger the life and property of many more than will the one reckless driver.

The school, the church, and the community should sense and live up to their opportunities and responsibilities. Our children are worth saving, and it is our responsibility to save them.

Kearney, Nebr.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me in prayer, and with visits, cards, letters, flowers, and other gifts during my illness at home, in the hospital, and at the home of my sister, Bro. and Sister Paul Troyer, and since my return home. May God bless you for the kindness you have shown.—Mrs. Aaron Albrecht, Middlebury, Ind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Amstutz, Earl J. and Rosina (Steiner), Garfield Hts., Ohio, second child, first daughter, Judith Rose, April 22, 1956.

Baker, Mr. and Mrs. Charles, Harrisburg, Oreg., first child, James Robert, March 31, 1956.

Borkholder, Harvey and Katie (Stoltzfus), Germfask, Mich., first child, Melodie Ann, April 28, 1956.

Glick, Elvin and Nelda (Zehr), Manson, Iowa, second son, Kim Douglas, May 3, 1956.

Groff, John R. and Leone (Bowman), Leacock, Pa., first child, James Kenneth, April 21, 1956.

Horning, John H. and Helen (Long), Ephrata, Pa., second child, first daughter, Carol Ann, April 10, 1956.

Horst, Elvin and Melissa (Kilmer), Seville, Ohio, eighth child, sixth daughter, Rhonda Faye, April 12, 1956.

Horst, Melvin J. and Elizabeth (Miller), Sweet Home, Oreg., eighth child, seventh daughter, Melvena Elizabeth, April 11, 1956.

Hunsberger, Jacob G. and Erma (Stauffer), Spring City, Pa., second son, Willis George, April 26, 1956.

Immel, Harlan and Ruby (Miller), Shanesville, Ohio, fourth child, third son, Nevin Lamar, April 4, 1956.

King, Amos C. and Martha (Wert), Westover, Md., a son, William Sieber, Feb. 16, 1956.

Kornhaus, Benjamin H., Jr., and Jackie (Royals), Denbigh, Va., first child, Carrie Gae, Jan. 12, 1956.

McDowell, Harold and Anne (Reesor), Unionville, Ont., third daughter, Carolyn Marie, April 19, 1956.

Martin, Ernest and Rosetta (Blosser), Columbiana, Ohio, third child, second son, Nathan Jay, March 31, 1956.

Martin, Warren H. and Betty L. (Schreiner), East Earl, Pa., second son, Thomas Craig, April 27, 1956.

Overholt, Leonard and Amanda (Sommers), Louisville, Ohio, fourth child, second son, John Martin, March 31, 1956.

Peachey, Enos H. and Lois (Byler), Belleville, Pa., third child, first daughter, Karen Lois, April 27, 1956.

Quackenbos, Mr. and Mrs. Robert, Sarasota, Fla., sixth child, first daughter, Rebecca, April 26, 1956.

Reitz, H. Weaver and Helen (Nissley), Lancaster, Pa., fifth child, fourth daughter, Marion, May 3, 1956.

Showalter, James E. and Joyce (Blosser), Broadway, Va., second child, first daughter, Dawn Lavonne, April 28, 1956.

Saltzman, Glen and Donna (Roth), Milford, Nebr., second child, first son, Royce Edward, April 19, 1956.

Wenger, Sheldon L. and Evelyn (Hartman), Harrisonburg, Va., received Marcia Ann for adoption, March 23, 1956, born Nov. 24, 1955.

White, Clair M. and Ruth (Brenneman), Washington Boro, Pa., first child, Lois Eileen, April 22, 1956.

Yoder, Gail and Ruth Ellen (Yoder), Bellefontaine, Ohio, third son, Charles Brent, April 21, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Birkey—Roeschley.—Lowell Birkey and Florence Roeschley, both of Flanagan, Ill., Waldo cong., by Edwin J. Stalter at the Waldo Church, April 1, 1956.

Bolton—Ruth.—Charles L. Bolton, Silverdale, Pa., Line Lexington cong., and Faye Ruth, Souderton, Pa., Towamencin cong., by Claude B. Meyers at the Towamencin Church, April 7, 1956.

Cressman—Good.—Ernest Cressman, Preston, Ont., First Mennonite cong., Kitchener, and Marie Good, Kitchener, Ont., Bethany United Missionary cong., by H. S. Hallman assisted by Moses Bowman at the Bethany United Missionary Church, May 5, 1956.

Chupp—Kanagy.—Ivan Chupp, Fredericksburg, Ohio, Pleasant Hill cong., and F. Delight Kanagy, Orrville, Ohio, Crown Hill cong., by Gerald C. Studer at Crown Hill Church, April 4, 1956.

Farmwald—Walters.—Stanley Farmwald and Mary Jane Walters, both of the North Main Street cong., Nappanee, Ind., by Homer F. North at the North Main Street Church, April 1, 1956.

Kuhns—Bontrager.—Manas Kuhns, Nappanee, Ind., cong., and Esther Bontrager, Goshen, Ind., Benton cong., by Galen Johns at the Clinton Frame Church, April 21, 1956.

Miller—Yoder.—Ira Miller and Mary Olive Yoder, both of Greenwood, Del., Greenwood Conservative cong., by Nevin Bender at the Greenwood Conservative Church, May 5, 1956.

Reinford—Histand.—Ernest L. Reinford, Skippack, Pa., cong., and Mary H. Histand, Doylestown, Pa., cong., by Joseph L. Gross at the Doylestown Church, March 31, 1956.

Schrock—Stutzman.—Dale Schrock, Wauseon, Ohio, and Florence Stutzman, Britton Run, Pa., by D. L. Sommers assisted by Olen Nofziger at Britton Run, April 1, 1956.

Schrock—Schloneger.—Roger Schrock, Orrville, Ohio, Pleasant Hill cong., and Carol Schloneger, Louisville, Ohio, Beech cong., by Gerald C. Studer at the Beech Church, May 5, 1956.

Tennefoss—Schrock.—Thomas Tennefoss, Jr., Fentress, Va., Mt. Pleasant cong., and Cora Schrock, Farmington, Del., Greenwood Conservative cong., by Nevin Bender at the Greenwood Church, March 10, 1956.

Yutzy—Christner.—Paul E. Yutzy and Martha Ellen Christner, both of Plain City, Ohio, United Bethel Conservative cong., by Ray F. Miller at the Church, May 5, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser, Samuel, son of Joel and Mary Ann (Moyer) Blosser, was born in Beaver Twp., on March 30, 1886; died at his home near Salem, Ohio, on April 30, 1956, after an illness of two and one-half years; aged 70 y. 1 m. He married Sadie Spiker on April 10, 1918. When a young man he accepted Christ as his Saviour and was a member of the Midway Mennonite Church. He leaves his wife, 4 daughters (Adelia—Mrs. Elvin Musselman, Columbiana, Ohio; Berdella—Mrs. Roy Miller, Millersburg, Ohio; Christine—Mrs. Eugene Huffman, Salem, Ohio, and Hermine, Cleveland, Ohio), 4 sons (Arthur, North Lima; Herman, Salem; Emerson, Macedonia, and Marcellus, at home); 2 sisters (Mrs. Emmet Justice, Canfield, and Mrs. Leo Rice, Columbiana), 6 brothers (Reuben and Ira of Leetonia; Clinton and Stelvin of Columbiana; Oliver of Orrville, and Harvey of North Lima), and 10 grandchildren. Funeral services were held at the Midway Church on May 3 in charge of Paul Yoder and Ernest Martin, with burial in adjoining cemetery.

Emmert, Rebecca, fifth child of Absalom and Susan (Hostetler) King, was born in Tuscarawas Co., Ohio, on July 14, 1867; died at her home in Fairview, Mich., May 3, 1956; aged 88 y. 9 m. 19 d. She was the last of a family of 10 children to go to her reward. While a child her family moved to Indiana where she grew to womanhood. On July 24, 1887, she was married to Jerry Stutesman, who preceded her in death on April 27, 1919. They were the parents of 8 children (Ferd, Onaway; Earl, who died in 1951; Pearl—Mrs. Harry Mast, Susie—Mrs. Milton Rogers, Omer, all of Fairview; Millard of Saginaw; Emerson of Three Rivers, and Orvil, who died in 1944). The 6 children, 40 grandchildren, 71 great-grandchildren, and 2 great-great-grandchildren survive, also 2 stepdaughters and 5 stepsons. In Nov. 1922, she was married to Jacob Emmert, who died in May, 1934. Since that time she has made her home in the same house with her son Omer and family. While still a young woman she became a member of the Howard-Miami County Mennonite Church and remained a faithful member of that faith until her death. Funeral services were held May 5 at the Fairview Church with Harvey Handrich officiating. Interment was made in the Fairview Cemetery.

Gerber, Clayton Woodrow, son of Joe and Ida (Yoder) Gerber, was born in Harper, Kans., Dec. 28, 1931; departed this life at Chappell, Nebr., on April 26, 1956, due to a fatal highway accident; aged 24 y. 4 m. 2 d. He accepted Christ as his Saviour, and united with the Pleasant Valley Church on Nov. 16, 1943. Later he transferred his membership to the Mountain View congregation at Mt. Home, Ark. On Sept. 1, 1953, he was married to Anna Jean Amstutz, Kidron, Ohio. To this union one child was born, Sharon Louise. Following their marriage

they spent 2 years at Mt. Home, Ark., where he served his I-W time teaching at the Christian Day School and helping with the work of the Mountain View Church. At the time of his passing they were making their home at Chappell, Nebr., earning the means with which to complete his education in preparation for seminary work and the ministry. Besides his wife and child, he is survived by his mother, Mrs. Ida Gerber, Hesston, Kans., 3 brothers (Earl, Chappell; Emery and Marion, Harper, Kans.), 2 sisters (Lela—Mrs. Warren Cornett, Pasco, Wash., and Leona—Mrs. George Hostetler, Richmond, Va.). He was preceded in death by his father, and sister, and a brother. Services held on April 27 at the Mennonite Church in Chappell were in charge of Fred Gingerich, and on April 29 at the Pleasant Valley Church, Harper, Kans., in charge of Clarence Horst, Waldo E. Miller, and W. R. Nafziger. Interment was made at Pleasant Valley Cemetery.

Hufford, Estella, daughter of Mr. and Mrs. Henry Witwer, was born Dec. 27, 1896, in West Earl Twp., Pa.; passed away on April 14, 1956, after an illness of 8 weeks; aged 59 y. 3 m. 17 d. She was a faithful member of the East Chestnut Street Mennonite Church, Lancaster, Pa. On March 8, 1917, she was united in marriage to Jacob B. Hufford, who survives her. This union was blessed with 4 children (Clarence E., Akron, Pa.; Loretta—Mrs. Paul H. Wikerd, Sinking Springs, Pa.; M. Pauline—Mrs. Melvin R. Stoltzfus, Ronks, Pa.; and J. Bruce, Niagara Falls, N.Y. Also surviving are 14 grandchildren and the following brothers and sisters (Minnie—Mrs. Walter Cox, Mrs. Elizabeth Gockley, Mrs. Cora Reinhold, Kate—Mrs. Wm. Brendle, David D., Caroline—Mrs. Edwin Burkhart, and Ben D.). Funeral services on April 19, were conducted from the Groffdale Mennonite Church with Jacob E. Brubaker and Noah G. Good officiating. Interment was made in the Groffdale Cemetery.

Kauffman, Christian J., son of Jacob and Lena (Lehman) Kauffman, was born in Elkhart Co., Ind., Jan. 5, 1875; died March 16, 1956, at the Pleasant View Rest Home, Harrisonville, Mo.; aged 81 y. 2 m. 11 d. In 1888 the family moved to Harvey Co., Kans., and 2 years later to Cass Co., Mo. In 1890 his father died and he helped his mother support the family. In early manhood he accepted Christ as his Saviour and united with the Mennonite Church, remaining faithful until death. On Jan. 28, 1902, he married Amanda Schlatter, of McPherson, Kans., where they lived until her death on Oct. 31, 1908. Several children died in infancy and one daughter, Ida, preceded him in 1927. On Feb. 6, 1910, he married Sarah Oesch, who preceded him in death on Dec. 14, 1951. They adopted one son, Kenneth. For several years they lived near Guymon, Okla., and then moved back to Missouri, near Garden City. Three years ago he went to the Pleasant View Rest Home. He leaves 3 sisters (Mrs. Lizzie Slabach and Anna and Ella Kauffman of McPherson, Kans.), one brother (Adam, Ellinwood, Kans.), and a large number of relatives and friends. Two brothers, 3 half brothers, and one half sister preceded him. Funeral services were held at the Sycamore Grove Church on March 19 in charge of James D. Yoder and S. S. Hershberger, with burial in Clearfork Cemetery.

Kremer, Magdalene, daughter of Joseph and Mary Schlegel, was born near Wayland, Iowa, Nov. 4, 1868; departed this life at the home of her daughter, Mary Rediger, in Miller, S. Dak.; April 24, 1956; aged 87 y. 5 m. 20 d. In her early childhood she with her parents moved to Milford, Nebr. In her youth she joined the Mennonite Church and was a faithful member until her death. On Dec. 20, 1885, she was married to Benjamin Kremer, who preceded her in death June 14, 1950. Surviving are 4 sons and 2 daughters (William, Lee, and Anna—Mrs. W. A. Eicher, Milford, Nebr.; Mary—Mrs. William Rediger, Miller, S. Dak.; Earl, Worland, Wyo.; and Clarence, Salt Lake City, Utah), 24 grandchildren, 60 great-grandchildren, 2 great-great-grandchildren, 2 brothers, and 2 sisters. Preceding her in death were 2 grandchildren, 6 brothers, and 2 sisters. Funeral services held at the Milford Mennonite Church on April 26 were in charge of Milton Troyer assisted by Ammon Miller and Wm. R. Eicher. Interment was made in the Milford Mennonite Cemetery.

Musser, Susie, daughter of Amos and Susanna (Weaver) Geigley, was born Dec. 5, 1879; passed away on Feb. 16, 1956, in the Reading Hospital, West Reading, Pa.; aged 76 y. 2 m. 11 d. Early in the morning of Feb. 13 she fell down a flight of stairs at her home. The shock and injuries brought on a heart attack which caused her death. She was a faithful member of Bowmansville Mennonite Church. On Dec. 24, 1899, she was united in marriage to Israel L. Musser, who survives. To this union were born 3 sons and 5 daughters. One son and one daughter preceded her in death. Surviving are 6 children (Noah, of Adamstown; Lizzie, Hagerstown, Md.; Anna, Denver, Pa.; Mary—Mrs. Eli Gehman, Stevens, Pa.; Susanna and Amos, both at home), 2 grandsons, 2 step-grandchildren, 6 step-great-grandchildren, 2 brothers (Amos, Fairfield, Pa., and Harry, Terre Hill, Pa.), and 2 sisters (Mrs. Tillie Bowman, Denver, Pa., and Mrs. Lizzie Good, Reinholds, Pa.). The funeral was held Feb. 19 at the Bowmansville Mennonite Church with interment in the adjoining cemetery. Services were in charge of Benj. Weaver and J. Paul Graybill, who brought a very impressive message on James 4:14, the text found written on a slip of paper in Mother's Bible.

Riley, Lydia, daughter of the late Joseph and Magdaline (Forney) Beckler, was born near Flanagan, Ill., on Dec. 22, 1871; departed this life at the Seward, Nebr., hospital on April 16, 1956; aged 84 y. 3 mo. 24 d. She spent the last one and one half years with her daughter Lena at the Milford Rest Home. On Nov. 26, 1891, she was united in marriage to Ruel Riley, who preceded her in death 27 years ago. To this union 10 children were born, four of whom preceded her in death. Also preceding her were 2 grandchildren and 3 great-grandchildren. In her youth she accepted Christ as her Saviour and was baptized at the East Fairview Church where she remained a faithful member until her death. Surviving are 4 sons and 2 daughters (Edward, Ruel, and Perry of Crete, Nebr., Elmer of Sutton, Nebr., Lena, of Milford, and Mary—Mrs. Clarence Jantze, of Salem, Oreg.), 25 grandchildren, and 47 great-grandchildren. Services were held at the East Fairview Church at Milford with Ammon Miller, Oliver Roth, and Sterling Stauffer officiating. Burial was made in the church cemetery.

Rohrer, Dorothy H., daughter of Daniel and Emma (Hollinger) Kreider, East Petersburg, Pa., was born at Fruitville, Pa., on July 19, 1911; departed this life at her home near Leacock, Pa., on Aug. 20, 1955; aged 44 y. 1 m. 1 d. She was united in marriage to Elvin Rohrer in Nov. 1931. She is survived by her husband, one son (Elvin, Jr.), her parents, one brother (Mahlon, Manheim, Pa.), and one sister (Kathryn—Mrs. Elias Esbenshade, Paradise, Pa.). She had been in failing health for a number of years. She accepted Christ in her youth and was a faithful member of the Stumptown Mennonite Church. Her courage and cheerfulness to live beyond her affliction was an inspiration to all. Funeral services were held at the Stumptown Church on Aug. 24, 1955, conducted by John Oberholtzer and Lloyd Eby. Interment in the adjoining cemetery.

Schlegel, Samuel, son of Joseph and Mary (Miller) Schlegel, was born May 19, 1883, near Milford, Nebr.; passed away while out for a Sunday afternoon ride near Lincoln, Nebr., on April 15, 1956; aged 72 y. 10 m. 27 d. On Aug. 23, 1901, he was married to Polly Roth. To this union was born one son, Ira. Surviving are his wife, son, 3 grandchildren, 3 great-grandchildren, 2 brothers (Pete and Lee of Milford), and 3 sisters (Mrs. Ann Roth, of Milford; Mrs. Lena Kremer, Miller, S. Dak.; and Mrs. Mary Erb, Albany, Oreg.). Two sisters and 5 brothers preceded him in death. As a young man he accepted Christ as his Saviour and united with the East Fairview Church near Milford, where he was a faithful and active member until death. Funeral services were held at the church with Peter Kennel officiating. Burial was made in the East Fairview Cemetery.

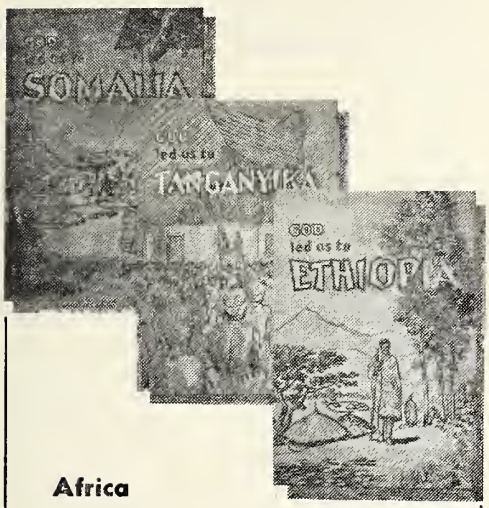
Schneider, Louise, daughter of Gottfried and Anna Schneider, was born near Arni, Switzerland, on Jan. 26, 1876; passed away at the Memorial Hospital at West Point, Nebr., on April 24, 1956; aged 80 y. 2 m. 29 d. In 1884, at the age of 8, she came to this country with her parents and sister and they made their home in Missouri. In 1889, she and her sister were left orphans. On March 26, 1896, she was united in marriage to Fred Schneider. From 1896 to 1904 they made their home in Kansas. In 1904 they moved to Nebraska where she lived near and in Beemer until her death. Her husband preceded her in death on June 12, 1947. One daughter died in infancy. Surviving are 3 sons and 2 daughters (Anna—Mrs. Amos Oswald, Frazee, Minn.; Verna—Mrs. Ben W. Oswald, Versailles, Mo.; Jesse, Glendale, Ariz., Norman, Louisville, Ky., and Andrew, Beemer, Nebr.), 17 grandchildren, and 15 great-grandchildren, and other relatives and friends. Funeral services were held from the Plum Creek Church with Sam Oswald in charge, assisted by J. W. Birky.

Shank, Margaret, daughter of the late Peter and Sophrona (Heinrich) Hunsberger, was born near Wakarusa, Ind., Feb. 25, 1864; peacefully fell asleep from the infirmities of old age in the Mennonite Home for the Aged, Eureka, Ill., on April 25, 1956; aged 92 y. 2 m. On Feb. 3, 1884, she was united in marriage with Jacob Shank, son of minister Michael W. Shank. The spring of 1896 they accepted Christ and were received into the fellowship of the Prairie Street Mennonite Church in Elkhart, Ind. Two months later, on April 16, 1896, Bishop John F. Funk ordained Jacob to the ministry in the Olive Mennonite Church were he served faithfully as pastor until his untimely death on Nov. 27, 1905. Their union was blessed with only one child, Clarence, who followed in the footsteps of his father and grandfather when he was ordained to the ministry on May 5, 1917, since which date he has been a minister in the Olive congregation and its outpost at Hudson Lake, Ind. In addition to her son, she is also survived by 3 grandchildren, 3 great-grandchildren, and 2 great-great-grandchildren. She always enjoyed the visits of her son and family, and wrote them lovely letters which they will always treasure. On April 28 funeral services were conducted at the Olive Church in charge of J. C. Wenger, Elno Steiner, and Daniel H. Stoltzfus, with burial in the South Cemetery at Olive.

Shelley, Mary, daughter of the late John and Lydia (Sausman) Wert, was born in Juniata Co., Pa., Aug. 2, 1871; passed away March 27, 1956, at the home of her daughter, Mrs. Ellis Kurtz, Lancaster Co., Pa.; aged 84 y. 7 m. 25 d. On Jan. 5, 1894, she was united in marriage to Erasmus P. Shelley, who preceded her in death 9 years ago. This union was blessed with 8 children; one daughter preceded her in death. The following children survive (J. Haven, Thompsontown, Pa.; Iona—Mrs. Mervin Gramley, Freeport, Ill.; Henry W., Thompsontown, Pa.; Samuel R., Freeport, Ill.; Mildred—Mrs. Ellis Kurtz, Gap, Pa.; Mary—Mrs. LeRoy Hershey, Cochranville, Pa.; Harold E., Kinzer, Pa.), also 20 grandchildren, 12 great-grandchildren, and these brothers and sisters (Joseph, Lebanon, Pa.; Samuel, Columbus, Ohio; Mrs. Sallie Auker and Mrs. Phoebe Sauer, Thompsontown; Katie—Mrs. Boyd Sieber, Dakota, Ill.). Services were held on March 31 at the Lost Creek Church, Juniata Co., where she and her companion were faithful members since the early years of their life. Martin Hershey and Donald Lauver were in charge of the services at the church. Interment was made in the adjoining cemetery.

Stutzman, William N., son of Noah and Barbara Stutzman, was born at Milford, Nebr., Oct. 24, 1877; died at his home near Wellman, Iowa, May 3, 1956; aged 78 y. 6 m. 9 d. He was married to Barbara Zimmerman at Milford, Nebr., Jan. 17, 1901. She died Sept. 21, 1911, leaving 2 daughters (Rosa and Malinda). On Feb. 5, 1914, he was married to Barbara Gasho, who died Aug. 5, 1945. One daughter preceded him in death. Survivors include 3 daughters (Malinda—Mrs. Stephe Schweitzer, Eda, and Wilma), one son (Art) all of Wellman, Iowa; 14 grandchildren and 8 great-grandchildren. He became

a Christian early in life. Part of his early life was spent in the Chappell, Nebr., community, and in 1905 they moved to Wood River, Nebr., where they resided and worshiped with the congregation there for 39 years. In 1944 they moved near Wellman, Iowa, transferring his membership to the Wellman Church where he was a faithful member, and where services were held on May 7, in charge of George S. Miller and Max Yoder. Burial was made in the West Union Cemetery.



Africa

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Items and Comments

The end of the doctrine of "separate but equal" accommodations in the transportation field came with the Supreme Court ban on segregation on buses operating within states. The bus company in Montgomery, Ala., where the trouble on this question has been acute, immediately announced the end of segregation on its buses.

* * *

Prisoners at Western State Penitentiary, Pittsburgh, Pa., have made plans for a Bible-reading campaign. The men planned the Bible-reading crusade themselves and distributed to fellow inmates daily reading bookmarks furnished by the American Bible Society.

* * *

Ray Darwin Cranmer, retiring July 1 as the pastor of a Stamford, Conn., church, is the first clergyman in the U.S. to qualify for Social Security benefits. Participation in the federal program on a voluntary basis was extended to clergymen as of Jan. 1, 1955, in an amendment to the Social Security Act adopted by Congress in August, 1954. Men now ordained must decide by April 15, 1957, whether they wish to participate in Social Security.

* * *

President Eisenhower has announced the formation of a new Federal Council on the Aging to supplement work now being done in the field by government, religious, and other agencies. The council will work in such areas as physical and mental health and rehabilitation, income maintenance, employment and retirement, housing, education, and recreation. The President urges increased participation in these areas by the many religious and secular groups engaged in old-age assistance.

* * *

A bill making common law marriages illegal was passed by the Mississippi legislature. Under this law children born in common law marriages will be considered illegitimate.

* * *

In a recent report on slavery in the sheikdoms on the Persian Gulf coasts, the Anti-Slavery and Aborigines Protection Society of London cited recent specific incidents involving King Saud and the royal family. The report says that slavers bring fifty to sixty slaves at a time to the markets of Saudi Arabia. The Society estimates that there are 500,000 slaves on the oil-rich Arabian Peninsula.

* * *

The American Bible Society has announced the publication for the first time of the New Testament in Portuguese Braille. The entire New Testament in seven large volumes is just off the press. The Society has also recorded a small volume of Scripture passages on five Talking Book records in Portuguese for blind persons unable to read with their finger tips. Embossed Scriptures have been sent to the blind around the world in forty-one languages.

* * *

Brazil ten years ago made the American Thanksgiving Day, the fourth Thursday in November, a religious feast day, has since campaigned to make it a universal Christian holiday. Recently the Vatican in Rome has endorsed this idea.

* * *

Twenty young Baptists from Texas and about 40 from other states will spend this summer as student missionaries in Nigeria, Alaska, Hawaii, Mexico, and Jamaica under the sponsorship of the Southern Baptist Convention. Their expenses will be paid out of funds provided by themselves and other Baptist students.

* * *

A million Catholics from all over Germany are expected to attend Katholikentag at Cologne Aug. 27 to Sept. 2. It is the Catholic counterpart of the German Evangelical Church Day Congress to be held at Frankfurt, Aug. 8-12.

* * *

Negroes and whites of many religious groups prayed on March 28 for a lessening of racial tensions. The largest single rally was attended by 12,000 persons in Chicago's Coliseum.

* * *

Martin Niemoeller, one of the best-known church men of Europe, is scheduled to give the Menno Simons lectures at Bethel College, North Newton, Kansas, next November. Dr. Niemoeller, who has recently declared himself a pacifist, will speak on "The Relevance of Christian Pacifism in Our Present World."

* * *

An average of 10,000 autos park in downtown Washington every Sunday under a free-parking plan for churchgoers. To park free in any one of some 150 parking lots, a motorist has only to show the attendant a copy of the day's church bulletin of program of services.

* * *

More migrants were resettled in the United States during 1955 than in any other country. A total of 4,685 refugees entered this country last year—out of a total of some 9,500 persons resettled in 41 countries by the World Council of Churches Service to Refugees. Most of the

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U.S. immigrants came under the provisions of the 1953 Refugee Relief Act, bringing to 60,000 the number of persons resettled here since the Act was adopted. The Act allows for the entry of 209,000 refugees before it expires at the end of this year. Church World Service reports that it has on hand almost 19,000 assurances required by the provisions of the Act. These would bring to the country about 40,000 persons. But the government is issuing visas at the rate of about 600 a month.

* * *

The city council of Nuremberg, Germany, which is under Socialist control, has decided to rebuild a monument to Ludwig Feuerbach, an atheist of the last century. His statue had been destroyed by the Nazi regime in 1933. On the restoration will be inscribed, "Man created God in his own image."

* * *

A Catholic newspaper in Geneva protests the recent closing of a Protestant seminary in Madrid. The ground of the protest is that this intolerance in Spain will hamper Catholic people in exercising their rights to maintain parochial schools in other countries. Religious freedom is a right to be conceded without qualification, and not merely an article to be bartered.

* * *

The Scottish Rite News Bulletin says there is a vastly greater proportionate number of Roman Catholics among our prison population and exiled criminals than of any other faith.

* * *

In the interests of truth it is unfortunate that the press did not give the same publicity to the expulsion of Leonard R. Wilson and of Miss Lucy from the University of Alabama. Wilson was named as responsible for bringing about the demonstrations against Miss Lucy, a Negro student.

* * *

Religious groups are exempted from paying registration, gas, and other state automobile taxes under a bill passed in Maryland.

* * *

In contrast to the luxurious spending of oil wealth in some other Arabian countries, it is good to know that the small sheikdom of Kuwait at the northern end of the Persian Gulf is distributing its new wealth for the good of its people. Education and health seem to be the chief concerns of the ruler, Sir Abdullah. Schools and hospitals have been built. There is an abundance of pure water. A telephone system and a network of roads are being built. A printing plant is being planned. Shops are filled with modern equipment for comfortable home living. Six years have seen an enormous transformation.

* * *

Alexian Brothers' Hospital, a Roman Catholic institution in Chicago, was named recipient of the 1955 Abraham Schwartz Award by the Greater Chicago Council Against Discrimination. It was cited for "treating all people with justice and equality."

* * *

A survey by the British Broadcasting Corporation reveals that nearly 14 million adults in Britain listen "frequently to religious radio broadcasts. Of these about one fourth are churchgoers." The report, however, is somewhat pessimistic about the actual converting effect of the radio on nonchurchgoers.

* * *

The Quakers, in appointing a team to visit the scene of racial integration conflicts at Montgomery, Ala., said: "We must be sensitive and tender, slow to judge, lest the means we use to wipe out prejudice should create new prejudice and fear. While we try to give loving support to those in crucial positions in other places, we must also work untiringly for the kingdom of God in our own communities. Let us dare to keep our windows open to fresh truth."

* * *

The Japan Bible Society reports an increase of more than half a million in total distribution of the Scriptures. This year's distribution was 140 per cent greater than last year's. In the seven months following the publication of the new Colloquial Bible, 86,016 copies were sold.

* * *

The Oklahoma City school board has turned down a plan of released time religious education.

* * *

The Presbyterian Church, in a message to pastors and congregations, said: "In the face of racial tensions aggravated by desegregation in public schools, it is incumbent upon Christians to do all within their power to allay panic and to cool passion that understanding may grow and wisdom prevail in solving grievous social problems. To that end let us not form hasty judgments, nor assume partisan positions which will in no way work for peace; but rather let us examine our own hearts, lest what we condemn in others we may discover within ourselves."

* * *

Americans smoked 386 billion cigarettes in 1955. This was more than double the 1935-39 average of 157 billion, but less than the 394 billion record of 1952. It represents an average consumption of 3,386 cigarettes for each person over 15 years of age. American smokers consumed almost six billion cigars, 77,000,000 pounds of smoking tobacco, 78,000,000 pounds of chewing tobacco, and 39,000,000 pounds of snuff.

* * *

Nearly $40,000 has been contributed to the Five Missionary Martyrs Trust Fund, established for survivors of the five men slain last January by Auca Indians, in Ecuador.

MENNONITE YEARBOOK 1956

1 9 5 6

RUMORS HAVE IT that some people think that just getting a yearbook every two, or three, or ten years is enough to keep them in touch with their friends and their interests all over the church.

YOU don't think that way of course, because you know how often phone numbers change (for instance) and how quickly one year slips into the next. If you don't make a distinct **effort** to stay alert . . . you do lose touch. So if you've forgotten. . . ! ! order your up-to-date MENNONITE YEARBOOK 1956 today. Only 75¢

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Gospel Herald

TUESDAY, MAY 29, 1956. VOLUME XLIX. NUMBER 22

MENNONITE BIBLICAL SEMINARY

Missionaries at Home

By Helen Good Brenneman

(A talk given at the State Sewing Circle meeting, Sterling, Illinois, April, 1954)

What is your conception of a missionary? The term *missionary* has been a familiar one to each of us ever since, as small children, we earned money for our missionary banks. The term brings to our mind a consecrated couple, with perhaps a family, for whom services of dedication are held, whose pictures appear in the Missions Section of the GOSPEL HERALD, and who wave farewell to home, friends, and relatives as they sail off for far-flung destinations. After they are gone, we remember them occasionally in prayer and follow their activities in the church papers, reading of their success in leading the heathen to Christ.

Or perhaps when we think of missionaries we see in our mind's eye our city and rural mission workers in this country, people whom the Lord has called to give full-time service to leading lost souls to Christ.

But today when I speak of missionaries in the homeland, I am not limiting myself to full-time mission workers as we know them. I want to talk about the host of missionaries in housedresses, in overalls, in school clothes, in nurses' uniforms, in office garb. For if you, my friend, are not a missionary, you are indeed a mission field. We are saved, not for ourselves, but to serve. To every Christian was the great commission given and no one is exempt.

Many people believe that there are two kinds of distinctly different Mennonite churches. There is first of all the established Mennonite congregation. Naturally an "outsider" will not feel at home here. There is not a Davis or a Jones among us, only Lehmans, Swartzendrubers, Brunks, Yordys, and Zehrs. We are the people who give to support the missionaries. We like to have them come and tell us about their work. But that is the extent of our obligation to the unsaved. Then there is the mission station, where the "converts" come in. How stimulating it is to hear the mission superintendent and matron tell about their work!

How different this modern conception is from the way the apostolic church operated. Paul, on his missionary journeys, did not go about establishing "mission stations." He established churches, churches which were centers of evangelism. No mission station should be set up with any other goal than the building of a church, and no church has a right to exist without a mission emphasis. Every mission should be a church, every church a mission, and every church member a missionary.

I had the privilege of growing up in a city mission church. When I was still a baby my parents moved from Virginia to Washington, D.C., where at that time there were few Mennonites. At first the Mennonites worshiped in homes, then they rented a building, and finally, when I was still small, they built a little church. This mission-church, which is younger than I am, is today a grandfather church. How is this possible? After a few years the workers at our church began a new mission-church halfway between Washington and Baltimore. As a result of this work another church was also established near there. As time went on a number of families who regularly worshiped at the home church, Cottage City, moved out into the vicinity of these two new churches to help with the work. Today both of the younger churches have little mission outposts of their own. It is thrilling to hear of the work back home, to hear the names of new young people—unfamiliar names, non-Mennonite names if you please, but genuine Christian young people.

If our churches today are to grow as God intends them to do, we as Mennonites will need to emphasize to a greater degree every-member evangelism. Here are a few things I think each of us can do as missionaries on the home front.

1. *We can form redemptive friendships.* You do not need to go fifty miles, twenty-five miles, or even ten miles from your home to find a family that is as Christless and as pagan as any family in the heart of Africa or India. Who will win this family to Christ if you don't? And how are you going to bring Christ to them? By staying over on your side of the fence and minding your own business? Certainly not. You will have to be their friends, and building a friendship with them will take time and sacrifice. You will have to observe when they seem to be in greatest need of friendship, perhaps at the time of illness or other distress or reverses. But even when things are going well, you will have to "drop in" for a friendly chat. You will have to invite them over sometime. Is there any "law of the Medes and Persians" that only your best friends can be invited for dinner. How many folds have been frozen out of our midst for lack of friendship?

Now suppose that a non-Christian finds his way to our church some beautiful Sunday morning. A typical scene goes like this. While the stranger stands and looks into space, the air around him is filled with chummy small talk between good friends. Someone wrote in to the question page of *The Christlife Magazine* complaining that she found it difficult to get acquainted in the many new churches where her husband's work took the family. This is what the counselor wrote to the rest of us Christians:

"We heartily underline your suggestion about churches making strangers more welcome, but how we shall ever make people understand the importance of that blessed ministry for the Lord I do not know. There seems to be a tremendous

A Lost Soul

By Lorie C. Gooding

Silently, silently gather we here.
Speak not a word of the loved and departed.
Sorrow too deep for a sob or a tear;
Silently come, and heavyhearted.

Never to say, "In Heaven we'll meet him";
Not the triumphant, "God's mercy prevailed";
Never the hope, "In the future we'll greet him."
Bear the sad burden, for someone has failed.

Someone kept silent or stepped from the way.
Someone rebuffed him, or just passed him by,
Perhaps was too busy to speak or to pray.
Someone has failed him. Lord, was it I?

Earth will receive him, so cover him over.
Try to forget. "Out of sight, out of mind."
Springtime will give him a blanket of clover.
Earth will receive him, earth is so kind.

Forsaken, abandoned, by evil assailed,
Careless he lived, and he knew not the cost.
Christ would have saved him, but someone has failed,
And a soul has gone into eternity—lost.

Holmesville, Ohio.

mass of stolid indifference about it that is very serious and very sad.

"How about you who read this? Why not make it your business this next Sunday to forego the pleasure of small talk and fellowship with your friends and hunt for some strangers to meet and welcome. You will find it a most rewarding experience.

"And please, you good church folk, don't make new people 'fight' their way into your groups and organizations. I meet people who have belonged to a church for five, ten, fifteen years or more who say that they have never been taken into the 'family circle' of the church. That thing is so definitely dishonoring to the Lord and so shortsighted that one could hope that we would get it corrected at once.

"Again we say, if no one else will do it, will you? Just make it clear that if you are coming, you are bringing a 'stranger' with you. And more power to you!"

In Russia when the Mennonites moved in, they were permitted to come on one condition, that they would not propagate their faith. This is very dangerous for any church. As a result, when we relief workers processed Mennonite refugees for emigration to other countries, we had two ways of telling whether or not they were Mennonites: they could speak the native dialect, *Plattdeutsch,* and they had a Mennonite name—Regier, Toews, Unruh, Sawatsky, Penner, etc. There is no rule in this country that we cannot propagate our faith, but sometimes I feel we are snobbish to new members with new names. May the day come when our churches will be filled with Coopers, Caldwells, Jacksons, Meardons, Bockenthiens, Adams, and Briggs, along with the Yoders and Gingerichs.

May I ask what would happen to *your* church if every family in your congregation would win one family for Christ per year?

2. *We must be Spirit-led.* An Assembly of God minister was recently a guest in our home. He told of his most thrilling experience in personal work. One day in the Far East when he was about to be sent home to his family, he suddenly had to go to a hospital in Japan for a tonsillectomy. Lying there in bed, he wondered why God had taken him to that hospital, but he felt sure he was there for a purpose. One evening while he was reading his paper, a man came in to the bed beside him. A total stranger, he immediately began to tell one shady story after another, punctuating them with profanity. Dan, laying his paper aside, looked straight at the other man and quietly asked, "Man, don't you know you have a soul?" Suddenly the fellow began to tremble. He trembled so violently that his whole bed shook. "Yes, I do," he admitted, "I used to be a Christian." Getting out of his bed, Dan knelt at the other bed and began praying for the stranger. When he was finished his new friend accepted Christ and began anew in the Christian life.

There are millions of unsaved people round about us. How can we know whom to go to with the Gospel? That is the work of the Spirit. And if we truly pray, "Lead me to some soul," we know that God will lead us where help is most needed.

3. *We must pray.* Prayer is a means of Christian service that is available to the busiest of us. Even people who toss on beds of illness can pray. Old people who find that their active Christian service is over can achieve great spiritual conquests through prayer. We do not have to stop everything to pray, although of course we should stop for our daily devotions. We can pray at all times, while we are busy scrubbing the kitchen floor or washing dishes, or caring for our children. I found that I was able to pray almost around the whole membership list while ironing one day. And we must expect answers to prayer. How strange it must seem to the Lord when we act so surprised that He has answered our prayer! Without prayer we cannot expect to win souls for Christ.

We may do as we please only if we please to do right.—Lorie C. Gooding.

4. *We must live consistent Christian lives.* Charity, we are told, begins at home. How often our testimony to the world is ruined because we do not live our convictions! A recent broadcast of *Unshackled* brought this truth forcibly to the minds of Christians listening in. The illustration was given of a woman who needed help to get rid of the drink habit. She was telling a professing Christian that the latter could not help her because she did not love a fellow Christian. Another illustration was given of a mother writing to her son at college telling of her many worries and at the same time saying, "The Lord is my Shepherd." Her testimony was mockery to her son. How often when a child is small a parent will criticize a minister's sermon and then simply cannot understand why the child as a teen-ager will not go to that same minister for help! What our churches need more than anything else is for the members to become soul winners. There is nothing so sanctifying as to tell another about one's own Chris-

(Continued on page 512)

Our Readers Say—

To the article, "Plead for the Widow," by Marie A. Yoder, I want to say a hearty Amen. I've been in homes and funeral homes where friends and relatives have gathered to pay their last respect to a departed one and their conduct was as though they were to a reunion or a picnic, meeting uncles, aunts, and cousins that they had not seen for years, and the house was filled with loud talk, laughter, and merriment. How must the bereaved family feel in a situation like this? Is this the American way or Christlike way? Heaven forbid.

Some time ago there was a tragic accident in our community. The body was brought back home. I was in this home most of the time for two days. People were coming in and out continually. At times the house was full of people. Was it quiet? Yes, so quiet it hurt. Why? Because everyone came with a deep feeling of sorrow and sympathy for the widow and her family. Let us have a more Christlike attitude on these occasions. "Remember the widow."—Mrs. Levi Yoder, Grabill, Ind.

* * *

We greatly appreciate the page on Church Music, but would like to ask why the song leader is rarely or never mentioned in our public prayers? Should not they be remembered before God's throne as well as the superintendent, teachers, and ministers?

Maybe I'm too critical but are not our public prayers an index of our private prayers? Let us all add the song leaders to our prayer list, that they may have wisdom and knowledge in selecting songs and leading us in our singing worship. Would not this improve our singing?—Mrs. Bernard M. Hershberger, Wellman, Iowa.

* * *

I have been moved to commend the young mother that wrote in the Feb. 28 issue about "Are You Helping Mothers?" I am a mother of 8 children, 7 of whom are living. But I agree wholeheartedly with that anonymous mother. . . . Parents sitting together with their children seems to work out better than the other way. . . . Mrs. Hochstetler said we come to worship and not to train children. One can't worship and let the children have their own way just because it is in church worship. . . . What disturbs me is parents letting their children run a race track around the church, inside, after services. It makes it much harder for those that are trying to keep their children under control.

Sometimes children 3 and 4 years old are more bothersome than the smaller children. They are allowed to carry a big pocket full anything they please. If we take children out whether crying or not, they soon know they can go for a walk. As for toys, they aren't necessary. I have tried it and it works fine. . . . If toys are carried along, the children soon tire of them and let them fly one way or another. And one good sound smack right where you are sitting will help. Get up everytime they cry and go out and they will soon know they are boss. I am writing this in Christian love and hope this does not discourage young mothers to bring their babies because Jesus loved children . . . and He still loves them.

Ministers, please help us young mothers also. I don't believe this anonymous mother was afraid of criticism. I again say I agree with everything she said. May God bless us all as we work together. The children today are the church of tomorrow.—Mrs. H. H. Rudy, Strasburg, Pa.

GOSPEL HERALD

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EDITORIAL

The Light of the Freely Given Spirit

Guest Editorial

Most Christians are aware of the many different ways in which the light of the knowledge of the glory of God has shone upon the sons and daughters of men. It comes to us in the revelation of God's redemptive purpose. It comes to us in God's self-disclosure in the incarnation. It comes as the light of God's self-giving love in the crucifixion. It comes as death-defying and overcoming power in the resurrection.

But this same light comes in another way which is another chapter in this story of man's redemption—a way not so well known or so universally celebrated as are the other ways. Pentecost, the day on which the Holy Spirit was freely given to all the disciples of Jesus, has always been in the Christian calendar. Among many Christians, however, it has never been given its rightful place alongside of Christmas, Good Friday, and Easter. It is, however, the day on which the preceding events of the incarnation, the crucifixion, and the resurrection were all tied together and sealed by an equally miraculous event—the unmistakable outpouring of God's Holy Spirit in accordance with the promise of Jesus.

As such, Pentecost, also, is a light in a dark world, a light which reveals that from henceforth the living Spirit of the living God, who is also none other than the Spirit of Jesus, will dwell in human hearts and minds giving them joy, generosity, grace, and utterance. On this day the church of Jesus Christ was launched on its world mission. On this day the good news, the Gospel, took form so that it can be set forth in any language in such simple and comprehensive terms as these: Jesus of Nazareth, Son of God, mighty in word and deed, crucified, risen, exalted, yet present in the world forevermore in the Holy Spirit for the forgiveness of sins and for the bestowing of immortal gladness in an immortal fellowship to all mortal men humble enough to receive Him.—Jesse R. Wilson, International Missionary Council.

Our Homeless Age

Martin Buber, a contemporary philosopher, finds in history epochs of habitation and epochs of homelessness. The former are those periods when man is at home, feels secure in his world; the latter are the periods when "man lives in the world as in an open field and at times does not even have four pegs with which to set up a tent." Our own times show the symptoms of homelessness.

On every side are the evidences of insecurity. Alcohol and drugs and sleeping tablets are the increasing refuge of those who are ill at ease and uncertain of their own resources. A populace who dare not trust themselves and who have no God to believe in demand the assurances of government and employment insurance and pensions. At fantastic cost the great powers pile up defenses of that which they know can be blown away in a moment. Even the current return to religion is an evidence of homelessness. We wish the return were a genuine acceptance of God and Christ and the Bible way of salvation and sacrificial living. But it is in large part, we fear, an escapist Christianity. People who are frightened and bewildered are retreating to a utilitarian religion which promises them calm without repentance, certainty without a cross. The religious best sellers give people what they want: a shallow optimism and a comfortable solution of life's enigmas and dilemmas.

Now it is good not to be at home in this world. The heroes of faith realized that they were but pilgrims here, that they had on earth no continuing city. They looked for a city whose builder and maker is God. A tent is a better symbol of the Christian attitude than is a house. It is easy to become too much at home in our world and in our time. The enemy of our souls would have us rest our faith in real estate and "securities" and assured income. A true Christian faith is eschatological: it lives here with genuine stewardship, but looks to life beyond for the full realization of hope. It sees the times as a vestibule to the eternities.

But true Christianity does not share the worried homelessness of our age. It is oriented in God. The Christian realizes "we come from God, who is our home." And after a few brief years here he expects to find his eternal abode in the presence of God. He is not frightened by the awful announcement of rational philosophy that "God is dead." He does not despair when logical demonstration fails to prove that there is a God. He is not worried by the Marxian charge that religion is the opiate of the people. He knows, in fact, that much so-called religion, even much current Christianity, is only an opiate.

A Christian with a genuine New Testament faith has found reality in Christ. He is "at home" in Christ. He sees his Lord as the adequate demonstration of the existence of God. He finds in Him both truth and righteousness. He finds in Him the love which has effectively found and redeemed him. He finds in Christ's death an atonement for his sins and a principle for unselfish living. He sees the resurrection of Christ as the breaking of the power of sin and death and the assurance that all God's promise will mature in fulfillment. He rests upon what Christ has already done for him, upon what He is doing now, daily and hourly, and upon what He will yet do in the completion of His triumph in the universe. However "homeless" he may be in a world plunging toward its judgment, however out of gear he may sense himself to be in a sin-dominated order, he has a deep peace in his heart which no earthly circumstance can disturb. His faith is not a retreat from reality; it is an honest facing of reality. Since God has invaded the present order in the incarnation of Christ, and since the tremendous events which happened then are an assurance that God's promise of a glorious consummation in a second appearing of Christ will surely occur, the Christian accepts the reality of both the deed and the promise. He is at home in the Word of God, fulfilled and unfulfilled.

Our age is a homeless age. But insofar as we are not at home in our age, we do not share its homelessness. Christ is our life, both now and forever. We rest in Him.—E.

♣

Frank E. Gaebelein, well-known evangelical leader, is the newly elected president of the American Tract Society. The Society last year produced and circulated over 17,000,000 tracts, Tracards (full-color glossed cards), and booklets.

God Remembered Abraham

By Lorie C. Gooding

The profound implications of the prayer of intercession may be found in chapters 18 and 19 of Genesis. This is the answer to many who say, "Since the will of God is sure to come to pass, of what value is prayer, or what is the effect of intercession?"

When God revealed to Abraham His purpose to judge the cities of the plain, Abraham became their intercessor. He did not attempt to minimize their sin, neither did he presume to offer excuses. He knew, as one to whom the will of the Lord was revealed, that wickedness cannot be allowed to remain unchecked. He did not question the rightness of the judgment which God proposed, but "Wilt thou also destroy the righteous with the wicked? . . . That the righteous should be as the wicked, that be far from thee." Abraham was not pleading for Lot only, or specifically, but for all the righteous who might be in that place. Moreover, he was pleading for God's own honor among the people. When he said, "Shall not the Judge of all the earth do right?" it was not mere form, nor was it specious flattery to gain God's favor for his prayer. Abraham loved God, he is called the "friend of God," and here is a very real concern for the glory of God's name. If it might be said that God destroyed the righteous with the wicked, who would serve Him and honor His name henceforth?

"Peradventure there be fifty righteous . . . wilt thou . . . not spare . . . ?" And God, ever ready to show mercy, answered that for fifty righteous He would spare *the whole place*. Now notice the importunity of Abraham's prayer. He is not bargaining; he is pleading. He recognizes his own unworthiness to plead with God. "I . . . which am but dust and ashes." But there was that concern within him which desired the glory of God and the good of man (and the two are ever inseparable). Abraham made bold to ask the Lord to spare the place for fewer and fewer righteous souls, until at last he had the Lord's promise, "I will not destroy it for ten's sake."

But Lot only was found righteous in those cities, and they suffered the judgment of God as He had purposed. "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt."

Now of what value is intercession? It is idle to speculate whether Lot would have been delivered without Abraham's prayers. We know that God's judgments are just, and we do not question His dealings. If one will not separate himself from the world, shall he not be judged with the world? The point of reference in all this is "that God remembered Abraham, and . . . [delivered] Lot."

Jesus is our Intercessor. When He was on earth He made intercession for His own. "I pray not for the world, but for them which thou hast given me." And this He did for the glory of God. "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "Herein is my Father glorified, that ye bear much fruit." "My Father is greater than I." "Holy Father, keep through thine own name those whom thou hast given me." "O righteous Father, the world hath not known thee: but I have known thee." "And I have declared unto them thy name, and will declare it." "Father, glorify thy name."

Now that Jesus has passed through death and the resurrection for our sakes, that He might glorify God by the overthrow of the dominion of sin in us, He is become the great High Priest of our profession who "ever liveth to make intercession for . . . [us]." Are we tempted? He intercedes because He was "in all points tempted like as we are, yet without sin." Have we sinned? "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." Do we desire anything? "How shall he [God] not with him [Jesus] also freely give us all things?" "Who [Jesus] of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." And so it is and will be, that God remembers Jesus and delivers us.

Now of what value is intercession? Since what God wills must come to pass, what part have we? The grace of God in salvation through Christ is ordained from the foundation of the world. The church is chosen in Christ from the beginning. But what of the individual? "And the Lord daily increased the church by those who were ordained to salvation." We must remember that the will of God is that all men should be saved. But the choice is with the individual. The apostles had been much in prayer, and God remembered the apostles and delivered many people. "So Peter was kept in prison: but the church made continual prayer for him." And God remembered the church, and delivered Peter. "We would not have you ignorant," Paul says, "of our trouble . . . . despaired of life. But . . . God . . . delivered us. You also helped by praying unitedly for us." So God remembered the church at Corinth and delivered Paul.

Now of what value is intercession? If we would glorify God, exalt Christ, and benefit man, we must be intercessors. If we fail in this, it is sin. "God forbid that I should so sin against him as to cease from praying for you." Jesus commands and invites, over and over, to pray. He asks for importunity in our prayers. He promises that they shall be heard. "Ask . . . seek . . . knock. It shall be given . . . ye shall find . . . it shall be opened." So if we are faithful in our intercession (it is said that George Müller prayed daily for sixty-three years for the salvation of a friend who was converted when he heard of Müller's death), it is sure to bring the promised results. We may never see the effect of it. Our brother, our sister, our wife or husband, our beloved children, our old parents may go on in their selfish or rebellious or indifferent way, but the promise is sure, and we may rest upon it: "Whatsoever ye shall ask in my name, I will do it, that the Father may be glorified in the Son."

Therefore pray. Do you have unsaved friends and loved ones? Pray. Are you longing for revival? Pray. Is there trouble and trial and temptation? Pray. Seek God's glory in all these things. Make your requests known unto God. Pray when you think He must surely be weary of hearing your voice. Jesus said, "Men ought always to pray."

Therefore pray. And someday it will be said that God remembered you and delivered those for whom you prayed.

Now what is the value of intercession? Only this: that God remembered Abraham and delivered Lot.

Holmesville, Ohio.

25 Years Ago

(from GOSPEL HERALD, *May 28, 1931)*

Annual Report of Mennonite Publishing House

Total Sales this year	$129,694.29
Gain this year	15,552.30
Net worth of the Board	287,361.98

Annual Report of India Mission

Total Membership	1308

Motive

By Edna M. Mertz

Are you using the Lord for an ally,
To make of your foes a quick end,
Claiming yourself to be neutral
If the Lord does the work you defend?

Are you using the Lord as a cover,
For the sin you cannot deny?
Don't you know God is keeping a record,
And the figures of God cannot lie?

Your motives, O Christian professor,
As an open book He has read;
Why not come to the Lord in repentance
And let Him use you, instead!

Ft. Wayne, Ind.

Make Hospital Visiting Count

By Robert Sherer Wilson

Anyone who has had to spend several weeks as a patient in a hospital realizes the importance of having visitors. Not every visitor is a help, for some do more harm than good.

What should be considered when visits are made to hospital patients? Every Christian should think of this if he wants to do the will of the Saviour who commands, "I was sick, and ye visited me."

Listen to what some of the patients have to say about this!

Mrs. Jones (names are fictitious) was a patient in a double room of the city hospital. That morning she had her operation and she was very sick. Her husband remained at her side all during the day. In midafternoon a pastor came to see the lady in the bed next to her. This other lady was there for observation and examination, so did not need to remain in bed.

"The pastor was talking to her quietly so as not to bother me, for he could tell I was too sick to want visitors. While he was talking, into the room burst three adults—two women and a man—talking loudly, and greeting my roommate as if they had not seen her for years. It bothered me—their loud talking, for I was very sick. I asked my husband if he could not get me something to help me sleep. I was conscious enough to know that the minister excused himself after a brief prayer. The visitors continued to talk in loud voice and made themselves considerable of a nuisance. Of course their patient was not sick and could enjoy their fun. They did not think of me—over in the corner—too sick to want any noise around me. Later I learned the one visitor was the mother of the patient, and she had been very sick in another hospital scarcely a year before that, and she should have known better than to make so much noise. It seems that patients forget their own experience after a little time. Why can't visitors be considerate of the condition of the patients in the room where they visit?"

Gertrude was severely burned about the face. She was normally shy and never married. When she was taken to the hospital she asked the nurse not to allow any visitors into her room. She did not want anyone to see her disfigured face. As she had no close relatives, and only a few friends who lived at the YWCA where she roomed, it was not difficult to avoid visitors.

"One day," she told me, "I heard my pastor out in the hall. He was asking about me, and wanted to come in to see me. The nurse told him that I was not to have any visitors, and that day he went on his way, leaving a message that he had called. I told the nurse not to let him into the room. A few days later, I heard him again speaking to the nurse out in the hall. He insisted that as my pastor he should be allowed to come into the room to see me. Before I knew what was happening, the door opened, and there he was. I tried to hide my face, but I know he saw it. I told him to leave, and I never went back to his church again.

"Why do people think that the hospital is a public place, that they can enter whenever they desire? Do they not know that a patient has a right to privacy? A patient is not like an animal in the zoo, on view before anyone that desires to look. People should get permission before they burst into a hospital room."

Harold tells of an experience he had when a member of his Sunday-school class came to visit him. "My friend came into the room when visiting time started. For the first ten minutes we had a good visit, but after that neither of us seemed to know what to talk about. I wondered why he did not leave, but he remained. I could tell he was uneasy, and he would look at his watch frequently. I began to get nervous, and felt like asking him to go, yet I did not want to be rude. After all, he had come to cheer me up and show he was a good friend. Ten minutes before the visiting period ended, I discovered why he stayed. He thought that it was his duty to stay the entire visiting period, which fortunately that day was only an hour. How much better it would have been for himself and for me if he had made his visit shorter, and left me when he had nothing more to say."

Glenn told me of his experience with visitors. It was not those who visited him, but those who visited the other patient in his double room. The other man was a tavern keeper, and every night a half dozen of his family and friends would come into the room and act like they were having a party. It annoyed Glenn so much that he had to be moved to another room. When Glenn told me about it afterward he said, "If I go back to the hospital, I want to be taken to one that has rules—no more than two visitors to a patient. Too many visitors do not do a patient any good."

Sarah was rather discouraged one day when her husband went to see her. He could not understand why she seemed so moody and blue, as the day before she had been cheerful and felt like going home. After some questioning, this is what she revealed: "Mrs. Hildebrand was here to see me today. I suppose she meant well, but she told me how bad I looked. She told me about her cousin who had the same doctor that I have and how he overcharged her and did not look after her properly. She also told me about another cousin of hers who had the same thing I have, and how she died from it. Her visit was a real setback to me. Instead of trying to cheer me up, she made me feel worse. If people want to visit patients in a hospital why don't they try to be a little cheerful, and give us some encouragement?"

Some visitors can be too cheerful and treat the patient's sickness as if it were nothing. Mrs. Beckley told me of the time when her mother was very sick in the hospital. The mother was in critical condition, but when her pastor came to see her, "He joked and laughed and made light of her being sick. In order to cheer her up, he pulled some magic tricks out of his pocket, but it did not amuse Mother. After the preacher left, she said to me, 'Why does my preacher try to be funny when I am so sick? I needed some comfort from the Lord, but he only tried to make me laugh.' "

Many visitors want to take something to hospital patients. What shall they take? Flowers, books, candy, fruit—what shall it be? It all depends upon the condition of the patient and the needs.

A big bouquet of flowers was taken in to Charley when he was in the men's medical ward. "Where can I put them?" was Charley's question as he saw them. "I have no place for flowers. The nurses are too busy to take care of them, and I can't do it. Don't bring me any more flowers." Perhaps Charley did not like flowers, but it was also true that his ward had no facilities for flowers.

Over in the corner of the same ward was Joe. He had a little plant on the little table at the side of his bed. He liked to watch it day after day. It did not take up much space, but it meant a lot to Joe as he recovered from his illness.

Kenneth told me what he appreciated the most. "One day Mr. Clark from my Sunday-school class came to see me. He asked if I had a Bible with me. I told him that I had left mine at home, and the Bible in the hospital room was too big to hold in my hands when I had to lie flat on my back. He seemed to know this would be the case, for he took a copy of one of the Gospels out of his pocket. I enjoyed reading that because the print was large, and it was so easy to hold."

Reading matter for patients should be selected carefully. Illustrated pages rather than solid reading appeals more to the patients.

Mabel told me how her friends wanted to bring her candy and fruit, but she had to tell them, "I get everything I need to eat here at the hospital. I could not eat the candy, and I have all the fruit I want."

It was a little different with Mrs. Feathers. When her grandson brought her a nice box of candy she thought, "That is mighty nice of you to bring me some candy. You won't care if I do not eat all of it myself, will you? I have such nice nurses, and I have been wanting to treat them with something. If I may, I want to share my box of candy with my good nurses."

Donald Lewis had something to say about gifts. He told me how he had been in the hospital for over three months. He said, "My hospital insurance had expired, yet the doctor would not allow me to go home. I began to worry about the expenses. I did not know how I would pay the doctor. One day when my wife came to see me, I noticed she was very serious. When I questioned her, she admitted she had received a bill from the hospital. Both of us were real blue. Then that evening my friend Johnny came to see me. He asked me if I needed anything, and I told him I did not. I think he could tell that I was not telling the truth, for when he left he pressed a ten-dollar bill into my hand. I knew it would not go very far to meet my bills, but it gave me a real lift. The next day in my mail I received a card from another friend, and in it was a dollar bill, and a stick of chewing gum. I did not want charity, but I was glad someone showed that he cared."

From these testimonies, many things about visiting can be learned. Christians should visit, but they should not stay too long. The hospital room should be regarded as a private place, not a public park. Consideration should be given to the condition of the patient to be visited as well as other patients in the room. Hospital rules should be respected, for they have been made for some reason. Visits should be cheerful yet not superficial. If gifts are given they should be practical and the kind the patient can appreciate. Christians can go in the name of Christ and bring real cheer and comfort to the sick. Christians should visit, but they should think as to what will count most for the patient.

Myerstown, Pa.

Five Dollars Worth of Widow's Tears

BY IRA BIRMINGHAM

Nearly fifty years ago I was looking at the newest thing in farming, the use of tractors, in one of the prairie states. In a village of not more than twenty houses I stayed in a little hotel for perhaps a week, and on Sunday went to church where I met the pastor, a good speaker and very friendly to me, a stranger.

I was tithing any money that I earned and had five dollars on hand. Now I don't believe in keeping the Lord's money out of circulation and was looking for a proper place to dispose of it, when I noticed a ten-year-old boy who had a huge swelling on the right side of his neck, so large that his head leaned over to the left. His clothes were clean and well patched. After seeing him on the street several times, I thought perhaps I should consider his case. So I asked my friend the preacher what he knew about the boy. To my surprise he said that he had seen the boy on the street quite often but knew nothing about him. However, he would inquire and report to me. He soon came back and said that the boy was the son of a widow and that she was poor. I handed him five dollars and asked him to give it to her. The next morning, as I was leaving town on a train, my preacher friend boarded the train too and told me that the widow had cried over what seemed to me to be a small matter, but to her it must have meant a great deal. Next the preacher told me, and I thought with pride, that he was on his way to a city in the next state where a degree of D.D. was to be conferred on him.

My father had never allowed us to criticize our preachers because, he said, the preacher had troubles enough without that. However, I couldn't help but think that if I had been in that preacher's shoes, I would have felt it my duty to know every person in that little village and the surrounding farming community. What do you think, Bro. Preacher, is it worth the price to have some capital letters strung after your name just to prove that you have been to school?

Charles Spurgeon, who was considered the most effective English preacher of his time, quit school short of a degree. So did Dwight L. Moody, the great American evangelist.

Ovid, Mich.

Christian Assurance in I John

A Test Prepared by Paul R. Clemens

The first column lists 26 things we will *know* according to I John when certain conditions listed in the second column are met. Mark which number meets which condition.

1. We know that everyone that doeth righteousness is born of Him	( ) Because we have an unction from the Holy One
2. We know that we shall be like Him	( ) To take away our sins
3. We know that we have passed from death unto life	( ) If we hate our brother
4. We know that we love the children of God	( ) When we are of God and others hear us or do not hear us
5. We know not where we are going and darkness has blinded our eyes	( ) Does not practice sin (sinneth not)
6. We have not seen Him, neither known Him	( ) That we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ
7. We know that we are of the truth	( ) If we keep His commandments
8. We know the Spirit of God	( ) Because even now there are many antichrists
9. We know the spirit of truth and the spirit of error	( ) Because it knew Him not
10. We do not know God	( ) When He shall appear
11. We know that whosoever is born of God	( ) Because we love the brethren
12. We know that we know Him	( ) Keepeth himself and that wicked one toucheth him not
13. We know all things	( ) If we hate our brother
14. We know that we are a murderer and that a murderer does not have eternal life abiding in him	( ) If we know that He is righteous
15. We know God	( ) If we practice sin (whosoever sinneth)
16. We may know that we have eternal life	( ) If we love in deed and in truth
17. We know that we have the petitions that we desired of Him	( ) By every spirit that confesseth that Jesus Christ is come in the flesh
18. We know that we are in Him	( ) If we are born of God and love
19. We know it is the last time	( ) Because He has given us of His spirit
20. The world does not know us as children of God	( ) When we love God and keep His commandments
21. We know that He was manifested	( ) By reading and believing "These things have I written unto you"
22. We know that He abides in us	( ) And the whole world lieth in wickedness
23. We know that we dwell in Him and He in us	( ) If we keep His Word and the love of God is perfected in us
24. We know that . . . he that is begotten of God	( ) Because we keep His commandments and by the spirit He hath given us
25. We know that we are of God	
26. We know that the Son of God is come and hath given us an understanding	( ) If we do not love ( ) If we ask anything according to His will and we know that He hears us

A PRAYER

FOR THIS WEEK

Loving Father, we come to Thee in the name of Jesus, pleading that we may be inclined to consecrate ourselves more fully to Thy service, to a more diligent study of the Word, and to a closer communion with Thyself.

We pray for the custodians of our boards, conferences, and committees. Guide them in their plans and decisions as to the outreach of the church. Tune our hearts to increased liberality so as to respond to the appeals that come to us.

We intercede in behalf of the General Board Meeting a few weeks hence. May the messages, testimonies, and reports increase our interest in the cause of missions, and may the outreach and spreading the truth be greatly increased.

We remember those who have gone to foreign lands, and also the youth in our colleges and seminaries, that they may be encouraged to respond to the call of the Lord to "go."

Lord, forgive us for our failure to go, to let go, or to help go. Amen.

—*Aaron Mast.*

Can You Become a Bible Scholar?

By Alta Yoder Bauman

At a meeting of our parent-teacher group, the current chaplain arose to conduct a devotional period. Instead of opening a Bible to read, he declaimed Isaiah 55 with fervor and spirit. The beauty and majesty of this precious portion of Scripture was renewed in the mind of each listener. Although the speaker was an ordinary layman in the church, we were not surprised at his declamation, for he is well-known in our community for his Bible knowledge.

On conversation with this man, one would guess he could be a seminary graduate, or that he had at least majored in Bible. Surprisingly, our friend has had no formal education beyond the fifth grade. Furthermore, all his life he has been an industrious farmer, diligent in his business. Also, he reared a large family during the depression. Nor did he ever have such advantages as summer or weekday Bible school.

This busy man has the same problem the ordinary church member has—that of limited time for Bible study—yet he is a real Bible scholar. Being a Christian should be almost synonymous with being a Bible student. Yet many neglect that important factor for spiritual growth because, they say, "I simply can not find the time."

The value of Bible knowledge cannot be measured, for we should study, not only "to shew . . . [ourselves] approved unto God," but so we can rightly divide the word of truth, first for ourselves, and then to others. How can we expect to teach our children or anyone else, unless we dig down deep into the Word for things that are there for the taking?

Since the intrinsic worth of Bible study is eternal and obvious, and most of us can manage only a short period daily, what can be done to make that time count? If you are not careful, you can fritter away fifteen minutes, and be not a bit wiser than before. Let us consider a few ways by which we may increase the results of a short study time.

Ask for the presence of God as you work.

Choose a time and place when and where you are unlikely to be disturbed. It may be before your family is up, or after they retire, or even part of your lunch hour. The farmer might find a spot in the field or barn; the housewife a cozy nook in the attic, when the children are napping and where she can not hear the telephone.

Have everything you need at hand (such as the Bible commentary, notebook, and pencil) so that no second is wasted there.

Decide on a definite plan beforehand. When you are not preparing a speech, or for some other specific occasion, it is important that you have a project of your own to follow.

Carry a notebook. Jot down ideas and things to look up, lest they flee away, never to return.

When studying a book of the Bible, underline a key word or phrase, as you go. A Sunday-school teacher had us to underline "wherein," as we studied Malachi. When we were done, we had an outline of the book which we could grasp at a glance.

To remember chapter content, connect its number with something special in it. This same Sunday-school teacher had us name the divisions of John in that way. For instance, the tenth is the Good Shepherd chapter.

Get a fresh view of the portion you are studying. We are apt to let the familiar become mere repetition, unless we force ourselves to look at it from a different angle. Project yourself into the time when your lesson happened. For instance, when Jesus was born, and in that country, each family had its own animals, necessary for its food and comfort. Even those that were not shepherds or herdsmen lived among their animals, often reserving a part of their dwelling for them to sleep in. So while a stable was a humble place to be born in, there was nothing degrading or too unusual about it, for it likely happened before.

Or imagine how it would have been had Christ been born in your town now. Probably Joseph and Mary would have arrived in their 1948 Plymouth to find all the hotels and tourist cabins full. Since there would be no stables in town, the keeper would move his car out of the garage to provide temporary shelter. Then the Baby's worshipers (probably the night shift) would have found Him, wrapped in a fuzzy blue blanket, lying on an automobile cushion.

Use method when memorizing. A good way is to learn a verse a day. When the end of the chapter is reached, you will have a whole gem of beauty at the tip of your tongue.

Rome was not built in a day, nor does a child become a man in a week. You may be only a Bible student now, but well-planned, daily fifteen-minute periods can make you into a Bible scholar.

Warwick, Va.

♣

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the annual meeting of the Mennonite Board of Missions and Charities at Elmira, Ont., June 14-17, that God may move our church into forward steps in evangelization.

Pray for the graduates of our schools, that they may follow God's leading in their life plans.

Pray for a young man who is cold toward spiritual things, that he may have a definite experience with the Lord.

Pray for the thousands of summer Bible school pupils throughout the land, that the Word they receive may be the seed of eternal life. Pray for the teachers and administrators of these schools, that they may have insight and direction.

Pray for the salvation of a drunken, unfaithful husband and father whose conduct is about to break up his home. Only a change of heart can give victory over his evil habits.

The number of persons of college age is now at its lowest point in 25 years. This group has been declining slowly from its 1943-44 peak of about 16.9 million. The college age group is now made up entirely of persons born during the depression years, when birth rates were at the lowest point in our history. Between 1960 and 1965 the group will grow rapidly as the major wave of "war babies" and the initial wave of post-war babies reach college age. By 1965, persons of college age will be one-third more than in 1955. By 1973, it is estimated that for every four persons now of college age, there will then be three additional persons.

OUR SCHOOLS

IOWA MENNONITE SCHOOL

Commencement

A class of 39 students received diplomas at the ninth I.M.S. commencement on Tuesday evening, May 16.

A near capacity audience of about 1400 persons was present for the commencement address by Paul Erb of Scottdale, Pa. Bro. Erb spoke on the subject, "Debts." He stressed the importance of a proper understanding of our individual heritage as the proper orientation for a life of Christian service. The speaker emphasized the enormity of the debt we owe, both to the generations gone by, as well as to the present and the future generations.

Other features of commencement week end were the baccalaureate sermon on Sunday evening, preached by Willard Leichty of Wayland, Iowa, and an excellent program by the graduating class on Monday evening. The school year was climaxed on Wednesday, May 16, by the annual student-parents chapel at 11:00 o'clock, and a picnic for students, patrons, and friends of the school.

1956-57 YPCA

The new YPCA officers for next school year are Norman Leichty, president; Ezra Yoder, vice-president; Ruth Ann Gingerich, secretary; and Charles Rhodes, treasurer.

Student Work Days

Both parents and students were enthusiastic in their support of student-faculty work days on April 18-20. As a result of this, a total of $3596.70 was earned on these three days. This money will be used for new typewriters for the commerce department, and to enclose the tennis courts with wire mesh.

Prospects for 1956-57

Three of our present faculty members will not return next year. They are Ada Schrock, Dorothy Lehman, and Bryan Stoltzfus. To replace these three, Margaret Lind, Esther N. Peachey, and Audrey Musselman have been engaged for the coming year.

We expect a continued growth of our school, and we ask a continued interest in your prayers, that I.M.S. may serve the church.

EASTERN MENNONITE COLLEGE

S.B.S. Workshop

The annual Summer Bible School Workshop was held on the evenings of April 30 and May 1 and 2. The programs were designed to give practical help to summer Bible school teachers and administrators, with special attention being given to the teaching of music and the missionary story in the summer Bible school. In addition to members of the faculty, Lloyd Horst, Harold H. Lahman, and Mrs. Samuel E. Miller served on the Workshop program.

Commencement Activities

Commencement activities will open on Friday evening, June 1 with a Vesper Chorus program at 7:30. The chorus will sing "David, the Shepherd Boy." The annual Alumni Luncheon and fellowship program will be held in the Dining Hall at 11:45 a.m. on Saturday. The High School Class Day Program will be given at 3:00 p.m., with class reunions scheduled for 4:30 Saturday afternoon. The College Class Day Program is scheduled for 7:45 p.m. The Sunday program lists four activities: 8:00 a.m. Missionary Fellowship; 10:00 a.m. Mission Program; 2:30 p.m. Collegiate Chorus Program; 7:30 p.m. Baccalaureate Sermon by Ray Emswiler of Bergton, Va.

The Thirty-eighth Annual Commencement will be held on Monday morning, 10:00 o'clock, June 4, with Nelson E. Kauffman, Hannibal, Mo., delivering the Commencement Address.

* * *

The spring communion service was held on Sunday evening, May 6, with J. L. Stauffer in charge of the service. Preparatory services were scheduled for the morning of the same day.

Saturday afternoon, May 19, was the day for the traditional class outings, with the freshmen entertaining the sophomores, and the juniors entertaining the seniors.

Recent visitors who addressed the students in chapel exercises included C. F. Yake on May 8 and A. J. Metzler on May 17.

John R. Mumaw, President, served as speaker on the Ohio Conference Program on May 16 and 17, and on a Home Conference at the Sonnenberg congregation near Kidron, Ohio, on May 19 and 20.

MISSIONARIES AT HOME

(Continued from page 506)

tian experience. How ashamed we are of our failings and how we seek to walk closer to God when we try to interpret Christ to another person! And how impossible it is for spiritual soul winners to engage in petty church disagreements!

5. *And last, we must be aggressive for our Christ.* Who wants to join a church that is apologetic for what it believes? If we believe a thing to be truth, then we do not need to apologize for it. I have always believed that a Christian who is aggressively out to salvage non-Christians for Christ is safe anywhere. It is only the so-called Christians, who are ashamed of what they believe, who are not safe to go out and mingle with the world. As Christians, we have the greatest message of all time, a message as powerful as Easter itself. As Mennonites, we have a blood-purchased heritage and a contribution to Protestantism and to the world. We have nothing to be ashamed of. Let's stop hiding our light under a bushel!

Iowa City, Iowa.

Mennonite Youth Fellowship

Ninth Annual Church-Wide Meeting

to be held at Elmira, Ontario, Mennonite Church, June 13, 14, in connection with the annual meeting of the Mennonite Board of Missions and Charities

Theme: Forward with Christ

Wednesday, 9:00 a.m.

Registration
Address: John Hess, Toronto, Ont.

Wednesday, 1:30 p.m.

Business meeting
Unit reports
Address: Ray Bair, Akron, Pa.

Wednesday, 5:30 p.m.

Banquet
Address by C. F. Derstine

Wednesday, 7:30 p.m.

The MYF Motto: "All of Life for Christ"
—Victor Stoltzfus, Ray Kauffman, Willard Roth
Address: Paul Erb, Scottdale, Pa.
Film: "Angel in Ebony"

Thursday, 9:30 a.m.

The Program of JEMA, Raul Garcia, Argentina, S.A.
Private Worship, J. B. Shenk, Elkhart, Ind.
Group Worship: Urie Bender, Scottdale, Pa.

Thursday, 1:30 p.m.

Workshop sessions for Faith, Service, Fellowship Areas, and for Sponsors

Thursday, 7:30 p.m.

Consecration Service: Ray Horst, Elkhart, Ind.
Vesper Quartet: Ralph Wade, Ralph Buckwalter, Albert Buckwalter, David Shank—"Sharing Christ with Japanese Youth, with the Toba Indians, with European Youth"
Apply to Lloyd Martin for lodging reservation, Wallenstein, Ontario, Canada.
Registration fee $2.50.

A medical missionary, captured by Chinese bandits, was taken to their leader's cave in the hills. There was no doubt in his mind that he would be executed at once, but on his arrival the bandit chieftain was found in the throes of appendicitis and the doctor was ordered to attend him. With cautious anxiety, the other members of the band permitted him to prepare for the operation but watched him carefully as they handed him the knife which had been designated for his execution. The missionary cleansed it, purified it over the flames of the camp fire, and proceeded to restore the dying bandit's life. Those desperate men could readily understand the doctor's ability to cure. They had no difficulty in accepting his willingness to do so as a bargain for his own life. The thing they could not comprehend, however, was that he could take the same knife dedicated to his own death, purify it, and employ it as the instrument for giving life to his enemy.

So we can also turn evil into good and thus re-enact the first word from the cross of Christ.

—From **The Miracle of the Cross** by Robert R. Brown (Fleming H. Revell Co.)

TEACHING THE WORD

My Religious Experience

BY THE LATE J. WILBUR MILLER

For convenience I have attempted to divide my life thus far into at least four different parts. There are two reasons for my doing this. One is that chronologically speaking the ordinary period of youth for any individual naturally falls into various parts. The other reason is much more important. In analyzing my religious experience thus far in the light of the influences responsible for different types of experience, I discover that for each of these parts there is a distinctly different influence which played the dominant part in developing my religious experience. In my own case there seems to be generally speaking a separate influence which was the major factor in each separate phase of my life thus far.

Early Childhood (preschool)

The first recollection I have of any religious teaching or experience connected with it dates to the time when I was but three or four years old. Mother had a large Bible for her personal use which had a good many full-page colored pictures in it. Underneath each picture was the corresponding portion of Scripture. The first step was natural. I became interested in the pictures, and upon that basis Mother proceeded to teach me the connected verses. Many of these verses I still recall, and the circumstances connected with the memorization of them I can still vividly picture. Mother's devotion to spiritual things had been transplanted into my own mind.

Along with this early interest in the Bible came also instruction in prayer. We were taught to pray almost as soon as we could talk; especially were we taught to say grace at meals. Opportunity was given at various times for us to say our prayers at mealtime around the family table. Prayer before retiring was also heavily stressed at home. This habit was so deeply embedded into our minds that it was a very rare occasion when I went to bed without saying my prayers. I can scarcely recall more than one or two instances in my childhood when I went to bed without praying, and with great vividness I remember how miserable I felt at those times.

The Sunday school was of course another early influence upon my life. The earliest recollection I have of Sunday school centers around vivid remembrances of the girl who sat next to me and took away my pennies every Sunday morning. But there were of course other impressions which though perhaps not remembered so well had a more lasting influence upon my spiritual experience. The habit of going to Sunday school and church—this was also impressed upon us very early. There was never any question about who was going to Sunday school at our house; it was taken for granted that everybody went.

These early impressions seem like nothing but little learned formalities, but even in that sense they are extremely important to me now. These things did contribute spiritually to my life, not because they made me so spiritual, but because they laid a foundation for the mechanical forms of worship which became a part of my religious system and have remained such. In this sense they are not merely forms, but they are avenues of expression which were opened to me in childhood.

Boyhood Experiences

This period covers a longer span of years than any of the others. On the surface it seems like a relatively inactive part of my life, but it definitely was not. The impressions received, the habits formed, and the knowledge of religious things gained in this period are the basis of my religious experience today. The experiences that I had in a spiritual way during this part of my life are those which led up to my conversion and as such are very important to me.

The strongest influence of this period came through the medium of my own home. It produced in me the convictions which later on led to salvation, and it was responsible almost entirely for the spiritual life of each one of us as children. Family worship was and still is one of the most blessed experiences I have known. There was something in our worship together that carried itself with us throughout each day and has continued with us even until now. I am convinced that I came face to face with God first in my own home.

Another phase of home life which had its influence was the interest of our family in Christian music. Singing was not a pastime at our home, but an avenue of worship for all of us, and we made use of it, too. I would guess that a good many of my conceptions of God, of the work of Christ, and the Christian life, have been gained through the messages of Christian song. This was very natural, because we did spend much time in group singing.

Also, about this time in my experience summer Bible schools came into existence. These played a large part in acquainting me with the stories of the Bible and the spiritual truths contained in them. I was old enough when I first went to summer Bible school to estimate for myself the results it would produce in the spiritual lives of children. Bible school provided for me an incentive to read the Bible and become better acquainted with it.

Closely connected with my Bible reading was other reading which I did at this time. We had a fair-sized library in our home and I certainly availed myself of it. I read everything from ancient history to current literature and absorbed a lot of it, too. Reading did not aid my religious experience so much at this point, but it satisfied a lot of hunger for knowledge of spiritual things in the years following.

All of these things were working toward what is evidently one of the climactic points of my life, my conversion. I was young at the time, and still in junior high school when I accepted Christ as my Saviour. It was a real experience, too. I can feel yet the surge of peace and joy in my soul that I felt on the evening I stood in evangelistic meetings in the Mennonite Church at home, while the congregation was singing, "Just as I Am, Without One Plea."

Along with my conversion came a deep conviction that the Lord had called me into His service, and I became extremely enthusiastic about it, though I told no one how I felt. I read books on missions, went to hear missionaries speak whenever I could, and so decided that I wanted to be a missionary, too. I have never lost this conviction that God has called me to work for Him, although I now have a different conception of Christian service and different ideas about where and when I shall serve.

High-School and College

Like many other young folks I have known, this part of my life could be characterized by saying that apparently I had less interest in spiritual things than before. Why this is I am not exactly sure. I still had the convictions that I formerly held to, and I fully intended sometime to follow them. But my daily Christian experience was a rather careless and haphazard affair.

Toward the close of my high school days there were two factors, or perhaps three, which tended to help me to restore my spiritual confidence in myself again. One of these was a young people's institute which I attended. The contact with other young people challenged me to a better life and also awakened me to a sense of responsibility for living the convictions I had rather passively held to. This led to another decision, that I would go to college and develop the talents which God had given me for His service. Also, about this time I became more actively engaged in Christian work, and feeling my responsibility for being prepared for various tasks, I became more and more interested in spiritual things. The result was a complete reconsecration of my life to God and His service.

The more recent aspects of my life center very largely around the college. It is needless to go into detail here. It is hard to evaluate contemporary experi-

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FAMILY CIRCLE

Train Ye the Child

Much is said about the physical welfare of our children. We are encouraged to give them orange juice, vitamin drops, and specially prepared baby foods. If we do this it will help to make strong, healthy babies.

But, although I am interested in doing just that, I think it is of greater importance to help them develop a strong spiritual life.

How do we do this? There are many ways. I believe each child, before birth, should be given to the Lord, as far as it is possible for parents to do so. And when their little ones arrive safely, there should be a thank you said by both parents.

It is a wonderful opportunity we have as mothers. Men build bridges and houses, and rule the nation, but we as mothers train souls. There is nothing to compare to this.

The time to train, or try to train them, is in the preschool years. They are with us then, and mother and father fill a big place in their lives. They make a great change as soon as they start to school.

I believe every Christian mother, when she sees them start off to school that first day, thinks, Have I taught them what I should have? Can they meet up with other children and still know it is wrong to be dishonest? For they will meet with children who have not been taught as we have tried to teach them. One little girl told me lately of a schoolmate who said to her, "If you give me the answer to these questions, I'll help you sometime." But she said, "I'm so glad I didn't. The teacher would have known and I know God would have known." There are so many things they must know before that first year of school.

They must be taught obedience, sometimes in a hard way. A certain mother had a child who was very determined to have his own way. One fall day the mother was canning and she had the mixed spice box on the table. This child was attracted to the hot red pepper. The mother explained that it was hot and would burn his mouth. But he insisted he wanted to taste it. Finally the mother allowed him to. Of course we know what the result was. It is not always good for them to have their own way, but sometimes it teaches them a lesson they never forget.

Each school year brings more problems to the child and to the home. Have we prepared them to reject false teaching they may receive. Recently a high school student was studying history. Evolution was the next lesson. But this student was attending a Christian high school and the teacher told them they would use their Bibles for the next lesson. I am thankful for our Christian schools.

And then if we taught them as we should have, as the Master would have us teach, there will be the time when they will want to give themselves to Him. This is the time when we as parents in our concern for their souls often make the mistake of urging them before they are ready. There is danger in their coming too young and not understanding the step they are taking.

A certain mother, although she is ready to help, does not make it a practice of talking to her children too young. When they of their own free will come to their mother, she asks them why they want to come to Christ. Then they talk it over until the mother feels as though they understand.

One little girl, seven years old, told her mother she wanted to come to Christ. The mother explained to her what it meant. And the child said, "I did not know it meant that, Mother." And later when she did come of her own free will, the mother felt as though the child understood.

Another mother talked to her young daughter, and that evening the child accepted Christ. And then the mother was concerned. Had she urged her too much? She went to God, and asked Him to show her if she had urged the child too much. A few days later, the daughter was drying dishes for the mother. Unexpectedly the child said, "Mother, will you forgive me for all the lies I ever told you?" Tears came to the mother's eyes as she assured the child she certainly would. Why the tears? The mother felt it was an answer to prayer, and her heart was at rest.

Another girl made this expression, "I never had conviction. Mother just told me to come." We must explain to our children that coming to Christ means a changed life. If the child is not aware of sin, he does not understand and is not ready yet, for we must see ourselves as sinners needing the cleansing blood of Christ.

But the most important thing in teaching is to *live* the Christian life. We must make it so attractive that the child will want it too.

There is no sacrifice too great to make for the welfare of our children's souls, souls who may be used of God to reach other unsaved souls. We are not in this world to live for self. We are to live for others. God knows our imperfections, but He also knows the desires of our hearts. I am so glad that when we fail He forgives and says, "It's better now, my child."

There is nothing like training souls. It is a twenty-four-hour-a-day job. It means many times staying home when we would like to be in church. But we are teaching at home too. We sacrifice our own desires for the welfare of our children. There are times when mother and child draw very close to each other when they are alone. They learn to appreciate each other in a special way. One mother takes turns taking her children shopping, so that each will feel he has a special share in Mother.

We like our children to come home and tell us things that happen at school. Parents should not encourage children to talk about the teacher, but there are things a mother should know, especially if the teacher is unsaved. We should encourage their confidence. These are precious experiences we will cherish in later years. Our children should come to us with their problems because they feel that we will do all we can to help them.

It is a wonderful thing to be a mother. Precious little souls are given to us for a time to teach and train by word and example. I do not believe in that saying, "Boys will be boys, and must sow their wild oats." They must be taught they will reap what they sow.

May God bless each of us as mothers that we may appreciate more fully the work God has called us to do. Let us strive not only to make sound physical bodies, but may He teach us how to live and teach so that God will find in our children strong spiritual men and women, that will help to further His work here. —A mother.

A Church Conversation

Reported by Mrs. Church Mouse

"You know what we stand for," the elder replied
As he sized up the applicant's riches;
"Every man on my board is a near-millionaire,
And my members fill society's niches.

"Our houses are polished like factory-made glass
And shine at a third-degree angle,
Then at every window and door you will see
The portieres and lace curtains dangle.

"We might take you in though you haven't much cash
And let you work upward to heaven—
You see we have stairs down below us out there,
Where souls wait their turn to be shriven.

"And then when they learn to live up to our class;
Have a Cadillac car and more acres,
We open the door, very slowly at first,
And let them sit with the partakers."

"Now maybe he meant this," the poor mourner sighed,
"The first line was all he told me,
But this is the sermon his lay members preach,
And they speak far louder than he."

Many-a-Church, U.S.A.

TO BE NEAR TO GOD

Sunday, June 3

Are you continuing each day to say, "Jesus Christ is made to me all I need, all I need"?

Jesus—The Resurrection
"I am the resurrection."

Jesus lives. Jesus is not dead. That is the heart of the Gospel—He died according to the Scriptures and He lives according to the Scriptures. Our hope has a foundation, strong and sure. We have a new life—one that will not end. There is dynamic and strength and power in life now that could not be there except for the resurrection. The power is that which raised Christ from the dead, "and set him at his own right hand ... far above all ...." As we claim the victory of the cross, so we claim the power of the resurrection. Praise His name!

"Jesus Christ is risen ... Alleluia!

Think quietly: What does Jesus, the resurrection, mean to me?

Monday, June 4

Jesus—The Life
"I am the life."

The Christian says, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." When Jesus comes in, He deposes the life that is self. He becomes the Prince of Life. And a glorious life it is—growing and bearing fruit. The life is proved by action with eternal purposes; and by knowledge with zeal that carries out the commission of taking the news of The Life to white fields—whether the field is one soul or a thousand.

"O Life in whom is life indeed."

Think quietly: Is Jesus my life indeed or does self rule?

Tuesday, June 5

Jesus—The Prince of Peace
"He is our peace."

The Christian has the secret to the solution of tensions and conflicts and hatreds and woes in the life of men or nations. The secret is Jesus! He is our peace with God. He is our peace with those who live about us. He stands guard at our hearts to give us the victory of His peace.

"Prince of Peace, control my will."

Think quietly: Do I always allow Jesus to be my peace?

Wednesday, June 6

Jesus—Sun of Righteousness
"The Sun of righteousness [shall] arise with healing in his wings."

So it stands in the last chapter of the last book in the Old Testament. Four centuries passed before He came and the day finally dawned. The Sun that closed the old dispensation with hope is the Sun that brought life and light in the new. Today we live in the benefit of those healing wings. Before long we shall know the fullness of that arising.

"Sun of my soul, Thou Saviour dear ..."

Think quietly: Is the Sun of righteousness shining fully in my life?

Thursday, June 7

Jesus—Head of the Church
"And gave him to be the head over all things to the church, which is his body ...."

Christ is not only the Controller of our personal lives, but He is Head of that body which He has redeemed—His church. Since this is true, we are not only drawn to Him, but into fellowship with each other. True heeding of Him will take care of every trouble, everything that divides, every strife. He waits to apply His grace. He stands by to advise in every decision and to sanctify for every good work. He is the Head of His house, the church.

"Jesus, from whom all blessings flow,
Great builder of Thy church below."

Think quietly: Am I such a part of the body that will help to make up a glorious church and bring honor to the Head?

Friday, June 8

Jesus—Lord
"Ye call me Lord and Master."

Have you found yourself happy in the salvation of Jesus, but found yourself faltering when He asked for the lordship of your will and life? There is gross ingratitude in such a make-up. Our Lord does not want "to Lord it over us," but if He does not have the lordship then Satan does. That should give us some sober thoughts. Why should we not with welcoming gratitude hasten to tell His listening heart, "Lord of my life I crown Thee now"?

Think quietly: What joys and blessings are mine because He is Lord?

Saturday, June 9

Jesus—The Hope of Glory
"... this mystery ... which is Christ in you, the hope of glory."

Jesus came not to be to us "all we need" now and then bring things to an absolute end; He is the hope for the life beyond. We look ahead and know it is better there. We have a forward look, a final goal, a future habitation. We live here in the atmosphere of the love of God, in the expectations of the things that belong to men and women of faith, in the buoyancy of hope. Jesus is the essence of that hope.

"Face to face with Christ, my Saviour, face to face—what will it be?"

Think quietly: Do people see the Hope in me that makes life vital?

—Sadie A. Hartzler.

The Gospel Overcomes Paganism

Sunday School Lesson for June 10

(Acts 18:23—21:16; Eph. 5:15-18)

Off goes the great missionary again on a third big tour. But Paul is not off just for adventure. The course of his route shows his great interest that the Gospel become intrenched in important areas. Where did Paul and his company go?

By permission of the Holy Spirit Paul came to Ephesus in Asia, a province of Asia Minor. See map. Perhaps you can find a map of this great metropolis too. See Ephesus at the meeting point of great roads to the north and south, thus commanding easy access to the whole interior of Asia Minor. In its harbor were vessels from every part of the civilized world. The city was wealthy, famous, beautiful, proud, idolatrous, and wicked. Someone has said it was the strongest bulwark of heathenism in the whole Mediterranean world. Paul came here with the Gospel to fight this heathenism and claim the pagans for Christ.

To the Jew first was Paul's custom. They already knew of God. But what was the threefold response of many of them when Christ was preached boldly? This violent reaction caused Paul to move from the synagogue to the school of Tyrannus. What was the result of two years of preaching in this center? At this time no doubt the seed of the seven churches of the Apocalypse was sown. Find these seven churches. The Gospel became entrenched in the face of the paganism which was so strongly entrenched in this area.

What proof do we have that the Gospel could and did overcome paganism? Consider the miracles of Paul, the embarrassing experience of the seven Jewish exorcists, and the big expensive bonfire. Not only did the new Christians confess their sins but openly cut themselves off from all these evil magic arts. For what did the people praise God?

How long did this attack on paganism last according to v. 20?

While this growth of the Word was going on in Ephesus, a great agitation arose. What was this about? Let some pupil report on how this Artemis of the Ephesians was worshiped. (Description may be found in a Bible dictionary or encyclopedia.) How was the acceptance of Christ disturbing the strong and extensive silversmith industry in Ephesus? Demetrius, the leader of the riot, used two appeals with the people, monetary gain and religious pride. For two hours the mob cried out, "great is Diana [Artemis]." How was this fight-back of the powers of evil ended? The Gospel was victorious.

Paganism is rank today in our world and in our midst. The magic arts are tried by many. Idols, not of silver, are worshiped by great numbers. There are many superstitious beliefs among us. Someone may even go to church for merit. What a conflagration we could make with all the vile literature of our day! Paganism is threatening our world. The Gospel of Christ can master pagan philosophy which dishonors God. There is profanity, selfishness, strong drink, adultery, fornication, sabbath desecration, gambling, murder, and juvenile delinquency. Idols that call men to worship are get-rich-quick success, pleasure, power, distinction, fleshly

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Erland Waltner, North Newton, Kans., addressed the Illinois Mennonite Ministers' meeting at Metamora on May 14.

Bro. Jess Kauffman, Colorado Springs, Colo., spoke on Church Camping at Hillcrest Union, Kalona, Iowa, on May 17.

Bro. Ivan Kauffmann, Hopedale, Ill., was the guest speaker in a youth conference for southeastern Iowa held at Wellman, May 25-27.

Speakers at the Youth Conference at Columbia, Pa., on May 13 were the brethren George R. Brunk and Jacob Rutt.

Bro. Marcus Bishop, Denver, Colo., was the guest speaker in the annual Sunday-school conference held at East Holbrook, La Junta, Colo., on May 13.

Bro. Wilbur Nachtigall, La Junta, Colo., exchanged pulpits with the pastor of the Church of the Brethren, Rocky Ford, on May 20.

Bro. Chester K. Lehman and wife, Harrisonburg, Va., conducted a Home Conference at Chestnut Ridge, Orrville, Ohio, May 12, 13.

The Youth Center at Denver, Colo., has been completed to the extent that the VS unit has moved into the living quarters.

Bro. Lester Mann, General Delivery, Goshen, Ind., was installed as pastor at International Falls, Minn., on April 29. The service was in charge of Bro. Eli Hochstetler. The Rainy River Mission has been organized into a congregation under the North Central Conference. Bro. Mann and his family will not move to International Falls until late in the summer.

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Items and Comments

E.M.C. publications, Weather Vane and Journal, are to be merged into a new four-page biweekly newspaper to be called The Weather Vane. Bro. Paul Schrock will be the editor of the new publication.

Bro. Gideon Yoder gave his lectures on Child Education and Evangelism at Beaverdam, Corry, Pa., May 8-10; at Belleville, Pa., May 11-13; at Rockton, Pa., May 15, 16; at Springs, Pa., May 18-20; at Hillcrest Union, Kalona, Iowa, May 22-24; and at Manson, Iowa, May 25-27. He has now given his lectures 23 times in the following conferences: North Central, South Central, Iowa-Nebraska, Indiana-Michigan, Allegheny, Virginia, and Ohio and Eastern.

Bro. I. Mark Ross, Hesston, Kans., conducted a singing class at Otelia, Mount Union, Pa., April 22-29. He also gave two weeks' instruction in rudiments of music and song leading at Martins Creek, Berlin, Ohio, April 31 to May 13, concluding with a hymn sing in which ten song leaders participated.

Bro. James Cable, who has worked several years at the Mennonite Publishing House, has returned to his former home near Johnstown, Pa. Bro. Glenn Millslagle, another Publishing House worker, is on leave of absence for I-W service at Cleveland, Ohio. New workers at the Publishing House are Paul Savanick and Philip Benedict.

Sister Ruth Kurtz, who has spent the winter teaching in Kentucky, has returned to Scottdale to continue the revision of grades three and four of the Summer Bible School series.

Sister Orpha Zimmerly represented the Scottdale Bookstore at the Allegheny WMSA meeting at Masontown on May 5. Bro. Joe Alderfer had a bookstand at the Allegheny MYF meeting at Martinsburg on May 12.

Representatives of the Publishing House and of The Mennonite Hour met at Harrisonburg on May 17 to discuss various projects which require co-operative planning.

Illinois Mennonite Sunday schools for the first time have reached a total enrollment of 5,000.

Five congregations were received as members of the Ohio and Eastern Conference during the session at Columbiana. They are Stoner Heights, Louisville, Ohio; North Side, Hagerstown, Md.; Wesley Chapel, Newark, Del.; Sandy Hill, Sadsburyville, Pa.; and Zion, Archbold, Ohio. Important business completed by the conference was the final adoption of the new constitution and polity and the taking over as a conference project of the proposed high school. The Conference Sermon was preached by Bro. Walter Stuckey, and Bro. J. R. Mumaw gave a series of appreciated addresses on Christian Experience. The new executive committee consists of Harold Bauman, moderator; E. B. Frey, assistant moderator; James Steiner, secretary; Glenn Esh and Gerald Studer, fourth and fifth members. Bro. Edward Stoltzfus was elected to the Publication Board and Maynard Wyse to the Mission Board.

Five Mennonite sisters were among the nurses graduating at the Reading, Pa., hospital this spring.

Blueprints have been completed for the new church at Indianapolis Ind. Indiana-Michigan churches are being solicited for funds.

Six applicants were received by baptism at Tedrow, Ohio, on May 13.

Bro. Cyril K. Gingerich, pastor for recent years at Morningside, Toronto, Canada, graduated from Toronto Bible School on April 27.

Bro. Lawrence Burkholder gave the commencement address for Bethany Christian High School, held at Goshen College Auditorium on May 25. The baccalaureate sermon was preached to the fifty-one graduates on May 20 by Principal John S. Steiner. Bethany has received a first-class commission from the State Department of Public Instruction.

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Calendar

Indiana-Michigan Mission Board and Church Conference, June 5-7 Bethany Christian High School, Goshen, Ind.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual Mennonite Conference and Associate Meetings of Pacific Coast District, Western Mennonite School, Salem, Oreg., June 5-8.
Annual meeting, Ontario A.M. Conference, Poole, Ont., June 12, 13.
Annual meeting North Central Conference, Sheldon near Ladysmith, Wis., June 8-11.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-Camp Training, June 29 to July 3. Annual Fellowship of Rocky Mountain Area Churches, July 4. Boys and Girls, ages 9-12, July 5-11; Welfare Camp for children, July 16-21; Junior High, 12-15, July 23-28; Family Camping, any time from July 28 to Aug. 12; Youth Retreat, ages 16 and over, Aug. 13-18; Hesston College Faculty, Aug. 27-31; Guest Camp for church workers, ministers, and their families; at no cost for the use of the facilities, Aug. 31 to Sept. 3.
Camp Luz, Orrville, Ohio, Boys' week, ages 9-11, July 14-20; Girls' week, ages 9-11, July 21-27; Junior High, ages 12-15, July 28 to Aug. 3; YPI, ages 16 and up, Aug. 4-10.
Alberta-Saskatchewan Conference annual meeting, Creston, Mont., July 3-6.
Allegheny Mission Board, annual meeting, Scottdale, Pa., Friday evening, July 13, and all day Saturday, July 14.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The annual Missionary-Bible Conference will be held at Laurelville Mennonite Camp, Mt. Pleasant, Pa., Aug. 18-23, under the directorship of Bro. Dorsa J. Mishler, secretary for personnel, Mennonite Board of Missions and Charities, Elkhart, Ind. Missionary messages will be given by Bro. Nathan Hege, missionary on furlough from Ethiopia, on August 19. Conference speakers for the week include Bro. S. C. Yoder, veteran mission administrator, speaking on missions, and Bro. C. Norman Kraus, Goshen College Biblical Seminary, giving the Bible lectures.

The Mennonite Gospel Center, Kansas City, Mo., received a new member by water baptism on Sunday morning, May 13. That evening the young people's meeting program using the theme, "The Challenge of Christian Stewardship," was based on Bro. Milo Kauffman's book of the same title.

A home mission workers' conference was held in Saginaw, Mich., May 2, 3, with workers participating from Gladstone, Cleveland, Ohio; Rockview, Youngstown, Ohio; Bethel, Chicago, Ill.; Fair Haven, Ft. Wayne, Ind.; Rehoboth, St. Anne, Ill.; and Ninth St. and East Side, Saginaw.

The Gladstone Mennonite Church, Cleveland, Ohio, is planning a youth emphasis Sunday for June 3. Commencement time offers an opportunity to challenge youth to Christian service.

A quartet from Pigeon, Mich., participated in both morning and evening services at the Detroit, Mich., Mennonite Church on Sunday, May 27.

Bro. Mario Snyder, pastor of the Mennonite Spanish Church, Chicago, Ill., and Mrs. Ralph Buckwalter, missionary on furlough from Japan, participated in the Ontario Mennonite Mission Board meeting held at Kitchener, Ont., May 20, 21.

The Literature Committee of the Mennonite Church in India (Dhamtari) is sponsoring the preparation of six devotional booklets to be published bimonthly partially subsidized, and sold to every family in the church.

Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, have received their visas for return to India and passage has been applied for their return about the last of July or the first of August.

The Pastoral and Evangelistic Council of the Mennonite Church in India has asked its Layman's Training Committee to investigate the possibility of operating a short course for laymen locally directed by Union Biblical Seminary, Yeotmal, and Janjgir Bible School.

At a special meeting on May 7 of the Puerto Rico Executive Committee, the Educational Committee, and representatives of the various congregations, it was decided that the Puerto Rico church would take more responsibility for expenses at the Bethany Mennonite School, Pulguillas. The important question facing the Bethany School administrators and the Puerto Rico church concerns the enlargement of the school beyond the ninth grade. Pray about this matter.

Bro. and Sister Lawrence Brunk, General Villegas, Argentina, report their best attendance at a Sunday evening service on May 6 since their arrival at Villegas. The John Koppenhaver family worshiped with them that day, Bro. Koppenhaver speaking and Sister Koppenhaver and the boys singing.

Farewell services were conducted for Sister Martha Baer at Warden Park Mennonite Church, Toronto, on Sunday evening, May 13. Sister Baer, who has been serving as a deaconess at Warden Park, is joining the staff of the Ailsa Craig Boys' Farm, an MCC home for delinquent boys near London, Ont.

The MYF group from St. Jacobs, Ont., participated in the morning services at Warden Park, Toronto, on Sunday, May 13. A ladies' quartet sang during the Sunday-school period and a number of the young people told stories to the children.

The Meadville, Pa., and Sunnyside, Conneaut Lake, Pa., congregations joined in a missions service at the Meadville church on Sunday evening, May 20, with Bro. Lester T. Hershey, missionary to Puerto Rico and pastor of the Spanish radio broadcast, **Luz y Verdad** bringing the message.

Bro. J. D. Graber, executive secretary of Mennonite Board of Missions and Charities, returned to his desk at Elkhart on May 15 after a semester of study at the Kennedy School of Missions, Hartford, Conn.

New officers of the Franconia Mission Board are pres., Harold K. Weaver; v. pres., J. Silas Graybill; fifth member of the executive committee, Henry Good. The treasurer's report of this board shows an 11 per cent increase for receipts for the past year.

Bro. Ernest W. Lehman, relief worker in Jordan, was scheduled to attend the meeting in Beirut, which studied the Arab refugee problem.

The relief and service committee of the Eastern Board sent twenty Brown Swiss heifers to the MCC Pax unit in Greece. The Pax men will demonstrate their proper care and they will serve as a foundation herd for providing better stock for the Greek farmers. Bro. Amos Mellinger took care of the cattle on the trip to Greece.

During the week of May 14-19 a summer Bible school workshop was held in Dhamtari, M.P., India. Delegates from different congregations were instructed in teaching Bible school by actual practice.

The wedding of Shantamani Sewa Das and Prabhashil Agrawal, Dhamtari, M.P., India, took place on May 23. Shantamani was in the first class of nurses who graduated from Christian Hospital at Dhamtari. Prabhashil graduated as a compounder (pharmacist) from Christian Hospital and since his graduation has served at Dhamtari and Dondi. At present he is serving in the Ghatula Dispensary. Their engagement ceremony took place on May 11.

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Your Treasurer Reports

At the beginning of our fiscal year as a Board we will again be carefully checking our records regarding the support of missionaries on the field. Through the missionary support program individuals or congregations may assume the responsibility of supplying the cash support of a missionary on foreign and home mission fields. At the present time it appears that most of our foreign missionaries are being supported, although a few missionaries going out in the near future may be in need of someone to support them. This is also true of missionary children located on the foreign field.

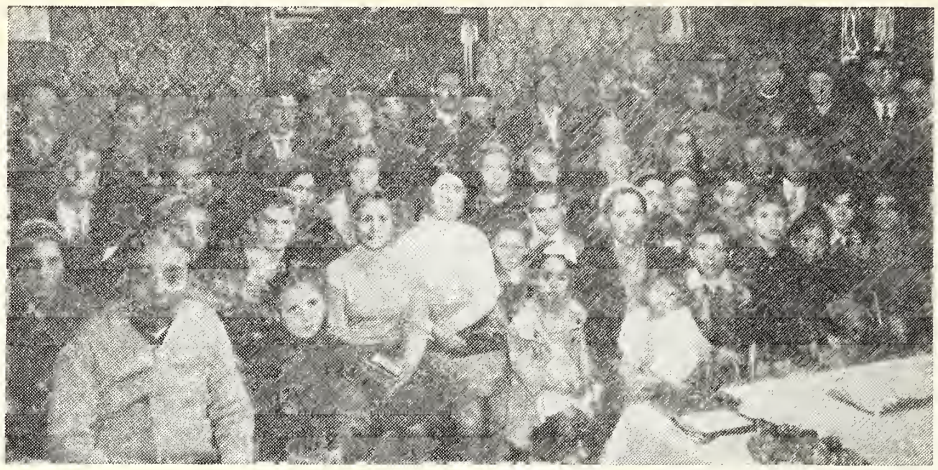
However, our records do indicate that we do not have adequate support for our missionaries in our city and rural mission stations and for foreign missionaries who are on retirement. These missionaries must also be supported and we would like to encourage congregations, individuals, or groups to consider supplying all or part of the support for this latter group of missionary personnel.

If your congregation is not now supporting a missionary we would be glad to have you write to us regarding the possibility of supporting a missionary from one of the above groups.

We believe that this type of special project is a very fine way for a congregation to extend its missionary program. We can understand very well that most individuals and congregations would like to support a missionary on the foreign field. We would like to point out, however, that many of our missionaries here at home such as those serving in Mathis, Texas, at the Spanish Mission in Chicago, among the Navaho Indians, etc., are also serving people who are virtually of a different cultural and racial background as is true in any foreign mission. We must also recognize that our missionaries in our city missions as a whole are carrying on a very important task for the church.

We do know that our missionaries appreciate knowing that someone is interested in them and in supplying the funds for their support. For this reason we feel that we would like to encourage additional congregations to consider taking on the support of a missionary, particularly remembering those who are not yet being taken care of in home missions.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Part of the group of believers in Palermo, Sicily, at a worship service during a visit of Lewis Martin and Norman Derstine. Sister Franca Ceraulo is the third person from the left in the front row.

A Church Is Founded in Sicily

BY MRS. MOSES SLABAUGH

When the brethren Adam Martin, Maugansville, Md., Jason Weaver and Willis Davis, Stuarts Draft, Va., and Lewis Martin arrived in Rome on a trip to Europe in 1949, a letter was awaiting Bro. Lewis Martin from the Secretary of the General Mission Board asking him to go to Sicily and baptize Franca Ceraulo if he found her a true believer. Sister Ceraulo had found Christ through correspondence with Bro. R. Maniaci, Elkhart, Ind., a correspondence which began about relief parcels Bro. Maniaci had been sending to Sicily. There was also another letter of introduction written in Italian by Bro. Maniaci and addressed to Franca. The letter addressed to Martin was considered and discussed by the touring party. All four men decided to go to Sicily.

The group got off the plane at Palermo, showed the address of Franca to different policemen, and each time they were told to go farther on. Finally, they met a boy who took them to the address and rang the bell of the apartment. A lady came out on a fourth floor balcony. The boy spoke in Italian and the lady evidently said, "Come on up," for they started climbing up a narrow stairway. They were met at the door by the lady. The letter of introduction was handed to her and, as she read it, her face lit up and through sign language she made the men understand they were welcome to come in.

They went in. The people in the room couldn't speak English and the men couldn't speak Italian. The youngest sister was going to school studying English and she had an English-Italian dictionary. Bro. Martin started writing out short sentences and the dictionary was used to translate. Bro. Martin was afraid to get an interpreter for fear he would be Catholic and not be sympathetic to their coming. Finally, Bro. Martin said to Bro. Weaver, "I believe she wants to be baptized." The English and Italian word for baptize sound similar. Bro. Martin had no more than said this, than Franca fell on her knees before Bro. Weaver. During this time her mother had brought in a pitcher of water and set it on the table in the center of the room. Brethren Weaver and Martin baptized Franca and she became very happy. Everything seemed so sacred and Holy Spirit guided. Right away she wanted to tell her friends.

Sister Franca and her brother, Ettore, took the American visitors to the Penzello home. Here an interpreter was called. While they were waiting for the interpreter, they noticed a Bible in this home signed by Amos Wenger, Jr., of Fentress, Va. Through the interpreter they found out that Mr. Penzello had worked on an Italian ship between Italy and United States. He became sick in the U.S. and was put in a Norfolk hospital. He wrote an airmail letter to his wife. She had Sister Franca write to Bro. Maniaci who looked in the Mennonite Yearbook and found Bro. Wenger's name and contacted him. Bro. Wenger visited Mr. Penzello and gave him the Bible.

From there Bro. Martin went to a hotel and inquired if there were any more Protestants in the city. They informed him that there was a Reformed Church close by. Here he met the pastor of the Waldensian Church who acted as interpreter and gave much helpful information.

Bro. Martin came home. He and Sister Martin could not forget this woman who was a convert to Protestantism and was living in the midst of Catholicism. The more they thought about her, the greater the burden became. The Martins kept up a correspondence with her.

Sister Franca also continued writing to Bro. Maniaci. Concerning her conversion she wrote to him as follows on May 27, 1949: "Greetings and peace in the name of our Saviour Jesus Christ. I am so happy that I wish to transmit to you my joy because Jesus Christ has permitted it so. Yesterday, May 26th, I had a visit by the missionary Lewis Martin and Jason Weaver and two others that I do not know their names. And in a corner of my small home I received the holy baptism. I can't express the emotion that assailed my spirit in realizing that at last Jesus Christ made it possible to be accepted as a sister by His children that have the true Christian faith in the Lord.

"Yesterday morning being a holiday of the Catholic Church, I got up early to study your translations of the articles of faith of the Mennonite Church. After a while I went on the balcony for a little fresh air and I saw men stopping in front of my home, and I heard one of them mention my name. All at once I realized who they were. I went down and let them in and offered them chairs. To my dismay none could talk Italian, but I called my young sister. She knows a little English and between her and the Italian and English dictionary we were able to understand the main reason of their visit and I was able to make them understand that I would like very much to be baptized in the Lord. I showed them your papers, the translations of the 18 Articles of Faith, and since they were written in Italian on one side and in English on the other side, they were able to read them. Then they asked if I believed what was written and if I understood them. My answer was, 'Yes.' Not only did I understand them, but I have accepted and will study them more deeply. Then Bro. Lewis Martin and Bro. Jason Weaver baptized me in the name of the Trinity in the presence of my mother, my two sisters, and one of my brothers.

"Again I repeat that my heart was so filled up that it can't be described. I felt that the Lord Jesus was not only blessing me from above but He was drawing me to Him to walk in the Christian faith or walk. I wanted so much to have a long conversation with them, but how? Finally, I excused myself and called the Waldensian pastor. He could talk English and when he came we had better results. Many questions were asked in regard to my family and after the Waldensian pastor left, Bro. Lewis Martin told my family that they, too, ought to accept the true faith. . . . I shall pray more and more that my family will accept Him like me. . . . And now I shall deeply study the articles of faith and conform my way of living accordingly that I may grow in the Christian faith."

In due time Bro. Martin decided to go back to Sicily for another visit. The General Mission Board at Elkhart gave him information about Bro. Andrew Cerroni, a converted Italian living at Freeport, Ill. Bro. Martin got in touch with Bro. Cerroni and found him so interested in going that he offered to pay half his own fare. The General Mission Board through its Relief and Service Committee arranged for Bro. Cerroni to accompany Bro. Martin to Sicily. The two went to Sicily and found Franca enduring persecution because of her religious convictions.

The economic conditions on the island during the war and also afterwards were such that the working class could not earn enough to live on. Everything was restricted and rationed with high prices. The black market people tried to get rich without any regard to honesty. In one of her letters Sister Franca

said, "Due to the great need to keep body and soul together, many young girls of thirteen and fourteen years of age were given to the soldiers by their parents." Due to these conditions Bro. Martin felt it would be in order to aid the friends of Franca with clothing. Accordingly a shipment of relief goods left United States about the same time that the Brethren Martin and Cerroni left.

Bro. Martin asked Father and Mother Ceraulo if they would object if their daughter would give out relief goods. They said that it was up to Franca. The brothers and sisters in the Ceraulo home were consulted and they likewise said that Franca could do as she pleased. No one in the family seemed to object too much.

Without consulting Bro. Martin, Sister Franca handed in her resignation at the bank where she was employed. When Bro. Martin learned of it, he said to Franca, "Don't you think you should have waited?"

She replied, "I am so happy in this new-found life that I want to give my full time for Him who did so much for me, let come what will."

The General Mission Board at Elkhart was advised of Sister Franca's action. They, too, thought that she had acted unwisely. Sister Franca was the breadwinner of the home. She had a prominent position in a large bank with good wages and insurance for old age. Pastor Mathieu of the Waldensian Church said she had one of the best jobs in her native city of five hundred thousand.

Sister Franca's living quarters were far too small to carry on any relief project, so a six-room apartment was rented. This had to be furnished. Bro. and Sister Martin told the Lord about it and the Lord furnished the apartment.

Bro. Martin waited thirty-nine days for the relief shipment which was supposed to arrive in Sicily the same time as Martin and Cerroni. Bro. Martin finally decided to leave for the United States and gave directions to Sister Franca about how to distribute the relief goods. He told her, "When you get a request, go visit first. Have prayer and reading of the Bible before you give anything out."

Sister Franca's relief project has proved to be a great success. She has continued the giving out of relief goods accompanied by her testimony, and a Mennonite Church of some sixty communicant members in Sicily is now a reality. A number of Americans have visited this new-born church and all speak highly of Sister Franca and her Christian service.

She continues to correspond with American Christians, and the Sicily Church has been visited regularly twice a year by Bro. Lewis Martin and others ever since its beginning in 1949. The Virginia Mennonite Board of Missions and Charities assumed responsibility for this church in June, 1950. On April 18, 1952, Bro. Martin was licensed for the ministry, and given authority by the Virginia Conference to administer the ordinances of the church for the members in Sicily. Later in November, 1954, he was ordained. Recently Bro. Norman Derstine, Broadway, Va., was appointed assistant director and pastor. Both of these men are studying the Italian language and advise the Sicilian Mennonite Church by correspondence in between their semi-yearly visits.

So anxious has Franca been to follow the pattern of the Protestant church of her choice that she wrote in one letter, "The worship services at my home are from the GOSPEL HERALD that I receive every week. First I translate it and then speak with our members and explain. We sing other songs that we have learned at the Waldensian Church." At another time she wrote, "I began taking a collection from our group. I and my group consider it a privilege to give also. It would be better if we could pay our own expenses."

I have told to you as told to me by Bro. and Sister Lewis Martin, the story of the conversion of Sister Franca and the beginnings of a Protestant Church located in the midst of Catholicism. One converted Catholic, Bro. Russell Maniaci, led another Catholic, Sister Franca Ceraulo, to the Lord, and she in turn became the charter member of the first Mennonite Church in Palermo, Sicily. It is not every day you hear about churches being started by new-born babes in Christ. Let's give them our hearty support in every way.

Harrisonburg, Va.

Christianity Proves Itself

BY JAMES AND ANN MARTIN

You remember that I said some time ago that Christianity is on the spot. Well, it still is and always will be as long as there are people to be converted. There are at least two more cases like the one I mentioned in the last article (GOSPEL HERALD, January 10, 1956). I hope they turn out as encouragingly as the case cited. But now I want to tell you how Christianity has proved itself.

You remember about the classes I mentioned, the one in particular which turned into a Bible study class? We have had many more classes and many more discussions about Bible themes. I have always been impressed with Milka Rindsinski's frankness and sincerity. When once she saw the logic of a thing, she would accept it without question.

Now for the sake of all of you back home who have been helping us by praying for her, I would like to relate the rest of the story. I hope it will encourage you to continue this most important work, prayer. This girl is now a member of the Mennonite Church of Uruguay. Yes, the first one we have baptized. We are very happy to have such a promising young girl for our first beginning. She is 24 years old, likes art and some music. She has done a lot of painting just for her own satisfaction. Now she is teaching a class in our Sunday school. She really seems to like to witness for her Lord. Well, now let me tell you just how it happened.

I had given her some outlines about Jesus, salvation, and related subjects for her personal review at home. She studied them very faithfully and seemed much relieved. One time she asked me if I thought she was going crazy. I asked her what made her think that. She responded, "Well, I can't think of anything else but about God and religion. At the office I do my work routinely but am always meditating upon God. I told her that I was sure she wasn't going crazy but that it was natural for a real child of God to be thinking about those things, because really those are the first things in life for him. At the time my conscience bothered me a little because I remembered the hard times I had as a young person to make myself think about God, and yet I claimed to be a real Christian. Anyhow she kept right on thinking about God.

Then one time I asked her what she thought about baptism. She thought that we didn't practice it. I guess once I told her we didn't believe as the Catholic Church does on that subject. But then I told her that the Bible does teach baptism and that for the next class I would have a list of references for her to study. She studied them for over a week. Then, one day, I asked her what she thought about them. She simply replied that she thinks she should have been baptized about ten weeks ago. That indicated the time that she gave her heart and life to God. For quite a while I had felt that she was saved and had questioned her rather closely on that point. She understood that she should be baptized from reading what the Bible teaches about baptism.

I then asked her if she wished for me to arrange for a baptism service. She said that she would really like it very much. So, after talking with her about all the implications of such a step, we set the date. I presented the various methods that different groups use and the arguments pro and con. She thought she should like to be baptized the Mennonite way, by pouring. She knows that really there is nothing in the water that gives her merit but that the ceremony is but a testimony of her faith in God and her desire to work for the Lord. On January 22 we had a baptism service, our first here in Uruguay, and our first member was added to the church of Jesus Christ.

We remember the many times we have asked God to prepare those hearts which He would have for the seed of the church here in Uruguay. We bow our heads and thank Him, for we again realize that God has kept one of His appointments. We believe that there are many more appointments like this one. God help us to be on our spot that all these might be kept to His honor and glory. Will you help us with your constant prayers?

Montevideo, Uruguay.

Missionaries who operate a bookstore in Montevideo, Uruguay, report general indifference to the message of Christ's redemption. Many have been misled by false cults. There are only two Christian bookstores in all of Uruguay, and both are in Montevideo. Pray that God may provide the means and personnel to make possible a colportage service to some of the larger interior cities. Pray also for God's guidance concerning the possibility of newspaper evangelism there.—Missionary Mandate.

Mennonite Broadcasts

The Mennonite Hour Luz y Verdad

The Mennonite Hour

Norman Derstine, Announcer, Returns from Sicily and Africa

On May 15 Norman Derstine and Lewis Martin returned from a trip after visiting mission points in Sicily, Liberia, and Gold Coast (Africa). On the return trip they also made stops in Rome, Belgium, and London.

See next week's GOSPEL HERALD for more on this trip.

Tour Plans Announced

B. Charles Hostetter and the male quartet are planning a short tour in June in the interests of radio evangelism. They will contact churches in western Pennsylvania, Ontario, and New York.

Western Pennsylvania

All evening services except as indicated.
7:45, Wed., June 6—Springs Church
7:45, Thur., June 7—Blough, Hollsopple
7:30, Fri., June 8—St. Paul's Evangelical Lutheran Church, East Scribner, Du Bois
7:30, Sat., June 9—First Free Methodist Church, Wilson & 3rd St., Oil City
10:00 a.m., Sun., June 10—Sunnyside, Conneaut Lake
11:00 a.m., Sun., June 10—First Mennonite Church, Meadville
7:30, Sun., June 10—Beaverdam, Corry

Ontario

8:00, Mon., June 11—Steinman A.M. Church, Baden
8:00, Tues., June 12—First Mennonite Church, Kitchener
8:00, Wed., June 13—First Mennonite Church, Vineland
8:00, Thurs., June 14—Blake A.M. Church, Zurich
(All times given are Daylight Saving Time)

From the Literature Department of the Mennonite Hour

Since last October 2,055 persons have enrolled in the Bible Correspondence Course offered by The Mennonite Hour. Known as "God's Great Salvation," the course is intended to guide people into a saving knowledge of Christ.

Following is a letter which shows how the course serves a Methodist Church:

"I am very much interested in the Bible Course you are offering. The young people in my church (Ivy Creek Methodist) want to start a Bible study. I suggested that we get the course from you."

About forty other denominations are also represented in our Bible Correspondence Course enrollment. Pray for the large group now taking the course that they may be better prepared to live the Christian life after finishing these Bible lessons.

Luz y Verdad

From a Puerto Rico Convict

"You can send me the course and with much joy I want to take it .... I want to learn more about my Lord whom I have recently accepted .... These names I am enclosing are friends of mine, also here in the prison .... I am so happy since I have accepted my God of love and power .... Now, I am certain that when Jesus returns to the world again I will be prepared to receive Him and be with Him throughout eternity ...."—**Rio Piedras, P.R.**

Prayer Has Been Answered

"I want to take your course offered freely .... I can say that you have been an answer to my prayers. There are courses offered here in Panama, too, but not where I live. So, when you advertised

(Continued on page 525)

Mission Board Program

Fiftieth Annual Meeting of

Mennonite Board of Missions and Charities
Elmira, Ontario, Canada
June 14-17, 1956

Theme: Obeying the Prophetic Vision. Acts 26:14-20

Tuesday, June 12—All meetings in the Elmira Church

1:00 p.m. Executive Committee
7:00 p.m. Executive Committee

Wednesday, June 13—All meetings in the Elmira Church

8:00 a.m. Executive Committee
MYF Annual Meeting
1:30 p.m. Executive and Personnel Committees
Treasurers' Meeting
MYF Annual Meeting
WMSA Executive Committee
7:00 p.m. Executive and Personnel Committees
Treasurers' Meeting
MYF Annual Meeting

Thursday, June 14—All forenoon meetings in the Elmira Church

8:00 p.m. Executive and Personnel Committees
Treasurers' Meeting
MYF Annual Meeting
WMSA Executive Committee
1:30 p.m. Opening Business Session of the Board—Elmira Church
MYF Annual Meeting—Arena
WMSA Executive Committee
7:30 p.m. Final Session of MYF Annual Meeting—Arena
VS Consecration Service—Ray Horst, Elkhart, Ind.
Program by Vesper Quartet—Ralph Buckwalter, Japan; David Shank, Belgium; Albert Buckwalter, Argentina; Ralph Wade, Goshen College

Friday, June 15

8:30 a.m. Business Session of the Board—Elmira Church
9:00 a.m. Women's Missionary and Service Auxiliary—Arena
Devotions—Edna Good, Argentina
Developing Missionary Vision in the Home—Mrs. Alva Yoder, Grantsville, Md.
Obedience to the Vision Leads to
Belgium—Mrs. David Shank
Japan—Mrs. Ralph Buckwalter
India—Mrs. Paul Kniss
Chaco—Mrs. Albert Buckwalter
Obedience to the Vision Brings Joy
Testimonies by former missionaries
Offering
Introduction of missionaries
Special Music—India missionary sisters
1:15 p.m. Devotions—S. Allen Shirk, Bihar, India
1:30 p.m. Obedience to the Vision
In India—S. Paul Miller, M.P., India
In Central America—James Hess, Honduras
Vesper Quartet
Business Session of the Board
1:30 p.m. Women's Missionary and Service Auxiliary—Elmira Church
Business Session
Obedience to the Vision Leads to
Calling Lake, Alta.—Elma Riehl, R.N., Athabasca, Alta.
Mathis, Texas—Mrs. Lester Blank, Elizabethtown, Pa.
Kodaikanal School, India—Ruby Hostetler, Elkhart, Ind.
Obedience to the Vision Begins at Home—to be supplied
Devotions—Mrs. S. Paul Miller, India
7:00 p.m. Devotions—Clarence Fretz, Luxembourg
Obedience to the Vision
In Argentina—Ernesto Suarez, Argentina
Mission Sermon, Acts 26:14-20—A. J. Metzler, Scottdale, Pa.
Mennonite Hour Quartet

Saturday, June 16

8:30 a.m. Business Session of the Board—Elmira Church
VS Conference—Arena
Devotions—Abner Martin, Waterloo, Ont.
Obedience to the Prophetic Vision Through Voluntary Service
In Ailsa Craig, Ontario (Delinquents)—Jack Wall
In Elkhart, Ind. (VS Administration)—Victor Esch
In Iowa City, Iowa (Hospitals)—Eleanor Ruth
In St. Anne, Ill. (Among Negroes)—Willard Martin
In Mathis, Texas (Among Latin Americans)—Lester Blank
In Calling Lake, Alberta (Among Indians)—Elma Riehl, R.N.
Special Music—Iowa City Voluntary Service Unit
Inspirational Address—Urie A. Bender, Scottdale, Pa.
9:00 a.m. Medical Ass'n Business Meeting
Nurses' Ass'n Business Meeting
9:30 a.m. WMSA Delegate Session
Election of Officers
Presentation of new projects
11:00 a.m. Public Program of Medical and Nurses' Ass'ns—Arena
Obedience to the Vision Through Nursing in India—Blanche Sell, R.N., India

Psychiatry and Its Relation to the Total Church Program—Norman Loux, M.D., Souderton, Pa.
1:15 p.m. Devotions—B. Charles Hostetter, Harrisonburg, Va.
1:30 p.m. Obeying the Vision Through Relief and Service—Paul Erb, Scottdale, Pa.
2:15 p.m. Obeying the Vision Through Radio Evangelism—Henry Weaver, Jr., Harrisonburg, Va.
Mennonite Hour Quartet
3:00 p.m. Final Business Session of the Board
6:30 p.m. Workers' Meeting and Devotions—Mario O. Snyder, Chicago, Ill.
7:30 p.m. Obedience to the Vision in Japan—Ralph Buckwalter, Kushiro, Japan
8:00 p.m. Developing the Vision Through Training—Paul M. Miller, Goshen, Ind.
Vesper Quartet

Sunday, June 17

9:45 a.m. Devotions—A. Lloyd Swartzendruber, Kalona, Iowa
10:00 a.m. Obedience to the Vision
In Europe—David Shank, Belgium
10:30 a.m. In Our Cities—James Lark, St. Anne, Ill.
11:00 a.m. In Church Extension, Acts 1:8—Nelson Kauffman, Hannibal, Mo.
(This message to be given by visiting ministers in the local churches of the area.)

Fiftieth Anniversary Session

1:30 p.m. Devotions and testimonies from former missionaries in charge of J. D. Graber, Elkhart, Ind.
2:30 p.m. The Early Vision—S. C. Yoder, Goshen, Ind.
3:10 p.m. A Vision for the Future—John H. Mosemann, Goshen, Ind.
Vesper Quartet - Mennonite Hour Quartet
7:00 p.m. Workers' Meeting—Lester T. Hershey, Aibonito, Puerto Rico
7:45 p.m. The Response to the Vision, Isa. 6:8—Edward J. Miller, Gulfport, Miss.
8:30 p.m. Consecration Service—Paul Mininger, Goshen, Ind.
Mennonite Hour Quartet

All sessions of the Board will be held in the Arena unless otherwise specified.
All services will be held on Eastern Daylight Saving Time.

Annual Mission Board Meeting Information

Travel

Persons coming by train from the west can take either the New York Central and Canadian Pacific via Detroit to Galt, Ont., or the Grand Trunk and Western and Canadian National via Port Huron to Kitchener. The Canadian Pacific runs a bus to Kitchener from the station in Galt.

Persons coming by train from the east should come to Hamilton, Ont., and then take the Canadian Coach Lines to Kitchener and the Lishman Coach Line to Elmira.

Bus service is also available from Buffalo to Kitchener on the Canadian Coach Lines, and from Detroit to London on the Greyhound and London to Kitchener on the Grey Coach. Lishman Coach Line runs regular services from Kitchener to Elmira.

Anyone who will need transportation from Kitchener to Elmira, 15 miles north, can write in advance to one of the committee listed below giving exact information on arrival time.

Lodging

Board meeting guests will be lodged in private homes in the community. Lodging tickets will be available at the information booth. Motels and tourist cabins are also available at reasonable rates. Further information can be secured by writing the arrangements committee.

Children's Services

Women's Missionary and Service Auxiliary have arranged for services with the boys and girls. Announcements will be made at conference time on arrangements. There will also be a room for mothers of small children.

Mail Service

Mail will be received in care of the Mennonite Board of Missions and Charities, Elmira, Ont., Canada.

For further information write to one of the Arrangements Committee members: J. B. Martin, 187 Erb St. W., Waterloo, Ont.; Osiah Horst, R. 2, Petersburg, Ont.; Newton L. Gingerich, R. 1, Elora, Ont.

Christians in India

The National Christian Council of India reports that there are now 8,166,255 Christians among India's population of approximately 361,934,581. Of these eight million, about forty-six per cent are Roman Catholics. The leading non-Roman groups listed in the order of their numerical strength are: the Orthodox Church of Malabar, the Church of South India, American Baptist Convention affiliated churches, the United Church of North India, the Mar Thoma Syrian Church of Malabar, the Methodist Church in Southern Asia, the Andhra Evangelical Lutheran Church, the (Anglican) Church of India, Pakistan, Burma, and Ceylon, and the Gossner Evangelical Lutheran Church. At the time of counting, the foreign missionary personnel actually in India numbered 4,250 with 627 listed as being on furlough. This total number is 500 in excess of the number four years ago. The missionaries represent 68 different organizations. The number of autonomous Indian church bodies is fifty-nine. The National Christian Council's Handbook lists also 266 hospitals, 42 colleges, 37 theological schools, 234 Christian periodicals appearing in 20 different languages, and the Scriptures available in whole or in part in 102 of the 145 languages and dialects of India and Pakistan. —**World Associates Newsletter.**

Wycliffe Bible Translators write of the martyrdom of a Tzeltal Christian in Mexico who, last August, gave his life in the service of Christ. This believer, while praying in the home of a sick member, was shot by a group of unbelievers. Pray that this life given for Christ will bear much fruit in the days to come.—**IFMA News.**

MISSIONS

EDITORIAL

Stay-at-Home VS-ers

Gradually we are realizing that a voluntary service worker does receive pay for his services: board, room, laundry, and transportation. He sacrifices profit. Many people in our world would not have any profit to give. Their giving would need to be something which makes their lives a little leaner: less food, poorer living quarters, or one shirt instead of two.

Very few American Mennonites give in that fashion. Our giving is out of our profits. Now if a young person can forego his profits to serve in VS, why shouldn't others who cannot leave home for VS give their profits to support those who go? At least, for the length of a VS term, six weeks to one year. Or for the farmer, perhaps it would be easier to give the profits from a field of wheat or corn, from a batch of hogs or broilers, or from three or four milk checks.

In any case, one does not need to say that he cannot be a VS-er simply because he does not have the opportunity to enter a VS orientation school and be assigned to a special project. In fact, your profits can be assigned to a specific VS project, and no doubt the VS-ers serving on the project will be glad to correspond with you to make you feel like a member of their unit.

You can also write to the publicity office of the General Mission Board at Elkhart, Ind., for a subscription to **Agape**, the VS monthly paper, which contains news from all the VS units and workers. Through this paper you can experience the joys of VS vicariously and feel that you are a part of an important witness while discharging your responsibilities at home. The **Agape** editor will also be happy for news of your VS profit-sharing project with a picture illustrating it.

Profits from six weeks of your earnings will make you a summer service worker and from one year of your earnings, a long-term service worker. Thus you can be a part of a VS witness in Puerto Rico, or Mathis, Texas, among Spanish-speaking people, or in Grants, N. Mex., among the Navaho Indians, or at Calling Lake, Alta., among the Cree Indians, or at Camp Rehoboth, St. Anne, Ill., a home mission project.

Jesus didn't think of profit when He gave Himself for all men. Why should we have such an attachment to our profits that we cannot part with them to bring men to Christ? Who is ready to give his profit for a certain period of time or from a particular earning project and become a VS-er at home?—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

The Calling Lake, Alta., VS unit is organizing a teen-age girls' club of community girls. The girls will be taught to make clothing and other things which can be used in their homes. Bible study periods will be held at each meeting. Plans are also being made to start agricultural clubs for the boys of the community.

A community meeting will be held the week of May 19, at Calling Lake. Community men who will be returning from their trap lines will participate in a discussion headed by the VS unit on proposed gardening projects. It is hoped that the local people will become interested in raising much of their own food.

For a unique way of becoming a part of the VS program be sure to read the mission editorial in this issue of the Gospel Herald. This article by Levi C. Hartzler, Secretary for Publicity and Church Relations, suggests a possibility for serving in VS at home.

Roman Stutzman and a quartet from the Kansas City, Mo., VS unit participated in the morning worship service at the Missouri State Prison at Jefferson City, Mo., May 20. The service was in charge of Nelson Kauffman, Hannibal, Mo.

Thursday noon, May 6, the Kansas City, Mo., VS unit was host at the VS center, 2512 Holmes, to a luncheon fellowship of an area-wide seminar of personal work and visitation evangelism held at Kansas City. The visiting evangelical leaders were impressed by the work of the VS-ers in Kansas City.

I-W Services

The I-W Student Mission is a program planned to provide opportunity for sacrificial type of alternate I-W service for those students who cannot enter into voluntary service or Pax service. This program is to establish a fellowship and to provide a group living experience for Mennonite students who are interested in the educational field. It is to give a Christian witness and a peace testimony to fellow hospital employees and university students and to communicate with non-Christians on a university campus.

Students who have had a minimum of one year college training are eligible to apply. Members of the I-W Student Mission will work as regular employees in the institutions where they serve and will receive the prevailing wage. Each unit member will turn his wage in to the I-W Student Mission. From this wage will be deducted his living costs, a monthly cash allowance and a tithe. The balance of his wage is to be used for education purposes only, either to pay off any past college debts, to pay for any educational courses while in service or to be reserved for educational pursuits after service. For further information on this program contact the I-W Services Offices, MBMC, 1711 Prairie St., Elkhart, Ind.

The Norristown, Pa., I-W Unit services featured David Derstine, pastor of the Blooming Glen Mennonite Church, Blooming Glen, Pa., as guest speaker on May 17. Special music was provided by members of the Blooming Glen Church.

Released May 19, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

VS-ers Work Toward Racial Understanding

Betty Jane Barkman of Hillsboro, Kans., is in the voluntary service unit at Camp Landon, Gulfport, Miss. Recently she has been helping with the kindergarten, and she writes of one little boy who is typical of the youngsters they work with:

"Paul is six years old. He is a bright child, but his home life is unsettled. He is living with his aunt. I don't know where his parents are, or if they are married.

"Yesterday he came to the center in an awful mood. He went around hitting the other children for no reason. When I asked him what was wrong he answered, 'I guess I didn't sleep well last night. My aunt was drunk and there was a man at our house.'

"Then I noticed that he had welts on the side of his face, so I knew he had been beaten. Most of the time he comes to school without breakfast and sometimes without lunch.

"So many of these children need love and care, but we don't have enough time to do all that is needed."

With the tensions between races rising in the South, the outlook for this two-color community is not peaceful. In the kindergarten, in the recreation center, in home visitation, in the youth worship services, the volunteers at Camp Landon are breaking down prejudice with love and understanding service. One colored boy expressed it: "These people are white but their hearts are black."

Seek to Raise Nursing Standards in Pusan Hospital

Margaret Wiens and Bertha Kornelson from Vancouver and Abbotsford, B.C., are nursing in a children's hospital in Pusan, Korea. The Korean nurse in charge is a Christian and says that most of the other nurses are Christians, so it is an opportunity to exemplify the Christian's responsibility to God in his daily work. Eventually they hope that this will raise the nursing standards of the hospital.

Margaret and Bertha spent Easter with the MCC unit at Taegu and then took a bale of baby clothes along back to Pusan for the hospital.

"There were 235 diapers plus many baby clothes and little dresses and bibs which we needed badly too. We can assure you we have unpacked many a package of clothes that our hospital has received, but none were as nice and as well packed as this bale. We are indeed grateful for the fine work done by all those that contribute clothing and those who sort and pack the donated articles."

Mennonites, Brethren and Friends to Meet

"The Expression of Christian Love in the World Today" will be the theme of the third Church of the Brethren, Friends, and Mennonite study conference, July 24-27, at Manchester College, North Manchester, Ind.

Mennonite representation, numbering 50 persons, will be selected through conference representatives of the MCC Peace Section or through respective peace and service committees. Friends and Church of the Brethren each will have 50 representatives.

Sponsored by the continuation committee of the Historic Peace Churches, the conference is designed for fellowship and study through discussions and addresses.

Mennonite speakers will be Don E. Smucker of Mennonite Biblical Seminary at Chicago, who will talk on "Strategies of Christian Love"; Paul Erb of Scottdale, Pa., editor of the GOSPEL HERALD, will address the conference on "Spiritual Resources for Our Task." Chairman of the conference is Lewis Hoskins, executive secretary of the American Friends Service Committee.

I-O Conferences Planned for Midwest

Regional I-O conferences are being planned for communities in the Midwest as a result of action by the MCC I-W co-ordinating committee. Objectives of the conferences are threefold: (1) peace education, (2) service emphasis through church channels and (3) specific information about jobs available for young men entering I-W service.

These conferences are designed for young people between the ages of 16 and 25, parents, and ministers. Marion Kliewer of Hillsboro, Kans., and Elmer Ediger of Newton, Kans., will be directors.

A I-W orientation school for men from the East Central states is being planned for Elkhart, Ind., in addition to the one at Akron, Pa. Further announcement will be made later.

Released May 18, 1956
MCC Information Service
Akron, Pa.

Eighth World Congress to Be Held in Venezuela

Eighth World Congress on Evangelism is scheduled by Youth for Christ International to take place in Caracas, capital of Venezuela, Aug. 5-12. James Savage, TEAM, and director of Youth for Christ in South America, is in charge of the planning. Known as the Pan American Congress of Evangelical Youth, this congress will have as its theme "Caracas, . . . Gateway to Freedom."

U.S. Christian teen-agers will participate in the congress with music, testimonies, and youth meetings.

Following the congress the delegates, both young people and adults, will fan out across Venezuela in youth campaigns.—**Missionary Broadcaster.**

WMSA Weekly Notes

From the WMSA annual report of one district we note the following special local projects:

Cleaned house and made garden for the minister and family who just moved into the congregation.

Helped to cook for a week for a barn raising in the community.

Mended every month for a large family: others went to MCC clothing depot to help with the mending of garments sent to depot but not ready for shipping overseas.

Supplied clothing and bedding for a family whose home had been destroyed by fire. Another group met for a painting bee for a family who rebuilt their home after a fire.

Prepared and supplied Christmas dinner for family with a new baby. Another group canned fruit for a sick member. Many canned fruit and vegetables for missionaries and institutions.

Sold greeting cards as a special project to raise money for missions.

Special speakers at the Illinois district WMSA meeting at Tiskilwa, April 25 were Blanche Sell from India, Mrs. Willard Smith, Goshen, Ind., who had been in Mexico, and Mrs. Dana Troyer, Normal, Ill.

Illinois district WMSA officers for the coming year are

President, Mrs. Ralph Imhoff
Vice-president, Mrs. Clayton Eigsti
Secretary, Mrs. Russell Massanari
Treasurer, Mrs. Menno Springer
Secretary of Literature, Mrs. Eldon Shank
Secretary of Girls' Activities, Mrs Oliver Yoder

"The Lord Has Done Great Things for Us" was the theme of the Indiana-Michigan district WMSA meeting at Goshen, Ind., May 5. Missionaries representing several mission fields, Lois Marks, Mrs. David Shank, Blanche Sell, and Tobe Schmucker, were listed as speakers.

"Christ for the World We Sing," was the theme, using different phrases for the subtopics of discussion, at the Ohio WMSA district meeting at Martin's Creek, Millersburg, Ohio, April 21.

Mrs. Ralph Buckwalter, missionary from Japan, supported by Ontario district WMSA, is the guest speaker at the annual meeting at East Zorra, A.M. church, Tavistock, Ont., May 15. Mabel Cressman and Edna Good, missionaries from Argentina, are also listed as speakers.

Suggestions to help the officers of the local circles were given in the WMSA Monthly issues of May, July, September, and December, 1955. Every president, secretary, treasurer, and other officers may wish to follow the example of one local officer who keeps a personal file of all helpful material received regarding her area of work.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

Either you are a missionary or a mission field.—Stewardship Facts.

From Our Churches

CARSTAIRS, ALBERTA

April, 1956

Dear Friends:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

I heard a crow this morning. Spring is here! (No, they do not stay all winter. If they would, I wonder if they too could turn white like the owls and weasels do?) It is wonderful to be alive and have the same thrills in the fiftieth year as in the fifteenth. Memory and imagination can paint a picture in the mind that can be felt. Old brown snow drifts across the ditch by the side of the road, with water running through melted tunnels beneath.... Imaginary trips of exploration in the Canadian wilds as we walked through patches of woodland in eastern Pennsylvania.

Here, and now, robins are singing, pussy willows are "blooming," sunset after supper, summer is on the way. Of course, there will be mosquitoes, and possibly hail, but in spite of this we can also anticipate the beauty of the prairie in a new coat of green, and the fast-growing vegetables, the grain coming forth, and then another harvest. Seedtime and harvest, working with God, what a privilege! Walking with God, what a challenge!

Who walks with God must take His way
Across far distances and gray
To goals that others do not see,
Where others do not care to be.

Who walks with God must have no fear
When danger and defeat appear,
Nor stop when every hope seems gone,
For God, our God, moves ever on.

Who walks with God must press ahead
When sun or cloud is overhead,
When all the waiting thousands cheer,
Or when they only stop and sneer.

And naught is left but jaded powers.
When all the challenge leaves the hours,
But he will someday reach the dawn,
For God, our God, moves ever on.

—Publisher Unknown.

Walking with God is walking by faith (II Cor. 5:7), and this is the only way we can be revived as we walk in the midst of trouble (Ps. 138:7) and will be sure of companionship "through the valley of the shadow of death" (Ps. 23:4). We are challenged as we walk with God by the enemy of God, who often appears as a very sympathetic and reasonable "friend," appealing to us to be considerate of our own needs and reputation. But we must always remember that he is a liar and a murderer, or it will be true of us as of others who walked no more with Him. John 6:66.

Twila (Mrs. William Steckly) and "Bill" with their year-old daughter Sheryl (Sherry) Ann are now living in the tenant house on the Lloyd Shantz farm a mile west of us. He is working on the Sherick farm, and because the Shericks are interested in missions, he is able to work with me when needed, which will be mostly in flying. Lowell is a student at Prairie Bible Institute this year, taking four high school subjects required for entrance to University of Alberta this fall. Since he had taken his last year of high school in the states and although he had one year of college, he needed these required subjects in Canada. The rest of us as a family enjoyed a visit to Souderton, Pa., in December and January....

The big surprise of the trip was the visit to Puerto Rico, made possible by my brother-in-law, Ernest K. Moyer, Quakertown, Pa. He is pastor of the Rocky Ridge congregation, and also founder of Moyers Hatchery. Accompanying him on a business trip to the Island was a most interesting experience. I appreciated the fellowship there as well as the observations made which will be a definite help to the work here in northern Alberta.

Yes, the work here is work! And because the workers are working, working with God, at each station, the roots are growing downward for stability and endurance, and producing fruit upward of love and confidence. Every congregation in the conference is a live supporter of the work as a whole. Besides these, there are other congregations, groups, and individuals throughout the church at large who are sharing interest in this great field.

This united effort has made possible the beginning of regular midweek services in the city of Calgary; the creation of a building fund for a church of our own in the city of Edmonton (Who is moved to help in this particular need now?); the prospect of a minister and his wife to come and begin a definite full-time mission program in the city this summer; a building fund for a church at Edson where the work is now organized and more people available for services than there is room for; a definite Gospel and welfare program at Calling Lake with a registered nurse, Voluntary Service, and I-W workers with special interest in the Indians; with a more suitable vehicle on the way; another couple coming for still further outreach among the Indians and Metis; more prospective farmers interested in coming to strengthen the small congregations forming on the mission field; a new church in Bluesky with the first services on Easter Sunday; a work among boys there with Bro. William Bast as leader; and another road to the Peace River country by way of Whitecourt and Valleyview, which is a great saving in time and energy, as it is much straighter and better graded.

All this sounds good and is good, but for every step gained there is much toil and many trials. In fact, there have been and are now severe testings of the faith in regards to health, opposition, personalities, and every part of us that is vulnerable to the onslaught of the enemy. As you have noticed, much of the work has just begun. Therefore we need to continue lest "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

Linford D. Hackman.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear Readers:

We are enjoying refreshing showers of rain the past 10 days, and now crops, pastures, and gardens are growing very nicely as a result of additional moisture.

Alvin Zook is serving as our Sunday-school superintendent for the present six months. He is assisted by Leroy Yoder.

The Collegiate Chorale from Hesston College rendered a much-appreciated program at our church Tuesday evening, March 27. Our MYF furnished supper for the chorale members in the cottage meeting previous to the program.

Bro. Daniel Kauffman, from Cherry Box, Mo., our regional overseer, worshiped with us Sunday morning, March 18, and delivered a very inspirational message.

Bro. Maynard Yoder, of the Evening Shade mission outpost, was issued a license for the ministry the evening of March 18.

Bro. and Sister Allen Zook and family have moved from Lagrange, Ind., to the Evening Shade community, near Warsaw, Mo., where they will assist the Yoders in mission work.

The Justus Holsinger family, from Hesston, Kans., worshiped with us on March 25. Bro. Holsinger spoke in our forenoon worship service and he, assisted by Mrs. Holsinger, gave an illustrated lecture on Puerto Rico in the evening.

A group from our congregation rendered the Sunday evening program for the Walker congregation early in April.

Chris Kauffman, one of our aged members, and for a number years a total invalid at the Pleasant View Rest Home, near Harrisonville, passed to his eternal reward since my last letter. Bro. James Yoder, assisted by Bro. S. S. Hersh-

berger, had charge of the funeral service and burial was made in the Clearfork Cemetery.

James Schrock, son of Mr. and Mrs. L. A. Schrock, has gone to Topeka, Kans., to the Menninger Clinic for his two years of I-W service.

The new officers of the local WMSA began serving their term in April. Ida Hershberger is now president, assisted by Phebe Hershberger. Lorene Roth is secretary-treasurer.

Eugene Buerge, our mission board member, attended the annual Mission Board meeting of the South Central Conference at Hydro, Okla., over the week end of April 14, 15.

For the past two years our district WMSA meeting has been held conjointly with the annual meeting mentioned above. Serving as district treasurer and a delegate of the local WMSA the writer was privileged to attend the meeting held on April 14. Mrs. Harold Yoder, from our local WMSA, was elected as a delegate-at-large to attend the Annual Mission Board meeting held at Markham, Ont., in June. Mrs. Wilbert Nafziger was chosen as the executive committee delegate.

Bro. and Sister Michael Jantzi, parents of our pastor's wife, and her uncle, and aunt, Bro. and Sister Abner Zehr, from New York, visited in the James Yoder home two weeks early in April. While here Bro. Zehr gave an interesting and appreciated message on "Jude" at a midweek meeting service.

Bro. M. G. Brackbill held a series of meetings at our church from April 19 to 29. He preached the Word "without fear or favor of man" and our congregation has been truly blessed by a closer relationship and fellowship in Christ Jesus. Sister Brackbill accompanied her husband to this community. While here they also spent some time in Kansas City, Kans., in the home of a daughter, Mrs. Lowell Nissley. Bro. Nissley is the pastor of the Argentine congregation, since Bro. Frank Raber's resignation, due to his health.

A very inspirational communion and feet-washing service was conducted on April 1. This was truly a blessed way to observe Easter Day.

The Gospel Center Ensemble from Kansas City, Mo., directed by the pastor, Bro. John Kreider, gave a program of sacred music at our church on Thursday evening, April 5.

Sister Alice Bowman underwent major surgery at Doctor's Hospital in Kansas City, Mo., on April 28.

Bro. and Sister Owen Hershberger, Hesston, Kans., visited relatives in this community over April 29. While here they also visited his sister, Mrs. Bowman, in the hospital.

Mrs. Ed Zimmerman is a patient at the Wetzel Hospital in Clinton, Mo. It is hoped that circulation can be stimulated in one of her feet so that it will not have to be amputated. Pray for this aged sister. The Zimmermans have been married for over 62 years.

Our Bible school will be held from May 21 to June 1 with Bro. Junior Yoder serving as superintendent.

Remember the work at this place in your prayers.

Mrs. Ira T. Zook.

Mission News

CONTINUED

A Medical Council meeting was held at Dhamtari, M.P., India, on May 11 at which time candidates were presented for the Nursing School for next year. This is the first time that there are more candidates than can be taken in. The class is to consist of five girls and four boys.

Suniti Singh, R.N., Dhamtari, M.P., India, who took a postgraduate course in Ward Administration this year at the Mission Hospital in Indore, M.B., India, will be teaching the Nursing Procedures this coming school year at Dhamtari Christian Hospital and will write the new Hindi procedure manual as she teaches.

The Nurses Auxiliary (Hindi Section) of the Christian Medical Association of India will hold its annual meeting at Dhamtari Christian Hospital this year in October. Committees are already being formed and work will soon begin on plans for this convention.

Sisters Florence Nafziger and Goldie Hummel, Mrs. John Friesen and Willie left Dhamtari, M.P., India, on May 14 for their annual hill vacation in Landour, Mussoorie, U.P. Sister Elizabeth Erb has recently returned from her annual hill vacation which she spent in South India.

Field Notes

CONTINUED

Speakers in a Bible Conference at Strickler's, Middletown, Pa., on May 20 were Graybill, Wolgemuth, Aaron Hollinger, and George R. Brunk.

Bro. Arnold Gingrich, Newbury, Ont., director of the World Missions Broadcast heard over the Chatham station each Saturday, spoke at Elmira, Ont., on May 23.

Ten new members were received by baptism at Fort Wayne, Ind., on May 13, with Bro. D. A. Yoder in charge.

Sister Ida Arnone, student from India at Goshen College, spoke at the Fort Wayne Mother-Daughter banquet on May 14.

Bro. E. Grant Herr, Spring Grove, Pa., spoke to the Parent-Teachers meeting at the Christopher Dock School, Lansdale, Pa., on May 21.

The Senior Class of Christopher Dock Mennonite School enjoyed a two-day visit to Washington, D.C., April 27, 28.

Bro. Nelson E. Kauffman, secretary of Home Missions for the Elkhart Board, spoke at Los Angeles, Calif., on May 24.

Bro. Willard Leichty, Wayland, Iowa, preached the baccalaureate sermon to the thirty-nine graduates of Iowa Mennonite School on May 13.

The Woodridge Congregation, Washington, D.C., first organized at Georgetown in 1952, now for the first time has a resident pastor, Bro. John Martin. He was installed by the bishop in charge, Bro. J. L. Horst, on May 20. He will move into the new parsonage in June. In the same service Bro. C. Nevin Miller and wife were given letters of transfer to serve the Detroit, Mich., congregation.

Bro. Irwin Schantz, Loman, Minn., spoke at a Tract Meeting at Salford, Harleysville, Pa., on May 14.

The Rock of Ages broadcasting staff, Denbigh, Va., gave a program at Fentress on May 13.

Announcements

Please note corrections in the schedule of the Rocky Mountain Mennonite Camp.

Visitors to Ontario in June are invited to the annual Ontario Conference at Elmira, June 5-7; to the A.M. Conference at Poole, June 13, 14, and to the Crusade for Christ Evangelism Campaign at Markham, June 10 to July 1.

Commencement exercises for Rockway Mennonite School, Kitchener, Ont., are scheduled for May 31 at the First Mennonite Church, Kitchener. There are thirty-seven graduates.

Dedication services for the new Maple Grove Church, Belleville, Pa., will be held on June 3. John A. Hostetler, Scottdale, Pa., and Glenn Esh, Akron, Pa., will speak at the morning service. In the afternoon Bro. A. J. Metzler will bring the dedicatory message. Bro. Metzler will be the evangelist for the first part of a full week of special meetings, beginning June 3 and continuing to June 7. Bro. Ray Bair, Akron, Pa., will continue the meetings June 8-10. His messages will be geared to the needs of young people. The Gladstone Male Quartet of Cleveland, Ohio, will share in the services of Bro. Bair. A cordial welcome is extended to all former members to come "back home" for the dedication and the meetings to follow.

Christian Life Conference at Spring Mount, Pa., with Mylin Shenk, Willow Street, Pa., and Wilmer M. Eby, Sheridan, Pa., as speakers, June 2, 3.

Dedication service for the new church built by the Bart Mennonite congregation Sunday evening, June 3, with Bro. Nevin Bender as guest speaker. The church is located one block north of Route 372, between Christiana and Georgetown (Bart P.O.), Pa., one and one-half miles east of the Octararo Cheese Plant, Lancaster Co., Pa.

Bro. Abram Landis, Souderton, Pa., is a visiting speaker on the program of the Indiana-Michigan Mission Board, June 5. Bro. Clarence Yoder, Midland, Mich., will preach the conference sermon for the Indiana-Michigan Church Conference on June 6.

Annual Sunday-school meeting at Mummasburg, Pa., with George Reed, Lloyd M. Eby, David Thomas, and Martin Ressler as speakers, June 3.

Annual Sunday-school meeting at the Marion church, Chambersburg, Pa., with Mervin Baer, Mechanicsburg, Pa., and Paul Martin, Harrisonburg, Va., as visiting speakers. May 29, 30.

Bro. Aaron Shank, will speak concerning the tabernacle at the monthly meeting in the interests of Jewish evangelism, Vine Street, Lancaster, Pa., on June 4.

Bro. James R. Hess, on furlough from Honduras, will give the commencement address at Lancaster Mennonite School the morning of June 1. Bro. Hess is the first alumnus of the school to give the commencement address.

Evangelistic Meetings

Raymond Kramer, Meadville, Pa., at Birch Grove, Port Allegany, Pa., May 20-27. **John E. Gingrich,** Johnstown, Pa., at Pleasant Grove, Salix, Pa., April 11-18. **Erland Waltner,** North Newton, Kans., in Hopedale, Ill., community meetings, July 18-29. **Menno Sell,** Laytonsville, Md., at Gerber's, Menges Mills, Pa., May 27 to June 3. **Paul Martin,** Hawkesville, Ont., at Burton, Ohio, May 27 to June 3. **J. F. Garber,** Burton, Ohio, at St. Johns, Mich., June 17-24. **Ivins Steinhauer,** Bridgeport, Pa., in tent meetings at Trevose Heights, Pa., June 3-17. **Russell Krabill,** Goshen, Ind., at Naubinway, Mich., closing May 20.

TEACHING THE WORD

(Continued from page 513)

ence. The challenge of the life of each of my professors, the standards of Christian living as held by our institution, the contribution of each of my courses both to my spiritual needs and my vision of service—all these have been results of the influence of Goshen College upon my life. And strangely enough, in the midst of the hustle of hundreds of young people, I have learned to appreciate my contacts with God alone all the more. These last few years have been the richest and happiest for me in my Christian life.

There is one more factor that has contributed something vital to my Christian experience. In my practical work, attempting to spread the Gospel, more and more I come to realize that in order to pass on the plan of salvation and joy in the Lord, I must experience it all more fully myself. This has led me to a richer experience with the Lord, because of the sense of need which I feel for His guidance and strength in my life. The needs of others have made me more conscious of the source of strength from which all of our needs are supplied.

SUNDAY SCHOOL LESSON

(Continued from page 515)

lusts. Men love darkness rather than light because their deeds are evil, but when the light of God comes in, sin will go out.

Read together Paul's exhortation to walk as children of light. Eph. 5:15-18.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

MENNONITE BROADCASTS

(Continued from page 520)

over the radio a Bible course, I knew it was of the Lord."—**Panama.**

Studies to Help Friends

"Knowing that the course will be useful to me and to my fellow men, I want to ask you to send it to me. I want to prepare myself, too, for better usefulness to my Lord and when I speak to others at work I can explain better our faith."—**Los Angeles, Calif.**

Blessed by Luz y Verdad

"I have been listening to your Saturday afternoon messages sponsored by the Spanish church here in Chicago. My soul has been blessed greatly. I want to take the course you have advertised."—**Chicago, Ill.**

Found Christ Through Luz y Verdad

"Even though I have always been religious yet I had not known the truth of our Lord .... By means of your sermons I am now instructed in the true way, and am satisfied. I am teaching it to others whom I find and who ask me to instruct them a bit more in the truth."—**Puerto Rico.**

via MBMC, Elkhart, Ind.

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State Prison officials of New Mexico have decided to start a "seven days a week" religious program for inmates of the penitentiary. Until now religious activities have been Sunday services. "Without spiritual guidance," says the Associate Warden, "the proper rehabilitation of prisoners is ineffectual."

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bontrager—Bontrager.—Eli C. Bontrager, Goshen, Ind., and Katie Mae Bontrager, White Pigeon, Mich., both of the Middlebury cong., by Wilbur Yoder at the Middlebury Church, Sept. 25, 1955.

Bontrager—Yoder.—Levi C. Bontrager, Goshen, Ind., North Goshen cong., and Alma Yoder, Mendon, Mich., Middlebury cong., by Wilbur Yoder at his home, May 11, 1956.

Bowers—Seifert.—Hartwell T. Bowers, Chester, Vt., and Irene Seifert, Bartonsville, Vt., both of the Bartonsville Mennonite Church, by Ivan J. Rohrer at the church, April 21, 1956.

Kreider—Horst.—Lloyd Kreider, Lancaster, Pa., Mellinger cong., and Joyce Horst, New Holland, Pa., cong., by Mahlon Witmer at the New Holland Church, May 5, 1956.

Kunkle—Martin.—David E. Kunkle and Geraldine R. Martin, both of Ephrata, Pa., Hinkletown cong., by Mahlon Witmer at the Hinkletown Church, May 5, 1956.

Nisley—Stutzman.—Enos Nisley, McMinnville, Oreg., Sheridan cong., and Delores Stutzman, Milford, Nebr., East Fairview cong., by Wm. R. Eicher at the East Fairview Church, May 5, 1956.

Miller—Schlabach.—Eugene Miller and Sarah Schlabach, both from the Sharon cong., Plain City, Ohio, by Abram Kaufman assisted by Milo Kauffman, April 28, 1956.

Sutter—Hunt.—John David Sutter, Portland, Oreg., cong., and Joy Dawn Hunt, Los Angeles, Calif., Foursquare Gospel Church, by J. D. Zehr at Madeline's Wedding Chapel, Feb. 3, 1956.

Swartzendruber—Yoder.—Claude Swartzendruber, Goshen, Ind., College cong., and Shirley Yoder, Goshen, Ind., Crystal Springs, Kans., cong., by John H. Mosemann, April 7, 1956.

Wilson—Tierney.—Norman Wilson, Toronto, Ont., Baptist Church, and Morfydd Tierney, Toronto, Ont., Anglican Church, by John H. Hess at his home, May 11, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bair, Le Roy H. and Lois (Ebersole), Lancaster, Pa., first child, Daryl Lynn, May 1, 1956.

Bontrager, Eldon and Mary Ellen (Yoder), Hutchinson, Kans., first child, Lynette Kaye, April 26, 1956.

Boshart, Stanley and Dorothy (Curtis), Waterloo, Ont., fourth child, third son, Keith Stanley, April 11, 1956.

Bowman, Leonard and Dorothy (Gingerich), Zurich, Ont., second son, Marlowe Dean, May 8, 1956.

Brenneman, Virgil and Helen (Good), Iowa City, Iowa, fourth child, second daughter, Rebecca Jean, May 10, 1956.

Garber, Leonard W. and Doris (Reesor), Markham, Ont., second child, first son, Philip John, May 9, 1956.

Gingerich, Melvin and Dephine (Snider), Waterloo, Ont., first child, Dwight Allan, April 5, 1956.

Godshall, J. Arden and Evelyn (Alderfer), Hanover, N. H., first child, Deena LaVonne, March 29, 1956.

Groff, J. Wade and Evelyn (Metzler), Lancaster, Pa., second son, John Harvey, May 4, 1956.

Hershberger, Lester and Jean (Wagler), Norfolk, Va., eighth child, fourth daughter, Shirley Ann, April 2, 1956.

Hoover, Martin and Frances (Lais), Los Angeles, Calif., second child, first daughter, Ellen Beth, May 8, 1956.

Kipfer, Clarence and Emma (Mast), East Aurora, N. Y., by adoption, May 2, 1956: David Ray, born Sept. 17, 1950; James Clarence, born Nov. 11, 1951.

Landis, Benjamin B. and Rhoda (Ressler), Paradise, Pa., a daughter, Nancy Elaine, May 11, 1956.

Martin, Jacob E., Jr., and Esther (Stoltzfus), Park View, Harrisonburg, Va., fourth child, third son, Robert Dale, April 28, 1956.

Metzler, Earl K. and Rhoda (Nauman), Manheim, Pa., third child, second son, Thomas Lee, May 14, 1956.

Reitz, Leroy D. and Miriam (Eby), Millersville, Pa., third child, second son, Richard E., May 4, 1956.

Ritchie, Luke and Nancy (Hufford), Bethel, Pa., first child, Barbara Jean, May 15, 1956.

Ruby, Henry J. and Beulah (Gerber), Tavistock, Ont., third child, second daughter, Pauline Kay, Dec. 16, 1955.

Ruby, Roy and Margaret (Gerber), Kitchener, Ont., second child, first son, Grant Kenneth, April 16, 1956.

Shertz, J. Kenneth and Sadie (Stoltzfus), Gap, Pa., first child, Darlene Elaine, April 26, 1956.

Steiner, Mahlon Ray, and Alice (Huff), Cleveland, Ohio, second child, first son, Mahlon Ray Junior, May 8, 1956.

Stoltzfus, Mast and Mabel (Petersheim), New Columbia, Pa., twelfth child, fifth son, Paul David, April 18, 1956.

Sutter, Robert L. and Elizabeth (Wenger), Manson, Iowa, second son, John Douglas, April 1, 1956.

Swartzentruber, Elroy and Alta Rachel (Nafziger), Kitchener, Ont., first child, James Philip, April 17, 1956.

Umble, R. Clair and Miriam (Kreider), Gap, Pa., third son, Jay Melvin, May 13, 1956.

Yantzi, Lester and Helen (Gerber), Tavistock, Ont., first child, Gary John, Oct. 15, 1955.

The names of the Clyde R. Mosemann twins, Montevideo, Uruguay, born April 12 and announced in April 24 issue are Leticia Ann and Patricia Nan.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hershberger, Elmer Day, son of Joseph and Sophronia Hershberger, was born Sept. 13, 1899, at Arthur, Ill.; passed away April 29, 1956, at the farm home near Newton, Kans.; aged 56 y. 7 m. 16 d. His mother passed away when he was 2 years old, and so his stepmother, whom he loved dearly, was to guide him in the formative years. The family moved to Harper, Kans., when he was a child, and in 1915 they moved to a farm near Hesston, Kans. He was married to Amy Elizabeth Erb on June 27, 1918, and they have lived in the community of Hesston and Newton to the present time. He had suffered heart attacks across the years; two years ago they became more serious, and in the last several months, he gradually lost his strength. He was reared in the church and with Christian training in the home, was baptized and received into the Mennonite Church as a young man at Harper; but during the years he gradually lost interest in the church and its work. However, in 1951, he saw his condition, sought forgiveness, and on Feb. 10, 1952, united with the Evangelical United Brethren Church in Newton upon the profession of his faith. This act made a tremendous difference in his life, and he was a victorious Christian all the rest of his time. He was ready to engage in visitation evangelism at the direction of his pastor, and the fellowship of the Men's Bible Class was one of his joys. Just a few hours before he passed away he had attended Sunday school and church services. He is survived by his wife, 6 sons, (Willis and Lloyd, of Newton; Tillman, Gypsum, Kans., Robert, Sedgwick, Kans., and James and Glen at home); 6 daughters (Elizabeth—Mrs. Ray Spicher, McPherson, Kans.; Elva Mae—Mrs. Harold Dyck, Hesston; Lola Faye—Mrs. Bill Garrett, and Edith—Mrs. Joe

Dunn, of Wichita; Wilma—Mrs. Myron Enns, Salina, Kans., and Marjorie—Mrs. Leland England, Hutchinson, Kans.), 2 brothers (Ralph, Long Beach, Calif., and Allen, of Sedgwick), 2 sisters (Mrs. S. E. Fausnight, Akron, Ohio, and a twin sister, Mrs. Abe Hess, Wichita), and 25 grandchildren. This is the first death in the family. Funeral services on May 2 were held at the Evangelical United Brethren Church, Newton, and burial was made in the Pennsylvania Cemetery near Zimmerdale.

Hershey, Amos W., was born in Leacock Twp., Pa., on Sept. 17, 1872; died April 18, 1956, after surgery for stomach ulcers; aged 83 y. 7 m. 1 d. He was a member of Hershey's Mennonite Church for many years. Besides his wife, Maggie Denlinger Hershey, Intercourse, Pa., the following children survive: Alice—Mrs. Benjamin H. Ranck, Intercourse, Pa.; Ivan W., Witmer, Pa.; Elva—Mrs. Frank M. Martin, East Earl, Pa.; Elsie—Mrs. Noah N. Martin, Intercourse, Pa. Funeral services held at Hershey's Church were in charge of G. Parke Book and Sanford Hershey. Interment was made in the adjoining cemetery.

Kiser, Jacob Daniel, son of Andrew J. and Mary (Brunk) Kiser, was born Nov. 22, 1880; died March 1, 1956, at his home near Harrisonburg, Va., after several months of illness; aged 75 y. 3 m. 8 d. He was in the hospital a number of times and bedfast for 4 months, during which time he was cared for by his children. He was a member of the Mennonite Church. In Dec., 1900, he was married to Sallie Shank, who preceded him in death in Dec., 1943. Surviving are 9 children (Josie, with whom he shared home, Carl, Marvin, Ruby—Mrs. Sem Swope, Oren, Oliver, Della—Mrs. James Benner, Alvin and Grace—Mrs. James Eshleman), one brother (John O. Kiser, La Junta, Colo.). Funeral services were conducted at Weaver's Church by Oliver Keener and Daniel W. Lehman. The text used was Romans 8:18, a verse he spoke of during his affliction. Burial was made in the church cemetery.

Martin, Ella, was born May 16, 1879, in Harrison Twp., Elkhart Co., Ind., to David B. and Elizabeth (Eyman) Martin; passed away May 4, 1956, at her home near Kessington, Mich. She was the last of 5 sisters and 2 brothers, and lived long enough to fulfill her expressed wish to being able to make a home for sisters and brother. She united with the Yellow Creek Mennonite Church in later years, being a member here when she passed away. Ella, after 76 y. 11 m. 19 days of life here, passed through the open door into the other room to be at peace and rest with her Saviour and Lord. Funeral services were in charge of R. R. Smucker and Rev. Bates.

Mast, Mamie E., daughter of Aaron and Sarah (Kauffman) Stoltzfus, was born in Paradise, Pa., Dec. 10, 1889; passed away at her home near Parkesburg, Pa., on April 17, 1956, after a brief illness of leukemia; aged 66 y. 4 m. 7 d. In 1903 she moved with her parents to West Liberty, Ohio. In her youth she accepted Christ as her Saviour and united with the Bethel Mennonite Church. In 1908 the family moved to Pigeon, Mich., and then back to Atglen, Pa., in 1910. On Nov. 10, 1912, she was united in marriage to David C. Mast and became a member of the Maple Grove Church at Atglen, Pa., remaining a faithful member until death. She taught the same Sunday-school class for 22 years, and seldom missed sewing circle as long as she was able to go. She is survived by her husband, her 91-year-old mother, Martinsburg, Pa.; 2 brothers, 2 sisters, 6 children (Mrs. Beula Bumstead, Hemet, Calif.; Mrs. Lena Umble, Isaac, and Mrs. Annabelle Hoylman, all of Parkesburg; Mrs. Mabel Alwine, Atglen, Pa.; and Donald, Harrisonburg, Va.), and 20 grandchildren. She was preceded in death by one son and one daughter. Funeral services held in the Maple Grove Church on April 20 were in charge of Abner Stoltzfus and Aaron F. Stoltzfus. Interment was made in the adjoining cemetery.

Nusbaum, Barbara Ann, 86 years old, and a native and lifelong resident of the Middlebury, Ind., community, passed away April 20, 1956, at the home of a daughter, Marie Breniser. She had resided with her daughter for 18 months and had been bedfast for 5 months. She was the widow of Amos Nusbaum, former pastor of the Clinton Brick Church. They were married in July, 1889, and soon after their marriage they joined the Clinton Brick Church, and were faithful members until death. This union, which lasted nearly 65 years, was blessed with 3 children, Ollie, who died in 1950, Marie Breniser, and Grace Hostetler, both of Middlebury, Ind. Surviving in addition to the 2 daughters are 11 grandchildren, 17 great-grandchildren, a sister (Mrs. Laura Kauffman, Elkhart, Ind.), and 4 brothers (Oliver Suntimer, Atlantic City, N.J.; William and Albert Suntimer, Los Angeles, Calif., and Charles Suntimer, Indianapolis, Ind.). Funeral services held at the Clinton Brick Church on May 2 were in charge of Amsa H. Kauffman, and burial was made in the Forest Grove Cemetery.

Richard, Emma R., daughter of John C. and Josephine (Roth) Graber, was born near Wayland, Iowa, Feb. 20, 1892. For some time she had been in failing health and on Saturday morning was taken to the Washington County Hospital where she departed from this life on May 8, 1956; aged 64 y. 2 m. 18 d. She accepted Christ as her Saviour and became a member of the Sugar Creek Church at the age of 15, where she remained a faithful member until death. On Dec. 15, 1915, she was united in marriage to Peter W. Richard. This union was blessed with 2 sons (Glenn Albert and Oscar Daniel), and one daughter (Josephine Kathryn—Mrs. Elmer L. Schrock), all of Wayland. Preceding her in death are her parents and one brother. Surviving are her husband, 3 children, 7 grandchildren, 6 sisters (Katie—Mrs. William Eichelberger, Mrs. Anna Richard, Mrs. Leah Eichelberger, Evelyn Graber, Lavina—Mrs. Ezra Freyenberger, Stella—Mrs. Arthur Boshart), and 4 brothers (Peter J., Amos E., Alvin D., and Wilbert H.). Just before she passed away she bade her family Good Night and told them she was about to sleep in Jesus. Funeral services were conducted at the Sugar Creek Church on May 10 in charge of Vernon S. Gerig, Simon Gingerich, and Willard Leichty, with interment in the church cemetery.

Ropp, John, last surviving member of the late Joseph R. and Magdelena (Lichti) Ropp family, was born at Poole, Ont.; died May 4, 1956, in his 88th year, at the home of his daughter Clara, Mrs. Edward Eichler, where he had made his home since the passing of his wife in 1945. After their marriage in 1896 they lived a number of years in Colorado and Michigan, and in 1905 returned to Ontario and made their home in the Cassel and Rumbo districts. In early life he became a Christian and had been in the fellowship of the Mennonite Church since them. Surviving are 3 sons (Raymond, Brantford, Ont.; Victor, Woodstock, Ont., and Elmer, Pigeon, Mich.), 2 daughters Mary—Mrs. Abraham Strickler, Drumbo, Ont., and Clara—Mrs. Edward Eichler, New Hamburg, Ont.), 21 grandchildren, and 22 great-grandchildren. Funeral services held on May 7, at the Biehn Church were in charge of Moses H. Roth and Curtis C. Cressman, with burial in the church cemetery.

Sweigart, Jacob S., Ephrata, Pa., son of Jacob U. and Sarah (Shealer) Sweigart, was born Nov. 4, 1878; died March 4, 1956, after an illness of 3 years; aged 77 y. 4 m. He is survived by his wife, the former Anna Sauder, a daughter (Anna—Mrs. Charles L. Spriggle, at whose home he died), and the following brothers and sisters (Anna—Mrs. Martin Weidman, Schoeneck, Pa.; Samuel and Edwin, Akron, Pa.; Clayton, Lancaster, Pa.; Allen, Farmersville, Pa.; and Ada—Mrs. Paul Spriggle, Groffdale). One daughter, Edna, preceded him in death. Funeral services on March 7 at Metzlers Mennonite Church, where he was a member for many years, were in charge of Mahlon Witmer, Eli Sauder, Amos Sauder, and Paul Wenger. Interment was made in Metzler's Cemetery.

Wiley, Ellen Elizabeth, daughter of the late Elias and Tena (Knepp) Arnold, was born June 13, 1881; died April 26, 1956; aged 74 y. 10 m. 13 d. On Feb. 3, 1906, she was united in marriage to Milton Ernest Wiley, who preceded her in death on Dec. 26, 1937. She united with the Springs Mennonite Church in Sept., 1923, and was a true and faithful member until her death. Surviving are 5 children (Viett, Springs, Pa.; Mrs. Viola Miller, Grantsville, Md.; Webster, Hollsopple, Pa.; Dora—Mrs. William Killius, and Hilda—Mrs. Wilbur Bowser, both of Grantsville, Md.), one sister (Sarah—Mrs. Urias Bittner, Meyersdale, Pa.), 2 brothers (William Arnold, Hancock, Md., and Ezra Arnold, Cumberland, Md.), 24 grandchildren and 15 great-grandchildren. Services held at the Springs Church on April 29 were in charge of Roy Otto and Charles Walls. Interment was made in the Grantsville Cemetery.

Witmer, Raymond M., son of Phares and the late Lydia (Martin) Witmer, was born April 12, 1897, near Maugansville, Md.; passed away March 29, 1956; aged 58 y. 11 m. 14 d. Death was due to a heart attack. He lived 30 hours after the attack and was conscious to the end. In his youth he accepted Christ as Saviour and united with the Reiff Mennonite Church, later transferring his membership to the Cedar Grove Mennonite Church where he was a faithful member until death. At the time of his death he was serving as church treasurer. On May 14, 1918, he was united in marriage to Mary Diller. To this union were born 8 children. Surviving are his wife, 5 sons and 3 daughters (Dortha—Mrs. Ralph Parmer, Greencastle, Pa.; Retha—Mrs. Nathan Keener, Nathan and Kenneth, all of Hagerstown, Md.; Mildred—Mrs. John Landis, Chambersburg, Pa.; Clarence, of Greencastle; Richard and Raymond, Jr., at home), his father, stepmother, one brother, 2 sisters, one half brother, one half sister, and 12 grandchildren. Funeral services were held at the Cedar Grove Church on April 1 with Abram M. Baer and John F. Grove in charge. Interment was made in the Cedar Grove Cemetery.

Yantzi, Katherine, daughter of the late Nickolas and Barbara (Bender) Schlegel, was born June 28, 1874, in Perth Co., Ont.; passed away at the home of her daughter and son-in-law, Mr. and Mrs. William Schumm, on April 14, 1956, after a lingering illness; aged 81 y. 9 m. 17 d. On Nov. 5, 1905, she was married to Daniel Yantzi, who preceded her in death on July 1, 1929. One daughter preceded her in death. Surviving are one daughter (Solena—Mrs. William Schumm, East Zorra), one son (Henry, East Zorra), 13 grandchildren, 9 great-grandchildren, and 2 brothers (Joseph and Aaron, both of South Easthope). She was also preceded in death by one grandchild, one sister, and 3 brothers. In her youth she accepted Christ as her Saviour and united with the East Zorra A.M. Church, remaining faithful until death. Funeral services were conducted at the East Zorra Church in charge of Joel Swartzentruber, Wilfred Schlegel, and Daniel Wagler, with interment in the adjoining cemetery.

Yoder, Sallie B., daughter of Levi B. and Elizabeth (Hartzler) Yoder, was born near Belleville, Pa., Sept. 23, 1879; passed away at her home in Belleville following an extended illness, on April 28, 1956; aged 76 y. 7 m. 5 d. In 1903 she with her parents moved to Surrey, N. Dak. On Nov. 10 of the same year she was united in marriage with Samuel N. Yoder. Surviving are her husband, 2 sons and one daughter (Floyd of Glen Ellyn, Ill.; Dr. Durbin, Youngstown, Ohio; and Gladys—Mrs. Harvey Hunsberger, Wheaton, Ill.), 4 grandchildren, 4 sisters and one brother (Fannie—Mrs. Isaac Mast, Embreeville, Pa.; Emma—Mrs. Hervey Schnell, Goshen, Ind.; Elizabeth—Mrs. Hugh Woodiwiss, Elkhart, Ind.; Barbara—Mrs. Solomon Zook, Hutchinson, Kans.; and Levi Yoder, Akron, N.Y.). In 1951 Bro. and Sister Yoder left the North Dakota community and returned to Belleville for their retiring days. During the years spent in North Dakota she was a faithful member of the Fairview congregation. She was interested and actively engaged in the work of the Fairview Sunday school. Her heart, hands, and home offered kindness and hospitality to many visitors to the west during the years they resided there. Visiting evangelists and ministers found her home a pleasant haven in the community. After returning to Belleville she always attended serv-

ices at Maple Grove until health no longer permitted. She accepted Christ as her Saviour in her youth and always loved the study of the Scriptures and enjoyed reading other good literature. Funeral services were conducted at the Maple Grove Church in charge of Jacob F. Weirich. Interment was made in the Locust Grove Cemetery.

Henry's Red Sea



A Mennonite Story for Young People by Barbara Smucker

The story of Henry Bergen is today firmly fixed in the minds of hundreds of happy little urchins in this country and Canada. For Henry became their own personal refugee friend. He became a kind of hero who could tell them all about what it meant to lose your home and your father, and then begin to walk west with no particular end in view—only hope.

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YOUR PUBLISHING HOUSE

How about Foreign Literature?

It is eight years since the Publication Board first authorized "the Publishing Agent to further consider the question of producing literature in foreign languages as a help to our missionaries and relief workers in promoting the cause of Christ in their various fields."

In keeping with this action the following policy was formulated: "The House is ready to assist in helping to supply literature needs in areas where our church is doing mission and relief work abroad. But such assistance must always be planned and carried out in full co-operation with the respective agencies in such fields, . . . as resources permit."

Accordingly, with the financial assistance and counsel of our mission and relief agencies, a number of foreign literature projects have been carried through. The three major ones and the amount the House has put into them during 1955, aside of some receipts and assistance by the Mennonite Board of Missions and Charities and Mennonite Central Committee, are shown here:

European area, mostly French and German S.B.S. materials	$5,926
Spanish S.B.S. materials	2,503
El Heraldo Evangelico	3,969
	$12,498
Donations received for Foreign Literature Fund	6,082
Mennonite Publishing House subsidy	$6,416

We believe there are many individuals, Sunday-school classes, summer Bible schools, MYF units, congregations, or other groups who will gladly contribute to this worthy work as the needs are made known.

Furthermore we've only "scratched the surface." With the world-wide literacy program millions are learning to read. The Communists and false religious sects are producing and distributing enormous quantities of printed materials to fill the reading vacuum. With our own church having gone into more than twenty countries in recent years with our witness and relief service we have tremendous opportunities.

Then, too, the Lord has given us talents to produce one the richest and most extensive denominational literature services in America. While we are enjoying this in our homes and congregations, let us be as mindful of others as were the four lepers feasting on the bounty who said, "We do not well, . . . come, that we may go and tell . . . ."

The House invited mission and relief representatives to a conference on foreign literature at Lancaster on April 30. About 25 brethren spent the day looking at the needs and discussing the best means of supplying them. There will continue to be the closest co-operation between the House and our mission and relief agencies working abroad. The opportunities are unlimited. Your response will determine the extent this work may be developed while doors are open. We thank you for your prayers and gifts.

A. J. Metzler
Publishing Agent

Items and Comments

Forty-four southern Presbyterian leaders have said: "Where local circumstances dictate interracial contacts, they should be accepted in Christian spirit. . . . A congregation should not be characterized as Christian or unchristian by reason of the fact that it is either interracial or not interracial. In such choices Christians can wisely exercise personal preferences."

* * *

Louisville, where about one third of Kentucky's school-age Negroes live, plans to complete the desegregation of its schools next year.

* * *

The Moravian Church in America has created a foundation for the development of research in early American Moravian music. The aim is to make a whole new body of unpublished sacred and secular music available for performance and research. There are thousands of manuscripts and first editions in archives at Bethlehem, Pa., and Winston-Salem, N.C. The Moravian Church will celebrate its 500th anniversary in 1957.

* * *

The Indian Communications Minister told the Indian Parliament that more than one third of all foreign missionaries who applied for entry permits in the four-month period ending Jan. 31 were refused visas. Sixty-six out of the 100 visas granted were given to American missionaries while 35 of the 60 denied entry permits were Americans.

* * *

The total population of the United States was about 166,738,000 on Jan. 1, 1956. This represents an increase of 10.3 per cent since April 1, 1950, and 1.7 per cent during 1955.

* * *

Elimination of paid religious programs from radio and TV was vigorously opposed by the National Association of Evangelicals at its annual convention. There was protest against a recent declaration of the National Council of Churches' Broadcasting and Film Commission urging that the broadcasting industry limit all religious programs to those carried on a sustaining basis.

* * *

A resolution deploring "extremist tactics by any individual or organized group" in the current controversy over desegregation was adopted by the National Association of Evangelicals. At the same time, the delegates said that "the teachings of Christ are violated by discriminatory practices against racial minorities in many—if not all—sections of the country." They called upon members of the association to "use every legitimate means" to eliminate these practices.

* * *

The Parliament of Iceland has demanded that American troops and armaments be withdrawn. The Icelandic leaders frankly state that under conditions now prevailing they would be more secure without our military protection than with it.—Between the Lines.

Paul P. Petticord, president of Western Evangelical Seminary, Portland, Oreg., is the newly elected president of the National Association of Evangelicals. The 1957 convention will be held in Buffalo, N.Y., April 1-5.

* * *

"Our widely heralded abundance," said Methodist Bishop Wicke to the Pittsburgh Study Conference on the Church and Economic Life, "is bringing no spiritual security. It is chaining men to the machine rather than to the needs of mankind."

* * *

The president of Wheaton College predicts that America's "changing spiritual climate" will boost enrollment at "distinctly Christian colleges" in a striking manner within the next ten years.

* * *

A total of 137 schoolteachers fled the Soviet Zone and sought asylum in West Berlin during the month of March. Many said they took this course because of communist reprisals following their refusal to support Party-sponsored "youth dedication" ceremonies. German Protestant and Roman Catholic leaders have forbidden their followers to participate in these ceremonies.

* * *

It is charged that the American Government, to satisfy the Saudi Arabians, is abandoning its traditional defense of religious liberty. Jews are not being sent to the air base at Dharan, and chaplains do not wear religious garb or insignia.

* * *

Members of a meat-cutters' union at Dayton, Ohio, have threatened to strike unless Sundays are eliminated from basic work week contracts. Sunday operations have been a live issue in the area since grocery chains began opening for Sunday business.

* * *

The Automobile Dealers' Association of Indiana voted to press for a state law making Sunday closing mandatory for car dealers.

* * *

Evangelists in Africa, India, Japan, Europe, and South America telephoned in direct reports on their work to the annual Conference on World Missions sponsored by Moody Memorial Church in Chicago. Worshipers listened in on the auditorium's public-address system to five-minute conversations with foreign missionaries of the church. It was the first time a church had used amplified intercontinental telephone calls.

* * *

Translation of the New Testament from the original Greek into modern English by Greek Orthodox scholars in the United States is nearing completion. The translation will become the only English text authorized for Greek Orthodox in America.

* * *

A joint drive by the Seventh-day Adventist Church and the Lions Club International has collected more than 200,000 pairs of used eyeglasses for people in South America who can't afford vision aids. An optical firm in South America has agreed to process the spectacles as a public service, making them ready for distribution to needy persons in 21 republics.

* * *

Plans to erect a 328-bed hospital in the Allentown area have been announced by the Lutheran Ministerium of Pennsylvania. It will be called the Muhlenberg Medical Center.

* * *

It has been observed that the revival of interest in non-Christian religions in Asia is generally associated with the new spirit of nationalism and antipathy to the West.

* * *

A union official in Kansas City is preaching among 1,800 members "a full day's work for a full day's pay."

* * *

In the past two years, at least ten new churches have been built in Moscow with funds provided by the Kremlin . . . . this cooperation in building churches is . . . an admission of a resounding defeat on the part of the communists.—Between the Lines.

* * *

A Russian bishop in Western Europe told the editor of **Between the Lines** that the Russian church is like a great iceberg, "that part which appears above the surface is marked by the hammer and sickle, but the much larger part under the surface is strongly anticommunist and will someday rise in the deliverance of all Russia."

* * *

Two of the nation's top atomic medical experts recently warned that an atomic attack would wreak upon this country in one day the total destruction of World War II.—Between the Lines.

* * *

A San Francisco psychiatrist says that one out of six San Franciscans has a drinking problem, and of that number about a quarter are women.

* * *

Nine Protestant church bodies in Holland asked the Netherlands government to intervene for a peaceful solution of Arab-Israeli tensions. They represent partically all of Holland's 5,000,000 Protestants.

* * *

The International Association of Eye Donors has been organized in Bonn, Germany. Members will sign a formal declaration agreeing that their eyes be removed immediately after death and the corneas transplanted to the eyes of blind people.

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PENNSYLVANIA CUSTOMERS ADD 3% SALES TAX

All Pennsylvania residents are now required by law to pay a tax of three cents on the dollar when purchasing many retail items. (Bibles, however, are exempt.) The following schedule shows how to figure the amount of the tax you should include with each order, if you are a resident of the state.

1–10¢ no tax	1.11–1.40 4¢ tax
11–40¢ 1¢ tax	1.41–1.70 5¢ tax
41–70¢ 2¢ tax	1.71–2.10 6¢ tax
71–1.10 3¢ tax	and so on

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Gospel Herald

TUESDAY, JUNE 5, 1956. VOLUME XLIX. NUMBER 23

Peace of Mind

By Levi C. Hartzler

A modern radio preacher has written a booklet entitled "You Can Relax." But why should such a subject be apropos today? What are the factors in modern living that militate against inner peace and quietness?

First of all, there are too many deadlines to meet. Junior has basketball practice, science club meeting, Youth Fellowship at the church, or any of another half dozen activities to fit into a weekly family schedule. Sally has an equal number of activities she can't miss. Mother and Dad in addition to operating a business and running a home want to attend the church and club meetings to which they belong. Two and three cars are necessary to meet all these engagements. Everybody's adrenal glands are working overtime so that they can meet their schedules. Life becomes one mad rush from Monday morning to Sunday night. Hurry militates against inner peace.

Then there are the Joneses to keep up with, or in school Podunk Twp. high to beat in football, basketball, or track. Sally says she has to study late to beat Jane in English. Dad works long hours to get the best crop of hybrid corn in the neighborhood. And so it goes from month to month, with anxiety about this or that personal or group competition destroying inner peace.

But most dangerous of all for the Christian, most damaging to peace of mind and heart, is that compromise with principle which permits a shady business deal or a slight departure from Bible truth. It rained nearly all week and weather reports indicated more rain coming up. The hay is just right to put up, but it is Sunday. Or, the wheat is just right for combining come Sunday morning. But the Bible says, "Six days shalt thou labour, and do all thy work."

One such compromise makes another easier. One small sin lets down the bars to a bigger, until disobedience to the Word of God destroys inner peace completely.

The results of these disturbing factors —hurry, anxiety, and plain sin—are evident all around us. A few should be noted here.

Statistics show that our mental institutions are overcrowded. Pressures in today's society are too great for an increasing number of people. Medical doctors indicate that up to 75 per cent of their patients are mentally or emotionally disturbed rather than being ill from actual physical causes.

Adult delinquency is evident in the high divorce rate—one in four marriages. Crime continues to take front-page spaces in our newspapers, and such crimes as should not be heard of in a Christian nation, crimes that go unpunished in the name of justice.

Adult delinquency necessarily results in widespread juvenile delinquency. Abandoned and undisciplined children grow up to become uncontrolled adults.

The recent Graham case in Denver, Colo., illustrates to what lengths the human mind can go to gain selfish ends. When a man will put a bomb into his mother's suitcase knowing full well that he will not only destroy his mother, but some 40 other people on the airplane with her, he is either mentally unbalanced or void of human feeling. We are too prone to shrug such a case off by saying, "The guy was crazy," when our highly competitive socioeconomic system stimulated such a selfish act. The pressure finally became so great that Graham perpetrated an inhuman act for selfish gain.

Where can such a man find inner peace? How can you and I overcome the disturbing factors in our society?

We can throw out an easy answer: "Practice a little self-control. Don't take on more than you can handle. Don't compromise your moral principles."

A saved sinner, an ancestor of Christ who learned just how disturbing selfish living can be, once said, "Great peace have they which love thy law: and nothing shall offend them."

The laws of God are inherent in the creation and were not imposed afterwards. Love for God's law will result in the individual seeking to be obedient.

But man from the beginning has sought to be obedient and failed. The Bible clearly states that a man can be obedient in all but one point, and yet be guilty of total failure.

No, the easy answer won't work. You cannot get inner peace by a personal decision to be at peace or a personal determination to obey the commands of God.

Martin Luther reaffirmed what the Apostle Paul so aptly stated: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Both Paul and Luther endured severe inner struggles before they attained that inner peace which enabled them to become great Christians. The individual who accepts Jesus Christ by faith is made just in God's sight and thereby obtains a

Ichabod

By Miriam Sieber Lind

First my indolence turned from the rigors of Thy command
And settled itself in the pride of the work of my hand;
Then the gaudery and gilt overlaid the gold shining of Thee
And the taste of the Bread of Thy table was ashes to me.
Thus it was that the glory departed from out of earth's air
And the days were alike, and each day was too heavy to bear.
Each day was too heavy to bear, yet I cried more to Thee
To reach me, to teach me, enslave me, and yet make me free!
Then how Thou didst flash and didst fire, O Damascus-Road Light,
To blind me; to bind me to Thee, and to turn me aright!
And how Thou didst take me and shake me and shatter my place,
Then shining enfold me and hold me, and whisper of Grace!
And all I had yearned for and burned for lay waiting for me
And Thou wast the Way and the Door, and Love was the key.
The glory departed? Thou knowest, O Miracle-One,
Thou didst speak, and I heard; and the glory has only begun!

Scottdale, Pa.

peace of heart and mind that a frustrated, hurried, anxious, world cannot understand. And that peace is deep enough and adequate enough to withstand all the disturbing factors in today's world.

But that peace is never available to an unbelieving, skeptical, selfish person. The individual must accept God as central in his life and recognize Christ's sacrifice on the cross as adequate to take away his sin. The old Jewish preacher Isaiah learned by experience how inner peace is attained and put his experience in words to God: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

This trust involves faith in God's ability through Christ to take care of all the disturbing factors of life. Peter, that self-sufficient disciple, advised his hearers thus: "Casting all your care upon him [Jesus]; for he careth for you."

Jesus Himself in giving farewell to His disciples promised: "Peace I leave with you, my peace I give unto you. . . ." "These things I have spoken unto you, that *in me* ye might have peace."

Inner peace is an emotion of the spirit of man. It is imparted by the Holy Spirit of God whom Jesus promised to send to His disciples and who actually came in a demonstration of power on the day of Pentecost following Jesus' return to heaven. It is His job to reveal Christ to individual men and women.

The Bible says that the fruit of the Holy Spirit, the manifestation of the Spirit in individual lives is love, joy, *peace*. . . .

Thus a frustrated, professing Christian or an unhappy, disturbed unbeliever can find inner peace in Jesus Christ by accepting Him as Saviour and casting all care upon Him. "To day if ye will hear his voice, harden not your hearts."

Elkhart, Ind.

Our Readers Say—

Some of the thoughts of the guest editorial, "Call Me Brother, Brother," in the April 10 issue of the HERALD are questionable. The word "Reverend," according to Webster, is perfectly in order to give to our ordained men. He defines it thus: "worthy of reverence or deep respect; a title of respect given to the clergymen." Is this Biblical? It is true that the Bible commands us to honor all men, but in I Tim. 5:17 we have "let the elders that rule well be counted worthy of double honour," thus making a difference between the laity and the ordained body. As far as salvation is concerned we are all on one level, but as to the office they hold they are worthy of double honor. I feel much harm has been done by men with perhaps an over degree of modesty trying to change this Biblical position.

The word Reverend may often be misused, but changing the title will not solve the problem. The one who called his pastor "revenuer" would find some other name to revile him unless his attitude toward his pastor would be changed. What he and many others in the church need is teaching on reverence for sacred things, including the sacred office of the ministry. Paul in one of his trials spoke rather strongly against the one who smote him on his mouth. When he was reminded it was God's high priest he apologized and said, 'It is written, Thou shalt not speak evil against the ruler of thy people."

I believe we need more teaching along this line, and since it may be rather embarrassing for the ministry to speak much about it, it falls on the lay teacher and writer to teach this Bible truth. In Pennsylvania we have the title "Master Farmer" given to outstanding farmers. This I believe is an incentive to them to do their best, realizing they are watched and followed. If the ministry recognize their high calling (standing between God and man), this should also inspire them to do their best to truly represent Christ to a dying people.—Titus Martin, New Holland, Pa.

* * *

Even though our GOSPEL HERALDS usually come through 3 or 4 weeks late due to our distance from Scottdale, we read them eagerly from cover to cover. It is our best way to keep in touch with and informed about the church and her thinking round-the-world. Either the articles in general are getting better and better or we are growing enough to appreciate them more and more.

However, in the April 3 issue there is one article, "Cross-Bearing," that I feel is misinterpreted. Realizing that it is a great consolation to the sick, shut-in, or bereaved individual to call these trials and tribulations (which everyone has more or less of) our crosses, yet when Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily . . . ," it seems to infer a thing of choice. I can take it up at will—or I can lay it down and refuse it at will. Who of the sick wills to go on suffering day after day? Or who decides willingly to take up the cross of bitter loss of loved ones, if this is a cross? Also we would find many atheists, agnostics, and unbelievers of all kinds carrying heavy crosses according to the interpretation in the printed article. Where the writer says, "there is a cross in every life," I would say "there are trials and tribulations and bitter cups in every life." To me there is a difference. I believe cross-bearing, the way Jesus intends it, to be the things we do or the way we act in life differently from what we would act if we didn't want to be followers of Him.

Perhaps I have the wrong interpretation too. I would like to see more ideas on the subject. —Freda Milne, Fortuna Ledge, Alaska.

[The editor agrees with this criticism.]

* * *

Concerning Marie Yoder's article in the April 24 issue of the GOSPEL HERALD, "Plead for the Widow," we too would like to see a change in our Christian (?) funerals. Even casual observation of the "viewing line" in our funerals makes one feel that this is an oddity. When friends express sympathy by word, greeting, or a visit it is surely appreciated, but when our funerals are climaxed with a parade of curiosity seekers and others who are simply caught in the necessity of going around because everybody does, it's time to stop and think just what we are doing. And where did we learn the inappropriate custom of the immediate family viewing the body of the loved one for the last time under the scrutiny of public gaze?—Mr. and Mrs. Galen Johns, Benton, Ind.

* * *

I wish to commend you for printing Mr. Kerr's article, "Counting the Cost."

Precisely why is our program of evangelism not more successful? Is it not because we do not think seriously enough on the implication of Christian discipleship, and consequently are sometimes careless in our presentation of the Gospel? Are not hasty decisions often succeeded by consequent retrogression?

The good news is free, but not to be had at bargain rates.—Richard E. Sensenig, Harrisonburg, Va.

* * *

I appreciated very much the article, "God's Compensations," in the GOSPEL HERALD, April 24. Probably this is of greatest concern to folks who are aging, but I think that the youthful should be interested in "geriatrics" as well as the aged. The author correctly points out that it is in youth that one prepares for an old age that is rich and dignified. There are two reasons why youth need to be interested in "old age." The first reason is, of course, that we are all moving in that direction, and the second is that we are living with and working with older folks.

Some time ago I inquired of a Christian doctor what should be our attitude as youth toward those who are aging and still hold responsibilities that should perhaps be passed to younger shoulders. This middle-aged doctor chided me by saying that a problem which is of far more importance to me is the attitude that I will take once I am classed among the aged, and whether I am preparing now for the gracious sunset of life which youth appreciate in our older folks. This gave me food for thought. It is something for all youngsters to think about. —Laban Peachey, Harrisonburg, Va.

* * *

Bro. Nelson Kauffman's message, "Be Sober—Be Vigilant," is just the type of message we need as a church. It seems to me the Mennonite Church is going through a great transition period at this time.

God wants every member to allow the Holy Spirit to make real by faith in everyday experience that which Christ has made available to us in His suffering, death, and resurrection. He would have us to become just as conscious of the sins of the spirit as we are of the sins of the flesh. He would cleanse us from all hypocrisy and all partiality, perfecting day by day holiness in the Lord.

We need not be afraid of this moment by moment dependence upon Him. His Spirit will never lead us to give up the commandments of Jesus or to go contrary to His teachings.

Let us have more messages like the Spirit-inspired message by Bro. Kauffman.—Rhoda Ramer, Harper, Kans.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

It Takes More Than a Machine

Guest Editorial

Mr. James Strong worked for thirty years to compile his Exhaustive Concordance of the Bible, which was published in 1894. The laborious task that once took years can now be accomplished in a matter of hours by an electric computing machine. Future concordances, which list alphabetically the location of every word in the Bible, can be developed much more rapidly than formerly by the process of "teaching" the Scripture to a UNIVAC computer.

Thomas Nelson and Sons, the publishers of the Revised Standard Version, are using this modern method to produce a new concordance next year. Every one of the 800,000 words in the recent version has been recorded on four metal magnetic tapes. As the words are fed into the processing system for the tape, the computer stores them in its "memory" and arranges them alphabetically along with the context and location in the Bible by book, chapter, and verse.

While it is gratifying to learn that mechanical brains can be drafted as an aid to Bible study, let us not conclude that mechanical methods can supplant the practice of regular Bible reading. With all its remarkable abilities, even to the point of remembering and classifying, the most highly developed machine is still unable to hear and respond to the voice that speaks through the pages of the Bible.

So often our reading and study tends to be mechanical. We catalog words and symbols. We repeat memorized phrases in the manner of a robot. We arrange them neatly to support our doctrinal arguments. We discourse learnedly about Biblical concepts, quoting chapter and verse to our heart's content. But all such study is no guarantee that we read with open minds, that we prayerfully listen for the message God has for our own hearts.

That Gospel message will not come to us punched on a tabulating card. When we suddenly see ourselves as we are, prodigals but still sons, when we recognize our need of God's forgiveness, the words of life will find their way into our need and assure us of God's everlasting mercy.

—Kenneth Morse, in *Gospel Messenger.*

The Ways of Custom

Custom is the whole complex of behavior patterns which have been handed down to us from earlier generations and which we have accepted, with or without modification, as normal and right. Custom is cumulative. To a great extent it is inherited. But additions are being constantly made, either by invention or by the borrowing which sociologists call the diffusion of culture. There are subtractions, too, some customs dropping out as others take their place. Changes in custom are usually slow, for we like to follow the ways to which we are accustomed. Customs may change in one respect and not in another, creating inconsistencies which we accept almost without thought. Or they may change in one culture area and not in another, creating tensions wherever these differing areas are in contact. But whether they change universally or by spots, slowly or rapidly, they do change. Customs have never been constant in a changing world.

Custom is in itself amoral. That is, a custom is not in itself right or wrong. Only as custom involves attitudes and practices that affect the law of right which God has given does it become a moral matter. Killing or not killing our fellow men is not a matter for custom to determine, for God has said, "Thou shalt not kill." Sex relations outside of marriage cannot be condoned by custom, for the law of God is plain: "Thou shalt not commit adultery." But even an amoral custom can come to have a very strong authority, often equivalent to sacred command. In Honolulu recently, when a law was proposed limiting the use of fireworks on holidays, the United Chinese Society raised the issue of religious liberty. "Chinese traditional religious rites always have included the setting off of firecrackers," they said. Chinese Christians, however, insisted that the use of fireworks was only a matter of custom, and not of religion. Here, according to Christian interpretation, the noise-making firecrackers are only an inherited accompaniment of religious worship. To the Chinese the accompaniment has become the essence. They do not see how they can honor their ancestors without the big bang.

Where custom thus becomes associated with and finally indentified with religion, it may secure a tyrannical hold. Then conscience, which no Christian ought to violate, demands the continuance of the customary, and resists all change as sin. This sets the stage for all sorts of conflicts, both in the individual and in the group. For since changes are bound to come, the person who cannot accept any changes is bound to be very unhappy, perhaps a cause of dissension.

It is important for all of us to see the value of custom. Precedents make for the perpetuation of tried values. There must be some reason why people have followed a certain path. Evidently it served a need for them. What has served others deserves at least our respect. We should make sure it cannot serve our need before we forsake it. Precedent, too, subjects the new to a healthy criticism. It is not all bad that new ways are accepted slowly. A second or third or fourth look at the new proposal may reveal flaws not seen at first. One should not tear down his old house until he has another place to live. Momentum, which resists change of direction, is a salutary law of motion. One cannot blame people for wanting to make sure no mistake is being made.

But while custom has its values, it has also its dangers. Custom lives after the reason for it is gone, but the custom still rules. Precedents become rules, and rules become religious principles by which men judge themselves and others. Yesterday's applications of sound principle become today's requirements. The life of faith which seeks and finds an outward expression disappears, but the outward form persists and allows those who keep it to think that they have the faith of their forebears. Thus a way of living usurps the place of a life: the accompaniment of faith assumes the role of the essence.

It is pretty generally accepted among us that applications change, but principles never do. We have more difficulty on agreeing as to what is principle and what is application. One of the hot issues of the last century—the use of the

English language—we all agree now does not belong in the column of unchanging principles. The severest tensions in our denomination at the present time are between those who see much in our practices as being only custom and due for change, and those who see very little in our practices which are not integral with Biblical faith and practice.

Menno Simons argued strongly for a Scriptural order in the church, but he did not exalt human custom and interpretation. To the church at Emden, which was having trouble because of a very strict application of marital shunning, he wrote:

"I desire, according to my humble talents, to teach a Gospel that builds up, and not one that breaks down; one that gives off a pleasant odor and not a stench, and I do not intend to trouble the work of God with something for which I have no certain Scriptural grounds. I can neither teach nor live by the faith of others. I must live by my own faith as the Spirit of the Lord has taught me through His Word."

Such an attitude may guide us between extreme positions on either custom or change.—E.

Congregational Group Sharing

During the past nine months, eleven Mennonite congregations have each selected a representative who was successful in forming a Mennonite Aid group in his congregation. A number of other congregations are in the process of forming Mennonite Aid group memberships. The group requirement is for 50 adult members (above the age of 18) or ⅔ of the congregation, whichever is less, to enroll as a group at a given time.

There are several advantages in a congregational group plan. First, all members of a congregation who wish to join as a unit are enrolled without any limitations and may receive immediately the usual Mennonite Aid hospitalization and surgical benefits regardless of conditions of health, age, or any other factor which would otherwise make it impossible to join health plans. Thus, any member of the Mennonite church can obtain immediate benefit without any waiting periods, etc., if they are a part of a Mennonite congregational group plan.

The second advantage is spiritual. Our Board of Directors feel that where the members of a congregation will band together as a group to make it possible for one or several of their numbers needing hospital or surgical care who would not otherwise be eligible for such help to immediately obtain it through Mennonite Aid, that there will be a spiritual blessing in "sharing each other's burdens," especially those in need of such assistance. In looking at health plans all of us are interested in what we will get out of it. The Mennonite Aid plan is demonstrating that it is possible to obtain good benefits at a very reasonable cost and also make it possible for "the poor risk" brother to participate through a congregational group plan.

The third advantage is financial. Where the group is formed by a representative chosen by the congregation, a 20 per cent discount is allowed on the membership fee. An additional 2 per cent discount is allowed where the congregational representative can be invoiced for the entire congregation's assessment and payment is sent to the MAI office in one lump sum by him.

Those members of a congregation who are already enrolled can be counted toward the group requirements. For example, a congregation of 100 adult members (above the age of 18) may decide to qualify as a group. If there are already 28 members in MAI, that congregation will need only 22 additional adult members. Included in the 22 may be those having a pre-existing health condition. If a congregation already has 50 members or more individually enrolled, a minimum of twelve additional members are needed to qualify at one given time thereafter so as to include members having pre-existing health conditions. The minimum number acceptable as a group in any case is twelve.

The assessment per family per year is $60.00. In a family membership the husband and wife each count as an adult in computing adult memberships for group purposes.

Write Mennonite Aid, Inc., 1202 South Eighth Street, Goshen, Indiana, for further information about group coverage or for information regarding the hospital-surgical plan.

Your Opportunity to Help

Tract distribution work was begun in the city of Washington, D.C., in the fall of 1955, sponsored by the Cottage City Mennonite Church. The work is headed by Lewis Good, Jr., and is aided by a number of I-W boys, some from the Conservative Mennonite Conference.

Thursday night is shopping night in Washington and thousands of people are milling up and down the streets until 9:00 p.m. It is truly a golden opportunity for witnessing through tract distribution.

Every tract given out is stamped with the address of the church and has a "Postage Paid" return postal card attached listing nineteen different subjects on some phase of Scriptural teaching, which can be had by merely checking the subject or subjects interested in, signing, and dropping in the mail. The response is very gratifying. Cards are being received constantly, and the information asked for is supplied promptly.

Personal contact is the next step. Both ministry and laymen of the church are putting forth every effort to meet with these contacts and expound unto them "the way of God more perfectly."

The work at the present time is limited by the inadequacy of funds, and we take this opportunity of opening the way so that anyone who would like a part in spreading the Gospel of Christ to the masses in the Nation's Capital can do so by sending a contribution to this very worthy cause.

Mail your contribution to Lewis C. Good, Sr., 3715 42nd Ave., Cottage City, Maryland, and mark it "Tract Fund." Your prayers are also solicited.

50 Years Ago

(from Gospel Witness, May 23, 1906)

On . . . May 13 thirty-five precious young souls were received into church fellowship [Sugarcreek, Ohio].

(from Gospel Witness, May 30, 1906)

. . . the Mennonite Evangelizing and Benevolent Board . . . passed resolutions favoring consolidation with the Mennonite Board of Charitable Homes and Missions . . . . the name given it is "Mennonite Board of Missions and Charities."

Among those who attended the Board meetings at Rittman last week were Henry Fast, Sr., and J. A. Wall of Mountain Lake, Minn., and J. P. Epp of Henderson, Nebr. These brethren take a great interest in the work of the church.

Would it not be in harmony with the Scriptures to use unleavened bread at our communion? *Resolved,* that we see no scriptural reason why either unleavened or leavened bread may not be used. Would it not be in harmony with the Scriptures to use unfermented wine at our communion? On motion the question was tabled. [Virginia Conference report]

The reason why other countries are tempted by Soviet trade is seen in the fact that the sale of American surplus butter to West Germany at exceedingly low prices has curtailed the normal shipments of Danish butter to that country by as much as 75 per cent. Danish shipping companies are protesting against the American ruling that 50 per cent of all goods purchased in the U.S. must be shipped to purchasers in U.S. ships.

David in the Cave of Adullam

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

How many events in the Scripture are associated with caves one ordinarily does not notice until one visits the Holy Land. Caverns and dens are everywhere. In the Old Testament, retreat to them is the symbol of distress and tragedy.

David in seeking refuge from the pursuit of Saul once sought refuge in a cave in the mountains of Judea—the Cave of Adullam. This cave was indeed a humble dwelling for a king's son-in-law!

Adullam was not very far from Bethlehem. Often in his earliest years David had led his father's flocks to pasture amid these valleys. His familiarity with the wild glens and strongholds of the district, gained whilst keeping watch over his charges, would prove an immense advantage in flying from his pursuers. He was doubtless acquainted from his boyhood with all the intricacies of this fearful cavern, just as the Bedouin shepherds, his successors, now are, and what more natural, therefore, than that he should flee hither in the day of his extremity? It was out in the wild mountains, far from the haunts of Saul, and not likely to be visited by him.

If David at first was somewhat an object of jealousy to his brothers, in this day of his trials they showed a different spirit. "And when his brethren and all his father's house heard it, they went down thither to him" (I Sam. 22:1). Often adversity draws families together between whom prosperity has been like a wedge.

The family of David could not feel secure, knowing that at any time the unreasonable suspicions of Saul might be directed against them on account of their relation to David. They had now learned, what was coming to be generally known to Israel, that God had chosen David as the future ruler of His people. They believed they would be safer with him, even though he was a fugitive in a cave, than they could be while exposed to the insane madness of a jealous king. We think all the better of David's family that when they heard of his outlaw condition they all "went down thither to him."

In the Cave of Adullam the family was united in sympathy and affection. David had tasted the distrust on the part of his own brothers, and the harmony that had now taken the place of discord brought joy to his heart. It was here that David composed Psalm 57.

It was not long until David's company was joined by others who desired to escape the exactions of King Saul. The young leader soon found himself at the head of four hundred men, a very motley crew out of which to create a reliable force. The sacred historian says that their faces were like the faces of lions, and that they were swift as roes upon the mountains. "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them."



At such an entrance approached by a savage ravine, one brave man could keep a whole army at bay.

The description of this band is not very flattering. But two things must be borne in mind. Under the absolute rule of Saul there might have been many worthy persons in debt and discontented, men who had come into that condition because they were not willing to cringe as their ruler desired. Also many lost confidence in Saul because they could see he was no longer guided by the Lord.

Mixed and motley though David's band may have been, it was far from contemptible, and the adherence of the group tended greatly to encourage him because it showed that public feeling was with him and that his standard was one to which it was deemed safe and hopeful to resort. Here David had a little kingdom of his own and in it order and discipline prevailed.

Because of the difficulty of obtaining subsistence for his troops at one place for any length of time, David was obliged to make frequent changes. Upon leaving the Cave of Adullam, which was near the western border of the tribe of Judah, David traversed the whole breadth of the country and, crossing the Jordan, came to the territories of Moab.

Perhaps there are few incidents in the life of David more romantic than those which occurred in this place. There is surely no incident in the history of his life at this time more beautiful than that which is told of how he went from his hiding place to plead with the king of Moab for protection of his parents. He was concerned for the safety of his parents, knowing too well the temper of eastern kings and how they thirsted for the blood, not only of their rivals, but of all their relatives!

Danger threatened him. There were crowding circumstances around him to engage his attention, but neither danger nor claims of any kind could interfere with his first duty of caring for the safety and welfare of his parents.

But what led David to think of the king of Moab? Perhaps it was a tender remembrance of his ancestress Ruth, the young woman from Moab, who had been so eminent for her devotion to her Hebrew mother-in-law! Might there not be found in the king of Moab somewhat of a like disposition that would look with pity on an old man and woman driven from their home, not like Naomi by famine, but by the murderous fury of a wicked king?

If such was David's hope it was not without success. His parents dwelt with the king of Moab all the time that David was in the hold.

The experience through which David was passing was not unnecessary or fruitless. God was giving him a course of discipline to fit him to become a wise general as well as a just and mighty king. With his band of fugitives he was gaining a preparation to take up the work that Saul was becoming wholly unfitted to do. Men cannot depart from the counsel of God and still retain that calmness and wisdom which enable them to act with justice and discretion.

Saul was preparing to capture David in the Cave of Adullam, and when it was discovered that David had left his place of refuge, Saul was greatly enraged. He could account for the flight only by the belief that traitors in his own camp had informed David of Saul's nearness and designs.

This story seems very real to us when we stand at the mouth of the Cave of Adullam. Few stories in the Bible are more lighted up by a knowledge of the land than are these records of the wanderings of David as he fled from the jealousy of Saul. The Cave of Adullam is there today in the hills of Shephelah below the Judean ridge. Its position suits all that we are told about David's stronghold. It stands well and is very defensible.

Here David living in the midst of his own clan would be promptly warned of the approach of danger and could easily receive supplies of food. The summit of

the hill above commands a view of the whole surrounding district, so that movements of his enemy could be watched in every direction.

We start one spring day from Bethlehem for this famous cave, having a perfect gorge below, gigantic cliffs above, and the path winding along a narrow shelf on the rock. Having furnished ourselves with the necessary articles, such as a quantity of rope, a hurricane lamp, and candles, all indispensable for the exploring of a cave, we set out for it.

On leaving Bethlehem we enter a most beautifully cultivated valley, a good part of which is laid out in vineyards and olive plantations which seem to be struggling for life amidst dry stumps and dead roots, remains of luxuriant olive groves that have been laid waste by past wars. A little over one hour's ride brings us to this famous cave bearing many marks of high antiquity.

After dismounting our horses, we walk in the direction of the cave which lies some two hundred yards off, the mouth of it being situated in the middle of a perpendicular cliff more than two hundred feet in height. Then we have to make our way along the slanting edge of a rock, by a path about three feet in width. A look down into the valley below makes us giddy. Continuing along the ledge we come to a fallen block. Climbing this, we are confronted by the entrance of the cave.

This entrance seems the only part which has been touched by the hand of man. From a great hanging rock on the ledge of the shelf, we enter by a "long leap" a low window which opens into the perpendicular face of the cliff. At such an entrance, approached by a savage ravine, one brave man could keep a whole army at bay, for through it only a single person can pass at a time. We are now within the traditional hold of David.

Creeping half doubled through a narrow crevice for a few yards, we stand beneath the dark vault of the first chamber of this mysterious and oppressive cavern. Our whole collection of lights do little more than make the darkness visible.

We then come into a magnificent cathedral-like cave some sixty feet long and forty feet high. A perfect labyrinth of galleries and passages, never fully explored, stretch in different directions. A low burrow which has to be traversed on hands and knees leads from this to another chamber. A narrow cleft leads to still another chamber which, in order to reach, we have to descend a steep slide down some fourteen feet. From this chamber a main passage with intricate ramifications leads to a chamber whose greatest length is 550 feet. After these dark holes through which one can hardly creep, much less stand, we mount a steep and slippery ascent, handing each other up and then making long jumps down again. For some way we have to get our feet in different cracks, then lie on our left shoulder and squirm, then come to a drop which we have to take head first; then there is a clean drop of about twenty-five feet which we have to do on the rope! We are now very warm. In more than one place passages run side by side. Rabbit holes are not in it with that cave. We laugh a good deal about the difficulty we experience in crawling.

It will take at least a whole day—not merely a few hours—to explore this cave. When we see the size of these caves we have no difficulty in understanding how both Saul and David, with his four hundred men, could have lodged here. You could have put a thousand men into it, and have lost them all! Such is the number and intricacy of the passages that one gets puzzled by the mere sight of them. The only sure way of securing a safe return is for us to fasten one end of a string at the mouth of the cave and keep the other end in hand. To trust oneself beyond the end of that string, or to have the string cut, would actually be the cutting of the string of one's life.

It requires somewhat more than our skill to give an adequate description of the interior of the cave. The air of the cave is dry and pure, and the reflection of our lighted candles on the snow-white walls makes an incredibly splendid scene.

After groping about as long as we are able, we retrace our steps. One of our party, lingering a little behind to pick out some fossil remains from the walls with which the cave abounds, and which afford abundant speculation to the geologist, finds himself beyond the possibility of finding his way back, and, like a fish taken in an evil net, entangles himself more by attempting to disentangle himself. Although he does not remain in this predicament for more than ten minutes, yet he is impressed with all the horrors of being buried alive! The echo of "Where are you?" that is uttered by the group, rebounding from vault to vault, and traversing from passage to passage, sounds as if it has been coming from a thousand different quarters, or proceeding from a thousand different voices.

Coming out of the cave into the daylight, we noted the surroundings and are fully convinced that with David and his lionhearted followers inside, all the strength of Israel under Saul could not have forced an entrance into the cave, or would not have even dared attempting doing so.

The cave is admirably adapted for an outlaw's stronghold. Above it, a steep, rugged, zigzag path descends to a broad ledge of rock leading to a spring. Other openings beside the entrance of the cave itself fully command the path to the tiny but precious spring. An attacking party, therefore, would not be able to use the spring, while, owing to the overhanging rocks, a besieged party might draw water from it with impunity.

The Biblical narrative is in such exact and minute agreement with the topography of the district that it could only have been written by an eyewitness.

We are greatly amazed with the extent and grandeur of the royal asylum which will continue to be an object of interest to the remotest ages.

Scottdale, Pa.

Administrator's Report

Lancaster Mennonite Hospital, Inc.

(Philhaven Hospital)
April 26, 1956

Since our last meeting a year ago many of us have observed with interest the increased concern and enthusiasm of our state political leaders for advancement of new and improved facilities for care and treatment of the mentally ill. Our governor and secretary of welfare have visited some of our large overcrowded state hospitals and have seen the deplorable conditions in which suffering is supposedly alleviated; however, truthfully stated, it is rather enhanced. The efforts are commendable, however, and in order that a real contribution be made to our mental hygiene program this interest and enthusiasm must be instilled into the general public and the efforts maintained over a period of years. It would be most unfortunate if our efforts were allowed to fluctuate with political changes.

Another medium which has stimulated a new interest in mental hygiene is the development of the new drugs, thorazine and reserpine. The medications have been of real value in the care and treatment of the emotionally disturbed; however, many reports give a distorted picture of the results. We at Philhaven Hospital cannot boast of the drastic results that some of our larger institutions report and we have not become so enthusiastic that we have discontinued our insulin and electroshock treatments. We have, however, found them quite useful and beneficial in many cases and it is especially gratifying when we realize the relief it provides for the acutely disturbed and emergency admissions.

Even though we are a small church-sponsored institution, it is extremely important that we continually evaluate our program in light of modern medical advancements and attempt to meet the challenge and demand for our facilities. In the early part of 1955 it was not uncommon to have people waiting approximately two weeks for an appointment. After some consideration and a prevailing demand from the community, it was deemed advisable to secure a full-time psychiatrist and enlarge our outpatient department. According to our records, 601 interviews and treatments have been given through this department. Even with the increased number of hours devoted to outpatients, it still keeps us busy to meet the requests for appointments.

The demand for our inpatient facilities is presently just as great and we

A PRAYER

FOR THIS WEEK

Dear heavenly Father, who hast made of one blood all races and classes of men to dwell in every part of the earth, make us aware that by our attitudes we have too often gendered strife and conflict instead of love and peace. Forgive us for the sins of pride and greed which in our individual and collective lives have produced the ghastly fruits of distrust, jealousy, hatred, and war.

May the redeeming blood of Christ who is our Peace transform our lives, cleanse and mellow our hearts, and unite us with Thee and with all our fellow men for whom the Saviour died.

We pray that those who belong to Thy true church may manifest the loving spirit of the Prince of Peace. Help us all to teach and portray the ways of peace and Christian forbearance even when such attitudes lead on through paths of self-denial and sacrificial service. In the name of Christ Jesus, the Author of peace. Amen. —*Lewis S. Weber.*

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frequently have a waiting list of 12-18 persons, which may require two to three weeks before the request can actually be granted and the procedure completed. In our four short years of operation, 1,127 persons have been admitted to our institution. Three hundred twenty of these were contacted during 1955. Of this annual total 240 were women and 80 were men. The average length of stay was 37 days.

As many of you may already know, our facilities are for the acutely ill and the maximum length of stay is three months. At the end of this time, or when the attending physician deems it advisable, if the available facilities have been used, arrangements are made with the family for longer term care in a state hospital or another private institution. We have had 13 such transfers and 319 discharges, of which 84 per cent were considered improved and 16 per cent unimproved. I do want to caution you, however, at this point that this describes the patient's condition on discharge and represents all degrees of improvement from very slight to apparent recovery. In fact, along with the total number of admissions, there were 43 readmissions.

People frequently ask if Philhaven accommodates only Mennonites. I am always happy to inform them that our facilities are available to both the church and community. In fact, only 13 per cent of our total admissions have been from our own denomination, while 20 per cent were Lutheran, 8 per cent Catholic, 7 per cent Methodist, and 7 per cent non-affiliated. Many of these people express an appreciation for the consecrated staff and the spiritual atmosphere of our hospital.

Our geographic distribution of admissions may also be of interest. . . . Lancaster Co. rates highest with 39 per cent, York Co. follows with 19 per cent, and Lebanon Co., 12 per cent. We have again reached out into the Union, having had representation from New York, New Jersey, Ohio, Delaware, North Carolina, Illinois, and Kansas.

. . . Each of us is interested in the quality of service rendered to the public. The fact that we are operating to capacity most of the time and still have a waiting list would be a valuable recommendation in itself. However, many people express appreciation that Philhaven has been available to them. Much of the credit can be attributed to the interest and attitude of our staff. We were happy to have Reba Smoker, R.N., again join our staff to direct the nursing service after a leave of absence to attend E.M.C. In August, 1955, Henry A. Weitz, M.D., was employed as our medical director to succeed S. Philip Laucks, M.D., who accepted a position as assistant clinical director at the Harrisburg State Hospital. . . . A number of other departments have had some additions or revisions; however, all seem to be well adjusted and enjoying their work. Presently, our staff consists of 34 individuals; including the doctor, five nurses, twelve psychiatric aides, three OT personnel, one maintenance man, a secretary, a bookkeeper, five cooks, four laundry employees, and administrator. When we are well supplied with staff we are able to be more effective and to give the personalized care and attention which is so vitally important to the emotionally disturbed patient.

Even though our policy provides for the active treatment patient, there have been times when exceptions to this rule have been necessary and an unusually young or elderly person may have been granted admission. Therefore we have a varying range of ages, from 13 years to 89 years. This presented us with two additional areas of service. On previous occasions we have been approached on our responsibility to the chronically ill and more recently with the increasing demand for facilities for the geriatric or aging patient. Medical science is constantly experimenting with drugs and treatments to help us live longer and has actually increased our life expectancy. However, in our tense and fast-moving world we are subject to pressure and stress which has its toll on the nervous system, and therefore we seem to have constant demand for caring for the aged person with emotional problems.

In comparison with this problem we have also been confronted with the need for facilities for the very young or children suffering from emotional illness or maladjustment. In a fairly recent experience we found it necessary to transfer a 13-year-old boy to an institution for long-term care. In making arrangements for the transfer we have learned that there are only one or two institutions within our state with facilities to accommodate children. Our own experience had already proved that it was most undesirable to attempt treatment in an entirely adult environment. Since entrance into the children's unit was impossible, the only alternative was for us to make arrangements in a state hospital. In realizing the grim future that was ahead of the young man it was a transfer that was rather traumatic to many of us. Through the local Family & Children's Service the Lebanon County Mental Health Association has also had similar experiences and feels there is a great need in this area of the mental health problem.

In this brief report I have tried to share with you as interested friends and church constituency the contribution that Philhaven has made and is making to our church and community and also the areas in which our facilities are somewhat limited. To me this latter statement is the one we should focus our attention on and recognize the fact that as yet we have only scratched the surface when we consider the great need within our own state. With the prevailing interest of our church constituency, our board of directors, and our staff, I feel certain that the Lord will be pleased to continue to use us in relieving the pain and suffering experienced in emotional distress.

Respectfully submitted,
J. Horace Martin, R.N.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the annual meeting of the Mennonite Board of Missions and Charities at Elmira, Ont., June 14-17, that God may move our church into forward steps in evangelization.

Pray for the graduates of our schools, that they may follow God's leading in their life plans.

Pray for the thousands of summer Bible school pupils throughout the land, that the Word they receive may be the seed of eternal life. Pray for the teachers and administrators of these schools, that they may have insight and direction.

Pray for the salvation of a drunken, unfaithful husband and father whose conduct is about to break up his home. Only a change of heart can give victory over his evil habits.

Pray for our pastors in the great responsibility they carry in teaching their congregations and guiding them away from all compromising practices.

A Time Picture of the Eternal

By W. EVERETT HENRY

The greatest parable ever spoken is that of the Prodigal Son. Much has been said and written about the younger son—the prodigal. Considerable attention has also been given to the older son. But the central figure in the parable is neither of the sons, but the father.

In this time picture of the Eternal, Jesus presents the heavenly Father first as sharing. The father gave the younger son his share of the inheritance.

That share included much more than the coins or jewels he stored away in his wallet or money bag. His father had nourished and cared for him from birth. From his father he had received his being, his training, his capacities. In a profounder way than can ever exist between an earthly father and son, all our material wealth, all our training, all our capacities, our very life itself, we owe to our heavenly Father. How abundantly He is sharing with us!

In the second place, Jesus pictures the heavenly Father as waiting and watching. When the prodigal returns, his father sees him "a great way off."

Only those who have had the experience can know the sorrow and anxiety of a father when a son whom he has loved and nourished to manhood insists on having his share of the family wealth and leaves home in deep dissatisfaction. The father knows that his beloved son's ways will be beset with many a pitfall, and that there will be many who will prey upon his immaturity and lack of experience. And the certainty that his son is actually wasting his inheritance and his life in "riotous living" makes the father's grief heavy indeed.

Is the heavenly Father thus grieved when men squander so foolishly and wickedly the riches He has given them? Did not Paul say, "Grieve not the Holy Spirit"? And did not Jesus weep over Jerusalem as He foresaw the terrible destruction that was about to come upon that wicked city? And didn't He say to Philip, "He that hath seen me hath seen the Father"?

The father in the parable was not only grieved; he was also expectant. He was watching for his son's return.

The suggestion that the heavenly Father is watching expectantly for the sinner to return to Him may be somewhat startling to many, but how can it be otherwise? He knows man. He knows the human soul cannot be satisfied in the "far country." He knows He put within man capacities, desires, longings which never can be satisfied outside the fellowship of the Father's house. He knows the beauty and the power of the truth as it is in Christ Jesus and the ability of the Holy Spirit to make that truth effective in the hearts of men. Can He be other than expectant as He watches for the sinner's return?

Again, in this time picture of the eternal, Jesus shows the father welcoming the returning prodigal with great joy. He fell on his neck and kissed him, clothed him, put a ring on his finger, and made for him a feast.

How eager Jesus pictured the father to be! How full and complete the reconciliation! How shot through with joy for the father and the returning sinner! But how could it be otherwise? God's love surpasses any human love. He has gone to the limits of His power to make sure the sinner will return. And each repentant soul adds to the joy and honor of His Son. It isn't any wonder that Jesus, walking the earth with the consciousness of the heavenlies within Him, declares, "there is joy in the presence of the angels . . . over one sinner that repenteth."

One condition is indispensable for a union to be a reality; that is the union of faith; it is only when we profess the same faith that we can have unity.—John of Chrysostom, 4th century.

Finally, Jesus completed the time picture of the eternal by presenting the father as interceding. The "elder son" did not share his father's compassion. When he learned what had happened, he began to sulk. He "was angry, and would not go in" to share the joy of the feast. And his father went "out and intreated him."

However this phase of the picture of the heavenly Father may astonish us, it stands in the parable, and it stands in the Old and New Testaments. In the Old Testament are such words as these: "Come now, and let us reason together, saith the Lord"; "Turn ye, turn ye . . . for why will ye die, O house of Israel?" In the New Testament Jesus urges, "Come unto me, all ye that labour and are heavy laden." He looked at the Holy City and wept over it, saying, "If thou hadst known, even thou, . . . the things which belong unto thy peace!" And in the Revelation John heard Him saying to that church which was neither cold nor hot, "Behold, I stand at the door, and knock."

If anyone other than Jesus Himself had painted such a picture of the heavenly Father, we would hardly dare to accept it, but since it was painted by the Son, who not only knew the Father but was One with the Father, we may gladly accept and rejoice in it. It is in many ways startling and astonishing. It is wholly beautiful and glorious. It thrills us, encourages us, humbles us to the dust, and lifts us to the heavenlies. He is our Father forever, without "shadow of turning."

McMinnville, Oreg.

Poster Contest

Fifth Churchwide Sunday School Convention
August 9-12, 1956
Goshen College, Goshen, Indiana

Ten special awards will be presented to the ten Sunday-school pupils who prepare the ten best posters for use in local Sunday schools. These awards will be presented Friday evening, August 10, according to the following rules:

1. To provide equal opportunity for younger and older pupils there will be two classes:
   Class I. For pupils in Junior and Intermediate classes (9-14 years)
   Class II. For pupils in High School classes (15-18 years)
2. Awards will be given to the first five winners in each class.
3. All posters should be original, they should not be copied from any other poster.
4. All posters must be on stiff paper or cardboard at least 9 x 12 inches. A larger size, such as 15 x 20 inches, is preferable.
5. Posters may use pictures, lettering, or cutouts.
6. Posters should encourage some phase of Sunday-school work such as: regular attendance, punctuality, reverence, lesson preparation, classrooms, teaching equipment, outreach, cradle roll, home department, libraries, etc.
7. Posters may be made with pen and ink, crayons, water or oil colors, or any permanent medium.
8. Judging will be on these points:
   a. originality of idea
   b. purpose of idea
   c. neatness of art and lettering
   d. effectiveness of poster
9. Posters should be mailed or brought to the Sunday School Convention, Goshen College, Goshen, Indiana, on or before August 9, to qualify for the contest. On the back of each poster write the name of the maker, address, school grade, name of Sunday school. Posters should not be folded.
10. Winning posters become the property of the Mennonite Commission for Christian Education for use in the promotion of Sunday-school work.

This contest is brought to the attention of Sunday-school teachers now. It is only two months until Convention days, so it is time to get started. Encourage all pupils in Junior, Intermediate, or High School classes to participate. Futher details will appear in **Words of Cheer** and **Youth's Christian Companion**. For further information write: Sunday School Convention Headquarters, Mennonite Publishing House, Scottdale, Pennsylvania.

Following an election decision, dancing will again be permitted in schools of Pandora and Gilboa, Ohio. Religious News Service says a former dancing ban resulted from the religious background of the community. There are three Mennonite churches in the community, whose members oppose dancing.

CHURCH MUSIC

Congregational Singing in Worship

By Edward B. Stoltzfus

Mennonites have always been certain that worship and congregational singing belong together, but we have not been so sure just how they belong together.

What Is Worship?

Christian worship is a subject-object relationship. It is the response of the creature to the Creator. To worship we need (1) a sense of need for God, (2) knowledge about God (found in nature, the Bible, the Christ of Scriptures, and the indwelling Christ), and (3) a will to worship.

Genuine worship consists of confession and repentance on the one hand and praise and thanksgiving on the other. The one cuts out obstructions in the personality, and the other opens out the shut-in personality. Both clear the way for God's power to gain supreme control of one's life.

Congregational worship should not become too objective (thinking only about God—removed from practical concerns), too subjective (thinking only of oneself), or too spectacular (thinking more about the leader than God). It should be the expression of a proper relationship between God and oneself in relation to the brotherhood.

Symbols Are Significant

There have always been some symbols and ritual in worship. Its continued presence and ability to call up violent opposite reactions attests its significance. Man is an animal, but he also belongs to the spiritual world. He lives under the limitations of space, but he can worship a God who transcends space and time. Man can only worship God within the limitations of flesh, so all worshiping groups have established a "cultus," "liturgy," or worship form of some type—some groups more elaborate than others.

Symbols psychologically assist the worshiper to place meaning into his worship. The symbolic act comes to the rescue where words fail. The images of the Catholic Church, the smell of incense, the lighted candles, various postures for prayer, the devotional covering, the symbols of the Lord's Supper, water baptism, the feet-washing service, elaborate or simple architecture: all these can add something deeply satisfying to worship which cannot otherwise find adequate expression through the senses.

It is really quite impossible for us to say, "I do not need any help from the senses in my worship." It may be true that worship in its highest reaches becomes an act of pure love. But we are creatures of clay, and we are denied such absolute communion with God now. We must remember, too, that we can understand the love of God only because Christ took the *form* of human flesh; that is, He symbolized the nature of God in humanity. Since we can worship God within flesh, some symbol and ritual is a psychological necessity.

The Danger of Symbols

The sin of the ritualist is that the rite itself assumes authority of its own. It becomes the object of worship rather than taking the worshiper beyond itself to God.

Similarly, the formalist can allow the worship service to degenerate into a mechanical substitute for genuine religious worship. The routine performance of the service is regarded as the full satisfaction of worship.

The Use of Symbols

The Catholic churches use all the senses in worship in a vivid way: sight (images), sound (bells), smell (incense), touch (kissing the images), and taste (communion). Their worship affects the total personality, and in that sense it can be full and rewarding. Protestants maintain that thousands of Catholics never worship God through faith in Christ because their rituals and symbols become ends in themselves. Anglicans and Episcopalians have less ritualistic services. The reformed churches (Lutheran and Presbyterian) still less. The so-called free churches (Congregationalists, Methodists, and Baptists) have less yet. Some would say the Quakers, with their worship of silence, have the least symbolistic service. But even here their silence becomes a form, a symbol, of their corporate worship.

Historically, Mennonites have vigorously reacted to the excesses of ritual worship. But we are not adverse to symbols, and we do have a form of liturgy by the established progression in our services.

Our worship experiences are enriched by the symbolism of the Lord's Supper, the feet-washing service, baptism, the devotional covering, certain postures in prayer, and our witness in different ways to nonconformity and simplicity. One of our most symbolic acts of public worship is congregational singing.

Congregational Singing Takes the Place of Symbols of Sense

As Mennonites we have kept certain visible symbols to a minimum, and our services have been deliberately stripped of appeal to the senses. Probably in some respects our worship is weak because it does not appeal to more senses, or to more of our total personality. It is through the singing of hymns which are rich in concrete images and emotional suggestion that we can give the worshiping mind the necessary food for the senses by ear rather than by eye. This type of suggestion saves us from the temptation of idol worship or symbol worship and helps the sincere worshiper to go beyond the words to God Himself.

Our Present Worship Services

How can congregational singing fill in the gaps left by the stripping of symbols of sense from our worship service in such a way that it satisfies the total personality? To answer this we must first ask, "What is the nature of our worship services?"

On an average Sunday morning, most of our congregations have praise, instruction and exhortation through the mediums of prayer, preaching, and singing. We sing hymns during the "opening exercises." These serve as an introduction for the Sunday-school period or the sermon. Usually a hymn is sung at the end of the Sunday-school period and the sermon. This hymn clinches the message of the lesson or sermon. We have public prayer at various times throughout the service.

But are praise, instruction, and exhortation the only elements of worship? Should we not also express such attitudes as confession and repentance for sin, appreciation for God's mercy in Christ, submission, confession of the great truths of redemption and of union with Christ, and dedication to God's will. Generally speaking, our present worship services do not take the worshiper through these experiences. We rely mostly on preaching to bring these realities to bear upon the mind of the worshiper.

We should ask our congregational singing to enrich our services. That means our present understanding of Mennonite congregational singing must be amplified so that it can adequately carry this added responsibility.

Presently, we seem to believe the following about our singing:

1. It belongs to a well-rounded worship service.
2. It is to help people "get into" a worshipful spirit at the beginning of a service.
3. It can help "nail down" the truth of the sermon.
4. It should assist the main part of the service, which is the preaching of the Word in the sermon.

If this analysis is true, most of us have not thought of congregational singing as real worship. But *singing is worship itself.* It is taking the sermon inherent in the Christian poem and actually worshiping God with it. The sermon should remain at the center of our worship services, but the singing of a hymn represents

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FOR OUR SHUT-INS

Prayer of a Shut-In

By Katherine L. Ramsdell

I do not understand, dear Lord,
The mystery of pain,
But I would firmly grasp Thy hand
Till courage comes again.

O teach me how to live within
These walls which stand so high
And shut me from the friendly world—
Just let me glimpse the sky.

My bruised spirit longs to leave
This weary prison place,
Yet here my heart comes nearest
To the meaning of Thy grace.

It's here I've learned the secret:
Pain borne bravely, silently,
Brings to me life's sweetest gift—
Companionship with Thee.

Tempe, Ariz.

Purpose of Pain

An English writer once said, "There is enough suffering in one narrow London lane to show that God does not love men." So, many people have found in the experience of suffering their greatest personal difficulty in belief.

The Christian faith always has taken a very practical view in this matter. It does not spurn the question as to why suffering comes, but it always puts it in second place to something else. How can suffering be used? Why do men suffer? Suffering is here, and we cannot wait to face it until we have the ultimate answer. So, the Christian faith has not fallen into that practice of reading the theory of swimming to a drowning man. It has, first of all, tried to throw out a life preserver.

First of all, there is a great promise in the world found in the second chapter of Revelation, written to the early church: "To him who conquers I will grant to eat of the tree of life." The significant word here is "conquer." It is a part of the practical understanding that suffering involves us in a time of testing. It is a part of the spiritual crisis.

Windows or Mirrors?

There are some people who conquer, and there are others who are conquered by suffering. Nehru, in his autobiography, tells of early days in prison which were made endurable because of occasional glimpses of the surrounding Himalaya Mountains. He says, "The sight of the towering Himalayas nearby was an added joy which went a long way to removing the weariness of prison . . . . I could not see the mountains from my cell, but my mind was full of them. I was ever conscious of their nearness, and a secret intimacy seemed to grow between us."

Is not this the way by which suffering is overcome?—not removed, not always explained, just overcome. It is taking the hour of pain and letting it teach us to lift up our eyes instead of cast them down. If you ask me if this is why pain comes, I must say, I do not know. But if you ask if this is the way which pain can actually be used, I do know. The answer is that it can and is being used in just that way.

Stated another way, suffering seems to put either windows or mirrors in your life. Some people seem to meet suffering by taking out windows and putting in mirrors. Increasingly, they see only themselves, their need, their pain, their urgency, their injustice. On the other hand, some people in the time of their suffering take out all the mirrors and put in the windows until they can see the need of other people around them. Sometimes I think the closest bonds I know are between mothers and fathers who join with other parents whose children have gone through similar suffering. Could we ever get along without the windows that suffering brings? Without it, the great bonds of sympathy and understanding that sweep around the world would be impossible. There is a great democracy in suffering, for we all share it. I believe that God meant for us to put windows instead of mirrors in our souls.

What a revealing promise that he who conquers will eat of the tree of life. This is a poetic way of saying that on the other side of suffering is something better than we have ever known before. Once again it is experience and not theory that tells us how true this is. One catches the picture of Beethoven fighting his increasing deafness and all the time pouring out great streams of sublime music. We shall never know whether he heard his great music in spite of his deafness or because of it. We only know that in overcoming he found the tree of an endless life in music.

There are many ways to say it, but it is all one experience. The Christian faith stands by in the time of suffering with a sustaining promise: "To him who conquers I will grant to eat of the tree of life."

Suffering Analyzed

But there is a deeper aspect to this. In Paul's Second Letter to Timothy, he says: "Take your share of suffering for the gospel in the power of God." If the first is the way in which faith enables you to overcome that which comes without your choosing, here is the deeper suggestion that the Christian deliberately shoulders his share of the world's suffering.

Are there not four kinds of suffering evident in the cross of Christ? First, look at the thieves upon their crosses. This was suffering. But it is what might be called lawful suffering. You can see the relationship between the cause and this effect. This is the easiest kind of suffering to understand. It is penalty following wrongdoing.

But second, look at Simon, the Cyrenian. He bore a cross though he did not deserve it. His was compelled suffering. He was on the scene when there was a need, and so found himself conscripted to bear the load.

Third, look now at the little group that stood at the foot of the cross, the mother and beloved disciple of Jesus. There was no doubt about their suffering. It came to them because they were sharing the suffering of one they loved. This was the reverse side of all the joy they had found in the one they loved. The years before had brought to Mary the joy of her love for her son. They had brought to John many wonderful hours as they sat together at table or on a hillside. And now the other side of it had come. They could not share the joy without sharing also the pain. Theirs was the shared suffering at the cross.

But fourth, there is that figure upon His cross who suffers. It is not lawful, nor compelled, nor shared. It is something infinitely deeper—it is chosen. He could have turned from it. Yet here, without our fully understanding, we must recognize that a new quality has come into the human scene, suffering that is chosen.

When we turn from that ancient scene to our modern one, do we not find these same kinds of suffering all around us? Some of us would acknowledge that we suffer simply because it is a lawful world. You do not violate its laws without coming to pain. Some of us know what it is to have the burden of compelled suffering. We also know what it is to have suffering that comes from sharing love with another.

The Answer to Why Is Trust

Yet, consider the importance of the chosen suffering. At last we stand before the meaning of Paul's word, "Take your share of suffering for the gospel." You see, this was the depth of understanding that came to men as they meditated upon the meaning of the cross. Here somehow God had come especially close to human life and revealed His love as being like that of Christ choosing His cross.

And still there remains that question. Why must it be? When you have looked at the practical experience that he who overcomes finds the tree of life, when you have heard that call to Christian life,

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TO BE NEAR TO GOD

Sunday, June 10

"Jesus Christ is made to me all I need."
Jesus—The Water of Life
"If any man thirst, let him come unto me, and drink."

In every man there is a thirst that calls for satisfaction. In his soul is a dearth and a drought. Only one Person can quench the thirst of the soul. Jesus is that cooling Water. Drink of Him and there is refreshing and renewing.

"I heard the voice of Jesus say, 'Behold, I freely give the living water; thirsty one, stoop down and drink and live.' "

Think quietly: Am I availing myself daily of the Water of life?

Monday, June 11

Jesus—Friend
"Ye are my friends."

This is one of the verses from which we may take an inference: If He calls me His friend, then He must be mine. A world of wonderful things is wrapped up in the word friend. Jesus is the Friend, par excellence. He is concerned for our best interests; He knows all about us and loves us nonetheless; He wants us to see His glory; He tells us His secrets; He wants our confidence; He takes care that nothing separates us.

"One there is above all others well deserves the name of Friend."

Think quietly: Is my confidence in Jesus worthy of the Friend He is?

Tuesday, June 12

Jesus—The Beloved
"I am my beloved's and my beloved is mine."

The life of the child of God is hidden in God. We are in Christ, and Christ is in God. We have this abiding place because we are loved. We are cared for; we are prayed for; we are tenderly kept. Nothing but what He permits can touch us. We may suffer but not without His solicitude.

"Jesus, lover of my soul."

Think quietly: Are there people who do not know they are loved because I have not helped to introduce them to Jesus?

Wednesday, June 13

Jesus—Wonderful
"And his name shall be called Wonderful."

There is no angle from which we view Jesus but we must exclaim, "Wonderful!" There is no attribute we may discover in Him, but the word is on our lips again. Wonderful He is in His incarnation, His life, His death, His resurrection, His coming again. Wonderful is His name in love, in understanding, in fellowship, in purity. And when He comes again—Wonderful!

Think quietly or sing: "And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Thursday, June 14

Jesus—The Rose of Sharon
"Behold the beauty of the Lord."

The man outside of God sees no beauty in Jesus. But the Christian has different eyes. All Christ is contributes to His perfection of beauty. The figure used in Solomon's Song is most expressive: Rose of Sharon and Lily of the Valley. Our Jesus is to us beauty and fragrance. "How great is his goodness, and how great is his beauty!"

"Let the beauty of Jesus be seen in me."

Think quietly: Is the beauty of Jesus seen in me and His fragrance diffused wherever I go?

Friday, June 15

Jesus—The Vine
"I am the true vine ... ye are the branches."

What a figure this is! Here we have assurance of well-being—we abide in the Vine. Here is our secret in fruit bearing—to remain in Him. There is no danger that the Vine will die, or cease to nourish the branches, or be destroyed. Such surety is here that though the branches should be purged, though they should be found unfruitful, yet the Vine remains the same.

"Saviour, more than life to me, I am clinging close to Thee."

Think quietly: Am I naturally, consciously taking my sustenance from the Vine?

Saturday, June 16

Jesus—The Advocate
"We have an advocate with the Father."

And how we can depend on Him! "Father, I died for them," is His appeal for us. How often His intercession is our way of escape from that which would engulf us in sin—how often we do not know. There is One at the right hand of God pleading our case. The way may be hard and difficult or prosperity and success may endanger us. Then Jesus' work of intercession goes on.

"Jesus, the Crucified, pleads for me."

Think quietly on all that it means to have an Advocate.

—Sadie A. Hartzler.

Ambassador in Bonds

Sunday School Lesson for June 17

(Acts 21:17—26:32)

Our nation sends ambassadors to many other countries. What is the work of our ambassador to France? For what kingdom was Paul an ambassador? Paul was an ambassador of good will, of peace, and of eternal life. Why was he put in bonds?

While returning from the third mission Paul was told by the Holy Spirit that bonds were awaiting him at Jerusalem. Some of his friends tried to prevent his going to Jerusalem. What was Paul's attitude toward this forewarning? 20:24.

Recall the words of the Lord to Ananias concerning this Saul of Tarsus whom Ananias feared. God said Saul would bear His name before kings and suffer great things for His name's sake. All this we see fulfilled.

Paul the great missionary was held a prisoner for six years. Most of this time he was bound with a chain. How did it happen that Paul got into bonds? He was apprehended while in the rite of purification at the suggestion of his brethren. This act, however, stirred up a riot and Paul was rescued from the mob and bound with two chains. Paul asked to speak to his accusers and gave the first of his five famous defenses of this lesson. Paul always represented Christ well to the people. Search this out with the class in each defense speech. Time will not permit detailed study of each. How did Paul escape a scourging?

The next day Paul spoke before the Sanhedrin. He was snatched away while the Pharisees and Sadducees fought amongst themselves. That night the Lord encouraged Paul to be of good cheer and promised him that he would witness at Rome. Forty men entered a vicious scheme to kill Paul before there was a verdict. How was this plot foiled?

From Jerusalem Paul went sixty-two miles to the Roman capital of Judea, Caesarea. Some elders with a good orator came down from Jerusalem to accuse Paul before Felix, the governor. They brought three charges against Paul. 24:5, 6. At the request of Felix Paul spoke and answered for himself. Later he caused Felix to tremble when he spoke of righteousness, temperance, and judgment to come. How could Paul be so bold before kings?

To please the Jews Paul was left bound for two years at Caesarea. Undoubtedly he was not silent about the faith in Christ. The next governor, Festus, had a problem to find any reason for Paul's bonds. Paul asked to go to Rome to be judged.

Later King Agrippa came to Caesarea on a courtesy visit. Paul was permitted to answer for himself before this king. His defense is the printed lesson text. Read it aloud. What was the effect of the speech?

In this speech Paul tells how there is perfect harmony between Paul the Jew and Paul the Christian. In Christ all the purpose of God through the Jews is fulfilled. Once for all one sacrifice has been made that satisfied God. All this Agrippa knew too, but he didn't care whether Jesus was alive or dead. Paul did, and he continued witnessing unto both small and great.

Paul was a faithful ambassador unto death, although in bonds most of his remaining days. When preaching and teaching were not possible, he wrote letters to continue building the church of Christ. In writing to the Ephesians Paul calls himself an ambassador in bonds to make known the mystery of the Gospel. To Paul the Word was not bound and by divine help he witnessed and suffered tribulation for Christ's sake. Bonds did not move him from his faith in Christ.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Literary Society at Denbigh, Va., chartered two buses on May 15 to attend the Billy Graham revival in Richmond.

Bro. B. Charles Hostetter spoke in a nonconformity conference at Maple Grove, Atglen, Pa., May 25, 26.

The mixed chorus from Belleville Mennonite School gave a program at Martinsburg, Pa., on May 6.

Bro. Clarence Y. Fretz, formerly a missionary in Luxembourg, spoke at Elizabethtown, Pa., on May 23.

Bro. Aaron Mast, New Holland, Pa., preached the baccalaureate sermon for Belleville Mennonite School on May 20. On May 21, Bro. Paul Roth, Masontown, Pa., gave the commencement address.

Bro. Milo Kauffman, Hesston, Kans., gave the commencement address at Central Christian High School, Hutchinson, Kans., on May 18. On the same date Bro. Roy D. Roth gave the commencement address at Meade Bible Academy.

Sister A. Grace Wenger, Harrisonburg, Va., spoke to local members of the Christian Writers' Fellowship, at Denbigh, Va., on April 28.

Bro. John C. Wenger has been assigned the bishop oversight of the Pleasant View congregation, north of Goshen, Ind. Bro. Wenger spoke in a Youth Conference at the Forks Church, Middlebury, Ind., on May 20.

Officers of the Brotherly Aid Liability Plan of the Lancaster Conference explained the plan at the Franconia Mennonite Church on May 22. This plan, in operation since Jan. 1, 1955, has more than 900 units listed to date.

Bro. Paul Brunner from Goshen College Biblical Seminary has been called to serve at Wooster, Ohio, for three months following commencement. Bro. Brunner will assist Bro. D. Walter Miller, who has not entirely recovered from an accident last fall.

Bro. A. J. Metzler, Scottdale, Pa., preached the baccalaureate sermon for the Johnstown Mennonite School at the Kaufman Church, May 27. Commencement services followed on May 28 with George R. Brunk as speaker.

Bro. Don Augsburger, Philadelphia, Pa., spoke to the Lancaster Mennonite Nurses Association on April 17.

Exchange programs: Highway Village, East Peoria, Ill., at Dillon, Ill., and Cuba, Ind., at Fort Wayne, both on May 20.

Bro. Glenn Brubacher and wife have been appointed by the Ontario Mission Board to serve at Morningside, Toronto, Ont. Their duties begin July 1.

The Nappanee, Ind., congregation has voted to organize the Osceola outpost as a congregation.

Bro. Donald E. King, Pigeon, Mich., conducted morning devotions over station WIEU, Bad Axe, Mich., the week of May 13. He also preached the baccalaureate sermon for the local high school on May 20.

A WMSA workshop was held at Beaverdam, Corry, Pa., on May 26, with Mrs. Paul Yoder, Mrs. George Amstutz, and Miss Orpha Troyer as speakers.

Bro. Howard J. Zehr and the Gospel for Today broadcast staff conducted a service at Flanagan, Ill., on May 20.

Sunday-school attendance at Providence, Oyster Point, Va., has increased 500 per cent since Nov., 1954. A number of children come from trailer parks.

Bro. Dwight Wiebe, MCC European Pax director, gave an illustrated message on Pax at Iowa Mennonite School, Kalona, Iowa, on May 21.

Many of our brethren attended a meeting with five Russian Baptists in Chicago on May 28, 29. A full account of this meeting will appear in next week's issue.

The new Church-Chapel for the Hesston, Kans., Congregation and Hesston College was dedicated on Sunday afternoon, May 27, Bro. E. M. Yost giving the dedicatory message.

The Second Annual Summer Bible School Conference held at the Old Mill Conference Grounds, near Honey Brook, Pa., May 18-20, had a total registration of approximately 750, representing 50 congregations, six states, and six denominations. Workshops, addresses, and open discussions were the main features of the meeting.

The Dillon Church, Delavan, Ill., observed its eleventh anniversary on June 3.

An impressive ordination service was held at the Pigeon River Conservative Church on the evening of May 20, when Bro. Willard Mayer was ordained to the office of bishop, the brethren Emanuel Peachey and Emanuel Swartzendruber officiating.

A Workshop for summer Bible school teachers was held at Christopher Dock Mennonite School on May 30. The meeting was sponsored by the Christian Guidance Committee of the Franconia Conference with representatives of the Herald Press as the main speakers.

Bro. E. F. Hartzler, Marshallville, Ohio, who has been in ill health for some time, now with his son Paul, Riverton, W. Va., is showing some improvement.

The Alden, N.Y., Mennonite School Chorus, gave a program at Wooster, Ohio, Sunday afternoon, May 27.

The Johnstown Mennonite School Chorus rendered programs of song at the Market Street and Kingview churches, Scottdale, Pa., on Sunday afternoon and evening, June 3.

The Bethany Christian High School Chorus rendered a program of song at the Tedrow Church, Wauseon, Ohio, Sunday evening, May 27.

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Calendar

Indiana-Michigan Mission Board and Church Conference, June 5-7 Bethany Christian High School, Goshen, Ind.
Annual meeting Ontario Conference, Elmira, Ont., June 5-7.
Annual Mennonite Conference and Associate Meetings of Pacific Coast District, Western Mennonite School, Salem, Oreg., June 5-8.
Annual meeting, Ontario A.M. Conference, Poole, Ont., June 12, 13.
Annual meeting North Central Conference, Sheldon near Ladysmith, Wis., June 8-11.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-Camp Training, June 29 to July 3. Annual Fellowship of Rocky Mountain Area Churches, July 4. Boys and Girls, ages 9-12, July 5-11; Welfare Camp for children, July 16-21; Junior High, 12-15, July 23-28; Family Camping, any time from July 28 to Aug. 12; Youth Retreat, ages 16 and over, Aug. 13-18; Hesston College Faculty, Aug. 27-31; Guest Camp for church workers, ministers, and their families; at no cost for the use of the facilities, Aug. 31 to Sept. 3.
Camp Luz, Orrville, Ohio, Boys' week, ages 9-11, July 14-20; Girls' week, ages 9-11, July 21-27; Junior High, ages 12-15, July 28 to Aug. 3; YPI, ages 16 and up, Aug. 4-10.
Alberta-Saskatchewan Conference annual meeting, Creston, Mont., July 3-6.
Allegheny Mission Board, annual meeting, Scottdale, Pa., Friday evening, July 13, and all day Saturday, July 14.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

A missionary program by the Vesper quartet—David Shank, Belgium; Ralph Buckwalter, Japan; Albert Buckwalter, Argentine Chaco; and Ralph Wade, Goshen College—is available on tape from the Publicity Office of the MBMC, Elkhart, Ind., for local use. Congregations, Sunday-school classes, mission study groups, MYF groups, or other groups interested in missions will find this service useful. It includes both speaking and singing. The tape will be loaned free of charge other than return postage and insurance to groups who write for it.

The Mennonite Spanish Church, Chicago, Ill., is using a series of film strips on evangelism at their Wednesday evening meetings entitled **Win Your Friends for Christ, Win Strangers for Christ,** and **Win Your Community for Christ.** Anyone desiring to use these strips for a small rental contribution should write to Bro. Mario Snyder, 1014 Blue Island Ave., Chicago, Ill.

Bro. Albano Luayza, Ramos Mejia, Argentina, conducted the following special meetings recently: May 17-20, Pehuajo; May 31 to June 3, Carlos Casares.

The Youth Chorus of the Mennonite Spanish Church, Chicago, Ill., sang at Fisher, Ill., on June 3. They will participate in a radio rally with Bro. Lester T. Hershey, pastor of the Spanish broadcast, **Luz y Verdad,** in the Eureka, Ill., high school auditorium on Sunday evening, June 10.

The Pehuajo, Argentina, Sunday school voted unanimously recently to send the money from their birthday offerings collected during the year to the Spanish broadcast, **Luz y Verdad,** conducted by a former Pehuajo Sunday school pupil, Bro. Lester T. Hershey.

The annual Bible club rally conducted by the Bethel Mennonite Community Church, Chicago, Ill., was held on Wednesday afternoon, May 16. This is the final meeting of the clubs until next fall. Special recognition was given to mothers who opened their homes for Bible clubs.

Bro. Cecil Carter, a Shantyman's missionary to British Columbia, gave messages at the Ft. Wayne, Ind., Mennonite Church, May 20-22. The Shantyman's Christian Association of North America serves in the lumber and mining camps of Canada. A group of men from the Ft. Wayne area have been working in these camps at various times during the year.

Sister Lois Garber, missionary in Ethiopia, arrived home on May 15. She will be living with her parents at R. 2, Mt. Joy, Pa. She was accompanied by her nephew, Andrew Leatherman, son of Bro. and Sister John Leatherman, who is returning home to attend school in the states.

The Rehoboth Mennonite Church, St. Anne, Ill., was organized as an independent congregation by the local bishop, Bro. James Lark, on May 20. Rehoboth has been an outpost of Bethel Mennonite Community Church, Chicago. Both Bethel and Rehoboth are administratively a part of the General Mission Board's home mission program. Bro. Mark Lehman, formerly of Harrisonburg, Va., serves as pastor at Rehoboth.

Some ten or more individuals made decisions for Christ during the recent revival meetings held at the Gladstone Mennonite Church, Cleveland, Ohio, by Bro. C. F. Derstine, Kitchener, Ont. Average attendance during the nine meetings reached 110 with 220 present for the Sunday morning service at the close of the meetings.

Bro. Verle Hoffman and a mixed quartet from the Roselawn Mennonite Church, Elkhart, Ind., gave the Sunday evening program at the Rehoboth Mennonite Church, St. Anne, Ill., on May 20.

Bro. Vernon Schertz, Lowpoint, Ill., was ordained to the Christian ministry for the West Sterling congregation, Sterling, Ill., on May 13. Bro. Schertz is the grandson of John Drange, one of the first persons to accept Christ through the Mennonite Home Mission, Chicago, now the Union Ave. Mennonite Church.

A daughter, Joyce Judith, was born to Bro. and Sister Wilbert Lind, missionaries in Somalia, E. Africa, on April 27.

Bro. John Coffman, London, England, asks special prayer for a fifteen-year-old girl who has been assisting with the Sunday-school work at Free Gospel Hall, but whose Roman Catholic father has recently forbidden her to attend any of the services.

Philip Leatherman, son of Bro. and Sister Quintus Leatherman, London, England, accidentally fell from a tree during a youth fellowship meeting at the Mennonite Centre and broke both wrists. According to reports the bones have been well set so that there seems to be little likelihood of permanent injury.

A farewell service for the Chester Wenger family was held on Wednesday evening, May 30, at East Chestnut Street, Lancaster, Pa. They were scheduled to leave for a second term of service in Ethiopia on June 1.

Twenty-one persons have been converted and baptized by the Amazon Valley Indian Mission workers at Araguacema, Goias, Brazil, according to recent reports from Bro. Howard Hammer, director of the mission. The general plan of action, according to Bro. Hammer, is to take the Gospel first to the local Brazilians, second to the semicivilized Indians, and third to the wild Indians, according as the Lord leads.

The Albert Buckwalter family has tentative reservations for flying back to their service in the Argentine Chaco, leaving Wichita, Kans., on July 21.

A youth club at Free Gospel Hall, Kentish Town, London, England, conducted by several of the young people attending the Mennonite Centre fellowship meetings, has been proving valuable in interesting young people, 12 to 14 years, in the Free Gospel Hall program. Pray for this effort in London held each Saturday evening from six to nine o'clock.

The Vesper quartet—David Shank, Belgium; Ralph Buckwalter, Japan; Albert Buckwalter, Argentine Chaco; Ralph Wade, Goshen College—have the following appointments en route to Annual Mission Board meeting: June 9, Kidron, Ohio; June 10, morning, North Lima, Columbiana, Leetonia, Ohio; evening, Midway, Columbiana, Ohio; June 11, Clarence Center, N.Y.

Bro. Ira J. Buckwalter, Treasurer of the Eastern Mission Board, reports a new telephone number for his home. The new number is Intercourse 8-3741.

Young people from the Mellinger Mennonite Church, Lancaster, Pa., gave the Sunday evening program at the Glad Tidings Mennonite Church, Bronx, N.Y., on Sunday evening, May 27.

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Your Treasurer Reports

Mennonite Youth Village is located in southern Michigan near the Indiana-Michigan border. The program at Youth Village is administered by a local board under the Mennonite Board of Missions and Charities and is a camp type program operated for the purpose of meeting the needs of children from urban locations, particularly those connected with our city churches in the area. The program at Mennonite Youth Village consists of operating camps throughout the summer which serve children of different ages.

Mennonite Youth Village is in a wooded area surrounding a small lake and consists of buildings which are used for housing, dining, and activity areas. A full program is again being planned for this summer. A large number of summer voluntary service workers will be used in connection with the work there.

The budget for this summer amounts to about $3,500.00. This budget will need to be met largely from contributions received from individuals and congregations for this purpose. Therefore, we would like to take this opportunity to encourage designated contributions for this particular project. Those who are best acquainted with this program feel that it makes a very significant contribution to the witness outreach which we are giving as a church in the home mission program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Exploring in Southern Brazil

BY PETER SAWATSKY

One Saturday in January, I waved good-by to my wife and son in Campinas and stepped into the bus. It was the beginning of another long trip, this time to the southern states of Santa Catarina and Rio Grande do Sul. Since in this vast land distances are great and means of travel often slow, one cannot set a fixed schedule; so we did not expect to see each other again for two or three weeks. A good highway and modern buses, as well as an electric railway, provide good transportation between Campinas and Sao Paulo. Unfortunately, this is found only between the few coastal industrial cities. In other places ancient, slow, wood-burning trains or irregular buses and winding dirt roads are the only means of travel. Air lines serve most of the important cities.

Leaving Sao Paulo by plane, we flew over mountainous area covered with dense-semi-tropical forests until we came to the Parana plateau and landed at Curitiba. The Mennonite Brethren orphanage, the **Lar das Criancas**, is located on the road from the airport to the city, and stopping there I enjoyed the hospitality and an evening of fellowship with the Erven Thiessens. A new high school building which will be a great asset to the work of the orphanage was rapidly nearing completion. Sunday morning I visited the Mennonite Church in Boquerao and was invited to speak. In the evening the children at the orphanage presented a fine program in their small chapel.

On Monday noon, leaving Curitiba for Joinville, the bus traveled south and soon left the plateau and entered the mountains of eastern Santa Catarina. Following the narrow roads winding along the mountain sides, we passed many little shacks with tall green banana plants clustered around them; but in the valleys we soon came upon the delightful view of neat little farms where the light green pastures were in contrast to the dark forest surrounding them. In the late afternoon we arrived in Joinville. It was a surprise to see the large, well-built houses of European style. The people in this area are predominately of German origin and in one of these towns one could easily imagine himself to be in Germany. The numerous bicycles and small cars on the streets are another reminder of Europe. A Brazilian pastor gave me some information about the evangelical work in this area and also directed me to a German Baptist couple who are interested in having a German-speaking pastor begin a church there.

Early next morning I continued my journey south to Blumenau. Missionary and Mrs. R. C. Seibel are active in a small group here. Work among traditional Lutherans is hard; they are nominally church members through infant baptism and confirmation, but many have no living faith in Christ. Often there is a small group of believers within the church that meets for fellowship, and that evening we attended one of their Bible study and prayer meetings conducted in a private home.

From Blumenau the road follows the muddy river to the seaport of Itajai. Green banana plants and flowering trees brighten the prospect. As the bus approached a small town, we saw from a distance the tall spires of a large church on a hill and were reminded that the Roman Church has dominated here for centuries and that we face a tremendous task to bring the true Gospel to the people.

In Itajai the Baptist pastor invited me to sit with him under an arbor behind an old building that serves as a church and parsonage. He finds the people there indifferent



Street scene in Blumenau, Santa Catarina, Brazil.

to the Gospel and has only five members in his congregation. This is unusual in Brazil where many evangelical churches, especially of the Pentecostal type, are growing rapidly.

After a stop at Brusque, a small German town, to visit Mrs. von Buetner (a former Goshen resident) and family, I continued on to Florianopolis, the capital of Santa Catarina. This city is perched on a hilly island and is joined to the mainland by a suspension bridge. Along the seashore are the small huts of the simple fisherfolk, many of whom have come from Portugal. The Presbyterian pastor here was friendly and helpful and I enjoyed the noon meal in his home. He thinks there is a need here for more evangelical work and welcomes more workers.

Along the coastline from Florianopolis, Santa Catarina, to Porto Alegre, Rio Grande do Sul, there are numerous small towns, many of which are tourist resorts, and the evangelical work in them is very weak. The roads are very poor or nonexistent here and bus travel is slow and rough. For a distance of over 100 miles the bus used the sandy beach as a road. This was indeed an unusual bus ride—speeding over the wet sand, dodging the tall waves breaking on the beach on our left and roaring past occasional fishermen and bathers. After a short stop for coffee and sandwiches about 7:00 p.m., we turned inland and continued on our way to Porto Alegre. We finally arrived completely exhausted about ten o'clock that night. Arriving at a hotel with the thought of retiring to bed immediately, I was in no mood to argue with the clerk, who, in the process of registering, insisted that a person cannot be a Canadian if born in Russia. Everyone born in Brazil is regarded as a Brazilian, no matter who his parents are or where he goes to live.

Porto Alegre, the capital of Rio Grande do Sul, is a modern growing city with a population of about one-half million. It has a number of large evangelical churches. The Methodists have both a boys' and a girls' school here. The large, imposing, stone buildings of these schools are situated on a hill near the center of the city. It is quite a strenuous climb to reach the school, but it affords a fine view of the city. Mr. Betts, the rector of the boys' school, the Instituto Porto Alegre, pointed out three sections of the city where evangelical work is badly needed.

Rio Grande do Sul is the cattle country of southern Brazil. Instead of mountains there are low, rolling hills called **cochilhas.** Here are the grasslands and everywhere cattle and sheep are grazing on the green slopes. These are tended by the dashing **gauchos,** the Brazilian cowboys whose typical costume includes a hat, a fancy shirt, baggy trousers, boots, and often a knife or revolver. Also reminiscent of pioneer days, but still a frequent sight here, are the slow ox teams pulling two-wheeled carts along the dirt roads.

Leaving the capital and traveling south, I stopped next at Pelotas, an old city and the largest city in the south near the Uruguayan border. The brick houses with tile roofs are built in the old style, one against the other, to form a solid front along the streets. The narrow windows are closed by shutters, sometimes even during the day, and thus don't give a welcoming appearance. The evangelical churches here are small in number and size for the large population. The young Baptist minister, just recently out of the seminary, spoke as if the city were being fully evangelized until I pointed out that five or six small evangelical churches in a city of 100,000 shows a membership of less than one per cent of the population.

In the morning I left Pelotas for the interior on the crowded train that stopped at every little vila and made one longer stop at noon for lunch. It was late afternoon and it had begun to rain when the train finally arrived in Bage, about 220 kilometers west of Pelotas. The main purpose of the trip was to explore the southern states for a possible location for our work, but it also offered a good opportunity to visit the Mennonite colony about 35 kilometers south of Bage and to attend the M.B. Conference. The one bus for that day to the settlement had already gone; so I went to the Pensao Duque de Caixias where Mennonites are said to gather. After a short wait Mr. Jacob Epp and his sons stopped there with their **caminhao** (truck), took me along to the colony, and offered me the hospitality of their home during my stay. I shared a room here with Mr. A. J. Dick, director of the MCC center in Sao Paulo.

My visit with the Mennonites here was a pleasant interval on a long, tiring trip. The delegates and visitors received a warm welcome and enjoyed the good hospitality. It was a profitable time of fellowship in spiritual things and of making and renewing acquaintances. I met two of my former Bible school

teachers from Canada and several former classmates who are now teaching in Mennonite colonies in South America.

The settlers at Bage are nearly all Mennonite Brethren and have their own church, Bible school, and high school. The church has established a mission station nearby where services are conducted in Portuguese. Though the settlement is relatively new, there are signs of growth and prosperity. They have built good homes and most farms have modern tractors and combines. Their primary crop is wheat which has a high price, but corn is also grown. Often corn is planted right after the wheat is harvested, thus producing two crops a year.

On my way south I had followed a coastal route; so on my return I visited important cities in the interior. I made efforts to contact pastors and missionaries who might be able to give helpful information on the evangelical work and needs in their areas. It was a disappointment to find absent some of the men I had hoped to contact, but this could be expected since their work demands some travel. The Baptist missionary in Santa Maria had left to attend the State Convention just before I arrived. When I arrived at the Methodist orphanage at the edge of town, the Methodist bishop, who knows the district well, was preparing to take some of the boys on a trip and had only a few minutes to spare.

In Passo Fundo I visited the Methodist high school and had lunch with the Director, Mr. Schisler, and some of the teachers in the school dining room. Such schools are a strong influence for the evangelical cause in Brazil. Lages is an important center of the cattle raising and lumbering area of Santa Catarina. Here I enjoyed the hospitality of the Presbyterian pastor and his wife. He took the time to show me various parts of the city and I accompanied him on several visits he made. One of these included a ladies' sewing group where I was asked to conduct the devotional period. In Rio Negro I had an interesting visit with the Lutheran pastor and his wife. They came from Germany a number of years ago and had learned to know some Mennonites there.

The next day I arrived back in Curitiba. Because of the approaching Carnival days, all transportation was crowded. I was fortunate in getting the last seat on a plane to Sao Paulo. In Sao Paulo the buses to Campinas were filled; so hurrying to the station, I managed to get standing room on the train and two hours later I arrived in Campinas. After three weeks of travel I was happy to be home again.

My trip has given me a better understanding of the land and the people of the southern states. In traveling and living with the people one gets practice in speaking their language and one learns to know them better. The majority of people, of course, are Brazilians and with them one speaks Portuguese. Among the Mennonites the common language here is still Low German: in cities like Blumenau most people speak German; and when one meets a missionary we usually revert to English. The trip provided opportunities to learn what the evangelicals are doing and to notice where more work needs to be done. Many of the small towns have no organized evangelical churches and many of the small groups of believers have no pastors. The larger cities also have areas of need that the existing churches are not reaching. There are towns and areas where the people are largely Italian and strongly Catholic in faith, while other places are predominately German and Lutheran. Because of their traditional religions these people have been harder to reach, but they are in great spiritual need and more work ought to be done among them.

In a day of rising nationalism in less developed countries and of opposition to foreign missions, we are grateful for the openness of the people to the Gospel and are challenged by the opportunities there are to witness in Brazil. Pray that every believer may be faithful in doing his part to make Christ known and to build His church.

Campinas, Brazil.



The bus uses the beach as a highway along the coast of Rio Grande do Sul.

We Study Portuguese

By Glenn and Lois Musselman

On October 3, 1955, election day in Brazil, our D.C. 6 landed at the Sao Paulo airport after a swift flight from Puerto Rico. The week spent in Puerto Rico was a helpful introduction for our work in Latin America. Not only did we appreciate the fellowship with the Puerto Rican missionaries, but we are grateful for the insights we were able to gain through visiting the mission points.

With David and Rosanna Hostetler we joined the Mennonite missionaries already in Brazil, making a total of four couples. The usual difficulties of entering a new country for the first time were lessened for us by the helpfulness of the Sawatskys and the Burkholders.

At the language school we soon felt at home among the 60 other missionaries who had likewise come from the States with a similar vision and burden for Brazil. The school is a co-operative project of the Methodists, Baptists, and Presbyterians here in Brazil, but there are other groups represented among the students as well. Especially helpful during the first quarter of study were the classes in Portuguese language theory taught by Miss Esther Cummings, the directress of the school. For by understanding the structure and sounds of the language we are better able to learn the pronunciation during the practice classes with our Brazilian professors. Perhaps the outstanding feature of the modern language approach here is our learning of Portuguese vocabulary **only** in the context of whole sentences rather than as separate words in vocabulary lists as we had been accustomed to in college classes.

In addition to studies in Portuguese we will have classes in Brazilian history and geography. With a duplication of classes in the afternoon, husbands and wives may both attend school without sacrificing care of the children. It seems a bit strange at first to employ a maid (**empregada**), but we found this to be a pattern even among the Brazilians. It is the only way wives can keep pace with their husbands in language study.

This year in Campinas also affords us an orientation to Brazil's people and culture before locating at a mission point. With its 160,000 population the city has a cosmopolitan atmosphere. In many respects living is similar to that in large cities in the States except for a few oddities that catch one's eye, such as the contrasting traffic of cars and **carroca**s (horse-drawn carts), and the appearance of skyscrapers along narrow streets. The contrast of the ultra-modern with the old illustrates the marvelous growth and development of the city. Due to the elevation of the city the climate is very agreeable, with cool evening breezes giving relief to the hot days.

While Catholicism predominates the religious outlook of the city, there are strong evangelical congregations which exert their spiritual influence far out of proportion to their size. We appreciate the outgoing friendship of many of the people as well as their sense of the artistic and beautiful as evidenced by their beautiful houses and flower-patterned front yards. Yet how many of them do not really know Him, who is "the lily of the valley" and "the fairest of ten thousand" and whom to know is life eternal!

Pray for us that the Spirit may prepare us as channels of outreach in this great land of Brazil.

Campinas, Brazil.

Literacy and Translation in Tanganyika

By Phebe Yoder

Translations

Just now the New Testament in Bajita is being revised here on our station, Musoma, Tanganyika, by Don Ebeling, Africa Inland Mission missionary, and six Africans: two from the Eastern Board mission, two from the Africa Inland Mission and two from the Seventh-Day Adventist mission. The British and Foreign Bible Society requires that each mission society which works in a certain language be represented in the translation work. The work is going forward nicely. I am also on the committee to reread the manuscripts and also to sit in as much as I have time for the translation work.

Swahili is the trade language in East Africa and is used in schools and in business. But it is also very essential that the people have God's Word, at least part of it, in their mother tongue. In our Tanganyika Mission we work among at least seven comparatively small Bantu tribes, and yet each is different from the other. Therefore, the vernacular languages are the real problem among us. We missionaries first learn the Swahili and then start on the particular vernacular of our station. Furloughs and illnesses often necessitate the moving around of missionaries, which means getting into a new language area. I am fortunate, for I have been able to spend most of my years among the Bajita people, into whose language the New Testament is now being translated.

The Luo people have the whole Bible in their own language, but no other tribe among us has even the New Testament, except the Bajita now. Of course, having the Bible in the tribal language here is not as important as in some lands, since any literate person became literate via the Swahili language into which the whole Bible has been translated. However, having the Bible in their mother tongue touches the Africans more deeply, is sweeter to them, and far more understandable when read to the more illiterate folks.

Literacy

I have done very little literacy work since back from furlough except to help write a Swahili primer for use in teaching adults to read. The primer is just now being printed and I have been asked to write Stories of Jesus to follow the primer.

Statistics as to the number of illiterates in Tanganyika are somehow hard to get. At present the Tanganyika government is hoping soon to have enough schools, including all mission and government schools, to educate at least one third of the school-age population. Of course, that will not help the very large number of adult illiterates. And it seems that literacy projects can best be promoted by Christian agencies rather than by government employees who have no evangelistic emphasis to include in the motivation for literacy.

The Lutheran missionaries in Central Tanganyika are starting three large literacy campaigns among the tribes with whom they work. They are having wonderful results, with the literacy program serving as a very effective evangelistic agency. Also, the Church Missionary Society missionaries around Dodoma have set aside one full-time worker for literacy work in a very large tribe among whom they work. Praise God that all of these literacy workers are truly born-again people interested in spreading the true Gospel story of salvation.

Since the Mennonite missionaries in Tanganyika work among so many tribes, we are almost obliged to do literacy work in Swahili, which is not the most desirable. We have no missionary to set aside for this work as yet. This is something the folks in America can pray for.

I am now trying to get things lined up to do definite literature distribution. The distribution of literature is very, very necessary today in this place. The public is hungry for reading material, and read they will. Not too much good, spiritual literature is getting out to the general public.

No agency is doing any literacy work in our whole district. Many from 15 years upward cannot read. Even some young girls being baptized among us cannot read, and of course almost all of the older people cannot. A number of African brethren are working with me on "Follow-Up Literacy Course" with about 160 enrolled, mostly boys with a few girls who are too big to enter Standard V after completing Standard IV in the schools. Therefore, we have this school at Kwikerege, Majita, not registered, not grant earning, using no mission money, but operating on school fees.

The government, at present, is allowing it as a literacy experiment; but no one knows how long this dare continue. I would not infer that the government is not interested in literacy work. They are very much interested in it; but this is not really a literacy project as such. Our primary schools give the child his first four years of schooling; then he should enter the middle school for the next four years of his education. But there are only about one fourth as many middle schools as there are primary schools. Therefore, many children must stop their schooling after only four years. Ten years ago that was not much of a concern either to pupils or parents; but these days many of the parents are ready to do almost anything so that their sons may get a chance somehow, somewhere, to enter the middle school and go on with their education. Therefore, this Majita school of ours is simply a self-run, unregistered school which dare not be so called because the government demands that everything called a school must be registered. They have accepted that this be run as the African brethren and I are doing it, if we call it a literacy course. It is surely true that a few more years of schooling will make them more permanently literate; while the many who must stop after four years may slip back unless somehow they keep on reading.

Musoma, Tanganyika, E. Africa.

First Contacts with Brazilians

By Peter Sawatsky

Our primary task this first year has been to learn to know the language and the people of Brazil. Formal language classes gave us the start, but we needed to mingle with the people, to listen to them talk, and to use our limited vocabulary. After much study and constant practice, we gained greater facility and our conversation with Brazilians became more fluent and understandable; and thus it also became more possible to make acquaintances and friends. We regard this as an important step toward giving a Gospel witness and winning people to the Lord.

Brazilians are friendly and talkative and it is not hard to begin a conversation and to become acquainted. The first Brazilians whom we learned to know, whom we invited to our home and whose homes we visited, were our teachers. They know our language problems and help us to feel more at ease in our first attempts at conversation in a foreign tongue. The teachers are also believers and understand the interests and ideas of the missionary.

We rented a house in a somewhat poor section of the city and it soon became known that an American family lived here. Our son Steven has light hair and he is quite an attraction to the dark-haired children of the neighbors. They come to see him whenever we have him on the porch in front of the house. We soon learned to know their parents also and they have visited in our home. The father of the largest neighboring family had one leg amputated because of disease and even now suffers much pain. The family is quite poor.

On Sunday afternoon Alice has taken some of the children to the nearby Sunday school recently started by a Baptist missionary. We have given the children Gospels and a New Testament. One of the girls comes for help to find the verses to be memorized for Sunday school. On some afternoons various children in the neighborhood come to learn children's choruses. One evening before Christmas we invited the children to our home to see a filmstrip on the birth of Jesus and to receive refreshments. We were invited to the home of one of our teachers to show the filmstrip while she told the story and explained the true meaning of Christmas to her maid's family and relatives.

An elderly businessman has visited us on numerous evenings to practice English conversation. He is quite firm in the Catholic faith, but has been willing to read and discuss the Bible. He recently moved to another part of the city; so we gave him the name of a missionary in that area whom he can visit. Twice a week in the afternoons, Jose Carlos, a college student, has been coming to improve his English and has helped me with Portuguese. We have read the Bible and Christian literature together and he has come with us to church and Sunday school, which he is now attending regularly. His father is a Spiritist, but says that the children may choose whatever religion they prefer. The family is friendly and polite and we enjoy visiting with them and talking about the things that are important.

Pray that these persons may respond by faith to the message of the Gospel. We are grateful for the opportunities for witness even during the language study and look forward to beginning work in a permanent location soon. We have made several exploratory trips and are looking to the Lord for definite guidance in choosing an area to establish our witness. We are impressed with the vastness of the field, with the great need, and with the many opportunities. Please pray that we may be guided and strengthened for the great task of winning souls and helping to build the church of Christ in Brazil.

Campinas, Brazil.

Missions and stewardship are Siamese twins.—**Stewardship Facts.**

Broadcasting

The Mennonite Hour

Five Years Old

The Mennonite Hour this month is commemorating its fifth anniversary with gratitude in that "hitherto hath the Lord helped us." The joy of the broadcasting staff is not primarily the fact that the program has witnessed such a fast growth in the past five years, but that by means of radio so many doors to heart and homes have been opened.

Free Anniversary Booklet Offer

"Opening Doors through Radio" is the title of the 16-page, two-color booklet showing how doors are being opened by means of radio —English, Spanish, Navaho doors. Included in this fifth anniversary souvenir is a copy of the theme song, pictures of the production staff of **The Mennonite Hour, Luz y Verdad** (Spanish), and **Navaho Bible Hour** (Indian), a map showing the world-wide coverage of these broadcasts and a challenge of new doors opening for missionary broadcasting.

You can receive your free copy of the fifth anniversary booklet by writing to **The Mennonite Hour,** Box 22, Harrisonburg, Va. (Those on the **Mennonite Hour** and **Luz y Verdad** mailing list will receive one of these booklets in place of **The Informer.**)

A Day with Representatives of the Mennonite Publishing House

On May 17 the staff and members of Mennonite Broadcasts, Inc., the newly formed corporation through which **The Mennonite Hour, Luz y Verdad** and the **Navaho Bible Hour** are released and with which **Heart to Heart** is associated, were host to five persons from the Mennonite Publishing House at Scottdale, Pa. The day was busily spent discussing how the radio and publishing interests of our church can work together.

The use of tracts, booklets, and Bible study materials made up a large part of the discussions. Printing jobs for Mennonite Broadcasts were also taken up in the day-long conference.

Those present from Scottdale were A. J. Metzler, Ellrose Zook, Paul Lederach, Ralph Hernley and Ben Cutrell.

New Station in Pocomoke City

The Mennonite Hour was first broadcast on Sunday, June 3, over WDVM (540 kc) Pocomoke City, Md., at 9:00-9:30 a.m., EDT. The Holly Grove congregation at Westover, Md., is financing this station.

Response on Race Relations

A study of mail on the race relations messages of May shows a favorable reaction on the whole. From Chicago a listener wrote: "I was definitely impressed with the message on 'The Bible Speaks on Race Relations.' Please send me a number of copies. I want to give some to church members."

From Colorado: "To speak in Harrisonburg, Va., as yesterday's preacher spoke on a topic as full of atomic explosiveness as the race issue . . . requires nothing short of the fearlessness of the early Christians to whom religion was more than a fashionable fad . . . it is heartening to hear a voice that has in it the prophetic ring."

From New York: "I am so thrilled with the messages on race relations. . . . I have worked among the colored people of the city of Buffalo, N.Y., both women and children, for about 15 years and feel very strongly about them. . . . May I have a copy of your messages on Race Relations. . . . My S.S. class of women have asked that we deal with this subject soon in our study."

From North Dakota comes a letter from a listener who is "neutral." "... wait till I get the book from you. I'll take a stand."

From Massachusetts a listener states that he was "greatly disturbed" by the Race Relations messages though as a regular listener to **The Mennonite Hour** he has been blessed by the program.

Copies of **The Bible Speaks on Race and Labor Relations** are available by writing to **The Mennonite Hour,** Box 22, Harrisonburg, Va., 15c each; 8 for $1.00.

Luz y Verdad

Needs Further Support

In the May 22 news it was suggested that the release over station Radio Internationale, Tangier, North Africa, needed further support. But, we are happy to announce that it is now completely covered by a group of men in Eastern Pennsylvania.

We are in need of support for Guatemala, Corpus Christi, and San Antonio stations in order to complete the support. Anyone desiring to send in an offering monthly, please write to the director, Lester T. Hershey, Box 1018, Aibonito, P.R., or to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va. Be sure to earmark your monthly gift as **Luz y Verdad.**

New York, Next Possibility

In the words of a Christian Mennonite worker who is interested in the lost in New York, "We must get ready for the Billy Graham meetings in New York next year," we find a reason for wanting to get into New York on the radio. Our church is doing some work among the Spanish-speaking people there now, and possibly this will be enlarged very soon. May we back up our present Mennonite missions in New York and reach the lost who speak Spanish. The weekly cost is an approximate $90.00.

Philadelphia Is a Needy Field

The Spanish-speaking people living in Philadelphia have been a burden to several who live and work in that city. But, they cannot finance the work by themselves. They ask for help for a radio program. One class of men in one of our Sunday schools near there is ready to help with part of the expense. We need another class or two to finance the rest. The approximate cost per week is $50.00.

Heart to Heart

Affiliates with Mennonite Broadcasts, Inc.

The Heart to Heart program became the official women's broadcast of the Mennonite Church by affiliating with the Mennonite Broadcasts, Inc., on Tuesday morning, May 22, when its board of directors met with the staff of Mennonite Broadcasts, Inc., to sign an agreement. Under the agreement Mennonite Broadcasts, Inc., will assist Mrs. Grant (Ruth) Stoltzfus, director of the program, periodically in appointing a board of directors for the **Heart to Heart program.** This board will be responsible for financing and directing the program and will provide Mennonite

(Continued on page 548)

MISSIONS

EDITORIAL

Whither, Graduate?

What am I going to do with my life? That question faces many young people this time of year. Of course, many have their plans made, but was God's will considered in their decision?

Never in the history of the church has the Lord Jesus needed trained young people as He needs them today.

"But," you say, "mission fields are closing. Besides we can't all be missionaries." That is only partially true. Some countries are restricting missionaries, but many millions of people have not yet heard the Gospel or accepted Christ in lands where religious liberty continues to prevail.

Furthermore, our concept of the missionary's job is changing from a professional task to an incidental task, carried on with equal vigor while making a living otherwise. Therefore, you can enter any honorable profession or ocupation which does not compromise your Christian ideals and continue to give an effective witness; in fact, such a witness is usually more effective than that given by professional missionaries because they are expected to witness. Much of the future of foreign missions lies in this approach.

Graduate, before you decide to spend your life laboring for profit, consider the call of Christ to service. Teachers are needed in our parochial schools. Writers are needed both for curriculum writing and for good articles and stories for our church papers. Lay workers are needed in local churches to develop the home mission enterprise more fully. Our Publishing House needs workers trained in many trades and professions.

For those of you who do not enter direct church work, witness opportunities accompany the Christian into any job, except those that compromise his witness such as operating a tavern. This is no time to take Christianity for granted. Such an attitude can bring the loss of religious liberty in the U.S.A. just as it has in certain European and Asiatic countries.

The Lord Jesus calls young people today just as He has in all periods of the church's history—by giving them talents for service and by opening their eyes to the physical and spiritual needs of their fellow men. This is your generation in which to serve God. The men and women of your generation who stand before Christ with you at the judgment seat will be saved or lost according to your response to Christ's call to service.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

During the first week in May the Navaho Migrant Unit completed a survey of the migrant camps in the area north and west of Phoenix, Ariz. The information received from this survey will be compiled and co-ordinated with the information the unit has received from the Arizona Migrant Ministry. On the basis of this information, a definite decision will be reached regarding the location for the proposed long-term migrant unit in the Phoenix area.

On June 11, a mobile X-ray unit will be brought into the Calling Lake, Alta., community. Elma Riehl, R.N., Quarryville, Pa., will be assisting with this program carried on by the public health department. Elma spent May 16 to 18 in Edmonton, Alta., participating in a refresher course for public health nurses. Mrs. McPhail, supervisor of this work, invited her to participate as one of their own nurses.

The new ambulance-station wagon of the Calling Lake, Alta., VS unit was used as an ambulance for the first time on Saturday, May 19, to take the ailing 106-year-old Indian chief to the hospital in Athabasca. A regular ambulance stretcher bed is used after the seats are removed. From all reports, it serves the purpose well.

Mose and Helen Hochstetler, Bareville, Pa., will be serving as unit leader and hostess of the Kansas City, Mo., VS unit during June, July, and August. Mose served as a member of the Kansas City VS unit in 1952. During these three months Roman and Marianna Stutzman, who have served as unit leader and hostess for the Kansas City unit the past three and a half years, will be doing deputation work in a number of our Mennonite communities in the interest of voluntary service and also assist with the exploration of possible new units.

Alvin and Marianna Miller have joined the Mathis, Texas, VS unit after spending some time in Grants, N. Mex., assisting with the building program carried on there for Navaho housing. Marianna will be assisting with the work in the maternity home and Alvin will be helping with the building program in the community.

Paul Widmer, a French Mennonite missionary in Oran and a brother to Pierre Widmer, visited the Pax group in Flatters, Algeria, recently. He has been invited to speak at a public meeting in the Flatters town hall. Annie Holdemann, a Swiss Mennonite nurse, will join the Algerian Pax unit as soon as a house becomes available for her living and as soon as plans can be completed for co-operation with a local doctor.

Lon and Kathy Sherer, Laingsburg, Mich., MRSC workers at Woodstock School, Landour-Mussoorie, U.P., India, announced the arrival of a son, Mark Nathan, May 18.

I-W Services

Nancy Jane Troyer, Goshen, Ind., has joined the staff of the I-W Services office to serve as secretary. The major part of her assignment will be mailing the peace literature to the seventeen- and eighteen-year-old men of our church. Some of the booklets which are included in these peace mailings to approximately 700 men are **Think on These Things; The Principle of Nonresistance as Held by the Mennonite Church** by John Horsch; **Nonresistance and Pacifism** by John R. Mumaw; **Strangers and Pilgrims** by James R. Graham; **Before You Decide** by Howard Charles; and **How to Live a Dynamic Christian Life** by John C. Wenger. Young men who are above the age for these mailings can obtain these booklets by sending their request to the I-W Services Office, 1711 Prairie St., Elkhart, Ind.

The Cleveland, Ohio, I-W Unit chorus sang at the Gladstone evangelistic services on May 16. The minister at these services was C. F. Derstine, Kitchener, Ont.

Released May 26, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Isabel Gingerich Sails for Europe

Kitchener, Ont. (MCC)—Isabel Gingerich, for the past year a cook at Ailsa Craig (Ont.) Boys Farm, will sail June 2 from Montreal for Europe, where she will take up a new position in Germany. She will be a matron in a Pax Services unit, Mennonite Central Committee's overseas program for draft-age men who are constructing houses for German refugee families. She will serve two years. Miss Gingerich is a member of Cressman Mennonite Church at Breslau.

Arab Children Learn Skills

Arab refugee boys and girls are being taught some practical skills by MCC workers Robert and Virginia Lapham at Irbid, Jordan. About 14 girls are working on a knitting project. Interested Arabs provide wool and machines, and then purchase the socks and sweaters which the girls knit. Most of these Arab boys had never held a saw or chisel before their new experience in woodcrafts now in progress. They are learning the rudiments of simple carpentry and hope to build their own small workshop. Other workers are teaching trade skills to Arab youths in other parts of Jordan.

Blindness Curbed in Java

Children in Java receiving anti-trachoma treatments have responded nicely to treatments begun in January and many probably have been spared future blindness from the disease, according to Dr. Glenn Hoffman in MCC medical work there. Treatments have been completed in the first group of schools. The Indonesian government and school administrators have co-operated in this medical effort.

Construction in Taiwan

Three buildings are under construction at Taipei, Taiwan (Formosa), where MCC medical work is in progress. Being built are a residence for the director, a duplex unit for staff housing and another building to be used as a combination warehouse, garage, laundry drying room, morgue, and custodial quarters.

Dr. Peter J. Pankratz is the new director of the Taipei hospital, replacing Dr. Roland P. Brown, whose term of service has ended.

Austria Unit Serves

A Czech refugee who spent eight years in jail before his escape seven months ago has been given MCC material aid from the Vienna unit in his work with fellow Czech refugees.

Other distributions from the Austrian relief unit have included government surplus supplies, flour, soap, and ladies' coats to a Swiss missionary in the Tyrol (western Austrian mountain range), and surplus supplies, beef, soup, and covers to English missionary Brian Simpson working for the European Crusade in the Salzburg area. Pastor Thomas of the Reformed Zwingli Church received a bale of new goods.

The Vienna unit served 40 meals the past month to refugees from Poland, Rumania, and Czechoslovakia and to visitors from the U.S., England, Canada, and Germany.

Released May 25, 1956
Information Service
Akron, Pa.

WMSA Weekly Notes

Plan now to attend the annual WMSA meeting, at Elmira, Ont., Friday, June 15.

There will be an inspirational meeting on Friday morning. Missionaries home on furlough will present information and challenges from their fields of service. Missionaries you would like to meet, those you have read about and prayed for will be there.

Friday afternoon is the business session. At that time reports of the work will be given. The theme of the meeting, "Obeying the Prophetic Vision" will be discussed by some who have served for short periods of time.

Saturday morning is the delegate session. Every district officer and appointed delegate is urged to attend this workshop session. Election of officers and discussion of projects and concerns will feature this session.

* * *

Indiana-Michigan district officers of WMSA are: President—Mrs. Ora Troyer, R. 2, Goshen, Ind.; vice-president—Mrs. Homer Cender, R. 1, 618 Middlebury St., Goshen, Ind.; secretary—Mrs. Marvin J. Miller, 806 N. Sixth St., Goshen, Ind.; treasurer—Mrs. J. B. Shenk, 1300 Prairie St., Elkhart, Ind.; secretary of literature—Mrs. Etril Leinbach, Moorepark, Mich.; secretary of girls' auxiliaries—Ella Mae Hooley, Ligonier, Ind.

Ontario District WMSA officers are: President—Mrs. Elmer Brubacher, R. 4, Kitchener; 1st vice-president—Mrs. David Bergey, New Dundee; 2nd vice-president—Mrs. Jacob Good, St. Jacobs; secretary—Mrs. Gordon Eby, R. 2, Breslau; treasurer—Mrs. Leighton Schmitt, 31 Pleasant Ave., Kitchener; secretary of literature—Valina Martin, Floradale; secretary of girls' auxiliaries—Margaret Detweiler, R. 2, Breslau.

* * *

Mrs. Ralph Buckwalter, missionary from Japan, was the guest speaker at the 39th annual meeting of the Ontario district WMSA, May 15.

Mrs. Buckwalter is supported by the Ontario WMSA. A speaking itinerary is planned for her so she could meet many of the members of the district.

"Every woman in church active in WMSA" was the subject of discussion by Mrs. Amos Martin, Moorefield, Ont., and Mrs. Enan Hunsberger, Preston, Ont. "Arranging the local program so that every woman and girl has a part according to her abilities and talents is an important part of the local leaders' job."

Missionary opportunities and challenges were presented from three mission fields by Sister Edna Good from Argentina, Sister Genevieve Buckwalter from Japan and Sister Mabel Cressman from the Chaco, Argentina. Periods of intercession for these fields followed.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

From Our Churches

ALMA, ONTARIO

(Berea Congregation)

Dear Readers:

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

As a congregation we can say the Lord has been good to us. Since Bro. and Sister John F. Garber have answered the call to serve in Burton, Ohio, Bro. Gordon Bauman has been serving as our pastor.

Our summer Bible school was held the last two weeks in July. Our average attendance was 115. The parents of the community seemed willing and happy to send their children to our summer Bible school, and the children were happy to pile into the cars going to Bible school. We feel that here is a real opportunity to serve the Lord by feeding His lambs.

The Wellington County missionary meeting was held here in August with Bro. Leneord Brown serving as the main speaker.

Bro. Paul Martin held evangelistic meetings here in October. His simple, clear, Gospel messages were a blessing to our souls.

Six young people were received into the fellowship of the church by baptism this spring.

The young people of the church have been spending some of their Sunday afternoons distributing tracts, and singing in the homes of the surrounding towns. They were kindly received in most instances, though a small minority showed hostility and refused their literature.

We are again looking forward to having Bible school the last two weeks in July this year. Pray for this venture that it may bear fruit in the lives of the little children who come to hear about Jesus. Pray that we may be a loyal, soul-winning congregation.

You are always welcome to worship with us.

Mary Ann Horst.

MIDDLEFIELD, OHIO

(Maple View Congregation)

Dear Readers:

"O praise the Lord, all ye nations, praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord." (Ps. 117). A wonderful Lord we have to help us along in our Christian lives if we want to serve and obey Him and to do His will. The Lord has blessed us in many ways, both spiritual and physical.

Bro. and Sister Eli Hostetler and Bro. and Sister Mahlon M. Miller spent the winter in Florida. Both families are at home again to fellowship with us. The last of April they received word that their son Menno was in a car accident and was seriously hurt, and so they returned sooner than they had expected.

Bro. John Detweiler, Greenwood, Del., is our minister until July 1. Thank the Lord for a man that presents the Gospel to a needy community. On Feb. 19 Bro. Nevin Bender, Greenwood, Del., was here and preached the evening sermon. On March 18 Bro. Elmer Stoltzfus brought the evening message.

We had the privilege to commemorate the Lord's suffering and death on April 29 in the evening. That morning Bro. William Stutzman, Berne, Ind., brought the message.

The first Sunday evening of each month we have hymn singing. Everyone is welcome to attend. Pray for us that we might stay true to Him and do the Lord's will at all times.

John Kinsinger.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Dear Readers:

Bro. O. N. Johns, Louisville, Ohio, and Bro. Ira Kurtz, Morgantown, Pa., were with us on Feb. 7 in the interest of getting ministerial help for this place. Bro. Johns brought the message at the evening service.

On March 4 Bro. Daniel Johns, Conneaut Lake, Pa., and Bro. Kurtz were with us. Bro. Johns brought the morning message.

Bro. Andrew Hartzler, Newport News, Va., gave an Easter message on April 1. Jane Landon, who is ready to enter the mission field, gave a wonderful testimony at the morning service.

On May 5, **The Mennonite Hour** group gave a program here, and on May 11 the Men's Chorus from E.M.C. gave a program in song. They also gave a radio program on Saturday morning.

On Saturday evening, March 12, Bro. Ira Kurtz, our bishop, was with us for counsel meeting. Peace was expressed by all present. Sunday morning communion services were held.

We always enjoy visitors and wish God's blessings on those who have served us.

Ruth Hostetler.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

These Also Suffer, by William Goulooze; Baker Book House; 1955; pp. 86; $1.75.

This book supplies a useful niche in books, for the inspiration of **suffering saints** and information for ministers and others who labor among the infirm and the shut-ins.

The writer received his formal education for the ministry at Central College, Pella, Iowa, and the Western Theological Seminary of the Reformed Church in America at Holland, Michigan. He served in the active ministry eleven years—in Iowa and Michigan—next served as Professor of Historical Theology at Western Theological Seminary, his alma mater. During this time he ministered to thousands through the broadcast, "Temple Time."

The author is remembered as a kind, sympathetic friend, full of understanding of human needs, and a gracious counselor of the sick and troubled. This spirit was intensified through prolonged suffering from cancer first discovered in 1946. This book is the result of this effective school of study, theory, observation, and personal experience. Consequently, the book meets the needs of those traveling through the "Valley of the Shadow"—whether on the "Shadow" side, or the end of the "Valley." The writer passed through the gates, September 5, 1955; but his ministry through his past influence and the writing of his books remains.

The book narrates the stories of ten **suffering saints.** They constitute a wide selection, from the humbler walks of life; several Christians known world-wide, such as the famous editor and president of the **Sunday School Times.**

The book reveals a crucible of suffering, wheel chairs, iron lungs, beds of affliction, hours of mental anguish, with other attendant miseries. It does more; the chief intent of the book is to set forth the means of triumph, the path from "Shadows to Sunshine," an excellent commentary on Psalm 119:71: "It is good for me that I have been afflicted; that I might learn thy statutes."—C. F. Derstine.

SHUT-INS

(Continued from page 538)

"take your share of suffering for the gospel," still there is the question, Why? But if you will start at these points, the question will be answered, not by theory, but by living. We shall come to understand what the writer meant who said,

"The cry of man's anguish went up to God,
'Lord, take away pain!'
"Then answered the Lord to the cry of the world,
'Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity that knits heart to heart,
And sacrifice high?
Will ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love that redeems with a price
And smiles with its loss?
Can ye spare from your lives that would cling unto mine
The Christ on His cross?'"

—Gene E. Bartlett, in *The Watchman Examiner.*

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to everyone who so kindly remembered me with prayers, cards, and gifts during my recent illness. May God richly bless you all.—Carl Horning, Lebanon, Pa.

* * *

We wish to express our sincere thanks to all those who so kindly remembered us in prayer,

and with gifts, cards, and sympathy shown during the sickness and passing away of our dear husband and father. May the Lord richly bless each one of you.—Mrs. Maggie D. Hershey and Family, Intercourse, Pa.

* * *

We wish to express our appreciation and thanks to our many friends for their kindness shown during the sudden passing away of our beloved wife and mother. May God bless each of you.—Maris W. Hess and family, Conestoga, Pa.

* * *

Words fail to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, gifts, and visits during my stay in the hospital and while I am convalescing at home. May God richly bless each one for his thoughtfulness.—Mrs. Mary G. Burkholder, Hagerstown, Md.

* * *

I wish to express my thanks to everyone who remembered me during my recent illness in their prayers, and with gifts, cards, and letters. . . . I do appreciate everything and I hope you will remember me in prayer for a complete recovery. I know the Lord is able, and if it is His will, I shall soon be well.—Mildred Trendler, Baltimore, Md.

BROADCASTING

(Continued from page 545)

Broadcasts, Inc., with periodic reports of their finances and activities.

Present members of the Board of Directors for the **Heart to Heart program** are Mrs. John F. Shank, chairman; Mrs. C. K. Lehman, secretary; Mrs. Eva Landis, treasurer; Mrs. Miriam Weaver, Secretary of Literature; Mrs. Grant M. Stoltzfus, producer of the program.

The **Heart to Heart program** began in 1950 as a fifteen-minute broadcast over WCVI, Connellsville, Pa. The program is now heard on twenty stations. The weekly talks deal with home and child life and are printed for distribution to interested persons of the radio audience.

The **Heart to Heart Letter** is sent each month to interested persons. All gifts and mail should be addressed to the **Heart to Heart Program,** Box 425, Harrisonburg, Va. via MBMC, Elkhart, Ind.

Field Notes

CONTINUED

Work is under way on a new church building at Fairview Street, Reading, Pa. The new building is located a few hundred feet from the present mission site.

Work is nearing completion on the new church building at Gaithersburg, Md.

A chorus from the Pike Church, Elida, Ohio, gave a program at Pleasant View, North Lawrence, Ohio, on Sunday evening, May 27. Bro. Paul Smith was leader of the meeting.

Services have been held in a church ten miles west of Hancock, Md., for a number of weeks, by brethren from Cedar Grove, Greencastle, Pa., and Black Oak Bethel, Hancock.

A conference on "The Christian and Industrial Organizations," was held at the Monterey Church, Leola, Pa., May 26, 27. Guest speakers were Bro. Guy F. Hershberger, Goshen, Ind., and Bro. Willis Hallman, Scottdale, Pa. The Neffsville, Marietta, and Zion congregations co-operated.

First services were held in the new church building erected by the Neffsville, Pa., congregation on Sunday, May 27. The seating capacity is 400, with an additional 100 or more by using chairs.

The Belleville Mennonite School gave their annual spring program of sacred music at the Maple Grove Church, Belleville, Pa., on Sunday evening, May 27. Bro. Laurie Mitton, principal of the school, spoke.

Announcements

Youth Retreat of Johnstown District at Laurelville Camp, June 21-24.

Mixed Chorus from Martins, Orrville, Ohio, at Meadville, Pa., June 8, and at Thomas, Hollsopple, Pa., June 9.

Annual Bible Conference at Elizabethtown, Pa., with A. J. Metzler as speaker, June 9, 10.

Week-end meeting at Maple Grove, Atglen, Pa., with Samuel Doctorian as speaker, June 24.

Music festival week at Kidron, Ohio, under the direction of Hiram Hershey, June 11-17.

At Zurich, Ont., in the local arena, a community evangelistic campaign is being sponsored in the month of June.

Reunion for all Terry, Mont., campers and their families, Aug. 18, at the Honeyville School, three miles north and three miles west of Topeka, Ind.

Annual meeting of the Lebanon Christian Workers Band at Gingrich's Church, Annville, Pa., afternoon and evening, June 10. Speakers: Harold Brenneman, Ephrata, Pa., and Harold Fly, Harleysville, Pa.

Bible conference at the Bowne Church, Clarksville, Mich., June 16, 17. Wm. McGrath, Goshen, Ind., instructor.

Topic for young people's Bible meeting June 10, at Hess Church, Lititz, Pa., "How to Make Reading Interesting and Profitable," discussed by Christian Charles.

Home-coming service at Paradise, Pa., Church, June 17.

Annual Sunday-school meeting at Salford Church, Harleysville, Pa., June 9. Speakers: Sanford G. Shetler, Hollsopple, Pa., Nevin Bender, Greenwood, Del.

Summer Bible school June 18-29, for the Morris Gospel Mission, Morris, Pa., with a program Saturday evening, June 30, which will start a week-end meeting. Theme will be "Peace and Freedom," with Bro. Ross Metzler, McVeytown, Pa., as speaker.

State-wide peace conference at the Eden Church, Moundridge, Kans., June 17, with afternoon and evening sessions. Speakers are J. Harold Sherk, Akron, Pa., Henry Dick, Lodi, Calif., J. Lawrence Burkholder, Goshen, Ind., and Richard Hamm, Beatrice, Nebr. H. B. Schmidt, chairman of the committee, urges draft-age men and parents to attend.

Visiting Speakers

May 20. **Chester Wenger,** missionary to Ethiopia, at Springdale, Waynesboro, Va. **A. J. Metzler,** Scottdale, Pa., at West Chester and Frazer, Pa. **Paul Hummel,** Millersburg, Ohio, at Wooster, Ohio. **Newton Weber,** West Liberty, Ohio, at Cleveland, Ohio.

May 27. **Lester T. Hershey,** missionary to Puerto Rico, at South Union, West Liberty, Ohio. **Newton Weber,** West Liberty, Ohio, at Salem, Elida, Ohio. **Clarence Horst,** Mountain Home, Ark., at Moorepark, Mich. **Edwin I. Weaver,** missionary to India, at Pennsylvania Church, Hesston, Kans. **Paul Kniss,** missionary to India, at Mt. Clinton, Va. **Richard Weaver,** Harrisonburg, Va., at Woodridge, Washington, D.C. **Clyde Fulmer,** Martinsburg, Pa., at Maple Grove, Belleville, Pa. **Paul G. Hauk,** Landis Valley, Pa., at Oak Shade, Quarryville, Pa.

Evangelistic Meetings

Harold Thomas, Bronx, New York City, at Pottsville, Pa., beginning June 17. **Wm. McGrath,** Goshen, Ind., at Maple Grove Conservative Church, Hartville, Ohio, June 6-15. **A. J. Metzler,** Scottdale, Pa., at Maple Grove, Belleville, Pa., June 3-7; **Ray Bair,** Akron, Pa., 8-10. **D. D. Brenneman,** Creston, Mont., at Shantz Church, Baden, Ont., June 7-14. **Frank Horst,** Culp, Ark., at Oak Grove, Adair, Okla., May 10-20.

Mission News

CONTINUED

The Ninth Annual World-wide Missionary Conference will be held at Lancaster Mennonite School, Lancaster, Pa., June 6-10, with the Sunday morning service held in the East Chestnut St., Mennonite Church, Lancaster. Speakers include Samuel Doctorian, Beirut, Lebanon; Clarence Fretz, Luxembourg; Nathan Hege, Ethiopia; James R. Hess, Honduras; Paul Hummel, Millersburg, Ohio; Milo Kauffman, Hesston, Kans.; Allen Shirk, Bihar, India; Abner Stoltzfus, Kinzers, Pa.; Stanley Weaver, Ganado, Ariz.; and Paul T. Yoder missionary doctor under appointment to Ethiopia. Moderators for the meeting are Ira Buckwalter and Raymond Charles.

We have greater light, but what are we doing with it? We have more speed, but where is it carrying us? The method of news transmission is hundreds of times faster than it was a century ago, but what is the news that is being carried over these facilities? We have multiplied horsepower into atomic power, but in what state has this discovery of power left the world? The nations which were successful in perfecting it now recoil in horror from it. The other nations have nightmares day and night because of it. We thought that we were making progress. We made material things our god, but, behold, we have awakened to the realization that our homemade gods are not powerful enough to save us, but powerful enough to destroy us in short order. Thus many are beginning to retreat from the god they have made and to lift their eyes to the God who made them. Maybe we are approaching the time when men will fear their own gods and serve the true and living God.

—From **The Miracle of the Cross** by Robert R. Brown (Fleming H. Revell Co.)

CHURCH MUSIC

(Continued from page 537)

the entire congregation standing behind the pulpit proclaiming the Word.

Choose Vivid Hymn Texts

If we want our singing to fill in the gaps left after the removal of many symbols of sense, we will need to choose hymn texts which vividly and vigorously present spiritual truths. These would fill out our services and complete the necessary elements of worship.

We appreciate hymns like "O Master, Let Me Walk with Thee," because such texts reflect our already strong conviction of discipleship. We ought to learn more good hymns which remind us of our sinfulness outside of Christ and tell of God's mercy we can have in Christ. "Depth of Mercy" reflects this Christian truth very beautifully.

We have an appreciation for praise hymns. A vivid praise hymn is "Eternal Father." The text takes us to the majesty of God, the personal intimacy of Christ, the indwelling presence of the Holy Spirit, and then announces that the great "Three in One" enthroned in the heavens is actually enthroned within my breast.

The Catholic churches through their symbolism elevate the whole drama of Christ's crucifixion and death. We should choose more vivid meaningful hymn texts about Christ's death, such as "There Is a Green Hill Far Away."

We should choose great hymns portraying our union with Christ and the blessings which come from that union.

We need to amplify the idea that the church of Jesus Christ is a brotherhood united in one body in Christ. Our singing needs to symbolically perpetuate a sense of love and sharing in the brotherhood. We are not merely individuals singing alone in a congregation before God, but we are one body uniting in our witness of love to God and to each other and showing that relationship with common song. One of our contributions as a church to the world is our testimony of love for all men. Our singing should symbolize this love.

Choose Adequate Hymn Tunes

We should choose our hymn tunes with caution. They need to be capable of expressing our best spiritual experiences. Music, though it has no inherent truth, is a vehicle to transfer truth. Therefore, we should choose tunes which will enhance the ideas expressed in the texts instead of merely attracting attention to themselves. Good hymn tunes may express many different moods, such as joy, peace, a feeling of the power and majesty of God, or a feeling of remorse for sin.

Conclusion

The Anabaptist hymns in the *Ausbund* vividly furnished adequate food for their senses in worship through the ear rather than the eye. The symbolism of these texts counterbalanced the visible symbolism of the Catholic Church, and they were spared the possibility of deception through the visible symbols. Could not congregational singing serve our Mennonite Church in a similar capacity?

Undoubtedly, if we do not revitalize our congregational singing with this in mind, we will need to search out other adequate symbols to worship the unseen God. But would they be as adequate as congregational singing?

West Liberty, Ohio.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Birky, Dale A. and Ruth (Gerig), Scio, Oreg., fifth child, third son, Glen Irvin, May 9, 1956.

Burkholder, John E. and Elizabeth (Huber), Boulter, Ont., fourth child, third daughter, Miriam Rose, March 16, 1956.

Burmeister, Henry and Ruth (Brubacher), Downey, Calif., first child, Rebecca Joy, March 24, 1956.

Denlinger, Lloyd C. and Ruth (Stauffer), Bethel, Pa., third child, second daughter, Jewel Diane, May 19, 1956.

Eichorn, Floyd and Marnetta (Hooley), Burr Oak, Mich., third child, first son, Joseph Neil, April 1, 1956.

Frey, Enoch and Ethel (Harnish), Sinking Spring, Pa., fourth child, third daughter, Naomi Jean, May 18, 1956.

Grieser, Leonard and Betty (Miller), Frazee, Minn., first child, Twila Ja-Niece, March 27, 1956.

Hege, Noah and Ella (Zimmerman), Mechanicsburg, Pa., fourth child, second daughter, Lois Fern, May 17, 1956.

Hess, J. Robert and Evelyn (Sangrey), Strasburg, Pa., second child, first daughter, Debra Jo, April 27, 1956.

Horst, John J. and Ruth B. (Weaver), Ephrata, Pa., tenth child, sixth daughter, Joyce, March 24, 1956.

Jones, Charles S. and Betty J. (McConnell), Royersford, Pa., fourth child, second daughter, Debra Ann, May 13, 1956.

Kennel, John R. and Olive (Phenneger), Gap, Pa., third child, first daughter, Donna Kay, May 14, 1956.

Lehman, Aldus M. and Ruth M. (Frey),—— Pa., fourth son, Ralph David, May 16, 1956.

Litwiller, Willis and Marilyn (Zehr), Hopedale, Ill., fifth child, third son, Darwin Keith, May 12, 1956.

Martin, Glade L. and Dorothy (Reber), Minot, N. Dak., first child, Lonnie Ray, May 5, 1956.

Miller, Dan E., Jr., and Leona (Roth), Wellman, Iowa, third child, second daughter, Mary Lou, April 8, 1956.

Moyer, W. Paul and Elizabeth (Chittick), Doylestown, Pa., announce the arrival from Germany of their adopted daughter, Rebecca Sue, age 5 months, on April 3, 1956. Rebecca Sue has two brothers, Phillip and James.

Nisly, Ivan and Esther (Burkey), Amity, Oreg., third child, second son, Harley Jay.

Reynolds, Donald H. and Mabel (Hooks), Chestertown, Md., a daughter, Jane Mabel.

Rice, Noah and Alverda (Leatherman), Pipersville, Pa., fourth child, third son, Donald Ray, May 1, 1956.

Schrock, Walter and Wilma Jean (Miller),—— ——, second daughter, Wanda Jean, May 15, 1956.

Schweitzer, Gerald M. and Lois J. (Stutzman), Beaver Crossing, Nebr., fourth child, first son, Kevin Gerald, June 29, 1955.

Shaum, Lowell and Grace (Ramer), Wakarusa, Ind., first child, Kenneth Lee, April 21, 1956.

Sherer, Lon and Kathryn (Summers), Woodstock School, Mussoorie, U.P., India, first son, Mark Nathan, May 18, 1956.

Swartz, John and Katie (Jantzi), Au Gres, Mich., fifth child, second daughter, Twila Faye, April 14, 1956.

Swartzentruber, Melvin and Mary M. (Graber), Indianapolis, Ind., first child, Keith Eldon, April 23, 1956.

Tiessen, Gerhard and Grace (Miller), Kalona, Iowa, first child, John Gerard, May 14, 1956.

Torkelson, Arthur Raymond and Virgie (Vance), Damascus, Md., third child, second son, Paul Raymond, May 12, 1956.

Yoder, Elvin and Ruth (Wagler), Morgantown, Ind., second daughter, Karen Sue, April 3, 1956.

Yoder, Wayne L. and Dorothy (Miller), Goshen, Ind., first child, Lynelle Ann, May 10, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Hamilton—Hooley.—Marvin Hamilton, Hammett, Idaho, Indian Cove cong., and Joann Hooley, Nampa, Idaho, cong., by Robert Garber at the Nampa Church, March 30, 1956.

Miller—Drake.—Maurice R. Miller, Lagrange, Ind., and Norma Drake, Goshen, Ind., both of the Emma Mennonite cong., by Ivan Miller, father of the groom, at the Emma Church, May 12, 1956.

Troyer—Troyer.—Eugene Alton Troyer and Martha Zook Troyer, both of Waterford, Pa., by Kenneth E. Snyder at the home of the groom, April 28, 1956.

Troyer—Erb.—Ivan Troyer and Wilma Erb, both of the Salem cong., Shickley, Nebr., by P. R. Kennel, May 20, 1956.

Yoder—Miller.—Harold K. Yoder, Bally, Pa., Boyertown cong., and Ruth Miller, Easton, Pa., cong., by E. W. Kulp, grandfather of the groom, at the Deep Run meetinghouse, May 19, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bowman, Muriel M., daughter of Mr. and Mrs. Milton Ernest, Kitchener, Ont., was born on May 24, 1912; died May 14, 1956, at the home of her parents, where she had been residing, after an illness of two years; aged 43 y. 11 m. 20 d. She had been employed by J. M. Schneider Ltd., for 11 years. She was a faithful member of the First Mennonite Church in Kitchener and belonged to the Mother's Endeavor Class. She was predeceased by her husband, Norman, in Jan., 1942. Surviving besides her parents are a daughter, Carol Ann, and 2 sisters, Helen Ernst, Kitchener, and Erma—Mrs. Howard Wolff, Brantford. Funeral services were held at the First Mennonite Church, Kitchener, and were conducted by John H. Hess and Jesse B. Martin, with burial in the adjoining cemetery.

Hershberger, Noah L., son of Levi P. and Mary (Erb) Hershberger, was born Dec. 9, 1870, near Nappanee, Ind., died May 5, 1956; aged 85 y. 4 m. 26 d. Death came suddenly at the Salem Memorial Hospital following a fall and broken hip, which had occurred a few hours earlier in the day. In 1892 he moved to Oregon, near Eugene, where he was baptized and received into church fellowship on June 5, 1893. About 10 years later he moved to the Hubbard community where he was ordained as minister of the Hopewell Mennonite congregation on July 10, 1901, where he was a charter member. He continued faithful in his responsibility to the time of his death. On Nov. 23, 1899, he was united in marriage to Hettie Welty, who preceded him in death in October, 1933. To this union was born one daughter, Minerva. In 1937 he was united in marriage to Barbara Walkoski, who passed

away in June, 1945. Surviving are his daughter (Minerva Hochstetler), one grandson, 3 great-grandchildren, 2 brothers (Lee, Aurora, Oreg., and Dan, Hubbard), and many relatives and friends who will hold in remembrance the kind words and good will of the departed one. Funeral services were in charge of N. A. Lind and Omar Miller, with burial being made in the cemetery adjoining the Hopewell Church.

Hess, Grace V., Conestoga, Pa., daughter of Eli and Ida Eshleman, was born Aug. 25, 1891; passed away in the Lancaster Osteopathic Hospital, April 24, 1956; aged 64 y. 7 m. 30 d. She had suffered for years with a heart condition. Her passing was due to a stroke. On Feb. 14, 1924, she was united in marriage to Preacher Maris W. Hess. They had 2 children (Mark E., whose death was caused by leukemia 5 years ago, and a stillborn daughter). Her husband, one stepdaughter (Helen—Mrs. Claude D. Miller, Conestoga, Pa.), 10 grandchildren, 5 sisters, 3 brothers, and many other relatives and friends survive. At the age of 20 she accepted Christ as her Saviour and remained faithful until death. She very faithfully filled her place as a minister's wife and mother in the home. Funeral services were held at the Bylerland Mennonite Church by Henry Nauman, Stoner Krady, and James Hess, with burial in the adjoining cemetery.

Hostetler, Sheila Rena, daughter of Sam and Alice (Farmwald) Hostetler, Plain City, Ohio, was born on May 8, 1956, at Memorial Hospital; passed away on May 11, 1956, at Children's Hospital in Columbus, Ohio. Surviving are her parents, 2 brothers (Danny Jay and Michael Ellis), 2 grandmothers, one grandfather, and many other relatives. Short services held at the Sharon Church on May 13, were conducted by Abram Kaufman, with burial in adjoining cemetery.

Hochstettler, John Robert, infant son of Mr. and Mrs. Lynn Hochstettler, Sugarcreek, Ohio, died on May 15, two hours after birth, at the Millersburg Pomerene Hospital. Besides his parents, he is survived by 2 brothers (Gary and Clair), grandparents (Mr. and Mrs. Perry Hochstettler, and Mrs. Clyde Hochstettler, all of Millersburg). Graveside services were held May 16 in the Mennonite Church Cemetery at Walnut Creek with Paul R. Miller officiating.

Kennell, Karen Kay, infant daughter of Harold and Louise (Miller) Kennell, Roanoke, Ill., was born May 3, 1956, in the Methodist Hospital, Peoria, Ill., passed away several hours later. She leaves to mourn her early departure her parents, grandparents (Mr. and Mrs. Walter Miller, Buffalo Center, Iowa, and Mrs. P. S. Kennell, Roanoke, Ill.), and many other relatives. Graveside services were held at the Roanoke Mennonite Cemetery on May 4 in charge of D. M. Hostetler and John E. Hostetler.

Martin, Glade Lendell, son of Earl and Sylvia (Yoder) Martin, was born Sept. 21, 1934, in Minot, N. Dak.; passed away suddenly at the home of his parents on May 10, 1956, from a coronary heart attack; aged 21 y. 7 m. 19 d. He had been staying with his parents for a few days while his wife was hospitalized in Minot after giving birth to a son on May 5, 1956. He was married to Dorothy Reber on July 29, 1955. After staying at the home of his parents, Glade and Dorothy moved to a farm adjoining his father's property on Dec. 1, 1955. He accepted Christ in his early youth and became a member of the Fairview Mennonite Church. He faithfully attended church at the Rockway Chapel where he was assistant superintendent and Sunday-school teacher at the time of his passing. Survivors include his wife, his 5-day old son (Lonnie Ray), his parents, a sister (Gladene), who is in nurses training at Goshen, Ind.; 4 brothers (Roy E., Larry, Delvin, and Kermit, all of Minot), his grandparents (Mr. and Mrs. P. A. Yoder, Surrey, N. Dak.), and many relatives and friends. Funeral services were held on May 14 at the Fairview Church with John Stoll and Josef Herschkowitz officiating, with burial in the church cemetery.

Mast, Gilbert, son of the late Moses and Sophia (Stutzman) Mast, was born near Walnut Creek, Ohio, on Feb. 12, 1884; departed this life suddenly following a heart attack at the same place on May 12, 1956; aged 72 y. 3 m. In his youth he made a profession of faith and became affiliated with the Walnut Creek Mennonite Church, retaining membership until his death. On Nov. 26, 1905, he was united in marriage to Barbara Hostetler. Three children died in infancy. He is survived by his companion, 2 children (Mrs. Lloyd Miller of the home; Galen P., Canton, Ohio), 7 grandchildren, one great-grandchild, one brother (Albert, Benton, Ohio), and many other relatives and friends. Two brothers and 6 sisters preceded him in death. Funeral services held at the Walnut Creek Church on May 15 were in charge of Paul R. Miller. Burial was made in the church cemetery.

Miller, Alice O., daughter of Owen J. and Sarah (Lehman) Miller, was born Jan. 17, 1933, in Elkhart Co., Ind.; passed away Feb. 27, 1956, at the Wesley Memorial Hospital, Chicago, Ill., following heart surgery; aged 23 y. 1 m. 10 d. Surviving are two brothers and 4 sisters (John O., Goshen, Ind.; Owen, Jr., Indianapolis, Ind.; Mary Ann—Mrs. Joe M. Bontrager, Middlebury, Ind.; Ida—Mrs. Herman J. Bontrager, Goshen; Edna—Mrs. Floyd Graber, Centerville, Mich.; Sarah—Mrs. Frank Christner, Shelbyville, Ill.), and many other relatives and friends. Preceding her in death were 5 brothers. She was baptized in her youth and remained a faithful member of the church until death. She had a heart ailment all her life. Funeral services were held at the home on March 1, conducted by Daniel Bontrager and Milo Yoder in German and Clarence Yoder in English. Interment was made in the Nisley Cemetery.

Romack, Eunice, daughter of John and Anna (Brubaker) Thut, was born Sept. 18, 1922, at La Junta, Colo.; passed away May 5, 1956, at Memorial Hospital, Colorado Springs, Colo.; aged 33 y. 7 m. 17 d. She became a member of the Pleasant Valley Mennonite Church, Harper, Kans., in her youth. She attended Hesston College and was a public school teacher in Kansas for four years. She was married on May 5, 1946, to Claude Lincoln Romack. She is survived by her husband, 2 daughters (Marilyn Eunice and Sarah Louise), one son (John David), her mother and one brother (Abram), both of Elmdale, Kans.; 4 sisters, (Esther Beck, Obihiro, Japan; Rachel Miller, Nampa, Ida.; Hulda Stipe, West Unity, Ohio; Lois, Wichita, Kans.), and many other relatives and friends. She was preceded in death by her father in 1951. Funeral services were held at Palmer Lake, Colo.

Roupp, Frank G., eldest son of George F. and Anna E. (Senner) Roupp, was born Aug. 6, 1881, in Freeman, S. Dak.; departed from this life at the family home in Fall River, Kans., on May 13, 1956; aged 74 y. 9 m. 7 d. The early part of his boyhood was spent in South Dakota. At the age of 17 he moved with the family to a farm near Hesston, Kans. On Aug. 9, 1902, he was united in marriage to Dora W. Hess. To this union were born 4 sons and 2 daughters (John Edward, Denver, Colo.; Walter Roy, Edwardsburg, Mich.; Paul Erwin, Hesston; Clara Alice—Mrs. Ray Allison, Concord, Calif.; Carl Willard and Marianna—Mrs. Raymond Ecton, both of Fall River). Surviving besides his wife and children are 21 grandchildren, 5 great-grandchildren, one brother (John of Hesston), and many other relatives and friends. In the nearly 54 years of married life, this is the first death in the family. He was baptized and became a member of the Pennsylvania Mennonite Church, Hesston, in his youth. He continued as a faithful member of the church during his entire life. He was a regular attendant wherever he was resident. During the 24 years at Fall River, he attended the Pilgrim Holiness Church. When the Woodland Avenue Church building was constructed in Wichita, he transferred his membership to Wichita. After moving to Fall River, his membership was transferred back to the Pennsylvania congregation.

In his early manhood Bro. Roupp was employed as a carpenter in the Newton and Hesston area, and later as a foreman for a Wichita Construction Company. He then launched into his own employment and became a well-known contractor and builder. Among the buildings to his credit were a number for the Mennonite church: the new Bethel Clinic, the renovation of the Mennonite Weekly Review and Herald Bookstore, the Prairie View Hospital, all of Newton, and the First Mennonite Church of Christian, Moundridge, Kans. A distinct contribution to his own denomination was the building of the La Junta Mennonite Hospital and Sanitarium, La Junta, Colo.; the administration building, A. L. Hess Memorial Hall, J. D. Charles Hall of Science and Arts, and the general supervision of the Church-Chapel building, all on the Hesston College Campus. The latter building was first used for services on May 13, the day of his death. Funeral services were held at 9:30 a.m. on May 16 in Fall River for the home community, and at 2:30 p.m. at the recently constructed Hesston College Church, with Earl Buckwalter in charge, assisted by I. R. Lind. Interment was in the Pennsylvania Church Cemetery.

Unzicker, Oscar Christian, son of August and Elizabeth (Birkey) Unzicker, was born in Tazewell, Ill., Dec. 10, 1871; passed away at the Mennonite Home in Eureka, Ill., May 14, 1956, where he was a member for the past year and a half; aged 84 y. 5 m. 4 d. He suffered a stroke nearly four years ago from which he never fully recovered. He united with the Mennonite Church in his youth and remained faithful to the end. He was united in marriage to Barbara A. Ulrich on Jan. 9, 1896; she preceded him in death on Nov. 8, 1948. To this union were born 14 children of whom the following survive: (Ella—Mrs. Dan Hostetler and Andy, Lowpoint, Ill.; William, Claypool, Ind.; Laura—Mrs. Herman Hostetler, and Sarah—Mrs. Joe Hostetler, Tampico, Ill.; John, Tinley Park, Ill.; Elton, Monterey Park, Calif., and Harley and Willard, Eureka, Ill.). Also surviving are 2 brothers (Sam, Cazenovia, Ill., and Julius, Tampico, Ill.), three sisters (Mrs. Amelia Springer, Fisher, Ill.; Mrs. Lina Heppard and Mrs. Ella Ulrich, both of Roanoke, Ill.), 45 grandchildren, 57 great-grandchildren, and many other relatives and friends. Funeral services were held at the Linn A.M. Church on May 17 in charge of John E. Hostetler and Harold Zehr. Interment was made in the Harmony Cemetery.

Wittmer, Joe, son of the late Daniel and Caroline (Stuckey) Wittmer, was born near Mylo, N. Dak., on Dec. 20, 1902; died at the Aultman Hospital, Canton, Ohio, on May 16, 1956; aged 53 y. 4 m. 26 d. On Oct. 23, 1920, he was united in marriage to Amanda Sommers. To this union were born 9 children, 2 of whom died in infancy. In his earlier years he united with the King Amish Mennonite Church. In 1941 he and his companion transferred their membership to the Beech Mennonite Church, in which he continued fellowship until the end. He spent most of his life in Stark Co., Ohio. For the last few years he was not in good health, and for this reason spent much of his time in Florida. On May 7 he underwent surgery which seemed to be successful. But later an infection set in and on May 16 he peacefully fell asleep to awaken no more on this earth. He is survived by his companion, 3 sons (Raymond, Earl, and William), 4 daughters (Mary—Mrs. Abe Yoder, Ruth—Mrs. Ralph Nisly, Sylvia—Mrs. Harold Yoder, and Alta—Mrs. Earl Hostetler, all of the Hartville area), 25 grandchildren, 2 brothers (Henry and Alvin, both of Hartville), 3 sisters (Mrs. Ben Sommers, Uniontown, Ohio; Mrs. Enos Stutzman, Lakewood, Colo., and Mrs. Mose Kurtz, Greentown, Ohio), and a host of other relatives and friends. Funeral services conducted in the Hartville Mennonite Church were in charge of O. N. Johns and Lester Wyse. Interment was made in the Hartville Mennonite Cemetery.



Twenty-eight leading Southern Baptists have proposed a statement of principles on racial matters for the guidance of their church and others. The statement expresses the conviction that racial prejudice is "contrary to the will of God."

Anniversaries

Eberly. Benjamin S. and Annie (Oberholtzer) Eberly, Lititz, Pa., observed their golden wedding anniversary at their home on April 26, 1956. They have been blessed with 10 children, Harvey, Lititz, Pa.; Minnie—Mrs. Irvin Holsopple, Hollsopple, Pa.; Fannie—Mrs. Jacob Buckwalter, Lititz; Mrs. Anna Mary Martin, New Holland, Pa.; Esther—Mrs. Walter Auker, Lititz; Ada—Mrs. Harry Rudy, Strasburg, Pa.; Barbara Eberly, and Ruth—Mrs. David Kauffman, both of Philadelphia, Pa.; Mabel—Mrs. Irvin Miller, Lititz; and Kathryn—Mrs. Ivan Stover, Ephrata, Pa. They have also 40 grandchildren and 4 great-grandchildren. They were married by Benjamin Weaver on April 26, 1906. They wish to sincerely thank all who so kindly remembered them with prayers, cards, flowers, and gifts. May the Lord abundantly bless them all.

Items and Comments

Billy Graham was the opening speaker at the annual meeting of the United States Chamber of Commerce on April 30.

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A Philadelphia clergyman has started a campaign against the use of religious pictures on liquor store calendars. Only recently have the liquor interests begun to exploit religious art in their advertising.

* * *

The Baptist World Alliance received an Easter greeting from the All-Union Council of Evangelical Baptist Christians in Russia. The message concluded: "May Christians all over the world experience the power of Christ's Resurrection and may Christ's peace abide in every man's heart and in every family and among all mankind."

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In June, 1957, two denominations, the Congregationalists and the Evangelical and Reformed, will merge into the United Church of Christ. It will be the seventh largest U.S. Protestant denomination, with more than 2,000,000 members.

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The Reorganized Latter Day Saints report 5,554 baptisms for 1955. Denomination headquarters are at Independence, Mo., and 23 per cent of the members are in the Kansas City area.

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A German ethnic family of 12—the largest to be processed under the Refugee Relief Act—will settle in California. They were sponsored by Catholic organizations.

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Woman's Home Companion is running a continuing religious series on "Our American Faiths." The managing editor of **Life** declares "that the true key to man's behavior is in his spiritual belief."

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A new Pennsylvania law stipulates that legal notification of a meeting of any church or religious organizations does not have to be by mail, but may be given through announcements at any two regular services within thirty days of the meeting. Meetings for altering bylaws must be announced three times within forty days prior to the meeting. One of the announcements must be made at the service immediately preceding the meeting.

* * *

More than a million copies of the Gospel of John in seven tribal languages have been sent to Africa during the past six months by the Pocket Testament League. "Never before have there been so many people in Africa who could read, and never before has there been such a hunger for the Word of God in printed form. This is a tremendous missionary challenge, and it is one which must be met now," says a League official.

* * *

Thirty-one clergymen of several denominations attended a five-day course in divine healing given by the Episcopal Diocese of Western Massachusetts. Instructors, while emphasizing the healing ministry of the church, stress that "divine healing is in cooperation with doctors, not in competition with them."

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The liquor industry spent more money on outdoor advertising last year than any other business. "Liquor ads line the highways," says the Methodist Board of Temperance, "while every hour drinking drivers and pedestrians chalk up another traffic fatality."

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Communist officials at Magdeburg, East Germany, dynamited a war-damaged church there, despite repeated protests by the Evangelical Church. The famous church was razed on the grounds of "city planning and traffic conditions."

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A Roman Catholic bishop in Switzerland is encouraging Bible reading among Catholics. Parish bulletins, he says, will point up the fact, "still too little known to many faithful, that the reading of the Bible is not only not forbidden to Catholics, but is warmly recommended to them."

* * *

Today the American people spend more for alcohol than twice the sum given annually to all churches combined.

* * *

Thirty scholarships in German universities and theological seminaries have been made available to foreign theological students by the Evangelical Church in Germany. The project was initiated as a means of expressing Germany's gratitude to the United States and western European nations for accepting 492 German students in their theological institutions in the years since World War II.

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Congregational church membership in England and Wales declined 78,000 (26.2 per cent) in the past 20 years.

* * *

The Executive Branch of the U.S. Government has recommended to Congress that the 1957 contribution to the United Nations Children's Fund be $10,000,000. It is hoped to receive from other governments a matching amount of $8,181,000. World need for these funds is increasing.

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Vatican authorities announce the discovery of a catacomb in Rome with the largest and finest collection of Christian murals ever found in the underground burial places where Christians hid from persecution in the days of ancient Rome. The catacomb dates from the fourth century.

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Officials of the Lutheran Church of Saxony say that intensified communist antireligious propaganda in East Germany is responsible for a record loss of 51,000 members in 1955. However, theological students are increasing.

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The planning committee of the White House Conference on Education recommended to President Eisenhower that pupils attending religious and other private schools receive "basic health and safety services" at public expense. About 12 per cent of all pupils enrolled in the country's elementary and secondary schools are in nonpublic schools.

* * *

The Wisconsin Methodist Conference has initiated an effort to make "America the Beautiful" the national anthem. Referring to the present anthem, "The Star-Spangled Banner," they say: "We cannot bring about peace by singing about rockets and bombs and their successors—intercontinental guided missiles or A-bombs."

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One of the most colorful floats in Washington's Cherry Blossom parade depicted the work of missionaries among American Indians. On one side of the float appeared the text, "The truth shall make ye free."

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One out of ten income-tax payers who itemize their deductions tithe for religious or charitable purposes, according to an estimate by the American Association of Fund-Raising Counsel.

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Major Protestant denominations are developing convictions that they should pool their resources to aid victims of local disasters. Some churches already are organized for relief, but not all give aid regardless of religious affiliation. Says the **News** of the National Council: "Notable among churches guided by this policy are the Society of Friends, Mennonites, Seventh-Day Adventists, and the Church of the Brethren . . . ."

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This summer Sunday visitors in 23 U.S. national parks have the opportunity of attending religious services conducted by 110 young seminary and college students.

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A joint pastoral letter issued by the Argentine Roman Catholic hierarchy declared that the Church "condemns a capitalist system which places financial gain above social obligations to the workers." The letter was equally emphatic in condemning totalitarian communism in all its forms.

The Department of State in Washington has asked Congress for $1,000,000 with which to purchase liquor for official functions. The request, it is predicted, will be refused.

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Alcohol has become a factor in as many as 75 per cent of the divorces granted by our courts, according to the Methodist Board of Temperance.

* * *

More than 38,000 persons were killed last year in traffic accidents. The National Safety Council says that in at least one fourth of these casualties the driver or pedestrian had been drinking.

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A recent Gallup Poll indicates a decrease over the past decade in the proportion of U.S. adults who use alcoholic beverages. The proportion of drinkers has dropped from a peak of 67 per cent to 60 per cent.

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The scarcity of priests in Spain is explained thus by a distinguished Catholic writer: "It seems that celibacy causes thirty per cent of seminarians to withdraw who had entered the seminary at the age of twelve when a child is uncertain of his own mind. Another thirty per cent withdraw before taking orders, frightened by the prospect of a very restricted economic life."

* * *

A typical reaction to conscription in Germany, according to World Around Press, may be found in the answer of one young man to the question, "How will conscription work in Germany?" "When I go off to the barracks," he said, "there will be three men who go together—myself and the two who have to carry me."

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Mexico doubled its 1955 contribution to the U.N. Children's Fund by pledging $300,000 for 1956.

* * *

Prison sentences in Canada need not prevent the pursuit of higher education. Extension courses are given by Queen's University to inmates of two nearby penitentiaries. These students can come within one year of a university degree by taking the courses offered. Many complete their work after release from prison.

* * *

The International Missionary Council and the World Council of Churches held an international conference on Arab refugees in Beirut May 21-25. A similar meeting was held in 1951. Since then no permanent improvement in the refugee situation in the Near East has been effected.

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The Mormons report a net gain last year of 55,034, more than 4 per cent.

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Karl Barth, noted Swiss theologian, now 70 years old, recently completed the tenth volume of his dogmatic theology, which is expected to run to twelve volumes.

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Preparations are under way in Russia to print Bibles for Protestant churches there from plates sent to Russia by the British and Foreign Bible Society. The Russian Embassy accepted the plates in London for shipment to Moscow without charge to the society.

* * *

The Greek government and the Greek Orthodox Church are taking steps to halt proselytism in Greece by foreign churches. Plans include modification of the constitutional provision of freedom of religion.

* * *

Billy Graham will begin his New York Crusade about May 12, 1957. It will last about eight weeks.

* * *

More than 80,000 children 15 years of age or younger were arrested in U.S. last year. The number charged with serious crimes showed a sharp increase over 1954.

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The Madrid office of the British and Foreign Bible Society remained open after Spanish authorities confiscated some 30,000 Bibles and devotional books.

* * *

Miami Beach hotels for the first time were open to house Negroes early in May when the African Methodist Episcopal Church held its conclave in that city.

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Gambling is now a 35-billion-dollar business in U.S., with 30 million customers.

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"Self-imposed and church-imposed restrictions," charges the Methodist council of bishops, "are alien to the popular mentality, spiritual oversight is resented, and the admonition of one by another through testimony and correction is a vanishing practice in human relations."

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Christians planning to sell their homes were urged by the Presbyterian General Assembly to notify real estate agents that the property "is available to all qualified purchasers of good character without regard to race, creed, or national origin."

* * *

Billy Graham told ministers in Richmond, Va., that visitation evangelism is even more important than mass evangelism.

* * *

A volume of 100 hymns has been published in Braille for the use of blind worshipers by John Milton Society. It includes the words and the melody line.

* * *

The first rockets to hurtle the Atlantic will be fired, probably by neither the Russians nor the Americans. And it will carry mail instead of a warhead. German scientists predict they will be firing mail across the Atlantic in less than five years.

* * *

Slavery is legal in Saudi Arabia, where there are nearly a half million slaves, some owned by the royal family.—Between the Lines.

* * *

The American Cancer Society announces in its annual report that 400,000 Americans now in active life have been cured of cancer. Further research and education can greatly increase these cures. The death rate from cancer, however, is still increasing, for cancer strikes the older generation the hardest, and that generation is increasing in numbers.

* * *

For the first time in its existence, Nazareth has an adequate water supply. Through the centuries water has been carried from the one spring in the town. Now a water system pumps water from the Jezreel valley to any house in town that can pay the modest price.

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A book prepared by the Pentagon for high school use does not even mention alternative service for conscientious objectors, even though it is provided for by conscription law.

* * *

Clergymen report a revival of religious interest among the South African youth. In two years membership in Christian youth organizations has increased by twenty-five per cent.

* * *

The population of the world is increasing at the rate of twenty millions every year. There are now more millions than ever before who have never heard the Gospel.

* * *

People are joining churches in large numbers in an attempt to fulfill social needs, not because of any religious revival, according to a Washington psychiatrist. "We are witnessing a revival of social interest," he said, "instead of real confrontation of God and basic religious issues. Churches are offering superficial social functions and group living activities," he said. "They must learn to fulfill people's religious needs if they are to maintain their large numbers of new members."

* * *

The Refugee Relief Act admits only 5,000 nonquota Chinese refugees. A total of 4,000 visas have already been issued. More than 12,000 Chinese assurances have been filed with Church World Service and it is reported that there are 17,000 applications for admission from Chinese refugees.

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The Road to Discipleship

By Atlee Beechy

Many highways are open for traffic today. Young people today, as in every generation, must choose on which one they will travel. Some, thinking that they lose their freedom by choosing, remain at the crossroads chained to indecision. This also is a choice and a highway which leads nowhere.

Some choose the road of physical pleasure. All of life is based on the search for activities that bring physical thrills. The search never ends and those who choose this road find themselves constantly seeking for a new stimulant or activity to relieve their boredom with life. Eat, drink, and be merry for today, with little concern for the morrow: this attitude characterizes this choice. Paul vigorously condemns those whose stomachs have become their gods. Shakespeare says, "What is a man if his chief good and market of time be but to sleep and feed? A beast, no more." Those who choose this as their main highway reduce man to physiology and make his main purpose in life to satisfy his physical desires.

Others choose the road of material goods. This road is filled with those whose driving force is the accumulation of dollars, barns, houses, and cars. Life for them is a race "to get" for themselves. They see people and things only in the context of how they can be used to attain material advantages. Those who have become slaves to this life goal find that the security which they thought they had in their growing bank accounts fades away and gives them little hope or comfort when they are called on to face the real issues of life. J. B. Priestley has said, "We cannot get grace from gadgets. The dishes in the bakelite houses of the future may not break, but the heart can. A man may be as unhappy in the spunglass trousers of tomorrow as he is today in worsted ones. Even a man with six bathrooms may find life flat, stale, and unprofitable."

Still others choose the road of personal power and control of the lives of others. Those who choose this road view success in terms of how much status and power they can get. Life for them becomes a never-ending race for position, for knowing the right people, for saying the right words, for manipulating and scheming to achieve selfish ends. This road, too, is strewn with the wrecks of those who have chosen this road only to find that it leads to disillusionment and emptiness.

There is yet another road. It is the road of discipleship. Those who select this road do not look for the highway with the smoothest surface, for this road is often rough. This road, the way of following after Jesus, of acknowledging Him as Saviour, Lord, and Master, gives a real freedom and personal satisfaction which knows no comparison. It is the road which leads to the "joy unspeakable," the courage unquenchable, and gives a basic meaning to life. Those who choose this road can expect trouble and misunderstanding, but they will also find life interesting, challenging, full, and exciting. It is not merely a road of don'ts but rather a road of do's—of a reckless abandonment, a giving away of oneself into the eternal stream of God's love and purposes. This is life.

What then does this mean? It means first of all that you choose voluntarily this road. No one else can make this decision for you. You cannot stand at the crossroad forever. You cannot choose this road in a halfhearted way and expect at the same time to walk down another road. If you accept Christ's invitation to come and bring your sins and excess baggage to Him, you have the promise of forgiveness and of release from the haunting feeling of guilt. Your sin may still cause suffering and hurt, but you have been forgiven and are no longer carrying on your charge account the sins of your life. This coming to God and asking His forgiveness, in response to His amazing grace, the giving of ourselves completely to Him, is the first step on the road to discipleship.

Some of us, though overjoyed at having been forgiven, never seem to move very far down the road of discipleship. Is this as it should be? What does traveling on this road require?

A second essential step, too often forgotten, is that the road of disicpleship demands a continuing vital relationship to a living Christ. Jesus said, "I am the vine, ye are the branches." Although there is need for a more thorough interpretation of theology—and of seeking out the social implications of the Gospel, the critical need of our day is for Christians to have a *good,* sure connection with the living Christ. Herein lies the source of power for the discipleship road. Jesus is the way, the truth, and the life. There is no other. Ours is a personal relationship with Him. There is a danger of becoming so busy doing what we

What Matter?

By Lorie C. Gooding

What matter if the trail be rough, and chill and dark the night?
I have a home where streets of gold reflect Eternal Light.
What matter if the load be large, and long the weary day?
I have a rest in a peaceful land where I shall ever stay.
What matter if a heavy cross shall make my shoulder ache?
Shall I refuse to bear for Him who bore all for my sake?
Or what if stones and thorns shall bruise and tear my unshod feet?
Were not His wounded, bruised, and torn, and pierced my need to meet?
What matter, then, if sharp darts strike my unprotected head?
For I remember that He wore a thorn-crown in my stead.
And shall my hands refuse their work for Him who never fails?
Were not His gentle, healing hands pierced through and through with nails?
And if a knotted scourge should cause my aching back to bleed,
Then I remember One who bled and suffered at my need.
If I should suffer all this life for His dear name so fair,
There's not a burden I refuse, a load I will not bear;
There's nothing that I cannot do, and naught I dare not dare.
For in His Light do I see light, and in His strength I stand.
He covers me, as with a cloud, and hides me with His hand.

Holmesville, Ohio.

think disciples should do that we neglect our relationship with Him who is our life.

This relationship with Christ, if it is to remain vital and fresh, requires something. It means asking God to help us remove the barriers which keep Him out. This may mean the removal of selfishness, a feverish rushing hither and yon, or some other hindrance. It means more than removing barriers, for, in essence, it means returning far more often than we do to Bethel, to Nazareth, to the cross, and to the empty tomb, and there allow these great acts of God to speak to us. It means we are ready to stand open and receptive with no defenses—to receive the message and the power. Dr. Steward places his finger on the point when he says, "These great central experiences of the Bible are not theological abstractions but they have relevance for me as a person to the degree that I allow myself to become identified with them." This is a must if relationship to Christ is to be one which ever grows in its richness for me.

The giving of ourselves to Christ is never finished. It is a lifetime opportunity. The more abundant life will move from empty words into reality. The road of discipleship first means decision and then with increasing dedication becomes in truth a joyous, thrilling adventure with the sure presence of God's Spirit guiding each step of the way.

Goshen, Ind.

Our Readers Say—

I wish to express my appreciation and gratitude for Bro. Nelson Kaulfman's recent article concerning the healing faddists. It is common knowledge that some Roman Catholic monasteries, centers ofttimes of the darkest medieval superstition, have large displays of crutches, trusses, braces, eyeglasses, bandages, artificial limbs, etc., left there by people "healed" through prayer to weeping statues, the bones of long-dead saints, and other weird sources. It is less well-known but just as true that the same collections of "healing" "testimonials" can be found in **Buddhist** monasteries, **Mohammedan** "revival" meetings (where whirling dervishes chant, dance, and foam before emotion-hypnotized crowds), and at the jungle campfires of African medicine-men. Perhaps some or even much of this superstitious healing is demonic; a more charitable interpretation could be that most of it is primarily psychological. I know of a Pentecostal woman preacher who had a deadly stomach ulcer—doctors all advised immediate surgery, but she refused and went instead to one of her groups' "healing" conferences where she claimed to receive complete and miraculous healing. All went well for a number of months, apparently, but then suddenly she was taken to the hospital, near death—the ulcer had eaten through the wall of her stomach! She had psychologically refused to admit that she was still sick, but eventually her psychological hysteria could no longer suppress the awful pain, nor conceal even from herself the ruinous physical damage. These tragedies are multiplied many times over, despite the neurotics and hypochondriacs who are "healed" because their illnesses are only psychologically imposed, and capable of being easily psychologically deposed. Not a few people have become mentally disturbed by the false doctrines and psychologically whipped-up hysteria of the modern healing faddists. God can heal, but unless God first heals the soul, even a "healed" body can go to hell.—William McGrath, Goshen, Ind.

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I appreciated the editorial on "Old-Fashioned Family Life" in April 24 GOSPEL HERALD. I feel we must make real effort to have family life for our children. As a mother of 2 children, ages 5 and 3 years, I find it impossible to attend all church activities, even if a baby sitter were available every time. Time and energy spent in worth-while meetings is often needed for necessary household duties. It is often a real problem which meeting to attend, as we are expected to be at each one.

Are you personally a part of mankind's sickness, or a part of the cure? On which side of things is your influence telling?

—Wm. M. Elliott.

It is so easy to be so busy for the Lord that we neglect daily fellowship with Him in Bible reading and prayer. He wants our devotion first and then our service. We are making an honest effort to take time to play and pray with our children now and as they grow older so that we may develop a real companionship with them. We recently memorized I Cor. 14:33, "God is not the author of confusion, but of peace, . . ." Are our family schedules confusing or peaceful?

I believe many of the church and community activities are necessary because our homes have not fulfilled the place God intended—that of being the center of Christian teaching. If we parents accept the challenge of giving our children the most of their Christian knowledge and training at home, it will take much time and effort. But I am sure the rewards will be eternal. . . .—Mrs. Clyde H. Herr, Lancaster, Pa.

* * *

I appreciate many items in the HERALD. I especially want to thank you for printing articles like Bro. Horst Gerlach's in the April 3 issue. We are praying that the HERALD may continue to be a blessing in deepening convictions among the brotherhood, so we as a body may meet the challenge of a liberal and cheap Christianity.

We also praised the Lord for the two editorials in April 24, issue. We believe your work is often . . . and unappreciated, but may God bless you all as you are used of God to lead and develop the convictions of many.—Lester M. Hoover, Pottsville, Pa.

* * *

Your editorial under date of May 15 entitled, "Our Increasing Wealth," is very timely and highly appreciated. I would like to hear more from our pulpits on this subject.—Justus S. Driver, Waynesboro, Va.

Here is one who agrees heartily with the thoughts expressed in Marie Yoder's article, "Plead for the Widow" in the April 24 issue. May God give us courage to break from traditional practices when they are proved to be unscriptural.—Grace Lehman, Lancaster, Pa.

* * *

. . . There was an article in March 20 issue entitled "Why Not Fasting," by Carol K. Williams, which I had hoped would stir many to what I believe is a dire need amongst us, which only a deep conviction could bring about. Dr. A. C. Dixon has said, "When we depend upon organization we get what organization can do; when we depend upon education, we get what education can do; when we depend upon man, we get what man can do; but when we depend upon prayer, we get what God can do."

In a certain conference district before and during an evangelistic campaign an early morning daily one-hour prayer meeting was in progress and God wonderfully blessed. It was suggested that after the campaign ended, one day a week, this same early hour of prayer should be continued. But—why not? God knows. Since then it is evident Satan has built up strongholds, and problems are being faced, and help from heaven is the only solution. Read again Sister Williams' article, and may the Holy Spirit have His way.

I also appreciated the timely message, "Our Increasing Wealth," in the editorial of May 15. May the convicting power of the Spirit touch and quicken that which remains and is ready to die, that our souls may be saved from the damnation of materialism.—Ruth K. Souder, Telford, Pa.

* * *

I wish to express my high appreciation for the article in the May 8 GOSPEL HERALD, entitled "Be Sober—Be Vigilant," by Bro. Nelson E. Kauffman, which warns our people against the widespread false healing movements by so-called religious leaders.

It is of special interest to me, because of having some just at the time to try to persuade me to be healed of my affliction. I have always desired to be in the will of God, and have had an anointing service as prescribed in James. If in the will of God I give God greater glory in my weakness, let me be weak.

If these healers have such supernatural power, why do they not begin emptying our hospitals? Our medical doctors do not seem to be alarmed about the possible loss of practice.

I have been invited to the home of one to see the miraculous performances of healing on television. But the article on Tele-Violence, in the April **Reader's Digest,** telling of the mass of killings shown on television, which I have reason enough to know are made-up pictures, I can easily see how almost anything can be put on television, even fake healing.—S. H. Brunk, Denbigh, Va.

* * *

The editorial in the May 15 GOSPEL HERALD [Our Increasing Wealth] is right to the point! —Ralph Buckwalter, Goshen, Ind.

* * *

We thank you for the exhortation in the May 15 editorial, for we are trying to avoid the pitfalls of our "money-things" age. The implications are so complex and the evils so subtle that many of us are either slow to learn or afraid of the cost.

You may never know but a very small fraction of the impact your "exhorting" may do for the Mennonite people, but I simply say, "Keep on keeping on."—Omar Kurtz, Oley, Pa.

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EDITORIAL

Good News from Russia

Be sure to read the news story in this issue of the meeting with five Russian Baptists. Read it now, before you finish your editor's reactions to this historic conversation between American Mennonites and Russian evangelicals.

It was certainly a significant occasion, and being present was a great privilege. Not since 1917 had such a meeting been possible. The improved relations between the United States and the Soviet Union were demonstrated in Russia's willingness to let a minority religious group send a delegation to America, and our government's willingness to have them come. The Iron Curtain is getting less opaque.

The chief fact that impressed us as we looked at these Baptist visitors was that after all these years in which a godless ideology, powered by a strong central government, was trying to stamp out the Christian faith, there are over a half million evangelicals still there. It shows, as J. C. Wenger said, how far above politics Christ's church is. In the century-old contest between Christ and Caesar, Christ is winning again. The Baptists are adding more than ten thousand members each year.

And there are evidences of the genuine Christian character of this Russian church. All the members are adult believers—eighteen years and above. There are high standards of Christian conduct, with careful discipline by the congregation. Transgressors are first counseled. The church council makes any decision for excommunication, but the congregation has the final verdict. They could have many more members, said our visitors, if the discipline were less stringent.

There is emphasis on preaching rather than ritual, on Christian experience rather than sacraments. Miss Tyrtova's story of her conversion rang true. Church organization is simple, but supplies what is necessary for a strong church life: general direction and co-ordination, a treasury for necessary causes, a publication which is put into the hands of all members without subscription. They have a hymnbook, and will soon be printing Bibles, fifty thousand of them. They have 100,000 young people; this in spite of atheistic government schools and no opportunity for Sunday schools. This evangelical church is a movement of the people. Most members come from the rural areas, but some of the young people are in the universities. Ministers are not trained. They are selected from the congregation. They get much practice, for there are five sermons a week.

It is a church which knows difficulties; some members have known punishment. There is religious liberty in the Soviet, but not as we know it in the West. The government has a Council which supervises the work of the churches: it may help them to secure churches, or to make travel arrangements. But the church, it appears, must live within certain restrictive regulations. Besides preaching, personal work is the only form of evangelism possible. But the church is growing. And the difficulties have drawn various groups together.

Mennonites are especially interested in conditions in Russia. Some in our group at Chicago were born in that country, and they listened intensely for news of their brethren and their relatives. There are Mennonites in Russia, but no one knows how many, for they are not registered as Mennonites. They are considered Baptists. Apparently they could be registered as a separate cult; whether they will do so or not no one knows.

As Baptists they may lose the Mennonite doctrine of peace. Russian Baptists have no official position against military service. But individuals may elect alternative service in Russia; and our Russian visitors were interested in our position. The Russian people are seeking for peace. There may be an opportunity here for the Russian Mennonites to witness to Biblical nonresistance, as taught by the New Testament.

The over-all impression of our Chicago meeting was a spiritual one. We saw how Christian fellowship surmounts every barrier of nationality and language. We saw how in every situation God finds those who witness to the truth of the Gospel. We found a common love for our blessed Lord. We sensed a common desire to know and to follow the Word of God. With deep feeling we sang in two languages,

"Blest be the tie that binds
Our hearts in Christian love:
The fellowship of kindred minds
Is like to that above."

Visas have not yet been received for the proposed American Mennonite visit to Russia this summer. Let us pray that God may direct in any contacts which are in His will for us.—E.

Fathers of Families

Guest Editorial

What a solemn thing it is to be a father at this stage of history. In far too many homes the father has abdicated his pre-eminence, providing that he ever had any. It is a heavy burden which husbands have laid on mothers. Such a neglect of a divine duty only leads to confusion or worse. What happens to a father when he abandons his position in the home? He often develops into a stranger in his own house. Wives and children soon discover when a father is inadequate, docile, dependent. When a man abdicates his responsibility in his own home he compels his wife to assume an unnatural leadership. Weak, passive males never become priests of the home. No neurotic or frustrated male will ever seek the dignity and responsibility of such high office. It chiefly requires men who think and act for themselves, winning the admiration of mothers and children. Is this lack of such men the cause of the decline of the family altar? It takes moral courage for a man to pray and read the Bible in company with his family. A father can be either a figurehead or the representative of God in his home.—John W. Bradbury in *The Watchman-Examiner.*

A committee of British doctors reported it can find no evidence of any type of illness cured solely by spiritual healing which cannot be cured by medical means. But the committee agreed there is considerable evidence supporting the value of religious ministrations in the treatment of various disorders. Declaring that in a sense all healing might be considered divine, the committee said, "Many aspects of healing are still outside our present knowledge and this we should honestly and humbly admit." The committee was appointed by the British Medical Association at the request of the Church of England Commission on Divine Healing.

Russian Baptist Delegation Meets with Mennonite Group

Five Russian Baptists on a 30-day tour of the United States met with a representative group of Mennonites at Mennonite Biblical Seminary in Chicago, May 28 and 29.

On May 28 they addressed about 225 persons from various Mennonite conferences and churches. In a query period they very graciously answered questions from the audience. The meeting had a genuine atmosphere of informal Christian fellowship.

A smaller group of 35 had a dinner with the Russian churchmen on May 28 and continued on May 29 in a most informing discussion of religious conditions in Russia and America.

The Russian delegation consists of four officers of the All-Union Council of Evangelical Christian Baptists and a young lady, the secretary of the Council President. They are the guests in America of the four major Baptist groups in the United States—the Southern Baptist Convention, the American Baptist Convention, the National Baptist Convention, U.S.A., and the National Baptist Convention of America—which kindly arranged with the Mennonite Central Committee for this meeting in Chicago. It is the first church delegation from Russia to visit the United States since the Russian Revolution in 1917.

These visitors represent 520,000 Baptists in 5,400 Baptist churches in Russia. Their Union is a merger of Baptist groups in northern Russia of English origin and other Baptists in southern Russia of German origin. Persecution and difficulties have contributed to a sense of unity among all evangelicals in Russia. Both Pentecostals and Mennonites are co-operating with Baptists.

In fact, the visitors spoke of Mennonites as evangelical pioneers, the first sowers of the truth of the Gospel in their land. Mennonites have had a great influence on the evangelical movement, and their preachers today are helping the Baptists in the evangelization of the many who are only nominally Christian. Where there are no Baptist churches, the Mennonites worship in their homes. Every religious organization must be registered, and the Mennonites, according to the visitors, are not yet sure whether they want a separate organization.

Conscientious objection to war is still a possibility in Russia, they said, for the decree of 1919 is still in effect. Objectors may be assigned to hospital work or to such hard labor assignments as forestry.

Evangelical church life in Russia is vigorous. There are five sermons a week in each church. Members encourage each other by correspondence and visits. There is real zeal for preaching. Young people help to build or repair churches without compensation. Christians are free to hold worship services according to the dictates of conscience. Anyone is free to attend and to join wherever he wishes, said the visitors. Besides preaching in church, individual witnessing is the only other method of evangelization open. Baptists have a publication, *Brotherly Messenger*. They are preparing to print Bibles from mats furnished by the American Bible Society.

There are ten to twelve thousand baptisms each year. Baptism is administered only to those eighteen and above. Requirements are stringent. There must be evidence of a genuine turning to Christ. The applicant must make a public statement of his faith. He must leave off all bad habits, including the use of tobacco and alcohol. One who starts to smoke after being baptized is excommunicated. Discipline is used by the congregations also against such sins as adultery and heresy. Baptist church members are not Communist Party members.

The Russian Baptists have no training schools or seminaries. Each congregation has a pastor, but may have also a number of young preachers, who learn to preach by preaching. There are sixty area superintendents, and a central Council of twelve members.

The visitors expressed their joy at meeting with Mennonites. They felt they were back home in their simple churches and informal services. They were glad to see women whose dress had no sign of luxury. The men, they thought, gave an impression of deep spirituality.

In the smaller group on May 29, the Russian brethren were given the opportunity to learn about the Mennonites of America and of all the world. After presentations by J. C. Wenger and H. H. Janzen, the visitors asked many questions: How many Mennonites are there? What form of baptism do we use? Attitude toward military service? Attitude on world peace? How do we do mission work? Why do some wear a different garb? Do we have a central headquarters? Do we co-operate with other Christians? How are ministers called? Do we belong to the World Council of Churches?

Only Miss Tyrtova, the secretary, spoke English. The others spoke in Russian and a representative of the Baptist World Alliance office in Washington interpreted. H. H. Janzen and J. J. Thiessen, who conducted the opening worship services, spoke in both Russian and English. The singing, that great common denominator of world Christianity, all could join in, although with different words. Marvin Dirks led the singing.

The churchmen made numerous pleas for unity and understanding. They felt we are all growing in brotherhood and friendship. Certainly their visit contributed to this end. A common faith in Christ has no place for an Iron Curtain.

75 Years Ago

(From *Herald of Truth*, June, 1881)

We are now translating into the German language, and printing the series of Sunday School Question Books, compiled by the Committee of the Lancaster county Conference, and already published in English . . . .

The members at Holdeman's church, in Elkhart Co., Ind., propose to organize a Sunday School . . . .

Brethren, let us do what we can in the interest of the "Martyrs' Mirror," that it may be published as is at present proposed. . . .

Hon. Schuyler Colfax says: "Let me prophesy: in less than five years from today no man of intelligence in the United States will advocate the present license system, nor will the traffic in whiskey be tolerated by the American people."

Am I a Follower?

By Edith M. Witmer

Christ was
not believed,
betrayed,
falsely accused,
sorrowful,
deserted by friends,
weary.
Why not I?

Christ was
truthful,
outspoken against evil,
unperturbed,
courageous,
compassionate,
helpful.
Why not I?

Peter followed afar off.
Peter, James, and John slept.
"Could'st thou not watch with me one hour?"
Could I?

Elizabethtown, Pa.

The year 1968 will begin the reign of the Messiah over Israel, according to Shlov Dov London, a student of the Jewish Cabbala. The Cabbala is a mystic science of Jewish Rabbis supposedly based on oral tradition handed down from Moses. By its symbolic meaning the Hebrew Scriptures are interpreted and predictions of the future made. The redemption of the Messiah, to take place in 1968, is to be preceded by a decade of strife and war such as the world has never known, says London.—**The United Brethren.**

Complete Your Life's Work

By J. D. Graber

The Bible says, "And their works do follow them." This means that life is not complete when we die. Of course we know and cherish this fact. "If in this life only we have hope in Christ, we are of all men most miserable."

We do not usually finish all that we have begun in our own lifetime. Often a father's or a mother's unrealized life purpose is fulfilled in a son or a daughter. Character cannot be built in one generation. Parents bequeath strength of character, opportunity, and training to their children, and then they in turn merely carry the torch to the next milestone, is it were, and hand the still uncompleted task to their children. In I Chron. 28:9, 10 David thus bequeaths a heritage to his son Solomon. Specifically he hands over the character, plan, and materials to erect a temple he could not build in his own lifetime. "Be strong, and do it," he tells him as he himself passes on.

I am writing here primarily, however, about making a will. I am trying to emphasize the fact that after we have lived our life and accumulated more or less of this world's goods, we have not yet finished our life's work. We must be sure that we have made provision for that which we have gathered together or accomplished in our lifetime. We managed it within the will of God while we lived; now we must see that we make provision for its proper and faithful use after we pass on.

In the first place Christian stewardship demands that I make a will. I know of a man who accumulated a sizable fortune by hard work and thrift, and then did not even make a will and so left his whole estate at loose ends for relatives to quarrel over. This man was a so-called consistent church member—never made any trouble and was usually in his place at Sunday services. But he had never learned the joy of giving and by not even making a will to put his estate to use in the Lord's work after his death he showed a careless attitude toward worldly possessions that is far from the Christian ideal. We have not discharged our responsibility as Christian stewards until we have made a will and disposed of our possessions, be they great or small. Like Joseph of old we should give commandment concerning our bones.

In making a will the Christian steward asks himself, "Do my children or other heirs really need my money? Do they need all of it? Might it be better for them not to inherit so much? Might it not be wise and a mark of good Christian stewardship to include the work of the church in my will along with my children?" Christian stewardship faces these and similar questions and answers them with a keen sense of responsibility before God.

Many capital expenditures in the program of the church should really be met by bequests while living contributions should be used for direct extension work. This is a principle of financing that seems reasonable and right. A constant and steady giving of the tithe, or some other dedicated portion, by the church membership is the soundest way to build up and carry on a church program. If bequests in a will are designated toward operating expenditures it is in danger of throwing the income and expenditure ratio off balance; it introduces an extraneous element, as it were. But if buildings are to be put up, expensive pieces of equipment are to be bought, or new institutions established—for these purposes a bequest is admirably suited. We believe it would be ideal if we could finance all our capital expenditures through the receiving of bequests leaving living contributions entirely for the active program. In general it is considered good procedure to leave bequests on a broad basis so that the agency receiving them can see that they are used to the best advantage.

By giving through life income agreements, formerly called annuities, the Christian steward can allocate his estate while he is still living. This is in many ways a better way of caring for the final disposal of our estates than merely making a will. In this way we can allocate certain amounts, large or small, to designated projects or to designated areas of work while we are still alive. Any church agency writing life income agreements then pays a regular, annual amount to the donor as long as he lives and after he dies the full value of the contract automatically is credited as designated. Sometimes the donor simply specifies that the amount given shall be applied to the program at the discretion of the respective executive committee. This is a good plan, but whichever it is, the wishes of the donor are faithfully carried out.

So, make provision for the use of your estate after you have passed on. Be a good steward by giving freely and systematically while you live. This is a source of great satisfaction to the stewardship-conscious Christian. In addition to these living gifts, why not give additional amounts to the church through life income agreements? Treasurers of church boards will gladly send rates of interest paid and other information upon request. And then do not fail to make a will, and be a good steward as you distribute the residue between your natural heirs and your spiritual mother, your church.

Elkhart, Ind.

Christian service is love in work clothes. —**Stewardship Facts.**

The Christian Ministry Originates in God

By Moses G. Gehman

The church of Jesus Christ, which withstands "the gates of hell," reflects the whole effulgence of the divine character of the Christian ministry. The grand and most beautiful thing in the universe is the church of Christ prepared by the regenerating power of the Holy Ghost awaiting the coming of the Lord, and happy that people when the Lord can look upon her and see "a glorious church, not having spot, or wrinkle, or any such thing; . . . holy and without blemish." In the true church of Christ on earth we have the glory of God as expressed in the Person of Jesus Christ, and in turn reflected by all His believing, transformed followers. Here we have "the manifold wisdom of God." Here in the church of Christ we enjoy marvels of grace that the heavenly intelligences looked upon in wonder and awe—adoring Christ in deep adoration. For, says Peter, these are "things the angels desire to look into."

I

Not only does the church bespeak her divine origin, but also the means employed in building her is strongly illustrative of the wisdom of the great Author. Thus the Almighty shows His strength in human weakness. II Cor. 12:9. Hereby bringing about the important end, "that no flesh should glory in his presence" (I Cor. 1:29). God called and consecrated a separate order of men to lay the foundation and raise the superstructure of His church. Eph. 2:20, 21, Twelve men comprised the original institution. At first their mission field was limited to "the lost sheep of the house of Israel" (Matt. 10:1-6). Afterwards their border of activity was extended to "the uttermost part of the earth" (Matt. 28:18-20; Mark 16:15; Luke 24:47). This was in keeping with the patriarchal promise, "in thee shall all families of the earth be blessed." The work increases. More laborers are called into service. To take care of this exigency our Lord delegates the power of His own commission to His faithful leaders. "As my Father hath sent me, even so send I you." Having the imprint of divine authority they went forth to "ordain them elders in every church." This is coupled with prayer, fasting, and pointing the people to the Lord. Acts 14:23. Such men were then received by the church as overseers of the flock and as appointed by the Holy Ghost (Acts 20:28).

So we see that the power of this successive ordination is vested in the church, as a continuous function, by the promise of our Lord "unto the end of the world." Using the words of another preacher: "Thus every step in the way of our salvation has on it the print of infinite majesty, wisdom, and goodness; and

this among the rest, that men—sinful, weak men—are made subservient in that great work, of bringing Christ and souls to meet; that by "the foolishness of preaching" (or what appears so to the carnal mind) the chosen of God are called, and come to Jesus, and are made wise unto salvation; and that the life, which is conveyed to them by the word of life in the hands of poor men, is by the same means preserved and advanced."

II

The church, the Christian ministry, and the means employed in building the church, all have their origin in God.

Christ, the divine Head of the church has ordained Himself some safe deposit places for His eternal truth. Let us note three of them:

(1) The holy Scriptures. "Thy word is truth," so said our Lord. The devil and wicked and unbelieving men have tried to destroy the Word, but thank God! we still have the Book of hope and life! All the hostilities flowing through the "gates of hell" cannot overpower God's Providence while His faithful children are praying for, and seeking after "the truth as it is in Christ Jesus." The Bible is the grand repository of God's eternal truth.

(2) In the hearts of Christians. Even in the days of apostasy (such as we are in now) the Almighty energy of the Holy Spirit will keep alive the truth in the souls of His children. In a yester-year when God's children had, in general, turned to Baal, a good man of God felt "I, even I only, am left; and they seek my life . . . ." What faithful preacher of the Word has not at times felt just a little bit like Elijah did when Israel was apostatizing? But there was repository of truth that Elijah did not see. Scattered throughout the congregation were seven thousand hearts true to God. Only God knew them. How many times seven thousand souls does God see scattered throughout apostatizing Christendom that we discouraged preachers do not see? Every Christian's heart is a repository of God's truth.

(3) In the Christian ministry. Paul says: "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." In the Christian ministry the Lord has deposited the marvels of His grace. Great are the responsibilities that rest upon the Christian ministry. Paul by inspiration of the Spirit of God wisely admonishes Timothy, and every successive minister: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." No wonder that the great apostle is made to exclaim: "O Timothy, keep that which is committed to thy trust!"

III

How decisively divine is this sacred office. "Not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." The chiefest of the apostles knew nothing else but his call originated in God. Gal. 1:1. When the Christian church was young, and the burden for the spread of the "good news" rested heavily on its leaders, they "ministered unto the Lord," "fasted" and "prayed." Here was the ideal condition for the divine voice to be heard. And the "Holy Ghost said." So the missionaries went forth to their God-assigned fields of labor never for a moment doubting that the call they heard was from God.

Finally, but most important of all, there comes to view, in this matter of the origin of the call of the Christian ministry, the fact of the unity of the divine will and purpose in the call of the Christian ministry and administration of the church. It is a very encouraging truth that should inspire and spur on every minister and missionary that this call originates in all of the three sacred Persons of the Godhead. (1) *God* has given to us the ministry of reconciliation. II Cor. 5:18. (2) *Jesus* gave us the "Go ye" (Matt. 28:19). (3) Why should not the dispensation of the *Spirit* give us the greater splendor? II Cor. 3:8. The call of the Christian ministry originates in the Triune Godhead.

"Who is sufficient for these things?"

Denver, Pa.

Civil Defense

A Statement of Guiding Principles

(This statement was drafted and tentatively approved at a joint meeting of the MCC Peace Section and Mennonite Disaster Service representatives at Chicago, Ill., on March 1, 2, 1956. It was completed and published by the MCC Peace Section. This statement is being prepared in brochure form at the Akron office.)

The growing national emphasis upon civil defense in preparation for possible war emergencies has led us to consider again how our basic principles of Christian faith and discipleship, particularly those relating to peace and nonresistance, may give us guidance in this aspect of our relationships and responsibilities as Christians and citizens, particularly as we may be called upon for direct participation in Civil Defense. As representatives of the peace agencies of the Mennonite and Brethren in Christ churches, having given careful consideration to the issues involved, we unite in making the following declaration of position:

*Our Faith**

1. In all of our relationships we must be mindful that we have one Master, even Christ, to whom alone supreme loyalty and obedience are due, who is our only Saviour and Lord.

2. We believe that redeeming love is at the heart of the Gospel, constraining us to love God and our neighbor, and that such love must motivate every thought and act.

3. We believe that the life of love and peace must be our way of life as disciples of Christ, laying on us the responsibility to bring to our human society the utmost of which we are capable in Christian love and service, and to abandon hatred, strife, and violence in all human relations, both individual and social.

The Expression of Our Faith

1. Today, when men are relying more and more on the use of force and the threat of atomic war in futile attempts to solve the urgent problems of our world, Christian love must find expression more than ever in self-denying, sacrificial service wherever human need exists, whether physical or spiritual, and whenever opportunity appears.

2. We rejoice in the response of our people to the urgent call of the world's need by giving of themselves and of their means in the work of the Gospel and in relief and welfare services at home and abroad. We recognize the recent growth of disaster service organizations among us as a Christian response to the need of our neighbor when disaster strikes, and that this, along with our other services to the sick, and unfortunate, the underprivileged and the handicapped of all ages and conditions, constitutes a vital and natural part of our Christian life, and directly supports the witness for peace and the Gospel.

3. Such a disaster relief ministry will be as appropriate, and even more needed, if war should come. We only insist that it must always be given in ways that speak for peace and not for war, and that do not involve us in military operations. As the Winona Lake "Declaration of Christian Faith and Commitment" states so well: "If war does come with its possible serious devastation from bombings or other forms of destruction, such as atomic blasts, germ warfare, poison gas, etc., we will willingly render every help which conscience permits, sacrificially and without thought of personal safety, so long as we thereby help to preserve and restore life and not to destroy it."

Civil Defense

1. Civil Defense has been defined by the National Security Resources Board (U.S.A.) thus: "Civil Defense can be defined as the protection of the home front by civilians acting under civil authority to minimize casualties and war damage and preserve maximum civilian support of the war effort." Our interviews with Canadian officials indicate that the same definition would apply, in principle, to Civil Defense in Canada.

2. We find ourselves in full sympathy with the concern for human need which has contributed to the establishment of Civil Defense. But we must also recognize that "support of the war effort" is directly and inevitably involved in its establishment, motivation, and operation, and that this is in conflict with our basic nonresistant commitment as Christians to follow peace with all men.

A PRAYER

FOR THIS WEEK

Dear Father, we love Thee for being Father to us through Jesus Christ. Forgive us for giving mere lip service to sonship when we might have known the intimacy of Thy family. Take our spirits into captivity and help us to enter into the joys, the disciplines, and the service of sons.

We pray Thy special blessing for the Mennonite Board of Missions and Charities in annual session this week. Dear Father, deliver us from the deadly attitude that "this work belongs to somebody else." Use *all there is of all of us* in Thy great work of evangelizing the world. May the Spirit-directed ministry of our leaders, plus the consecrated loyalty and devotion of each of us, have redemptive repercussions around the world. May we not be moved by expediency, but by "the terror of the Lord." Reach out to embrace the whole world through the constraining love of Christ which Thou hast given to us. In Jesus' name. Amen. —*Raymond L. Kramer.*

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3. Under existing legislation, in certain emergencies which may be caused by war or natural disaster, Civil Defense may, by governmental decision, become a part of the chain of governmental action and even of military command. In such emergencies we must recognize the authority and the responsibility of Civil Defense personnel to administer and enforce the law, and must act as law-abiding citizens. However, if divine law and the human law conflict, we must always obey God rather than men.

4. We recommend therefore to our people:

(1) That they refrain from membership in Civil Defense organizations, and from entering into such contracts or standing, binding agreements with them as may restrict freedom of action and testimony in accord with our basic Christian convictions;

(2) That individuals such as amateur radio operators, fire fighters, medical and nursing personnel, or institutions such as hospitals and schools—if called upon—declare their willingness to render service in any emergency, and allow themselves to be registered for availability, but without becoming an integral part of Civil Defense or supporting its entire program;

(3) That, in general, they co-operate with recognized governmental and private disaster organizations such as Civil Defense and the Red Cross which may be operating in a disaster area, where this can be done without violating the principles set forth in this statement;

(4) That for the sake of clarity of position and testimony they train for service and render service through Mennonite channels wherever possible, both in peace and war.—MCC.

*For a more comprehensive statement of our faith and its implications see "A Declaration of Christian Faith and Commitment," adopted at Winona Lake, Ind., Nov. 9-12, 1950, and published by the Peace Section, Mennonite Central Committee, Akron, Pa.

Surface Disturbances

By Oliver H. Zook

"If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."—Ps. 139:9, 10.

Recently, I read the following item in an old issue of *Sunshine Magazine*:

"Out on the ocean, where waves tumble in riotous tumult, one gets the impression that the waters are being churned to their utmost depth. But this is no more than a surface confusion. For if the waves are fifty feet high, then seventy feet below is abiding calm."

I was impressed by this statement. If what is stated here is true, then I—with no doubt many others—had a wrong conception of ocean depths as being related to surface disturbances. I would have thought you would have needed to go much deeper to find the ocean calm and still.

But no difference, for the picture drawn in the above statement, regardless of depth, is a fitting illustration of the ocean of life. On the constantly billowed surface of life, there is forever storm and disaster. The waves may not be deep, but the storm of life keeps up a constant disturbance that spells danger and peril if our lives are not anchored in *God.*

Shipwreck on the ocean of life may be more likely even than on the great waterways of the world. To live on the surface of daily events is to lose the joy and peace that comes to us when we submerge to the depths below surface disturbances, and find eternal calm in *Him.* There is a "peace that passeth understanding," but it is found only when our lives are conformed to the will of *God,* and we have gone down deep below the surface of earthly cares and rest in the calm of the depths below. This insures a peace the world cannot give, neither can it take away.

There is a comforting sense of peace that settles over us when we confide in verses of Scripture, such as have been chosen above. Since God is on the ocean, just as well as on the land, then no difference where we are, His hand still leads and His right hand still holds. Most generally, life's disturbances are the result of sin, but the closer we live to God, the greater our peace and protection will be. To be "entangled again with the yoke of bondage" (Gal. 5:1) means that we have ventured too far out on the ocean of life, and too far away from God.

There is no tranquillity in sin. The reason many Christians have frustrations and defeat is that they have not gone deep enough in their Christian experience. *God* offers *victory* through our Lord Jesus Christ, who is Master of both sea and land. Let us go forward in faith and confidence. He said to Abraham in Gen. 15:1, "I am thy shield, and thy exceeding great reward." God does not change, and what He was to Abraham, He will be to us all.

"Then trust Him in shine and shade,
Trust Him, be not afraid."

"We have an anchor that keeps the soul
Steadfast and sure while the billows roll;
Fastened to the Rock which cannot move,
Grounded firm and deep in the Saviour's love.

Belleville, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for Sister Augustine Moncada, wife of Pastor Vincent Moncada, who is very ill. Sister Moncada fills a very important place in the church in Sicily.

Pray for the leading of the Spirit in the opening of a new mission point at Mountain Side, Tower City, Dauphin Co., Pa.

Pray for the annual meeting of the Mennonite Board of Missions and Charities at Elmira, Ont., June 14-17, that God may move our church into forward steps in evangelization.

Pray for the graduates of our schools, that they may follow God's leading in their life plans.

Pray for the thousands of summer Bible school pupils throughout the land, that the Word they receive may be the seed of eternal life. Pray for the teachers and administrators of these schools, that they may have insight and direction.

Pray for our pastors in the great responsibility they carry in teaching their congregations and guiding them away from all compromising practices.

Speaking to the United States Chamber of Commerce, Billy Graham warned that unless hatred, prejudice, and intolerance disappear from the world, civilization is threatened with destruction. "As long as we have one man in the world who hates, who has prejudice and intolerance," the evangelist said, "we have the danger of a world war that could tear civilization apart."

OUR SCHOOLS

GOSHEN COLLEGE

Goshen College has received accreditation from the Department of Public Instruction, Indianapolis, to offer work preparing teachers for the comprehensive areas of Arts and Crafts. The accreditation follows the April 3 visit of a committee of inspection from the department to the campus.

Art as a major was first offered at Goshen College during the last school year when Ezra Hershberger joined the faculty as full-time assistant professor of art.

Courses are offered in four major areas—representational art which deals largely with drawings and paintings, design which deals with crafts and study of composition, history and appreciation of art, and educational art.

Accreditation has also been received for preparing speech and library teachers and for offering Junior-high-school and ninth-grade certificates.

New Faculty Named

President Paul Mininger has announced the appointment of nine new persons to the Goshen College faculty for the 1956-57 school year.

C. Franklin Bishop, a 1940 graduate of Goshen, will be Director of the Agricultural Education Study and Professor of Agriculture. Dr. Bishop has been serving since 1944 as Extension Specialist in Plant Pathology and Etymology under the West Virginia Agriculture Education Service. He received the Ph.D. degree from the University of West Virginia in 1948.

J. D. Graber, Elkhart, Ind., has been appointed Assistant Professor of Missions in the Seminary. In preparation for this assignment, he has taken graduate work this year at the Kennedy School of Missions. He will succeed John H. Mosemann, who has been called to the full-time pastorate of the College Church and will continue as part-time Lecturer in Missions.

Teaching Bible next year will be Martin H. Schrag. A candidate for the Th.M. degree at Eastern Baptist Theological Seminary, Philadelphia, Pa., he has been Instructor in Bible and Language at Messiah College, Grantham, Pa., for the past two years.

Fred Speckeen, already teaching part time in the speech department, will teach full time next year. He will receive the B.D. degree from the Goshen College Biblical Seminary in June and is a candidate for the M.A. degree from Northwestern University, Evanston, Ill.

A 1955 graduate of the Goshen College School of Nursing, Bernice Rupp, Wauseon, Ohio, has accepted an assignment as Clinical Instructor in the School of Nursing. After a year spent in graduate study at the University of Minnesota, Mary Alice Nofziger, Wauseon, Ohio, will join the School of Nursing staff in September, 1957. Miss Nofziger is also a 1955 graduate of the Goshen College School of Nursing.

Richard W. Yoder, Midland, Mich., 1955 graduate from the College and candidate for the Th.B. degree from the Seminary in June, has been named Assistant Dean of Men. He will replace Harold Schultz, who plans to do further graduate study at Duke University, Durham, N.C. Mae Nitzsche, Amenia, N. Dak., who will receive the B.A. degree in June, will serve as Assistant Dean of Women and Head Resident in the Kulp Girls' Dormitory. She has during the past two years been an assistant to the dean of women. Head Resident of the new Nurses' Dormitory will be Arletta Selzer, Canton, Kans. She will also assist with personnel services to women in general.

The position of Director of Alumni Relations is to be filled by a 1954 graduate of Goshen, Virgil Vogt, who is now Assistant Director of I-W Relations at the MCC, Akron, Pa. In addition to his alumni work which includes editing **The Alumni Newsletter**, he will take part-time classes in the Seminary.

Faculty Members Returning

Dean Carl Kreider will arrive in Goshen Aug. 15 after a three-and-one-half-year leave during which he served as Dean of International Christian University, Tokyo, Japan. En route to the United States the Kreiders plan to spend the summer traveling in Europe.

Returning to Goshen after a year spent in teaching English in Anatolia College, Thessalonica, Greece, under a Fulbright Grant is S. A. Yoder, Professor of English. The Yoders also plan to tour Europe this summer before returning.

Mary Royer, Professor of Education, will return after her sabbatical leave during which she took post-doctoral work at the University of Akron, Ohio, did follow-up work among graduates of the education department, and worked on plans for reorganizing certain aspects of teacher education at Goshen College. During August, 1955, she participated in a teacher education workshop at the University of Minnesota.

After a one-semester leave Olive Wyse, Professor of Home Economics, will again return to the campus. During her leave, Dr. Wyse visited the home economics departments of a number of other colleges and on a trip through the southern states photographed historical homes and gardens for instructional purposes. She and Viola Good, Dean of Women, left May 21 for New York from where they planned to fly to London, England. Their European trip scheduled for May 23 to Aug. 4 includes stops in England, Belgium, Holland, Germany, Italy, Switzerland, and France, with special plans to visit a number of former exchange students at Goshen College.

Also returning is J. Howard Kauffman, Associate Professor of Sociology, after a year spent in graduate work at the University of Chicago. During the last semester he has been located in Goshen working on his doctoral thesis.

Orpah Mosemann, Director of the School of Nursing, will resume her position after completing work for the Master of Education degree at the University of Minnesota. On her return Edna Amstutz, Director of the La Junta, Colo., Mennonite School of Nursing who has served in Miss Mosemann's absence, will return to La Junta. Mabel Brunk of the School of Nursing faculty will also again be teaching after graduate study at Indiana and Vanderbilt Universities.

After two years at the Southern Baptist Theological Seminary, Louisville, Ky., Paul M. Miller, Assistant Professor of Practical Theology, will return to the Seminary faculty.

Lois Gunden, Assistant Professor of French and Spanish, plans to spend the year in Goshen, teaching French part time and working part time on her doctoral dissertation.

Faculty on Leave

Roy Umble, Professor of Speech, will spend his sabbatical year, 1956-57, teaching English at Pierce College in Athens, Greece. He has been awarded a Fulbright teaching scholarship.

Also on leave will be Silas Hertzler, Professor of Education and Psychology. Dr. Hertzler is turning over his duties as Director of Teacher Education to Karl Massanari in August, after having served in this capacity for 23 years. He plans to spend his time in research and writing during the coming school year.

James Snyder, Instructor in Economics, plans to do graduate study at Purdue University, West Lafayette, Ind.

Faculty members continuing on leave are former president E. E. Miller, who will be serving this year as principal of the Woodstock School, Landour, U.P., India, and Melvin Gingerich, Professor of History, who will continue as assistant director of the Mennonite Central Committee relief program in Japan. Paul Bender, Registrar and Professor of Physics, will continue to serve at the Dutch Peace Center at Heerewegen, Holland, and as Mennonite Central Committee representative in Holland. Margaret Meyer, Instructor in English, will again be doing graduate study at Indiana University.

NOTICE FROM THE COLLEGIATE COUNCIL

All high-school graduates who are planning to enter either Eastern Mennonite College, Goshen College, or Hesston College in September, 1956, are urged to make application for admission to their respective colleges immediately. With the increased number of students seeking entrance to our colleges, it will become difficult to provide housing for all students unless their applications are received soon. In some instances the colleges will need to seek housing outside of college dormitories and these arrangements will need to be made during the summer.

The Collegiate Council, representing the three colleges, is eager that all young people of the Mennonite Church who desire to do so, shall be able to attend college. In order to serve the growing number of young people who are interested in Christian higher education, the colleges are improving their educational programs and are planning for additional educational buildings and dormitories.

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TEACHING THE WORD

Philosophy and Objectives of Church Camping

By JESS KAUFFMAN, SECRETARY OF CHURCH CAMPS

The concept of church camping as a spiritual ministry is rather new in our total church program, but camping is one of the fast-growing movements and influences affecting our church today. During its short existence, it has found its rightful place, and is assuming that place.

This summer an estimated 5,000 boys, girls, and youth from established congregations, from mission stations, and welfare campers from large cities, will attend one of the sixty or seventy separate camps that will be provided under Mennonite leadership. Many families, too, will benefit from camps and programs provided for them. This large program will have much potential for good. Certainly, the total church will be blessed through the ministry of church camping.

The camping program in the Mennonite Church has resulted from the vision of special interest groups within the church. Individuals and/or organizations have developed nine camp sites. Other interest groups have leased or improvised facilities for camping. Considerable effort and funds have gone into these ventures.

The Mennonite Commission for Christian Education concerns itself with this expanding program. The Secretary of Church Camps gives special attention to the needs and development of the program. The first camp started in the Mennonite Church is over twenty-five years old, but only recently has the movement gained a wide acceptance. Most of the development has been within the past ten years. The movement grew up with little, if any, central guidance from the church. In spite of this, our camp sites are developed in keeping with good camping standards and practices. Our philosophy for camping is sound; our staffs and programs meet high standards. For this we are grateful.

Many questions and some objections are occasionally raised regarding camping's place and value in the total efforts of the church. Because church camping has a unique ministry it is necessary to define it and to clarify its objectives and philosophy.

If camp were just a *place*, it would be less difficult to define. But it is more than a location with beautiful surroundings. If camp were merely the *program*, it would be easy to define; but again it is more than the daily schedule of events that guide the camper's activities.

Camp is more than a *place* and a *program*. It is a way of life. Camping is everything that happens to the camper while he is at camp. Church camping provides a place and program that is removed from the regular routine of life. The camper is removed from the world in which he ordinarily lives and is temporarily placed in an atmosphere where Christian living is natural and spontaneous. In the warm, friendly, spiritual atmosphere of a church camp Christianity is seen working genuinely and smoothly. The camper learns the beauty of Christianity by seeing it at work in a camp situation. He wants to live it when he returns to his home.

We are never asked to carry out His program without His presence. —Louis H. Evans.

In this situation, abnormal as it might be, the camper faces up to the basic problems of his life. He faces them squarely and honestly. He begins to see a better way of life—and a way of victory over unhealthful attitudes. The very nature of camp presents him with a unique opportunity to correct these undesirable and unwanted attitudes and characteristics—and he does just that. He returns to his home, his congregation, his community, with healthful mental attitudes that make spiritual growth possible. This is the outstanding and unique contribution of church camping.

Church camping does not propose to cure all the ills of youth today; nor to be successful where other agencies of the church might have failed. Neither does camping aspire to replace any of our existing agencies for teaching, and evangelism. But the basic philosophy which gives camping a rightful place in the spiritual ministry of the church lies in the fact that we should employ the most effective methods possible for teaching and evangelism. What can best be done in our local congregations should be done there, and what can best be done in a church camp should be done there.

We operate church camps because we believe in them. We believe that within our membership there are those who will profit from the program. We believe there are contributions to be made in the total program of the church that can best be made in such a setting as camping provides; and that is not provided in any of our other agencies. Experience has proved that this philosophy is basic and correct. Hundreds of young people have been processed through our camps that are living testimonies to this fact. More and more young people are beginning to look back on their experience at a church camp as a turning point in their lives. Parents and pastors notice the difference when their campers return. Mental blocks that made spiritual growth impossible have been removed, and spiritual growth and victories are possible.

We do not support church camps to provide opportunities for fun and vacation alone. Our camps are not merely a place where young and old go to "tear around." However, the young camper does go to camp to have fun. We have no other church agency where this is true. He may go to Bible school or Sunday school because he enjoys doing so, but not in the same sense of fun as when he goes to camp. The family may have a vacation in mind when they go to camp, but camp will provide them more than a vacation. The very nature of camp turns fun and a family vacation into an experience that is vacation but with a spiritual plus! The spiritual emphasis and atmosphere of a church camp, combined with simple living close to nature, is responsible for this.

And, after all, it is not sinful to have fun, or to go on a vacation, providing they are kept within the bounds of Christianity. Some of each is essential in our day of rapid living, tension, and strain. And there is no better place for the Christian to seek these recreational opportunities than at one of our church camps. Especially is this true as compared to the commercial resorts patronized by many of our members. Probably less than 5 per cent of our members who "vacation" seek the advantages of one of our own camps. For a vacation plus—for fun plus—go to a church camp! Spiritual growth and victories are awaiting you at one of our camps this summer.

Church camping is able to make these unique contributions because of the very nature of the place and program. Each camper must be brought into a closer relationship with God or camping has missed its opportunity and objective. He will begin to realize the same advantages for fellowship with God as Christ did when He sought refuge from distracting influences by going into the mountain, to the seashore, the garden, the wilderness; and there alone with His Father engaging in fellowship that gave Him needed strength and wisdom for tomorrow's task. Campers and counselors live, pray, study, play, and work together around the clock, day after day. Everything in the camp's program is to contribute to the ultimate goal of leading the camper into a fuller relationship with, understanding of, and obedience to God.

The future of church camping is not dependent upon facilities, beautiful locations, or even programs—but upon the spirit of those who plan the activities and who are responsible for the atmosphere of the camps. If church camping merely provides a vacation opportunity

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FAMILY CIRCLE

A Forgotten Member

Ye kin scarce pick up a paper
An' its Poets' Corners greet,
'Cept ye'll see a pirty poem
'Bout the mothers, saintly, sweet.
But ye'll have a time a searchin',
Eyes will be er achin' bad,
Ere ye'll overtake er poem
Writ about your poor old dad.

Now it isn't willful in 'em—
Them what writ of mother dear—
That there's never notice taken
Of her old man sittin' near;
No, it's never meant to slight him,
But hit seems a little bad,
All the bouquets made for mother;
Not a bloom for poor old dad.

True, our mother watched above us
Till her head was achin' bad,
But old dad, he humbed to feed us,
Till his back would nearly break.
Mother crouched above the cradle,
Gave devotion, all she had,
Still, there wasn't any circus
All this time for poor old dad.

Do not take one line from mother,
When ye write the next sweet song;
But if there's a word fur father,
Now and then, it won't be wrong.
Poor old soul, he's bent and wrinkled,
An' I know 'twould make him glad
If while you're praisin' mother
Somethin's sed fur poor old dad.

—Selected.

From a Son to His Father

Dear Dad:

It is with emotion in my soul that I write this short note of respect to you on this Father's Day. Not only at a time such as this but often, even on my knees, have I been thankful for your Christian example of dauntless courage, sincerity, and true love for your family, of which I, with pride, am one.

During my weaker moments, in times of discouragement, and even once at the point of despondency you so nobly, by your words, gave me new vision and a brighter hope. Those moments are now precious to me as I think back in retrospect.

May the Father above grant unto you His blessing of long life, happiness, and good health as you continue your diligent service for Him.

In gratitude and love to you, Dad, on Father's Day, Son Paul.

Building with the Bible in the Home

MRS. RUTH BELL GRAHAM (Mrs. Billy Graham)

Just as a home is something far more than a house, so children are infinitely more than the biological products of marriage; they are immortal souls committed into the care and keeping of parents, and what those parents do with this sobering responsibility and opportunity has its bearing not only on these precious little lives as they grow and mature but also on their destiny for eternity.

The foundation upon which we, their parents, must build is twofold: the Christian home and the Word of God. In Psalm 11:3 David warns us: "If the foundations be destroyed, what can the righteous do?" Knowing this, Satan has done, and is continuing to do, all in his power to destroy these foundations.

The Christian home can be destroyed through neglect, indifference, or distraction. It takes will power, firm resolve, careful planning, and faithful, determined, ingenious persistence to establish and maintain a Christian home—personal devotions, family prayers, faithful spiritual instruction of our children, wise discipline, plenty of wholesome activity and fun, wit, and wisdom. In short, it takes more than any human parents can manage in their own strength and in their own wisdom. It is only as we walk with Christ and rely wholly upon Him that we can make our homes truly Christian. And after we have done everything humanly possible, it is still nothing but the grace of Almighty God that hallows that which we have attempted to do, that touches the hearts of our children so that they turn to Him in repentance and faith and love. It has been well said, "Man builds, but God hallows." We must take care of the possible and trust Him for the impossible.

"And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually" (I Kings 9:3).

The Word of God, Satan cannot destroy; but he is doing all in his power to plant seeds of doubt as to its inspiration. As of old in the Garden of Eden, he still insinuates, "Yea, hath God said?"

Life itself is uncertain. Our children need to be given something to guide them through life, something that will never let them down. The only source of infallible knowledge that we have is the Bible; and they must be taught from babyhood that while their parents may be wrong, their ministers may even be wrong, yet the Word of God is never wrong.

If we can send them forth into the world knowing that this is in truth God's Holy Word, they will be armed for the onslaught of doubt, insecurity, and evil of every description. They will have with them the one sure thing in an unsure world.

Moses died. As Joshua took over the Gargantuan task of leading the children of Israel into the Promised Land, what did God give to him? The promise of His presence with him and the Book of the Law. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). We dare not send our children forth to face life with any less.

The foundation must precede the superstructure. We dare not wait, as some say, until our children are old enough to decide for themselves in the matters of religion. We teach them how to eat properly, how to dress properly, how to behave properly, and yet the most vital part of all, their spiritual development, would we leave until too late?

As the Duchess of Hamilton said last spring in an address on the Christian home, delivered to the leaders of the Woman's Guild in Scotland in Edinburgh: "We cannot make our children into good Christians by training them to behave. We have to teach them what to believe."

We must pray every step of the way. We need literally to raise our family on our knees with a consciousness of Christ ever beside us. If they can have the background of a godly, happy home and this unshakable faith that the Bible is indeed the Word of God, they will have a foundation that the forces of hell cannot shake.

—National Sunday School Association.

EXPRESSIONS OF APPRECIATION

We sincerely wish to express our gratitude to the many kind friends who remembered us with their prayers and also for the many cards and expressions of sympathy since the passing away of our dear wife, mother, and grandmother. May the Lord richly bless each one of you.—Witmer J. Barge and family.

♣

Petitions calling for a referendum this fall on the question of adopting a state law making blood tests mandatory before issuance of a marriage license have been distributed throughout Arizona. Opposition to the proposed law has come largely from Yuma, border city where "quickie" marriages are estimated to bring the community's business establishment an annual revenue of more than $500,000.

TO BE NEAR TO GOD

Sunday, June 17

"Jesus Christ is made to me ALL I need."
JESUS—THE SHEPHERD
"I am the good shepherd."

That name, that fact radiates with meaning in every direction. To be a sheep in His flock means Another is overseeing, is on the alert to protect, is at hand to provide, is ahead on the path to lead. Over and above all is His great love—a love that gave His life for the sheep. Our hearts warm in gratitude and we respond, "Saviour, like a Shepherd lead us."

"The Lord my Shepherd is."

Think quietly: Am I this June day following the Shepherd?

Monday, June 18

JESUS—THE DOOR
"I am the door."

Jesus is the entrance to a world of peace and fullness. For many life is a drab, hedged-in, narrow confine without vision or prospect. But those who go in at the Door, that is Christ Himself, find a life that is secure, find service rewarding and redemptive, find a fellowship abiding and satisfying. He who wants to enter the doors of our hearts is Himself the Door to the Father's House.

"There is a gate that stands ajar."

Think quietly: Have I entered the Door or climbed up another way?

Tuesday, June 19

JESUS—THE WAY
"I am the way."

That is what the world needs—the Way. Such groping and stumbling and in the end destruction! Jesus came to be the Way, so that we need not go in the wrong direction or stumble in the path or falter because of indecision. It will not be necessary later in life to look back and wonder whether "the road not taken" might have been better. When we come to the end of our pilgrimage, we shall say, "The Way was good and always better the nearer home."

"Thou art the Way: to Thee alone from sin and death we flee."

Think quietly: How many know the way because I have taken the Way?

Wednesday, June 20

JESUS—THE TRUTH
"I am the . . . truth."

We need not be led into error—we have Jesus, the Truth. Nothing false is in Him. No shade of pretense or hypocrisy mars His character. He is more than anything we ever imply by the expression "true blue." He is genuine. The world scoffs at the idea of absolute Truth—but let them scoff. We have Jesus, the Truth, and the Truth makes us free.

"O everlasting Truth! Truest of all that's true."

Think quietly: Is there anything in my life that does not square up with the Truth?

Thursday, June 21

JESUS—THE LIGHT OF THE WORLD
"The people that walked in darkness have seen a great light."

The Messiah they were looking for would be the Light of God in the darkness of a world that knew not God. As the light of the sun shines on fields and meadows and reveals every nook; as the light in a room brings into view every object, so Jesus' coming into a life shows up what is in that life—good or bad. The sinful must be excluded; it will be, for it cannot abide where the Light is. The Christian now knows where and how to walk, for all is light where Jesus is.

"Light of the world, we hail Thee."

Think quietly: Am I daily living in the Light?

Friday, June 22

JESUS—THE HOLY ONE
"But ye denied the Holy One and the Just."

So Peter told them fearlessly. It was an awful thing they had done to the Son of God. The Holy One was treated as unholy. He lived in a world of sin, yet in absolute sinlessness He would make atonement for that world's sin.

Men know they are sinners; their hypocrisy and guilt is laid bare by the sinless, "crystal Christ." All of us are guilty—we have all nailed to the cross Jesus, who was "holy, harmless, undefiled, separate from sinners." But He in His holiness loved us!

"Thrice holy Lord! the angels cry; thrice holy! let us sing."

Think quietly: What does it mean for me to serve a holy God?

Saturday, June 23

JESUS—THE COMING AGAIN ONE
"The Lord himself shall descend from heaven."

He shall come as He went. As surely as He came in fulfillment of the Scriptures, so He shall come the second time in similar fulfillment. Praise His name! Did we wonder this morning, "Maybe today is the day"? Shall we be expectantly ready if He has not come by twilight time to repeat it, "Maybe tonight"? When He does come, we shall go to meet Him!

"Thou art coming, O my Saviour; Thou art coming, O my King."

Think quietly: Is my heart saying, "Even so come, Lord Jesus"?

—Sadie A. Hartzler.

The Continuing Mission of the Church

Sunday School Lesson for June 24

(Acts 27, 28)

Once Paul said, "I must also see Rome." Paul longed to meet the believers at Rome. He had many good friends there. Rom. 16:3-16. Paul spent much time praying for the saints at Rome and for the privilege of coming to visit them. The saints at Rome were famous throughout the world for their faith in Christ. Many times Paul had planned to go there, but God led otherwise. While he was on trial at Jerusalem, God told Paul that he must bear witness to the truth at Rome. God did grant to Paul the privilege of preaching the Gospel of which he was not ashamed at Rome.

Now he is on the way. How did this happen? No doubt Paul never thought that he would go bound and to trial. But regardless of circumstances he, the great preacher to the Gentiles, was going farther into the uttermost regions with the Gospel.

God gives 59 verses in the Word to the story of the voyage. What were significant happenings on the way that are found in this detailed account? It is one of the masterpieces of maritime literature, they say. Go with Paul from Caesarea to Rome. Use a good map. If a large one is not possible, let each follow on a map in his or her Bible.

Who had charge of the prisoner, Paul? How far did they go on the first ship? Follow from Myra to Fair Havens. At this point the troubles with winds and storms began. How could the two weeks in which they were beaten back and forth by wind and storm on the Mediterranean have been avoided? In what marvelous way did God direct in the storm and shipwreck? How near to Rome was the ship wrecked? What witnessing did Paul do while on the journey? What did Paul do during the three winter months at Malta? What encouragement did Paul find on the way from Malta to Rome?

The story of Paul's two-year stay at Rome does not sound like that of a bound prisoner. He was a "prisoner of the Lord" (Eph. 4:1), "an ambassador in bonds" (Eph. 6:20). The keynote of Philippians, a letter he wrote from Rome, is joy. The Philippians and no doubt others sent Paul gifts to meet his needs. Though Paul was a prisoner, the Word of God, as he says, was not bound.

Soon after his arrival Paul explained to the Jewish leaders why he was there. He also preached to them concerning the kingdom of God. When he declared that the Gospel was also for the Gentiles, the Jews departed. What must have been Paul's great opportunities during these two years of witnessing? We know some of Caesar's household became saints. Eph. 6:22. What evidence have we that he did not forget the churches established on his missionary journeys?

Why was Paul so anxious to preach the Gospel at Rome? Rome was the center of the world. All roads led to Rome. From there the Gospel could reach the ends of the world. From Rome the Gospel came westward to us.

Why the title of this lesson? Acts is the continuing ministry of Christ— "of all that Jesus began both to do and teach." With

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Wesley E. Jantz, Mountain Lake, Minn., has accepted the invitation of the Roanoke Church, near Eureka, Ill., to serve the congregation as pastor, beginning January, 1957. Bro. Jantz has served as Administrator of the Bethel Hospital and Eventide Home, Mountain Lake, during the past two years and has filled numerous pulpit assignments throughout that vicinity.

Bro. J. Alton Horst, who has been ministering to the Rainy River Mennonite Church, International Falls, Minn., has been called to serve under the Illinois Mission Board at Amity Chapel, near Olney, Ill. Bro. Lester Mann, Goshen, Ind., is the new pastor of the Rainy River Church.

Bro. and Sister Clayton Graybill, Martinsburg, Pa., observed their fiftieth wedding anniversary on May 24. Bro. Graybill has served in the ministry for forty-two years.

A special meeting to consider a camp program for the Mennonite churches of Illinois was held at the Metamora, Ill., Church on June 7.

Exchange of pulpits was made by the Metamora and East Bend churches in Illinois on Sunday morning, June 10. Roy Bucher and Howard Zehr were the pastors participating.

The Gospel Book Store, Goshen, Ind., gave a program at the Sunnyside Church, Elkhart, Ind., on Sunday evening, May 27.

The Annual School Meeting, sponsored by the Christian Day School Association and the Christopher Dock Mennonite School, of the Franconia Conference District, was held at the Salford Church, Harleysville, Pa., on Saturday afternoon and evening, June 9. Bros. Nevin Bender, Greenwood, Del., and Sanford Shetler, Hollsopple, Pa., were guest speakers.

Baccalaureate and commencement services were held at the Christopher Dock High School on June 3 and 5 respectively.

Dedication services were held for the Lincoln University Mennonite Chapel, near Oxford, Pa., on Sunday, June 3. Bro. John S. Hess, Lititz, Pa., had the dedication service. This is a new station in the Lancaster Conference area.

Bro. Millard Detweiler, Doylestown, Pa., was with the Maple Grove congregation, Belleville, Pa., as guest song leader, over the week end of June 10. A quartet of members from the Mennonite A Cappella Chorus, of Lancaster, Pa., was also present and taking part.

Bro. C. F. Derstine, Kitchener, Ont., spoke at the dedication services for the new church building of the congregation at Neffsville, Pa., June 9, 10.

Fifty-one students were graduated at the commencement exercises of the Bethany Mennonite High School, Goshen, Ind., on May 25. The school is engaged in a needed expansion program.

The Vesper Quartet, composed of David Shank, Ralph Buckwalter, Albert Buckwalter, and Ralph Wade, after a separation of a number of years because of the first three named being in mission work in Belgium, Argentina, and Japan, are again giving programs and speaking. They were in the region of Columbiana, Ohio, June 10. Bro. Wade is a music teacher at Goshen College.

The statewide MYF for Illinois met at Fisher, Ill., on Saturday evening, May 26. Bro. J. Frederick Erb, Sterling, Ill., was guest speaker.

Recent additions to the Publishing House staff are Nancy Burkholder, Harrisonburg, Va., editorial; Joann Erb, Wellman, Iowa, typing; Alice Metzler, Scottdale, advertising.

Mennonite Publishing House workers held their annual outing at Laurelville Camp on Saturday, June 9.

Workers from the various congregations in central and southwestern Pennsylvania and northern Maryland participated in disaster service in Flint, Mich., in the weeks extending from June 3 to 16.

The Howard-Miami congregation, Kokomo, Ind., is progressing nicely with its building program which was begun on April 30.

At a recent vote of the congregation at Portland, Oreg., a constitution was adopted in which the official name is the "Portland Mennonite Church." We are glad to see mission congregations assuming the status of indigenous churches.

Ordination.—Bro. Milton Troyer was chosen by lot and ordained to the office of bishop for the Milford Mennonite Church, Milford, Nebr., June 3. The services were in charge of the home bishop, Bro. L. O. Schlegel, assisted by the brethren Peter R. Kennel and Samuel Oswald.

Bro. and Sister C. B. Shoemaker and daughter Elizabeth, who lived in Park View, Harrisonburg, Va., during the past school year, recently returned to their home at Scottdale.

Announcements

The Lancaster Conference Youth Committee will sponsor an outdoor youth meeting at the East Petersburg Mennonite Church on Saturday evening, June 16. Bro. Charles Shenk, Atglen, Pa., will give a reading followed by Bro. Richard Detweiler, Perkasie, Pa., discussing the subject, "Faith for Today."

Fourteenth annual meeting of the Lancaster Mennonite Conference Schools, Inc., June 30, at New Danville Church, with morning and afternoon sessions. Speakers: C. Mylin Shenk, John R. Mumaw, James H. Hess, Landis Brubaker, Amos W. Weaver, Noah G. Good, Clyde B. Stoner, Russell Baer, David N. Thomas, J. Irvin Lehman.

Music Festival Week at the Kidron, Ohio, Church, June 11-17. Hiram Hershey, music supervisor at Christopher Dock Mennonite School, Lansdale, Pa., in charge.

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Calendar

Annual meeting, Ontario A.M. Conference, Poole, Ont., June 12, 13.
Church-wide MYF annual meeting, June 13, 14, Elmira, Ont.
Annual meeting, Mennonite Board of Missions and Charities, Elmira, Ont., June 14-17.
Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo., Pre-Camp Training, June 29 to July 3. Annual Fellowship of Rocky Mountain Area Churches, July 4. Boys and Girls, ages 9-12, July 5-11; Welfare Camp for children, July 16-21; Junior High, 12-15, July 23-28; Family Camping, any time from July 28 to Aug. 12; Youth Retreat, ages 16 and over, Aug. 13-18; Hesston College Faculty, Aug. 27-31; Guest Camp for church workers, ministers, and their families; at no cost for the use of the facilities, Aug. 31 to Sept. 3.
Camp Luz, Orrville, Ohio, Boys' week, ages 9-11, July 14-20; Girls' week, ages 9-11, July 21-27; Junior High, ages 12-15, July 28 to Aug. 3; YPI, ages 16 and up, Aug. 4-10.
Alberta-Saskatchewan Conference annual meeting, Creston, Mont., July 3-6.
Allegheny Mission Board, annual meeting, Scottdale, Pa., Friday evening, July 13, and all day Saturday, July 14.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-8, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. and Sister Quintus Leatherman and perhaps Sister Eileen Coffman plan to attend the Missionary Fellowship Conference to be held at Heerewegen, The Netherlands, June 26, 27. Arrangements for the conference are being made by Bro. Harvey Miller, Luxembourg.

Bro. Nelson Kauffman, Hannibal, Mo., spent May 23-25 in Los Angeles, Calif., with representatives of the South Pacific Mission Board investigating possibilities for locating and making plans for administering a witness to Spanish-speaking people in that area.

Bro. and Sister Quintus Leatherman, London, England, have furlough passage on the S.S. Franconia leaving Liverpool, England, on August 11.

Sister Elizabeth Penner, missionary on furlough from India, graduated from a six-months course in medical evangelism in Los Angeles, Calif., on June 5. Sister Penner recently received her visa for returning to India. During her coming term of service she will be working in North India with the International Christian Leprosy Mission and the Evangelical Alliance Mission.

The Coamo, Puerto Rico, congregation experienced a record attendance of 84 on Mother's Day, May 13. Sister Juana Rolon, La Plata, mother of the local assistant pastor, Samuel Rolon, brought a message. Two mothers accepted Christ as their Saviour and two children were dedicated to the Lord. One child was dedicated by his great-grandfather, who is a believer in Jesus.

Eleven young people from the Shantipur Leprosy Home, M.P., India, were received into church fellowship by water baptism on April 30.

The Orley Swartzentruber family, Paris, France, is scheduled to leave for a North American furlough on July 13.

Recent events in the Mennonite Church of India, Dhamtari, included a summer Bible school teachers' conference, May 7-12, and the annual church conference.

A business meeting was held by the missionaries in Montevideo, Uruguay, on May 10. The group decided to meet monthly to discuss some of the practical problems that face the church program there.

Bro. Joel Tirki, Indian evangelist in Bihar, India, who has been suffering from t.b. of the spine for the past year and a half, recently submitted to surgery and is recovering nicely. Pray that he may be restored to his family and the church.

A chorus from Montbeliard, France, composed of both French and Swiss singers, gave a program at the Foyer Fraternel, Brussels, Belgium, on Saturday, May 19. Special messages during April at the Foyer Fraternel included a missionary message by a returned missionary from Ruanda-Urundi, Africa, and an illustrated message on "The Revision of the Alcohol Law and the Problems Which It Brings."

A husband and wife who made their decision a year ago to become Christians at Chamrahi, Bihar, India, were received into church membership by water baptism on April 22. Their two children were also dedicated on the same day. Three more adults are receiving instruction for baptism.

The Ralph Buckwalters, missionaries on furlough from Japan, have sailing from Seattle, Wash., for Yokohama, Japan, on Aug. 3, arriving in Yokohama, Aug. 23.

The S. Allen Shirks, missionaries on furlough from Bihar, India, arrived safely in New York on May 29.

The brethren Alexander Young and Jerry Black, young people of the Gladstone Mennonite Church, Cleveland, Ohio, graduated from high school at Hesston College, Hesston, Kans., on May 29.

Since the close of the Bible school term in Chandwa, Bihar, India, the students have gone out in pairs to preach, living in the villages with Christians, teaching them, and taking them along to witness to non-Christians.

A high school science and mathematics teacher is urgently needed for the Bethel Springs School, Culp, Ark., for the 1956-57 school year. This person can be a I-W man. Write the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

Bro. Stanley Weaver, Black Mt. Mission, Ganado, Ariz., reports a highly successful Camp Meeting with Bro. Justie Baldwin, Navaho evangelist, speaking. A number of persons made decisions for Christ including some of the young men mentioned in earlier prayer requests. The meeting the last evening ran from 7:00 to 11:30 with 65 present.

The semiannual Sunday-school meeting held at the Hopewell Mennonite Church, Kouts, Ind., and in which the English Lake, Toto, and Burr Oak Sunday schools collaborated, carried a strong mission emphasis. Bro. Jency Hershberger, Toto, spoke on "The Art of Presenting Christ," Bro. Walter Smeltzer, Elkhart, on "The witness of the Gospel in Pax Service," and Bro. John J. Yoder, Goshen, preached the concluding sermon on "The Power of the Gospel."

Sister Maria Lichti, Kushiro, Japan, is learning Japanese by teaching German. The textbook is the Bible.

The Vesper Quartet—David Shank, Belgium, Ralph Buckwalter, Japan, Albert Buckwalter, Argentine Chaco, and Ralph Wade, Goshen College—will be at the First Mennonite Church, New Bremen, N.Y. (Croghan), on Tuesday evening, June 12, and at the Pigeon, Mich., Mennonite Church on June 18. They will sing and give missionary messages.

Bro. and Sister J. W. Shank left Puerto Rico on June 1 for the States and will be attending the annual meeting of the Mennonite Board of Missions and Charities at Elmira, Ont., before returning to their home in La Junta, Colo. They have been serving at the Bible Institute at La Plata, Puerto Rico, since last November.

The brethren Ralph Buckwalter, missionary on furlough from Japan, and Albert Buckwalter, missionary on furlough from the Argentine Chaco, will be speaking at the Midland, Mich., Mennonite Church on June 19 and the Bowne Mennonite Church, Clarksville, Mich., June 20.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, will be speaking in the following churches before and after the annual Mission Board meeting at Elmira, Ont.: June 12, Alden, N.Y.; June 19, Warden Park, Toronto, Ont.; June 20, St. Jacobs, Ont., and June 21, Detroit, Mich.

Your Treasurer Reports

The program of radio evangelism sponsored through the General Board has now completed plans to expand the radio ministry into several foreign languages. Some weeks ago a radio broadcast was begun in Navaho language and is carried on by the workers at Black Mountain Mission.

For many years work has been carried on in the Spanish language through the program, **Luz y Verdad.** Bro. Lester Hershey serves as radio pastor for the Spanish program.

Plans are now under way to begin a program in Japan in the Japanese language. Details on this have not yet been completed but it is anticipated that in the near future this broadcast will supplement the witness outreach of the Japanese mission program.

These foreign broadcasts are all sponsored through the Radio Committee with its headquarters at Harrisonburg, Va. The anticipated cost for these broadcasts for the coming year is approximately $29,000.00, which is not a large budget for the outreach which is possible through the radio broadcasts.

Contributions are encouraged for the foreign broadcasts of the radio program. Individuals, groups, or congregations wishing to contribute towards the support of radio broadcasting in foreign languages may send their contributions through the regular channels or they can be sent direct to the Radio Headquarters, Box 22, Harrisonburg, Va. Contributions for this purpose should be designated for foreign broadcasts or for any particular foreign broadcast in which there may be special interest.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

(Continued on page 572)

Needs Continue—Mission Staff Decreases

BY UNA CRESSMAN

On account of furloughs coming due for the Albert Buckwalter family and Mabel Cressman in the months of May and July, 1955, respectively, our missionary force kept reducing to a very minimum to carry on the work begun. The leaving of the John Litwiller family the first of December, 1955, left one lone worker on the field to carry on.

Without the necessary responsible help I did not feel I could carry on to an advantage nor even deemed it wise to carry on from the point where our mission property is located, 20 miles from the nearest post office and town. The distance to the actual work was too far to make the trips alone. It was also very inconvenient for one alone to be responsible for the purchasing of the necessary supplies, to say nothing of the inconvenience for correspondence and outside communications in case of emergencies.

Under these circumstances I was led to locate in Tres Isletas, a growing little railway town approximately nine and one-half miles from League 15. This cuts the distance to my work in League 15 in half. The road to League 15 is kept in good repair and the traveling risks are kept to a minimum. With the present changes in the country, traveling is becoming more dangerous again, especially on untraveled, lonely roads, and for this reason I am glad to be here, too.

As difficult as it is to find a place to rent in Tres Isletas, under the Lord's direction a place opened up to me very soon after I made inquiries. For the convenience of all concerned and taking the weather and road conditions into consideration, our moving day fell on the Saturday before New Year's. It was anything but pleasant to get to the house, which was in a deplorable condition, although we were promised that it would be ready to move into the day after Christmas.

Now after two months living in it the necessary repairs are almost completed so that we at least live comfortably, which is all that we ask. The greatest blessing to be thankful for is the cistern which supplies us with drinking water and for use in general. Water scarcity is a great problem in this town. During the past it wasn't noticeable since we had a lot of frequent rains.

While the house repairs were going on, we could make our regular two-day weekly visit to League 15 almost without interruption. I also had opportunities to witness and give out literature to those who did repair work and to neighbors who called on us to visit here at the house.

Although our work and time is centered on the Indian population, there is plenty of room and many opportunities to witness in this town of non-Indian population. People of many European countries are represented. There is a Catholic church but no priest in residence. There are two evangelical churches, a Pentecostal church, and one in which they preach only in the Russian language. This town is full of drinking places and a lot of drunkards. Sin and vice are on every hand, making this world a dangerous place to live in except for the promises that the followers of the Lord have.

Right from the beginning when we came to Tres Isletas, the next door neighbor's two little girls came to visit us. Since then they make their daily calls when we are here. With them other children have been coming, too. I have taken this opportunity to tell them Bible stories from a Bible picture book. They like to listen to these stories. Lucia, a little five-year-old, asks to have a story every day when she comes. One day while leafing through an Eaton's catalogue which I usually give to the tinier ones to keep them entertained, Lucia came to me and said she'd like for me to get that other book because this one doesn't have anything in about God. The other day five children from four different families were all trying to look at the pictures as I was telling them the stories.

The used greeting cards which many of you have been sending provide appropriate Scriptures for homes where the Bible is never read otherwise. The sheets of the attractively printed Spanish Scripture texts in large letters sent from the Gospel Press in Toronto fit very nicely into the fold of these cards. We have been pasting these sheets in and giving one to each child who comes to visit us. Very frequently the child comes and brings one or two new children because he has seen his or her friend's greeting card and wishes to have one, too. I thought I would mention this so you may know what we are doing with the cards that you send. Of course, I also use them for the Indians. They like them, too.

Since living here I have many opportunities to give out Christian literature to interested persons with whom I have had contacts. Dona Maria, a rather elderly widow who has an only daughter who is the director of a large school of 24 teachers in Cordoba, is another one of our almost daily callers. She is very Catholic and much interested in politics. Her two themes are religion and politics. She is intelligent and a great talker, but I get tired listening to her sometimes. Since she is not a good listener but a great one to read, I have had opportunity to get some good literature into her hands. She is now reading the Bible which she asked to buy after I loaned it to her over the Easter season. She is quite well versed in the Scriptures which she gets in Catholic books with the Catholic interpretation. I am praying that she might get some enlightenment as she reads the Scriptures for herself. Maybe some of you might breathe a prayer in her behalf. She has qualities about her that would make her a good Christian worker. She is quite active in the Catholic Church.

To keep the responsibilities, work, and traveling to a minimum, I was made responsible for the work at League 15 only when the other missionaries left. This arrangement, however, was not to the liking of the Indians at League 17 who also wanted the services which I was able to give to the Indians at League 15. However, there was no other solution to the problem since there was no one to replace Mabel except Iguacia, an Indian girl in her teens who is not capable of carrying responsibilities.

The last Sunday in February the Indian church under its own leadership realized a very impressive baptism service by the river followed by a communion service at the church. Of the 29 applicants for baptism, 13 were women who had been regular attendants at the almost weekly women's meetings throughout the year.

Almost half of the approximately 80 women who come to these meetings are now baptized believers. They need your prayers as they further seek the Lord's will. Pray also for the others that I might be used for Him in making the messages simple enough for their understanding. Pray for the Indian sister as she interprets the messages from the Spanish into their native language. It truly is encouraging to see the interest these women take in coming out to these meetings and taking part in the singing and praying. They listen with interest and grasp some truths as their faces and expressions show.

Except for the little that the six women in the literacy class can read, there are no others (except one who, too, can read about as well as the other six) who can read or write. From this you may know that the need for Bible teaching is still very great.

The many children are without a school and no one to teach them. It would be most ideal to have a consecrated Spanish worker for this part of the work. The parents want their children to learn to read and write in Spanish. They are beginning to know the real value of having these children taught to read and write and to learn useful occupations which the parents are incapable of teaching.

It is a deplorable situation to see the children run about undisciplined and untaught. The result of such an environment is sin and wickedness. Girls in their early teens carry babies in their arms. Their very young husbands abandon them and let them carry on as they can. Usually the grandmother raises the baby. The boys and young men carry their knives under their belts. When the boys are under the influence of alcohol, these become very dangerous. The non-Christians have their frequent drinking parties and dances and at a very early age the boys and girls are attracted to them. They need to be occupied in the useful things in life but lack teachers and leadership in them.

Just a few weeks ago when it happened that Iguacia and I were unable to get to the reservation, two young Indians had a fight at the corner of our house next to the church. Under the influence of drink an argument began which ended up with one of them stabbing the other in the back with a knife and then below the chest almost costing his life. Another one, a believer, in trying to make peace got mixed in the fight and all three landed in prison. The wounded one, on the way to Saenz Pena for trial before the judge, escaped while the two policemen took time off to take a nap. He disappeared

and the other two were released this week. These things happen for lack of having their minds occupied in the better things.

The Indians do need teachers for their children. They want teachers. Although my schedule is more than full already, I have been asked by some of the believers to teach their children to read and write. The harvest truly is plenteous but the laborers are few, especially in these out-of-the-way places where no one cares to spend the time.

During the cotton harvest time the Indians are occupied in the fields so that I spend more time here at the home base until the Indians are more disoccupied. During this time I plan and prepare materials to use when the Indians are free and are able to concentrate on such things as we are able to teach them. Even here it is a struggle to find time to make the necessary preparations because of callers and people who like to come and visit and take up a lot of the time one needs for that work. However, these are opportunities to witness to these who would not darken an evangelical church door because of prejudice.

Tres Isletas, Chaco, Argentina.

The Word—Reaching the Heart or Head?

By Gladys Widmer

"Pray for my son who accepted Christ before I did and who was the first to show me the Scriptures and tell me about the truth. He knows more about the Bible than I do, but in his life he has not accepted it." This was the prayer of Don Florentino, Coamo, Puerto Rico, for his son.

The son, a father of three small sons, had eagerly accepted a Bible two years ago and devoured its contents. He had longed for the Scriptures for years and had even asked for one, but the priest refused to consent to his request. So, with Bible in hand he studied it and he learned much in a short time. He accepted salvation and gave a good testimony for a while. But the truth did not seem to reach very far into his experience in daily living and in sincere acceptance by faith. Thus, his spiritual growth has been stunted. He is now confused. His own heart, his own self, is not given over to Christ as King of his life.

On the other hand, Don Florentino, his 65-year-old father, came to the Saviour about a year ago, accepting the Word of God by faith. He had not read much before, but he began asking others to tell him words and in a short time his deep interest resulted in fluent reading of the Way to God. His eyesight is poor for reading, but he procured the needed glasses from Dr. G. D. Troyer.

"Now I can even read at night by the kerosene lamp. Before I could only read large letters in bright sunlight," he explained recently.

His spiritual growth has been miraculous. The neighbors say, "We all remain stunned and speechless. Before he was always roaming the streets drunk, and now he goes around preaching the Word." Six months after his conversion he was baptized, an experience which has added to his growth. Others doubted that he would remain firm. They told him so, and he prayed mightily to God for help when they tempted him in so many ways.

Yes, the truth has reached his heart, not only his head. By his life he lets others know of the wonderful news of salvation. He has surrendered his own self to the Lord. He has already helped several friends to accept Christ including some members of his family. One neighbor and friend accepted Christ in the living room of his home during a recent visit. With Bible in hand, one can often find him reading to others, or speaking to them of his wonderful experience. He keenly feels the responsibility of personal work. He is very much interested in the personal evangelism course that is being given in his church.

His son is still struggling with doubts and seldom attends services. He knows much about the Word of God but tries to reason out everything instead of accepting it by faith. He justifies himself instead of permitting Christ to do the work. He enjoys arguing about the fine points that do not affect salvation. He looks at the Bible in a critical way instead of letting it guide him to the truth through the Holy Spirit.

Pray for this father and son in Coamo, Puerto Rico—that the father may grow more and more in his experience and that the son will allow the Word of God to direct his life completely.

Coamo, Puerto Rico.

Religious Films Prove Effective

By Robert and Freda Milne

Due to much political trouble in our village, Fortuna Ledge, Alaska, it has been nearly impossible to get anyone to come to the Covenant Church for meetings since Christmas. The pastor there is also the U.S. Commissioner for this district and recently a petition was sent around and signed by 55 natives in our village to put him out of his office. Through all this trial we have tried to remain as neutral as possible. We firmly believe that a missionary should stay entirely free from politics.

We had intended to show our religious films along with our church work there, but the Spirit seemed to be leading us otherwise. We approached our boss in the store about renting the large old empty house we moved out of last November to show our films and have our meetings. He said, "You can just use it until I can sell or rent it otherwise." We know this was answered prayer over and above what we had even asked or thought, because we really didn't know how we would even afford the rent.

We have shown several health films the past several weeks which we can get free from the Department of Health in Juneau. They are helpful and much needed, too, in our village, but last night we had our first "Mennonite" meeting here. Our box seats were a bit different from those in theaters, but no one seemed to mind the Standard Oil advertisements all over them nor their uncompromising construction. Our one song book was a large piece of wrapping paper pinned to a curtain with words of the song printed in black crayon. At least 120 Eskimos packed into the large living room and up the open stairway to view "The Trial and Crucifixion of Jesus." The films are produced by Family Films and are excellent. Tomorrow evening we intend to have another such meeting, the Lord willing, showing "The Resurrection and Ascension of Christ."

You can imagine the thrill of our hearts when we witnessed the Spirit's presence at our meeting last night. Many tears were actually shed by these otherwise expressionless and quite stoic Eskimos. We passed out Christian literature as they left the house and when they tried to thank us and express their appreciation for the meetings, several of them choked up and just cried.

We couldn't understand one old lady and got an interpreter. When the interpreter tried to explain the other one's sentiments to us, she, too, broke into tears. Many of them said, "We want this kind of shows in our town all the time." So far as we know, there has been only one other religious film shown here and every Saturday evening the village theater puts on some really horrible shows which are reflected by the children who attend them every day as we see them playing outside our home.

How happy we are that we can finally see a desire here for the better things. For a long time we wondered if there was even enough interest in spiritual things to keep on trying. We could tell over and over the same things portrayed in the films last night and always it seemed as though they either didn't hear, didn't understand, or didn't care. Films are really a blessing when used right in the Lord's work!

We are trying to have two meetings of our own each week at present besides helping along in the Covenant Church's three meetings each week. It's quite a load for us besides our store work to make a living for ourselves, but many of our villagers are already leaving town for their muskrat camps down river. They travel to these camps by dog teams, carrying their boats and motors in the sleds. After breakup they will return up river in their boats, carrying their dogs and their supplies for fish camp where they will spend the summer. All this means that our services will either need to be discontinued for the summer or else we will need to go up river to the fish camp to hold services in order to find an audience.

Our medical work has gotten almost beyond us at times and now the government hospital at Bethel is asking us also to give the DPT and typhoid shots here in our village under their instructions and guidance. It is a very interesting part of our life here, and we are sure that many hearts and homes have opened to us in this way that never would have otherwise. The Lord has so graciously helped us through the winter and

healed all our patients to His honor and glory. We never could have done it alone.

The big spring thaw is in process and soon we will witness the wonderful breakup. The winter night has not seemed long and lonely as we supposed it would. We have been so very busy that months passed as days.

Fortuna Ledge, Alaska.

Mission Church Sponsors Open House for Parents

By Leonard W. Garber

The open house program sponsored by the Warden Park Mennonite Church, Toronto, Ont., on April 26 was well attended by 37 parents and friends of Sunday-school pupils. Members of the youth class acted as guides to show the vistors through the recently constructed church building. The various Sunday-school and craft classes had displays of their materials and projects. There was a bulletin board display on the library and one for the mission savings bank project.

A program followed the tour of the building. The youth classes taught by Bro. John H. Hess presented a sample class period. A filmstrip, **For the Record,** which illustrates the importance of Christian education in the home, was also shown.

Bro. Fred Billedeau, Sunday-school superintendent, concluded the program by announcing an infant dedication service on May 13 and summer Bible school the last two weeks in July. Everyone was then invited to remain for a period of informal fellowship and refreshments served by parents of the Sunday-school pupils.

We feel that this effort has been a good means of bringing the home and the Sunday school closer together.

Toronto, Ont.

Concerned about a shortage of spiritual leadership in Viet-Nam (southeastern Indochina) missionaries organized a one-month Bible school at Datrobe. The attendance far exceeded their hopes, since practically every Christian in the village came. In addition to teaching the Bible, missionaries prepared literacy charts and by the end of the period, many of the Viet-Namese were making progress in reading. Several of the advanced were given extra instruction, so they could continue to help the others after the missionaries had left. One of the most encouraging signs is the way many of the Christians learned to give public testimonies. Another short-term school will be held in a neighboring village soon, and several from Datrobe are planning to attend. **Praise God for the deepening of spiritual life that was evidenced as a result of this Bible school, and pray that, with a clearer understanding of God's Word, these tribespeople may be more zealous in evangelizing those in the villages around them.—Missionary Mandate.**

MISSIONS

Your Prayers Are Bearing Fruit on the Harvest Field of Japan

By Lee and Adella Kanagy

Not only your prayers, but your prayers and the Spirit of God are bearing fruit. What a great time of rejoicing we had to see these two dear souls come out of the kingdom of darkness into the kingdom of His glorious light! It costs something in Japan for anyone to make this decision and follow through.

Sister Fukuhara has worked for us in our home for two years. She also has come to church that long and has lived with our ups and downs and has seen and experienced the difference between a heathen and a Christian.



Miss Yamanaka and Miss Fukuhara, baptized at Nakashibetsu on April 1, 1956.

Her ancestors for generations and generations where Buddhists, Shintoists, and ancestor worshipers. Now finally in this family line one has seen the chance and has taken the opportunity to deviate from the old heathen line and enter into a new and glorious life in Christ. Her mother came to witness the baptism and unexpectedly shed tears of joy for her daughter. The Spirit of God is working in the Fukuhara home. The father was an excessive drinker, but he is gradually decreasing his intake all to the joy of himself and the family.

Sister Yamanaka also rose with Christ on Easter Day, April 1, 1956, with Sister Fukuhara. Yamanaka has lived in the Bible house with Sister Suzuki for about four months. Before that she came to our seekers' class and to church. She is a farm girl who graduated from high school and is now working in the Farmers Co-operative store. Yamanaka-san has seen that light which John the Baptist witnessed about. She has said "no" to the heathen religions and has said "yes" to the Spirit of God. These two sisters are a great joy and a leavening factor among the other young people. Those who were baptized a year ago have found their faith strengthened and their cup of joy running over again.

When a missionary labors for months and years and sees only a little fruit developing in a heathen culture, these times of baptism are great moments of rejoicing and of praising God. Sister Sazaki-san also wanted to be baptized, but her parents (Buddhist) strictly forbade such action. So over against the praising God and rejoicing there is the other side of sadness and sorrow for souls that find it most difficult to shake loose from the shackles of sin and darkness. Pray for Sister Sazaki and for her parents that at the next baptism class God will see her through to the final victory. Pray for her parents that they may see the glorious light which they know is found in their daughter.

Pray for Kaji-san, a young railroad man; for Tanikawa-san, who has been sick for a long time and would like to be baptized; for Tsuji-san and his family, that they may commit their lives to God; and for Mr. Fujita, whose wife was baptized a year ago. Thank you for your prayer support.

Nakashibetsu, Japan.

Japan Vignettes

By Ruth Ressler

We squatted on the tatami while Nobuko-san ran the sewing machine on the sun porch.

"It's such an old machine," my hostess apologized. "I've had it ever since I was married."

Together we were making Mrs. Hyuga a cotton house dress. It was a comfortable Japanese home, the only one I know with an electric refrigerator in the kitchen. Outside the big south windows the sun shone on a lovely French-style garden, complete with a lily pool and a tiny fountain. Nobuko-san, who will marry when she finishes university this spring, is buying her dowry kimonos. The elaborately embroidered white one cost more than sixty dollars. Yes, it is a comfortable home.

Mrs. Hyuga clucked a little to herself, "An old machine—and so heavy. . . ."

It had been wartime. Since Mr. Hyuga held a responsible position at the propeller plant in the city, Mrs. Hyuga and the two children were at home in the little village just outside of Osaka for days at a time. The bombs began dropping more often, and often great fires burned whole sections of the city at one time.

"So I decided to take my children to the mountains beyond Kyoto," Mrs. Hyuga explained. "There would be no bombs there, at least. We went to live with a barber's family far out in the country. There was very

little food. One by one I gave them my kimonos—good kimonos, too. They gave me in return only a few tiny potatoes." And once you understand how Japanese despise potatoes, the indignity of the "tiny potatoes" is much more poignant.

"Then I remembered my sewing machine," she went on. "If I sewed for these people, perhaps I could give my children better food. So I went home for the machine. . . . Funny, those days we didn't need someone at home to watch the house. Even empty houses were safe, except for the bombs. . . . I took the machine apart, wrapped it in a **foroshiki**, and carried it onto the train. Trains were so crowded then we fought for every ride we got. Sometimes we waited until the second day before we could get onto the trains at all. It took three round trips to carry that sewing machine to the country. From the station I carried it a long way on my back. . . . It is such a heavy machine—a Singer . . . and just when I had it all together again, the war ended. . . ." She chuckled a little—"And I had to carry it home again."

* * *

Miyake-san had gone with us to church. As we swung back and forth on our straps on the train, we passed the spot where the awful landslide had killed so many people several years ago.

"My home was in that flood," he volunteered. "Mother and the maid climbed trees in our garden and stayed there four hours while the household things rushed past them down to the bay. Luckily, all of us children were in school that morning; so no one died in the flood."

Since that time, the father has died, and this elder-son friend of ours has borne the responsibility for the support of his mother and three younger brothers and sisters.

"We'd like to have eggs and toast sometimes for breakfast," he says, "but Mother says they would cost about four times the price of our usual breakfast of boiled rice and fish-broth soup."

* * *

"There is a church in my neighborhood. Will you please come with me to it next Sunday morning?" It has taken a long time for this lad to decide to take a definite stand for Christ. Now it was a question of a church home, and he wanted help in making the decision. We went and worshiped together. After church, we went home with him for dinner. It was a happy family group, with a friend or two invited especially for the occasion.

"Mother died during the war," he explained. "I was fourteen then. My brothers and sisters are all younger than I am. Father was in China. Then we couldn't find wood for a coffin, food was scarce, and we had trouble until Father came home to help us again. It's better now, though. My eldest sister takes care of the house, my one brother has finished school and is working, and even the three youngest ones, who are in high school now, are able to help with the responsibilities."

Just as was the case two thousand years ago, however, helping his own family understand the claims Christ makes on one's life is the most difficult of all his adjustments these days. "Sometimes they laugh when I talk about Christ. . . ."

* * *

We differ widely—our thinking patterns, our backgrounds, our approach to living. Sometimes those differences seem so basic that we almost despair of ever reaching Japanese hearts on the basis of a common worship and fellowship. However, as we come



Mrs. Hyuga.

starkly face to face with some of the heartaches these folks have experienced, it helps us to pray a little more understandingly for them. Hold them, in their courage and will-to-do, up to the heavenly Father, that He may bring them to a realization of the true happiness that comes in His service.

Kamishihoro, Japan.

Broadcasting

The Mennonite Hour

Notice to Illinois Listeners

Recently Bro. Howard Zehr requested that THE MENNONITE HOUR be substituted for his program, GOSPEL FOR TODAY, at least during the summer months. This will effect only two of the three stations carrying the GOSPEL FOR TODAY since Bro. Zehr will continue broadcasting on WDWS, Champaign.

Starting June 3 THE MENNONITE HOUR will be heard on WIRL, Peoria, at 1290 kc. from 8:30 to 9:00 a.m., Sunday, and WVLN, Olney, at 740 kc. from 2:00 to 2:30 p.m., Sunday. The northeast section of Illinois can also hear the THE MENNONITE HOUR over WCBD, Chicago, at 820 kc. from 4:00 to 4:30 p.m., Sunday.

Normally THE MENNONITE HOUR would not have expanded going into the summer months. This substitution for the GOSPEL FOR TODAY program is made with the confidence that the Illinois listeners will

(Continued on page 571)

MISSIONS

EDITORIAL

Remove Not the Old Landmark

The General Mission Board celebrates its fiftieth anniversary this year. Although all of the leaders who served on the first executive committee have gone to their reward, the Board as an instrument of church-wide co-operation continues to serve in our world.

The first bylaws of the Board give its purpose as follows: (1) to systematize and extend the work of evangelization; (2) to encourage, establish, and support home and foreign mission work; and (3) to care and provide for orphans, the aged, the needy, and the afflicted. Later relief work was added and in the 1953 revision, service work. Thus the program of the General Board includes today foreign missions, home missions, charitable institutions, relief and service, and radio evangelism.

All of these activities have to do with the direct outreach of the church. Some have thought that the institutional and relief and service programs should be operated by a separate board, but when that matter was discussed in 1953 at the time the revised bylaws were accepted, it was rejected in favor of continued administration of the total program under one board.

When the Mennonite Board of Missions and Charities was established, only one foreign mission, four city missions, one children's home, and one old people's home were administered by the Board. Since that time the relief program, the voluntary service and I-W service programs, and the radio evangelism program have been added. Today the Board administers thirteen foreign missions directly and assists district boards in the operation of three others. Five general hospitals, five homes for the aged, two children's homes, and a summer camp are administered by the Board.

The Relief and Service Committee of the Board supports some 150 long-term voluntary service workers at 17 different locations and carries a large budget for MCC relief, Pax, and voluntary service. The Board through Mennonite Broadcasts, Inc., administers a growing radio evangelism program including **The Mennonite Hour, Luz y Verdad,** and the **Navaho Bible Hour,** with a Japanese program and a children's program in the planning stages.

Like the early church, the church today needs those who serve in local and district

(Continued on page 573)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Mose and Helen Hochstetler, Bareville, Pa., will spend June 4-6 at the Elkhart, Ind., VS headquarters for a short period of orientation before leaving for the Kansas City, Mo., VS unit where they will serve as unit leader and hostess for the summer months.

Roman and Marianna Stutzman, the present unit leader and hostess, will be on leave of absence from the Kansas City unit for the summer months. They will be pursuing other interests in Oregon, Roman's former home.

Ruth Swartzentruber and Martha Stoll, Montgomery, Ind., will spend June 4 and 5 at Elkhart for orientation before going to Kansas City, Mo., to serve in the voluntary service unit there.

Janice Kanagy, Bellefontaine, Ohio, will terminate her term of service with the Kansas City, Mo., unit on June 3.

Naomi Stoltzfus, R.N., Elverson, Pa., will be in Elkhart, Ind., for a short period of orientation the week of June 10. She will be going to serve as a nurse in the Navaho migrant unit in Grants, N. Mex.

Esther Gamber, Scottdale, Pa., will be coming to Elkhart, June 2, to assist with the housekeeping duties at the General Mission Board headquarters and at the Voluntary Service Center during the Missionary Orientation Conference, June 22 to July 2. She will then enroll in the VS orientation school to be held July 10-21.

The Voluntary Service Conference to be held during the fiftieth Annual Mission Board Meeting at Elmira, Ont., Saturday morning, June 16, 1956, includes the following topics and speakers: "In Ailsa Craig, Ontario (Delinquents)," by Jack Wall; "In Elkhart, Ind. (VS Administration)," by Victor Esch; "In Iowa City, Iowa (Hospitals)," by Eleanor Ruth; "In St. Anne, Ill. (Among Negroes)," by Willard Martin; "In Mathis, Texas (Among Latin Americans)," by Lester Blank; and "In Calling Lake, Alberta (Among Indians)," by Elma Riehl, R.N. Devotions will be in charge of Abner Martin, R. 3, Waterloo, Ont. The Iowa City VS unit will provide special music and Urie Bender, Scottdale, Pa., editor of the YCC, will give an inspirational address.

I-W Services

A special slide program entitled "This Is My Father's World" was given at the Norristown, Pa., I-W unit worship services, May 24. Elizabeth and Janet Kreider, East Petersburg, Pa., gave this program which included a script of poetry and Scripture illustrated by slides. Following this Bro. Irvin Kreider, Lancaster, Pa., spoke to the group. Virgil Vogt, Hesston, Kans., spoke at the unit service, May 31, telling of his experiences as a I-W man serving at MCC Headquarters, Akron, Pa.

A crew of I-W men from Indianapolis, Ind., under the direction of Cleo Mann, assisted with MDS (Mennonite Disaster Service) work following a flood in the Indianapolis area, May 30. A fellowship dinner is planned at the I-W center following the Sunday services, June 10, for those of the group who will be leaving Indianapolis soon following their term of service.

The Mont Alto, Pa., I-W unit has its regular worship services each Tuesday evening. The visiting speakers for May were James Sauder, minister of the Cambridge Church, Honeybrook, Pa., May 8; Frank Garman, minister at Slackwater Church, Millersville, Pa., May 15; Irwin Martin and Harry Lichty of Weaverland Church, Lancaster, Pa., May 22.

Released June 1, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Lela Yoder Working in Pennsylvania

AKRON, Pa.—Miss Lela Yoder of Filer, Idaho, has begun service with Mennonite Central Committee at Akron, Pa.

MCC is an international agency for relief and other Christian services with headquarters at Akron. Miss Yoder is a cook for part of the headquarters staff.

Before moving to Akron for the summer she was employed at Associated Seed Growers. She attended Filer Mennonite Church and is a member of Sycamore Grove Mennonite Church at Garden City, Mo., where she lived for some time.

Canner Being Scheduled for Midwest

Requests to use the MCC portable canner in Midwestern states during the coming season should be submitted by July 1.

Plans call for the canner to be in operation from October through February in Kansas, Oklahoma, Nebraska, South Dakota, Iowa, Missouri, and Minnesota. Kansas communities should send requests to the MCC office in Newton. Communities in other states should send their requests to the MCC Relief Section at Akron, Pa.

The greatest material aid food need is meat. Beef, pork, lard, and poultry can be used. There is less need for grains and dairy products because large amounts of these commodities have been shipped as government surplus.

A total of 152.7 tons of food were shipped overseas from last season's canning contributions.

Greek Farmers Thankful

Farmers of northern Greece who received the 20 Brown Swiss heifers donated by Lancaster County Mennonites appear to be grateful for the gift.

The heifers were docked at Salonika and transported by trucks to Panayitsa where they are receiving care in a central village barn built by Pax men.

Amos Mellinger of the Lancaster County material aid committee accompanied the heifers from the U.S. to Greece. Present at the docking were European MCC director D. C. Kauffman, the Edessa bishop of the Greek Orthodox Church, the nomarch (governor) of Macedonia, an agricultural agent of Edessa, and Peter Kruger of Heifer Project, Inc., office in Athens.

D. C. Kauffman reported, "It was a real treat to behold as we watched the men and their wives stroke the heifers which they had chosen. After the ceremony we were invited for a lamb supper.

"Many who received the heifers gathered outside our door and asked if they could give us some present in memory of this gift. We explained that it was a donation from America and was given as a good-will Christian gesture and that no gift was desired from them."

Timor Presents Challenge

Timor Island is no fictional paradise in the South Pacific, reports Leonard Kingsley. It represents great human need.

Food production is a problem, he said. With 500,000 of Indonesia's 80 million people living on a rather arid island that has only a thin layer of topsoil, food production presents itself as a very real problem. Beef is the only food raised in a quantity sufficient to be exported.

Neither corn nor rice are grown in large enough acreages to meet the needs of Timorese. This is due to a lack of rainfall and the inability of soil to support great amounts of plant growth. Poultry appears to be an enterprise with much room for development.

Said Kingsley: "The people need to be shown the value of using better methods to improve their standard of living so they in turn can better support their church in the spread of the Gospel."

Pax men are now being recruited for service in Timor beginning this autumn. Inquiries are being received in the MCC Personnel Office, Akron, Pa.

French Lad Benefits from Children's Home

Mary Ellen Shoup, MCC worker in the children's home at Valdoie, France, has been giving attention to the "alumni" of the home. Some of the children weaken under temptations while others have demonstrated strong Christian spirit.

Mary Ellen tells of one of the home's former boys who returned for a visit:

"We hadn't seen this boy for six years because he was never at home when I made my yearly rounds in this region. So I was anxious to see how he turned out.

"I was pleasantly surprised. He is 20 now, a big handsome fellow, clean-cut and polite, and apparently he has resisted most of the temptations into which so many his age fall. He continues to read the Bible we gave him and he seems interested in spiritual things.

"He feels very much alone as he is so different from his brothers and sisters. His father placed him at the age of 13 with a family which travel around France with a commercial merry-go-round company. In spite

of his environment he seems to have kept his fine spirit.

"He came to ask assistance in finding a job in our vicinity as he wanted to spend Sundays with us; he still considers this his home."

Released June 1, 1956
Information Service
Akron, Pa.

WMSA Weekly Notes

The WMSA executive committee meets this week in Elmira, prior to the Mission Board sessions and annual WMSA meeting, Friday, June 15. WMSA district delegates will elect officers and select annual special projects on Saturday morning. Every sister is encouraged to pray for the meetings and attend them when possible.

The Friday afternoon subject, "Obedience to the Vision Begins at Home," will be taken by Sister Louida Bauman, Kitchener, Ont. The other subjects and speakers are all listed in the printed programs and in the May 29 Gospel Herald.

The sisters at Deer Lake, Ont., gather together for a meeting once a month to sew. This has proved a blessing in breaking the ice, and drawing the ladies closer to the missionaries. Usually a cup of tea is served. This provides a wonderful opportunity to present the Gospel truth.

District WMSA annual reports tell of many ways in which WMSA is helping to meet needs of district and foreign missions. Many local auxiliaries contribute food, clothing, and linens for nearby missions. Several districts report supporting one or more sister mission workers.

The wide range of projects shows a good balance between local, district, and other needs being supplied.

Reports and personal letters emphasize the growing interest in meeting the spiritual needs of the members. Greater emphasis is being placed on the planning and preparation for the regular devotional period.

Prayer Guides for 1956-57, which have been prepared by the WMSA secretary of literature, are now being used throughout the church. One family sent copies to the members away from home at school or in service. This is one of the ties which keeps this family together as they join in devotion and intercession for our church.

Order your extra copies now. Price is 30¢ a copy. Send your order to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.

From Paul Mininger, President of Goshen College: "I have received the check representing the Goshen College share of the WMSA contribution to nursing education in the Mennonite Church. On behalf of Goshen College and the School of Nursing, I wish to express to you and your associates our hearty thanks for the generous contribution.

"This contribution is being credited toward the operating expenses of the School of Nursing and relieves what would otherwise be a heavy financial load.

"Our Collegiate School of Nursing has become an important part of the program of Christian education at Goshen College. We are seeking to prepare young women for service to the church and community through the nursing profession. Your continued support of this work will be greatly appreciated."

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

NAMPA, IDAHO

(Nampa Congregation)

Greeting in our Master's name.

Our vacation Bible school will begin here May 28 at the church and June 11 at Eastside and Ola.

On May 11 Bro. Arthur Schertz met with a painful accident, when he fell while climbing to the hay loft, fracturing his nose and bruising his face. He is making a nice recovery at this writing.

A number from here plan to attend the Pacific Coast Conference in Oregon June 5-8. A number of families from here attended graduating exercises at W.M.S. in Oregon, May 21.

Bishop E. S. Garber and wife and Bro. and Sister Ivan Hostetler drove to Filer, Idaho, May 25, where Bro. Garber conducted funeral services for Bro. H. N. Kulp.

Graduating exercises were held here May 23 for the three graduates of our parochial school. Sisters Dorothy Bender and Beulah Shank are returning to their homes in Nebraska and Oregon May 28 to spend the summer.

Sister Beulah Shank's parents, Mr. and Mrs. Frank Shank of Hubbard, Oreg., came to take her to her home and spent Sunday at Nampa.

Bro. and Sister Eldon Zook and family, who are helping in mission work at Edson, Alta., spent several days here visiting friends and Bro. Eldon gave a talk on their work there on Sunday evening. They left for their home in Canada on Monday, May 28.

In the Master's service,
Mrs. Sam D. Miller.

BROADCASTING

(Continued from page 569)

provide necessary support for these broadcasts. Send all gifts to THE MENNONITE HOUR, Box 22, Harrisonburg, Va. Your partnership in the Gospel is greatly appreciated.

June Messages on Missions

An infidel lecturer once said, "If I believed what some of you Christians believe, I would never rest day nor night telling men about it."

For more on the Christian's responsibility to unsaved men and women, listen this month to THE MENNONITE HOUR and hear Pastor Hostetter on the subject of missions. This series will be printed in booklet form and is available free if requested during June. Extra copies 15¢ each or eight for $1.00. The "Sermons of the Month" are available by subscription—$1.00 a year will bring you all the sermons in booklet form for one year.

Interviews with Hershey and Strite

The June 17 program will feature an interview with Lester T. Hershey, pastor and director of LUZ Y VERDAD, Spanish Mennonite broadcast.

Lewis Strite, President of Mennonite Broadcasts, Inc., will be interviewed on the June 24 program telling briefly the high lights during five years of broadcasting.

Mennonite Hour Group Now on Tour

Bro. Hostetter and the Male Quartet are now on tour contacting churches in Pennsylvania, Ontario, and New York. The first part of the tour was given in the May 29 issue of the Gospel Herald. The following itinerary completes their three-week tour:

8:00 p.m., Mon., June 11, Steinman Amish Mennonite Church, 1 mi. W. of Baden, Ont.
8:00 p.m., Tues., June 12, First Mennonite Church, 800 King St., Kitchener, Ont.
8:00 p.m., Wed., June 13, First Mennonite Church, 1 mi. W. of Vineland, Ont.
8:00 p.m., Thurs., June 14, Blake Amish Mennonite Church, 3 mi. N.W. of Zurich, Ont.
10:45 a.m., Sun., June 17, Hawkesville Mennonite Church, 5 mi. W. of St. Jacobs, Ont.
8:00 p.m., Mon., June 18, East Zorra Amish Mennonite Church, 2½ mi. S.E. of Tavistock, Ont.

New York

8:00 p.m., Wed., June 20, Woodville Mennonite Church, Woodville, 20 mi. S.W. of Watertown, N.Y.
7:45 p.m., Thurs., June 21, Lowville Conservative Mennonite Church, 2 mi. N.E. of Lowville, N.Y.
7:45 p.m., Fri., June 22, Alden Mennonite Church, ½ mi. W. of Alden, N.Y.

Pennsylvania

8:00 p.m., Sat., June 23, York's Corners Mennonite Church, on Route 19 between Genesee, Pa., and Wellsville, N.Y.
10:30 a.m., Sun., June 24, Martinsburg Mennonite Church, Spring St., Martinsburg, Pa.
7:30 p.m., Sun., June 24, Locust Grove Mennonite Church, ½ mi. W. of Belleville, Pa.

(All times listed are Daylight Saving Time.)

Heart to Heart

Free Anniversary Record

During the month of June, which marks their sixth anniversary, the HEART TO HEART PROGRAM offers a free 78 rpm. souvenir record to anyone writing for it. On one side is a message on the home by Mrs. Grant (Ruth) Stoltzfus, Program speaker, and on the other side the theme song, "Love at Home." Order direct from HEART TO HEART PROGRAM, Box 425, Harrisonburg, Virginia.

Printed Talks Available

The weekly HEART TO HEART talks will be sent out once a month at cost ($1.00 a year) to those requesting to be on the subscription list. These printed talks can be shared with others or kept on file. They can bring women into the "reading" audience who cannot be in the listening audience. Some women's groups are sending in names and addresses of their members who want to receive the talks by direct mail.

Testimonies

"There are many programs I can listen to, to learn how to prepare better meals and to keep my house clean, but the HEART TO HEART PROGRAM is the only one I can listen to for help and encouragement in nurturing my family mentally and spiritually." —Kansas.

"While our group was discussing whether to continue sponsoring HEART TO HEART on a station in our area, a sister got up and testified that one of her neighbors has started going to church and taking her children along since she listens to the program." —Oregon.

"I have accepted Christ since writing you for the Mother's Pledge last spring. My husband and children are yet to be saved and it is rather difficult for me at times but with God's grace I know all is possible. Pray that I might live a victorious life for Christ."—Kansas.

Luz y Verdad

A radio rally was held in the Eureka, Ill., high-school auditorium on Sunday evening, June 10 with Lester T. Hershey, LUZ Y VERDAD pastor, and the Mennonite Spanish Church chorus from Chicago participating. The Roanoke and Metamora churches joined in sponsoring the rally. If previous plans carried, the program was taped for use on the broadcast.

Questions Asked by Listeners

Coamo, Puerto Rico: "I would appreciate it if someone would give me the assurance about the Bible. How is it that nothing has been taken from or added to the Holy Bible which has existed from the beginning of time when there is so much opposition to it?"

Lajas, Puerto Rico: "If I leave the Catholic Church and desire to unite with the Protestant Church, will it be necessary for me to be baptized as the Bible tells me, by immersion? Does this signify that by placing my body under the water I am burying my sin in the grave?"

Mission News

CONTINUED

Bro. Lester T. Hershey, pastor of the Spanish broadcast, **Luz y Verdad,** will be speaking at Ailsa Craig, Ont., on June 19 and at Elmira, Ont., on June 20.

Bro. and Sister S. Paul Miller, missionaries on furlough from India, will be speaking at Selkirk, Ont., on June 13 and at Ailsa Craig, Ont., on June 18. They spoke at the Sunnyside Mennonite Church, Conneaut Lake, Pa., on June 11.

Field Notes

CONTINUED

All-day meeting at York, Pa., Mennonite Church, North Hartman St., Sunday, June 24. Serving on the program are: Richard Danner, John S. Martin, Norman H. Bechtel, Elmer H. Weaver.

Quarterly meeting at the Mennonite Church, Twelfth and Windsor Sts., Reading, Pa., Saturday evening, June 30, and all day Sunday, July 1. Speakers: Barton Gehman, Lancaster, Pa., and Clarence Stauffer, Manheim, Pa.

Youth Conference at Crown Hill, Rittman, Ohio, June 23, 24, with John R. Mumaw, Harrisonburg, Va., as guest speaker.

Getting Acquainted with Missions, Part I, is the latest publication to come from the press of the Mennonite Publishing House. It is a survey course in Mennonite missions designed for ninth grade pupils in summer Bible schools but very suitable for use of MYF groups, weekday Bible schools, midweek youth meetings, and summer camps. It is in two sections—pupil's book, 25 cents; teacher's book, 50 cents. Orders are now being filled.

Brethren Paul Lederach and Ellrose Zook, representing the Publishing House, were in Harrisonburg, Va., early last week conferring with Bros. J. Mark Stauffer and C. K. Lehman, members of the Music Committee of General Conference, in the interests of the publication of a proposed **Children's Hymnal.**

Visiting Speakers

May 20. **Mahlon Blosser,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **George Beare,** Hesston, Kans., at Lower Deer Creek, Kalona, Iowa.

May 27. **Edgar Metzler,** Hyattsville, Md., at Kitchener, Ont. **C. F. Yake,** Scottdale, Pa., at Wesley Chapel, Newark, Del. **Lester Hershey,** missionary to Puerto Rico, at Bethel, West Liberty, Ohio. **J. L. Stauffer** and **Paul Peachey,** Harrisonburg, Va., at Lynside, Lyndhurst, Va.

June 3. **Abner Stoltzfus,** Kinzers, Pa., at Wesley Chapel, Newark, Del. **Lester Hershey,** Puerto Rico, at Nappanee, Ind.

June 10. **Raul Garcia,** Pehuajo, Argentina, at Cressman Church, Breslau, Ont. **J. W. Shank,** returning from Puerto Rico, at Bon Air, Kokomo, Ind. **John S. Hess,** Lititz, Pa., at Millwood, Gap, Pa.

Evangelistic Meetings

Frank Garman, Columbia, Pa., at Elm Street Church grounds, Lebanon, Pa., June 17 to July 1. Summer Bible school will be held at the same time, with sessions beginning at 6 p.m., and evangelistic services following.

Nine churches will co-operate in tent evangelistic meetings at Cedarville Park, near Ft. Wayne, Ind., June 17 to July 1, with Bro. C. F. Derstine as evangelist and Mr. and Mrs. J. Roy MacMurray in charge of the music.

Eleven persons made first-time confessions during revival meetings at the Thomas Church, Hollsopple, Pa., recently, by Paul Angstadt, Wernersville, Pa.

Speak Out, Brother!

"I have yet to speak on God's behalf" (Job 36:2).

We ought not to court publicity for our virtue, or notoriety for our zeal; but, at the same time, it is a sin to be always seeking to hide that which God has bestowed upon us for the good of others. A Christian is not to be a village in a valley, but a "city set upon a hill"; he is not to be a candle under a bushel, but a candle in a candlestick, giving light to all. Retirement may be lovely in its season, and to hide oneself is doubtless modest; but the hiding of Christ in us can never be justified, and the keeping back of truth which is precious to ourselves is a sin against others, and an offense against God. If you are of a nervous temperament and of retiring disposition, take care that you do not too much indulge this trembling propensity, lest you should be useless to the church. Seek in the name of Him who was not ashamed of you to do some little violence to your feelings, and tell to others what Christ has told you. If thou canst not speak with trumpet tongue, use the still small voice. If the pulpit must not be thy tribune, if the press may not carry on its wings thy words, yet say with Peter, "Silver and gold have I none; but such as I have give I thee." By Sychar's well talk to the Samaritan woman, if thou canst not on the mountain preach a sermon; utter the praises of Jesus in the house, if not in the temple; in the field, if not upon the exchange; in the midst of thine own household, if thou canst not in the midst of the great family of man. From the hidden springs within let sweetly flowing rivulets of testimony flow forth, giving drink to every passer-by. Hide not thy talent; trade with it; and thou shalt bring in good interest to thy Lord and Master. To speak for God will be refreshing to ourselves, cheering to saints, useful to sinners, and honoring to the Saviour. Dumb children are an affliction to their parents. Lord, unloose all Thy children's tongues!—C. H. Spurgeon.

Successful Men and Temptations

It is tragic to observe how often men of exceptional abilities are caught up in the snares of the devil. Every now and then we learn about eminent members of the medical profession, or of the legal profession, or of the business fraternity having been caught up in the traps of Satan. One may be inclined to wonder why individuals who are so gifted and who could attain to such phenomenal successes in their chosen calling could be so foolish as to stumble into such pitfalls.

It all becomes very clear, however, when one remembers that there is a devil and that he is particularly concerned about destroying those who have the capacities to render the greatest measure of service to God and their fellow men. This is something to be remembered not only with reference to the brilliant individuals in secular professions, but also with the most gifted in the service of the church.

Satan is not likely to pass by any worker in the Lord's kingdom howsoever simple and humble he may be. But we can always be sure that he will reserve his most subtle and deadly attacks for those who under God might be able to fight most effectively against the powers of darkness.

That is why the church, the whole body of Christians, ought never to forget to surround the ablest servants of the church with the strongest possible wall of prayer and supplication. It usually may be regarded as a juicy topic for malicious gossip when newspapers report that a servant of the church was found in a state of drunkenness, or convicted as an embezzler, or found living in an adulterous life with a member of his church choir. Members of the church will see it otherwise. They will know that once again the devil has succeeded in ruining what might have been a glorious life of service. For them it will not be a subject for gossip but rather a cause for prayer and repentance.—Selected.

OUR SCHOOLS

(Continued from page 560)

It will require the co-operation of our homes, churches, and colleges if our young people are to be given a Christian education in our own colleges during the next few years.

The Collegiate Council is hoping that the growth in the number of college students will be gradual, so that facilities can be provided at each college as they are needed. It is also hoped that future enrollment trends will make it possible for each of the three colleges to carry its share of the increased number of students so that no one institution is overburdened.

THE COLLEGIATE COUNCIL
John R. Mumaw, Chairman
Karl Massanari, Secretary

May 31, 1956.

TEACHING THE WORD

(Continued from page 561)

that can be offered by any secular agency, it has no reason to exist, and does not deserve the support of the church. Church camping must produce many spiritual victories in the lives of campers, young or old—it must produce or die. Its leaders and those who support its program must understand this underlying philosophy. Parents and pastors must be able to see that "Junior" not only had fun at camp, but that his spiritual life was strengthened in the process of camping. This is the genius of camping!

SUNDAY SCHOOL LESSON

(Continued from page 563)

Paul's ministry at Rome Luke closes the marvelous story of the Acts of the Holy Spirit in Christ's loyal believers. After Paul others continued the witnessing. Today we are the ambassadors of Christ Jesus. No matter where we are or what our circumstances, we must witness for our Lord and Saviour. In Paul particularly we have a pattern for effective witness and building of Christ's church.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

MISSIONS EDITORIAL

(Continued from page 569)

situations and those who will go to the ends of the earth with the Gospel. The General Board represents the united effort of the church in a world-wide outreach in missions, relief and service, and radio evangelism. Pray for those who give their time in this united effort.—L. C. Hartzler.

♣

Whom God calls He also qualifies.—**Stewardship Facts.**

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Arnold, Richard and Ardys (Ingleright), White Cloud, Mich., first child, April Gwen, April 30, 1956.

Bowman, Henry S. and Ruth (Stoltzfus), Lititz, Pa., sixth child, fourth daughter (one deceased), Carol Joy, May 26, 1956.

Frederick, Franklin and Naomi (Nice), Morwood, Pa., fourth child, third daughter, Jane, March 20, 1956.

Frey, Sylvanus and Marietta (Miller), Ligonier, Ind., fifth child, third son, James Samuel, May 20, 1956.

Fulmer, Harrison and Irene (Burkhart), Bareville, Pa., sixth child, second daughter, Mary Ellen, May 17, 1956.

Gerber, Kenneth and Isabel (Kauffman), Hartstown, Pa., second son, Chester Dwight, May 23, 1956.

Gerlach, Paul H. and Rhoda (Bender), Columbia, Pa., third son, Paul Raymond, May 11, 1956.

Graybill, Paul K. and Grace (Herr), Lititz, Pa., third child, second daughter, Mary Ann, May 22, 1956.

Hallman, Clemens and Kitty (High), Indianapolis, Ind., first child, Carol Lynne, May 23, 1956.

Headrick, Melvin and Clara (Esch), La Junta, Colo., third daughter, Mary Beth, May 22, 1956.

Hershberger, Alvin M. and Mary Jane (Byler), Kalona, Iowa, fifth child, third daughter, Anna Grace, May 3, 1956.

Hochstetler, Ernest and June (Mohler), Syracuse, Ind., fourth child, second daughter, Karen Ann, May 26, 1956.

Hoover, Lester M. and Lena (Weaver), Pottsville, Pa., fourth child, third daughter, Sharon, May 26, 1956. (One son deceased.)

Hostetler, Leon E. and Edna (Hostetler), Millersburg, Ohio, fourth child, second daughter, Myra Louise, May, 13, 1956.

Martin, Roy E. and Alice (Kropf), Minot, N. Dak., fifth child, first son, Ronald Eugene, May 7, 1956.

Martin, Virgil and Treva (Yoder), Goshen, Ind., second daughter, Peggy Lynn, May 26, 1956.

Martin, Warren W. and Verna (Good), Harrisonburg, Va., third daughter, Joann Kay, March 16, 1956.

Miller, Mr. and Mrs. Keith R., Pueblo, Colo., third child, second daughter, Nancy Joanne, May 24, 1956.

Miller, Jonas I. and Lillian (Yoder), Des Moines, Iowa, first child, Nancy Arlene, May 11, 1956.

Miller, Lawrence J. and Marjora (Short), Archbold, Ohio, fourth child, third son, Brent Douglas, Feb. 5, 1956.

Nussbaum, Irvin and Arlene (Steiner), Walker, Mo., fourth child, first daughter, Karen Arlene, May 23, 1956.

Rhodes, R. D., Jr., and Mary (Burkholder), Dayton, Va., sixth child, second daughter, Elsa Mae, May 20, 1956.

Roth, Robert and Grace Ruth (Troyer), Beaver Crossing, Nebr., fifth child, third son, Robert, Jr., March 13, 1956.

Schrock, Marion J. and Berneice (Smeltzer), Goshen, Ind., first child, Christine Faye, May 18, 1956.

Sell, Harlan W. and Catherine (Shipe), Mt. Airy, Md., second son, David Lee, May 12, 1956.

Shank, Charles R. and Ferne (Berkshire), Chambersburg, Pa., fourth child, third son, Roger Neil, May 12, 1956.

Shepard, Robert Wesley and Marlene (Landis), Lancaster, Pa., first child, Robin Wesley, April 8, 1956.

Schrock, David and Catherine (Slaubaugh), Washington, Ind., first child, Dallas Dean, May 2, 1956.

Stauffer, Merlin L. and Betty (Kauffman), Tofield, Alta., second daughter, Margaret Joy, May 12, 1956.

Stutzman, Leon and Esther (Swartz), Twining, Mich., first child, Dennis Devon, May 21, 1956.

Sutter, Francis and Doris (Egli), Hopedale, Ill., second daughter, Sharon Joy, May 19, 1956.

Weaver, John D. and Dorothy (Longacre), Annville, Pa., first child, Bonnie Louise, May 15, 1956.

Wengerd, Henry and Nancy (Stutzman), Uniontown, Ohio, first child, Mary Beth, May 5, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Alderfer—Derstein.—Earl H. Alderfer, Harleysville, Pa., Salford cong., and Ruth G. Derstein, Hatfield, Pa., Plain cong., by John E. Lapp at the Plain Mennonite Church, Lansdale, May 26, 1956.

Bicher—Stover.—Henry S. Bicher, Jr., Bethel Pa., and Mabel Mae Stover, Ephrata, Pa., both of Ephrata cong., at the home of the officiating minister, Mahlon Zimmerman, May 26, 1956.

Birkey—Lambright. — Ivan Birkey, Indianapolis, Ind., and Doris Lambright, Shipshewana, Ind., Shore cong., by Lee J. Miller at the Shore Church, May 4, 1956.

Gage—Kindy.—George Gage, Curtis, Mich., Wildwood cong., and Irene Kindy, Midland, Mich., Midland cong., by Erie Kindy, brother of the bride, at the Midland Church, May 4, 1956.

Mullet—Gascho.—Henry Mullet, Bloomfield, Mont., Red Top cong., and Luella Gascho, Sarasota, Fla., Bayshore cong., by T. H. Breneman at his home, May 10, 1956.

Nisly—Stutzman.—Enos Nisly, McMinnville, Oreg., McMinnville cong., and Delores DeFawn Stutzman, Milford, Nebr., East Fairview cong., by William R. Eicher at the East Fairview Church, May 5, 1956.

Stutzman—Burkey.—Robert Stutzman, Milford, Nebr., and Jeanette Burkey, Milford, Nebr., both of East Fairview cong., by William R. Eicher at the East Fairview Mennonite Church, May 24, 1956.

Weber—Jantzi.—Donald Weber, Alma, Ont., Bethel cong., and Naomi Christine Jantzi, Waterloo, Ont., Erb Mennonite cong., by J. B. Martin at the Erb Mennonite Church, May 26, 1956.

Wert—Gingrich.—Charles W. Wert, Bareville, Pa., New Holland cong., and Mildred M. Gingrich, East Earl, Pa., Goodville cong., by J. Paul Graybill at the Goodville Mennonite Church, May 12, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aling, Lee Edward, was born at Rittman, Ohio, Oct. 23, 1898; and died in Berlin May 25, 1956; aged 57 y. 7 m. 2 d. He was baptized on confession of faith at the age of 15 at the Walnut Creek Mennonite Church. On May 15, 1934, he was united in holy matrimony to Edith Naomi Gerber. One child, Melba, was born to this union. The widow as well as the daughter, one sister, one brother, 2 uncles, and 2 aunts remain to mourn his passing. His parents and 3 sisters preceded him in death. Lee was a member of the Berlin Mennonite Church. Funeral services were conducted May 28 by Earl E. Miller at the home, Paul Hummel and S. W. Sommer at the church, and D. D. Miller at the cemetery. Text used, Phil. 1:21-23. This text was Lee's own choice.

Barge, Elnora E., daughter of the late Adam K. and Anna (Denlinger) Esbenshade, was born May 26, 1883, in Strasburg Twp., near Strasburg, Pa.; passed away May 17, 1956, at her home near Lancaster, Pa., after a prolonged ill-

ness; aged 72 y. 11 m. 21 d. She was united in marriage to Witmer J. Barge on Dec. 20, 1905. Soon after their marriage they moved from Strasburg, Pa., to Sterling, Ill., where they established their home on a farm. There they lived for 19 years faithfully serving the Lord in that community. Early in 1925 they returned to Lancaster Co., Pa., where she spent the rest of her life. She is survived by her husband, 4 daughters (Ethel M.—Mrs. Ivan D. Leaman, Anna N.—Mrs. Tobias D. Leaman, Elnora M.—Mrs. Paul R. Cope, all of Lancaster; and Alta R.—Mrs. J. Clyde Shenk, Tanganyika Territory, Africa, 22 grandchildren, 5 great-grandchildren, 2 brothers (Adam and Parke, Strasburg, Pa.), one half brother (Frank, Willow Street), and one half sister (Sue Kreider, near Lancaster). She accepted Christ as her Saviour in her youth and became a member of the Mennonite Church of which she was a faithful member until death. During the last 25 years of her life she with her husband attended the Sunnyside Mission near Lancaster where her husband served as deacon and now as one of the ministers. Her kind personality won for her many friends wherever she lived and served the Lord. She was the first of her immediate family to go to be with the Lord. This circle which she helped to start here, she has now begun in heaven. Funeral services were held May 20 at Strasburg Mennonite Church with Jacob Harnish in charge, assisted by Emory Herr, David High, and John Brenneman. The text was II Tim. 4:7, which she often quoted during her illness and requested it to be used, at which time the grandchildren sang a song entitled "Beautiful," which their grandmother had always enjoyed having them sing.

Coffman, Donald Eugene, son of Donald and Margaret Coffman, was born March 27, 1956; died May 3, 1956, at the Riley Children's Hospital, Indianapolis, following heart surgery, where he had been a patient three weeks. Donald Eugene was born with a congenital heart ailment. Surviving are his parents, 2 sisters (Barbara Ann and Carolyn Jane), his paternal grandparents (Mr. and Mrs. Victor Coffman, Ligonier), and maternal grandparents (Mr. and Mrs. Homer Mishler, Shipshewana). Funeral services were held May 5 at the Shore Mennonite Church in charge of Lee Miller and Percy Miller. Burial was made in the church cemetery.

Engle, Fannie S., daughter of the late Peter N. and Fannie (Snyder) Kraybill, was born near Mt. Joy, Pa., Dec. 5, 1862; died at the home of her niece and nephew, Laura (Strickler) and Frank D. Widmer, Mt. Joy, Pa., April 23, 1956; aged 92 y. 4 m. 18 d. She was the widow of Henry H. Engle who preceded her in death on Dec. 7, 1931. She was a faithful member of the Mt. Joy Mennonite Church. Surviving are one sister (Mrs. Mary K. Strickler, Mt. Joy, Pa.) and a number of nieces and nephews. Funeral services were held April 26 at the Nissly Funeral Home, Mt. Joy, Pa., with interment in the Kraybill Cemetery. Officiating ministers were Henry Lutz and Henry Frank.

Hartzler, Saloma Kauffman, daughter of David and Catherine (Zook) Kauffman, was born Jan. 17, 1871, in Lawrence Co., Pa.; departed this life at her home in Fairview, Mich., May 16, 1956; aged 85 y. 3 m. 29 d. Her passing, which was very sudden and unexpected, was caused by a heart attack. She was married to Benjamin F. Hartzler in Logan Co., Ohio, Dec. 21, 1893. To this union were born three children, a son and two daughters. She leaves her daughter, Tillie, with whom she has shared her home since the death of her husband. Also surviving are 2 brothers (Abraham, Nyce Rest Home, Mercer Co., Pa., and Harry, New Wilmington, Pa.) and a host of nephews, nieces, and other relatives. She was preceded in death by her husband, who passed away July 21, 1947, also by a son and daughter who died in infancy, and 3 brothers and 2 sisters. In her teens she accepted Christ as her personal Saviour and united with the Mennonite Church near New Wilmington, Pa., to which faith she remained faithful. The welfare of the church was a great concern to her. She was seldom absent from church services and was very active in sewing circle work. Services were held May 19 at Fairview Mennonite Church. Harvey Handrich and Floyd Yoder were in charge. Burial in Fairview Cemetery.

Hostetler, Christian Edward, son of Mose and Elizabeth (Esch) Hostetler, was born at East Lynne, Mo., Aug. 12, 1892; died at the Veteran's Hospital in Salt Lake City, Utah, May 17, 1956; aged 63 y. 9 m. 5 d. He was united in marriage to Winnie Lantz, March 2, 1915, and they lived together but 4 months when she was called home. Later he married Lola Pebbler. To this union was born one son, Ralph, of Modesto, Calif. He also leaves 2 sisters and 4 brothers (Ella—Mrs. John Walters, and Nora—Mrs. Lafe Walters, both of Redding, Calif.; Forrest, Lebanon, Oreg.; Truman, Newberg, Oreg.; Pius, Woodburn, Oreg.; and Harold, Mill City, Oreg.), besides nieces and nephews. He was baptized in the Zion Mennonite Church in his youth. He came to Oregon with his parents when a child and remained in Oregon until his second marriage when they moved to California. There he remained until 1950. The last year and a half of his life were spent at the Veterans Hospital in Salt Lake City, Utah. Funeral services were held at the Everhart and Kent Funeral Home with Clarence Kropf and Levi Kropf in charge. Burial was made in the Zion Mennonite Cemetery.

Kulp, Harry N., was born in Franconia Square, Pa., Jan. 12, 1869; died May 22, 1956, at the home of his son, Howard R. Kulp, McCall, Idaho, where he was cared for during the last six weeks of his illness. His father's name was Jacob S. Kulp. He accepted Christ as his Saviour in early manhood and united with the Mennonite Church of which he was a member until death. He came to Filer, Idaho, in 1913 and was engaged in farming and later as operator of a coal yard until his retirement because of ill health. He was a charter member of the Filer Mennonite Church. He served on a number of boards, and was always interested in the activities of the church, not only of our local congregation, but in the youth of the church at large and established a foundation of $5,000 at Hesston College—the income from which is to be loaned to meet expenses of worthy students. Besides his son he is survived by one grandson, Harry M., several nieces and nephews, and a host of friends who mourn his departure. Funeral services were held in the Filer Church by the home ministers, Louis Landis, S. Honderich, and Ernest Garber of Nampa who had served the Filer congregation for ten years during the life of Bro. Kulp.

Miller, Levi B., son of Daniel D. and Lydia (Troyer) Miller, was born near Millersburg, Ohio, March 24, 1879; departed this life May 23, 1956, at the home of his daughter and son-in-law, Ed Burkholder, Wellman, Iowa; aged 77 y. 1 m. 29 d. He was suffering with a heart condition for the last 3 years. He was united in marriage to Magdalene Beachy of Millersburg, Ohio, Sept. 22, 1907. He accepted Christ as his personal Saviour at the age of 17 at the Martins Creek Church. In 1908 they moved to the Wellman community where he spent the greater part of his life farming. He was a member of the West Union congregation for many years. In 1944 they moved to Wellman where he was a faithful member of the Wellman Mennonite Church the last 12 years of his life. He was a member of a family of 14. One daughter preceded him in death, also 9 brothers and sisters. Survivors include his wife, 3 sons and 3 daughters (Chester L., Niva—Mrs. Ed Burkholder, and Nelson, of Wellman; Vernon L., Keota, Iowa; Joy—Mrs. Edwin Bender, Kalona, Iowa; and Magdalene—Mrs. Delmar Stutzman, Littleton, Colo.), one sister and 3 brothers (Mrs. Fanny Helmuth, Albany, Oreg.; Eli and Calvin, Millersburg, Ohio; and Noah, Berlin, Ohio), and 21 grandchildren. Funeral services were held at the Wellman Mennonite Church May 26 in charge of P. J. Blosser, Max Yoder, and George S. Miller. Interment was made in the Wellman Mennonite Cemetery.

Morningstar, Lewis, son of Simon and Fannie Morningstar, was born near Shipshewana, Ind., July 19, 1878; passed on to his eternal reward May 20, 1956, at the Lagrange County Hospital after only a few hours' illness; aged 77 y. 10 m. 1 d. He was married to Fannie Kauffman on March 14, 1899. To this union were born 13 children, 9 of whom survive (William, at home; Titus, Ora, and Clayton, all of Lagrange, Ind.; Mrs. Martha Hartzler and Flossie—Mrs. Elmer King, both of Goshen; Mabel—Mrs. George Sherick, Shipshewana; Esther—Mrs. Raymond Oswald, New Paris; and Lela—Mrs. Harold Miller, Lagrange). Four sons (Floyd, Jessie, Melvin, and Arthur) preceded him in death. Surviving in addition to his wife and children are 32 grandchildren, 11 great-grandchildren, a brother, Arthur Morningstar, and a sister, Mrs. John Beachy, both of Shipshewana. Soon after his marriage in 1899 he moved to North Dakota where he took up a claim. From there he moved to Michigan where he lived a number of years before moving to Indiana. In 1902 he united with the Mennonite Church and remained a faithful member until death. For the past 14 years he was a member of the North Goshen Mennonite Church. Funeral services were held at the Emma Mennonite Church with Paul Mininger and Russell Krabill officiating. Interment was made in the Miller Cemetery.

Sensenig, Glenn, three-day-old son of Lloyd and Edith (Hess) Sensenig, Hillcrest Road, Akron, Pa., died May 14 in Ephrata Community Hospital. In addition to his parents the baby is survived by 2 brothers and 2 sisters (Eli, Lloyd, Jr., Esther, and Mildred, all at home). Also the paternal grandparents (Mr. and Mrs. Aaron Sensenig, Lititz, Pa.), the maternal grandparents (Mr. and Mrs. Eli Hess, Ephrata, Pa.), and the maternal great-grandmother (Mrs. Emma Longenecker, Sarasota, Fla.). Services were held May 15 in the home of Mr. and Mrs. Aaron Sensenig, followed by burial in Metzler's Cemetery near Akron.

Slabaugh, Miriam, daughter of Abraham and Elizabeth (Steiner) Thut, was born at Bluffton, Ohio, April 23, 1875; passed to her eternal reward at the Mennonite Home for the Aged near Rittman, Ohio, May 10, 1956; aged 81 y. 17 d. On Nov. 25, 1900, she was married to William H. Slabaugh who preceded her in death. She was also preceded by one sister and two brothers. She is survived by 3 brothers (Reuben, Lima, Ohio; Noah, Orrville, Ohio; and Timothy, Doylestown, Pa.), one sister (Elizabeth—Mrs. Peter Baumgartner, Orrville, Ohio), an adopted son (Roy), and a number of nephews and nieces. In her youth she accepted Jesus Christ as her personal Saviour and was received into the fellowship of the Mennonite Church, in which fellowship she continued faithful and active until death. She was artistic in needlework, and in her last years she pieced many beautiful quilts for the women's missionary circles. Brief services were held at the Home for the Aged near Rittman, Ohio, by John Drescher and also at the Diller Funeral Home in Bluffton, Ohio, by her pastor, Andrew Brenneman, of Elida, Ohio. Burial in the Zion Cemetery.

Swartzendruber, Elizabeth, daughter of the late John and Elizabeth (Wagler) Steider, was born at Metamora, Ill., Aug. 21, 1873; passed away May 2, 1956, at the General Hospital in Los Angeles, Calif.; aged 82 y. 8 m. 11 d. Though she had been in ill health for the past several years and was blind the last 13 years of her life, she bore her afflictions patiently. When a child she moved with her parents to Nebraska. She accepted the Lord in her youth and united with the Mennonite Church of which she was a faithful member until her death. On April 13, 1890, she was married to John C. Swartzendruber of Kalona, Iowa. To this union were born a son and a daughter (Jesse M., Los Angeles, Calif., and Lala—Mrs. Carl E. Porter, Upper Lake, Calif.). They lived in Nebraska and Iowa for some years and later moved to Tofield, Alta. In 1919 they moved to California where she resided until her death. Her husband preceded her in death in July, 1948. She is survived by her son and daughter, 4 grandchildren, 3 great-grandchildren, one sister (Mrs. Lena Stauffer, Duchess, Alta.), and 2 brothers (Henry, Shickley, Nebr., and Sam, Beaver Crossing, Nebr.). Funeral

services were conducted by John D. Zehr at the Utter McKinley Mortuary Chapel. Interment was in the Inglewood Park Cemetery.

Items and Comments

A new low-priced edition of the Douay Bible has been published in London. It retails at six shillings (84¢) a copy. The first printing was 100,000 copies. The edition was made possible by subsidy from an anonymous donor.

* * *

Butter has been withdrawn from the list of surplus foods the government provides free of charge to religious and other welfare organizations for shipment and distribution to needy persons abroad. Stocks of butter have recently been so much reduced that the remainder must be kept for the first category of preference: school lunch programs, the Bureau of Indian affairs, and private organizations distributing to needy persons in this country.

* * *

Baroness Maria August Trapp, mother of the famous Trapp Family singers, has been named Catholic Mother of 1956. Mrs. Trapp is now in Mexico putting final touches to a new book, **Family on Wheels,** which is due for release next fall.

* * *

One fourth of the families in the United States have annual incomes of less than $2,000. In the midst of our prosperity there are many, many needy homes. But don't tell the people of Asia that $2,000 is not enough to live on!

* * *

The General Conference Mennonites will hold their General Conference at Winnipeg, Manitoba, August 15 to 22.

* * *

The list of Russian churchmen arriving in New York on June 2 for an eleven-day visit in America includes four Russian Orthodox, two Lutherans, two Baptists, and one Armenian Orthodox. The visit returns the visit of last March of a deputation of nine United States Protestant leaders to Russia.

* * *

Infant baptisms in the Church of England dropped from 525,000 in 1947 to 398,000 in 1953, the latest year for which figures are available. However, baptisms of adults increased from 7,000 to 10,000 over the same period and confirmations rose from 148,000 to 159,000.

* * *

A Negro has been called to an all-white congregation for the first time in the 98-year history of the United Presbyterian Church. Virgil P. Cruz, a graduate of the Pittsburgh-Xenia Theological Seminary, will become minister of a United Presbyterian church southeast of Glens Falls, New York.

* * *

A Swedish clergyman who recently visited the China mainland urged missionaries in Hong Kong to be more sympathetic with their fellow workers in that communist country. Gustav Nystrom, a pastor of the Mission Covenant Church, appealed to churchmen to "leave off criticism for the time being, as outside missionaries don't know the problems missionaries face in China." He added that "it is dangerous to say anything about China." However, he reported that church audiences were alert and "they take down notes and frequently ask questions, so one must prepare carefully what he wants to say in church." Generally, he said, conditions in China for Christians are good. The Swedish clergyman visited China in company with Lutheran Bishop Rajah B. Manikam, widely known Indian Christian leader. Their presence marked the first time since the communists seized control of the country that officials of foreign churches met on the mainland with Chinese Christians. For the past several years Christians in China have had virtually no contact with outside churches.

* * *

Baptist church membership in Great Britain increased last year for the first time in 30 years. The 1955 figure is 737 above the previous year's figure. Adult membership figures are approximately the same now as 60 years ago. The number of baptisms increased last year to the highest since 1934. But enrollment at Baptist Sunday schools declined for the third successive year.

* * *

A Study Conference on the Church and Economic Life held in Pittsburgh in April warned: "To the shallow expression 'we never had it so good' the Christian must reply 'we never had such heavy demands upon the Christian conscience.'" The statement issued by the conference continues, "the warnings of the Scripture against the seductions of prosperity are most explicit. If ever there was a time when as a people we needed to do justly, to love mercy, and to walk humbly with our God—that time is now." The message also said, "No people can live in isolated plenty in the midst of a needy world and expect to avoid the withering of its Christian spirit."

* * *

About 95 per cent of the South American population has been baptized, but "it is a dead Catholic area," according to a Carmelite Priest who spoke recently at Buffalo. He said that people in South America believe in God, but many do not receive the sacraments. "They have beautiful churches but not many people attend," he said.

* * *

Religious News Service reports from France that there are from 500,000 to 800,000 abortions annually in France, and that in Paris alone abortions exceed births by about 100,000 a year.

* * *

The American Bible Society expects to distribute its half billionth volume of Scripture some time next spring. To date the Society has distributed, since its formation in 1816, 481,149,365 Scriptures. During 1955 a total of 14,918,353 volumes were circulated at home and abroad. Circulation of Scriptures last year in Latin America exceeded all past years by rising to 3,540,770 volumes with the demand still outstripping the supply. More Bibles were distributed in Brazil than in any other country except the United States. In several Latin American countries the most popular Bibles had to be rationed.

* * *

The correspondent of **Presbyterian Life** reports from Argentina that a fierce controversy is raging there over the question of religion in schools. For many years Argentina had a law providing for universal, free primary education with a provision that religious teaching might be given in the public schools by the various faiths to their own children but only before or after school hours. This law has generally been called the Law of Lay Teaching. In 1944, however, the Peron government legalized a decree which abolished this law and established obligatory religious, that is Roman Catholic, teaching in the public schools. In March of this year the Provisional Government of General Aramburu reaffirmed the traditional free education law, much to the disgust of Roman Catholics who are heavily campaigning for Roman Catholic teaching in the public schools. Some Catholics are calling for a system of parochial schools supported by the government. Supporters of this plan defend it by alleging that 90 to 95 per cent of the Argentines are Roman Catholics. This in spite of a pastoral letter of the Argentine episcopate last November which points out that the immense majority of the baptized Roman Catholics "live at the edge of the church" and "think, live, and act as if they were not Catholics."

* * *

The Chairman of the Civil Aeronautics Board told a Congressional committee that "No regulatory action to prohibit the service of liquor on aircraft was justified." However,

Modern Healing

The Modern Tongues and Healing Movement

Nelson Kauffman, in a perceptive article in the May 8 issue of the Gospel Herald, referred quite favorably to the booklet, "The Modern Tongues and Healing Movement."

The author of this booklet, Mr. Carroll Stegall, Jr., tells about pentecostalism from the perspective of his own experience—first as the son of a missionary in Africa and then as a mature witness of "healing" meetings, and "healing" techniques in this country.

For a clear, concise, and illuminating description of healing movements, and for a sound exegesis of I Corinthians 14, order the booklet:
The Modern Tongues and Healing Movement—$1.00.

Mennonite Publishing House
Scottdale, Pa.

Descriptions
of 3 new publications



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The Prayer Veiling

THIS timely booklet by Paul Miller is a perceptive essay on I Corinthians 11, verses 2-16, viewed in the light of current practices—and Mennonite tradition. The author is Professor of Practical Theology in the Goshen College Biblical Seminary, **The Prayer Veiling** has 24 pp. Price 25¢.

Mission Study for Teen-agers

GETTING Acquainted with Mennonite Missions, Part I, is a ten-lesson study course for young people especially prepared by the Mission Board. Its vivid picture of the Mennonite mission program in action is especially well suited for young people's meetings. Write for a sample copy. Pupil's books 25¢; teacher's book 50¢.

MENNONITE PUBLISHING HOUSE

Scottdale, Pennsylvania

Pennsylvania customers add 3 per cent Sales Tax

representatives of pilots and stewardesses are strongly objecting to serving liquor aloft on safety grounds. The representatives of the stewardesses said they object to serving as barmaids.

* * *

A poll of passengers on the United Air Lines showed 80 per cent in favor of cocktail service on flight, as against 17 per cent opposed. The United Air Lines has announced that it will continue to serve liquor on some of its flights.

* * *

The Committee on World Literacy and Christian Literature will send a Training Team of five specialists to Tanganyika, East Africa, this summer to help develop a more extensive literacy and literature program. The campaign will be sponsored, it is reported, cooperatively by the Church Missionary Society (British) and by Lutheran, Mennonite, and Moravian missions. Tanganyika has about 8,000,000 residents and approximately 75 per cent cannot read. The present school system serves only about 40 per cent of the children.

* * *

Dr. Erland Waltner, who has been serving as associate professor of Bible and Christian education at Bethel College, N. Newton, Kans., will join the faculty of Mennonite Biblical Seminary in Chicago in the fall of 1957.

* * *

The Supreme Court has been asked to rule whether the dismissal of two railroad workers from their positions because they refused to join a union on religious grounds violated their constitutional rights. Both workers are members of the Plymouth Brethren Church. They have asked the Supreme Court to declare the Railway Labor Act unconstitutional in so far as its provisions require railroad employees under certain circumstances to join a union.

* * *

An informal poll of religious writers meeting in Minneapolis last April revealed a division of opinion on the question of whether the United States was experiencing "a genuine spiritual awakening." Only five of thirty gave an unqualified yes, three believed current interest in religion was a temporary fad, twelve felt that the genuine and meaningless were combined and could not be weighed separately, ten had other explanations for the "spiritual reawakening."

* * *

In an intensified campaign against the Protestant minority in Colombia, thirty churches have been closed since the middle of April. They include five churches of the Mennonite Brethren, four of the Foursquare Gospel Mission, ten of the Evangelical Alliance Mission, seven of the Oriental Missionary Society, two Baptist churches, and two Lutheran churches.

* * *

Officials of the British and Foreign Bible Society in Southern Rhodesia have put into service a traveling church, specially equipped to carry Christianity and low-cost Bibles into Rhodesia's remotest back country areas.

* * *

Ninety-eight denominations are working in the eight-state Southern Appalachian Mountain area, but only 39 per cent of the population are members of any church. Thirty-eight per cent of the churches have fewer than 25 members each and 25 per cent have fewer than 50, 75 per cent do not hold preaching services more than once a month, and only 2 per cent of all rural churches have resident pastors; 60 per cent of the ministers in the area have no more than a high school education.

* * *

An Israel archaeologist has discovered signs of ancient settlements in the Dead Sea area. Hewn stones round and square in shape were found on the lake side north of S'dom. He also found relics dating back approximately 3,000 years. There have been a number of theories concerning settlements in this area but until now no signs of these settlements had been found. The ancient historian Josephus wrote that he had seen populated centers on the shores while he was sailing on the Dead Sea.

* * *

People's Church in Toronto, an independent congregation under the leadership of Oswald J. Smith, collected $280,000 in four weeks for its foreign missionary work. It was the largest missionary offering in the 3,000-member congregation's 26-year history. The church supports 350 missionaries in 40 countries.

* * *

John Pete Edgar, a druggist in Catasauqua, Pa., has an unbroken Sunday-school attendance record of more than 60 years. He has been attending the Presbyterian church of Catasauqua since the age of five. To keep his record unblemished he had to get permission from his doctor last summer to leave a hospital bed to attend Sunday school. Permission was granted on condition that he return immediately afterward.

* * *

Billy Graham has accepted an invitation to speak at the 1957 Yale University Christian Mission, probably early in the year.

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Gospel Herald

TUESDAY, JUNE 19, 1956. VOLUME XLIX. NUMBER 25

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How to Study the Bible

By Howard H. Charles

The most precious book in the world to millions of Christians is the Bible. It is the strength of their lives, the light of their pathway, and their hope when life draws to its close. Unfortunately, however, to many Christians the Bible is closed. It is possessed more as a charm than as a treasure which daily yields some fresh delight. One reason for this unfortunate situation is that many Christians have not learned how to study the Bible in a meaningful way.

Broadly speaking, there are two types of approach in Bible study. One is *deductive* Bible study. This sort of approach is illustrated by a student who said to his teacher as he began a course of Bible study, "I'm not looking for any changes in my beliefs; I already have *them*. I just want arguments to support what I believe." This method seeks to use the Bible as an armory to defend ideas already formulated in the mind of the student. The other approach is *inductive*. This method seeks first to examine carefully the data found in the Bible and then on the basis of such an investigation to arrive at sound conclusions. It proposes to observe first and then conclude rather than to conclude first and then observe.

Now, obviously, the latter approach is the correct one. The Bible is God's Word to us. We are called to sit humbly before its pages as learners rather than to dictate to it. Our purpose must be to find out as accurately as possible what God is saying to us. The only way we can know that is by giving careful attention to the Bible itself. Thus from the standpoint of method, *accurate observation* is the basic ingredient of good Bible study. It is to be regretted that our long acquaintance with the Bible often dulls our vision and keeps us from the careful observation necessary to its true understanding. Reading a passage in one or more modern translations may help dispel the haze that lingers over the familiar Authorized Version.

But it is not enough merely to gaze intently at a passage. We must know for what to look. Briefly stated, observation has to do with four items: (1) terms, (2) structure, (3) form, (4) mood. Let us take for purposes of illustration John 3:16-21. After reading the paragraph rapidly several times the theme should be tentatively formulated. Now we are ready for the spade work. We may begin with the matter of *terms*. What terms in this paragraph need definition? For example, there is the word "world" which occurs five times in this passage. What is its precise meaning? Does it mean the physical universe, the people who live on the earth, or the kingdom of darkness which stands opposed to God? Is it used in the same sense in each of the five occurrences? There are other key words in this passage which require careful definition, such as "eternal life," "judgment," "light," and "perish."

Beyond the matter of terminology, however, is the examination of literary *structure*. Structural relationships, the ways in which words are put together in a passage, are very important. Look for a moment at verse 16. Note that it begins with the word "for." This means that the statement in verse 16 provides the ground or explanation of the assertion made in verse 15. Verse 15 is true because of what is said in verse 16. But within verse 16 there are other important structural relations. There are two clauses each of which is introduced by the word "that." "God so loved . . . *that* he gave his only . . . Son, *that* whosoever believeth in him should not perish . . . ." The word "that" may express purpose or result. In the first instance, it describes result. God loved to the point that He gave His Son. In the second case, it designates purpose. The gift of His Son was with a view to the salvation of men. Another structural relationship in verse 16 is indicated by the word "but." It is God's purpose that those who believe "should not perish, *but* have eternal life." "But" indicates contrast. The opposite of perishing is eternal life.

Now verse 16 is only one verse in the paragraph. How are the verses that follow related to verse 16 and to each other? Observe, for instance, that verses 17 and 20 begin with "for" while verse 21 begins with "but." Observe too how each verse is organized internally. This, then, is what is meant by observing structural relations. It is only by giving close attention to the way in which key terms are arranged in relation to each other that the pattern of thought becomes clear and real communication between the mind of the author and the reader takes place.

In addition to the questions, "What are the important words and their meaning?" and "How are they related to each other?" we must now inquire into the literary *form* of the passage. Is it prose or poetry? This is important for accurate interpretation because poetry is not interpreted in the same way as prose. No one would think of interpreting the poetic statement, "The mountains skipped like rams" (Psalm 114:4), with the same literalness as Jesus' statement, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Each type of literary composition has its own laws of interpretation.

God's Word

By Barney Ovensen

What is the Word of God?
It's not a book
Into which we may look
For a chapter or verse that sounds good.
It isn't musty,
It doesn't get dusty
Like a Bible that's not understood.
It's the powerful, living
Word which is giving
God's revelation to men.
It's the message He brought us,
The Gospel He taught us,
Repeated again and again.
It's the Light in the night
Showing which way is right;
It's the best education for youth.
It's the double-edged sword
From the mouth of the Lord
Cutting clean between error and truth.
It's reliable news,
Not your personal views,
Of the Truth and Life and Way.
It's God's call to repent
By a man He has sent
To bring back those who go astray.
It's God's manna from heaven
Served up without leaven;
This Bread gives us life, makes us strong.
It's the message God gave us
To keep us and save us
From thinking or doing wrong.

Jesus said, "My brothers are those
Who hear the Word of God and do it."

Miami, Fla.

We should also ask, What is the tone or *mood* of the passage? Is it one of joy or is it more solemn and serious? Is it one of declaration or command? Is there any change of tone in the paragraph? A recognition of the atmosphere of a passage is important to a correct understanding of its message.

Having taken into account the principal data provided by the paragraph, we may now inquire again, What is the *theme* of the paragraph as a whole? What big idea is the author trying to get across to his readers in these verses? What is the main peg upon which the various assertions are hung? A careful rereading of these verses will reveal that they are concerned with God's provision of new life for man. Nicodemus in the preceding paragraph is confronted with the demand for new life if he would enter the kingdom. How is this possible? This paragraph provides the answer. Having discovered the central thrust of the paragraph one may then seek to discover how each part of the paragraph is related to this core. First, there is God's action in history. "God ... gave" (16a). This act is the embodiment of a saving purpose (16b, 17). This action demands response (18). Response reveals the moral affinities of the soul (19-21).

The process of observation must not be carried on within a too limited area. Although we are interested only in the single paragraph, John 3:16-21, we must not forget that it is part of a larger whole. The part, however small, must not be interpreted apart from its setting in the book as a whole. What is the book about? What is the author's purpose? Happily, it is stated clearly in chapter 20:30, 31. The Gospel was written that men might come to believe in Jesus as the Christ and in fellowship with Him find life. Now the entire book is designed to carry forward this purpose. The paragraph under consideration is part of a segment that begins with 2:23 and concludes at 3:36. Let us note its structure: (1) The need for life is illustrated (3:1-15). (2) God's provision is unfolded (3:16-21). (3) John's last testimony is now given to this One in whom is life. He must increase while John disappears from the stage (3:22-30). (4) A final contrast is drawn between John and Jesus emphasizing the superiority of Jesus (3:31-36). Viewed in its setting the paragraph 16-21 becomes exceedingly luminous.

It should be clear by now that the inductive approach demands that a given passage be interpreted in the light of clues which are furnished by the passage itself and its context. It is indeed surprising how fruitful this method is. The longer one lingers over the materials with mind and heart alert, the greater will be the returns in insight and understanding.

When an inductive examination of the text has been carefully carried through, then secondary source materials should be consulted. On the meaning of words a good Bible dictionary will provide invaluable help. On matters of structure, thought analysis, background materials, etc., any good commentary should bring the help desired. Whatever help is derived from such sources, however, should always be checked against information contained in the passage itself. It is possible that the commentator may not have seen what you have observed.—*Herald Teacher,* January, 1956.

Goshen, Ind.

Are You There?

ORRIE D. YODER

Recently many of us read in our Sunday-school lessons of an ideal way of religion. Jesus held forth to an inquiring, learned lawyer the ideal of the "Good Samaritan" (Luke 10), and said, "Go, and do thou likewise."

Surely the way of love and faith divine, non-commanded and non-ceremonial but yet so free and unrestrained, is the ideal way for each one wishing to do good and to fear God. Without having been urged by law or demand, this Good Samaritan had, not his feelings, but his love "sticking out," ready and free to share himself, his money, and his time to help a needy soul.

In the background of the lesson are two men representing law and commandments, system and creed, who looked on the same needy man by the wayside, but who in their religious experience were not in the place where they were able to do what even their religion commanded them. Perhaps they even wanted to help the needy man, but they could not do what they professed to want to do.

Dear reader, where are you and where am I? Are we of the same religious experience as that of those two religious men, passing by the needy without giving them help? Do all our budgets, rules, laws, and resolutions help us to do little or nothing more than did the priest and Levite?

Surely God has that better way, that better ideal, for us; are we not living under the divine law of love and faith rather than under the cold law of outward rules and regulations? Does not God mean that you and I are heirs to that love and faith of the Good Samaritan, love so free and impelling?

Dear reader, are you there? Am I?

Del Paso Heights, Calif.

Our Readers Say—

The refreshing and pointed comment by Bro. Shank on the obviously provocative article by Horst Gerlach is worthy of careful study.

One weakness of Gerlach's painstaking presentation may be found in statement 4, in the summary: ". . . thus tearing down our spiritual forefathers' attempts to standardize our outward appearance and life." Not every advocate of uniformity—commonly called nonconformity—of external practices would be ready to admit that such are man-made.

The Bible seems to be loaded, directly and indirectly, with the teachings of simplicity and consistency, in the life of a believer; while the idea of uniformity is not at all prevalent, if found anywhere. As creation itself is one grand galaxy of variations, built on an underlying eternal principle, even so the church is built on the unalterable principle of conversion of her individual members. Then why should variation in outward expression be so horrifying or illogical?

It may be well to remember occasionally the words of another: "Man looketh on the outward appearance, but the Lord looketh on the heart." —S. C. Brubacher, Ayr, Ont.

* * *

The short article by Marie A. Yoder in May 22 GOSPEL HERALD has certainly touched a vital spot—of weakness in the church if love is absent, of strength if it is present. The distinguishing and greatest principle of the Gospel of Jesus Christ is love. "God is love." "The greatest of these is love." This is not **my opinion** or Marie A. Yoder's **opinion;** it is the **eternal truth** as set forth unmistakably in God's Word.

This short article was especially timely, following Edna Beiler's discussion of "The Love of Our Lord" in the same issue on the front page.

It is a theme that will bear much meditation and **reiteration.** If how many times is mentioned, and how much it is stressed in the Scriptures, is any incentive to how much we should stress it, we must acknowledge our remissness in the neglect we show of this "Greatest thing in the world." God forgive us.—Mrs. D. D. Stoltzfus, Atmore, Ala.

* * *

I have appreciated "Birthday Visits" in the May 15 issue. This, it seems to me, is a good method for our pastoral work. Surely pastors need a system to insure thoroughness and efficiency.—Marion C. Weaver, Waynesboro, Va.

* * *

I want to call attention to the article on "The Lost Witness" in the May 22 issue by Urie A. Bender. We as a Mennonite Church need some definite teaching on the Christian and the state lest we become entangled and finally lost in the kingdom of this world.—Alvin Gingerich, R. 3, Zurich, Ont.

GOSPEL HERALD

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EDITORIAL

Ask Me

An exchange tells of a salesman who was demonstrating a bacon cutter to a grocer. To all his questions as whether the machine, a good investment, would increase the sales of bacon, the grocer answered in the affirmative. "Then why don't you buy one?" asked the salesman. And the grocer answered, "Why don't you ask me?"

A businessman once told Billy Graham that a man had been in his employ for thirty years, and he had never said one thing to this man about his becoming a Christian. Graham urged him to speak to this man the very next morning. The businessman promised he would. He found it very difficult to break the silence of thirty years. But finally he said: "I want to talk to you about your soul! I want you to give yourself to Jesus Christ, and live for Him!" His employee, after a moment's silence, said with tears, "For years I have wanted you to talk to me about my soul. I will ask Jesus to come into my life, and I will go with you to church Sunday and publicly confess my faith in Him!"

Are there many sales that are not made because no one tries to sell? Are there many souls outside of Christ because no one has asked them to come in? Are we mistaken in our hesitancy to give the Christian invitation? We think people will resent it, when more likely they will appreciate it. No doubt there are many non-Christians who cannot understand why we are so slow to speak in behalf of the Saviour whom we claim to believe in so devoutly, whom we profess to follow so faithfully. A fisherman who never casts a net or throws in a line will never catch a fish.

When did you last invite someone to Christ? Is it because you have had no opportunities? Shall someone whose life touched yours have to say, "No one ever asked me to be a Christian"? Has the habit of silence about your religion so sealed your lips that you simply cannot find the words to say? Has Satan given you such a fear as to stifle the witness of your tongue? Does day follow day, opportunity follow opportunity, occasion follow occasion, and still you have not said the word of invitation and encouragement which someone has the right to expect from you? Have you neighbors who actually wonder whether they would be welcome at your church? Do perhaps even members of your family wonder why you do not show more concern for their spiritual welfare?

You wonder why so many people live without Christ in their lives. Perhaps they wonder why no one asks them to admit Him. You think, "Why don't you?" Many of them are silently entreating, "Ask me."—E.

Foreign Literature Needs

Guest Editorial

A meeting of unusual significance recently took place at Lancaster, Pa., when representatives of the Mission Boards, the Mennonite Central Committee, and the Mennonite Publishing House met to consider the foreign literature needs of the Mennonite Church.

In recent years the Christian Church as well as our own Mennonite Church has awakened to the tremendous significance of literature. This has been occasioned partly by the great advances in literacy and also by the example of other groups who are producing literature in staggering quantities but which literature unfortunately is either false or corrupt.

One of the phenomena of our age is the great tide of literacy that is sweeping the globe. It has been reported that adults are learning to read at the rate of 6,000 per hour. In the past twenty-five years 200,000,000 adults that were previously illiterate have learned to read. This represents an almost incomprehensible mass of people who now are hungry for something to read.

One would have thought that the Christian Church would have considered this new reading audience one of the most challenging frontiers of all time. Here are people who want to read! Here are people who will read! It was an opportunity made to order for the Christian Church to evangelize through literature.

One must note regretfully that instead of the Christian missions taking the initiative, other groups stepped in and accepted the challenge. They have been described by one person as communism, the cults, and the corrupters. Communism spends 3.4 billion dollars per year for propaganda. It is attractively printed and sold cheaply. It is said that communist literature is available in almost every village in India.

Among the cults the Seventh-Day Adventists and the Jehovah's Witnesses are outstanding. The Adventists operate forty-two publishing houses around the world, printing literature in 200 languages. More than 3,000,000 people are enrolled in their correspondence courses. The Jehovah's Witnesses circulated more than 73,000,000 magazines in 1954.

The corrupters represent the vile, perverted filth that is being shipped all over the world from the printing presses of "Christian America." The corrupting influence of such literature cannot be measured.

Our own mission and relief workers are finding unprecedented opportunities and needs for good Christian literature. Simple materials such as Bible story readers are needed for new literates; tracts and leaflets are needed for evangelistic work. Sunday-school materials, Bible lessons, songbooks, doctrinal materials, devotional materials, booklets on Christian life subjects and others are needed for the growing body of believers on our various mission fields.

Anyone seriously interested in literature faces tremendous problems. It is usually not possible to translate our English materials into foreign languages because the culture, the language, and the experience of people in other countries is so different that the material loses much of its meaning. In some cases it is possible to adapt materials but often that is not possible. It is difficult to find experienced missionaries who know the language and the culture of the people sufficiently well to write effectively. It is best to use nationals but they are often unavailable. Usually printing and publishing involves considerable expense because in some cases large quantities are not needed and furthermore, the materials must be sold at a loss so that they can be bought by people who have little with which to buy.

The Mennonite Publishing House has offered to the Mission Boards and the Mennonite Central Committee its help

and assistance in any possible way to make possible an expanded foreign literature outreach. The Mission Boards and the MCC will be taking the initiative for literature work in the respective areas in which they are working. However, there will be a sharing of plans and materials and help in order to make possible a greater outreach. The Publishing House will stand ready to furnish technical skills and advice, and together the various groups will attempt to meet this problem. In some cases, for instance, the General Board and our board are working in the same language area, such as Spanish, for example. By sharing plans and materials both can profit by what the other has done and thus avoid needless duplication and waste.

The Apostle Paul's most far-reaching and significant witness was through the written page. Not only did it serve his own time but it has come down through the ages to bless countless others. In our own time the open door is before us. The good news of salvation must be spread abroad and the printed page is one very fruitful way to do it.—Paul N. Kraybill in *Missionary Messenger*.

Associated Mennonite Biblical Seminaries

[The editor apologizes for the late appearance of the following statement sent to us late in April. His absence from the office is to blame.]

On March 7, 1956, the Board of Trustees of the Mennonite Biblical Seminary in Chicago took the following action:

"Having carefully and prayerfully considered the different views expressed in the meeting of December 21, 22, 1955, regarding a desired location for the proposed Associated Mennonite Seminaries; and the subsequent consideration of an Elkhart site as a possible location for such purpose, and having attempted to weigh the implications therein for all concerned:

"Be it resolved, that we express ourselves as ready to accept an Elkhart location for the proposed Associated Mennonite Seminaries; and are ready to take mutual steps to that end, subject to acceptance of this position by the other interested groups and looking forward to approval by our General Conference at its forthcoming session in August of this year."

On April 7, 1956, the Executive Committee of the Mennonite Board of Education took the following action:

"We take note of the action of the Board of Mennonite Biblical Seminaries in accepting an Elkhart location for the proposed Associated Mennonite Biblical Seminaries, understanding the action preferring Elkhart to the Goshen location is based largely on the belief that the Elkhart location, being removed from the vicinity of Goshen College, affords a stronger guarantee of that mutuality which they feel is necessary to the success of the associated seminaries project.

"Inasmuch as we share the conviction that mutuality is necessary for the success of the proposed project, and since we had believed that this is guaranteed by the plan of co-operation, we suggest that the members of the original exploratory group meet together at an early date to review and discuss the Plan of Co-operation in the light of recent developments."

On April 17 a group of ten representatives of the two Biblical Seminaries and their Executive Committee boards, with the addition of a representative of the E.M.B. conference, met in an all-day session in Chicago for a further careful examination of the situation in the light of the above two actions. The Proposed Plan of Co-operation was again reviewed, and the matter of location was given thorough consideration. A helpful discussion was held. Both groups are continuing their consideration of location further in the hope that a mutually satisfactory solution may ultimately be reached.

A. S. Rosenberger, President of the Board of Trustees of the Mennonite Biblical Seminary.

Nelson Kauffman, President of the Mennonite Board of Education.

Hypocrisy in Obedience?

BY AMOS W. WEAVER

Continue to obey and to be submissive to your leaders.—Hebrews 13:17 (Williams).

There is a teaching among us that to obey certain church standards, or rulings, just because our church leaders ask us to when one does not have a conviction for them, personally, would be hypocrisy. I would observe that there is no hypocrisy in obedience.

However, this teaching is in itself a very subtle form of hypocrisy. It is the attempt of disobedience to justify itself by saying that obedience would be sin. You can never justify disobedience without condemning the one disobeyed.

That is exactly what the serpent did in the Garden of Eden. In trying to convince the woman that it was right to disobey God's commandment, he condemned God who gave the commandment. This is the very thing that is happening, wholesale, in our churches today. Disobedience is being justified and the church leadership is being condemned.

There are many motorists who feel the fifty mile per hour speed limit is too low for many of our modern, open country highways. Many disobey this speed law and feel they have done no wrong. They have no conviction that fifty-five or sixty miles per hour is harmful or wrong.

I have heard many attempts by such motorists to justify themselves in disobeying the speed laws, but I never yet heard anyone go so far as to claim it would be wrong for him to obey this law, or that to obey a speed law for which he had no conviction would be hypocrisy!

Such teaching is ridiculous, absurd, and morally wrong. But many people who never did live in a full obedience to their church leadership are falling for it.

In the light of the Scripture quoted above, "Continue to obey and to be submissive to your leaders," it must follow that when we obey the church leaders we are obeying the Word of God, and when we disobey them we are disobeying God.

Ronks, Pa.

25 Years Ago

(From GOSPEL HERALD, June 4, 1931)

The edict against the Christian faith in Russia has been given and it is unchangeable.

. . . a strong current of public opinion in Germany is reported as favoring the abandonment of the League of Nations.

(From GOSPEL HERALD, June 11, 1931)

The meeting of the Ohio Mennonite and Eastern A.M. Joint Conference, now in session at the Conestoga Church near Morgantown, is the first meeting of its kind to be held in the Conestoga Valley. The first Amish Church was established here in 1760, . . . but the annual conference has never before met upon the soil that gave it birth in America.

Bro. Milo Kauffman spoke to the Mennonite Historical Society [Goshen College] on the . . . "History and Development of Mennonite Sunday Schools in Indiana." Bro. Kauffman has just finished a thesis on this subject . . . . The first Mennonite Sunday school in Indiana . . . was organized at what is now the Olive congregation, in 1867.

(From GOSPEL HERALD, June 18, 1931)

. . . evangelistic meetings . . . Hess Church . . . Lititz, Pa., by Bro. John W. Hess . . . class of fifty.

. . . the forward step taken at our 1931 Church Conference, when an Argentine Mission Board was formed.

Keeping the Unity of the Spirit

By Cora Crossgrove

This subject suggests keeping or maintaining the unity of the Spirit. Paul says, "endeavouring to keep the unity of the Spirit in the bond of peace."

Every individual who has answered the call of the Holy Spirit and has confessed his need of Jesus as his Saviour has acknowledged a breaking of his own will and a readiness to accept by faith the grace of God. He then finds his place in a Christian brotherhood and also finds a Christian brotherhood giving him a place in the unity of their spirit in love, meekness, sharing, and forbearing. Paul says, "One Lord, one faith, one baptism." In this fact is beauty and satisfaction for every Christian believer.

For an example of unity we turn to Judges 20 before the Israelites went up to fight the Benjamites. In the eleventh verse we read, "So all the men of Israel were gathered against the city, knit together as one man." They were there for a purpose and with a purpose; so we as Christians are called into a certain place to be the body of Christ, also with a purpose, that of teaching and making known the Gospel to lost souls.

There is one spirit and one body. Unity is produced in the heart of each believer so that the church may be strong and grow to the measure of the stature of the fullness of Christ. There is power in unity. The church many times is weak in the power that is available because we have failed to keep unity. For instance, our cars nowadays are all built and put together for power, but if just one part is not adjusted right there is little power. We go along slowly, while just a slight adjustment would give us all the power the car was built for. So the body, the church, sometimes needs an adjustment in unity to bring forth the power that is there.

It may be that sometimes we blame the church as a whole for a certain condition and talk as though we have no part in it. Remember we are the body. We would not speak about our hand or arm as something apart from our bodies. Our arm is a part of our body.

We may have thought that it is impossible to have unity in a church because each member has rightful privileges. Or we may think we cannot expect to have unity because we have too many different personalities. We find the bold, timid, strong, weak, rich, poor, diligent, ambitious, easygoing, pious, lighthearted, happy, sad, sober, and all types of people living under one Head, even Christ. Let us not be found guilty of such a thought. God's grace is sufficient so that we can keep the unity of the Spirit in the bond of peace. I believe, yes, I know that God planned to have all types of people in the body as a church because Jesus died for all and God is no respecter of persons. Verse 6: "One God and Father of all, who is above all, and through all, and in you all."

When Jesus ascended after His resurrection the Holy Spirit descended on the Day of Pentecost, and since that day man has been endued with gifts that are to be used to bring honor and glory to God. As individuals and through the church into which we are baptized, we become one in a body of believers. Each one of us is blessed with a gift that can be used to bring honor and glory to Him. Let us notice that He gave some apostles, prophets, evangelists, pastors, and teachers and we go on to other offices and callings in the church—leaders, deacons, song leaders, Sunday-school superintendents, trustees, ushers, janitors, treasurers, and secretaries. Each one can find and has a work to do. Did you ever thank God for all the gifts we have and count it a blessing that we all have gifts differing, and that we can share them? You need mine and I need yours, but let us keep "the unity of the Spirit." These gifts are ours to build us up unto a perfect man, the fullness of Christ. Speaking the truth and doing things in love is the way we grow up into Him who is the Head, even Christ.

Did you ever move your fingers or other joints of your body and stop to think that the bones never rub against each other and yet fit perfectly, held together by moist flexible muscle, but should arthritis or other disease set in your joints and dry the moisture, the joints cannot move without pain and before long those two bones rub and become stiff? So we in the church are joined together with love. I fit in beside you and you beside me, a oneness in faith working together in the unity of the Spirit.

The subject says, "Keeping the unity." It is sad that sometimes we let disunity dry up our love and we become dissatisfied with what we are doing or what others are doing. Many times someone sees a need and presents it because it needs the support of the entire church. We turn away and say, "Well, if they are doing so and so, I am just out. I'll help with something else but not there." That is not the spirit of unity.

Did you ever say or hear someone say, "If I could be a song leader or a teacher like you, I sure would be glad to teach or be a song leader, but this way I just cannot do either one"? I must admit that I cannot be like you, but that is no excuse. God never planned that I should be like you or I would have been given that gift. Each time we say, "I would if I could do like you," we just bury our talent a little deeper and are criticizing what the Lord has given us to work with. No one is without mistake, error, or fault, but by acknowledgment and confession of these we are keeping the unity of the Spirit.

James Smith gave an illustration on the power of unity. In Western Africa there are terrible insects known as the driver ants, which move in such immense crowds that everything alive flees before them. No animal can withstand them. What would be the influence of Christianity if all who profess it and possess it were united in the Spirit of Jesus Christ? He answers by saying, Open sinners would be ashamed and the powers of darkness would flee before such unity. Can we be challenged into keeping the unity of the Spirit so that the church as a body can grow up into Him in all things which is the Head, even Christ?

Midland, Mich.

Bible Presbyterians Reject McIntire

[News of church trouble is never good news. But when one who has been a sower of discord himself becomes a sufferer from discord, one must see that we reap what we sow. For the information of our readers who have been puzzled concerning Carl McIntire and his publication, we reprint the following from *United Evangelical Action*.—Ed.]

Philadelphia.—The national assembly of the Bible Presbyterian Church has rejected the leadership of its principal founder, Dr. Carl McIntire, of Collingswood, N.J., according to the following news story in the *Philadelphia Evening Bulletin* of April 16:

The action was taken at the 19th General Synod meeting of the denomination in St. Louis last week.

The group, composed of some 8,800 members, also disassociated itself from the American Council of Christian Churches and the International Council of Christian Churches.

The synod charged "undemocratic leadership" of the two parent groups and "exaggeration" of membership statistics.

Dr. McIntire, pastor of the Bible Presbyterian Church of Collingswood, is the founder and a past president of the American Council and founder and president of the International Council.

It was reported that a number of faculty members of the Faith Theological Seminary, Elkins Park, and Shelton College, Wildwood, N.J., will resign at the end of the school year for similar reasons.

Dr. McIntire is founder of both schools.

The formal resolution, passed 76 to 16, stated:

"Reaffirming its position on the purity of the visible church and its position on separation from modernism and inclusivism, the 19th General Synod ... finding sufficient cause for dissatisfaction in its representation by the American Council of Christian Churches hereby

terminates the power of that agency to represent said denomination."

The schism was effective immediately.

Dr. R. Laird Harris, moderator of the synod, pointed out that individual churches in the synod had the power to re-affiliate with both the national and international bodies.

It was learned that a new group, called Bible Presbyterian Association, will be organized by church leaders who want to re-affiliate.

It is also reported that Dr. McIntire's own congregation in Collingswood has split and that dissidents have formed a new church.

Use and Abuse

By Amon W. Birky

A certain speaker once said that in the present age when men deal with a problem they ask, "Is it liberal, conservative, democratic, socialistic, modern, or obsolete?" But our fathers would ask only one question, "Is it right?" Certainly, if anything is forbidden in God's Word, it is wrong and is to be avoided. If it is Scriptural it not only needs to be obeyed, but the method of usage and application also needs to be Scripturally balanced. Tongues, healings, and physical demonstrations of various kinds are sometimes practiced in such unscriptural ways and extremes that they bring reproach upon, and resentment against, that which was intended to edify and to bring honor to God.

In observing certain trends and tracing some of these movements, we are amazed to find that the unbalanced practices often come from neglect in teaching and practicing a Scriptural principle. Our neglect then allows some extremist to attempt to practice that very principle of Biblical teaching in such an extreme and unbalanced way that it may become an undesirable cult. Much might be said on how to avoid these conditions, yet, now that they do exist, we need to search for wisdom to know which corrective approaches are advisable.

A few illustrations might help us to better understand the origin of some conditions existing in our day. The result of these changes may be either good or bad; therefore, we do not choose at this time to either approve or disapprove the principles or lack of them in the following illustrations.

The monopoly of authority by trade unions may not have had its beginning in the mind of some vicious person or persons, but in unfair labor practices, such as dangerous working conditions and child labor.

The trend toward the congregational form of church government does not necessarily originate in a subversive impulse, but from the results of omission or neglect in not having an activating agency to take care of all emergencies of the church, including the work which is taken care of at the present by disaster units. This causes some to reject or replace the older form rather than make the necessary adjustments and additional provision. This neglect may also include providing the necessary means for those who are called to give part or all of their time to the ministry of the Word.

The doctrine of eternal security may have gained in adherents because some individuals in the past have craved assurance of salvation while fellowshiping with those who thought it to be presumptuous to assume that one can have the assurance of heaven within the heart.

So we could continue to trace beneficial and detrimental organization and procedures which have grown out of an inconsistency or an omission in the original plan. Is it possible that most of our extreme religious problems can be traced back to our own sin of omission in our duties and privileges? Most of the criticism by Jesus was for the sins of omission. Evidence of heavy counterfeiting of a virtue or doctrine should be no reflection on that doctrine.

Our Lord was chiefly angered by the use of religion to avoid the exercise of love toward the folk the religionists lived with.—T. E. Jessop.

All Christians believe in divine healing, although some only believe in asking the Lord to bless a medical or physical effort. Others believe that in answer to prayer and special Scriptural command healing is available to the extent that the Lord will heal in other ways than that which can be accomplished through natural resources and effort. Those that believe in supernatural healing are divided, in that some do not give consideration to the "diversities of gifts," the "differences of administrations," and the "diversities of operations" (I Cor. 12:4, 5, 6). All of these can be exercised in a way that is edifying within the guidance of "one and the selfsame Spirit," whether it be by the calling of the elders according to James 5:14, or by individual gifts as given us in I Cor. 12:4-11.

What a controversial subject is the speaking in tongues! Much emphasis is placed on I Cor. 14:39, "forbid not to speak with tongues," yet many ignore the possible reason why the writer said in the following verse 40, "Let all things be done decently and in order." In v. 19 the writer seems to infer that speaking in tongues is done in more or less smaller groups rather than in the church. Verses 27-29 leave little or no room for mass expression. Most people who believe in expression by tongues admit that it is not good as an objective, but as evidence of a certain, special infilling of the Holy Spirit. Some choose to call Spirit infilling by various names or titles such as, The Gift of the Holy Ghost, The Indwelling of the Holy Spirit, or, Growing in the Spirit. There are those who insist that it must come by a sudden infilling while others believe it should come by the normal Christian growth in fellowship with God. Bro. George Brunk, in speaking about a continuous growth in victorious Christian living, once said, "Forget the phraseology or the method, but get it!" Then too, some individuals or groups think such infilling is something that needs to be followed by speaking in tongues. Tongues, like many other things commanded or permitted in the Scriptures, when given full recognition that they are Scriptural, do not necessarily give any assurance that any certain individual has the right method of application or degree of usage. If only all believers led such consistent lives and were so zealous in spreading the Good News that each one would be so filled with the Spirit that the Holy Spirit would never need to be grieved by our conduct!

We believe it to be permissible to emphasize or dramatize with limited physical motions. However, we do not consider it to be consistent with Christian conduct to carry it into extremes that would be classed as hysterical and indecent. Even if we allow some physical movement, it might be better if our message were presented in such a way that it would lose little of its emphasis in print, if it were spoken to the blind, or transmitted by air. We do not believe our standard to be too high in desiring that the unscriptural be avoided and that which is Scriptural be exercised in a Scriptural way so that no one needs to go outside of our own church to receive the blessings of a full and complete Gospel. Our desire is that every Christian will realize that every blessing to be received and every objective to be obtained can be had within the realm of our own church, thereby holding divisions and the development of schisms and cults to a minimum.

Albany, Oreg.

A Prayer

By Lorie C. Gooding

God bless the true, courageous hearts,
So brave to do and dare.
God bless their shining, high resolve,
And hear their every prayer.

And God look down with pitying eye,
And lift them when they fall,
The poor, defeated, failing hearts
Who are not brave at all.

Holmesville, Ohio.

A PRAYER

FOR THIS WEEK

O God, who at Pentecost didst send the Holy Spirit to enkindle the zeal of Christ's followers waiting in Jerusalem for His promised gift, we beseech Thee to pour the same inspiration on Thy people now and on the church of Christ throughout the world. Revive the power of the Gospel in our hearts, that it may be to us a sacred trust for the blessing of mankind. Amen.

—From *The Ecumenical Year.*

Patient Perseverance

By Arthur Hedley

Thus did Job continually.—Job 1:5

How little time most of us give to the cultivation of Christian virtues and graces! We go to church once on the Sabbath or perhaps only on special occasions, or when it suits our convenience. Daily we utter a short formal prayer, and possibly a few verses of Scripture are read so hurriedly that they are soon forgotten. We profess to be so busily engaged that we have no time left for prayer, for quiet meditation on the Word, for reflection on the will of God, for those things which *must be* attended to if we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). If, however, we were really sincere we should have to confess that it is not lack of time which prevents our progress but rather the lack of desire, intention, and will. An old proverb says, "Where there's a *will* there's a way." When we *will* to do a thing and intention is *strong* we usually accomplish it. Where there is a deep desire, a firm resolution to grow in the likeness of Christ, then grace will be given to overcome every obstacle which would hinder our progress. William Law says in *A Serious Call*—it is for "want of a *sincere intention*" that we make so little progress in the Christian life.

If we are to cultivate the beautiful flowers of love, humility, self-sacrifice, purity, patience in the garden of the soul, then we shall need to be diligent, resolute, persistent, consistent in our devotions. Half-heartedness wins no victory in any realm of life. "Be a whole man at everything," was the advice of a celebrated Englishman to his son at college. To build a strong, noble, winsome Christian character, one that will influence others for Christ, we must put our *whole being* into it. Success in business, in the arts and sciences, means concentrated thought, attention, entire consecration to the task in hand. Michelangelo was so devoted to his art that for weeks together he would not take off his garments to sleep. It is recorded of Handel that his enthusiasm for music led to such unwearied practicing that the keys of his harpsichord were worn hollow like spoons. If to reach the greatest heights of achievement in art, music, science, men have to put heart and soul into their work, is it surprising that the greatest attainment of all, namely, a beautiful character reflecting the virtues and graces of the Lord Jesus, can only be gained by *wholehearted* devotion to Christ, to His teaching, to the doing of His will in all things!

Robert Browning begins his poem "Easter Day" with the words, "How very hard it is to be a Christian! Hard for you and me . . . to realize it, more or less with even moderate success." To live a noble Christian life is indeed hard, and is only possible when we mean business, when we make it our *supreme* aim in life and can say with Paul, "For to me to live is Christ" (Phil. 1:21). Then we prove that, in reality, the life of full consecration to Christ, to His teaching, is the *easy* life compared with a life full of self-will and self-seeking, for did not our Lord Himself say, "My yoke is *easy*, and my burden is *light*" (Matt. 11:30)? We shall never get anywhere if we give this matter of Christian progress a mere corner of our mind, the odds and ends of our time, and what is left over when all other demands have been met. With too many of us our Christian life is a thing of paroxysms, of fits and starts, of cold and heat—a wave of revival and then dry heat; a stirring up of life for a time and then stagnation. We attend church or Bible class one Sunday and stay away the next for a most trivial and unworthy reason. We are careless, slack in our daily devotions. How can we possibly grow in grace, in the likeness of our Lord unless we *use* the means of grace provided for our growth? Unless we are earnest, sincere, diligent, and persevering in our devotional habits, in the doing of our Lord's will, there will be retrogression rather than progression. Jeremiah said of God's chosen people that they "went backward, and not forward" (Jer. 7:24). If we are to go forward, to be Christ's disciples "*indeed*," then we must *continue* to trust and serve Him, to abide in His Word. John 8:31.

The characteristic excellence of the piety of Job was that it was regular, continuous, consistent. The duties and exercises of religion were in his case never intermitted: "thus did Job *continually*" (Job 1:5). There was never a day Job omitted to pray, or forgot to offer sacrifice, or allowed his faith and repentance to be interrupted in their exercise. It is by "patient continuance in well doing" (Rom. 2:7), by continuance in prayer, perseverance in Bible study, daily obedience to God's will, that we attain a steadfast and noble Christian character. To do a thing once or twice is easy, but to do it this day and every day, and all the days—this is the trial and the difficulty. To meet a crisis is one thing, to keep doggedly through the long dreary hours at monotonous duties is another. One has said, "It is easier to rise to the occasion in some supreme moment than to plod over the dreary plateaus of monotonous labor and uneventful routine."

When Christ becomes a living reality to us, and we live in the closest union with Him through prayer, meditation on His Word, and obedience to His revealed will, then we shall make progress and *unconsciously* we shall be transformed into His image, and others will see the beauty of Jesus in us. Our loved ones, friends, neighbors, fellow workers in the factory, office, store, will see that which will cause them to wonder what is the *secret* behind our lives, for "we must needs love the highest when we see it." Those who have lived solely to do the will of God and have gone on steadfastly, however great the danger or hard the difficulty, and have been used mightily of God, have frankly admitted that the sole secret of their fruitfulness has been their *entire* obedience to the will of God, their utter surrender of self to their Redeemer. When in his old age General William Booth was asked what was the secret of his astounding success he replied: "When I was a young man I decided that God should have all there was of William Booth." If we give ourselves wholeheartedly to the cultivation of a noble Christian character, to the doing of God's will, and fully avail ourselves of every means of grace provided by God we *shall* be "fruitful in every good work" (Col. 1:10) and God will be glorified in and through us.

Beds, England.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for our pastors in the great responsibility they carry in teaching their congregations and guiding them away from all compromising practices.

Pray for the thousands of summer Bible school pupils throughout the land, that the Word they receive may be the seed of eternal life. Pray for the teachers and administrators of these schools, that they may have insight and direction.

Pray for a husband and father who is cold in his religious life and neglectful of his family.

Pray that our summer camps may be blessed with a rich evangelistic and Bible-teaching ministry.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

The thirty-ninth session at Eastern Mennonite College came to a close with the annual commencement exercises on June 4. It was the occasion for the graduation of the largest class in the history of the institution —140 members. Of this number, 72 were in the high-school division and 68 in the college division.

The commencement week end opened on Friday evening with a rendition of the cantata, "David the Shepherd Boy," by the Vesper Chorus, under the direction of J. Mark Stauffer. A large number of alumni members attended the Alumni Fellowship Luncheon on Saturday. Speakers on the after-dinner program were Samuel Z. Strong, Sidney Schaefer, and J. David Nyce. The results of the election of officers for the Alumni Association were also announced at this meeting—Henry D. Weaver, Jr., President, and Helen Mumaw Peachey, Recording Secretary.

The High School Class Day Program was given on Saturday afternoon, with the College Class Day Program on Saturday evening. In addition to the usual features of class day programs, announcements were made by the classes concerning their gifts to the college. The two classes jointly have presented the college with a new chime system which replaces the former bell system. The melodious notes of the chimes can be heard over the entire campus, as well as throughout Park View.

The Mission Program on Sunday morning included the following messages: "Our Call to Latin America," by Herbert and Shirley Minnich; "Our Call to Luxembourg," by Daniel and Betty Marie Troyer; and "Our Return to India," by Paul and Esther Kniss.

The Collegiate Chorus rendered a program of sacred music on Sunday afternoon. The program included the rendition of "The Peaceable Kingdom" by Randall Thompson, and singing from the **Church Hymnal** the numbers selected by the audience.

Ray Emswiler of Bergton, Va., preached the baccalaureate sermon on Sunday evening. Using the story of Moses and his decision to leave the pleasures of Egypt as the basis for his message, Bro. Emswiler challenged the members of the graduating class to be men and women who make wise decisions.

Nelson E. Kauffman of Hannibal, Mo., and President of the Mennonite Board of Education, delivered the commencement address. His message, entitled "The Challenge to Wise Living in a Foolish Age," was based on I Cor. 3:18-23. After pointing out the danger of self-deception through human wisdom and the total inadequacy of the wisdom of this world, Bro. Kauffman proceeded to set forth the superiority of heavenly wisdom, and challenged the graduates to go forth demonstrating the power and wisdom of God in their lives.

The 72 members of the high-school graduating class were from Virginia, Pennsylvania, Ohio, Michigan, New York, Indiana, Kentucky, Maryland, Vermont, Iowa, Delaware, West Virginia, and Arkansas. The 68 members of the college class were from the following states, provinces, and countries: Virginia, Pennsylvania, Ohio, New York, District of Columbia, Iowa, Arizona, Oregon, Michigan, Maryland, Arkansas, Alberta, Ontario, Uganda, Holland, Jordan, and Germany.

GOSHEN COLLEGE

Paul Mininger, president of Goshen College, awarded a total of 193 degrees to 188 graduates at the fifty-eighth Commencement Service at Goshen College June 4.

Degrees awarded were: A.A.—11; B.S. in Nursing—18; B.S. in Education—71; B.A.—63; B.R.E.—2; Th.B.—9; B.D.—17, and M.R.E.—2. Requirements for 62 degrees will be completed by Aug 3 and three by Jan. 27.

Dr. Wilhelm Pauck, professor of Church History at Union Theological Seminary, New York, delivered the commencement address.

Pauck characterized our time as one of historical change. Within this transition are forces which have potential for good or destruction. He stated that most of us tend to objectify history. We see it as "a complex of forces that play upon us" or "a chain of past events that holds us prisoners."

History is a force to which we must submit, he asserted. We cannot escape the aftermath of world wars even though we may be in no way responsible. However, he countered, history is also the product of our own decisions.

Although we are linked to mankind in a chain of being and do not live unto ourselves, each of us chooses from the past and molds what we take from it. "No influence from the past can ultimately survive by itself," he said; "it must be acted upon." Pauck urged a critical appropriation of the legacy of past human culture. "We have as much history as we are able to make our own."

Civilizations have died, he warned, because they have not been kept in remembrance. "No legacy was received." He asserted that the Anabaptist-Mennonite heritage is increasingly better understood today by Mennonites and Protestantism at large because of its cultivation at Goshen College. "If it had not been for Dean (Harold S.) Bender and others, many Anabaptist deeds would be forgotten."

History is a determining force only to the extent of our cultivation of it, he further stated. We are free from "historical fatalism."

This freedom applied to the present gives us the choice between "war or peace, totalitarianism or freedom, unity or chaos." In our age, he asserted, the common people are sharing in the decisions for the meaning of history in a unique way.

Pauck then questioned, How can we be certain whether our historical decisions are right or wrong? We cannot escape from our historical situation; so many go to history itself to find solutions. Historians have attempted to discover a design or plan or purpose to history.

Historian Pauck then asserted that none of these philosophies of history are safe guides. All can be contradicted. He referred to the optimism of Hegel and the pessimism of Schopenhauer as inadequate guides for life.

An objective guide to truth is impossible, he firmly asserted, but we do have a subjective certainty. Faith is then the key to certainty. "We are sure by faith that God wills in the end only good."

In all action he urged the graduates to daringly, with bold surrender, seek to link themselves to God. History alone does not enable us to act wisely. "Subjectively persuaded of truth, we must trust in the objective actuality."

Pauck then cited examples in history of difficult decision. The Anabaptists of the early sixteenth century were at odds with the world, but compromise would have destroyed their genius. Luther in the sixteenth century urged the reluctant Melanchthon to make the difficult decision to draw up a distinctive Lutheran confession of faith.

Pauck's final challenge to the graduating class was to act out of a knowledge that we are not our own, but God will work all things together for our good.

The A Cappella Chorus sang three numbers under the direction of Assistant Professor Dwight E. Weldy. Assistant Professor Walter E. Yoder was the song leader. S. C. Yoder, president emeritus of Goshen College, led the invocation and President Paul E. Mininger presided.

HESSTON COLLEGE

Hesston Representatives to West Coast

Roy D. Roth, president of Hesston College; Nelson E. Kauffman, president of the Mennonite Board of Education; and Daniel E. Kauffman, business manager at Hesston College, will leave Monday, June 4, for Salem, Oreg., where they will attend the Pacific Coast Conference June 5-8. During the conference they will present a new method of fund raising for Hesston College.

Forty-Sixth Commencement

The 1956 commencement activities were well attended. Peak attendance was reached Sunday evening when Hess Memorial Hall was filled to capacity for the baccalaureate service. "The Other Side of Faith" was the title of the address presented by Bro. Maurice A. Yoder, instructor in biological science.

Other high lights of the commencement season were the alumni banquet with Dr. Raymond E. Dewey, pastor of the First Methodist Church in Salina, as principal speaker.

Kenneth E. King was installed as new president of the Alumni Association. Following the banquet the Board of Directors of the Alumni Association met and chose D. A. Raber, B.R.E. graduate and pastor of the Cleveland Street Mennonite Church, as vice-president of the Association.

The thirty-fourth rendition of Gaul's "Holy City," and the missionary sermon Sunday morning by S. Paul Miller were outstanding events, and Dr. Culbert G. Rutenber's com-

(Continued on page 595)

PEACE AND WAR

The Church's Responsibility in War

By Edward Stoltzfus

[The following article was given by the author at a panel discussion at Wittenberg College, Springfield, Ohio. Since it deals with issues discussed recently on the peace and war page it is being printed here. A final installment in the "Love Justice and Peace" series will be published on the next peace and war page, July, 1956.—Paul Peachey.]

Even the most naive Christian observes a radical anomaly in the church's message of reconciliation and love in Christ and her involvements in the hatred and strife of war.

The church preaches redemption through the sacrifices and love of God in Christ. War seems to be the antithesis of all that the Christian believes. During World War II, the noted American General Lesley J. McNair was quoted as saying, "Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fiber of our being. We must lust for battle. Our object in life must be to kill; we must scheme and plan night and day to kill. You must hit harder and harder. You must become tougher and tougher. You must hate more and more. It is the avowed purpose of the army to make killers of all of you." These blunt facts about war are extremely revolting to every sincere Christian believer.

The church historically and contemporaneously has met the problem of war in two ways: nonpacifism and pacifism. I am a pacifist, more specifically, a nonresistant Mennonite pastor.

The Love of Christ Is the Heart of the Gospel

All evangelical Christians agree that the message of the Christian Church is Christocentric; that is, it arises from, maintains itself in, and always returns to Christ Himself. He is the power and pattern of the Gospel. There is no Gospel of redemption, no forgiveness, no living faith, no pattern for discipleship outside of Christ.

So our understanding of the Christian's relation to war obviously must start with the life of Jesus as known in the New Testament. Biblical scholarship has fully representative voices permitting us to believe in the life and teachings of Jesus which we see in the New Testament.

It is clear that "agape" or "love," as Nygren says, is not "merely a fundamental idea of Christianity, but the fundamental idea, par excellence." Love is the gift of God in Christ to all who will believe. It is God's love to us who were His enemies, which opens a clue to the nature of God's redemptive activity in time among men. Love is not, as in Plato, an upward movement of the soul, but a downward movement of self-giving divine love. Christlike love is the unmerited love for a sinner, for the enemy. This love is the means of our salvation. The cross of Christ is the supreme manifestation of God's love.

Jesus says it is this gift of love to us ("That ye love one another; as I have loved you") which is the basis of the new commandment. This spirit of Christlike, self-giving love permeates the teachings and life of Jesus, His death atonement for sin, and the believer's expression in his daily life.

It is abundantly clear from the New Testament that absolute love is the norm for the Christian life. The eight beatitudes are incompatible with war: humility, penitence, meekness, spiritual hunger, mercifulness, inward purity, peacemaking, and sacrificial suffering. These in turn lead to 27 affirmations, including nonresistance (Matt. 5:38-41), The Golden Rule (Matt. 7:12), and universal love (Matt. 5:43-47).

We are most free when we are most completely in the will of God —J. D. Graber.

Paul's love chapter is his nearest definition of Agape-love: long-suffering, kindness, non-envy, humility, self-sacrifice, patience, happiness in truth, forbearance, faith. Paul says love never fails, and that it is greater even than faith.

Peter's testimony to Christians' suffering under a godless Roman totalitarianism is simply: "Christ . . . suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

In Christ, love meeting hate sets up a cross and takes the beating. When hate meets hate there is a whirlpool of hell, but when love meets hate, love suffers, but love ultimately triumphs; because love is the eternal nature of God, and God never goes down in defeat.

The nonresistance of the New Testament stems from what Karl Barth himself calls the third dimension: the religious fact "that in Jesus Christ something tremendous has come." Here is the pain and thrill of a new creation, as Paul maintains. It is a creation of the Holy Spirit. It is divine life. It is Christ in the believer. It is the life and love of God moving through the believer to his fellow men. The Christian now lives on the level of redemption.

This position of nonresistance has no affinities with the old liberal pacifist position. It is as foreign to that position of deceptive optimism, utopianism, and sentimentalism as day and night. It is not humanistic, but Christocentric.

Where Is the Church's Responsibility?

With this as a background, we need to ask ourselves the painful question: How has the church reconciled her participation in war and violence with her message of redemption and love in Christ? She has been commissioned to evangelize the whole world to the Gospel of love. How can she explain the blood of her enemies dripping from her hands to her Lord when He said *the church should suffer as He did on the cross rather than return evil for evil?*

Augustine started and Thomas Aquinas spelled out the "just war" theory which served the church for centuries, but is no longer acceptable today.

Today the church is trying to find her way out of this difficulty with Niebuhr's idea of social responsibility, and the Christians' acceptance of a cause of action which takes the lesser of two evils. By virtue of being a part of created humanity, all men are involved in the solidarity of human society. Therefore our involvement with the weaknesses of society makes Christians responsible to society. At first sight Niebuhr's analysis, along with his idea of the hopeless blend of good and evil, seems unanswerable. We are living on the level of good and evil, freedom and necessity, love and self-centeredness, spirit and matter, absolute and relative. Therefore we can't set down absolutes because it is a psychological impossibility.

This explanation of the church's involvement in war starts with the fact of sin and the Christian's responsibility to society, rather than the fact of a new transformed creation in Christ and the Christian's responsibility to the living Christ. From this foundation it supports the hellish carnality of war, but it has little relationship to the New Testament of love. This explanation starts at the wrong place. It uses the wrong presuppositions.

The church's responsibility to society begins after consideration, or in the light of her responsibility to Christ. I suggest that the Christian life should be understood more basically as (borrowing from Bonhoeffer) a discipleship, which is understood chiefly in ethical terms. While forgiveness and participation in worship may all be important factors in the Christian's experience, they do not rob obedience in ethics of primary rank.

There are valid ethical instructions given in the New Testament and we know the content of the obedience which is expected of us. I do not use the words "obedience" and "discipleship" in such a way as to leave their content to be determined by a sort of enlightened opportunism. The content is given in the Scriptures.

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FAMILY CIRCLE

Heir of His Parents

The sons of Jacob were in trouble. More than twenty years previously they had, through jealousy, sold Joseph, their young brother, into bondage to the Ishmaelites for twenty shekels of silver. True, Reuben had objected to this procedure, but the others had not heeded his advice.

Now Joseph, the former slave, was a high officer in Egypt, trusted by Pharaoh with great authority. Forced to come to Egypt for grain because of a famine in their own country, his brothers had now applied to Joseph for assistance, not knowing that he to whom they applied was their brother.

So the tables were turned, and now he who had been so grievously sinned against held in his hand great power over those who had sinned against him. Frightened because accused of being spies, Reuben said to the others, "Did I not tell you not to sin against the lad? But you would not listen. So now there comes a reckoning" (Gen. 42:22, RSV).

There is a retributive justice in the earth, but sometimes it is slow in arriving. Longfellow wrote,

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all.

When You Sin Against a Child

You can never tell what the result will be when you sin against a child, yet think of the sins being committed against childhood today.

The breweries are no longer satisfied to draw men and women into their nets. They are now advertising their products as "a pleasing beverage for the whole family." They suggest that even children should be given a small glass of this beverage "for their health's sake, for richer living, for solid family comfort." I deliberately say that this is a great and unforgivable sin against the childhood of our generation.

Our billboards sin against childhood with their presentation of false standards of life and what makes for happiness. Most of our Hollywood movies are a sin against childhood because they are misleading, suggestive, traitors to righteousness.

The tobacco interests are sinning against childhood by seeking to make their product more and more attractive to youngsters. They are also playing false to our children by the way they are affecting the spending habits of their mothers and fathers. From the pocket of the breadwinner, these interests take money needed for essentials. They take it just as surely, if not as swiftly, as do the gambling interests.

Parental Neglect

But the greatest sin against children is being committed by parents who set the wrong example before them, set up false standards before them, fail to teach them reverence, respect for God, for goodness, for truth, for honesty, for the Bible.

Parental neglect is a sin against the children. Harold Cooke Phillips tells the story of Mrs. Humphrey Ward, who once wrote to a member of Parliament concerning the needs of a very poor family in his district.

This member of Parliament was a man who always manifested great interest in social welfare and often sponsored legislation to promote it. So Mrs. Ward was quite surprised to receive from him this note, "Dear Mrs. Ward, I am so busy with plans for the race that I have no time for the individual."

Mrs. Ward filed the letter away with this observation written across it: "Our divine Lord, when last heard from, had not attained this sublime attitude."

Many a mother has been so involved in working to save others that she has neglected to save her own children. Your first obligation is to your own boy, your own girl.

Respect That Child

Let preachers and missionaries and Sunday-school teachers realize that their first obligation is to their own children. You cannot substitute a program to save thousands for a program to save your own children.

Parents sin against their children when they go year after year without praying with them, without counseling with them, without instructing them in righteousness.

Respect that child! He will soon be a man. And, as Alexander Pope once wrote, "Just as the twig is bent the tree's inclined."

It is said that John Trebonius, a German schoolmaster, always appeared before his boys with uncovered head, though this was not the common practice in those days. In his humility he said, "Who can tell what may yet rise up amid these youths? There may be among them those who shall be learned doctors, sage legislators, nay, princes of the empire." Even as Trebonius said this, Martin Luther, "the solitary monk that shook the world," was sitting before him.

The Day of Reckoning Always Arrives

"So now there comes a reckoning!" When children are infants, the day of reckoning seems far away. But it always arrives! When parents bring children into the world, they make a date with destiny, for a child is like a seed planted in the earth, and the nature of that seed is the nature of the parents. Thomas H. Nelson once said, "Give our boys better mothers, and they will give those mothers better sons."

Just as the day of reckoning came to Joseph's brothers so it comes to us all. The tree planted crookedly will grow that way. There is no adequate substitute for godly parents. Someone has said, "An ounce of mother is worth a pound of preacher." And that isn't necessarily a reflection upon the preacher.

Some time ago four preachers were discussing the various translations of the Bible, saying which of these they liked best. One man remarked quietly, "I like my mother's translation the best." Another said, "I didn't know your mother translated the Bible." The first replied, "O yes, she translated it into life, and it was the most convincing translation I ever saw."

The Influence You Mothers Exert

You mothers must be made to realize what a tremendous influence you exert over your children. I know of a mother who constantly held up before her two daughters the glory of foreign missionary service. Both girls finally went out to China as missionaries and were later murdered by enemies of the church.

The mother was sixty-two years of age when news came to her of the tragedy. She immediately sold all she had, went to China herself, to the very place where her girls had died, set up a school, and gave twenty years of service there. When she died at eighty-two, they buried her beside her daughters. You know now where the daughters had obtained their zeal and spirit.

A Day of Reckoning for Children Too

Of course, a day of reckoning comes for children as well as for parents. Following the death of his wife, J. Sterling Morton, President Cleveland's Secretary of Agriculture, took his three children to see their mother's grave. On the stone was an epitaph reading, "Caroline French, wife of J. Sterling Morton, and mother of Joy, Paul, and Mark Morton."

After reading the inscription aloud, the father said to his children, "If any of you ever does anything that would cause your mother grief or shame if she were alive, I will chisel your name off that stone." The names are still there. You see, there is responsibility in both directions.

A Godly Family a Joy Forever

A godly family is a joy forever. It is a blessing to God and to the community. When the parents have gone on, their influence still hovers like a benediction over their children.

The Frari Church is the largest in Venice, and I shall never forget our visit there. In this church is located the tomb of the great sculptor, Canova. Strangely enough, he designed the tomb himself in advance of his death. When I asked why the door of the tomb was ajar, the guide

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TO BE NEAR TO GOD

MEDITATIONS ON JOB

Sunday, June 24

Read Job 1:1.

In Eastern Arabia, probably in the hoary days of the patriarchs, lived one of God's choicest saints. Though he was "perfect and upright," God chose to entrust him with a unique ministry of suffering. Out of Job's wine-press experience flowed wine of such quality that it has blessed saints in every age since. Trials are not sent for our own benefit exclusively; the comfort we receive from God for bearing them must also benefit others. II Cor. 1:4.

Monday, June 25

Read Job 1:5.

As priest of his house, Job felt responsible for the spiritual health of his sons and daughters. Early mornings he summoned them together and offered prayers and sacrifices for each child individually. What a revelation of Job's personal godliness and his caliber as a parent! What an example for other parents!

Tuesday, June 26

Read Job 1:8-12.

So confident was God of Job's integrity, He even boasted of it to Satan. He challenged Satan to prove Job by the most grueling tests his fiendish mind could devise. Do we rate worthy a conversation between God and Satan? Can God be sure of our standing true under satanic battering?

Wednesday, June 27

Read Job 1:14-19.

In one day by five swift strokes Job's fortune crashed. To the Sabeans and Chaldeans he lost his oxen, donkeys, and camels. Lightning consumed his sheep. Ten beloved children perished by storm. Total loss: 11,500 animals, 10 only children. "That will change his tone," Satan must have gloated as he watched the surviving messengers speeding the reports to Job. But comforting thought! God stood on guard and not one additional stroke dared Satan add which He did not allow.

Thursday, June 28

Read Job 1:20.

Disaster silhouetted Job's true character. For years Job's life pivoted around God. Instinctively he turned to Him in that terrible moment. He WORSHIPED.

Friday, June 29

Read Job 1:21.

Satan predicted that Job would curse God. Instead he blessed Him. While traveling, a Christian couple suffered the misfortune of having their house trailer upset in the ditch. Sympathetic travelers on the highway stopped to offer assistance. The occasion was used to hand out tracts and do personal work with their benefactors! Satan must slink off in embarrassment when his well-devised schemes backfire.

Saturday, June 30

Read Job 2:4-8.

A famous editor who suffered serious financial reverses, then made a successful comeback, commented: "A man can do anything if he has his health." But there's the rub! "All that a man hath will he give for his life." Job's body was smitten with pain, nightmares, preying vermin, and multiplied miseries. These stretched on into months. Probably Satan thought to wear out Job in the hot, hot crucible of bodily suffering. A sharp sudden trial may not be as difficult to bear as a prolonged nagging one. To "walk and not faint" can be more trying than to "run and not be weary."

—Martha Nafziger.

It is not so much whether we study the Bible, as whether the Bible studies us.—Clayton Beyler.

The Heavens Declare

By Lorie C. Gooding

My astronomy instructor
Rebuked me with much fervor,
Impatient with my wandering mind,
And with my wandering eyes.
"Pay attention to the theme,"
Said he; "don't get lost in a dream.
You cannot learn astronomy
By gazing at the skies."

Dear earnest graybeard, I regret
I've little understanding yet
Of amazing cosmic distances,
Unintelligibly far;
Of light-years, orbits, nebulae,
Of magnitude or galaxy.
But I have learned Divinity
By gazing at a star.

Holmesville, Ohio.

Nine Letters of Faith and Encouragement

Sunday School Lesson for July 1

(I Peter 2:19-25; Jude 3, 17-25)

We studied the life of Jesus this year. From what book? Our next study was the Acts of the Holy Spirit. What follows Acts in the Bible? Let the class observe that all the rest of the books are letters. How do we know? See how many of these Paul wrote and to whom they were written. These are the Pauline epistles. Our lessons this quarter are from nine other letters. Find who wrote them. (Perhaps Paul wrote Hebrews too.) According to the title, what are we to get from these letters?

These nine letters were written for the most part after the persecution of the church by the Roman Empire had started. Both Peter and Jude, the writers of today's lesson, lost their lives for Christ's sake. The Christians of the first century lived in great dangers in the non-Christian world. Some of their enemies were from within the church and some from without.

I Peter 2

What if persecution comes? (And it comes to all Christians in some form.) What does Peter suggest as to our behavior? Recall that once Peter told Jesus that it couldn't be that He suffer on the cross. Now Peter appreciates his salvation through Christ's suffering, and he gets his attitude to suffering from Christ. We know a few of Peter's sufferings from the Gospels and from Acts. In the first part of the second chapter Peter recounts our great position in Christ Jesus. What encouragement does Peter give to anyone who is suffering for righteousness' sake? The slave readers would understand the "stripes."

This Sunday is designated as Peace Sunday. What are the implications of these verses to peaceful living at home, at school, in the community, in the church, and among nations? Do we really believe in Jesus' doctrine of nonresistance? Is it practical? Do we practice Jesus' way?

Jude

This letter deals with dangers from within. What was the danger? Verses 4-16. Do we have this opposition too? Godless men in the church are a good tool of Satan. He would ever try to pervert the pure Christian faith. For this reason we must contend for the faith. But many can't do this. Jude, fearing that the beloved might lose their precious faith, wrote to advise them how to keep strong against the mockers.

Notice the important verbs Jude uses. **Build** upon your faith. A growing faith will have more resistance. What can we do to build on our faith? **Pray** in the Holy Ghost. **Keep** in the love of God. How can one keep in love with God? **Look** for the mercy of our Lord unto life eternal. **Have compassion.** The love of God will cause us to take right attitudes toward false teachers in the church. A strong faith in this God of love will help us to withstand the error and cleave to the Lord. We must know in whom we believe.

Jude closes his letter with a grand climax, a very wonderful benediction. and a most encouraging wish for them. Read this aloud together.

It may well be that some of those whom Peter and Jude tried to encourage gave their lives in contending for the faith. Will we stand with them against the wickedness of the unbelieving world and the mistakes of the false teachers? God is able to keep us from falling if we will be good soldiers in the fight.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A special meeting was held at Metamora, Ill., on June 7 by the various congregations in Illinois to consider a church camp program.

Sister Edna Beiler, who has been visiting VS and I-W units to secure materials for articles, spoke at East Holbrook, Cheraw, Colo., on June 13.

Bro. Cletus Miller, Kalona, Iowa, more recently of Wichita, Kans., has been appointed pastor at Pueblo, Colo., and probably will be installed there on June 24.

Bro. Robert Stetter, Jr., was licensed on June 9 at Neffsville, Pa., to serve as pastor of the Mennonite Christian Fellowship Church, Worton, Md.

Mennonite Disaster Service of eastern Iowa held its annual meeting at the Bethel Church near Wayland on June 10. The guest speaker was Bro. Harry Martens, North Newton, Kans.

Bishop Christian K. Lehman and wife, Millersville, Pa., celebrated their fiftieth wedding anniversary on June 7.

Bro. William McGrath, Goshen, Ind., spoke at Millersville, Pa., on May 22.

Bro. Donald Miller, who has just completed his internship and residency at San Francisco, expects to establish a medical practice at Middlebury, Ind.

The Penn Foundation for Mental Health has been organized in the Franconia District. Bro. Norman L. Loux is medical director of the Foundation, which is now operating at a temporary location in Souderton but expects to provide a facility near the Grand View Hospital at Sellersville. Bro. Marcus A. Clemens, Quakertown, Pa., is president of the Foundation.

A new church will be built this summer at Millersburg, Ohio. Bro. John C. King is pastor of the group which has formed a fellowship at Millersburg.

A new chapel is being built at Camp Luz, Orrville, Ohio, which will have a seating capacity of 150, with auxiliary space in an adjoining classroom.

Bro. Glenn Yoder and a group of workers from the Children's Home in Kansas City gave a program at the Pennsylvania Church, Hesston, Kans., on June 10.

Bro. Harry Lefever and wife are attending the Institute of Linguistics at Toronto, Canada.

Bro. Tobe Schmucker, South Bend, Ind., spoke at the dedication of the Franconia Mission of Mercy, Harleysville, Pa., on June 17. Bro. Henry Ruth preached the dedication sermon.

The Christopher Dock School Chorus, under the direction of Bro. Hiram Hershey, gave programs in the Vermont churches the week end of June 10.

Bro. Norman Hunsberger, Ambler, Pa., spoke at the Franconia Tract Meeting held at the Rockhill Church, Telford, Pa., on June 11.

Bro. Amos Kolb, Spring City, Pa., delivered the morning message from Heb. 13:8 at the Vincent Church on June 10 at a special service in commemoration of his fifty years in the ministry. Bro. J. C. Clemens, Lansdale, Pa., also in his fiftieth year in the ministry, took part in the service. A fellowship luncheon was provided for about 200 friends at the home of Bro. Matthew Kolb.

Bro. Darrel Hostetler, Farmerstown, Ohio, who has just graduated from the Goshen College Biblical Seminary, has been appointed pastor of the I-W unit in Cleveland, Ohio.

A summer Bible school workshop held on May 26 was attended by more than 160, representing nearly every congregation in Oregon.

The Roanoke, Ill., congregation is holding services in the Eureka High School while the church building is being remodeled. Bro. H. J. King, Arthur, Ill., spoke there on June 3 in a dedication for parents and children.

Bro. Melvin Schrock, Tangent, Oreg., preached the baccalaureate sermon at the Western Mennonite School on May 20. On May 21, Bro. Louis Landis, Filer, Idaho, gave the commencement address.

Bro. N. M. Birky, Albany, Oreg., preached the conference sermon of the Pacific Coast Conference on June 6. Out-of-the-district speakers on the program were Nelson E. Kauffman, Hannibal, Mo., and Roy D. Roth, Hesston, Kans.

Bro. Frank Brilhart and wife, Scottdale, Pa., are again enjoying a summer vacation in Bible school and camp work, this year in Oregon. They are accompanied by their daughter, Ruth Ann.

The Johnstown Mennonite School Chorus, under the direction of Bro. Sanford G. Shetler, gave programs at Market Street and Kingview, Scottdale, Pa., on June 3.

Christopher Dock Mennonite School has graduated its first class. Twenty young people received diplomas on June 5. The commencement address was given by Bro. Paul Erb. Bro. Paul R. Clemens, president of the Board of Trustees, delivered the baccalaureate sermon on June 3 at the Towamencin Church.

A Christian day school program, sponsored by the Quakertown, Pa., Christian Day School, was held June 16, 17, at the Salem, Swamp, Rocky Ridge, and Haycock churches with Bro. Nevin Bender, Greenwood, Del., as the speaker.

Bro. J. Irvin Lehman, Chambersburg, Pa., was speaker at the Salem Church, Shelly, Pa., on June 9, 10, the tenth anniversary of the work at Salem.

A youth meeting was held at the Rockhill Old People's Home near Telford, Pa., on June 16. A men's chorus sang under the direction of Bro. Millard Detweiler. Bro. Milton Brackbill, Paoli, Pa., spoke on "Living for Christ."

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Calendar

Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Rest, Relaxation, and Meditation, Aug. 25-30; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.

Illinois Mennonite Camp, Mt. Morris, Ill. Pre-camp training for staff members, June 23; Junior camp, grades 4-6, July 1-6; Youth camp, grades 7-9, July 8-13; MYF retreat, July 13-15.

Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.

Rocky Mountain Mennonite Camp, Divide, Colo., Pre-Camp Training, June 29 to July 3. Annual Fellowship of Rocky Mountain Area Churches, July 4. Boys and Girls, ages 9-12, July 5-11; Welfare Camp for children, July 16-21; Junior High, 12-15, July 23-28; Family Camping, any time from July 28 to Aug. 12; Youth Retreat, ages 16 and over, Aug. 13-18; Hesston College Faculty, Aug. 27-31; Guest Camp for church workers, ministers, and their families; at no cost for the use of the facilities, Aug. 31 to Sept. 3.

Camp Luz, Orrville, Ohio, Boys' week, ages 9-11, July 14-20; Girls' week, ages 9-11, July 21-27; Junior High, ages 12-15, July 28 to Aug. 3; YPI, ages 16 and up, Aug. 4-10.

Alberta-Saskatchewan Conference annual meeting, Creston, Mont., July 3-6.

Allegheny Mission Board, annual meeting, Scottdale, Pa., Friday evening, July 13, and all day Saturday, July 14.

Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.

Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.

Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.

Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.

Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.

Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.

Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.

Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.

General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.

Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE · 1711 PRAIRIE STREET, ELKHART, INDIANA · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Lewis Martin reported to the Executive Committee of the Virginia Mission Board following his and Bro. Norman Derstine's recent visit to Sicily that during their stay there they served communion to 63 members of the Sicilian Mennonite Church and baptized fifteen, all adults. Sister Rosalia Piazzo has been appointed to assist Sister Franca Ceraulo in visitation work in place of Sister Moncada, who has not been able to carry on the work because of illness.

A record congregation of 115 were present for the Mother's Day service at Rabanal, Puerto Rico. Sister Doris Snyder spoke on "Mothers in the Home." Eight children were presented for consecration. Bro. Melquiades Santiago, co-pastor, had charge of the service.

The Hokkaido Mennonite Fellowship met at the Eugene Blosser home in Taiki, Japan, on May 29. Among other things a tentative schedule was set for Bro. J. D. Graber's visit to Japan in July and preliminary plans were made for the summer evangelistic program at each station following the close of the summer Bible camp on Aug 6.

Summer Bible schools are being held in Puerto Rico during June as follows: June 4-15, Coamo, Coamo Arriba, and La Cuchilla; June 18-29, La Plata and Palo Hincado; June 25 to July 6, Pulguillas, Rabanal, and the Cayey area. Remember these schools in your prayers.

Sister Mabel Cressman, missionary on furlough from the Argentine Chaco, plans to work as a nurse in the Toronto, Ont., General Hospital during the month of July and return to the Chaco by the end of August.

Bro. Raul Garcia, Argentina, spoke in the following churches in Ontario just previous to the Annual Mission Board Meeting: June 6, Ailsa Craig; June 7, St. Agatha; June 8, Hawkesville; June 10, morning, Breslau; evening, Manheim; June 11, Geiger; and June 12, Wanners.

The first year of the Mennonite Bible Institute, La Plata, Puerto Rico, closed on May 31 with a final chapel service conducted by the principal, Bro. E. V. Snyder.

Sister Irma Cruz, a student at the Mennonite Bible Institute in La Plata, Puerto Rico, will assist missionaries Paul and Lois Lauver in Cayey during the summer Bible school there.

Bro. Melvin Gingerich, MCC Peace Section representative in Tokyo, Japan, recently spoke both morning and afternoon at the MBMC Tokyo Center giving a brief history of the Mennonites and then leading a discussion. The missionaries have asked Bro. Gingerich to conduct an occasional seminar at the Tokyo Center, especially for Japanese Mennonite students in seminary or Bible school in Tokyo.

The summer camp program for the Puerto Rico churches has been planned for July 16-21. The boys' camp will be directed by Bro. Samuel Rolon and the girls' camp by Sister Doris Snyder.

Bro. Fidel Santiago, X-ray technologist at the La Plata, Puerto Rico, hospital, and **Sister Patricia Brenneman,** missionary teacher at Bethany Mennonite School, Pulguillas, were married on June 8 by the bride's father, Bro. T. H. Brenneman, at the Bayshore Mennonite Church, Sarasota, Fla.

Bro. Mark Lehman, R. 4, St. Anne, Ill., who has been serving as pastor at the Rehoboth Mennonite Church since February, 1955, was ordained to the Christian ministry on Sunday afternoon, June 10. Bro. James H. Lark had charge of the service, Bro. Daniel Lehman, Harrisonburg, Va., Mark's father, preached the sermon, and Bro. Howard Zehr, Fisher, Ill., gave the charge to the congregation. The congregation joined in a church fellowship dinner on that day.

Bro. Justie Baldwin, Navaho evangelist who recently conducted camp meetings for our missionaries at Black Mountain, Ariz., will be visiting a number of Mennonite churches in Iowa, Illinois, and Indiana during July.

The annual Missionary Orientation Conference will be held at the General Mission Board headquarters in Elkhart, Ind., June 22 to July 2.

Bro. Ernesto Suarez, Argentine Mennonite pastor and editor of **La Voz Menonita,** Argentine Mennonite paper, who has been at school in Goshen College for the past year, will be visiting churches in the Midwest during July and in Puerto Rico during August en route back to Argentina.

Bro. Manuel Medina, Tocoa, Honduras, a student in the Mennonite Bible Institute, La Plata, Puerto Rico, has been active in the church in Puerto Rico during his stay there. After he gave his testimony at a recent cottage meeting in the Rabanal area, an elderly woman who came to the meetings for the first time accepted Christ as her Saviour. Bro. Medina and Bro. Allen Kanagy are assisting in the summer Bible school program at Palo Hincado and La Cuchilla.

The mothers of all children attending the Nakashibetsu kindergarten met together on June 4 with the Kanagys, the local missionaries, who explained to them the Christian teaching which the children receive at school. A few days later the mothers, children, and teachers enjoyed a picnic together at a nearby fish hatchery.

A wedding ceremony took place during May in the Nakashibetsu kindergarten when one of the teachers married Bro. Tamotsu Fujita, second son of Yasuhei Fujita, head of the local creamery. Pray for this young couple as they begin building a Christian home in this pagan village.

Over 60 women of the Goshen-Elkhart Ind., area house cleaned the General Mission Board headquarters building in Elkhart on Wednesday, June 6. The work was directed by Sister Hettie Snyder, hostess at the headquarters building.

Bro. **S. Paul Miller** and family, on furlough from India, spoke at Sunnyside, Conneaut Lake, Pa., on June 11.

Your Treasurer Reports

A special need has arisen in connection with the program at Camp Rehoboth, St. Anne, Ill. As a part of this program Bro. and Sister Mark Lehman and the staff at Camp Rehoboth have been operating a kindergarten and will be sponsoring a Bible school program this summer. For some time the mission has been operating a bus which has been used to transport students to the kindergarten and has also been used for the Bible school program.

It has now become clear that the bus used there is in need of major repair and it seems advisable to the Board of Directors that it should be replaced. It has been suggested that this should be replaced by a Carryall rather than another bus since such a car would be more versatile and would better serve the camp program.

Through a local car dealer it has been possible to purchase such a Carryall for about $2,000.00. It seems to me that this is the type of project which will warrant the support of those who want to give to some special need.

Therefore, we would like to recommend the Camp Rehoboth Car Purchase for those who would like to contribute to this program. Please send your contributions through the regular district mission board channels with designation that the contribution is for the Camp Rehoboth Car Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Many married women in France work, making it difficult to arrange a suitable hour for women's meetings. The children have long hours in school and are not only burdened with much homework but also have a regular round of many outside activities. Numbers of the French children, as well as the adults, are in delicate health. Of the two million children and teen-agers in Paris alone, slightly less than one per cent have been evangelized.

From widely separated areas of France have come reports of a growing spiritual interest and some conversions from among the Gypsies. Pray for the various evangelistic activities being carried on in France; pray that the general spiritual lethargy may be replaced with Holy Spirit conviction that will result in the salvation of many.—**Missionary Mandate.**

New Mission Board Headquarters

By Paul N. Kraybill

For a number of years there has been an interest on the part of the Eastern Mission Board to set up headquarters where the administrative functions of the board can be centralized. The expansion of the board's program during the past few years has emphasized this need for more adequate office facilities.

For many years the work of the Eastern Board was carried on by the officers of the board on marginal time. The one function that probably required the most office work was that of the treasurer. However, Bro. Sem Eby who served as treasurer from January 1, 1933, to January 1, 1947, was the first officer of the board to have a hired assistant, Bro. Ira Buckwalter. On January 1, 1947, Bro. Eby resigned and Bro. Buckwalter was elected to his place, at which time a full-time office secretary was also employed. Bro. Buckwalter himself continued on a part-time basis until 1948 when the board asked him to devote full time to that office.

From January 1, 1947, until February, 1952, the office was located in a rented room in the home of Sister Amelia Lapp in Intercourse. In 1952 office space was provided by Lloyd D. Hershey, also in Intercourse.

In June, 1953, Paul N. Kraybill joined the office staff as assistant secretary of the board. His coming plus the addition of another office secretary increased the staff to four. In January, 1955, Norman Shenk was added to the staff as office assistant and bookkeeper in the treasurer's office.

It was in 1953 that the Landisville-Salunga congregation decided to discontinue services in the Salunga meetinghouse and hold all services at Landisville. The congregation then decided to offer the property to the Eastern Mission Board and on July 22, 1953, it was accepted by the board. Previous to this the board had received also as a gift a building adjacent to the Salunga church grounds. After considerable study and consideration the board agreed to build a new office building on the church property and retain the church building itself for board meetings, orientation classes, and other appropriate purposes. It also agreed to designate the third building as the quarters for the Christian E. Charles library.

A few alterations were made in the church building itself and a 30 x 60 one-story brick office building was erected on the grounds. A few alterations were also made on the third building to adapt it for library purposes.

On May 3, 1956, the Mission Board moved to the new office building in Salunga. In this building there are six offices plus two archives-records rooms, a workroom, and a committee room. In addition to the offices of the treasurer and the assistant secretary there is also an office for voluntary service and an additional office which is made available to the president of the board who, however, is not a full-time member of the office staff.

Salunga thus becomes the headquarters and home office for the missionary outreach of the Eastern Mennonite Board of Missions and Charities, the district Mission Board of the Lancaster Conference. In this office the routine administrative work for the five foreign fields, voluntary service, and the thirty-seven home mission points sponsored by the board will be carried out. Other projects such as the mission children's visitation program, the mission youth farm center program, etc., will also be directed from this headquarters.

The functions of the treasurer's office involve the daily processing of contributions as well as the payment of remittances for foreign program and the various home mission projects. The bookkeeping processes for an organization which has an annual budget of half a million dollars are quite extensive and involve considerable time. The treasurer of the board also serves as property committee chairman. There are building projects under way almost continuously in our home mission program which require considerable attention.

The assistant secretary always handles considerable correspondence. In addition to official correspondence, his office is responsible for personnel processing which involves correspondence with personnel, processing them for appointment and sailing, and arranging for visas, passports, passage, etc. Another assignment of the assistant secretary's office is that of publicity. This involves editing the Missionary Messenger and the monthly Newsletter. It also involves keeping up-to-date mailing lists and directories of mission workers, providing news notes for various church papers, answering continual reports for information and material, and preparing other publicity leaflets and materials.

The voluntary service office will be the place where the planning and administration of the voluntary service program will center.



At dedication services: Henry E. Lutz, Lancaster moderator; J. D. Graber, dedication speaker; Henry Garber, retiring president; H. Raymond Charles, new president.



Eastern Board headquarters, Salunga, Pa.

This will involve recruiting, assigning, supervising, and orienting voluntary service workers as well as keeping alert to the total program and seeking new opportunities for voluntary service projects.

The Eastern Mission Board has been led of the Lord into many challenging opportunities for service around the world. One hundred and ten foreign workers are serving under the board in addition to 26 full- and part-time supported workers in 37 home missions and a large group of part-time self-supporting workers who also serve in this evangelistic outreach.

It is the desire of the board and the staff that every possible effort be put forth to take the Gospel to those who do not know it. However, in order to make this possible there are some administrative functions which must be done at a central location in order to give the program direction and supervision. The church at home must be kept informed of the opportunities and the work that is being done. There must be a place where contributions and funds can be handled so that the gift of the giver can reach its destination and be effective in making possible the spreading of the Gospel. There must be a central office to which the foreign workers can report and from where they can get help and direction.

The Mission Board headquarters serves thus to carry out the directives and policies and decisions of the Mission Board and the church. It is the servant of the Mission Board and the church and wishes to humbly serve in every way possible.

Salunga, Pa.

Nurturing the New Nature in London Youth

By John E. Coffman

Margaret was one of the first fruits of our summer Bible school in its first year at the Free Gospel Hall. She is now fifteen and in her last year at school. She has continued to attend Sunday school faithfully, and during the past year has made an assistant teacher in the primary department. Her father, however, is a devout Roman Catholic and compels Margaret to attend Mass at the Priory Church every Sunday morning. Margaret goes out of respect to her father's commands but declares she receives no benefit from it, and enjoys her work in the Sunday school.

Marion went forward in the Billy Graham Wembley campaign to signify her interest in becoming a Christian. She has since been confirmed in a nearby Church of England in conformance to her mother's wishes, and she is a member of the girl guides attached to that church. She is thirteen and continues to attend our Sunday school, although her father is a Roman Catholic and her mother is not much interested. She has also become an assistant teacher and helps in the beginners' department. She, Margaret, and another friend who comes to Sunday school were keen helpers in a summer Bible school which we conducted in another mission after our own Bible school was over.

Roy is twelve and professed to accept Christ at the Wembley campaign also. His father is an avowed atheist, but his mother has sent him and his two brothers to Sunday school quite regularly. She never appears to take any interest in attendance at a church herself, however. Roy is active in bringing other boys into Sunday school, but not many of them seem to stay very long, perhaps because Roy likes to be noticed and sometimes achieves this in thoughtless behavior, which is apt to cause unnecessary confusion.

Christine is sixteen now and left school just before Christmas. She also attended the Billy Graham meetings one evening, and also went forward to confess Christ as her Saviour. Her sincerity seemed to be proved by her appearance at Sunday school the very next Sunday with her two younger sisters and brother, who had never been to Sunday school before. Christine's parents do not show any interest in spiritual matters, and she herself is too often drawn away by her school friends who are not interested in spiritual things either. She promises to come when approached about attendance and comes once, and then neglects to do so.

These and a few others who are younger and who had responded to an invitation made at a children's rally to "open the door of their heart to let Jesus come in" are our present responsibility to bring to a full discipleship in the faith of the Lord Jesus Christ. Since this can only partly be effected through the Sunday school, other means need to be considered. The regular reading of the Bible has been emphasized to all of them, and to encourage this they have been enrolled in a Scripture Union which has organized daily reading, with notes on the daily portions keyed to respective age groups which will help them to understand the Scriptures and challenge them to conform their lives to Christ and the teachings of the Bible.

A beginning was made to provide fellowship and instruction for these babes in Christ by inviting them to our London Mennonite Centre on the Saturday afternoon, once a month, when the older people gathered there for fellowship and Bible study. For the first two meetings a separate Bible study was held for them. This attraction of meeting in another part of London and in a larger place with a garden where they could have a few games together soon led to their asking to invite some friends along to this meeting. Subsequently, three or four, all of them members of our Sunday school, came along.

Since it was found difficult to provide adequately for them, with a larger number of older people also coming to this fellowship, it was decided to invite them to come a week later when the afternoon and evening could be theirs exclusively. So, at about 4:30 p.m. one Saturday a month they gather for light refreshments of sandwiches, cakes, and tea. Then an hour and a half is devoted to various table games including table tennis. The last hour of the evening is devoted to a worship period, ending in a discussion of the Christian life in the light of the Beatitudes of Matthew 5. By including a few of their unsaved friends who attend our Sunday school, we hope not only to give them instruction in the Christian life, but to give them an opportunity to witness and to bring the Gospel message to the others and so lead them to Christ.

Recognizing the need for development of talent, we have on two occasions in the past half year provided a youth evening at one of our Sunday night meetings and they have accepted this responsibility along with a few of the older young people who are in our Free Gospel Hall group. We hope to increase these occasions and to develop as God directs into a real MYF.

In these short sketches you will find scope for much prayer for guidance for the workers as well as for these young people themselves, so that they may become useful members of the Church of Jesus Christ in London.

London, England.

Dedicated to Harmonious Living

BY LEROY BECHLER

Harmony House is the name of the new Day Care and Youth Center in Saginaw, Mich., operated by the Ninth Street Mennonite Church. It is a two-story house with a full basement which is used for crafts and recreation for young people. On the main floor is the Day Care Center for children aged two to five years. The upstairs has an apartment which is rented and helps to meet the monthly payments. The aim of Harmony House is to promote harmonious living with God.

Harmony House was purchased mainly to provide larger and more adequate facilities for the Day Care Center. This Center provides a place for children whose parents work and gives preschool experience to children soon to enter school. It opens at 8:00 a.m. and closes at 5:00 p.m. Children have a morning lunch, supervised play, noon meal, story hour, and rest period included in their day. They are taught valuable lessons in their group play and also some health habits. The community people have used the Center and expressed their appreciation for such a service. We know God has led and blessed in supplying a community need.

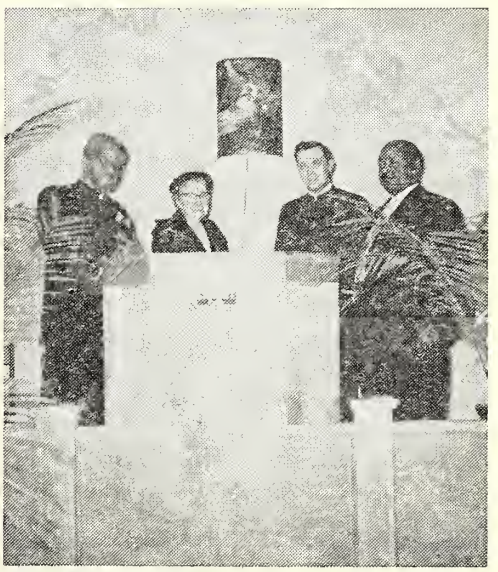
The Youth Center is an example of God doing abundantly above all we ask. Mainly, we were concerned about the Day Care Center. When this house became available we realized what an asset the basement would be to our youth program. It is used for the clubs, junior and senior MYF meetings, and married people's fellowship.



Children playing at the Day Care Center.

Dedication services were held on Sunday afternoon, May 6, 1956. Miss Edith Bailly, director of the First Ward Community Center, Saginaw, spoke on "Meeting the Needs of Children Through the Day Care Center." She emphasized the fact that children between the ages of two and six are in their greatest molding stage. When necessity causes the father and mother to work, the child is hampered in his development. This is remedied by the program of the Day Care Center. Furthermore, the value is increased because of the Christian instruction received here.

Mr. William Wilson, manager of a local city housing project, spoke on "The Value of a Day Care Center to the Community." He spoke highly of the church's efforts to build a better community through various activities and projects. The church has unlimited opportunities to serve and the Day Care Center is only one of the avenues of service. Such a service deserves community support.



James H. Lark, Miss Edith Bailly, LeRoy Bechler, and William Wilson, after the dedication program.

One of the mothers, Mrs. Norman Osborne, expressed her appreciation in a talk on "What the Day Care Center Means to Me." Her little girl has been enrolled for a couple of years. Since it was necessary for both parents to work, she knew her child was receiving good care and valuable instruction.

Bro. James Lark's message of dedication was entitled "The Church in Action." The true motive of any project or activity is to exalt Christ. Service presents a wonderful opportunity to give such a positive testimony. Bro. Floyd Hall of the Ninth Street Church then led the audience in dedicating the house. Bro. Lark led in a dedicatory prayer. Thus, Harmony House Day Care Center and Youth Center was dedicated to God to promote harmonious living with Him.

We praise the Lord for His leading and divine guidance. We praise Him, too, for those who have contributed time, talents, and gifts for Harmony House. We seek His will in the future program of the work at Harmony House and the church. Only as Christ is lifted up and glorified can people be led to know Him and thus live in harmony with Him.

Saginaw, Mich.

Speaking God's Words in Bihar

By Milton Vogt

"Salaam" was the greeting we received at one of the first houses in the village we were visiting in Bihar, India. Someone quickly brought a palm-leaf mat and we were seated in the family circle in front of the house. One of the women was weaving a palm-leaf mat. The man of the house was rubbing his shins with oil. He had just finished his noon meal after following the plow all morning.

"I call myself the memsahib's [Esther Kniss's] sister," said the woman. "She often came to my house. I heard last week that her mother died so now I am very sad."

We invited them to a house more centrally located. As we all went to the meeting place we passed a boy singing one of the songs he had learned from Brother and Sister Kniss and the workers while they toured at this village. During the meeting one of the young men asked to have the song sung again. The people listened well. They are interested but are putting off making a decision. "When the entire village accepts Jesus, we will," they say.

On another day as Daniel and I approached a house, we saw three men and several children on the sunny side of the straw stack, protected from the cold northwest wind. Their friendly salaams warmed our hearts. We sat down on the bed that was brought for us. The two girls gave us a friendly smile and talked a bit with Daniel. In this village we met the leaders, Sibba, Jotra, and Manohar. The Lord opened the way for a frank discussion of the sinfulness of man from the first chapter of Romans. Will you not pray with us that these worshipers of evil spirits will see themselves as sinners before God and choose to serve Christ?

In April, 1955, in Daniel's area, Yuhan and his son Martin were received into church fellowship by baptism. The service seemed to be significant to them. Both entered heartily into the service and Martin was received with tears of joy in his eyes. They have been happy Christians. We are praying that Yuhan's two married daughters may be brought to Jesus.

We were impressed with the opportunity of showing Christ to a neighbor at the funeral of Joel's mother. This neighbor came to sit and show her sympathy. As we were sitting together, waiting for the grave to be dug, we spoke of the difference of one of Jesus' own leaving this earth, knowing that Jesus came to take her to Himself, and the death of one outside of Christ. Here was only peace. The tears of sorrow were because she would be missed and especially because she was taken while Joel (for whom she had a deep concern) was in the hospital. There was no despairing wailing like those without hope.

The neighbor was reminded that she had the same disease (t.b.) that took Joel's mother. We feel God is speaking to her through His children at this place. Joel's mother's last testimony was, "Yes, I believe in Jesus," as John 3:16 was repeated to her again. She was a Christian only about one and a half years. The father in the neighbor's home used to be quite interested but his work has taken him away from home and he seems cold now, but the wife and sons are still showing interest. What God can do to the cold heart of the father, if we are all faithful to the Spirit's leadings!

During the year, in the Chandwa area, Samuel's mother and one sister came to the Lord. It is six or eight years since Samuel came. We praise the Lord that these two souls have now come to serve the Lord along with Samuel. Will you not pray with us that the other children of this mother will find the Saviour?

At Hisri a number of adolescent children from Christian families accepted the Lord and were received into the church by baptism.

Evangelist Herem gave most of his time to nurture of Christians in his area. The aim was to teach each one to read. They memorized songs and Scripture verses with the aid of illustrated charts. They were taught concerning prayer with an endeavor to lead each one into a daily prayer life. Harun related one Sunday how he had told his neighbor about the previous Sunday-school lesson. There is evidence of progress in Biblical knowledge and in a personal knowledge of Jesus Christ.

Teaching has been in the Gawari dialect, in order to overcome the language barrier. This bridges the gap between the tribal language and Hindi. In this way it is hoped these Christians can participate in worship experiences with other congregations when Hindi is used.

Continuous contacts were made with people in a neighboring village who have shown interest in becoming Christians. One man and his wife have been receiving teaching and are now ready for baptism. We pray other families may also come with them. The people have reported that another man across the river wants to receive teaching.

In the Latehar area evangelism was carried on in the villages by the sisters. In Rajhar a Bible school was held for the children with keen interest and good attendance. For ten days a special Bible study was conducted with the Christian women living on the compound.

At Nareshgarh constant work has been going on to strengthen the Christians. A special effort was made when Sister Shirk and two Bible women spent a week there. They held a meeting each day for the women and in the evening a Bible school session with the children. There was rich fellowship and a challenge to work and pray with the two families who have gone back to sorcery and evil spirits. During the year Brother Topono moved to Nareshgarh with his family to be better able to teach the Christians who need to be rooted and built up in Christ Jesus.

We thank God that many in various parts of the field show interest in the Word. The great need is for people to feel the urgency of deciding now to leave sin and follow Christ and to understand it is God who tells us to "speak with my words unto them."

Balumath, Bihar, India.

Chinese Christians Growing Stronger

A veteran missionary recently evicted from Communist China reported to the Alliance Press in Hong Kong that "while many Chinese are suffering pitilessly for lack of food and clothing, still the real work of God in the hearts and lives of His redeemed ones is making progress."

The missionary told of the printing of a large consignment of Bibles and their distribution, which was "not greatly hindered, especially in the larger centers." He said that "Christians are seen carrying their Bibles under their arms as they make their way to their places of worship on Sundays."

"The risen Christ walks in the midst of the churches refining the gold and the silver," he added. "Much of the chaff, it is true, has vanished with the winds of persecution. The waters of testing have washed away much of the sand and silt, causing man-made organizations to collapse. . . . In contrast, the ones who have kept their faith in the Bible and in the truth as it is in Christ are being vindicated and are growing stronger and stronger."

—Gospel Herald (Cleveland, Ohio).

The Spanish Christian Mission has reported that in Villarrobledo where there had been fierce persecution, the church is now passing through a period of greater freedom and much spiritual blessing. Pray that this church will direct many to the Lord Jesus Christ.

—I.F.M.A. News.

Broadcasting

The Mennonite Hour

"Opening Doors Through Radio"

Sixteen pages . . . colorful . . . attractive . . . theme song . . . pictures of singing groups . . . radio only 36 years old . . . radio opens doors to hearts and homes . . . to many nations . . . through **Mennonite Hour** . . . **Luz y Verdad** . . . **Navaho Bible Hour** . . . prison doors opening . . . "Behold, I have set before thee an open door" . . . .

For your souvenir of the fifth anniversary of **The Mennonite Hour** write today for your free copy to **The Mennonite Hour**, Box 22, Harrisonburg, Va.

Is The Mennonite Hour Underwritten?

Reports are occasionally heard that **The Mennonite Hour** is underwritten by the General Mission Board. It is true that Mennonite Broadcasts, Inc., producers of **The Mennonite Hour**, is the radio division of the Mennonite Board of Missions and Charities; however, fund raising is an entirely independent operation.

Gifts for the support of The Mennonite Hour should be sent directly to **The Mennonite Hour**, Box 22, Harrisonburg, Va. You have a vital part in sustaining and expanding **The Mennonite Hour** ministry.

Teamwork

In five short years God has blessed **The Mennonite Hour** ministry from a one-station outlet on WSVA, Harrisonburg, to a worldwide ministry. This has not been accomplished by one man or group of men, but by the united consecration of thousands. **The Mennonite Hour** staff is keenly aware that the future success of the broadcast is dependent upon your heartfelt prayers and your generous giving.

Ohio and Alabama Listeners

WHKK, Akron, Ohio, will release **The Mennonite Hour** at 9:00 to 9:30 a.m., Daylight Saving Time, every Sunday morning, beginning on July 1. Formerly the broadcast was heard at 1:30 Daylight Saving Time (640 kc.).

Alabama listeners will hear the broadcast at 4:30 to 5:00 p.m. on WOOF, Dothan (560 kc.), instead of 12:00 noon starting July 1.

Please pass this information on to your friends.

Luz y Verdad

Much Interest in Support of Luz y Verdad

Contacts made throughout the churches by the radio pastor, Lester T. Hershey, indicate that there is much interest in the Spanish broadcast, **Luz y Verdad.** A number of individuals and Sunday-school classes have indicated that they are interested in supporting the work in a general way. Specific areas will be designated to those interested shortly.

Possible Defiance, Ohio, Broadcast

Defiance's radio station, WONW, has notified our radio pastor that they are interested in selling us time on Sunday morning at 6:30. WONW (1280 kc.) reaches an estimated 5,000 to 6,000 Mexicans and Puerto Ricans besides those living in Fort Wayne area, of which number we do not have a figure. Cost for this station will be $23.00 per broadcast. There is a possibility that support will be forthcoming from the Archbold area. However, if others are interested, you may send in your offering to **Luz y Verdad,** Box 22, Harrisonburg Va., labeled Defiance, Ohio, Spanish broadcast.

via MBMC, Elkhart, Ind.

How to Send Packages to Paraguay

Some revisions in Paraguay import permits and mailing policies have been made known by the Mennonite Central Committee office at Asuncion.

Gift packages of used articles up to a value of $50 may be sent directly by air freight or parcel post from local post offices without a Paraguay bank permit. Air freight takes around five days for shipment from the U.S. while parcel post takes several weeks.

Paraguay people can purchase new goods and seeds there. It is best for friends or relatives to send funds for such items rather than purchase new things in North America as such articles require a bank permit which takes a long time to obtain.

—via MCC Information Service, Akron, Pa.

Quiet Please

"The Lord is in his holy temple: let all the earth keep silence before him," wrote Habakkuk. The house of God is a place of worship. It is a place where true worshipers come to meet God. Men and women come to pray, to praise, to petition, to give adoration.

To keep a sense of worship and of the presence of God requires the combined efforts of all the worshipers. All are needed to keep the place of worship what it ought to be.

There has been some lack of reverence at the Union Avenue Mennonite Church. This weakness lies at the door of no one person but is the fault of us all. With the united effort of superintendents, teachers, etc., we can have a better place of worship.

Included in this matter is the careless throwing of materials on the floor of the church. Monday a.m. the pastor picked up the following materials from the church floor: (1) Kleenex tissue, (2) a Chiclet box, (3) empty raisin box, (4) raisins (some raisins were tramped into the floor), (5) one **Mennonite Hour** card, (6) one-half of a neolite shoe sole, (7) three pages from Bibles, (8) three pages from songbooks, (9) six lesson leaflets and Sunday-school papers, (10) three spoiled bulletins, and (11) scraps unidentified. (Owners may have any of the above items by proper identification.)

Two suggestions might then be made:

1. Help to keep the floors clean.
2. Remain in the auditorium after Sunday school or enter or leave quietly without conversation.—Union Avenue Mennonite Church Bulletin, Chicago, Ill.

MISSIONS

EDITORIAL

Grace for Giving

Recently I heard about a chorister in one of our churches who, when he arose to lead the singing following a stirring message on sacrificing for God and giving for missions, announced the hymn, "The Cross Is Not Greater Than His Grace."

I am certain that the chorister, anxious to lead a good hymn correctly, never related the title of the song to the message just heard. However, too many people make the implication in this association real. That is, they act as though giving is a real cross for which they need the grace of God in order to bear the heavy burden.

It is doubtful whether such an attitude can ever make possible a ministry of giving which God can bless. The Apostle Paul told the Corinthians: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:6, 7).

The idea that giving illustrates a cross keeps the giver from receiving the great blessing of giving, the joy of sharing. Giving which grows out of thankfulness to God for all of His blessings is giving which God can bless. He can take such giving and multiply it like the widow's meal and oil in the story of Elijah. In fact, there is no limit to what God can do with consecrated giving. Note Paul's conclusion regarding the cheerful giver: "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work . . ." (II Cor. 9:8).

Notice that when we give cheerfully, then God can work in superlatives: all grace, always, all sufficiency, all things, every good work. And we are not talking about the amount given but about the attitude of the giver illustrated so well in the life of Jesus and His disciples by the widow's mite.

The treasurer's report at the General Mission Board meeting last week showed a good balance in the general mission fund. One is tempted to relax and think that we will not need to give extra next year. But such an attitude again makes giving a cross rather than a joy. The correct reaction to a good balance in the general mission fund is to look for new mission fields to enter or new service opportunities to be seized both at home and abroad.

May we not succumb to the temptation of thinking that giving is a cross, but may we allow it to be the joy that it is for the sincere child of God.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Berlin Refugees Aided

Distributions of food and clothing continue in Berlin by the J. K. Klassens. Food and New Testaments were recently given in the Kreuzberg district in the West Sector. The families had been selected and invited by the German Red Cross. The majority of these people were old and feeble. "Many seemed to be greatly impressed by the food and even more thankful for the New Testaments," the Klassens said.

Approximately 70 poor families of the East Zone and the East Sector received food, clothing, and bedding. The Klassens indicate that the quilts are being admired and appreciated enormously.

"The great influx of refugees into the camps demands much material aid," they said. "We cannot begin to assist all the camps with clothing, but we do help a few."

Pax men Wayne and Lamoine Epp and Bro. Klassen reported on work of the Mennonites in Europe at the invitation of a Quaker group meeting in a neighborhood center. The audience had quite a few questions and was "very much impressed with the work of MCC and the Pax program," reports said.

Menno-Heim occasionally conducts special services for visitors from the East Zone. A group attended on Ascension Day and another on Pentecost. Pastor Erich Schultz, German pastor of Berlin Mennonite Church, is recuperating this summer from pneumonia. Bro. Klassen will help out in pastoral duties.

Flood Victims Rehabilitated

The installation of 45 pumps in the flood-ravaged Ferozepore area of the Punjab in northwestern India is reported by Rudy Friesen. His particular assignment there with the National Christian Council of India is completed. He is transferring to Calcutta to work with the Benedicts but will be on call in the event of further floods in the Punjab.

He reported that all these people have erected new houses and most of them have harvested a crop following floods a year ago. More tube wells are being installed.

Fire Victims Clothed and Fed

A fire left 200 persons homeless at Hualein, Taiwan (Formosa), recently. MCC workers quickly supplied clothing and food to the disheartened people.

There has also been some distribution to leper patients as well as to children in Taiwan orphanages.

Relief Worker to Germany

John Bohn of Pandora, Ohio, sailed June 8 on the SS Arosa Star from Montreal to Germany where he will supervise material aid distributions in MCC centers. John is a graduate of Bluffton College and the past year taught sixth grade at Lebanon, Ohio. He is a member of Grace Mennonite Church at Pandora and the son of Pastor and Mrs. E. J. Bohn.

Released June 8, 1956
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

I-W Services

One feature of the Young People's Institute at Laurelville Mennonite Camp, Aug. 4-10, will be a 1-O Orientation Course taught by Roy Burkholder, 1-W Services Office, Elkhart, Ind. This course is designed for young men of draft age and those who are approaching draft age. It will provide information about 1-W Service, Selective Service procedures, job openings, etc. Because it will be helpful to young men looking ahead to two years of I-W service young men should be encouraged to take advantage of this opportunity.

Ivan Beachy, Springs, Pa., now leader of the Cleveland, Ohio, 1-W unit, spoke at the city mission service in downtown Cleveland, June 1. Approximately 50 men attended. He was assisted by 15 I-W men and their wives who provided the singing for this service. The unit provides the program at this mission the first Friday of each month as a part of their extension activities.

Voluntary Service

The summer VS program needs two men to assist with building and with the Bible school program at the Rockview Mennonite Church, Youngstown, Ohio. If you are interested in assisting very directly with the mission program of our church, contact the Secretary of Personnel, MBMC, 1711 Prairie St., Elkhart, Ind.

The Mothers' Club of the Mathis, Texas, kindergarten provided the refreshments for the hundred persons who attended the final program of the 1955-56 school year held on May 25.

On May 23 the Calling Lake, Alta., VS unit met with the Indian population of the community to discuss plans for developing agricultural, sewing, and food-processing programs. The local response was encouraging.

On June 11, the government X-ray unit was flown into Calling Lake. Elma Riehl, VS nurse, assisted with the project to X-ray all residents of the community. Miss Montalbetti, the district home economist, spent June 11 with the unit giving counsel on organizing the girls' club program.

As a result of the fellowship evangelism program being carried on by the Kansas City, Mo., VS unit, three persons in the immediate community have accepted Christ as Saviour and Lord and are looking forward to being baptized.

Released June 8, 1956
Office for Relief and Service
Elkhart, Ind.

WMSA Weekly Notes

A missionary regularly sent her prayer requests to a home for the aged. "These people have time to intercede for us and they appreciate this contact with our work." The **Prayer Guide** is another daily reminder to pray for our missionaries.

A missionary speaker recently emphasized the nature of the conflict and the need for spiritual weapons to fight the spiritual battle, when he addressed a district missionary meeting.

The Prayer Guide is one of the aids provided to help us in our prayer intercession for the work of the Lord of our denomination. Any MYF, Sunday-school class, or WMSA group who will undertake to supply copies of the **Prayer Guide** to homes for the aged should contact the superintendent of the home to make arrangements with him.

Order the Prayer Guide from Mrs. Ben Charles, 823 Market St., Scottdale, Pa. The price is 30¢ a copy or $3.00 for 10 copies mailed to any address.

* * *

"The regular meeting of the WMSA will not be held this month," is an announcement that appears in many church bulletins sometime during the year. Usually a special project is announced instead of the meeting, in which all the members can participate.

One auxiliary provides extra cut garments which can be made at home sometime during the month. Another auxiliary provides empty jars for the members to fill for the district missions and institutions. An auxiliary of a city congregation urges all its members to contribute toward a special designated project during the month.

There are other special projects which should be encouraged. Each member could read an extra missionary or devotional book during the month. Or it could be a letter-writing month, and every WMSA member in city or country could write to some missionary.

Our interest and activity in WMSA need not stop when no meeting is planned for fellowship and encouragement.

* * *

Flowers add color to our summer gardens. Many of the summer flowers make attractive bouquets. One missionary group arranged to supply the patients in the local hospital with flowers.

In nearly every hospital there are patients who remain for longer periods of time. Some of these patients do not have friends who will bring flowers to them. Supplying flowers for lonely and friendless patients could be part of the summer-time project of the girls' auxiliaries.

Office of the WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

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A combined grade-high school attended by children of missionaries and American military personnel located in Formosa is in great need of an English teacher, and one to teach Latin and/or some other language.—**Missionary Mandate.**

From Our Churches

HOLLSOPPLE, PENNSYLVANIA

(Blough Congregation)

Dear Friends:

The Lord has been sending us showers of rain and showers of spiritual blessings, too.

During the Easter season Bro. Russel Baer from the Steelton Mission near Harrisburg, Pa., was with us. He remained for the communion service on Easter Sunday morning. We thank the Lord for his help and encouragement.

Four of the college students from our congregation who are at E.M.C. were home for the Easter season. Robert Hostetler was on chorus tour, so was not home.

Bro. Lester T. Hershey, missionary pastor from Puerto Rico, was with us Friday evening, May 18. He opened our eyes to the opportunities and possibilities of spreading the Gospel by the Spanish broadcasting program. The little bookmarks he gave us are continual reminders to give and pray for the work in Puerto Rico.

On Sunday, May 20, Bro. Nathan Hege and family worshiped with us. We were glad to welcome him back. He taught school at J.M.S. before going to Ethiopia. They, too, seem very happy in the work of spreading the Gospel.

Blough's Bible school will begin Monday evening, June 4, and continue until June 14. The pupils from Hyasota (one of our mission stations) will be transported to Blough. The "38" Mission will have a separate Bible school later with Bro. Glen Yoder, Jr., as principal.

We hope to resume work on the "38" church building soon. Your prayers and contributions will be appreciated.

Some of our aged folks are able to be back in services again for which we praise the Lord.

May. God keep us close to Him and clearly teach us His will.

Mrs. John A. Lehman.

LA JUNTA, COLORADO

(La Junta Congregation)

Greetings from Colorado:

"Thanks be unto God for his unspeakable gift."

Our pastor, Bro. Wilbur Nachtigall, led us in some very meaningful Passion Week services. We were made to realize anew Christ's suffering for us as well as being made to identify ourselves with those who nailed Him to the cross. A communion service was held on Good Friday night.

The joyous note of Easter through victory over death was expressed in a program given by primary department. A joint quarterly hymn sing was held Easter Sunday night at Cheraw. It seemed the happiness of the season made people sing better than usual.

During the fall months our adult Wednesday night prayer fellowship centered around "Witnessing for Christ" in our various avenues of service. Each week a different profession was considered. As a result, interested people have made a number of contacts with needy people.

Many of these have come through hospital contacts. Several pupils have been added to the Sunday school.

At 6:00 each Monday morning a Christian Witness Fellowship is held. There is discussion of personal contacts made during the week, difficulties in contacts, and suggestions for tactfully approaching people. These names are then taken to the midweek prayer fellowship for prayer.

On Thursday morning at 6:15 a Men's Prayer Fellowship is held alternately between La Junta and Rocky Ford in the hospital chapels. After the prayer period, the men usually eat breakfast together for further fellowship and discussion.

The church male quartet recently journeyed to Scott City, Kans., to contribute to their worship there. The men sang several numbers in both the morning and evening services.

Each Sunday afternoon some group from the congregation, whether it be a Sunday-school class or a family, is in charge of a devotional program for the convalescent ward at the Mennonite Hospital.

A club for junior boys has been organized by the VS unit. They meet every Wednesday night at 7:30 during the midweek prayer fellowship at the church. After time has been spent in woodworking projects, a half hour is spent in Bible study and prayer. The boys are encouraged to bring nonchurch boys in an effort to win some for Christ. Bill Shoemaker and Dan Unternahrer are the leaders for this club.

Wilbur Nachtigall and Paul Martin attended the Evangelism Seminar in Kansas City the last week of April. Reports of these meetings have been given in the prayer fellowship groups.

A film entitled **For Every Child** was shown for teachers in the primary department and any interested Sunday-school workers. Wilbur Nachtigall showed slides showing how Sunday-school attendance was built up in Puerto Rico. He also presented a plan for building up our own Sunday-school attendance. A round-table discussion with all the teachers participating was held. Special emphasis was given to the problem of bringing in children who do not attend Sunday school.

The Annual Sunday School Conference between the Holbrook congregation and the La Junta congregation was held May 13 at Cheraw. The program was especially developed in the interests of the youth of the church. Marcus Bishop, from Denver, was the guest speaker. His sermon topics were, "How to Be a Real Christian" and "Finding God's Plan for My Life." In the afternoon session a profitable panel discussion was held on Parent-Child Relations.

Marie Kauffman, who has worked faithfully for a number of years as Sunday-school librarian and teacher, will be leaving us in June. After a few weeks of vacation, she will enter work among the Navahos. In appreciation for her faithfulness in teaching a Sunday-school class of juniors year after year, the children and their parents had a farewell picnic in her honor. A sealskin Bible was presented by the group as a farewell gift.

A class for young Christians has been held for several months by our pastor. The purpose of the class is to help those who have professed Christ to better understand Bible teachings and doctrines before they are baptized and become members of the church.

Bible school will be held from June 4 to 15. Wilbur Nachtigall will be superintendent. Wilma Roeschley will be in charge of the music.

Irene Cook.

PALMYRA, MISSOURI

(Pea Ridge Congregation)

Dear Christian Friends:

Greetings. "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

After many months without rain, we have been blessed with abundant showers. Fields and lawns that were brown all winter are now beautiful with growing crops and green grass. The soil is in excellent condition for spring planting. Gardens are doing very well, although it has been too cold for normal growth.

Most of our members were privileged to attend the Doctrinal Conference held at Cherry Box, May, 20. This was an interesting and profitable meeting, the whole program being on the Holy Spirit.

Some of our readers possibly did not know that the Palmyra congregation disbanded last fall, some of the members going to the Hannibal Mission Church, and others to Pea Ridge. This is a small congregation (34 members) about twelve miles west of Palmyra. The church building here is very small and very inconvenient and crowded during Bible school or any special meetings. The Palmyra house of worship has been given to the Pea Ridge congregation and will be torn down and moved as soon as help is available. The material from the two buildings will be used as far as possible in erecting a larger and more convenient building at Pea Ridge. The Palmyra building is almost fifty years old and much of it possibly will not be in condition to use again. We have had a building fund for some time but it grows slowly. Some outside help would be appreciated both in money and labor. Anyone interested in lending a helping hand to this small group, please get in touch with David A. Hathaway, Philadelphia, Mo.

Our summer Bible school is in progress now, in charge of Bro. Henry Tregle. We have an average attendance of eighty-five.

Pray for us that the work here may prosper. To God be the glory.

In His name,
Correspondent.

OUR SCHOOLS

(Continued from page 584)

mencement address concluded the commencement season on Tuesday morning, May 28.

Three men received their Bachelor of Religious Education degrees; twenty-three college sophomores were awarded the Associate in Arts degree; and sixty-two high-school diplomas were awarded.

Pre-Nursing Students to Enter Kansas City General Hospital June 11

Hesston College pre-nursing students who just completed the first nine months of their nursing education program, will enter Kansas City General Hospital June 11 to continue their nursing course. These students are going to Kansas City General since continued low census at the La Junta Mennonite Hospital will make it necessary to discontinue the La Junta Mennonite School of Nursing. The Hesston administration is working on a permanent nursing education program for future pre-nursing students.

Hesston Places First in International Bookkeeping Contest

Miss Ellen M. Miller, head of Hesston's Business Education Department, has just received notice that her bookkeeping class won first place in the Private Schools and Colleges Division of the International Bookkeeping Contest, sponsored by Gregg-McGraw-Hill Publications, New York, N.Y. F. Ulrich, Director of Awards, notified Miss Miller that a first place silver trophy has been mailed to Hesston College, which will be the permanent possession of the college.

Criteria for judging the contest were correctness of solution, penmanship, attention to instructions, general accuracy, formation and alignment of figures, appropriateness of arrangement, use of ruled lines, and all-over neatness.

Fifteen students were in the class winning this recognition. Members of the class were: Francis Baker, Richard Baker, Franklin Brenneman, Lillian Burkey, LaWayne Guengerich, Calvin Hershberger, Dale Hershberger, Ellen Kauffman, Miriam Kauffman, Irene Loucks, Laurel Miller, Virgie Rediger, Lois Shetler, Norma Siemens, and Ronald Weaver.

Six of the students, Richard Baker, LaWayne Guengerich, Ellen Kauffman, Irene

Loucks, Lois Shetler, and Norma Siemens, received the Order of Business Efficiency pins for outstanding papers. Miss Miller, their instructor, was awarded an official Gregg fountain pen.

Field Notes

CONTINUED

A Youth Conference was held at Farmerstown, Ohio, June 9, 10, with the brethren John Drescher, Orrville, Ohio, and Eldon King, Louisville, Ohio, as speakers.

Bro. and Sister Herbert Minnich, Harrisonburg, Va., will be in charge at the Laurelville Mennonite Camp this summer.

Bro. G. G. Yoder spoke on the Jewish and Arab problem in Palestine at the Hesston E.U.B. Church on June 10.

Bro. Willard Conrad and family have moved from Hesston, Kans., to Goshen, Ind., where Bro. Conrad will teach in Bethany Christian High School.

Bro. Andrew Hartzler, Newport News, Va., conducted a week-end meeting at Cullers Run, Mathias, W. Va., June 9, 10.

Bro. Paul M. Miller, Goshen, Ind., gave the commencement address for Rockway Mennonite School, Kitchener, Ont., on May 31.

The Ulrich Foundation, a nonprofit Mennonite organization working alongside of, but not as an organizational part of the mission board program, is endeavoring to furnish challenges and opportunities for the people of Puerto Rico to make better use of their God-given resources—in other words, to render a Christian service by helping the Puerto Rican make a spiritual approach to his social and economic problems.—**The United Brethren.**

Bro. G. G. Yoder, Hesston, Kans., is serving as pastor of the Catlin Church, Peabody, Kans., during the summer months.

Bro. M. A. Yoder, Hesston, Kans., spoke in a Home Conference at the Argentine Church, Kansas City, Kans., the week end of May 13, and at Cherry Box, Mo., June 2-4.

Two brethren from the Kidron, Ohio, congregation have been licensed to the ministry: Harvey Shrock to serve as pastor at Sunnyside, Conneaut Lake, Pa., and Delvin Nussbaum to serve at Stoner Heights, Louisville, Ohio.

Bro. Harry Maust, who has worked at the Publishing House for a number of years, and his wife and son Keith, left Scottdale for Chicago to help at the Bethel Mission until Camp Rehoboth opens. They will help at the camp for the summer.

Announcements

Nelson Kauffman and wife at Fisher, Ill., on July 4.

Frank C. Peters, Hillsboro, Kans., in Peace Conference at Goshen College, Goshen, Ind., on July 1.

John S. Hess, Lititz, Pa., at Benders, near Easton, Pa., July 24; Bridgeport, Pa., July 1; Fox Street, New York, July 13-15; Princess Street, York, July 29.

Bible Conference at Groffdale, Pa., with Richard C. Detweiler and William McGrath speaking, June 27; on June 28 Bro. McGrath will speak in German.

Church Hymnals, which have been replaced by new ones, are available to anyone who can use them. There are 80 copies. Address Paul Showalter, Route 3, Wooster, Ohio.

A retreat sponsored by the publishers of **Concern** pamphlet series at Laurelville Mennonite Camp from noon, June 19, to noon, June 21. This is the second **Concern** conference to be held in the United States. Similar conferences have been held yearly by Mennonite students, relief workers, and missionaries in Europe since 1951. The purpose is to strengthen one another for a fuller commitment to Christ and a renewal of His church. These retreats are not primarily study conferences. Rather they are occasions when the participants examine themselves in the light of God's Word and the shared experience of those present to come to a fresh vision of the reality of the church as the called out and united people of God. A general invitation is being issued. Wives are urged to accompany their husbands. Discussion leaders include Paul Erb, David Shank, and Eberhard Arnold.

Inspirational song service at Millwood, Gap, Pa., 2:00 p.m., July 1.

The Ontario Hospital, at London, has requested that MCC supply them with twelve male and fifteen to twenty female volunteers for a term of summer service. To date nine persons have been appointed. This is the largest mental hospital in Ontario with some 1,600 patients. An MCC unit was opened here in 1948, and volunteers have given excellent service and testimony. They serve as ward aides and attendants. Wages are $50.00 per month plus maintenance. The unit begins from June 15 to July 2 and continues through July and August. Write to H. W. Toews, Mennonite Central Committee, 10 Union Street East, Waterloo, Ont.

Youth Meeting at Paradise, Pa., with William McGrath and Noah Hershey speaking, June 23, 24.

Tenth annual home-coming at the Children's Home, West Liberty, Ohio, on June 24. Important business will be transacted, and Lester Weber, superintendent of the Home, will tell about the future plans for the Home.

Annual song service at the Franconia Mennonite Church, June 24, at 7:15 p.m., with Aaron M. Shank, Myerstown, as speaker.

The complexities of modern life bring political questions closer to the door of the nonresistant Christian. Three matters of particular significance at the present time are: local civic activities, litigation, and the Christian witness to government. Accordingly the Peace Problems Committee of Mennonite General Conference is calling a conference to deal with these matters on Sept. 21, 22, 1956, at Laurelville, Pa. It is hoped that each district conference will be able to send at least two participants, and that any others interested will plan to attend. Fuller particulars will be announced later. Meanwhile persons interested in attending should contact the committee secretary, Paul Peachey, Eastern Mennonite College, Harrisonburg, Va.

Roy E. Shaffer, of the Africa Inland Mission, will speak and show pictures of the Masai tribes, a wandering people in Africa with whom he is working, on Sunday evening, June 24, at the Zion Mennonite Church, north of Morgantown, Pa.

Bro. William McGrath will bring four messages in the Cumberland County churches June 30 and July 1: June 30, evening, Churchtown; July 1, morning and afternoon, Slate Hill; evening, Churchtown.

Visiting Speakers

May 13. **Elmer Grove,** Baden, Ont., and **Cornelius Rempel,** Gideon representative, at First Mennonite, Kitchener, Ont.

May 20. **James Hess,** Honduras, at New Holland, Pa. **Silas Brydge,** Waynesboro, Va., at Warwick River, Denbigh, Va. **Ira Kurtz,** Morgantown, Pa., at Providence, Oyster Point, Va.

May 27. **J. Robert Kreider,** Wadsworth, Ohio, at Cleveland I-W Center. **Eli Sauder,** Bareville, Pa., at Mellinger, Lancaster, Pa. **James R. Hess,** Honduras, at Goodville, Pa. **C. Warren Long,** Tiskilwa, Ill., at Lombard, Ill. **Donald E. King,** Pigeon, Mich., at Saginaw, Mich.

June 3. **Myron Augsburger,** Sarasota, Fla., at Mellinger, Lancaster, Pa. **Jess Kauffman,** Colorado Springs, Colo., at East Holbrook, Cheraw, Colo. **Milo Kauffman,** Hesston, Kans., at Pleasant Valley, Harper, Kans. **I. W. Royer,** Orrville, Ohio, at Zion, Archbold, Ohio. **Emery Yutzy,** Plain City, Ohio, at Pinecraft, Sarasota, Fla.

June 10. **Allen Shirk,** Bihar, India, at New Holland, Pa. **O. N. Johns,** Louisville, Ohio, at Neffsville, Pa. **J. Ross Goodall,** Kitchener, Ont., at Berea, Alma, Ont. **C. Ralph Malin,** Malvern, Pa., at Westover, Md. **Christian E. Charles,** Salunga, Pa., at Hess, Lititz, Pa. **John M. Lederach,** Sunnyside, Elkhart, Ind., at Kokomo, Ind.

June 17. **I. E. Burkhart,** Goshen, Ind., at Arthur, Ill. **Calvin Redekop,** Chicago, at Lombard, Ill. **Tobe Schmucker,** South Bend, Ind., at Wesley Chapel, Newark, Del.

Evangelistic Meetings

George R. Brunk, Denbigh, Va., at Swift Current, Saskatchewan, June 17 to July 1; Osler, Saskatchewan, July 8-29; Bridgewater, S. Dak., Aug. 12-26; Mountain Lake, Minn., Sept. 9-30. **Paul M. Miller,** Goshen, Ind., at Fort Wayne, Ind., July 15-22. **Menno Sell,** Laytonsville, Md., tent meetings at Cambridge, Honey Brook, Pa., July 4-15. **Milton G. Brackbill,** Paoli, Pa., at Crenshaw, Pa., closing June 10.

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President Eisenhower's positive Atoms for Peace proposal of 1953 finally took shape in May when twelve nations approved a draft statute for an International Atomic Agency in which the United States will play a leading role. What has the detonation of the newest H-bomb done to the value of the Statute? The Atoms for Peace proposal had a Christion motivation, avowedly so. And did the H-bomb have to be let loose on the Christian's Day of the Lord?—**World Around Press.**

PEACE AND WAR

(Continued from page 585)

The Christian who sees his life as an outworking of Christ's love and life in him insists that one cannot begin with a sense of social responsibility. Such a responsibility is ambiguous. It says nothing about means or ends, and what matters to the Christian is obedience to God's revealed will in Christ.

A sense of responsibility which starts with society must lead (because of the indefiniteness of its criteria) to ethical compromise which undermines Christ's authority and His revealed will. Some examples of the church's compromise in the past are: (1) the Constantinian church's assimilation of paganism, (2) the medieval church's approval of the feudal order, and the use of the Inquisition, (3) Luther's acquiescence to bigamy and willing use of German nationalism, (4) Munzer's use of the sword to bring in the kingdom of God, and (5) the church's use of the sword in war.

Centuries of theology drawn from the Old Testament, from justification by faith, and from every place other than the New Testament have made the position of compromise respectable, and have made the absolutists' position of love appear as "irresponsible" and "irrelevant." But this does not make the compromise justifiable on New Testament grounds. And it doesn't make the witness of the church stronger in her message of the Gospel. Rather, it has weakened the Gospel of love tremendously.

This so-called responsible social ethic introduces the fact of sin in such a way as to destroy all the validity for ethics itself. It maintains that we are so involved in the social structure of our time that we can't be anything other than responsible for it. But this is certainly not the teaching of Christ and the New Testament with His demand that His followers forsake everything and in faith follow Him in suffering and misunderstanding through the cross to victory and triumph.

It is my opinion that the church is trying to justify herself in her participation in war, rather than obediently follow Christ. When we are honest with the records of the Scriptures we do not make the presence of sin an excuse for more sin! The Bible teaches that believers have been made new creatures in Christ, and that their loving action will be costly and ineffective to a large degree, and their goal never reached in history. But it means we are participating in the victory of Christ over sin, and that ultimately this obedience to the cross of suffering love will lead to triumph.

I submit this radical obedience to God's will revealed in the New Testament as the simplest and best solution to the church's relationship to war. It is not easy; it is a way of suffering, of sacrifice, and of misunderstanding. But as a Christian my responsibility begins with Christ, not with the state.

Finally, the church is directly responsible to witness to the message of peace, reconciliation, and love to a world of sin. She can do this best by incarnating the life and spirit of Christ in totality in so far as God gives her grace to incarnate His life.

West Liberty, Ohio.

FAMILY CIRCLE

(Continued from page 586)

explained it was so Canova's spirit and inspiration could escape to go on to others.

Certainly the influence of godly parents is handed down to their children. In the Louvre, in Paris, ancient palace of kings, now turned into a museum of science and art, we saw the original statue of Venus de Milo. Dug from the ruins of an ancient temple on Milo, it is a masterpiece of grace and art, but Venus has no arms! Mothers, have you lost your arms? Those sheltering arms which should enfold your child and keep him on the way of righteousness? Those guiding hands to point the way to God? Those loving arms to comfort and enfold, to protect and shield from dangers both seen and unseen?

You Must Stop and Consider

This job of being parents is a great responsibility and calls for all the wisdom, all the grace, all the patience, all the understanding we can obtain. Years ago when Dr. Hitchcock was settled in one of his first pastorates, he sometimes exchanged pulpits with the minister at Plymouth, nine miles away. Journey was on foot or by horseback, and travel was through dense woods all the way, a woods where travelers were often lost.

As he came this day to the woods, Dr. Hitchcock met an old woman of whom he asked directions. She said, "Keep right on till you get some distance into the woods, and you will come to the place where several paths branch off. Then you must stop and consider and take the one that seems to you most likely to bring you out right." He did so, and made it to Plymouth without mishap.

That's about the way it is with rearing your children. You have to stop and consider and then take the road that seems to you most likely to bring you out right. And in this choice may God give you wisdom and a divine concern for their well-being.

I read recently of a fine family of six boys and two girls whose mother must have been a most remarkable woman. In spite of her heavy load of work, she carried a constant burden for her children and at night never closed her eyes in sleep until all were home.

No matter how quietly they came in, she would hear the latch and would say, "Is that you, Bill? Is that you, Walt?" Then finally she would call, "Are all the children in?"

It is in this vein that today's sermon is brought to a close with the words of Florence Jones Hadley as published in the *Pathfinder*. She writes,

"Are All the Children In?"

I think ofttimes as the night draws nigh
Of an old house on the hill,
Of a yard all wide and blossom-starred
Where the children played at will,
And when the night at last came down,
Hushing the merry din,
Mother would look around and ask,
"Are all the children in?"

'Tis many and many a year since then,
And the old house on the hill
No longer echoes to childish feet,
And the yard is still, so still.
But I see it all as the shadows creep,
And though many the years have been
Since then, I can hear my mother ask,
"Are all the children in?"

I wonder if, when the shadows fall
On the last short, earthly day,
When we say good-by to the world outside,
All tired with our childish play,
When we step out into that Other Land
Where Mother so long has been,
Will we hear her ask, just as of old,
"Are all the children in?"

—W. Dale Oldham in *The Gospel Trumpet.*

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, letters, visits, flowers, and other gifts during my illness at home, at the hospital, and at my sister's home, Mrs. Paul Troyer, Elkhart, Ind., and since my return home. May God bless each one for his kindness.—Mrs. Aaron Albrecht, Middlebury, Ind.

* * *

May God bless each one who so kindly remembers the shut-ins. Each little deed of kindness helps make the days so much brighter and happier. The many cards, gifts, flowers, and visits were greatly appreciated and especially the prayers of Christian friends. We are thankful for answered prayers and restored health.—Mrs. Louise H. Landis, Lancaster, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bentch, Don and Mary (Weaver), Versailles, Mo., second child, first daughter, Sharon Edith, May 23, 1956.

Bergey, Clyde and Helen (Dickerson), Fentress, Va., twin boys, Ray Milton and Roy Michael, May 24, 1956.

Bergey, Willard and Thelma (Godshall), Morris, Pa., third child, second son, Timothy, June 2, 1956.

Bontrager, Merle and Mary (Kurtz), Greentown, Ohio, first child, Glenda Jean, May 6, 1956.

Burkey, Lloyal and Faye (Roth), Beaver Crossing, Nebr., fifth child, second son, Richard Lynn, July 25, 1955.

Byler, John and Jemima (Mast), Chardon, Ohio, second child, second daughter, Ruth Ann, May 24, 1956.

Detweiler, Rudy and Mahala (Mullet), Middlefield, Ohio, sixth child, fifth daughter, Lois, May 30, 1956.

Ebersole, Mr. and Mrs. Lester S., Middletown, Pa., fourth child, third daughter, Margaret Louise, May 26, 1956.

Good, Robert and Jean (Weber), Simcoe, Ont., first child, Mary Beth, May 8, 1956.

Guengerich, L. Glen and Allie (Davidson), Wellman, Iowa, fifth child, third daughter, Audrey Jane, May 17, 1956.

Hostetler, Henry and Clara (Hostetler), Chardon, Ohio, seventh child, fifth daughter, Ruth Ann, May 27, 1956.

Hunsberger, A. Nelson and Louise A. (Yeager), Perkasie, Pa., first child, Sharon Louise, May 8, 1956.

Hunsecker, Charles E. and Ellen (Shank), Marion, Pa., fourth child, fourth daughter, Roberta Mae, May 26, 1956.

Leichty, Daniel D. and Arlene (Conrad), Wayland, Iowa, third child, first daughter, Lora Jean, May 27, 1956.

Lichti, Richard and Wilma (Steider), Shickley, Nebr., first child, Dennis Dean, May 29, 1956.

McConnell, Roy James and Ila Mae (Zimmerman), Archbold, Ohio, third son, Stanlee Dean, April 30, 1956. (One son deceased.)

Metzler, Eugene K. and Jean (Hollinger), Manheim, Pa., third child, second son, Gerald, May 25, 1956.

Miller, Ivan E. and Floris (Jantz), Kansas City, Kans., first child, Phyllis Jane, May 18, 1956.

Miller, Jacob M. and Dorcas (Swartzentruber), Greenwood, Del., sixth child, fourth daughter, Wanita Faith, May 18, 1956. (Two are paternal daughters.)

Miller, Ralph and Saloma (Kauffman), Greenwood, Del., fourth child, third son, Stanley Zena, May 19, 1956.

Neuenschwander, Melvin S. and Anna (Vanpelt), Cleveland, Ohio, first child, Lillian Kay, April 19, 1956.

Sauder, Melvin L. and Ethel Mae (Myer), East Earl, Pa., fourth child, third daughter, Twila Jean, May 4, 1956.

Schrader, Ronald and Marianna (Graybill), Freeport, Ill., first child, Rachel Hope, Dec. 23, 1955.

Sensenig, Robert L. and Rhoda (Boll), Sheridan, Pa., second child, first son, Robert Louis, Jr., May 30, 1956.

Modern Healing

THE MODERN TONGUES AND HEALING MOVEMENT

NELSON Kauffman, in a perceptive article in the May 8 issue of the Gospel Herald, referred quite favorably to the booklet, "The Modern Tongues and Healing Movement."

The author of this booklet, Mr. Carroll Stegall, Jr., tells about pentecostalism from the perspective of his own experience—first as the son of a missionary in Africa and then as a mature witness of "healing" meetings, and "healing" techniques in this country.

For a clear, concise, and illuminating description of healing movements, and for a sound exegesis of I Corinthians 14, order the booklet:
The Modern Tongues and Healing Movement—$1.00.

MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

Slaubaugh, Dwight and Marilyn (Kinsinger), Parnell, Iowa, fourth child, second son, Douglas Deon, May 23, 1956.

Stauffer, Howard S. and Ruth (Brubaker), Manheim, Pa., fourth son, James Eugene, June 1, 1956.

Stoltzfus, Grant and Ruth (Brunk), Harrisonburg, Va., fifth child, third daughter, Helen Joy, June 3, 1956.

Strite, Clarence Band and Mary Grace (Clugston), Fort London, Pa., third child, Wilmer Lee, May 27, 1956.

Thoman, Joe E. and Joan (Brenneman), West Liberty, Ohio, second child, first daughter, Mary Jean, May 26, 1956.

Yoder, Daniel and Alice (Espigh), Mt. Union, Pa., first child, Lee Daniel, May 26, 1956.

Yoder, Mark B. and Arlene (Wert), Greenwood, Del., fourth child, third son, Mark B., Jr., April 28, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bates—Martin.—Robert M. Bates, Greencastle, Pa., Reill cong., and Lois C. Martin, Hagerstown, Md., Stouffer cong., by Moses K. Horst at the home of the bride's sister, June 2, 1956.

Blake—Yoder.—Ronald Blake, Hartly, Del., and Lovina Yoder, Dover, Del., both of Conservative Mennonite cong., by Nevin Bender at the Conservative Mennonite Church, May 26, 1956.

Borntrager—Cross.—Calvin Borntrager, Topeka, Ind., Townline C. M. cong., and Rosa Irene Cross, Middlebury, Ind., Griner C. M. cong., by Eli D. Miller at the Griner Church, May 27, 1956.

Brubacher—Miller.—Sidney Brubacher, Brutus, Mich., Maple Grove cong., and Margaretha Miller, Manistique, Mich., Cedar Grove cong., by Amos O. Hostetler, assisted by Leonard Schmucker, at the Emma Mennonite Church, April 15, 1956.

Brunk—Shank.—Harry A. Brunk, Weaver's cong., and Naomi Shank, Zion cong., both of Harrisonburg, Va., by J. Ward Shank at the home of the officiating minister, June 5, 1956.

Erb—Stutzman.—Ivan Erb, Shickley, Nebr., Salem cong., and Ruth Stutzman, Beaver Crossing, Nebr., West Fairview cong., by William R. Eicher at the West Fairview Mennonite Church, June 1, 1956.

Headings—Hostetler.—Edward J. Headings, Ulmers, S. C., Allendale Conservative cong., and Sadie Irene Hostetler, Tampico, Ill., Fairfield A.M. cong., by Herman Hostetler at the Fairfield A.M. Church, May 13, 1956.

Herr—Noll.—Glenn E. Herr, Gettysburg, Pa., Hanover cong., and Naomi W. Noll, Spring Grove, Pa., Hershey's cong by Richard Danner at the Hanover Church, May 12, 1956.

Hostetler—Detweiler.—Marion H. Hostetler, West Liberty, Ohio, and Dorothy E. Detweiler, Hesston, Kans., both of the South Union cong., West Liberty, Ohio, by Roy D. Roth at his home at Hesston, Kans., June 1, 1956.

Hostetler—Baker.—Samuel Hostetler, Tampico, Ill., and Irma Jean Baker, Prophetstown, Ill., both of the Fairfield A.M. Church, by Herman Hostetler at the Fairfield A.M. Church, May 13, 1956.

Kaufman—Kline.—Lester Kaufman, Walnut Creek cong., and Clara Kline, Berlin cong., both of Millersburg, Ohio, by Paul Hummel and D. D. Miller at the Berlin Mennonite Church, May 20, 1956.

Kauffman—Rupp.—Glenn Dale Kauffman, Central cong., and Mabel Ann Rupp, Clinton cong., both of Wauseon, Ohio, by Jesse Short and Olen Nofziger at the West Clinton Church, May 26, 1956.

Leichty—Fisher.—Orlin J. Leichty, Wayland, Iowa, Sugar Creek cong., and Esther Mae Fisher, Lancaster, Pa., Rossmere cong., by D. Stoner Krady at the Rossmere Mennonite Church, May 26, 1956.

Martin—Martin.—Aaron H. Martin and Susan H. Martin, Hagerstown, Md., both of Reiff cong., by Moses K. Horst at the home of the officiating minister, June 5, 1956.

Miller—Kinsinger.—Richard Miller and Iva Kinsinger, Plain City, Ohio, both of Sharon cong., by Abram Kaufman at the Sharon Mennonite Church, May 26, 1956.

Mumman—Neff.—John Cassel Mumman, Florin, Pa., Brethren cong., and Dorothy Naomi Neff, Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the home of the bride, June 2, 1956.

Ranch—Engle.—Edwin H. Ranch, Lancaster, Pa., Andrew's Bridge cong., and Rosanna J. Engle, Paradise, Pa., Kinzer cong., by G. Parke Book, assisted by Jacob Mellinger and Ray Yost, at the Kinzer Mennonite Church, May 30, 1956.

Ressler—Zimmerman.—Glenn D. Ressler, Dalton, Ohio, and Clara M. Zimmerman, North Lawrence, Ohio, both of County Line cong., by Carl J. Good at the County Line Church, May 27, 1956.

Schumann — Burkholder. — Paul Schumann, South English, Iowa, and Dorothy Burkholder, Wellman, Iowa, both of Wellman cong., by Max Yoder at the Wellman Mennonite Church, June 1, 1956.

Yoder—Miller.—Allen Yoder, Nappanee, Ind., Nappanee cong., and Madonna Miller, Manistique, Mich., Cedar Grove cong., by Amos O. Hostetler, assisted by Leonard Schmucker, at the Emma Mennonite Church, April 15, 1956.

Yoder—Yoder.—Hobert D. Yoder, Kalona, Iowa, Lower Deer Creek cong., and Lois E. Yoder, Oyster Point, Va., Providence cong., by Wilbur H. Smoker at the Providence Church, May 29, 1956.

Yutzy—Schrock.—Clarence Yutzy and Ella Schrock, Goshen, Ind., both of North Goshen cong., by Russell Krabill in Goshen, Ind., June 1, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Erb, Menno O., son of the late Christian L. and Elizabeth (Oesch) Erb, was born in the township of Wellesley, March 21, 1891; died at his home in Wellesley Dec. 14, 1955; aged 64 y. 8 m. 23 d. He was united in marriage to Salome Boshart, July 11, 1920. This union was blessed with one son and one daughter (Mary Jane, who predeceased him). In his youth he accepted Christ as his Saviour and was a faithful member of the Wellesley Maple View Amish Mennonite Church. He leaves to mourn his beloved wife, one son (Albert), 2 grandchildren, one brother (Edward of Tobermory), and 6 sisters (Edna—Mrs. Ervin Lebold, Wellesley, Ont.; Mary—Mrs. Alvin Steinmann, Baden, Ont.; Nancy—Mrs. Daniel Nofziger, St. Agatha, Ont.; Sarah—Mrs. Daniel Bellar, Millbank, Ont.; Katie—Mrs. Michael Boshart and Elizabeth—Mrs. Elkanah Kennel, both of Wellesley, Ont.). Two brothers (William and Rudolph) and one sister (Madeline) predeceased him. Funeral services were held from the late home and at the Wellesley Amish Mennonite Church in charge of Ephraim Gingerich and Samuel Schultz. Interment was made in the adjoining cemetery.

Grieser, Lizzie, daughter of David and Barbara (Nofzinger), Grieser, was born near Archbold, Ohio, Oct. 7, 1871; departed this life at her home near Archbold, Ohio, April 18, 1956; aged 84 y. 6 m. 11 d. On Dec. 2, 1894, she was united in marriage to Simon Grieser, who preceded her in death July 20, 1937. To this union were born 7 children, 4 sons and 3 daughters (Elmer, Raymond, Clarence, and Irene, all residing in this vicinity.) One son and 2 daughters preceded her in death. In her youth she accepted Christ as her Saviour and united with the Mennonite Church. She remained faithful until the end. She was regular in church attendance. Her

place was seldom vacant. She was interested in the spiritual welfare of her family and the church. Her departure is mourned by 4 children, 4 grandchildren, 2 sisters (Mrs. Emma Short and Sarah Nofziger), besides a host of other relatives and friends. Her parents, husband, 3 children, 6 grandchildren, 3 brothers and 2 sisters preceded her in death. Funeral services were held at the Central Mennonite Church in charge of Jesse J. Short and Roy Sauder.

Kauffman, Eli, son of Elias and Magdalena Kauffman, was born June 19, 1877, near Wellman, Iowa; passed away at the York Hospital, York, Nebr., April 28, 1956; aged 78 y. 10 m. 9 d. He accepted Christ as his Saviour in early youth, uniting with the Mennonite Church and remained steadfast to this faith until death. He spent most of his time reading his Bible and had a great concern for his church and often prayed for it. He was united in marriage to Maud Swartzendruber at Clarion, Wright Co., Iowa, and together they traveled life's journey nearly fifty years. This union was blessed with 3 children (Floyd, Ruth—Mrs. Alvin Lichti, and Lavonne—Mrs. Ervin Reeb, all living near Shickley.) Besides his sorrowing wife and 3 children he leaves 2 sons-in-law and a daughter-in-law, 9 grandchildren, 2 granddaughters-in-law, one great-grandchild, 4 sisters (Lydia—Mrs. Dave Gingerich, Au Gres, Mich.; Lena—Mrs. Christ Birky, Kalona, Iowa; Lizzie Williams, Iowa City, Iowa; and Vina Yoder, Alberta, Canada), 2 brothers (Joe, Alberta, Canada, and Menno, Newark, Ohio), besides a host of other relatives and friends. Preceding him in death were his parents, 3 sisters, and a brother. In 1907, he and his companion left Wright Co., Iowa, for Shickley, Nebr., where they spent two years. After this they moved to a farm home which they built south of Shickley in the Salem community. In 1944 they moved back to Shickley. He had been in failing health for several years but was patient and uncomplaining. Funeral services were held at the Salem Mennonite Church, Shickley, Nebr., in charge of P. R. Kennel assisted by Fred Reeb, Lee Schlegel, and Jake Birky. Interment was made in the adjoining cemetery.

Kuhns, Peter, was born in Holmes Co., Ohio, May 9, 1872; passed away at the Simpson Nursing Home in Goshen, Ind., May 23, 1956; aged 84 y. 14 d. For the last number of years he resided at 458 East High Street in Nappanee, Ind. On Sept. 26, 1893, he was united in marriage to Susie Ann Yoder, who passed away March 15, 1952. He is survived by 5 sons (Eli, White Cloud, Mich.; Henry, Middle Fork, Ohio; Martin, Millersburg, Ohio; William, Beech City, Ohio; and Samuel, Nappanee, Ind.), a brother Manasses, Nappanee, Ind.), 31 grandchildren, and 36 great-grandchildren. Some years ago he transferred his membership from the Amish Church to the North Main Street Mennonite Church of which he was a member at death. Services were held May 26 at the North Main Street Church with Homer F. North officiating. Burial was made in the Weldy Cemetery.

Patterson, Elizabeth L., widow of the late David Patterson, passed away at her home in Philadelphia, Pa.; aged 71 y. 2 m. While attending a cottage meeting 2½ weeks before her passing she was stricken with a second heart attack. She seemed to regain strength when four days before her death she was stricken with a coronary occlusion and went to be with her Lord May 12, 1956. Surviving are a son (David, Trevose, Pa.), a brother (Myron), 7 grandchildren, and 12 great-grandchildren. Her husband and a daughter (Jane) preceded her in death. At the age of nine she accepted Christ as her Saviour and was faithful to the end. She was active with Brethren and Pentecostal groups and gave many years of service in rescue mission work, ministering to the physical and spiritual needs of lost humanity. Her love and compassion for them drew many to know the Lord. Due to failing health, she discontinued her active service in downtown Philadelphia and moved to the Oxford Village Housing Project in northeast Philadelphia. After the work of the Oxford Circle Mennonite Mission began in that community she attended services there and her home became a port in time of storm to many who knew her. She expressed her desire to unite with the church and was received on July 29, 1951. Many will remember her as a prayer warrior and hearing her sing, "Amazing Grace," which was her favorite hymn. She had requested it to be sung at her funeral which was granted in the services conducted by John Winters who used II Tim. 4:7, 8 as a text. Services were held at the Mulligan Funeral Home, May 15, with burial in the Mt. Moriah Cemetery.

Sensenig, stillborn daughter of Luke M. and Thelma (Lehman), Palmyra, Pa., was born May 18, 1956, at Hershey Hospital, Hershey, Pa. Besides her parents she is survived by 2 sisters and a brother (Carol Ann, Helen Marie, and Harold Eugene), paternal grandfather (Henry M. Sensenig, Sheridan, Pa.), maternal grandparents (Mr. and Mrs. Herman R. Lehman, Palmyra, Pa.), also a great-grandmother (Mrs. Susan E. Shenk, Palmyra, Pa.). Graveside services were held May 19 in the Gingerich Mennonite Cemetery by Lester C. Shirk and Elmer Showalter.

Springer, Peter J., son of Joseph and Elizabeth Springer, was born July 13, 1895; departed this life at his home near Roanoke, Ill., May 15, 1956; aged 60 y. 10 m. 2 d. On Jan. 7, 1921, he was married to Lydia Ellen Eash. To this union were born 4 children (Roy, Roanoke, Ill.; Simon and Vernon, Metamora, Ill.; and Dorothy, deceased). Bro. Springer was a farmer most of his life. He had been in failing health for the past few years. He accepted Christ as his personal Saviour in his youth and united with the Roanoke Mennonite Church. He always enjoyed the singing of hymns. Surviving, besides his companion and 3 sons, are 9 grandchildren. He also leaves 4 brothers and 2 sisters (John and Emanuel, Metamora, Ill.; Matilda Eyer, Saybrook, Ill.; Mary Schertz, Washburn, Ill.; Walter, Metamora, Ill.; and Joe, Washington, Ill.). Funeral was in charge of Ezra B. Yordy, assisted by Roy Bucher. Burial was made in the Roanoke Cemetery.

Items and Comments

Central Baptist Seminary in Kansas City has been supported until lately by both the American and Southern Baptist Conventions. Within recent weeks its Board of Directors voted to affiliate exclusively with the American Baptist Convention.

* * *

More than 5,000 good news clubs aimed at bringing religion and Bible to nonchurch-going children on a block-to-block basis have been established in the last 20 years, according to officials of the Child Evangelism Fellowship.

* * *

At least 60 per cent of the population of the city of New York is unclaimed by any religious identification or affiliation. No new church for a newly gathered congregation has been built in Manhattan for 35 years, in the Bronx for 35 years, on Staten Island for 69 years, in Dutchess County for 56 years, in Putnam County for 73 years, in Orange County for 33 years, and in Rockland County for 36 years.

* * *

A special correspondent of a great American newspaper, writing from Buenos Aires,

Descriptions

of 3 new publications



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The Prayer Veiling

THIS timely booklet by Paul Miller is a perceptive essay on I Corinthians 11, verses 2-16, viewed in the light of current practices—and Mennonite tradition. The author is Professor of Practical Theology in the Goshen College Biblical Seminary, **The Prayer Veiling** has 24 pp. Price **25¢.**

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made the following statement, "About 95 per cent of the 19,000,000 in Argentina tell the census taker that they are Catholics. But not more than 10 per cent of them practice their religion, according to one well-informed priest."

* * *

Evangelical Hilfswerk, German relief agency, has sent 59 sheep to Greece through the Heifer Project. Their report says, "Last but not least should we evangelical Christians in Western Germany, as we ourselves have come from a time of great economic need and deprivation, in a frame of world-wide interchurch help endeavor to help also the poor and needy brothers and sisters in foreign countries in their effort to rebuild an existence."

* * *

The West German government has paid tribute to the work of the Heifer Project by conferring its highest civilian decoration on two leaders of the international agency, Dan West of Goshen, Ind., the man who originated the idea, and Carl W. Klein, past chairman of the agency's Board of Directors. The men said they accepted the reward only "as representatives of all the Christian people of all denominations who joined wholeheartedly in making the Heifer Project a success."

* * *

Protestant leaders from 16 foreign areas of the world in a recent meeting in New York urged that a definite time limit be set for the integration of missionary work with the task of national churches. The overseas churchmen were from 16 Asian, African, and Latin American lands. They noted that integration had already been achieved in the Philippines, Japan, Western India, and Chili, and urged a step-by-step program to achieve the same goal over the world.

* * *

Merger of the Methodist congregational and Presbyterian churches in Australia's Northern Territory has been completed. The new body is called The United Church of North Australia.

* * *

J. A. Hes of The Netherlands has criticized Hollywood-type "religious" films that merely use Biblical settings for the expounding of a romantic adventure story. He rapped certain current films as not only lacking all religious value but actually as being misleading.

* * *

An increasing number of persons are being aided in emigrating to Australia by the World Council of Churches. One thousand immigrants assisted by the Council arrived in Australia during the first three months of this year as compared to 3,000 for the whole of 1955.

* * *

The Canadian director of "The Happy School Brazil-Canada" must serve one year in prison for rejecting a Negro student. Brazil does not tolerate racial discrimination, the law having been passed when a hotel in Rio received admission to Negro musicians from the United States. The court in the school case said in part, "Brazil owes much to its Negroes and in dealing firmly with all racial prejudice we shall avoid the malignant virus which produces such degrading effects as have been seen recently in the United States." —WAP.

* * *

Oil companies in Texas have been breaking down the segregation pattern by promoting qualified Negroes to positions hitherto held only by white men.

* * *

The governor of Oklahoma has given assurance that a program will be devised immediately to find a job for any Negro teacher displaced by the school integration process.

* * *

Secretary of State Dulles, in supporting a proposal for revision of the Immigration and Naturalization Act, said, "The present system of determining quotas is offensive. He would indeed be bold to the point of recklessness who would identify any national origins group as unable to contribute to the vigor of our society. Yet in actual operation the national origins system denies to many of our citizens privileges which are accorded to other citizens and in fact to some resident aliens. In my opinion the national origins system which draws a distinction between the blood of one person and the blood of another cannot be reconciled with the fundamental concepts of our Declaration of Independence."

* * *

The student council of the University of Bordeaux, France, has resolved to accept no offers of student rooms which have any sort of discriminatory clauses in connection with race or color.

* * *

The vast majority of American colleges "have been founded for either religious or humanitarian purposes and are a leaven in the loaf of our society," says Chief Justice Earl Warren of the United States Supreme Court.

* * *

Senator William Langer has introduced legislation in Congress to require all Federal penal and correctional institutions to "maintain a supply of Bibles and religious literature to be furnished to any federal prisoner at his request."

* * *

According to the Japanese Consulate in Washington, missionaries applying for a visa to Japan must now present a letter of invitation from a church or mission organization in Japan. Formerly the only requirement was a letter from the church or mission headquarters in the United States.

* * *

Paul Bartel, missionary under the Christian and Missionary Alliance, loaned to Christian Witness Press in Hong Kong, plans shortly to publish the first issue of a new Christian magazine designed to reach great masses of Chinese. The publication will have a full color cover and thirty-two pages of text and illustrations. The press run is to be 10,000.

* * *

The pastor of the Baptist Temple in downtown Los Angeles thinks it is inconsistent to spend vast sums for foreign missions and to neglect the missionary needs of the big cities in America. Even though some of his members are moving to the suburbs, he says his church is going to stay and carry on its Gospel work in Los Angeles Pursing Square.

* * *

The Pope, according to a report cabled by the Rome correspondent of the Canadian Daily Express, has instructed three committees of theologians—one in Rome, one in Belgium, and a third in Spain—to study a new dogma concerning the Virgin Mary. Although details are not known, the gist of it is said to be that "the Madonna is the sole mediator between mankind and God." According to the proposed new dogma which the present Pope is said to favor, all prayers and appeals for help and spiritual comfort, whether addressed directly to the Father or to the Son, reach God through the Virgin Mary only. In Vatican quarters the new dogma is being defined as "Mary's Universal Mediation." Concerning this report, **The Churchmen's Magazine** said, "It is believed that the Pope will proclaim the new dogma whatever the committees say."

* * *

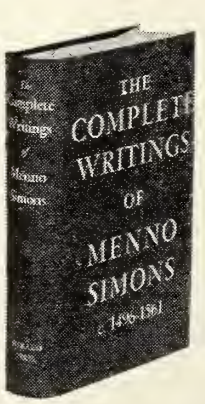
Facts about current America: Every year from 250,000 to 300,000 rural Americans go to the city to seek better jobs. Some twenty and one-half million American women are working. Of this number, twelve and one-half million are married women. The citizens of the United States are in debt about twenty-eight billion dollars for luxury necessities, thirteen million dollars for cars alone.

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Gospel Herald

TUESDAY, JUNE 26, 1956. VOLUME XLIX. NUMBER 26

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Fiftieth Anniversary

Mission Board Meeting

By the Editor

The Mennonite Board of Missions and Charities held its fiftieth annual meeting at Elmira, Ontario, June 14-17. The anniversary emphasis was given by the Board's president, John H. Mosemann, in his report to the Board. "Our debt to those who have preceded us is immeasurable," he said. "The courage and obedience to vision which they demonstrated has amazed us as we have become familiar with it. It is, of course, impossible to determine the relative measure of success and fruitfulness of the efforts of a previous generation with today. It is quite enough that each generation should see clearly and obey implicitly the vision which God vouchsafes to it."

The story of the pioneer evangelizing organizations of the church which fifty years ago were united into the Mennonite Board of Missions and Charities, and of the world-wide expansion of the work of that Board, has been told in a booklet prepared for this anniversary occasion. This booklet, entitled **50th Anniversary,** was written by Carolyn Weaver Esch, and was first available at Elmira. It is an excellent brief survey which all our people should read. Order your copy (50¢) from the Publishing House at Scottdale, or buy it at Elkhart or at one of our bookstores. Available only here is the complete list of officers of the Board and its predecessors, of annual meetings, and a cumulative list of all foreign missionaries up to the time of this meeting.

The chief anniversary feature of the meeting was the Sunday afternoon program. P. A. Friesen led in prayer. Testimony was given by Mary Burkhard, who went to India in 1900, whose husband died fifty years ago, and lies buried under a mango tree. The Vesper Quartet sang "Under the Mango Tree," written in Bro. Burkhard's memory. Bro. Friesen, one of five India missionaries appointed before 1910 and still surviving, spoke next. Then Florence Friesen testified, "I would do it again." One of our first missionaries to Argentina, J. W. Shank, told of the great conviction which led him to the foreign field. Selena Shank added her greeting. A. C. Brunk, who went to India in 1912, spoke next, describing the maturing of the church in India. D. Parke Lantz, who went to Argentina in 1921, added his testimony. And last was Mary Good, missionary for four terms in India.

S. C. Yoder, who was fifth member of the Executive Committee for four years, secretary of the Board for twenty-three years, spoke out of his well-stored memory concerning "The Early Vision." He told of how organized mission work began in our church, and of the organization of the present Board in 1906. He told of John F. Funk's convictions, of our early evangelists who preached the old Gospel in a new way, of the missionary hymns we began to sing, of how the church learned to use its new opportunities. He told of the early leaders in our missionary forces who had to have real statesmanship to bring the Mennonite church into missionary thinking, and needed real evangelical convictions to keep out of the theological liberalism then so common. They saved us from some of the disillusionment which has lately come to those who expected early world conversion.

President J. H. Mosemann closed this interesting session by giving us a discerning analysis of our modern world, which showed its desperate needs. He pointed out that we must use our means of communication, our lay resources, the reservoir of Christian life and love; we must get inside the cultural house of those we would reach. He exhorted us to continued obedience to the heavenly vision in the decades which may lie ahead.

Entertainment

Typical Mennonite hospitality marked the care given this meeting by our Canadian hosts. Until Saturday evening the weather was warm, which they could not help, but so was the friendliness and constant helpfulness. Headquarters were maintained in the newly rebuilt Elmira Church, with its numerous and spacious classrooms. The smaller meetings were held in the church, but the larger audiences, including all of the evening crowds, met at the Arena several blocks away. Here also were the exhibits, the bookstore of the Mennonite Publishing House, and the snack bar. Meals were served earlier in the sessions at the church, but later in the high-school cafeteria near the Arena. Guests were lodged in the Mennonite and Amish Mennonite homes of the area. Our hosts had lots of work in setting up the necessary equipment and meeting our needs in these several places, but seemed glad to do it.

The huge Arena was more than adequate for the crowds that attended. Since it was built as an athletic arena, and not as an auditorium, there was some difficulty with the acoustics. In the early sessions some speakers could hardly be heard, and the amplifiers took the loud voices of others and threw them about in a confusion of echoes. Persistence to the very last day finally conquered this difficulty. But the program was full and everybody heard about all he could retain.

Attendance

People were present from all parts of our country and Canada, and representing most of our mission fields. In Sunday services the Arena was well filled. The social aspects of a Board meeting are not to be despised. Nowhere else does one have such opportunity to meet and greet those who represent us on the mission field. Personal acquaintance does much to stimulate missionary support. We were glad to note that some families brought their children to this meeting. It is an excellent way to stimulate missionary interest in the next generation. A few young people present for the MYF sessions remained for the Mission Board meeting.

The Theme

On an attractive banner above the platform was the motto of this annual meeting: "Obeying the Prophetic Vision." So the meeting did not look only backward; it combined with appreciation for the past an aggressive look into the future. The theme was good in that it sent us back to the Scriptural commission under which we labor; it created a divine discontent with what we have so far seen, and helped us to raise our eyes to what God has yet to show us.

The Addresses

The platform addresses were built upon the theme: Obeying the Prophetic Vision. Obeying the vision in India, through voluntary service, through training—thus the program ran. It was a theme rich in possibilities, and the various speakers stirred our hearts as they urged upon us the demands of the Lord and the urgent needs of the fields. It would be unfair to single out any one speech. But all together, one after another, they gave content to the prophetic vision which God is giving to His people today. We saw vistas of opportunity opening up to us, and rejoiced as we learned the great variety of ways in which our brethren and sisters are entering into openings for witness.

The Mission Sermon

The Mission Sermon is always one of the high points of the Board meeting. As this year's preacher, A. J. Metzler, said, it should sound something of a keynote, not only for the annual meeting, but for our year's work in evangelization. The sermon this year certainly did point the way, not to incidental techniques, but to fundamental spiritual principles. Bro. Metzler's theme was the vision which must qualify us to witness. "We can witness only as we have witnessed," he said. Our interest in the Great Commission is determined by what we have seen, and we can grow in evangelistic fervor and effectiveness only as we constantly grow in our vision of Christ. First, we must have a vision of Christ, then of the world and its needs, then of what Christ can do for the world, and finally of our resources in Christ. With his characteristic earnestness Bro. Metzler asked, "Why does Christ mean so much to some of our brethren, and so little to some others?"

Reports

It is impossible to summarize the reports from the various areas of work and the different mission fields. But one hears with interest of the progress of the Gospel. Such things as this stick in the mind: the new church building in Argentina paid for by the congregation; the Toba preacher who said of the new partnership between Tobas and missionaries, "This way is better"; the threatening persecution in Bihar; the appeal from Madhya Pradesh not to "leave unfinished the task so nobly begun"; the phenomenal growth of our broadcasting ministry; Bro. Roy Kreider's first Hebrew sermon; the growth of the new work in Jamaica; the new Bible Institute in Puerto Rico and the Seminary in Uruguay; one out of three of our I-W men now going into VS and Pax; the mounting deficit in the MCC relief funds; the Pax men in Algeria who prefer to stay on the job in spite of some

danger; the planned radio ministry in Japan; the prospect of a new congregation at Grants, N. Mex., the result of Voluntary Service; the church-building vision of the group at Glenwood Springs; our condescending attitudes as a hindrance to church building; the moment of intercession for our young Navaho church; the heartening platform messages from our brethren Suarez and Garcia; Bro. Lark's story of how the vision came to him.

The reports were all multigraphed and fastened together, and there was a copy available for all members and for other interested persons. Handing out reports during the meeting was reduced to almost the vanishing point.

Treasurer's Report

The treasurer reported "that the current financial situation is very satisfactory." Total contributions for the year were $1,182,019.00. Deducting the receipts for broadcasting, included this year in the regular report for the first time, the figure is $1,001,547.00, considerably lower than last year. Receipts are above the spending, but only because of a considerable amount received from matured annuities.

There were also gross operating expenses for institutions under the Board amounting to more than a million dollars. Thus the whole Board program represents financial activity amounting to about $2,250,000.00 for the year.

Administrative costs are only 6½ per cent of the total disbursements. A composite figure of the work of all our mission boards, general and district, but not including congregational activity, is $2,355,069.00. It is good to know "that our constituency is continuing to increase its total giving to mission, relief, and service programs."

The Budget

The financial budget for this year totals $1,030,264.80. Last year's budget was $837,294.21. But since the radio budget, amounting to $192,900.00, is included this year for the first time, the budget is really about the same as last year's. Other large items in the budget are relief and service—$186,000.00; India missions—$101,628.00; Argentina missions—$60,564.00; Puerto Rico missions and hospital—$53,235.00; Japan missions—$44,700.00; city missions—$94,514.00; rural missions—$35,673.00; charitable institutions—$59,000.00; administration—$45,450.00. One interesting item in the budget is $24,000.00 which will be used for the purchase in New York City of the Mennonite House of Friendship, in which will be carried on our Jewish testimony.

The Gold Coast

News of a thrilling episode in missions outreach came to us in the story of the church springing up on the Gold Coast in West Africa. The story will be told in detail in our Missions Section in next week's issue. You will want to read how a Christian brother from Africa found among Mennonites in Europe an interpretation of Christianity which he could accept; how he has returned to his country and has organized a Mennonite center there. Bro. Norman Derstine, with Bro. Lewis Martin, who recently visited this center, told of the enthusiastic welcome they received there. We heard a tape recording of the address of our Gold Coast brother as he told his countrymen what "we" Mennonites believe.

Sunday Morning Preachers

The Sunday morning sermon on church extension in the Arena was delivered by Nelson E. Kauffman, Secretary for Home Missions and Evangelism. But congregations in the surrounding churches heard messages on the same subject. These were the scheduled speakers: A. C. Brunk, Colorado, at Baden; Kenneth Good, Illinois, at Berea; S. Paul Miller, India, at Bethel; J. L. Horst, Pennsylvania, at Biehn; Ernesto Suarez, Argentina, at Blenheim; C. K. Lehman, Virginia, at Cressman; Lester T. Hershey, Puerto Rico, at First Mennonite, Kitchener; Paul Kniss, India, at Floradale; Clarence Fretz, Luxembourg, at Geiger; B. Chas. Hostetter, Virginia, at Hawkesville; Laurence Horst, Chicago, at Latschar; Mario O. Snyder, Chicago, at Preston; W. R. Nafziger, Kansas, at Roseville; J. G. Yoder, India, at Shantz; Ralph Buckwalter, Japan, at Snyder; Paul Mininger, Indiana, at Wanner; George Beare, California, at Waterloo; J. W. Shank, Colorado, at Weber; Abner Stoltzfus, Pennsylvania, at Moorefield; Ralph Stahly, Indiana, at Glen Allen; S. C. Yoder, Indiana, at Stirling Ave., Kitchener; S. Allen Shirk, India, at Steinman; Earl Buckwalter, Kansas, at St. Agatha; Harry Y. Shetler, Pennsylvania, at Tavistock; Milo Kauffman, Kansas, at East Zorra; Eli Swartzentruber, Delaware, at Cassel; Roy D. Roth, Kansas, at Mapleview; Norman Derstine, Virginia, at Poole; LeRoy Bechler, Michigan, at Riverdale; Albert Buckwalter, Argentina, at Wellesley Gospel Hall.

Constitution Change

The constitutional provision for administering broadcasting was changed, the Radio Evangelism Committee being replaced by the Broadcasting Committee. By contract at present this committee is Mennonite Broadcasts, Inc., some of whose trustees are recommended by the Board's Personnel Committee.

Workers' Meeting

On Saturday evening there was a workers' meeting in charge of Mario Snyder, of the Spanish Church in Chicago. Arnold Gingrich spoke of church extension, Abner Stoltzfus of Jewish evangelism, Darrel Hostetler of I-W witness and church building, Dorothy Bean of city missions, Willis Yoder of rural work in northwest Canada.

A similar meeting was held on Sunday evening in charge of Lester T. Hershey. Speakers were Ben Cutrell, Raul Garcia, Emanuel Birky, John Grasse, Jacob Shetler, Samuel Janzen, and the newly appointed missionaries Robert Witmer, Harold Reesor, Tillman Martin, Paul Swarr, Herbert Minnich, and Elmer Miller.

It is never possible for the program committee to put all mission workers present on the regular program. These workers' meetings give us an opportunity to hear from additional persons, each of whom is making his unique contribution to the cause.

The Music

It was a meeting favored with much good music. There was, as always, the strong tide of congregational singing. But we also had there two good male quartets. **The Mennonite Hour** Quartet is making its last tour before breaking up as its members go into other avenues of service. They made a real contribution to the Board meeting with their spiritual songs. The other group was the Vesper Quartet—men who sang together in college and now were permitted to sing together again when three of them had furloughs from three different foreign fields at the same time. They warmed our hearts with their beautiful songs and their testimonies. The two quartets also sang several numbers together. There were also appreciated numbers by local choral groups.

The Exhibits

The walls at the rear of the Arena were covered with a photographic exhibit of all the work of the Board and the foreign work of the district boards. These exhibits were better than ever before, and during intermissions many people, through the pictures and their captions, got better acquainted with our mission fields and our homes and hospitals and relief projects. Excellent photography, good selection, the use of color in mounting, and readable captions made the exhibit an effective communicator of information.

Elections and Appointments

Bro. John H. Mosemann was re-elected to another term as president of the Board. There is no change in the Executive Committee. A. Lloyd Swartzendruber and Linden Wenger replace Roy D. Roth and Chester K. Lehman on the Personnel Committee. Atlee Beechy, Raymond Charles, and Mark Peachey are new members of the Relief and Service Committee. Bro. O. O. Miller retires from this committee, where he has served from its beginning. Bro. Graber and Bro. Bennett were reappointed Executive Secretary and Treasurer, and the various administrative secretaries were also reappointed.

One new secretaryship was created—that of Personnel. Dorsa Mishler is the secretary. He will serve all the other areas and also the Personnel Committee in the procurement and assignment of personnel.

The WMSA election is reported in the column of that organization in this issue.

Resolutions

Resolutions were passed on the following subjects: radio evangelism; greetings to Argentine Mennonite Church; condolence on death of Mrs. Alvin Hostetler and Bro. and Sister E. S. Hallman, parents of two of our Argentine missionaries; obedience to the prophetic vision; work among American Indians; appreciation to our hosts in Elmira and vicinity; the new movement on the Gold Coast.

Children's Meetings

The children were not forgotten. Sister Frieda Amstutz, Secretary of Girls' Activities of WMSA, co-operated with Sister Margaret Dettweiler, who holds this same secretaryship in the Ontario Conference, to arrange children's meetings on Friday and Saturday. Missionaries and schoolteachers spoke to them, using some visual aids. Many missionaries testify that their missionary convictions began in childhood. Pray that these children's meetings may have long-reaching effects.

Offerings

A number of offerings were received in the several sessions. A portion was used for expenses of the meeting. The rest went to various missionary funds. The total received was something above $4,000.00.

(Continued on page 621)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1908) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Healed Inside

"It is all right, because I am healed inside." So said one of the Hiroshima maidens to the plastic surgeon who said he feared they might not be able to help her as they had hoped. This particular young woman for ten years had worn a mask to hide the frightful disfigurement which had come upon her as a result of the A-bomb dropped upon her city when she was only a girl. She and twenty-four others have been brought to this country for a series of operations which may reduce somewhat their dreadful mutilation.

She was probably referring primarily to the healing of spirit which had come to her because of the loving interest and care she had found in America. Despair had given way to hope because she had found compassion and concern. Bitter resentment had yielded to forgiveness and acceptance of her lot when she discovered Americans who deplored the awful crime of dropping fission bombs and who were doing something to diminish the terrible effects of that crime. Let us hope also that the peace of God had come to her heart as she found the motivation of her friends in the love and atoning sacrifice of Jesus Christ.

At any rate, even if her mask is still necessary, she is infinitely better off because she is "healed inside." Man is a spirit, only living in a body, and the condition of his spirit is more important than the state of his body. Unsightly disfigurement, aching pain, loss of function can be accepted and endured, even be made a means of grace, when the spirit is whole and at peace. Inward tranquillity is the essence of health. The strongest body ultimately breaks under the tortures of a wounded spirit. But even a deformed body becomes a House Beautiful when a peaceful and triumphant spirit lives within.

This is not to deny the importance of physical well-being. It was a Christian impulse which brought these Japanese girls to America for surgical aid. Christian people may well learn the healing arts in order to be in a position to reduce human suffering. It is right that we build and administer hospitals for the Christian care of the sick, the injured, the aged. The church dare not refuse to feed the hungry and to clothe the cold. We ought to be concerned that the necessities and comforts of civilized living be distributed to earth's millions. And the church has at her own peril neglected the service of divine healing, and left this important ministry to cults and charlatans.

But we must never forget that the physical is the lesser ministry. It is more important that people be "healed inside." The supreme ministry transforms the spirit of man. Those who go about in wholeness of body but with warped and defiled souls are still sick people. The world suffers more today from spiritual ills than from physical ills. The person who is not equipped to bring the inner healing is working only with exterior things. We bring only a partial ministry if we do not bring the healing hand of God to the inner life.

This should be remembered in our relief work, in the institutional work of our missions, in our social and charitable work here at home, in all our human contacts, vocational and nonvocational. There are people all about us with bleeding hearts who need understanding sympathy and Christian remedy. And one of the dangers in the cult of divine healing as carried on by those who specialize in this ministry is the dominance of physical healing over spiritual healing. Men must never be allowed to forget that it is most important that they be "healed inside."—E.

Something Begun

Not that I . . . am already perfect; but I press on to make it my own, because Jesus Christ has made me his own.—Phil. 3:12, RSV.

C. Morse Ward, addressing the National Association of Evangelicals at Cleveland, paid tribute to the evangelistic methods of John Wesley. "Miracles of holy living appeared," he said, "because John Wesley impressed upon his converts when they came to Christ that something had just begun. Unlike most other evangelists, he did not chiefly stress the truth that something was finished."

It is most important that beginners in the Christian life realize that they are only beginners—that a process of growth has been begun which is lifelong. Only failure can follow any concept that standing or going forward during an invitation, shaking an evangelist's hand, signing a card, or kneeling to ask God's pardon is what is involved in being a Christian. There are a thousand ways to begin the Christian life, but however begun, it must go on to a gradual maturation. It is spiritually and psychologically impossible to learn at one time all that is involved in living a Christian life. Knowledge comes slowly and living is experience; and experience is a process in time.

The new convert is often in an ecstasy of joy because of release from the burden of guilt. It is a delight to look up to God without fear, and to face life with a new confidence and assurance. The Spirit's witness in his heart that he has passed from death unto life puts shine into his eyes and lightness into his step. He sings with a smile, " 'Tis done, the great transaction's done." He thinks he is virtually in heaven already.

No one would want to take away one iota of this newborn Christian's joy. This is no time for a wet blanket of discouragement. And yet someone needs to do him the good turn of explaining to him that there is a long road between the wicket gate and the Celestial City. There will be tests and trials and temptations. There will be disheartening and dark hours. There may be doubts and anxious questionings.

There will also come the realization that Christianity is a way of living. The new life must produce new habits and attitudes. It must be expressed in the fruit of the Spirit as contrasted to the works of the flesh. It can make no provision for lusts and passions. It must learn new delights and satisfactions. It acquires new efficiencies of service and witness. Both by way of denial and action it achieves holiness unto the Lord.

This is the reason we cannot be satisfied with the shallow kind of evangelism which secures commitment and then leaves the convert to his own resources. Instruction and encouragement and fellowship and guidance are needed. The new Christian must be led on to something more than he gets on his conversion night. God's provision for the Christian is the church, with all it can give of nurture and exercise, of discipline and care.

This is the reason too why the argument concerning the relative importance of evangelism and Christian education is foolish. It is not a choice of one or the other. We need both: an evangelism educationally oriented and an education evangelistically oriented.

The new convert has not arrived; he has well started. He has not arrived with something completed; he is on the way with something begun.—E.

A Pastor's Dream

I sat down in an armchair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift; and prosperity, and joy, and hope, and courage, were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and as the work went on I had been led into exhausting labors for its promotion.

Tired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room without any preliminary "tap" or "Come in." I saw in his face benignity and weight of character. But though he was passably well attired, he carried about his person measures, chemical agents, and implements, which gave him a very strange appearance. The stranger came towards me and extending his hand asked, "How is your zeal?" I supposed when he began the question the query was to be for my health, but was pleased to hear his final word: for I was quite well pleased with my zeal—and doubted not the stranger would smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and putting my hand into my bosom brought it forth, and presented it to him for inspection. He took it, and placing it in his scales weighed it carefully. I heard him say, "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion, but was intent upon pushing his investigations.

He broke the mass to atoms—put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling and when turned out on the hearth exhibited a series of layers, of strata, which at the touch of the hammer fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except, "May God save you," he left the room.

I opened the note and read as follows:

Analysis of the zeal of Junius, a candidate for a Crown of Glory.

Weight in mass, 100 pounds.

Of this on analysis there proves to be

Bigotry	10 parts
Personal ambition	23 parts
Love of praise	19 parts
Pride of denomination	15 parts
Pride of talent	14 parts
Love of authority	12 parts
Love of God, pure	4 parts
Love to man	3 parts
	100

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood, by an audible sigh—almost a groan—from the stranger (who had paused in the hall), and by a sudden darkness falling upon me by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me," and knelt down at my chair, with the paper in my hands and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true; I saw it, I felt it, I confessed it, I deplored it, and I besought God to save me from myself with many tears; and at length with a loud and irrepressible cry of anguish I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all the chambers with light, and hallowing up my whole heart to God. That light and that love are in my heart today: and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the divine Alchemist and bless Him for the revelation of that day that showed me where I stood and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been in later years some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this Searcher of hearts, at whose coming I was weighed in the balance and found wanting.—Selected from *The Christlife Magazine*, July, 1955.

50 Years Ago

(From Gospel Witness, June 6, 1906)

. . . vote for bishop [Parnell, Iowa]. . . . The lot fell on Bro. A. I. Yoder. . . .

Bro. A. D. Wenger of Millersville, Pa., . . . in Rockingham Co., Va., . . . invested in a horse and buggy, and went back home by private conveyance.

. . . at the Old People's Home, near Rittman, O., . . . a coal oil lamp exploded . . . badly needed at the Home: a safer means of lighting. . . .

(From Gospel Witness, June 12, 1906)

The lot . . . fell upon Bro. Amos Kolb [Spring City, Pa.].

The total membership at La Junta, Fairmont, and Holbrook now numbers fifty-one.

(From Gospel Witness, June 20, 1906)

. . . the following officers [of Mennonite Board of Missions and Charities] were appointed: M. S. Steiner, president; C. Z. Yoder, vice president; J. S. Shoemaker, secretary; I. R. Detweiler, field secretary; G. L. Bender, general treasurer. . . .

The Elkhart, Ind., school board has issued the following edict: "This Board disapproves of teachers attending dances or indulging in other forms of dissipation, and gives warning that a continuance of these practices will be regarded as sufficient cause for dismissal."

Everything has that mysterious "something" nowadays, whether washing powder or gasoline or vitamin pills or shaving cream or tooth paste—everything has that new added element that no other brand has. This magic X has a wonderful unpronounceable name not yet in any dictionary. We smile, but thousands of gullible mortals will buy truckloads of the hokum and find it no better than something else they fell for months ago.

But there is a secret ingredient that makes one brand of people different from all others. It is not some new religious fad or ism, although these too shout their magic formulas today. There are among us here and there those who have a deep inner peace and joy, "who ply their daily task with busier feet because their secret souls a holier strain repeat."

No double-jointed theological jawbreaker is needed to name that secret ingredient. It is simply the grace of God, peace with God, and the peace of God in the trustful and obedient heart. "His secret is with the righteous" (Prov. 3:32).

From *Day by Day*, by Vance Havner. (Fleming H. Revell Company)

The Wedding at Cana of Galilee

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The drive from Nazareth in the early morning of a spring day offers us fine scenery. We pass the usual way through which our Redeemer most probably took. It is manifestly a very ancient road and full of interest on account of its associations.

Here is a fine open valley, with a gentle slope on the one side and rising hills on the other. Villages dot the beautiful hillsides. The country we pass is very fertile, just crying out for laborers. I can not but raise a silent prayer for the return of the neglected blessing upon the fair land.

Many olive orchards, a great picturesque cactus hedge, fig and pomegranate trees, greet us as we reach Cana of Galilee. The green of the fields is flecked with the brightest, daintiest color spots of wild flowers—red, yellow, blue, and white. We see olive trees; real curiosities they are and of such great age that it is highly probable they were standing there in Christ's day!

Cana of Galilee lies on the slope of a hillside, looking down on a broad open valley. The first building as we enter the village stands over the traditional house of Nathanael, whose wedding, tradition says, Christ attended.

There in the shadow of the ancient vines and pomegranate trees only bottled lemonade is to be had. Grapes ripen in all the courtyards. Vines cover the mud huts. There are many vineyards here, but all grapes are sold to Nazareth.

As we sip our delicious iced lemonade, we remember that somewhere here it was that Jesus and His mother sat as guests and shared the hospitality of the assembled marriage party. It was here that the Man of Sorrows rejoiced in the joy of others. Here the Son of God made Himself known as the wonder-working Son of Man.

Rival churches of the Roman Catholics and the Greek Orthodox are here, each claiming to be built over the site of the house where the Saviour graced the feast with His presence.

The Greek priest seeing us approaching hastens ahead of us to the church, which he opens. He meets us at the entrance and is very courteous and quite willing to show us whatever he thinks would interest us.

Over the doorway is the inscription, "If you wish you can see two of the six waterpots of stone that were used for the miracle at the wedding over nineteen centuries ago." We enter the church. The chapel is of a very pretentious description and is believed to occupy the site of the marriage festival, where the hidden power of Christ blazed into miracle. A few pictures of the marriage and miracle hang on the walls.

We are shown the two waterpots, which we are assured are the pitchers in which when brimful "the water was turned into wine." The priest will tell us this as seriously as if he expects us to believe it. But though he tells us they are the real vessels used at the feast, they cannot give us faith to believe! They are, indeed, very ancient water jars, certainly not less than two thousand years old. The kindest thing we can think about the priest is that he probably believes in them himself, and thinks himself fortunate enough to be the happy possessor of a "real waterpot" that once contained the wine made by Christ!

As far as I know, waterpots were originally used by the Jews for purposes of purification. Such vessels would, however, not be serviceable today, being too heavy for the women to carry, to move and clean. So it is easy to understand that when Jesus commanded the servants to fill the waterpots with water, He meant them to fetch the water from the village spring, which they did.

The Franciscan church nearby is also very interesting. Here they too assert that it stands on the spot occupied by the wedding feast. In the judgment of the learned friar the waterpots were not filled from the common spring, but from a cistern of the house. This cistern he stoutly believes he has found, and he shows it to us with pride!

The fountain itself is connected by local tradition with the miracle. Surrounded by a wall and orchards, the fountain is a pleasant place near which to rest. Women are engaged in washing garments by beating them upon a smooth stone with a flat stick, a primitive mode of washing.

The well has steps leading down to the water. There is a venerable sarcophagus from which the animals slake their thirst with water drawn from this same spring. Here are cattle that have been drinking; camels patiently awaiting their turn; and goats and sheep grouped around the covered sarcophagus.

We are soon besieged by boys and girls offering post cards, lace, and numerous delicious fruits for sale. We buy some quaint little models of water jars such as the women carry on their heads. They are made of pottery with an impress of the village fountain.

* * *

Sitting under the shade of an aged tree beside the fountain we open our Bible and read John 2. Our thoughts are turned to the manner in which Christ, bidden to the feast of His fellow man, showed forth His glory in His first miracle.

We see the group of Jesus and His disciples leaving Perea, and climbing up out of the Jordan Valley. They are crossing the fertile fields, wending their way up the rugged ravine from the Plain of Esdraelon, and then passing into Nazareth, and making for the house where His mother lived. But Mary is not here. Perhaps a message awaits Him to go on to Cana. It is only six miles farther, and on the way to Capernaum.

Christ hears that the marriage festivi-



Then come the women and maidens of Cana of Galilee with light veils over their heads, singing and shouting.

ties of a friend, perhaps a relative, of their family are going forward, and that His mother is taking an active part in helping with the arrangements. Will He go to the wedding? Yes, He will. So they climb up the hill at the back of Nazareth and down the other side by that stony path that leads to Cana. They pass by the olive orchards, and surely would pause for a drink of the pure refreshing water at the spring below the village, after that long walk from Perea of more than twenty miles!

There is to be a wedding and much water will be needed for the washing of the guests. Can you not see the women of the household replenishing their jars again and again, to fill the six waterpots of stone in the courtyard of the house?

All of a sudden there is a commotion. Mary is evidently a relative or a near friend of the bride, for during the wedding feast she comes to know that an awkward situation has arisen. Now whether it is that many flocked to see one of whom such wondrous things are already told, or whether the family is poor and not able to entertain many, it happens that after a time the wine fails.

Mary conversing with her Son quietly in the corner has an anxious expression on her face, for the wine of the feast is spent. She who has marked so many events already in the life of her Son, and pitying the distress of the family, bends toward Him and whispers quietly in His ears, "They have no wine!"

"Woman, what have I to do with thee? mine hour is not yet come." Christ replies, not harshly as the record sounds, but with gentle courtesy. They understand each other. Except by a glance Mary does not reply, but turning to the servants, she says, "Whatsoever he saith unto you, do it." Large stone waterpots stand near the door of the guest room. Motioning to the jars He bids the servants "fill the waterpots with water." The servants will not need to go far for the water, and we may be certain they go on winged feet that day!"

Then we picture the servants filling the great stone water vessels. "And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it." No one seems afraid to act when Jesus speaks. They who draw the water first learn that a marvel has been wrought, and that the age of miracles has dawned once more.

The vessels are filled with costly wine, so costly that the governor of the feast speaks of it as the good wine, and that the wine provided by the bridegroom is not fit to be compared with it! They come to realize that they have entertained a great One.

The event itself is unique among all the recorded miracles in that its only purpose is to contribute to the festivities of a merry party. This is the starting point in Christ's public career, and it is a fitting beginning for Him whose life is to be described so well in the words, "who went about doing good." Is it not a little surprising that the first public event of His ministry is to associate Himself with a simple social celebration? Maybe He is fulfilling a promise made before He left the carpenter's shop.

He begins at a wedding, the happiest day in two lives that are united, and from that time go down the long path together. Surely a wedding of true hearts should be looked back upon as the happiest day of life, especially when regarded in that high and holy sense.

The first public act of our Lord is to set His divine approval upon marriage, and to demonstrate to a mixed company that it is wholly fitting for one filled with the Spirit of God to be one of a company at the sacred, joyous event of a village wedding. His presence and blessing transmute even the most common things into a higher good, turning the water of earth into the wine of heaven, and giving a new and divine sanction to wedded love.

Outwardly living but inwardly dying was the condition of the church at Sardis. Beware of this condition in our churches.—Bertha Miller.

Is it not symbolically fitting, then, that Jesus should choose the happiest experience of earthly life as the time when He begins to manifest His glory? For His relationship to man is to be one of a very close and permanent kind. It is true that notwithstanding its bright and joyful aspect, there will always be something corresponding to Gethsemane in every Christian life. But even then we may have the helpful assurance that Jesus will never fail us!

Our Lord in doing the kindness does it generously. There are six huge waterpots and He wants them filled to the brim. There is to be no pettiness about His gift. This is the way to give, with a bountiful generosity. And our Lord's kindness at Cana is done quietly. Even the governor of the feast does not know what has been done. It is not done for the sake of praise, but purely for simple kindness.

* * *

During our stroll in the lanes of Cana of Galilee we hear laughter and joyful noises, and then we see a procession coming toward us led by children. We are told that they are going to "meet the bridegroom," and that we are invited to attend the wedding of a couple belonging to the Greek Orthodox Church.

The bridegroom, like many Palestinian Christians, had gone off to America fortune-hunting, and came back with a sufficient amount to settle in his beloved native land, and marry.

The village has been feasting for a week. We enter the house of the bridegroom, where the women in one of the rooms sing songs of welcome to the guests. While watching we are offered sweets and fried melon seeds, soaked in salt.

There are many cries of welcome. The flat roof is crowded with women, as also the stairs leading up to it. The men are in a jolly crowd down below. Nothing could look more Eastern. The song of the men is more curious than one can imagine, either side singing in antiphon and clapping alternately.

In the afternoon we go down to the Greek church to see the actual wedding service. The bridegroom is enthroned outside the church door and the court is crowded with people, the women doing a "ring-of-roses" type of dance. Suddenly there is a stir in the crowd, and three boys push their way through, carrying floral wreaths, followed by four priests. Then comes the bride, led by her father. Amidst tremendous enthusiasm the couple are led into the church by the priests.

Small white crowns, very much awry, are put on each head, and then interchanged, from which the service gets the name of the "crowning." Each is given a ring. The Gospel is then read in Arabic and Greek, the Holy Book, resting partly on one head and partly on the other.

There is an administration of reserved Sacrament, administered entirely with a teaspoon. The couple are dragged three times sideways around the table which stands in the center of the church, surrounded by the crowd. The bridegroom is lifted three times by the best man and let fall again, and then the babble of the crowd turns into a mighty roar. Pistols and crackers are fired in the air.

In a few minutes we leave the church, bound for the reception room, surrounded by dancing women. There are a dozen men in front firing guns and shouting. Then come the women and maidens, with light veils over their heads, singing and shrilling. In the midst of them, in gay attire, but half concealed with a long, dark mantle, the bride walks beside her companions, in raiment of needlework.

They move on through the lanes of Cana of Galilee, singing joyously as they go. The day is gloriously beautiful and the spirit of the happy carefree procession of grown folks and little ones is not to be forgotten. The question need not be asked, "Can the companions of the bridegroom mourn as long as the bridegroom is with them?"

This is all that we see of the wedding in Cana of Galilee, just a vivid mysterious flash of human figures, drawn together. It is quite enough to know that in one like these huddled homes our Lord and His mother and His disciples were guests at a wedding over nineteen centuries ago.

Scottdale, Pa.

One truth not likely to be overstressed is that young people must have a religious experience of their own.—J. A. Huffman.

A PRAYER

FOR THIS WEEK

We thank Thee, heavenly Father, for Thy patience with us, Thy children, when we become impatient and overanxious for the answers to our prayers. Teach us to wait upon Thee and to put our full confidence and trust in Thee, knowing that if we acknowledge Thee in all our ways Thou wilt direct our paths. Amen. —*David W. Mann.*

Gerar, the Border Place

And the border of the Canaanites was from Sidon as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.—Gen. 10:19.

There is a place called Gerar. It is located southward from the Plains of Mamre in Canaan. It is in the country of the Philistines. It is on the way to Egypt. And there are some of God's people dwelling there.

So let us see what it is like. Well, it seems to have a low moral tone. It leads to relaxation of standards. It is a place of trouble and strife. The Lord's blessing may be found there, but the communion of the Lord is rarely found there. There is envy and struggle and sorrow. And it is on the border of Egypt.

How do we know all this? Let us turn to the record. In Gen. 20 we read of Abraham, that he journeyed from thence toward the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And while he sojourned in Gerar, the only thing of note that he did there was to tell a lie! Because he said of Sarah his wife, "She is my sister." In the border town of Gerar, southward toward Egypt, Abraham was willing to risk the honor of his wife! And that is the first record we have of Gerar.

Now one generation farther on, and here we are at Gerar again. In the twenty-sixth chapter of Genesis we find Isaac going down unto Abimelech king of the Philistines, unto Gerar. Then the Lord appeared unto him, and said, "Go not down into Egypt; return to the land of which I tell thee. Dwell in the land and I will be with thee, and will bless thee."

And Isaac abode still in Gerar.

Now Isaac has followed his father's footsteps, and is about to follow still farther. For when the men of the place asked him about his wife, he said, "She is my sister," because he was afraid to say, "She is my wife"; for he thought, "The men of this place may kill me for Rebekah, because she is fair to look upon."

This is Gerar, running true to form. First Abraham, then Isaac, lie about their wives because they fear the men of Gerar. But they need not have feared to own their wives had they been back in Canaan where they ought to have been.

So Isaac remained in Gerar, and he sowed in that land, and reaped a hundredfold, because the Lord blessed him. Yes, even in Gerar the Lord can bless. But he soon roused the envy of the Philistines, and they bade him depart. Even then he did not return to his own land, but he went into the valley of Gerar, and pitched his tents there. And his servants dug wells, and the men of Gerar strove with his servants, until Isaac removed from that place to avoid the strife.

This is Gerar, running true to form. But Isaac need not have moved and striven, and moved again, and striven again, and moved, if he had been back in Canaan where he ought to have been.

Now how do Christians come to Gerar? Why, southward from Canaan toward Egypt. Isaac came to Gerar because there was famine in Canaan. Sometimes there is drought in Canaan. Often there are storms. Life may be hard in Canaan. Southward lies Egypt, watered by the great overflowing Nile, a land of plenty and pleasure; or so it seems from the arid hills of Canaan, when Canaan is a desert and a trial. So the Christian starts for Egypt, but he usually delays in Gerar. The Christian who has lost his first love is living in Gerar. The Christian who engages in questionable activities in questionable places with questionable companions is living in Gerar. The Christian who conforms to the society around him to escape the reproach of Christ is living in Gerar. The Christian who has forgotten the totality of his commitment is living in Gerar.

And they all have trouble and sorrow. They have blessings from the Lord; they are Christians. But they are miserable with internal struggles. They are trying to serve two masters and lay up two kinds of treasure at the same time; and they are in danger of missing both. Like a house divided, they cannot stand. They cannot abide long in Gerar.

But Gerar is a border town and from there it is very easy to pass over into Egypt. And the Christian who lives in Gerar must soon make a decision. He can either come out boldly for Christ in all his living or he can pass over into Egypt. Because it must be either Canaan or Egypt. Gerar is a way station, not a permanent residence. Its name means "sojourning."

Now Isaac made a wise decision. He went up from thence to Beersheba. Beersheba is a central point in the land of Canaan. Isaac was back where he belonged. And then the thing happened that had not happened since Isaac took his journey to Gerar. The same night the Lord appeared unto him, and said, "I am the God of Abraham thy father; fear not, for I am with thee and will bless thee." Not once in Gerar did the Lord appear to Isaac. Not once did He confirm the covenant with Abraham. Not once did He give Isaac the reassurance, "I am with thee." Not in Gerar. What dull years those must have been in Gerar! In spite of the fact that his wealth grew and his flock and herds increased, what a futile imitation of living, after all!

So he built an altar there, and called upon the name of the Lord. An altar in Canaan, not in Gerar, the border town on the southward way to Egypt.

Gerar is no place for a Christian to live. A dweller in Gerar has little testimony for his Lord. When he has been a while in Gerar he is conformed to the place. But he is always lonely in this town of half-way religion. Because he knows the Lord, and has once dwelt in Canaan, he cannot enter wholeheartedly into the pleasures of the inhabitants of Gerar. He cannot be one of them. And because he is here he is out of fellowship with his Lord, and cannot be one with Him.

If any Christian has gone to Gerar, to him the Lord says, "Go not down into Egypt; return to the land of which I tell thee. Dwell in the land and I will be with thee, and will bless thee."

Often the Lord Himself may permit the troubles, the struggles, the strifes that make the heart sick at Gerar in order to draw the heart of His servant back to the peace and joy and communion of Canaan. For the drought of Canaan is sweeter than the waters of Egypt, and the famine of Canaan is sweeter than Egypt's honey. The people of Canaan need fear neither thirst nor hunger. In the midst of the drought and the famine, to them the Lord says, "Fear not, for I am with thee, and will keep thee."

Christian, go not down into Egypt, nor remain still in Gerar, but come over into Canaan, and there find peace and joy and contentment in being where you know that you, as a Christian, ought to be.

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the church in Bihar, that it may be faithful under testing and persecution.

Pray for the thousands of summer Bible school pupils throughout the land, that the Word they receive may be the seed of eternal life. Pray for the teachers and administrators of these schools, that they may have insight and direction.

Pray for a husband and father who is cold in his religious life and neglectful of his family.

Pray that our summer camps may be blessed with a rich evangelistic and Bible-teaching ministry.

OUR SCHOOLS

Through Difficulties to the Stars

By Nellie Horst

(Written for the 1956 Junior-Senior banquet at Iowa Mennonite School.—Ed.)

The way is long and often steep,
No easy path we find
To make our lives both strong and deep,
A blessing to mankind.
Through difficulties to the stars,
Be this our purpose high,
And loyal, valiant soldiers be,
Whether we live or die.

All those who lean on idle oars,
Content to drift along,
Will never know life's highest joys,
Nor sing the victor's song.
Through difficulties to the stars,
May this our watchword be.
For those who shun the battle scars
There is no victory.

Great oaks from little acorns grow,
But not in one short year.
Through summer's heat and winter's cold
They neither shrink nor fear.
And so, may we, in life's hard test,
Press onward to the goal,
Devote our talents to the best
In body, mind, and soul.

ROCKWAY MENNONITE SCHOOL

Graduation Exercises

Speaker for the May 31, 1956, graduation exercises was Paul M. Miller, Goshen, Ind. Bro. Miller challenged the graduating class of twenty-seven members to think of Jesus as the Lord of the cosmic. He is also the One who is the tender shepherd and the door to abundant life. Drink deeply and regularly, Bro. Miller told the graduates, of His truth and fellowship.

Several members of the class took part in the program. Class president David Weber expressed appreciation to the board, faculty, parents of the class, and all others who had contributed toward the building of Rockway and toward making their years of training possible. Ronald Byers was in charge of the devotional meditation and Elaine Brubacher led the congregational singing. Shirley Schultz and Dorene Witmer spoke of the experiences at Rockway which they come to value highly. The class song, "To Thee, O God," written by Crista Witt, was led by its composer, Betty Rudy.

Class valedictorian Pauline Brubacher used as the theme of her address the class motto: "Acknowledging Him, We Achieve." That which is material dare not be the goal of our lives. Such a goal will not result in true success. Only as we devote ourselves in service to Christ—in whatever occupation He leads—can we hope to achieve genuine success.

John Snyder, president of the school board, was chairman of the program. Roy S. Koch led the dedicatory prayer after Principal Groh had presented the diplomas and the special award of fifteen dollars which went to Betty Rudy for the highest grades of the class in science and mathematics. Jacob Toews of the Mennonite Brethren Church offered the benedictory prayer.

Faculty Changes

An additional part of the program was the recognition of Harold D. Groh. John H. Hess, vice-chairman of the board, paid tribute to Bro. Groh for his devoted and sacrificial service in guiding the school through its first difficult years to its present place of service.

Also resigning are George Dyck and Nancy Burkholder. Mr. Dyck has accepted a teaching position at the collegiate in Brampton, Ont. Miss Burkholder has assumed responsibilities including the writing of the **Intermediate Quarterly** and the Intermediate section in the **Herald Teacher** at the Mennonite Publishing House.

Joining the faculty will be Ross Bender as principal, Caroline Moser, and J. G. Toews. Almeda Martin will be filling the vacancy left by Elva Snyder, who has been supervisor of the dormitory for the second term of 1955-56.

Mr. Bender comes to the office of principalship, well qualified—both in education and experience. For several years he taught in a two-room public school in Ontario and was principal there. At present he is a candidate for the B.D. and M.R.E. (Master of Religious Education) degrees at Goshen College, which will be conferred in June. During the summer he will not only be engaged in student solicitation, but will also be at Rockway preparing for the fall term of school.

Miss Moser, who will be teaching the commercial subjects, graduated from Goshen with a B.A. in Commerce in 1954, and since then has been teaching in a high school near her home in the state of New York.

Mr. Toews, who has been teaching high school in Manitoba, will be teaching mathematics and science.

SBS Report Correction

By Secretary of Summer Bible Schools

In summarizing the reports of the district summer Bible school secretaries of our church a misinterpretation of one item caused a major error. This item related to the use of the Herald Summer Bible School Series. One district for the past three years has used its own report cards and report sheets. When this report reached our office the lack of information concerning the use of Herald Summer Bible School materials was interpreted as their not being used. This resulted in my reporting in the *Yearbook* that only 476 schools used our own materials. In my Gospel Herald report on page 441 of May 8, 1956, issue I state that "There were 243 schools which apparently used materials prepared by other publishers instead of purchasing ours."

In checking these reports I cleared with the secretary of this particular district and I learned that no report about the use of the Herald Summer Bible School materials did not mean that the materials were not used. There simply was no report. The secretary informed me that at least 95 per cent of all the schools in his district used our materials. This, of course, was encouraging information and I was certainly glad to discover the error, which I of course regret.

If, therefore, you will write in the next to the last column at the top of page 55 of your 1956 *Yearbook,* 713 instead of 476, you will have the approximately correct number of schools which used Herald Summer Bible School materials in our denomination. Stating it otherwise, there were not more than 16 schools, approximately, which did not use Herald Summer Bible School materials.

Careful Reporting. I should state a word about accurate reporting of statistics. From this misinterpretation it is not difficult to understand why it is important to report carefully, accurately, and uniformly. If school reports are sent accurately to the district secretary, and the district secretary likewise sends me the correct reports he receives, then it will be possible to publish in the *Yearbook* an accurate church-wide report. Such a report becomes exceedingly valuable in a number of ways in the promotion of summer Bible schools and in the printing of the materials. Every superintendent and secretary of a summer Bible school should be very conscientious about giving an accurate report. Likewise every district secretary should be exacting in securing reports and reporting the district totals to the Secretary of Summer Bible Schools.

Reprinting Report Cards. The depletion of the stock of report postal cards makes it imperative to reprint. In this reprinting there has been extensive revision. So the new report cards, while similar to the old ones, will be considerably different. Likewise the report sheets used by district secretaries to report the schools of the district are also revised. To make the summer Bible school reports for the year 1956 uniform it *will be necessary for every summer Bible school to report on the new report postal card so that the district secretary can give a uni-*

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CHURCH HISTORY

An Extinct Mennonite Church

By the late Ammon Kaufman

When I was appointed historian for the Southwestern Pennsylvania Mennonite Conference after the decease of Edward Yoder of Scottdale, Pa., and began to study the history of the conference, I soon discovered that a church of the conference located in Center County, Pa., had become extinct. After some research through the *Herald of Truth,* the official church paper, several trips to the area, a number of correspondence letters, and lastly a trip to the Schenck, Pletcher, and Holder reunion in August, 1954, the following is what I found.

The Area

In 1795 several Mennonite families from the prosperous Lancaster County, Pa., area moved into the wilds of Center County, Pa., near where the town of Howard is now located, originally called Striptown. Center County was formed in 1800; the first settlers moved into this area about 1790.

This was in the Bald Eagle Valley which extends from near Tyrone northeastward to near Lock Haven, where Bald Eagle Creek empties into the Susquehanna River.

The valley has the foothills of the Allegheny Mountain on the northwest and the Muncy Mountain (named after the Old Chief Muncy) on the southeast side.

Early Settlers

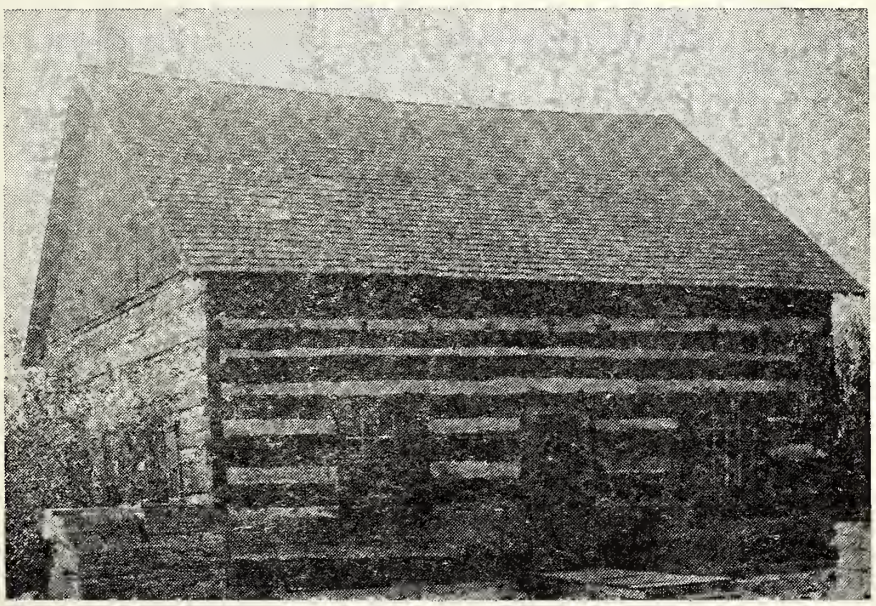
In December, 1795, Michael Schenck, a Mennonite minister, and his brother, Daniel Schenck, and their families came from Lancaster County, Pa., to live in this community. It is believed that they were given some land in payment for services rendered in the Revolutionary War. The ancestors of these men came from Holland. Daniel Schenck stayed for a short time and then journeyed west. Michael Schenck erected a log cabin in 1796 in the woods near where the Schenck Cemetery is located, where he lived with his wife Mariah and their eight children, who were Frederick, Rudolph, Michael, Anna (second wife of Henry Pletcher), Magdalena, John, Barbara, and Daniel.

Also in December, 1795, came Henry Pletcher and his brother, Samuel Pletcher, and their families from Lancaster County, Pa. The two came to America from Germany when children with their widowed mother.

They lived in Philadelphia for a time and then moved to Conestoga Township, in Lancaster County, Pa. Henry learned the cobbler trade and Samuel that of weaving. They served as volunteers in the Revolutionary War, Henry as an artisan shoemaker. Following the close of the war, the Pletcher men were granted an area of land located just below the present town of Howard.

Upon arrival in the vicinity, Samuel remained a few years and then moved to Ohio. Henry engaged in farming. The children of Henry were Henry, Jr., Jacob, Daniel, Frederick, John, Michael, Anna, Magdalena, and Rudolph. The first three were children to his first wife, Katie Sterniman, and the rest were children to his second wife, Anna Schenck.

The origin of the Holter, later Holder, family in this vicinity can be traced back to George and Mary (Arnold) Holter, natives of Oslo, Norway. They came to this country and settled in the state of Maryland.



The church house in Howard, Center County, Pa.



Original home of Michael Schenck built in 1796.

The oldest son, Jacob, Sr., came to Center County in 1800 and established a blacksmith shop in Howard Township, which he operated for several years. Later this endeavor was discontinued and he devoted his later years to farming. His first wife, a Miss Miller, died, leaving two children. Mr. Holter then married Miss Catharine Neff. His children to both wives were, Jacob, Jr., Christian, Susan, Elizabeth, Nancy, Henry N., Pollie, Abraham, Benjamin, and John. He died in 1861 and his second wife Catharine died in 1872.

Other Mennonite settlers in the area were Bower, Helman, Sherck, and Houser. The people of this congregation were located as far west as Houserville, Buffalo Run Valley, and some near Unionville to possibly north of Howard.

The Church House

A meetinghouse was erected in 1812 about one-fourth mile east of Howard, the exact location being a short distance north of the present highway (Pa. Route No. 220) bridge, close to the edge of the railroad fill. It is near the Schenck Cemetery entrance. It was of sizable oak logs, hewn on opposite sides and worked on the ends to make neat dovetailed joints on the corners. The building was rectangular in shape, 14 by 28 feet in size.

During the period of 1835 to 1850, when most other Mennonite congregations were building new frame houses, this congregation was already on the decline and continued to keep their log structure for worship until 1887, when the last minister passed away, after which the church was closed.

About 1895, the few remaining members gave legal title for the property to Rudolph Pletcher, who converted it into a dwelling, and occupied it as a residence until 1913, when the Railroad Company surveyed the right of way for a new five-mile siding and purchased the property and removed the building. The walls of the building and of the well are still plainly visible.

The Southwestern Pennsylvania Mennonite Conference was organized in 1876, and the next year at conference at Martinsburg, Blair County, Pa., Henry Holder, minister of Center County, requested conference to recognize his small congregation in the conference. Again at Martinsburg Conference in 1883, Henry Holder was in attendance.

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FAMILY CIRCLE

All Through the Day

By Lorie C. Gooding

All through the day my heart is singing:
For the blessings scattered upon my way
From my heart to my lips comes the song upspringing
All through the day.

For the shining brightness of each little head,
Each fair child's head that is bowed to pray;
For the new-baked bread,
And the table spread,
My heart is singing all through the day.

For a labor done, for a lesson taught,
For a kindness shown, unasked, unsought,
My heart is singing all through the day.

For the loveliness of little things,
For shouts of the children at their play,
For the brooks and springs,
And the bluebird's wings,
My heart is singing all through the day.

For the promise of light though the sun be hidden,
For the blessings scattered upon my way,
For the small swift joys that come unbidden,
My heart is singing all through the day.

Holmesville, Ohio.

Weddings

BY AMOS W. WEAVER

It's nice to go to a wedding!

The first thrill comes when you receive your "very special invitation" printed on very special stationery, all formally and correctly phrased. Then, as you think of the very nice young couple, who may be very dear to you, of their romance and now this climactic event, the thrill of pleasant thoughts continues. The anticipation of enjoying a social event like this together with many other friends and acquaintances is a further pleasurable stimulant. And *you* have been honored with an invitation!

Yes! it's nice to go to a wedding.

Weddings always have been important and outstanding events in the social life of a people. They have been, and are now, observed in varied manners and with different customs. As Christians we like to recall the occasion when Jesus attended a wedding with His disciples, as an invited guest. The account in John's Gospel seems to permit the assumption that there was a lavish festivity associated with it. So, if we feel a twinge of conscience as we observe an extravagant display of finery, a bit of stilted formality, and partake of an epicurean abundance, we reassure ourselves with the reminder that we are following in the footsteps of our Master (?).

There is nothing wrong with change; in fact a change for the better is always desirable. Satisfaction with a status quo inevitably leads to stagnation and decay. No doubt there are really a great many changes that ought to be made in our homes, churches, and communities. Surely, anything that is not in conformity to the will of God ought to be changed until it is well pleasing to Him.

Sometimes certain changes are made that are open to question. The change may be intended for the better and yet fail to attain to the full standard of the Lord's approval. It is well to consider carefully and prayerfully any questionable features in the changes we make and proceed cautiously until we are assured of His will in every detail.

Until about ten years ago Mennonite church weddings were practically unknown in many communities. Today, any other type of wedding is a rare thing. To have this very important God-given ordinance of holy matrimony solemnized publicly in the church of Christ, certainly seems right and proper for a Christian. Many of us will say it is a change for the better.

There are, however, a few questions which persist and they seem to be related to that occasional twinge of conscience we experience and the thought of Christian stewardship. Possibly we are well satisfied with this change and the way we have made it and feel that such a "once in a lifetime" event warrants an extra splash and a bit of extravagance. And we seem to be able to afford it. But some of us believe that the Christian ethic includes, and demands, a total commitment to Christ; a "casting down [of] . . . every high thing . . . and bringing into captivity every thought to the obedience of Christ." If we may make a concession of a Christian principle for any one special occasion, we but open the door for any number of other special occasions too.

Maybe during these prosperous times there are few families who are unable to afford the effort and expense of an average Mennonite church wedding and reception. But there are a few, and likely quite a few families, who find it quite a drain on father's purse and on mother's endurance. The temptation and competitive strain to "keep up with what others do," and the sense of obligation to repay social debts by invitations; the fear of slighting someone; the frustrations involved in choosing a fitting gift that does not turn out to be a needless duplication, appear too cheap, or show poor taste; and similar things all of which increase in number and tempo as the practice continues, involving more, more, and more people and more and more things, do not seem to add up to Christian simplicity and Gospel stewardship. Or is it just an exciting game, an exhilarating pastime serving as a needed Christian recreation? Well, it is enjoyable to many of us in spite of some of the frustrations that go along with it.

Doubtless it is a valuable experience for pastor and people when he can associate with them in their social times, especially on such a happy occasion. It may be the only time he gets into some homes. It is a particularly opportune time to be in intimate contact with the young bridal couple and their associates. But when six or eight ministers and their wives spend the best part of a day too many times in a year in the enjoyment of such a social event, the question of the proper stewardship of a minister's time, talent, and possessions does arise.

The desire for a Christian family to have their ministers with them on such an occasion is certainly understandable and desirable. But in a large Mennonite community where such occasions are quite frequent are we justified in making such a big event of it? There is more involved than the stewardship of the minister's time, important as that is. Every brother and sister in the Lord has a call to Christian service and will need to give an account of his or her stewardship also. Some of our brethren and sisters spend quite a few days in the year at weddings. We must answer the question: Is this expense of time, money, and

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TO BE NEAR TO GOD

MEDITATIONS IN JOB

Sunday, July 1

Read Job 2:9.

Mrs. Job did not share her husband's resignation to their devastating losses and his horrible affliction. Do we encourage or discourage those in the throes of trial?

Monday, July 2

Read Job 8:1-6.

An active teen-ager suffered a mysterious ailment in her feet. This kept her confined to a chair for several years. Neighbors accused her of laziness which made her lot yet harder to bear. One of the paradoxes of trial is the assumptions and judgments it frequently invites from others.

Tuesday, July 3

Read Job 17:1.

A converted man was asked if he had found peace. He replied, "No, I have found war." Battalia of trouble warred against Job until he announced in a fit of hopeless discouragement, "The graves are ready for me." Yet how much Job lived to see!

Wednesday, July 4

Read Job 29:1-16; 30:1-10.

Job yearned for his former prosperity and prestige. Once renowned as the greatest citizen of Uz, now he sat an outcast in the city dump scraping his sores with a scrap of broken pottery. Those months of disgrace must have taught him much about human psychology. It is bitter but good to be estranged temporarily from the affection of one's fellows. The very loneliness crowds one to God and multiplies affection for Him.

Thursday, July 5

Read Job 38.

At last God Himself descended on Job with an oral comprehensive examination. If he had retained any conceit about his knowledge or spirituality, he abandoned it. Contrasted with God's knowledge Job knew nothing. Contrasted with God's purity Job felt vile. How painstakingly God trains His servants to be empty of self that He might fill them with Himself! This exacting training equipped Job to use wisely the additional wealth and responsibility which the future would bring.

Friday, July 6

Read Job 42:1-6.

Someone has pointed out that there are degrees of cleanliness in the Christian life. There can be coalbin cleanliness, floor cleanliness, table cleanliness, and surgical cleanliness. In whatever classification Job found himself, he repented. A close view of God tends to purify one.

Saturday, July 7

Read Job 42:10.

Job earned his degree when he prayed for the friends who criticized him. Once more they loved and appreciated him. His wealth returned to him double. He acquired a new family. But how much richer was this saint from Uz in wisdom, humility, thankfulness, forbearance, love for his fellow men, and love for God! "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are excercised thereby" (Heb. 12:11).

—Martha Nafziger.

The fiftieth anniversary of Bible teaching at the University of Texas has been celebrated there. The University is believed the first state institution in higher education in the country to have offered a Bible course for credit. Nine Bible chairs are now functioning at the school. They represent seven different denominations. Credit toward a degree is granted by the University for up to twelve semester hours in the Bible courses. The courses are subject to University supervision, but the Bible chair faculties are paid by the religious organizations involved. Last year 1,866 students received University credit in 76 sections of eight different courses taught by Bible chair faculty members.

Jesus Is the Son of God

Sunday School Lesson for July 8

(Hebrews 1:1—2:8; 6:1-3)

The letter to the Hebrew Christians is full of facts about Jesus Christ. Two of our lessons from Hebrews are studies about Christ, Jesus the Son of God and Jesus the Saviour of men. Why should we consider these two doctrines on Jesus Christ? What difference does it make as to what doctrinal facts of Jesus I believe? How one lives is the important thing, is it not? Why does the Apostle Paul in many of his letters write about doctrinal facts in the first part of the letter? In the latter part he writes concerning behavior.

Let us in this study be convinced more than ever before that Jesus is the Son of God and see what relation this belief will have to everyday living.

Jesus is the final and full revelation of God. What was a past, and a partial revelation? God did not reveal Himself in the Bible but in Christ. This story is told in the Bible. Who was the Jesus?

The Son—"heir of all things." An heir receives what is his father's because of that natural relationship. We are joint heirs, but not sons.

The Son—"by whom . . . [God] made the worlds." All things were made by the Son—the reaches of space, the ages of time, all material objects including all that pertains to our existence here. Don't hesitate to name one by one the creations of which Jesus was God's agent. Jesus is above and before all created things if He is the Creator. Who but the Son of God could make the wonders of our world? "Stand still, and consider" the wonders of Jesus' creative hand.

The Son—"being the brightness of his glory," "the express image of his person." Through Christ God's character became visible to man. How would we know what God was like if Jesus had not lived so perfectly before men? And this godly perfection in a human being would not have been possible if He were not the Son. Jesus is of the same nature in His Father.

The Son—"[upholds] all things by the word of his power." By Jesus "all things consist," hold together. The laws of science by which this world becomes a livable place were all set to working and to work by Jesus' command and power. The breaking of the atom was possible ever since the creation. The law of gravity became operative at His command and functions by His power.

The Son—"purged our sins" (completed our redemption—next Sunday's lesson), "sat down on the right hand of the Majesty on high." The one in this place of authority must be a Son.

And so we see Jesus to be the Son of God by reason of His nature and because of the work He performs.

Saving faith is faith in Jesus Christ as the Son of God. No one less could save man from sin. Is He great enough for your Saviour? Do you believe that He can save any man? Recall, too, the signs and wonders that God gave to the apostles as a witness to the truth and power of this great revelation. Jesus the Son of God is my Saviour and my friend. In Him I go on to Christian maturity.

Majestic sweetness sits enthroned,
Upon the Saviour's brow;
His head with radiant glories crowned,
His lips with grace o'erflow,
His lips with grace o'erflow.

No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
That fill the heav'nly train,
That fill the heav'nly train.

To Him I owe my life and breath,
And all the joys I have;
He makes me triumph over death,
And saves me from the grave,
And saves me from the grave.

Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine,
Lord, they should all be Thine.

(Samuel Stennett)

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Clarence Fretz, formerly missionary in Luxembourg, spoke to the Wellington County, Ont., churches at Moorefield on June 19.

Bro. Milo Kauffman, Hesston, Kans., spoke in a Stewardship Conference at Yellow Creek, Goshen, Ind., June 23, 24.

The Lancaster Conference has organized a relief and service committee with one member from each bishop district. The committee will give help in time of emergency disasters. Bro. Landis Hershey is the co-ordinator.

A Mennonite Fellowship was held in the Dinuba, Calif., park on May 14. This was the first meeting of the (Old) Mennonite Church in this community, with an attendance of 28. Plans are to continue these meetings the second Sunday evening of each month in the interests of a potential congregation. On June 10 Bro. Richard Showalter brought the message. All in this area are welcome to this fellowship.

Bro. Hiram Hershey conducted a church music festival week at Kidron, Ohio, June 10-17. He gave private voice lessons to 25, had consultations with song leaders and directors during the day, and conducted a chorus of 50 each evening.

The Illinois Mission Board is conducting a summer Bible school in a tent in Bloomington, Ill., June 18-29.

Bro. Martin Ressler conducted an inspirational song service at the Lititz YPM on June 24.

Bro. Peter Wiebe, Goshen, Ind., was the speaker at a Father-Son banquet at Benton, Ind., on June 25.

Bro. Gerald Studer, Smithville, Ohio, spoke on "Science and the Bible" at the Chestnut Grove Brethren in Christ Church, near Ashland, Ohio, on June 10.

Bro. Simon Bucher, Annville, Pa., officiated in breaking ground for the new Kralls Church west of Flintville, Pa., on the Lebanon-Schaefferstown Pike, Lebanon Co., Pa. The basement has now been dug. Donations will be gratefully accepted. Send contributions to the pastor, Martin E. Weaver, Route 1, Annville, Pa.

Bro. Lawrence Burkholder, Goshen, Ind., was one of the speakers in a Kansas inter-Mennonite Peace Conference held at Moundridge on June 17.

A group from the Chambersburg, Pa., and Hagerstown, Md., area traveled by chartered bus on May 19 to the Billy Graham meetings in Richmond, Va.

Bro. Wilbur Nachtigall, La Junta, Colo., spoke concerning our peace witness to a men's fellowship meeting in Denver on June 14. Brethren and Mennonite Brethren churches joined the Mennonites for this meeting.

Bro. Darrell Otto, Cheraw, Colo., served as superintendent of the summer Bible school at Pueblo, June 11-22.

Bro. Marion Good, Logan, Ohio, was ordained to the ministry on June 10 to serve the Turkey Run congregation. Bro. Abram Kaufman officiated, assisted by Bro. Harold Good, Elida, Ohio, and Bro. Irwin S. Martin, Mt. Airy, Md.

Bro. Paul White and family have moved from Gap, Pa., to Calling Lake, Alta., to work among the Indians there.

Bro. Milo Stutzman, president of the Alberta-Saskatchewan Mission Board, recently visited the missions in northern Alberta.

Bro. Loyal Roth, Culp, Alta., has gone for health reasons to Hill, Mont., and is laboring for the Lord there.

Bro. C. J. Ramer, moderator of the Alberta-Saskatchewan Conference, and Bro. Linford D. Hackman organized the believers at Bluesky, Alta., into a congregation on June 10. Bro. Paul Burkholder is the pastor.

Bro. H. B. Ramer, 80-year-old pioneer at Duchess, Alta., preached at High River, Alta., on June 10.

Joining the VS unit at Calling Lake, Alta., are the brethren Edwin Miller and Delmar R. Yoder, Kalona, Iowa.

Church Music Conference at Laurelville Mennonite Camp, Aug. 11-17. Serving on the staff will be Nancy Burkholder, Millard Detweiler, Paul Erb, J. D. Hartzler, Chester K. Lehman, Sanford G. Shetler, J. Mark Stauffer. Plan to attend.

Mrs. Lester Wyse, Hartville, Ohio, spoke at a Mother-Daughter Fellowship of the Martins congregation, held at Camp Luz, near Orrville, Ohio, on June 15.

Bro. William McGrath preached a German sermon to the Mountain View congregation, Salisbury, Pa., on June 25.

The young men's Sunday-school class at Sandy Hill, Sadsburyville, Pa., presented their pastor with a copy of the new "Complete Writings of Menno Simons."

Samuel Doctorian, Beirut, Lebanon, spoke at Rock Hill, Telford, Pa., June 20-22 and at Maple Grove, Atglen, Pa., June 23, 24.

Bro. Albert H. Miller was chosen by lot and ordained to the ministry at the Griner Church, Middlebury, Ind., on June 10.

Bro. E. G. Hochstetler is the newly elected moderator of the North Central Conference. Bro. E. D. Hershberger preached the conference sermon at the recent sessions of this conference. Out-of-the-district visitors were Nelson E. Kauffman, Roy D. Roth, Daniel Kauffman, and Earl Buckwalter.

The Indiana-Michigan Conference has adopted a revised constitution which provides for one lay delegate from each congregation. Bro. Peter Wiebe is the newly elected assistant moderator of this conference and Bro. Russell Krabill is a new member of the executive committee.

Bro. Norman Yutzy, Plain City, Ohio, will be licensed as pastor of the Trissels Church, Broadway, Va., beginning service about Sept. 1.

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Calendar

Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Rest, Relaxation, and Meditation, Aug. 25-30; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.

Illinois Mennonite Camp, Mt. Morris, Ill. Pre-camp training for staff members, June 23; Junior camp, grades 4-6, July 1-6; Youth camp, grades 7-9, July 8-13; MYF retreat, July 13-15.

Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.

Rocky Mountain Mennonite Camp, Divide, Colo., Pre-Camp Training, June 29 to July 3. Annual Fellowship of Rocky Mountain Area Churches, July 4. Boys and Girls, ages 9-12, July 5-11; Welfare Camp for children, July 16-21; Junior High, 12-15, July 23-28; Family Camping, any time from July 28 to Aug. 12; Youth Retreat, ages 16 and over, Aug. 13-18; Hesston College Faculty, Aug. 27-31; Guest Camp for church workers, ministers, and their families; at no cost for the use of the facilities, Aug. 31 to Sept. 3.

Camp Luz, Orrville, Ohio, Boys' week, ages 9-11, July 14-20; Girls' week, ages 9-11, July 21-27; Junior High, ages 12-15, July 28 to Aug. 3; YPI, ages 16 and up, Aug. 4-10.

Alberta-Saskatchewan Conference annual meeting, Creston, Mont., July 3-6.

Allegheny Mission Board, annual meeting, Scottdale, Pa., Friday evening, July 13, and all day Saturday, July 14.

Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.

Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.

Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.

Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.

Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.

Ohio Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 14-16.

Radio Workshop for radio speakers, campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 14-17. For reservations write to Henry Weaver, Jr., Radio Secretary, Box 22, Harrisonburg, Va.

Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.

Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.

Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.

General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.

Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE · 1711 PRAIRIE STREET, ELKHART, INDIANA · TELEPHONE, ELKHART 2-2786.

Mission News

The General Mission Board Executive Committee recently accepted the invitation of the West Liberty, Ohio, churches to hold the 1957 annual meeting at the South Union Church.

Approval has been given by the General Mission Board Executive Committee for the preparation of plans for a Nurses' Home to be constructed in connection with the Aibonito, Puerto Rico, hospital from funds remaining after construction of the new hospital.

The Executive Committee of the General Mission Board has authorized an advance of $2,000 from its church building fund for an Argentina revolving church building fund to give assistance to our Argentina Mennonite congregations.

The annual World-wide Missionary Conference held on the campus of Lancaster Mennonite School, June 6-10, was well attended, with overflowing crowds at the closing sessions. The offerings totaled $9,800, which will be used in mission work under the Eastern Board. This conference is sponsored by the churches in the Lancaster city district.

Bro. Harold Weaver is the newly elected president of the Franconia Board of Missions and Charities, succeeding Bro. Marcus Clemens. Bro. J. Silas Graybill is vice president and Bro. Henry Good is fifth member of the executive committee. Other officers were re-elected.

Correction: The organization of the Brazil Mennonite Mission Council reported in the May 1 issue omitted the name of Bro. Peter Sawatsky as treasurer.

The meetings for Justie Baldwin, Navaho evangelist, announced last week for a number of midwest churches, have had to be canceled. Our missionaries to the Navahoes are facing some very great disappointments in persons who have been assisting them in their work. Pray for God's Spirit to convict of sin and pray that the missionaries may patiently lead erring ones back into the fold.

Bro. Albert Buckwalter, missionary on furlough from the Argentine Chaco, gave an illustrated message on the work among the Toba Indians at the Union Ave. Mennonite Church, Chicago, Ill., on June 6.

Bro. Lester T. Hershey, Aibonito, Puerto Rico, kept the following appointments in Ontario churches immediately following the annual Mission Board meeting: June 18, Vineland; June 19, Ailsa Craig; and June 20, Elmira. Bro. Hershey will be speaking at Mathis, Texas, on Sunday, June 24, en route back to Puerto Rico.

Bro. and Sister Paul Kniss, missionaries on furlough from India, served the Wildwood congregation, Curtis, Mich., June 19-21, with missionary messages to summer Bible school children during the day and to the congregation and parents of summer Bible school children in the evening.

Bro. Ernesto Suarez, Argentine Mennonite pastor, spoke at the Danforth Mennonite Church, Toronto, Ont., June 18; Ailsa Craig, Ont., June 20; Aurora, Ohio, June 22; Walnut Creek, Ohio, June 24, morning; and Martins Creek, Millersburg, Ohio, June 24, evening.

Bro. and Sister Lee Kanagy, Nakashibetsu, Japan, thank all those who have sent them old Christmas cards for their use. They cannot use any more, particularly since they will be returning home on furlough in August.

Following a recent medical survey in Fortuna Ledge, Alaska, the Robert Milnes assisted with getting 43 children ready to send to a hospital in Anchorage for eye, ear, nose, and throat operations during May and June. Their own son Ronnie was included in the group.

The May 27 issue of Stars and Stripes, the official publication of the U.S. armed forces, carried a full-page article with pictures about the Mennonites, the European Pax program, and the MCC headquarters at Kaiserslautern, Germany.

The General Mission Board at its recent meeting set up a new administrative secretaryship and changed the names of two others. Bro. Dorsa Mishler was appointed the first Secretary for Personnel. The Secretary for Radio Evangelism was changed to Secretary for Broadcasting and the Secretary for Publicity and Church Relations was changed to Secretary for Information Services. These changes in titles do not change the work assigned to those two secretaries.

Bro. Lee Kanagy, Nakashibetsu, Japan, writes that they have just received word from Sapporo that a Christian kindergarten teacher has been found to carry on the kindergarten during the Kanagy furlough. Matsukuma-san, Japanese theological student and evangelist, will be directing the work in Nakashibetsu during the Kanagys' absence, according to present plans.

Jeryl Dean was born to Bro. and Sister Don Heiser, La Plata, Puerto Rico, on May 31.

At the recent conference of the Mennonite Church in India, Bro. A. K. Biswas was elected moderator and Bro. E. P. Bachan, secretary. Other members on the Executive Committee include the brethren E. I. Weaver, P. J. Malagar, J. Victor, C. K. Jebiar, J. W. Samida, A. K. Graham, I. Joseph, I. P. Bachan, D. B. Peter, E. M. Lal.

Sister Marie Moyer, missionary on furlough from India, is attending the curriculum writing workshop at Newton, Kans., sponsored by the Curriculum Committee of the Mennonite Commission for Christian Education and the parallel organization of the General Conference Mennonite Church, June 18-30.

At the annual meeting of the Landour, India, Mennonite Fellowship at Landour on June 8 the following officers and executive committee members were elected: Henry Becker, president; John Friesen, vice-president; Lon Sherer, secretary-treasurer; and Weyburn and Thelma Groff, fourth and fifth members.

Your Treasurer Reports

I should like to report briefly some of the figures which appear in the Annual Financial Report of the General Mission Board. The following figures are taken from various financial reports and are figures which I feel will be of interest to the church.

Total contributions to the mission program for this year amounted to $1,182,019.90. This includes funds which were contributed for the support of the radio evangelism program including **The Mennonite Hour.** The amount contributed for the radio work amounted to $129,409.33, thus making a total contribution to the Board's program, not including the radio figure, of $1,052,610.57. This represents contributions a bit higher than for the previous year. Total disbursements for this year including the radio program amounted to $1,195,007.59. After deducting the amount spent on the radio program of $193,460.01, we have a total mission and relief expenditure of $1,001,547.58. As compared with last year, total disbursements for missions, relief, and service have decreased considerably. Total expenditures last year were $1,161,237.62.

The decrease in total disbursements this year as compared to last year was the direct result of an effort to reduce the budget during this year to try to bring the total disbursements in line with total contributions. It is interesting to note that this is the first year for considerable time when total contributions for missions, relief, and service were slightly higher than total disbursements. To understand this completely, I should like to point out that this became possible largely due to a very large block of funds which were contributed to the program from an estate of one of our brethren.

It will also be of interest to report the summary of funds contributed and disbursed for missions by the church through the general and district mission boards including the Eastern Mennonite Board of Missions and Charities. The Annual Report shows that total contributions this year handled by district and general boards including material aid sent to MCC amounted to $2,355,069.53. Through the same boards, disbursements for the year amounted to $2,158,974.15.

I would like to use this occasion to express sincere gratitude for the fine contributions which have been given throughout the year by the various congregations of the church and by individuals who made effort to contribute toward the mission program of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Missionary radio station ELWA in Liberia, which broadcasts in many languages and dialects over a large area.

Visiting Liberia

BY NORMAN DERSTINE

Our visit to this Negro republic in West Africa had its origin in an invitation from Senator Lemuel Gibson, United Nations representative from Liberia. When he was in this country last year, he heard **The Mennonite Hour** while in a Washington, D.C., hotel. He received a special blessing from the broadcast and wrote to our office. Since Bro. Lewis Strite, president of **The Mennonite Hour,** was going to the capital the following day, he contacted him personally at which time an invitation was extended for our church to investigate the possibility of helping his country in a spiritual way.

Since Bro. Lewis Martin and myself were going to Sicily on another missionary assignment, we were asked to make this visit to Liberia.

The Country

This land has a unique history. It was settled by slaves sent back to their home country from the United States in 1821. Most of these folks who braved the storms, disease, and hostile tribes were Christians and many ministers were among them. The first church was organized aboard ship and history records that it was the story of Moses leading the children of Israel out of Egypt that gave them courage to forge ahead. Their "Promised Land" was called "Liberia," which means "land of liberty."

In the year 1847 a nation was forged with people who had no experience in running a government and with very little moral or economic support from America. This little country about the size of Ohio, with a population of around one million people, has made remarkable progress as a nation within the last number of years, and much credit goes to President Tubman for his outstanding leadership.

The Missionary Progress

The early settlers felt that their land was the center from which the light of the Gospel was to spread throughout Africa. This noble vision was never achieved. Instead, missionaries have gone to Liberia to help evangelize the aboriginal tribes. The rallying cry of missionaries to Africa for more than a century has been—"Though a thousand fall, let not Africa be given up." Melville Cox, who made this statement, gave his life after four months of service. For many years this country was known as the "White Man's Grave."

The church has made the most progress along the coastal region where the freed slaves first settled. The work among the native tribes has been much more difficult. The first missionaries who went into the interior did not take up the work of translating the Bible into the fifteen native dialects. Since English was the official language of the country, they were content to use interpreters. So, for the first one hundred years, only one tribe saw part of the Bible in their native tongue. And in 1954, only one Gospel was available in nine other languages. Thus, the main work of translation still lies ahead. Two years ago the American Bible Society established an office in this country. They are encouraging and assisting missionaries in this translation work that is long past due.



Senator Lemuel Gibson (center) with Lewis Martin (left) and Norman Derstine (right). It was upon Senator Gibson's invitation that this visit was made possible.

Another step forward in reaching Liberia and other countries with the Gospel is the establishing of a missionary radio station. It operates with a 1,000 watt longwave and a 10,000 watt short-wave transmitter, sending the Gospel message to needy hearts in English, French, Arabic, and many of the African dialects.

The Missionary Needs

There are areas where a white man has never been seen. Around Christmas time human sacrifices continue to be offered by some of the tribes. Animism is still very prevalent. Islam has a foothold in the country with a temple located in the capital city of Monrovia. Arabic is now being offered at the university to help promote the cause of Islam.

We were told by a missionary who has been on the field for thirty-six years that there are two areas in particular that are quite needy. Around fifteen thousand of the Kissi tribe are living along the French Zone where very little work is being done. This area is only accessible by plane. In another section of the country is the Gola-Comba tribe which at the present time can only be reached on foot and where no missionary group is working at all.

Liberia is the "land of liberty," but many people are not free from the bondage of sin and Satan.

Broadway, Va.

One-at-a-Time Evangelism

BY ROY KREIDER

Missionary impulse and motive springs from obedience to Christ and Christian love to those who know not His salvation. Missions means methods, and methods require a considerable degree of elasticity and adaptability. Machinery that works well in one country may not produce the same results in another. In an unsettled culture such as young Israel, the missionary must constantly experiment to find the most suitable method. Old methods are soon effectively blocked, so that there is no such thing as a stereotyped effective method. The most successful form of missionary activity is personal dealing, and the method of finding and developing the heart-to-heart chat must ever change: it varies with each inquiring individual.

The past year has seen a variety of characters come to our door in Jerusalem. An atheist interested in studying Christianity as an effective force against communism, later at the close of our studies was soundly converted with a genuine devotion to Christ and a desire to train to evangelize. A bookkeeper and wife, despondent and seeking aid to leave Israel, found instead spiritual aid to face life's battles and spiritual light sufficient to show them their Saviour.

Many more came with various motives, yet each afforded us a spiritual opportunity to lead them to consider the way of truth.

There was an Ethiopian Coptic priest; a young woman unhappily divorced from her husband; an elderly professor of music, eager to find the truth, but so tangled intellectually; two young women of army age, eager to talk and eager to know; and a young man who proved to be a zealous student of the Book of Job. The months of fellowship and study have left indelible impressions on all these hearts and ours.

There were also the many desperate to leave Israel and desiring to become Christians to enable them to do so, motives which would not be readjusted. Others needed the touch of a psychiatrist, for life had been cruel to them and left its deep wounds on mind and personality. Some were hesitant to come to religious services, but were happy to visit and eager to see various slide lectures, or listen to recorded music in our home. With these it was the heart-to-heart chat alone that always went so much deeper and found the responsive chord of awakening faith.

Preaching the Gospel in co-operative efforts with other pastors in the mission house, prayer meetings, church services, and lecture halls brought the New Testament to those who would come. Effective for the few who come, the public service has always been ineffective in reaching the Israeli crowds, for only the bold seeker will come. Public meetings are the hunting grounds for government spies, and the message preached becomes the fuel for argument by the occasional antagonistic visitor.

Extended co-operation among Protestants in Israel has been historically noted for its absence; so, mass efforts are nonexistent, except the annual YMCA Christmas Carol Program, including various Bible readings and a sermon which 800-900 persons attend. A monthly Protestant broadcast provides an occasional turn to preach to the Middle East by radio.

At midsummer (1955) I preached my first Hebrew sermon which brought a succession of opportunities to preach regularly, both to audiences of Hebrew Christians and nonbelievers. An invitation came to assume spiritual leadership of a group of forty young people in Tel-Aviv who are eager for group discussions on Christianity. It is a great open door, but I felt it necessary to postpone such an assignment until I had better control of the new language.

We shared in three Bible schools for children, two in Jerusalem and one in Beersheba. This past year more than half of our total pupils had never been to a Christian service before. For the closing program we found new families who confessed their growing attraction to New Testament truth. One Jewish father in Beersheba asked that for his children's sake the Bible school be continued as a weekly Sabbath school for teaching the Old and New Testament. This summer we encountered no significant opposition to our schools and were challenged by adult interest, attendance, and comments at the closing program.

Distribution of literature — New Testaments, Gospel portions, and tracts—was carried on through several channels. A few tours were made together with another missionary, when we picked up hitchhikers, and guided the conversation to spiritual things. These were presented with a New Testament or Gospel portion, and welcomed to our homes when in Jerusalem.

Early last summer I began sharing responsibility for a religious bookshop, providing free New Testaments and Gospel portions in various languages, and making available Bibles, devotional and study helps for purchase. The shop was located opposite the Hebrew University; so many of my customers were fellow students who would come to chat. The bookstore at such a choice location proved to be one of the best evangelistic agencies, for an average day's work totaled 25 New Testaments and tracts given out, and at least one good confidential chat on spiritual things per day. The bookstore provided an acceptable gateway into closer fellowship and deeper teaching in Christian assemblies and in the mission home.

Private lessons in English brought several more carefully selected young people to our home. Appreciative of our help and curious of Christianity, they were teachable and receptive to spiritual truth. Thus an indirect approach provided direct opportunities for witness.

Israelis are readers. They accept New Testament readily, not necessarily for religious interest. They want to understand their Christian neighbor and the powerful Christian movement. Most of those whom I meet have a New Testament and read it. Some have several in various languages. It is a good way, they say, to learn a new language. But the New Testament is becoming too well known and too well read a book; so the Israeli Government is making it mighty difficult to receive any more into the country, having already confiscated a large shipment because an import license could not be presented by the one to whom they were addressed. The post office let them accumulate until a license was required to lift them, and then notified the receiver. But they did come unsolicited and were the type of thing one could hardly have secured an import license for. It became a mere technical effort to discourage sending such large quantities. This accounts for the present scarcity.

But many readers are vitally interested; they read intently to be enlightened. Alone, they search out the truth. Then they seek out a missionary and unload a horde of questions; read, and think some more, and gradually become secret believers, a few identifying themselves with a Hebrew Christian assembly.

While at the bookstore one morning a young man entered, introduced himself as Jacob, and said he wanted to speak confidentially. Retiring to an adjacent room, he told me he had intently studied and thought out the teaching of the New Testament during the past two years. He became thoroughly convinced that he had been following only part truth in Judaism and had now embraced Christianity. He then shared his discoveries with his parents and led them out of darkness into New Testament light. Now he wanted to identify himself with the Christian assembly. We chatted together to determine what was clear and what was not. We arranged a second sitting to discuss together more in detail and parted.

I was happy, for he was one of a number of others who had read and searched and found his way to light. But since that day to this I have not seen Jacob. I still hope and pray that he will reappear. But again, until he does, I must conclude that he may be one of a number who see the light, but for some reason cannot yet step fully out into that light. The reproach of the cross ever stands as the touchstone of a man's faith.

Jerusalem, Israel.

India Potpourri

By John Friesen

Bible School Teachers' Conference

The Mennonite Church in India Youth Committee sponsored a summer Bible school conference in Dhamtari, May 7-21. Delegates from most of the congregations were present. This was one of the most thoroughly worked out workshops we have had so far. As yet, we do not have our own courses in print and coaching teachers becomes a problem at times. One complete day of this conference was devoted to orientation and discussion on how to organize Bible schools. A complete outline of the uniform course that each school would be using was presented, and a great deal of helpful material was suggested by way of handwork, songs, picture materials, etc.

In order to make the conference as meaningful and real to the delegates as possible, a regular Bible school for the Dhamtari children was conducted from the second day on so that each delegate was given the chance to observe the use of methods and material which were being presented. About twenty-seven delegates and instructors were present. We believe that some of the fire must have taken hold, because this week (May 13-19) quite a number of congregations are busy with their summer Bible schools. We lack a great deal before we can hope to compete with the efficiency with which our Mennonite churches in America carry on their schools, but we feel that each year we are gaining ground.

Our younger teachers and many of our high-school students are vigorous supporters of this movement and we do thank God for this interest. Though the materials are not yet in print, the India Mennonite Church in co-operation with the General Conference Mennonite Church here is working as rapidly as possible on a complete summer Bible school course to be printed in Hindi. Some portions of this material may be available by next year.

Week of Witness

During the first week of May the men of Shantipur went down into the heart of the jungle, seven miles beyond Mangal Tarai, and camped in a large village by the name of Amadolla. We were attracted to this village because of the fine reception given a Gospel

team two years previous, and the fact that a Christian family has settled in this village.

Our own reception was most cordial. The village headman graciously provided us with a clean guest house in the heart of the village. But since we were a group of fourteen, and three or four patients from the Leprosy Home, we declined it as a place to stay but used that as our clinic center during the daytime. Instead, we moved to the outskirts of the village and put up in the schoolhouse which was closed for the summer. We tried to combine preaching and serving. With our medical staff also taking part, this was very convenient for us and helped us feel that our ministry carried a little more weight than just talking. Before the end of the week we had dispensed a good bit of the general assortment of fever pills, worm medicine, and cholera vaccinations.

But our biggest attractions were the evening services. We began at 8:30 p.m. and invariably ended up at midnight. Time to a village audience in the hot season is nothing! We spent this week going over the Gospel story once again through song after song, personal testimony, and the use of taped film strip programs we had previously prepared in Hindi.

A unique feature of our meetings was the testimony of one of our patients, Patwardhan, who just recently accepted the Lord. He is a very capable young man who had been in the restaurant business until leprosy forced him to take shelter in Shantipur. I collected together my slides on Shantipur and let him give his testimony along with the story of our work here. It was deeply appreciated and we felt helped to make a little clearer what the love of Christ and His Gospel can do for people.

This is, of course, in the dead heat of the Indian summer, and our work during the day was largely limited to a few hours in the mornings. The entire venture was undertaken by the local Shantipur congregation, and though we do not see any immediate fruits of our work, yet we enjoyed the experience of once again giving our testimony and doing in a very literal way what the Lord has commanded us to do.

School Days Again

As though to almost spoil a good vacation the Executive Committee in preparation for the coming year has just published a list of the scholarships in the middle school and high school. Looking at the figures a number of interesting things come to attention:

1. The average parent will be paying about $1.75 per month for the education of his child, though a few will be paying as high as $4.50.
2. There will be 66 Christian young people attending high school.
3. There will be 13 Christian people attending normal school.
4. 121 boys and girls will be enrolled in our two middle schools at Balodgahan and Dhamtari.
5. The Mission Board is undertaking the total expense of 21 orphans. It is paying two thirds of the schooling expenses of 200 boys and girls in our middle high school.
6. Parents of our children will be paying an estimated Rs.860/-or $185.00 for middle and high school education.

Hot Season Leave

The summer months once more upon us have beckoned most of the mothers and single ladies to the hills. This is a happy time for the poor child who has a number of months of boarding school ahead of him later on in the year but sometimes a bit hard on the fathers who have to stay on and manage the household and their work besides. At present Dr. Paul Conrad, Alvin Hostetler, Elizabeth Erb, the Edwin Weavers, and myself are the only missionaries on the plains.

The weather has been very dry this year, and so the hot season has been equally early and severe. The papers report quite a number of casualties from the heat, but so far we are thankful for good health among the missionaries, with the exception of little Mary Kay Conrad. The missionary sisters were together in the Conrad home at Ellsworth, Landour, trying to help Bro. Hostetler get some of his things ready for disposal when Mary Kay managed to scald herself with the tea water that was being brewed. She is now in the Landour Community Hospital, but Dr. Conrad feels that she should be all right again soon.

New Doctor at Shantipur

Finally, at Shantipur we now have our doctor. Dr. Thomas, a senior doctor from South India, arrived a week ago today! This has been a great time for us. It has been a definite prayer burden for all of us here at Shantipur for many months, and it seems hard to believe that we can enjoy this privilege now. Dr. Thomas is an unusual man. He has served a lifetime in a government hospital and upon retiring began to look around for some place where he could serve his Lord where he was really needed. Last year when the Mission to Lepers published its appeals on national leprosy Sunday, Dr. Thomas felt that these were the people to whom he wanted to dedicate the rest of his life. Last November he came up to look at Shantipur and felt that this was where he wanted to work.

This is not the only service call which Dr. Thomas has answered. Some years ago he felt led to open his home as an orphanage, and so for some time he operated at his own expense a home and school for twenty-seven orphan boys and girls. Though the doctor comes to us as an older man, we feel that his Christian influence as a physician will be something that God can bless. We are having a bit of a time getting acquainted with each other since Dr. Thomas does not speak Hindi. But people from South India are alert and we do not anticipate that this difficulty will last long.

Shantipur is also in the throes of remodeling. Bro. Alvin Hostetler has been installing our water system and already the seven water tanks scattered over the grounds have taken on a rather imposing look. This improvement program is being made possible by the direct grant from the government of India for this purpose.

Shantipur, India.

Wistful Women

By Eileen Coffman

Nearly all who come to our services at the Free Gospel Hall, London, England, are women, and most of these are old-age pensioners. As I meet with them from week to week and visit some of them, I come to know and appreciate their problems.

Mrs. A, who is Irish, has lived most of her life under the Roman Catholic influence. As years went by she realized how shallow is this faith and ritual and began attending mission halls. She enjoyed these meetings, for they helped her to understand the meaning of the Christian life. During some of her illnesses I have often visited her and she told me how she reads her Bible and listens to Billy Graham on the wireless. Yet she has a fear of dying. Although she knows her sins are forgiven by her acceptance of Jesus' death on the cross, she says is frightened of "the dark passage" in which she would have to wait until the door opened, which is reference to the Roman Catholic teaching on purgatory. Her children are married and are Roman Catholics, and one of her brothers is an official in this church; so he ignores her because of her heresy. She lives across the street from the Roman Catholic Priory Church, and occasionally accepts a ticket to one of their teas, but this only adds to her misery, increases her doubts and fears, and prevents a good recovery from illness.

Mrs. H. and her husband have been members of a local political society, and she herself was a member of the committee which provided tea and refreshments for their meetings. She came to the Free Gospel Hall on the invitation of a friend and found the meetings so helpful that she wanted to attend more frequently and leave the political meetings. Because her husband did all he could to discourage her coming, she came only occasionally. But she found herself coming home from the political meetings in a cross and irritable mood, and from the mission meetings better and happier. Her husband noticed this difference and finally consented to her coming to the mission regularly. This struggle has been won through prayer and we are praying that her husband may also be willing to attend with her.

Mrs. B has been a widow for over thirty years. She was married during World War I to a professional pianist and organist. She had a large home and they had led a happy social life of the best kind. Her husband died seven years later, leaving her with one son who was brought up in the Church of England. The shock of her husband's death left her puzzled and indifferent to spiritual matters. The minister of her church was not able to help her. She found employment in places of worldly entertainment. Her son was given a good education and joined one of the Guards' Regi-

ments, which are the elite of the British Army. During World War II he was married to a Roman Catholic girl, although his mother had warned him against it. Subsequently, they set up their home with the wife's mother in another part of the country. Three children were born to them and they were brought up in the Roman Catholic religion, and the home grew more and more unhappy.

In the meantime, Mrs. B was visited by the workers from a mission hall located just across the street from the humble flat where she now resides, and invited to their meetings. At first she refused, but finally consented, and has been attending there regularly since. One of the ladies who attends the Free Gospel Hall meetings brought her along one evening, and now when her health permits she comes to every meeting which does not conflict with attendance at the other mission. She has found the peace and joy which comes with acceptance of Christ as her personal Saviour. Her testimony is that, whereas she had cried about her son, now she prays for him and knows God will hear her prayers to save him.

Mrs. C, now over 70 years of age, has been a Christian most of her life, yet life has been hard. She had three children and her husband was a drunkard. During World War I she lived in the country to recover her health because her husband was in the army and his earnings were not enough to provide money for food and clothing. After the war they returned to London. Her husband would walk to church with her, then spend the rest of the day drinking. She has been in the hospital on many occasions—for operation for tumor of the spine, carbuncle on shoulder blade through a neglected boil, and other internal surgery. She now has ailments which cannot be treated by operation and the doctor has told her she will always have pain.

One son is dead through a motor accident; another lives in Australia; and her daughter, who left home because of the father's drunkenness, says she never wants to marry because of the unfortunate home life she has experienced. Through all these experiences Mrs. C has triumphed because of her faith in Christ. She is active in Christian work and sings and recites from memory. She visits needy people and is altogether happy in Christ. She enjoys the fellowship at the Free Gospel Hall on the occasions when there is no meeting held in her own church.

There are many others with similar experiences and with many trials through lack of health. Many are not sure of their standing before God. Most of them attend a women's meeting four or five afternoons a week in the various mission halls around them. For some it means a strengthening of their faith, and for others it is just another place to get a cup of tea and a chat. They need your prayers that the witness of the Gospel may result in the joy of salvation in Christ Jesus as Saviour and Lord.

London, England.

As Christ was sent into this dark world, so we are sent to witness to men as the ambassadors of God.—Paul M. Miller.

Broadcasting

The Mennonite Hour

Lester Hershey on July 1 Broadcast

Director of **Luz y Verdad** (Spanish Mennonite Broadcast), Lester T. Hershey, will be guest speaker on the July 1 **Mennonite Hour** broadcast. His talk entitled "Stewards in Earthen Vessels" will be printed and may be had free by writing to **The Mennonite Hour,** Box 22, Harrisonburg, Va.

(Those who are subscribing to "Sermons of the Month" will receive this message with the July sermons. For $1.00 a year, anyone can receive monthly in booklet form the sermons preached on **The Mennonite Hour.**

Door Is Closing Unless

Word has just been received that Radio Ceylon is discontinuing all religious broadcasts when present contracts expire. **The Hour of Decision** has already been affected by this new regulation and is no longer heard on Radio Ceylon.

Since **The Mennonite Hour's** contract expires in September, the broadcast will not be heard after that time unless God performs a miracle.

The Mennonite Hour will keenly feel this loss if the broadcast must be discontinued on this strategic station, one of the most powerful of its kind in the world.

Will you join in prayer that if it is possible this decision be reversed so that the Gospel can continue to be heralded over Radio Ceylon's mighty voice? "Man's extremity is God's opportunity."

The hour is late—let us do all we can while the doors are open. Is it possible that the door of Ceylon might close for lack of prayer?

International Friends Write

British Honduras—"Helping us on our Christian journey."
"My wife and I are very happy to tell you how much your messages over the air are helping us on our Christian journey. . . ."

Jamaica—"Blessed my soul as a young Mennonite."
"Well, I am telling you all that I have heard is just the Bible facts, and it has blessed my soul as a young Mennonite in Jamaica. . . ."

India—"I got so much blessing."
"As I listened to your program over the Far East Broadcasting Company, Manila, every Thursday morning at 6:30 a.m. I got so much blessing and inspiration."

Alaska—"Heard . . . through HCJB."
"Thought you would be interested in knowing that I heard your program through HCJB about 10:30 p.m., which was 5:30 p.m. here . . . . My husband and I are missionaries working among R.C. Indians on the Yukon River."

Leeward Islands—"A great blessing."
"It was a great blessing to me in hearing you exposing the evil of strong drink which is a curse of this age. . . . I am happy when I hear men such as you with holy boldness declare the counsel of God against sin."

Virgin Islands—"My head is full of alcohol."
"I have listened to your broadcast and it hit me so much, and I am asking you to help me. . . . I always like to drink. It looks like I can't do without it. . . . Pray for me. . . . As I am writing this letter my hand is trembling because my head is full of alcohol." (A woman)

British West Indies—"Heard from coast to coast."
"I must indeed thank you kindhearted men and women for your spiritual labor to beam this Gospel so that we can hear it. I want to say it can be heard from coast to coast each week. . . ." (A minister)

Korea—"Certainly appreciate the printed message."
"Don't get to hear your broadcast very often, but certainly appreciate the printed message in booklets."

Puerto Rico—"It thrills my heart."
"I want to reassure you again how much it means

(Continued on page 622)

MISSIONS

EDITORIAL

The Master Soul-Winner

Nowhere is the free will of man more clearly delineated than in those persons who heard Jesus' teachings during His earthly ministry and rejected Him. The soul-winner must recognize man's will and seek by every means to lead the persons with whom he deals to accept the will of Christ as higher than theirs.

Jesus' efforts to win men did not flag, even though some rejected Him. No greater example of patience in soul-winning can be found than Jesus' dealings with Judas Iscariot. Even Jesus' method of revealing Judas as the betrayer to the disciples was an act of friendship, and His words to Judas in the Garden were not harsh words, but a simple question full of meaning, "Betrayest thou the Son of man with a kiss?" Yet Jesus failed with him.

Jesus used different methods of approach according to the local circumstances. When He met the man born blind, He first ministered to his physical need. Later when the full meaning of what had happened began to dawn on the man because of the persecution of the synagogites, Jesus appeared at the right time to lead the man into full faith and a new spiritual life.

When Jesus came along the road from Jericho to Jerusalem and saw Zacchaeus up in a sycamore tree, He recognized a man in spiritual need and gave Himself completely to meeting that need. Here was a situation the local religious leaders could not handle, but Jesus could because He was not hampered by their traditions.

While sitting on the edge of Jacob's well awaiting the return of His disciples with food, Jesus found opportunity to witness to an outcast woman. He led her to recognize in Himself her only hope of salvation. In a very brief time she was bringing others to Him so that they, too, might be saved.

Nicodemus, the Pharisee, sought Jesus and received such deep spiritual truth that he could not understand it. Jesus rewarded Nicodemus with some of His most significant teachings, including the golden text of the Bible. Many a soul winner today has effectively used the truths Jesus gave Nicodemus in winning others.

We note that Jesus was always prepared to lead men and women to God. He used the Scriptures effectively. He was not inhibited by the traditions of men. He varied His method according to the individual need. He led His hearers into a vital faith which prompted them to willfully accept Him as their Lord. He failed with Judas, the rich young ruler, nine of the ten lepers, and others, but He kept right on earnestly wooing men to God. May we seek to learn from Him and practice what we learn!—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Ray Horst, director of Voluntary Service, Elkhart, Ind., led in a VS consecration service during the final meeting of the Ninth Annual MYF held at Elmira, Ont., Thursday evening, June 14. In a short address he pointed out that VS is geared to the concept of presenting opportunities to share Christ. Approximately 30 VS-ers and MYF council members came forward for the prayer of consecration.

Saturday morning, June 16, the Sixth Annual VS Conference met in the Elmira, Ont., Arena. Abner Martin, Waterloo, Ont., who is voluntary service director of the Ontario Mennonite Conference, led the devotional meditation. Talks were given by VS-ers on "Obedience to the Prophetic Vision" while serving in hospitals, as a VS administrator, and among Latin Americans, Indians, Negroes, and delinquents. Special music was given by a trio from the Iowa City, Iowa, VS unit. Urie A. Bender, editor of the YCC, closed the session with an inspirational address, "Compelling Imperative." He asked such questions as, "Why do VS-ers do what they're doing with little apparent reward beyond their maintenance? Why do they leave home, face serious adjustments, do menial tasks, and put up with circumstances many others would turn from? He cited I Cor. 9:16-23 as an illustration of a master VS-er, the Apostle Paul. Just as Paul fulfilled his commission because he believed, the VS-er finds a compelling imperative in the Gospel.

Several positions remain available for persons interested in serving at Camp Luz, Orrville, Ohio, from July 2 to 13. Interested persons should write to: Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The next voluntary service orientation school will be held July 10-21. Following that one will be held Sept. 11-22. There are numerous opportunities available for prospective VS workers. Applications should be made to the above address.

I-W Services

Mr. and Mrs. Ordo Yoder, Goshen, Ind., will assume leadership responsibility at the East Lansing, Mich., I-W Center, June 20. Ordo will be director of the service center and his wife will serve as hostess.

Paul Schonann, Wellman, Iowa, has been appointed to serve as host at the Des Moines, Iowa, service center, Gene Miller, Wellman, Iowa, who has completed his term of service, was host at the center. Henry Harnish, Lancaster, Pa., continues serving as unit leader.

Released June 16, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Viet-Nam Medical Work

The government of Viet-Nam has been taking increased interest in leprosy work, reports Dr. Willard Krabill at a leprosarium for the Banmethuot tribes area, in the north and central hill section of the country. The government wants to place a number of Viet-Namese (in addition to Banmethuot tribesmen) in the leprosarium at government expense. It is expected that a segregated village for the patients will be established.

"With this new government interest," Dr. Krabill believes, "the leprosy work as well as our MCC general medical work promises to grow." Presently he is giving physical examinations to all 230 patients in the leprosarium. Although their leprosy was evaluated, many of the patients had never had a physical examination during the time they were at the institution (some up to five years), he said.

New nurses Margaret Janzen and Juliette E. Sebus—with the Krabills—are learning the Raday language from the MCC interpreter. The two nurses have even taken up hammer and saw to help build barracks to be used for living quarters, clinic, and warehouse.

Summer Service Units Swing into Action

Approximately 85 young people are participating in the Summer Service program in 13 U.S. units. It is estimated an additional 70 persons are serving in Canadian units and 11 others are scheduled to be in the August Mexico tour. Figures are not available on the number of international work camp participants under Mennonite Voluntary Service in Europe.

Unit leaders are as follows: Hope K. Kauffman of Wood River, Nebr., Camp Paivika, Calif.; Geneva Swartzendruber of Wellman, Iowa, Fairlee Manor Camp, Md.; Carolyn Smith of Eureka, Ill., Governor Bacon Health Center, Del.; Ardis Fliginger of Hurley, S. Dak., Institute of Logopedics at Wichita, Kans.; Marion Keeney of East Millsboro, Pa., migrant unit at Hamilton, N.Y.; William H. Simmons of Dayton, Ohio, migrant unit at Waterville, N.Y.; Mrs. Willard Smith of Goshen, Ind., work camp at Cuauhtemoc, Mexico; William E. Miller, Jr., of Baltimore, Md., National Institute of Health at Bethesda, Md.

Of the U.S. participants, 26 are members of the General Conference Mennonite Church and 25 are members of the (old) Mennonite Church. There are three Mennonite Brethren, two German Mennonites and one each from the Doopsgeszinde, Evangelical Mennonite Brethren, Brethren in Christ, and independent Mennonite churches.

Pax Man Helps Berlin Refugees

Wayne Epp of Hampton, Nebr., is in Berlin working in a German Red Cross camp where there are some 2,000 refugees from the East Zone. He works in the material aid department and conducts a weekly evening film program. He expects soon to operate the small camp library. Nearly 100,000 refugees register in West Berlin annually. They go for political, economic, and religious reasons. There is a daily turnover of approximately 75 to 150 persons. They stay in the camps while awaiting verdicts as to whether or not they can rightly be classed as refugees.

MCC is giving material aid and spiritual assistance to East Zone Mennonites as well as other refugees.

Paraguay Hospital Planned

Tentative plans are progressing in assisting South American Mennonites to establish a mental health service in the Chaco of Paraguay. Tentative site of the new hospital is to be about a mile east of Filadelfia in Fernheim colony. This location corresponds to Prairie View Hospital's location to Newton, Kans. The proposed building would provide space for 20 patients, including both custodial care and active treatment cases.

Approximately 8,000 Mennonites reside in the three Chaco colonies—Menno, Neuland, and Fernheim. Negotiations are under way to secure a European-trained resident psychiatrist and an American administrator. Other staff members are to be drawn from the Chaco.

Disaster Service

Harry Martens of Newton, Kans., is in the Akron headquarters for the summer to coordinate work of the Mennonite Disaster Service. His position was created at the request of MDS leaders who feel that co-ordination of MDS will bring about a united witness. A mutual sharing of experiences of constituent units through Martens is aimed at helping local units, as the center of administration rests in the local community.

Communities interested in arranging a visit from Martens this summer may get in touch with the Akron office.

New Workers at Headquarters

Merle Epp of Hampton, Nebr., is the new assistant in the I-W and Voluntary Service section. His wife, Vivian, will be a secretary in one of the Akron offices. The Epps have been at Mennonite Biblical Seminary in Chicago the past two years. He succeeds Gordon Dyck of Whitewater, Kans., who will enroll in seminary this autumn.

Sara Ann Hess of Lititz, Pa., is a new secretary in the Voluntary Service section.

Released June 15, 1956
MCC Information Service
Akron, Pa.

In an unexpected move the House and Senate Interstate Commerce Committees approved legislation to allow the nation's airlines to give clergymen and missionaries cut-rate fares. Both the Civil Aeronautics Board and the Air Transport Association in statements filed with the Committees had opposed such special fares. It was previously believed that this opposition would doom the legislation. Even if Congress passes this measure it is only permissive and airlines would still have to decide whether they want to grant clergy rates.

WMSA Weekly Notes

From the report of the secretary of literature: "The literature work of WMSA goes hand in hand with service and missionary projects. When the mind is informed, the zeal for filling the need, whether it be by prayer or work, is heightened. New understanding is formed when there is correspondence with missionaries; horizons are widened when inspirational books are read. God's work goes forward more perfectly when specific mission needs are remembered in prayer."

"Secret sisters" are arranged by some WMSA's Sunday-school classes, and other groups. Many interesting projects are planned during the year before the sisters reveal their identity.

Often the "secret sisters" are found in the group. Sometimes a real missionary spirit is manifested as the "secret sisters" are found among the older sisters of the congregation or in a home for the aged, or other institution. Some "secret sisters" have found their interests going to their sisters in the mission congregations or among the missionary sisters.

This is one type of local project that many auxiliaries find interesting and profitable as new interests and concerns are found.

MCC distributors of clothing in all the fields report a shortage of men's and boys' trousers. Recommended as a summer project —work trousers for men and boys. Send the clothing to the nearest MCC clothing depot. This is a continuing need in all areas.

The WMSA president should know the duties of her office. She should know all of the members of the local auxiliary and the personnel of each committee. She should know the district and general WMSA projects and seek to promote them, as well as initiate local and community projects.

The president should be familiar with the WMSA literature, the **Prayer Guide,** the **Monthly,** the GOSPEL HERALD column, the Program Guide, and other WMSA releases.

The president should know the common parliamentary procedure and use it in conducting the business of the meeting.

The WMSA vice-president should work with the president and be ready to assist her in every way.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

There is a growing trend in many parts of the United States, especially in the middle and the far West, for many major department stores to open their places of business for Sunday sales. They contend they are offering service to persons who work all week and can only shop on Sundays. Fighting this trend are not only church people, many of whom are advocating the use of the boycott against stores open on Sunday, but also retailers who do not want to be open on Sunday, and who oppose the ruinous competition. They say seven-day service in stores moves labor and merchants to a seven-day work week.

From Our Churches

BROADWAY, VIRGINIA

(Trissels Congregation)

Greetings of Christian love to each reader.

In September we were very happy to have the brethren David Shank and Roger Rimbert from Belgium with us. We were greatly challenged by their messages. We were also glad to have with us during the winter months other foreign missionaries, Bro. and Sister Lawrence Brunk from Argentina and Bro. and Sister Paul Kniss from India. We were further inspired by a message from Bro. Warren Metzler just prior to their going to Jamaica. Other visiting speakers in the recent past have been Richard Detweiler, Clyde Fulmer, Ross Goodall, and Norman Kraus.

Our revival meetings were held in March with Bro. Paul Roth of Masontown, Pa., bringing the messages. Each evening Bro. Roth had a message for the children which was a great inspiration to both young and old. We were very happy for the decision of one middle-aged man to follow Christ for the first time.

Our pastor, Bro. Norman Derstine, and Bro. Lewis Martin recently returned from another missionary visit to the church in Sicily and other points in Africa and Europe. We are glad for their report of spiritual progress which they found on their trip.

Bro. Derstine recently asked to be released from his pastoral duties at Trissels in order to devote more time to the work of "The Mennonite Hour" and the mission in Sicily. He has been granted this release and Bro. Norman Yutzy and wife of Plain City, Ohio, have accepted our call for at least one year beginning in September. The Yutzys have been a great help to us during the past school year in assisting in the work at Trissels while attending Eastern Mennonite College.

On April 1 the fifth annual **Harmonia Sacra** singing was held at Trissels. We had a good attendance and inspirational singing. We also enjoyed a sacred concert given by the Men's Touring Chorus from Eastern Mennonite College on the evening of May 20.

Plans are now being made for the summer Bible school to be held the second and third weeks of June.

Pray for the work at Trissels and come worship with us whenever possible.

Mrs. Preston Moyer.

FORT WAYNE, INDIANA

(Fair Haven Congregation)

Greetings in our Master's name:

Springtime reminds us of God's infinite power in nature. We are aware also of His cleansing power that changes sinful hearts.

Fort Wayne boasts the title, "The city of churches." Truly we can find churches of many denominations scattered over this rapidly growing city. However, far too many who enter these church doors are professing Christians only! There is also that large percentage who never go. To them Sunday is a day to rest from the shop but work at home! Recently a mother said: "When I work at the laundry, Sunday is the only day I have to sleep late." Consequently her children are following in her steps. This is typical of numerous homes that are contacted. This indifference was obvious when our spring revival services were held in March with Bro. Jesse Short, Archbold, Ohio. From the many invitations given out in our church community only a few responded. More and more we see the need of heeding Christ's command, "Go ye" into these homes and present the Gospel. In response to some of these needs our home department of the Sunday school has become more active, not only going into homes but several go each week to the Tuberculosis Sanitarium near here and conduct Bible classes for some of the patients. They have rejoiced to see prayers answered and souls confess Christ. Recently one man was baptized.

We rejoice that God answered prayer in behalf of an elderly man, who had been on our prayer list for several years. Grover Hill was at death's door in a hospital before he was willing to acknowledge his need of the Saviour. Previous to this he boldly declared, "I don't need a Saviour." His wife, a semi-invalid, lived a cheerful Christian life before him. God took her home to Himself but her faithful witnessing lived on in the heart of her husband. Finally he did yield to Christ and today has a beaming smile, always ready to testify for his Lord.

On May 13 ten children were baptized and received into the church. That same evening we had an impressive communion service with our bishop, D. A. Yoder, in charge.

May 20-22, Cecil Carter, British Columbia, a missionary sponsored by the Shantymen Christian Association, gave inspiring messages on how God's Word has changed the lives of many in the northland.

On June 3, Lester Hershey presented the challenges of Spanish radio evangelism.

June 18-29 will be our summer Bible school. Pray with us that the contacts made in the community will bring fruit for God's glory.

Besides our regular services we continue holding services twice a month at the city rescue mission. This presents an opportunity to give a testimony for Christ to these men who come from all walks of life. One family assists the mission in their Sunday-school work.

The girls' club and boys' workshop met regularly during the winter months. Good interest was shown. A few former I-W men were in charge of the boys' work.

Several I-W men who completed their service here in various institutions have remained with us and have been a blessing to the work of the church. We are grateful to them and their families for their interest and co-operation.

Several of our brethren have spent some time in Canada during the winter months working with the Shantymen Christian Association. They held services in many out-of-the-way places, Indian villages, construction and lumber camps, going as far north as the Arctic. God's Word was sent forth and many visible results were reported in these needy areas.

We are aware that wherever we go—here in the city or elsewhere—there are many unsaved souls without a Saviour. We are challenged to sow the seed of God's Word faithfully and leave the results with Him.

Mrs. H. Osborne.

STUARTS DRAFT, VIRGINIA

(Stuarts Draft Congregation)

Dear Christian Friends:

We can truly say that the Lord hath done great things for us when we think back to the year 1925, the year work was started here with services in the homes. Then a little store building, across the road from the present church, was used. Later revival meetings were held in a tent by Bro. William Jennings. There were a number of confessions and some wanted to become members of the church. As the little store building was not large enough to accommodate them all, plans were made for a new church building. On March 7, 1926, the little white church was dedicated to the Lord by Bro. J. L. Stauffer.

In the years that followed more members were added and the attendance grew so that more room was needed. In 1955 work was begun on a new building. In May 20 dedication services were held with the following program; Devotion, Joseph R. Driver; Remarks and Invocation, William Jennings; History of the Church, Paul Barnhart; financial report, Jerrell Suter. Dedication sermon, Myron Augsburger. His text was taken from Matt. 16:16-19. "My house shall be called a house of prayer." A few points from his sermon: Meaning of church: (1) called-out ones, (2) being disciples of Christ, (3) brotherhood bound together by love. To dedicate—set apart to God. Purpose of dedication—to reveal

God to the world and that we must be followers of true holiness.

The dedicatory prayer was offered by Franklin Weaver. Moderator, Jason Weaver, and song leader, Roy Kiser.

We want to thank our heavenly Father for giving us this new church, and also the builders and all who labored to make it possible, and especially Jason Weaver for all the work and time he put into the construction of the building.

On May 13 we had our communion service with both of our bishops present. We are always happy to have them worship with us. Bro. Melvin Burkholder, Hatfield, Pa., had our Sunday-school devotion.

There were 30 confessions and reconsecrations at our revival meetings held May 16-27 with Myron Augsburger as evangelist. Our congregation has been truly strengthened and blessed by a closer relationship with Jesus Christ.

On May 20 we were happy to have Bro. Wm. Jennings take part in our morning service, with Bro. Myron Augsburger bringing the message.

On June 3 Bro. Jason Weaver brought us a stirring message on "Roll ye away the stone of hatred, malice, envy." We cannot be children of God if these things are in our hearts.

Our attendance has been good. Remember us in your prayers.

Correspondent.

SBS REPORT CORRECTION

(Continued from page 608)

form and accurate report on the new report blank which he should be using.

All district summer Bible school secretaries will, therefore, need a new supply of double postal cards for reporting and a new supply of reporting sheets. Send for your quantity at once so that every school in all the districts can use the same (new) report cards. Unused postal cards may be redeemed by taking them to your local post office which will purchase them at a slight discount. The money received from such redemption may be used for the promotion of summer Bible school.

By the time this article appears in print, the new stock should be off the press and ready for distribution. District secretaries, be sure to send at once for new reporting stock. Address: C. F. Yake, Secretary of Summer Bible Schools, 700 George Street, Scottdale, Pennsylvania.

Field Notes

CONTINUED

Bro. Paul Brunner, of the Franconia District and recently graduated from Goshen College Biblical Seminary, was licensed to the ministry on June 24 at Wooster, Ohio, Bro. R. L. Stauffer officiating.

Bro. J. C. Wenger, Goshen, Ind., preached the conference sermon and gave other addresses to the Ontario Amish Conference held at the Poole Church. This conference has for the first time elected a representative to the Publication Board. Bro. Ephraim Gingerich will serve in this capacity.

Bro. Delvin Nussbaum was licensed to the ministry on June 17 to serve at Stoner Heights, Louisville, Ohio.

New workers at the Publishing House include Carol Millslagle, Earl Schrock, Janette Berkey, and Ida Bailey. A number of other former workers who have been in school have returned for the summer. Two, Alta Martin and Ida Miller, have terminated periods of appreciated service here.

Change of Address: J. L. Hostetler from Meadville, Pa., to Box 200, Route 2, Beaver, Ohio. Bro. Hostetler is serving as pastor at Waverly.

Bro. Paul Hummel, Berlin, Ohio, is serving in a Christian Home Conference and revival meeting at Perkiomenville, Pa., June 23 to July 1.

Bro. D. Edward Diener, Clarence Center, N.Y., preached the conference sermon of the Ontario Conference. Bro. D. D. Brenneman, Creston, Mont., was a visiting speaker.

Two Publishing House workers are in Voluntary Service in other places, Esther Gamber at Elkhart, Ind., and Ruth Yoder at Rittman, Ohio.

Bro. A. J. Metzler is attending a ministers' course, June 18-28, at Winona Lake School of Theology.

Bro. M. A. Yoder, Hesston, Kans., is serving as pastor at Colorado Springs this summer.

Sister Mabel Brunk has received a degree, Master of Science in Nursing Education, from the University of Indiana.

A correction of the Summer Bible School report. By a misinterpretation of one district report on summer Bible schools for the summer of 1955, the church-wide report contained a major error. You will want to make this correction on page 55 of your **Yearbook** Summer Bible School Statistical Report in the next to the last column at the right-hand side of the page **Herald Summer Bible School Series.** Change the number 476 to 713, which is the approximately correct figure, if the total number of schools is considered 729. In other words, this means that there were not more than possibly 16 schools in our entire denomination which did not use Herald Summer Bible School materials. We are very grateful for this encouraging fact. For an explanation, see elsewhere in this week's **Gospel Herald.**—Secretary of Summer Bible Schools.

Announcements

Youth Conference on Christian Courtship and Marriage, Weaverland, East Earl, Pa., Saturday evening, June 30, and all day Sunday, July 1. Speakers: John R. Mumaw, Milton Brackbill, David Thomas, and Harold Reed.

Samuel Doctorian, Beirut, Lebanon, at a missionary conference at Zion, north of Morgantown, Pa., Tuesday evening, July 3, and Wednesday, 2:30 and 7:30 p.m., July 4.

Monthly meeting in the interest of Jewish evangelism, Vine Street Church, Lancaster, Pa., July 2, 1:00 p.m., Aaron Shank speaker.

Jacob Goering, consulting psychologist at Brook Lane Farm, Hagerstown, Md., at Pleasant Hill, Smithville, Ohio, July 1.

Eugene Herr, Scottdale, Pa., YPBM speaker at Mellinger, Lancaster, Pa., July 1.

Hesston College needs a school nurse for the 1956-57 school year. This would be an excellent opportunity for a person with an R.N. who desires to take some college work. It will be possible to carry about three-fourths of a college load along with the assignment as school nurse. The allowance for this position will more than cover tuition expenses. For further particulars address President Roy D. Roth, Hesston College, Hesston, Kans.

Quarterly Meeting, 12th and Windsor, Reading, Pa., Saturday, June 30, 7:30 p.m., and Sunday, July 1, with Clarence Stauffer, Manheim, Pa., and Barton Gehman, Lancaster, Pa., as speakers.

Ernesto Suarez, Argentina, at Hopedale, Ill., July 1.

Church-wide Fellowship for all Colorado area churches at Rocky Mountain Camp, July 4.

Irvin B. Horst, Harrisonburg, Va., will give a series of Wednesday evening talks on Menno Simons, at Trissels, Broadway, Va., beginning June 27.

William McGrath, Goshen, Ind., Bible conference in Juniata Co., churches, July 2-6.

Milton Brackbill, Paoli, Pa., at Wesley Chapel, Newark, Del., July 1.

Visiting Speakers

June 3. **Ezra Good,** Teges, Ky., at Lynside, Lyndhurst, Va., **Homer Yutzy,** Gay, Mich., at Roselawn, Elkhart, Ind.

June 10. **Dr. H. Clair Amstutz,** Goshen, Ind., at North Main St., Nappanee, Ind. **Moses Slabaugh,** Harrisonburg, Va., at Woodridge, Washington, D.C. **W. H. Moore,** District Secretary Upper Canada Bible Society, at Waterloo, Ont. **S. Paul Miller,** India, at Martins, Orrville, Ohio. **J. G. Hartzler,** Windom, Kans., at Carstairs, Alta.

June 17. **Marion Berg,** Dalton, Ohio, at First Mennonite, Canton, Ohio. **Norman Bechtel,** Spring City, Pa., at Landisville, Pa. **Charles E. Shenk,** Cochranville, Pa., at Zion, north of Morgantown, Pa. **Ralph Malin,** Malvern, Pa., at Wilmington, Del. **Milton Brackbill,** Paoli, Pa., at Paradise, Pa., and Bart Chapel. **Harold E. Reed,** Chester, Pa., at Steelton, Pa. **I. W. Royer,** Orrville, Ohio, at Longenecker, Winesburg, Ohio. **Frank Peters,** Hillsboro, Kans., at Yellow Creek, Goshen, Ind.

June 24. **J. Robert Kreider,** Wadsworth, Ohio, at Orrville, Ohio. **Noah Good,** Lancaster, Pa., in Peace Sunday messages at Souderton, Pa. **Paul Glanzer,** St. Lawrence, S. Dak., at Plain, Lansdale, Pa. **Issa Khalil,** Bethlehem, Jordan, at Metamora, Ill.

Evangelistic Meetings

Ray Emswiler, Bergton, Va., at Fox Hill, Mont Alto, Pa., beginning June 24. **Don Augsburger** in tent meetings on Mennonite Hour grounds, Harrisonburg, Va., closing June 17.

Crusade for Christ tent campaign is in progress on Markham, Ont., fairgrounds. The staff consists of Myron S. Augsburger, evangelist; J. Mark Stauffer, song leader; Paul Neuenschwander, equipment manager; Abe Gingerich, general maintenance man; Elizabeth and Janet Kreider, secretaries; Lowell Herr and Paul Schrock, VS workers, tract distribution and personal work.

Paul M. Miller, Goshen, Ind., at St. Jacobs, Ont., June 18-24. **Frank Garman,** Columbia, Pa., tent meetings at Oxford, Pa., July 8-22.

MISSION BOARD MEETING

(Continued from page 602)

District Officers Meet

There is no competition between the Mennonite Board of Missions and Charities and the mission boards of the various conference districts, even when those boards conduct foreign as well as home missions. Instead there is an increasing co-operation of all our boards in the total task of missions and service. This was seen in the meeting, Thursday afternoon and evening and Friday morning, of district presidents and treasurers with Treasurer Ernest Bennett of the Elkhart Board. Bro. Bennett gave to these officers a preview of his annual report to the Board, and pointed out significant features and trends. The district officials were given an opportunity to present facts about their financial program. There was a discussion of reports and reporting, out of which probably will come more complete information to the church about our giving.

The chief method of co-operation between the boards last year was Missions Week. This extra co-operative effort to raise funds for missions has so well proved itself that it will no doubt continue as an annual feature of our church program. Last December, our readers may recall, Missions Week brought a total of about $225,000.00 into our various treasuries, a little more than in the initial Missions Week in 1954. Most of the district boards kept one third of the amount raised in their districts, and sent the rest to Elkhart. The Eastern Board co-operated in the general plan, but in view of its own extensive foreign mission program, did not divide with Elkhart.

The Missions Week receipts were a real boost to all the boards, putting their finances in a much better condition. And it really was plus giving, as was intended, for most of the boards report that the regular giving has not been decreased by the special drive. On the contrary, most report increased giving. This is the way the Lord's mathematics works: the more people give, the more they want to give.

Missions Week this year will be observed Nov. 4-11, with a goal of $7.50 per member.

Mennonite Youth Fellowship

Mennonite Youth Fellowship, since its organization in 1948 at Mackinaw Dells, Ill., has been holding its annual meeting in connection with the Mission Board meeting. Again this year, while committees and a first meeting of the Board were in session on Wednesday and Thursday, MYF had a program of business and inspiration. About 125 young people were registered, the bulk of them from Indiana, Michigan, Illinois, Ontario, and western Pennsylvania. Many Ontario young people were kept from attending by school examinations. About 250 were present at the banquet on Wednesday evening.

Ten new units affiliated with the general MYF during the past year, bringing the total to 128, out of a potential of 500. It has become apparent that many youth groups are carrying on an MYF program without being affiliated, in fact, assuming that they are affiliated. Therefore, this meeting took the important action of eliminating the formal mechanics of unit affiliation. This makes all our youth groups a part of the larger movement.

In other actions the term of all officers is made to expire at the same time. The vice-president automatically becomes president. The present president and secretary will continue in office another year. Business meetings will be biennial instead of annual, with regional conferences in the alternating years. Areas are now named Faith, Fellowship, and Service. Projects of support will be chosen locally from a suggested list. The first volume of Youth Program Ideas, which has had a second printing, will be followed by Vol. II in November. Next year there will be a revised edition of the MYF manual.

Inspirational features in the MYF meeting included the film on Sammy Morris, "Angel in Ebony," and the closing program by the Vesper Quartet. Worship was conducted by Canadian youth groups. Speeches were on the theme, "Forward with Christ."

Women's Missionary and Service Auxiliary

The work of the Women's Missionary and Service Auxiliary is rapidly expanding, and its meetings are an important part of the annual Mission Board program. Its Executive Committee spent many hours together in constructive planning. Public sessions were held on Friday morning and afternoon and on Saturday morning, with larger crowds than attended the business sessions of the Board. Here the general theme of the meeting, "Obeying the Prophetic Vision," was used. Speakers included women from our various mission fields. The anniversary feature was observed in the testimonies of such retired missionaries as Mary Burkhard, Mary Good, Florence Friesen, and Selena Shank; also by a resolution of appreciation for the labors of those who have gone before. One of the new things which the organization looked at was the opportunities of our women in connection with disaster service.

The printed reports of WMSA officers and secretaries were an important segment of the volume of reports in the hands of all Board members, and these reports were, of course, read to the WMSA delegate session. The president pointed out the "need for a greater coordination of WMSA's program into the program of the agencies of the church."

The Medical Meetings

In one meeting President Mosemann expressed his joy that other organizations of the church found Mission Board meeting time a convenient time for their meetings. On Saturday morning the Mennonite Medical Association (doctors) and the Mennonite Nurses' Association held their business meetings. During the last hour of the morning these associations gave a public program, with Blanche Sell speaking on nursing in India and Dr. Norman Loux speaking on psychiatry and its relation to a church program. One of the great assets of the church today is the great number of Christian doctors and nurses working in our total program.

Consecration Service

The consecration service for outgoing missionaries was the closing feature of the annual meeting. It was in charge of Bro. Paul Mininger. After the missionaries had come to the platform, Bro. Mininger gave them their missionary charge and led in a consecration prayer.

The missionaries appointed for first terms were as follows: Puerto Rico, Alice Kehl, Addona and Mary Nissley; France, Robert and Lois Witmer; Quebec, Harold and Pauline Reesor, Tilman and Janet Martin; Israel, Paul and Bertha Swarr; Brazil, Herbert and Shirley Minnich; Argentina (Chaco), Elmer and Lois Miller.

Those appointed to return after furlough were the following: Argentina (Chaco), Albert and Lois Buckwalter, Mabel Cressman; Belgium, David and Wilma Shank; India, S. Paul and Vesta Miller, Blanche Sell, Paul and Esther Kniss; Japan, Ralph and Genevieve Buckwalter; Puerto Rico, Carol Glick and Lester Hershey.

Missionaries appointed by the Eastern Board who participated in this consecration service were Amos Hess and Nathan Hege and wife.

Abner Stoltzfus, appointed to half-time Jewish evangelism service in New York, was the only new appointee in the home field. Dorsa Mishler, newly appointed Secretary of Personnel at Elkhart, and Bro. Stoltzfus also were on the platform for this consecration service. Also Ernesto Suarez and Raul Garcia, who will soon be returning to their homes in Argentina after a year of study here, participated.

We rejoice in these additions to our forces on the field. May God richly bless them and empower them as they translate vision into witness and service.

Conclusion

And so passed into history another significant meeting. It marked the full incorporation of the radio ministry of the church into the Mission Board program. It reported the expansion of our witness to the Jews and into Quebec. New foreign missionaries were added to our forces. There was a frank facing of some of the implications for us as a church of our world-wide contacts. Particularly was this observer impressed with the unexpected and unplanned ways in which the Lord leads. It is important that the cause move forward in the Lord's way, not in ours.

CHURCH HISTORY

(Continued from page 609)

Henry Holder died Nov. 8, 1887; aged 60 y. 6 m. and 1 d. His wife, Magdalena, died May 23, 1892; aged 65 y. 9 m. and 22 d.

A grandson related that Grandpa Henry Holder had a call to go to Rockton, a small congregation in Clearfield County, for preaching about ten days before he died. He notified the postmaster at Rockton by mail to tell the deacon to meet him at the station at Clearfield for the trip of about 20 miles to Rockton. He left Beechcreek by train in fair weather and when he got across the mountains to Clearfield, the ground was covered with several inches of slushy snow, and there was no deacon to meet him. He started out on foot, and after wading snow for part of two days, he reached his destination with wet feet and wet clothing. He fulfilled his mission and immediately returned home by the same route. He reached home with a bad cold, developed pneumonia, and died in a few days. Henry Holder's sudden passing left this small congregation without a resident minister.

From this time on there is no record concerning this congregation until the visit of "A. D." of Lancaster County to the three remaining members, one brother and two sisters. He wrote a letter to the *Herald of Truth* in 1897 issue, page 201, from which we quote: "The [last surviving] brother said, 'We have missed it, I see it now.'" Further quote, "The Mennonites would be by far the strongest religious body in Bald Eagle Valley, had they given attention to their young people, and gathered them into their church. They didn't train them in their faith. The children were mostly kept at home from church, when small. When they were older, there being no Sunday school at the church of their parents, they oftimes went miles away from the church, and even went past it to Sunday school and church elsewhere. And besides they

held so long to their worship in the German language that they actually drove the young people, who had English schooling, away from them, as is generally the case when the Gospel is preached in an unknown tongue. They never had services at night, and the young who will go somewhere went to other places of worship."

After a silence of 55 more years, "A. K." of Davidsville, Pa., made a visit to Howard, Center County, on July 31, 1952, to look for evidences of this once well-established Mennonite church.

While the church and the congregation are both gone, and it is of little interest, yet the church did exist and was the first in this section of the county. The congregation had seven ministers in its time, five of whom are buried in the cemetery near where the church stood. So far I have found only four of them—the original Michael Schenck who died in 1816; his son, Michael, Jr., who died in 1846; Frederick Pletcher and Henry Holder who died in 1887. The Schencks erected a beautiful granite monument in their honor about 1912 and Holder and his wife have marble markers. Holder's grave is decorated with an American flag, he having served in the Civil War for a short time before the close of the war.

Holder is remembered as wearing "hooks and eyes" on his coat by a grandson, Winfield C. Thompson, of Howard, Pa. His Bible is in possession of a granddaughter, Elizabeth M. Poorman, of Dry Top, Pa. Charles G. Bower, of West Reading, Pa., thinks his grandfather, Christian Bower, may have been a minister. An entry in their Bible—David and Elizabeth Sherk had two sons, John F. Sherk and Jacob S. Sherk, who with their father did join this church on Feb. 25, 1823.

The last two surviving sisters are thought to have been Mary P. Daughenbaugh, later Methodist, and Annie Smith, later Evangelical, and the last brother, who remained Mennonite to his death.

I found a picture of the log meetinghouse in the possession of Mrs. Emma Kaseman, of Howard, Pa. This was taken after it was converted into a dwelling house. [It is no longer standing.]

The original log house, erected in 1796 by Michael Schenck, is still standing quite well preserved, being used for a shop. In the early days the Schenck farm was a kind of community center called Schenkville, having a blacksmith shop and other businesses. The farm is owned by a descendant, Mervin Herr. In the home we found some of Michael Schenck's business records and ledgers, some in German and some in English.

The large home of Mrs. Emma Kaseman in Howard has always been in the Pletcher family name. She remembers Jacob G. Snyder of Roaring Springs, Pa., having been in the neighborhood and preaching several times, sometime after his ordination in 1906.

The Schenck Cemetery adjacent to where the church was located is a very beautifully kept community cemetery, several acres in size.

Howard now has five church denominations serving the community: Disciples (Little Dippers), Christian Chapel, Methodist, German Evangelical Reformed, and Evangelical United Brethren. The last one named is located a short distance north of town.

The town of Howard has a population of about 900. The large commodious dwellings, erected many years ago, indicate that people had considerable wealth. The Schencks, Pletchers, Holders, and others are still there, and are a very kindly dispositioned country folk. We found Fred Pletcher on star route, and Cecil Pletcher and Philip Holter on Howard R.D. routes, as mail carriers. A centennial was held on Sept. 10, 1896, celebrating the permanent residence of the Schenck, Pletcher, and Holder families in the valley. It was then decided to hold a reunion every two years. It has become a general get-together from many states and areas. The reunion is now held in August.

The Bald Eagle Valley is destined to become inundated by water with the construction of a flood control dam (Blanchard Dam) by the government, with the breast somewhere between Howard and Lock Haven. This would mean the evacuation of thirty farms entirely, ten partially, nine churches, seven cemeteries, Howard, a town of 900 population, and about 100 other homes in rural areas.

FAMILY CIRCLE

(Continued from page 610)

labor justified? Is it necessary and in the best interests of all concerned, and does it truly honor the Lord? I Cor. 10:31. If so, then let us continue the practice. If not, then let us consider how we could improve our practices for the most good and the greatest blessing for all of us.

We could have a church wedding, with all the advantages of the church's sanction and blessing, by including it in a regular church service without all the fanfare we now have. I believe all the truly spiritual values to be had in a church wedding, for the bridal couple and for the brotherhood, would be retained and enhanced by a simple marriage ceremony in connection with a regular Sunday morning or Sunday evening service. No dramatic arrangements staged for the bridal party to enter at timed intervals, and no tableau of specially gowned attendants would be necessary. Receptions could be kept more simple and more within the immediate family circles. I do not believe your ministers will feel slighted if they are not all invited every time. They are of course quite human and find such occasions just as enjoyable as anyone else. They appreciate very much being invited too. But they are not their own and may not do their own pleasure. Unless they can be assured that in the thing they are doing they are "about . . . [their] Father's business" their conscience troubles them.

When we think of Jesus at a wedding in His day, or using the wedding of that day to illustrate His teaching, we must remember that He did not thereby either approve or condemn it. In the life of the early church, after Pentecost, there is a Gospel urgency and seriousness of life which seems to leave little room for any type of excess or lighthearted festivity.

I think we would do well to try to recapture the more realistic Gospel simplicity in all things and particularly the simple, modest wedding in a regular service. If you are planning to be married, suggest this type of wedding to your officiating minister. He will be happy to arrange it for you and I am sure heaven's blessings will follow you on your "road to happiness."

It *is* nice to go to a wedding! What kind of wedding do you think is best?

Ronks, Pa.

EXPRESSIONS OF APPRECIATION

We wish to thank all of you who remembered us with cards, gifts, and prayers in our recent bereavement. May God richly bless each one of you.—The Lewis Good family, Lititz, Pa.

BROADCASTING

(Continued from page 617)

to me to hear this program every Sunday morning. It thrills my heart and I thank God that the Mennonite Church has also reached out into radio evangelism."

Jamaica—"I was in great need."

"I listened to your broadcast and my soul was blessed because I was in great need of some spiritual blessing. I would like to be a missionary and a preacher to help extend the Gospel."

Oklahoma to Hear Broadcast

Starting July 1, **The Mennonite Hour** will be heard on KWOE, Clinton, Okla. (1320 kc.), at 9:00 a.m. every Sunday. The Pleasant View Church at Hydro is sponsoring the broadcast.

Luz y Verdad

Radio Rally at Spanish Church, Chicago

On Tuesday night, June 5, a good crowd attended the Mennonite Spanish Church in Chicago. Besides the Spanish members and other interested ones, there were representatives from the Union Avenue Mennonite Church. After a presentation of the work of **Luz y Verdad** by the radio pastor, Lester T. Hershey (this was spoken in two languages), a short radio program was given to show our Spanish friends how we go about preparing our radio programs. The men's octet of the Spanish Church, under the direction of Don Driver, and Miguel Castillo, one of the soloists on **Luz y Verdad**, provided the special singing. A short message in Spanish was given by the radio pastor.

Wellman Sunday-school Classes Respond

During the last year or two a Sunday-school class at the Wellman, Iowa, Mennonite

Church has been sending support to the Corpus Christi, Texas, broadcast. After the meeting on June 7, when **Luz y Verdad's** radio pastor spoke, interest was shown by another Sunday-school class to add their giving to this KCCT broadcast.

Any other Sunday-school class interested in this broadcast may send their contributions to Box 22, Harrisonburg, Va., labeled **Luz y Verdad,** KCCT broadcast.

Radio Pastor to Speak in Mathis

Luz y Verdad's radio pastor, Lester T. Hershey, will speak to the Spanish Mennonite Church in Mathis, Texas, Sunday afternoon, June 24, about the radio work. He will then bring three evangelistic messages in the same church, June 24-26. Will you pray for these services?

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Benedict, Clyde E. and Verdna (Hershey), Kinzers, Pa., second child, first daughter, Janice Elaine, May 29, 1956.

Bixler, John and Rebecca (Troyer), Iowa City, Iowa, first child, Debra Joy, May 25, 1956.

Byler, Daniel and Sadie (Sharp), Mifflintown, Pa., fourth child, third daughter, Betty Lou, June 4, 1956.

Carper, Robert and Norma (Keener), Lancaster, Pa., fourth child, second daughter, Lois Jeanette, May 10, 1956.

Culp, George and Jean (Shantz), Vineland, Ont., second child, first daughter, Carolyn Margaret, April 23, 1956.

Denlinger, J. Elvin and Edith (Kreider), Columbia, Pa., fifth child, fourth son, Glen Mark, May 28, 1956.

Gehman, Glenn and June (Herr), Lampeter, Pa., second son, Jerry Herr, May 6, 1956.

Gossard, Clair R. and Jeanette (Brenneman), Elida, Ohio, first child, Ted Michael, April 24, 1956.

Hershberger, Vilas and Helen (Janzen), Hesston, Kans., third child, first daughter, Jane Eileen, May 21, 1956.

Hess, Christian M. and Edna (Harnish), Pequea, Pa., eleventh child, fifth daughter, Joyce Elaine, June 5, 1956.

Hochstetler, Owen and Bertha (Brenneman), Creston, Mont., third child, second daughter, Marlene Evon, June 5, 1956.

Kerman, Richard and Amanda (Stemen), Lima, Ohio, first child, Richard Ray, April 8, 1956.

Kerr, Wilmer L. and Rachel (Landes), Collegeville, Pa., second child, first son, Wilmer Rodney, May 21, 1956.

Kirkendall, Robert and Elsie (Miller), Lima, Ohio, second child, first daughter, Rita Jean, April 28, 1956.

Kreider, J. Richard and Pauline (Miller), Manheim, Pa., third child, second daughter, Sandra Jean, May 30, 1956.

Kuepfer, Raymond and Lillian (Erb), Bamberg, Ont., first child, Sanford Ray, May 11, 1956.

Lebold, Ralph and Eileen (Erb), Baden, Ont., first child, Connie Louise, May 18, 1956.

Miller, Eli L. and Ruth (Hess), Denbigh, Va., seventh child, third daughter, Marie Arlene, June 2, 1956.

Moyer, Norman and Miriam (Landis), Souderton, Pa., fourth child, first daughter, Joan Elizabeth, April 19, 1956.

Slagel, Dean and Dorothy (Schrock), Topeka, Ind., fourth child, third son, Sanford Lee, May 15, 1956.

Stalter, Ronald and Martha (Glick), Eureka, Ill., second daughter, Priscilla Ruth, April 29, 1956.

Wenger, John D. and Edith (Hertzler), Fentress, Va., seventh child, second daughter, Beverly Ann, March 10, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Eby—Frey.—Elden Eby and Marie Frey, both of Chambersburg, Pa., cong., by Amos E. Martin at the home of the bride, May 12, 1956.

Fahndrich—Bender.—Richard Fahndrich, Albany, Oreg., Fairview cong., and Luella Bender, Salem, Oreg., Zion cong., by C. I. Kropf at the Zion Church, Nov. 24, 1955.

Freed—Moyer.—Howard D. Freed, Souderton, Pa., Rockhill cong., and Cleta S. Moyer, Mainland, Pa., Salford cong., by Henry L. Ruth at the home of the bride, June 9, 1956.

Gingerich — Borntreger. — William Gingerich and Bertha Borntreger, both of Burton, Ohio, cong., by John F. Garber at the home of the bride, June 5, 1956.

Hendricks—Litwiller.—Richard Hendricks, Normal, Ill., Hopedale Presbyterian, and Norma Litwiller, Hopedale, Ill., Mennonite cong., by Ronald Winsor at the Hopedale Methodist Church, June 3, 1956.

Hershberger—Raulerson. — Jonas Hershberger and Ellen Raulerson, both of the Walnut Creek cong., Ohio, by Abram Kaufman, June 3, 1956.

Martin—Zimmerman.—Jay W. Martin, East Earl, Pa., Weaverland cong., and Mary Edna Zimmerman, Goodville, Pa., cong., by J. Paul Graybill at the home of the bride, June 2, 1956.

Miller—Burkholder.—Edward E. Miller, White Pigeon, Mich., and Katie Ann Burkholder, Sturgis, Mich., both of Moorepark cong., by Etril Leinbach at the Moorepark Church, June 9, 1956.

Ritchie—Whetzel. — Frederick Ritchie, Fulks Run, Va., Hebron cong., and Kathleen Whetzel, Broadway, Va., Bethel cong., by Timothy Showalter at the Bethel Church, May 17, 1956.

Schmucker—Hochstetler.—Vernon E. Schmucker, Brennen, Ind., and Katie Marie Hochstetler, Nappanee, Ind., by Levi S. Schrock at the home of Richard Lambright, May 31, 1956.

Stutzman—Stutzman.—Richard Stutzman, Beaver Crossing, Nebr., West Fairview cong., and Thelma Stutzman, Woodriver, Nebr., cong., by Wm. R. Eicher at the Woodriver Church, June 10, 1956.

Yordy—Davis.—James Yordy and June Davis, both of Chicago, Ill., Union Avenue Mennonite cong., by Richard Yordy, brother of the groom, and Laurence Horst at the Union Avenue Church, June 9, 1956.

Zehr—Svoboda.—Lowell Zehr, Evanston, Ill., Manson, Iowa, cong., and Joan Svoboda, Clarendon Hills, Ill., Lombard cong., by LeRoy Kennel at the First Methodist Church, Western Springs, Ill.

Correction: We are sorry that the marriage of Dale Schrock was incorrectly reported in the May 22 issue. It should read **Schrock—Stoltzfus.**—Dale Schrock and Florence Stoltzfus.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Boyts, M. F., son of Edward and Lydia Boyts, was born Sept. 10, 1878, near Goshen, Ind.; departed this life May 21, 1956, death resulting from a heart attack which was of about an hour's duration; aged 77 y. 8 m. 11 d. As a boy he moved with his parents from Indiana to McPherson, Kans., where he grew to young manhood. His next location was in the territory of Oklahoma, before Oklahoma became a state, where he lived near Jet. On Oct. 7, 1901, he was united in marriage to Mahala Troyer. To this

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THIS timely booklet by Paul Miller is a perceptive essay on I Corinthians 11, verses 2-16, viewed in the light of current practices—and Mennonite tradition. The author is Professor of Practical Theology in the Goshen College Biblical Seminary, **The Prayer Veiling** has 24 pp. Price **25¢.**

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union 6 children were born (Ernest E., Seymour, Mo.; Ferne—Mrs. Harve Yoder, Crystal Springs, Kans.; Earl and Roy, Harper, Kans.; Faye Boyts Yoder, deceased; and Mayme—Mrs. David Yoder, Crystal Springs). Surviving are his wife, 5 children, 17 grandchildren, 6 great-grandchildren, and one sister (Mrs. Simon Smith, Goshen, Ind.). Two brothers and one sister preceded him in death. During the last 30 years of his life he resided in the Crystal Springs community. As a young man he accepted Christ as his Saviour and united with the Milan Valley Mennonite Church near Jet, Okla. After moving to the Crystal Springs community, he became a loyal member of the Crystal Springs Mennonite Church. Funeral services at the Crystal Springs Church on May 24 were in charge of Alvin Kauffman and Wilbert Nafziger. Interment was made in the Crystal Springs Cemetery.

Burkholder, Anna Mary, daughter of Solomon F. and Rebecca (Geil) Burkholder, was born at Mt. Clinton, Va., Aug. 5, 1874; passed from this life April 22, 1956; aged 81 y. 8 m. 17 d. She suffered from a hip ailment due to injury when she was 8 years old. This developed into ankylosis of the hips and arthritis of the hip and spine. Her death was caused by leukemia. She was bedfast 18 weeks. Although much afflicted she had a keen interest in life and did all she could patiently and cheerfully. Her father died when she was a few years old. Her mother married S. E. Rhodes, and she remained a cheerful member of this family where she will be greatly missed. She leaves 2 stepbrothers (Amos W. Rhodes, La Junta, Colo., and S. H. Rhodes, Harrisonburg, Va.) and 3 stepsisters (Anna Rhodes Brunk, Lowpoint, Ill.; Ada F. Rhodes and Ella S. Rhodes, both of Harrisonburg). Funeral services on April 24 at Mt. Clinton Mennonite Church, where she was a faithful member since early girlhood, were conducted by D. W. Lehman, assisted by C. K. Lehman and Oliver M. Keener. Interment was in the church cemetery.

Items and Comments

Maryland University's Board of Regents is expected to give serious consideration on June 22 to a proposal which would exempt conscientious objectors of the school from compulsory military training course. The question was raised by a 19-year-old sophomore Quaker. Spokesmen for the Quaker group urged the University to "continue to find in the teachings and spirit of the New Testament that which forbids them to engage in war and the preparation for war."

* * *

Four bills passed by the Provincial Legislature in Edmonton had a cumulative effect of giving general tax exemption to schools and camps operated in Alberta by churches and other religious and welfare nonprofit groups. One bill conferred exemption upon the Menno Bible Institute operated near Didsbury by Mennonites of Alberta.

* * *

A 9 per cent increase in juvenile delinquency in the United States in 1955 is reported by the Children's Bureau. During that year the child population age group involved (ten to seventeen) went up only about 3 per cent.

* * *

There are approximately 71,500,000 Lutherans in the world, according to estimates in a new handbook compiled in Geneva by the Lutheran World Federation. This figure represents about 32 per cent of the world's Protestants. The estimates do not include Lutherans in areas where there is no organized Lutheran church or mission.

* * *

The Argentine government has approved the 3,000,000 peso ($600,000) loan to **El Pueblo,** Catholic daily newspaper in Buenos Aires, which was forced to close down late in 1954 when the former Peron regime launched its anti-church campaign.

* * *

Plans for the largest campus chapel in the United States, a million-dollar ten-story structure, have been announced by officials of Valparaiso University in Indiana. The university, which has a current enrollment of 2,200 students, is said to be the world's largest Lutheran educational institution. It is operated by the Lutheran Church-Missouri Synod.

* * *

Clarence Poe, editor of **The Progressive Farmer,** wrote recently concerning the segregation question, "The Christian doctrine of love for our neighbors is the only solution. . . . All people in each race should applaud those in the other race who want a Christian solution. If . . . each person in each race should try each day to speak some kind word or do some kind act to some person in the other race, we should have a climate in which such a Christian solution should be assured."

* * *

The amount spent during the whole year in the United States on research in mental illness ($10,000,000) is about the amount spent in three and one-half days to care for the mentally ill. It costs more than one billion dollars a year to care for mental patients, or about $3,000,000 every day of the year.

* * *

Research has helped to increase the rates of recovery and improvement for schizophrenia and involutional melancholia (two common mental illnesses) so that today the rates of recovery and improvement are 55 to 60 per cent for schizophrenia and about 70 per cent for involutional melancholia.

* * *

Graduating seniors of Central High School in Oklahoma City will leave the school an unusual class gift—a small nondenominational chapel for student use. The graduating class voted to convert an unused storage room in the building into a chapel where students can go before and after school or during lunch hour for devotions or meditation. The seniors are doing all the renovation work themselves. The completed chapel will accommodate about 30 persons.

* * *

A bill to repeal Pennsylvania's 15 per cent inheritance tax on bequests to religious and other nonprofit groups was passed by the legislature. It will become effective on June 1, 1957.

* * *

A bill to exempt from regulation by the Pennsylvania Public Utility Commission buses that carry parochial or Sunday-school children to and from classes has been passed at Harrisburg. The measure stipulates that to qualify for exemption the buses must either be owned by the church or school in question or under charter to them.

* * *

Two condemned murderers in Salt Lake City, on the night before their execution, made the following public statement: "First of all we do not protest against being punished. We are found guilty of a serious crime. In the second place, we wish to say in partial excuse for ourselves that we did not have a fair chance in life. Coming from broken homes we grew up in neglect. In youth we were denied parental care, affection, and guidance. Religious training would have pointed us in the right direction, but we were not taken to Sunday school or to church services. While in prison during the long years of waiting, we have tried to build up in our souls what was lacking. We now try to accept our severe punishment with true religious resignation."

* * *

A nation-wide survey sponsored by the Catholic **Digest** has found that the white people of the United States are evenly divided on whether the white and Negro races should be brought closer together. Forty-two per cent of the whites wished the two races kept apart; 48 per cent want them brought together, and 10 per cent have no opinion. But 90 per cent of the Negroes wish the races brought together; only 6 per cent desire them kept apart, and 4 per cent have no opinion. Where a white man lives makes a lot of difference as to his views. Only 32 per cent of northern whites want the races kept apart, while 74 per cent of southern whites want them kept separate. Southern whites who had college education were most in favor of ending segregation. The poll discovered that there was little difference between Protestant and Roman Catholic attitudes.

* * *

Per capita giving for missions by the 56,000 members of the Christian and Missionary Alliance in 1955 was $50.13.

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Gospel Herald

TUESDAY, JULY 3, 1956. VOLUME XLIX. NUMBER 27

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I Want to Say Something

By Takio Tanase

Takio Tanase is a member of the Japan Mennonite Church. He studied at Hesston College for three semesters. This last semester he was at Goshen College. After probably one more semester there he will return to Japan to help in the Christian witness in Hokkaido. Atlan Anien, referred to in this article, is a student at Goshen from the Marshall Islands.

This article should help us to understand why much of the world is critical of the United States.—Ed.

The other day I received a bundle of newspapers from Japan. News from home always warms up my heart. Especially, I rejoiced to read about Billy Graham's campaign . . . how the interdenominational co-operation was achieved, how the stadium in Tokyo was overcrowded with the audience, the wonderful message he gave . . . an epoch-making event in the history of the Christian church in Japan! But as I kept scanning the paper, one small letter from a pastor in the reader's column shocked me like a flash. It tells the sad feeling that is flooding the Japanese heart since the plan of another H-bomb test was exposed. I shall translate part of the letter.

"This reckless attempt of America that might suffocate the whole inhabitants of Japan would crush the 100 years' endeavor of American missionaries and the warm assistance of the American church to Japan. We are thankful that America sent the great evangelist, Billy Graham, to us, but how can Japanese understand and appreciate him if he could not try to prevent this violence? . . . If we can not say anything against America because we are receiving aid from the American church, I say we don't need that kind of Christianity . . . ."

He is wrong . . . somewhere . . . I felt. Cross-bearing *church* should stand amidst the turmoil of the *world* with a clear demarcation between the two. Soul saving should be our basic concern. We should bear the cross of being misunderstood . . . . I could list many refutations, but could I send these words to him? . . . My logic is right. This is calm judgment, a sound theory . . . . And how overwhelming shame I felt! Shame for being logical, calm, . . . and shame because I found myself almost alien from the suffering of so many people! I didn't even know that new H-bomb tests had been announced. I went up to the library, started hunting for the information on this test, and I was surprised to know how dead calm American journalism is on this problem. I found only four articles in these few months' issue of magazines concerning H-bomb tests.

One is in *Scientific Digest*, March, 1956, and entitled, "Will Nuclear Tests Poison the Earth?" The author tries to be optimistic and minimize the seriousness. I quote, "Following the March, 1954, thermonuclear (H-bomb) detonation at the Pacific Proving Ground, an unexpected shift of the winds caused a heavy fall-out over some of the Marshall Islands . . . these people experienced radiation sickness, but there were *no deaths.* [No death, then it doesn't matter?] It was reported by the Japanese that some fishermen aboard a vessel in the area received a higher exposure than this, and that one fisherman died in September from severe hepatitis, a condition *not directly attributable to radiation.*" (So America is not responsible for his death?) And then he concludes, "There is essentially no risk of hazardous fall-out outside the control areas." The point is what he means by *essentially.* It is evident that air and waters outside the control area have been contaminated by radioactive dusts. The rain in Japan proved to be radioactive more than normal . . . there was a warning for drinking water. I believe you all know about the contaminated tuna fish. Many tons of fish were buried in the earth. We were deprived of an important source of protein. Fish dealers could not make business. The loss amounted to over 1 billion 300 million yen ($3,600,000.00), as reported in *Sekai*[1] June, 1954. Were we too excited about this? A scientist may give a theory that tuna cannot contain harmful amounts of radioactivity. But some American canning company has canceled the contract to import tuna from Japan. The danger area was enlarged six times. Furthermore, Japanese fishermen have had a difficult time because of military maneuvers by American forces in coastal areas. (There are over 730 military bases all over Japan.) Now they are also prohibited from fishing in South Pacific. "Is the Pacific Ocean an American lake?" (Quoted from *British Daily Herald*, March 25, 1954.)

Another article appeared in *U.S. News and World Report*, May 11, 1956. The title reads thus: "Test time for H-bomb again: another uproar? Russians are at it, yet U.S. gets all the complaints." The writer raises the question: Why should the protest be directed toward U.S. only while Russia is ahead in tests?" He shows how these protests are strongly supported by Socialist parties of many countries and Russian groups. . . . It seems that he is trying to show that protests come from anti-American propaganda; therefore loyal Americans dare not protest.

"Adlai E. Stevenson, seeking the Democratic presidential nomination, suggests the U.S. think about stopping hydrogen tests, resume them only if Russia does. The U.S. has rejected all such demands. Officials feel they dare not lose the atomic-hydrogen race . . ." (page 31 in same magazine).

I almost shuddered when I read this article. The writer is wrong! Protests against H-bomb tests are *not* directed at the U.S. *only.* The demand to prohibit the test has been sent to Russia too. But as the writer himself discloses, Russia seems to be taking the initiative in "ban the bomb" campaigns. "U.S. gets the complaints," because they are directly threatening the lives of innocent people.

Let me quote again:

"The theme (of anti-test campaigns) is that Americans are using Asians as guinea pigs for experiments that might wipe out the human race. Chinese Premier Chou En-lai puts it this way: 'The peoples of Asia shall never forget that the first atomic bomb exploded on Asian soil and that the first man to die from experimental explosion of the H-bomb was an Asian.' "

But the writer of the article refutes the claim that only Asians were injured:

"The evidence shows this: An estimated 287 persons have been injured by U.S.

Remembered

By Helen Alderfer

I can forget
That half-a-world away
You stoop to cut the rice,
Arms weary, back bent.

I can forget
There in a foreign land
Your body stooped to hunger,
Your mouth curved to sorrow.

Remembered
Are your tired eyes
That still meet mine
Begging Answer.

Blooming Glen, Pa.

tests. Of these, 28 were members of U.S. Task Force Seven conducting the experiments, some 236 were Marshall Island natives, 23 were Japanese fishermen."

What a terrible evidence! . . . I grabbed the magazine and rushed to Atlan Anien, a student from the Marshall Island. "I didn't know this. Is this true?" I asked him. "Yes, this is the result of only one series of tests . . . those of spring, 1954. One half of these people were rather serious," he began explaining. Asians were not the only guinea pigs, but also Atlan's people. (28 Americans were injured too . . . on their post of duty.)

Protests do not come from red or pink groups only. Actually anti-Russian feeling in Japan is quite strong, but over 30 million people signed for the anti-test campaign. Tanikawa Tetsuzo is one of the most prominent thinkers of today in Japan. His ideal is a peaceful co-existence of the two worlds. "From this viewpoint," he says, "I have long been criticizing Russia's attitude. But now, for the same reason I have to criticize the U.S."

But what can we do anyway? If you ask me, I have to say, "I don't know." The problem is so involved. Each individual or a minority group of individuals are powerless over against society. Perhaps we cannot activate any social issue. But that fact never excuses us from being concerned about the problem. We want to awaken to the danger of being complacent in our peaceful, nice Christian community.

The test has been postponed for several days now due to unfavorable weather, but it may be exploded *today*.[2] "It's too late now," someone told me. Too late! I feel guilty of being unable to do anything against this test. But I will say, NO, it cannot be too late to protest against evil.

1. **Sekai** is a leading Japanese magazine of high caliber.
2. The test was made on Pentecost Sunday, May 20, 1956.

Goshen, Ind.

Orie O. Miller Diary

May 11 to August 16, 1956

May 15. En flight to Tokyo, Japan—Seoul, Korea. From Friday evening's leaving New York until Monday morning's arrival at Tokyo (and missing Sunday the 13th when crossing International date line) was without incident except for sitting out the Cleveland, Ohio, thunderstorm Friday night, on the take-off runway for over an hour and with engines running. MCC Tokyo workers Norman Wingert and Melvin Gingerich met me. Monday evening at the Joe Richards home, the Carl Kreiders, the Tokyo missionaries and MCC workers, eleven of us plus children, met in visit and fellowship and worship together. The witness in Tokyo is rooting in. They report the attendance at services is growing. Our church's challenge and task ahead is becoming more clear in this third largest world city.

May 20. MCC headquarters, Taegu, Korea. On Wednesday and Thursday in Seoul was held the second Annual Conference of the approximately 50 relief agencies in Korea. Attending this gave us opportunity for an over-all look at the Korea need now and how MCC can best fit in the period ahead. Friday and Saturday we fellowshiped and planned with our 13 workers (out of Korea 19 total) in this Taegu area. Here the Kyong San orphanage boys' Christian Vocational School is the significant long-term project, and an excellent beginning is made. It is unique in MCC program and is unique in Korea's becoming Christian. This fact of a nation almost en masse accepting Christianity in a generation presents us with unprecedented and unparalleled challenge and opportunity. The decade ahead promises to be most significant in what the older churches can do to help the younger.

Christianity is not a way of living; it is a life—the life of "Christ in you, the hope of glory."—L. C. Gooding.

This forenoon we had a unit Sunday-school hour. This afternoon we worshiped at the Presbyterian Mission in the only English service in Taegu aside from the army chapel.

May 23. Seoul, Christian Children's Fund workers' home. Monday in Pusan visiting the three nurses seconded to mission and children's hospitals and yesterday here calling on friends and relief agencies brings this third Korea visit to a close. The cleaning up and beginning to rebuild, the relatively clean and quiet national elections just past, the continuing mass movement to Christianity (and with consequent challenge from younger to older churches) are the marked impressions. We believe our Mennonite brotherhood ought and will want to stay on here in witness and help in MCC—if not also in mission. An MCC unit of 20 is presently the goal.

May 25. James Dickson home, Taipei, Formosa. Han van den Berg, G.C. missionary Voths, and Miss Regehr met me here at the airport on arrival this morning. Yesterday in Tokyo, (raining all day) was a busy one clarifying findings and conclusions and calling on the Don McCammons, and with lunch at Carl Kreiders, and seeing the University plant development. The Baptist Mission now agrees to a year to year lease of the MCC center facility, proving so well located and adapted to area peace work base and missionary and Mennonite traveler hostel. And we do appreciate the commitment of the four workers in service there. Tomorrow and over Sunday we visit Hualien, the Formosa tribes service base which MCC after eight years is turning over to the General Conference Mission.

How to Pray and Get an Answer

By Frederic Howell

If we are to pray with a certainty that our prayers are being heard, we must ever pray in the Spirit; pray with the thought to please the Lord; pray not with unclean hearts; pray according to Scriptural instructions; pray in the knowledge and power of the Word; pray that God's voice may be more clearly understood; pray daily in a quiet place; and pray in Christ's name and in His name be ready to receive.

Such prayer winnows the chaff from the wheat, so to speak. It teaches us that not all prayers receive a direct answer, that some are to be discarded and some added. However, there is something we can do, something extra, which will increase direct answers to prayer.

It is this: Finish every prayer with heartfelt thanks, with joyous praise, and with complete trusting faith (not merely a hopeful yearning) that, as a child of God, your every prayer, even at the moment it is being uttered, is being answered by your loving Father in heaven.

Peoria, Ill.

Pride

By Ruby Reno

Pride creeps along the edges
Of our souls
Like rust—
It mars the beauty;
It reduces the value;
It brings to ruin!

Akers, La.

GOSPEL HERALD

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EDITORIAL

Get a Move on You!

Dead things settle down into silence and quiet; live things refuse to stay put. A dead church keeps things always the same; a live church uses new methods and procedures when these are called for by circumstances. Our church life tends to settle down into fixed establishment—historic congregations (oldest and largest in the district!), stable institutions (net worth, $2 million!), traditional manners (unchanged for two centuries!). But life resists establishment. It demands freedom, mobility, flexibility. The church of Christ, if it is the true church, responsive to the divine life which surges through Christ's body, is on the move: going new places, doing new things, expressing new vigor, developing new procedures.

At the recent Mission Board meeting at Elmira this observer was struck by the way in which our witness for Christ is expanding in ways that we have not used through the years. The Gold Coast story told by Bro. Derstine in this issue is a striking example. Begun at a European YMCA gathering, backed by our unconventional mission approaches in Belgium and England, promoted by native initiative that utterly surprises the first white, American visitors—here is a witness that we would have been incapable of planning and may not be able to keep up with. But there are other examples. There is the astonishing growth of the fellowship in Sicily, so much dependent on its feminine leadership. There is the work in Jamaica, off to a flying start because we could take people just where they are. There is the promise of a new congregation at Grants, N. Mex., through deliberate colonization that meets a community need. There is the effective witness to needy Indians through Voluntary Service at Calling Lake, Alberta. (How good that we had ears to hear that lake calling!) There is the church ready to move with the people in the urban situation at Cleveland. There are the radio programs in Spanish and Navaho and Japanese. There are the correspondence courses of the Mennonite Hour. There is Disaster Service, ready to serve at a moment's notice.

The churchman today must not be thought of as comfortably and permanently seated. He is rather poised for flight to the area where there is need and an open door. He is not weighed down with ponderous traditional equipment and impedimenta which make him immobile and useless. He has the understanding and the inner resources to fashion the instrument to the task.

These are interesting and challenging days. Doors open on every hand. There is need for all the resources of the church. God is leading: we have only to follow.—E.

The Individual in Danger

Stalin has been down-graded for practicing the "cult of personality." He became a powerful man, feared and obeyed. In a system which professed collective action, he presumed to act on his own, to be a single dictator. He made too much of the individual, in a day when under communism the individual was to have been reduced to the vanishing point.

There is no defense for the ruthless and bloody ambition of Stalin. One reads in his fate the common nemesis of history. If he died from violence, as some suppose, he but reaped what he sowed. The world is breathing a bit more easily now that he is gone, and is praying that a worse tyrant may not arise in his place.

But our fear of an individual tyrant may leave us unaware of the threatening tyranny of a social concept and practice in which the individual is lost sight of. Stalin Incorporated may be more dangerous than Stalin the Man. This social tyranny may express itself in the submersion of the individual in the state, whether that state be communist or fascist. The individual disappears when the conscience is disregarded, when individual convicition and initiative is smothered in mass action. And it is not only in Russia that such a situation threatens. It is present whenever men must be afraid to say what they think, or to do what they believe in. Unhappy the man whose voice can shout only the obsession of the mob, or who must bow in submission to the enthusiasm of the moment or to the group presently in power. When any individual is considered bold and presumptuous for saying something different, and for taking an individual course of action, then we have fallen into the cult of sociality, which can be just as evil as any cult of personality.

The theology and practice of Christianity involves the fellowship of the church, the body of Christ. God purposes a saved society. Heaven must always be thought of in the plural—a great company beyond numbering. And even here on earth it is the genius of the Christian faith to draw men by mutual love into the company of the redeemed. It is impossible to think of a sole Christian, with no interest in others and no attraction for others.

And yet the saved society is composed of saved individuals. The relationship to Christ is a personal relationship. The Christian fellowship is open only to those who have met Christ themselves, and who have believed in Him with a faith that is their very own. In the flock of the Great Shepherd each individual sheep is significant. He calls them all by name; one lost sheep sends Him out on His redeeming mission.

Any concept of the church must protect this place of the individual. Brother Henry and Sister Jane must never be completely submerged in the congregation at Oak Corners. Each member of the church must have the feeling that he counts—not only in the total membership in the *Yearbook* or the conference tabulation, but also in the thought and conviction and service of the church. None dare be disregarded because he is a layman, or a minor, or a babe in Christ. None must be refused a hearing because she is a woman, or past seventy, or a "convert" from a different background. Neither dare we think in terms of "majority" or the "average." Each member is himself, not just a part of a mass. Christ died for him individually, and he must never be slighted or disregarded or laughed off or shouted down.

It is probable that the Christian church is suffering more from the cult of corporation than from the cult of personality. As the denomination becomes larger and better organized, the individual is in more and more danger. We need to cultivate the place of the person, and guard against the suffocating weight of the crowd.—E.

The Church in Your Files

By Horst Gerlach

It was once my privilege to watch several ambitious salesmen sell filing systems to some more ambitious students. However, many of those students, after trying desperately to file everything they came across, noticed that they had become slaves to their filing systems, apart from the fact that the system was very expensive. Governments and Americans are especially known for storing surplus (knowledge and food) away, so that it later might be junked or given away. Some people, so I am told, even save short strings and put them into a box with the label *Strings, too short to use.* Others make a note about the length of their three-month-old child's toenails, which would not have any later biographical value even if the child should happen to become famous. Others file letters from the fishing club with the inquiry about a trout bait.

What is true in civil life is also true in church life. I think our missionaries often wondered what Jesus meant by "Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat" (Matt. 10:10). Someone said that in earlier times missionaries went out with the Bible under their arm through the customs, but now they have have a camera and a lightmeter (and the filing system is lowered by power crane into the large baggage room of the ship, to be stored away by a number of husky sailors. A certain student returning from a period of studies at an overseas university dropped his brief case (with all the notes) into the water, while walking over the gangplank of his returning ship. After the first shock he said, "There goes my education!"

It is certainly no crime to have notes and a little library on hand in order to be prepared to speak about subjects which are not familiar to us, or quote people who say what we think, but cannot express. It is good if one can refer to earlier correspondence, especially if one is the executive of a large enterprise; but how can the Spirit of God have liberty if all our utterings are based on someone else? Don't we need some "home grown" originality? Just think of Paul and Barnabas having a whole camel caravan loaded down with filing cabinets going on their missionary journeys. They certainly had some books and parchments, but not so much that they needed several clerks to furnish them with quotations from some pagan Greek philosophers. Christ said that when they deliver you up, you should take no thought beforehand what you shall speak, for it shall be given you that same hour what you shall speak!

It is certainly good to have a carbon copy of all the letters which a person sends, but did you ever stop to think that there is neither carbon copy nor original of the epistle to the Romans available, and yet God preserved it in such a marvelous way that we have it today in the same form the Apostle Paul wrote it?

It is good to keep a record of all the members of the church, so that they can be used for committee work. But the church does not exist in your files; the church exists in the spirit. We have a number of good members who really don't know the exact date when they were born. Missionaries and evangelists are noted for recording great numbers. The missionaries do it sometimes to keep the board happy by telling how many barber shop contacts were made. Evangelists practically always talk about the thousands which accepted Christ. (It is then up to the reporters of secular papers to find out how many stayed loyal to Christ.)

Figures concerning church membership are good for statisticians, as for instance the *Mennonite Yearbook;* but who would ever be stern enough to talk about the number of disciples in a given congregation? Granted it would be "impolite," and yet it is Biblical that only disciples will be saved. We are to distinguish between *essence* and *form* of the church. Can we apply this also to *essence* and *number*? The church is to be visible; but yet not only in your files. It must exist in the spirit and be noticeable by appearance, conduct, and testimony. Esch/Alzette, Luxembourg.

Will You Help?

There are many in the Mennonite Church who have heard the call to go and preach the Gospel to a lost world. To carry on a mission program it will be necessary for some to be able to leave home and extend their labors in other places. Many will have the task of witnessing in home communities and surroundings as well as carrying the bulk of the financial burdens that are needed to carry on mission work. The faithful steward at home who witnesses, lives, and gives, is just as great a treasure in God's sight as the one who has been commissioned a missionary to a distant place.

Those of us who have had the opportunity to witness and to work in new areas of our land have found people whose lives are so entangled in the clutches of Satan that it is hard for the Christian to comprehend. But whoever they may be and in whatever state they may be, they still need the Gospel and a personal experience with the Lord.

There are a number who taste—make the first step in their Christian lives. Many don't seem to go much farther and before too long fall away. We are told that we should go and make disciples of all nations. In order for many of these new Christians to become disciples we will need to help them with their material and physical need and with their social needs and environment.

Here at Rainy River Mission, International Falls, Minn., we have a special burden which is more than our small group can take care of. We have a family, a mother and five children, two boys and three girls, who live in a little one-room shed. The father, a Catholic, has left them and doesn't do very much in providing support. The three oldest children are Christians and members of the church. Last fall the mother got tired of the load of sin and has had a glorious experience with the Lord and is to be received into the fellowship of the church. But we must do something to help this family so that their home can be conducive to Christian living.

We plan to provide a larger house (D.V.) for them to live in. We have the plot of ground provided and we can furnish the labor. We need the help of the brotherhood to furnish the material for a new house or one that can be purchased and moved. The cost of materials for the house we are planning will be about $1500 and this will make an adequate house for this need in our community. These funds will remain the property of the church.

Will you help this mother and her children live for Christ? May the Lord speak to you to help in this worthy cause. Send your gifts to Lawrence Yoder, Loman Route, International Falls, Minn.

Lester Mann, Pastor.

75 Years Ago

(from *Herald of Truth,* July, 1881)

A correspondent recently, in a private letter, gives us a reproof for so strongly advocating Sunday schools. . . . We believe that all Christian parents should do all in their power to afford their children the means of religious instruction . . . the Sunday schools which have recently been opened in Lancaster Co., Pa., are doing well. A Sunday school has also been organized at the Clear Spring church in Maryland. A school has also been organized at Shaum's church and Holdeman's church, in Elkhart Co., Ind. The schools are held every two weeks at each place and are largely attended. Another school has also been organized at the new meeting house eight miles east of Goshen.

Bro. Martin Eicher, of Washington, Henry Co., Iowa, writes us that they have again organized their Sunday school with 120 scholars. The school is taught in German and is in charge of John Weiss and Daniel Graber.

Bro. J. S. Coffman left his home in Elkhart, Ind., on . . . June 14th to visit among the churches and scattered members of Michigan. He expects to remain until the last week in June.

Principles of Bible Interpretation

By J. Otis Yoder

When one comes to the Bible, he comes to a Book which has no peers. It stands unique in its own class. Its claims for itself are such that no other book can rank even a close second.

1. It is *the* Special Revelation of God. "All Scripture is given by inspiration of God" (II Tim. 3:16).

2. It is *the* Special Revelation of God through men. "Holy men of God spoke as they were moved by the Holy Ghost" (II Pet. 1:21).

3. It is *the* Special Revelation of God to men. "Now all these things happened unto them for ensamples: and they are written for our admonition" (I Cor. 10:11).

It becomes essential to accept the Bible as THE WORD OF GOD, and not merely as *a* word *from* God. As a result it becomes the task of men to interpret the *record.*

For a true interpretation of the Bible several active factors should be kept in mind.

I. The Reader

To understand the Bible the reader needs to maintain certain basic desires.

1. He must desire to partake of the illumination of the Holy Spirit.

Since the Bible is the *special* Revelation from God, superintended and directed by the Holy Spirit, its truth is closed to those who do not have the illumination of the Holy Spirit. "If our gospel is hid, it is hid to them that are lost" (II Cor. 4:3).

No one can expect to enjoy reading the Bible for personal profit without this primary desire. No one is equal to the Holy Spirit as an interpreter of the Word! That does not mean one will never open a commentary, but it does mean that he seeks to test all by the Spirit of God and seeks to know the mind of God through the Spirit. For *He* knows the "deep things of God." "The secret of the Lord is with them that fear him" (Ps. 25:14).

First, then, one opens his heart for the illumination of God's Holy Spirit so that the eyes of his understanding might be enlightened. Eph. 1:18.

2. He must desire to perceive the will of God.

The Master's contacts with men showed this as a basic need for knowing the meaning of the Word. Several times He remarked in such words as these: "Have you never read ...?" "Go and learn what this means." "He that will do his will shall know of the doctrine, whether I speak of myself." A desire to know is surely a large factor in understanding.

Nicodemus' visit with Jesus revealed again how essential this is. Said Nicodemus, "How can these things be?" To which Jesus replied, "Art thou a master [i.e., a teacher] in Israel, and knowest not these things?" Although Nicodemus had occasion for much study, his perception was not sharpened, because he had fallen short of desire for the will of God. When that was in focus he grew quickly in understanding!

3. He must desire to promote the truth of God.

Paul's letter to the Romans discloses that there are some "who suppress the truth in unrighteousness" (Rom. 1:18). In his letter to the Philippians, he writes again on a similar vein, "Some indeed preach Christ even of envy and strife" (Phil. 1:15).

It would be unbelievable that God, of all persons, would impart an understanding of His truth to those who would merely seal it away, with no desire to promote it. On the contrary, it has been true that He has closed up the truth because of self-contained stagnation; for example, with the Pharisees of Jesus' day. This can go so far that people, we are told, will believe a lie! One, therefore, repeatedly needs to test his desire for knowing lest he be guilty of baseness, and as a result does not even know that he does not know!

II. The Record

As one comes to the Bible itself with the proper desires, he needs to keep in mind several primary considerations with regard to the record.

1. The Language of the Record

Anyone who would interpret the Bible must bear in mind that it was written in the language of men, not of angels or the spirit world, although that does not mean they have no knowledge of it. It is by all agreed that the Old Testament was written in Hebrew. Even though there is some discussion with respect to the New, yet it is most commonly agreed that the New Testament was originally written in Greek.

This means that the words used to convey the revelation should be taken in their most logical and common meaning. This is still true, even where the Bible has been translated into other languages, if a conscientious work was done. The Bible interpreter must deal with the *words* of the record. He may not depart from the basic meaning of a word without clear reasons for doing so.

2. The Unity of the Record

By this it is to be understood that no part of the Bible can be made to disprove another, if one is to be honest with the record. This is not meant to question the fact of some forty writers who were used over a period of roughly 1500 years to complete the record, but it does emphasize the fact that a unifying theme underlies the whole which unites the sixty-six parts into a whole that has coherency.

Even only a rapid reading of the Scripture would reveal the unity of the whole as well as the progress of it to the final chapters of Revelation when God dwells again with His people.

One may, therefore, ignore neither the immediate context when interpreting the Bible nor the over-all stress of the entire Book.

3. The Writers of the Record

Even though it may not be within the scope of this discussion to take up specific problems of authorship, some summary statements can be made. The Old Testament clearly was written by spiritually minded men whom *God* chose as His recorders and speakers. Take the prophets, for example. Each one has his own style, calling, and message.

With regard to the New Testament, the same fact is observable. The persons who wrote the record were those who were in touch with God. A quick review of the writers would bring to mind their varied backgrounds. They came from kings, princes, shepherds, horticulturists, fishermen, university men. Out of these varied interests, God by Holy Spirit direction composed a Book which is His revelation to men of all times and places.

4. The Background of the Record

It needs to be noted that the Bible is not a record of men's search for God. It is not a composite of the thought of pious men of many generations. At the same time, to be a faithful interpreter of the Word it is necessary to keep in mind that from Moses to John, the Apostle, a number of years elapsed filled with history-making events.

Anyone who really wants to know the meaning of the Word will need to bear this in mind. In fact, parts of the Bible are in themselves history. It is history of a particular kind, however, and is included because it lends to the understanding of the whole and the core of the record. Customs of people, geography, political systems, levels of civilizations, all bear upon the language and meaning of the record.

III. The Reading

When one actually begins to read a book or a chapter from the Bible, some additional questions are most helpful in understanding the teaching.

1. Whom?

Here one asks himself three questions: (1) By whom was the passage written? This will help to answer matters of style, use of certain words, underlying philosophy. Certainly anyone can see the difference between Ecclesiastes and Romans: (2) To whom was the passage written? Now one is concerned with the reader. How would conditions in the reader call forth this exhortation or that comment? It is right to consider the curses in Isaiah to be directed to Israel, the blessings to the church? One must beware of labeling an application or an appropriation of any given passage as the

interpretation: (3) About whom was the passage written? This becomes strategic indeed if one is not aware that some of the opening verses of Job are conversation between God and Satan! Or that Genesis 24 was written about Isaac and Rebekah! Or that Acts 9 is the conversion of Saul. These are written for our learning, not necessarily our imitating!

2. When?

This is an important question. It does make a difference if the passage under study was written before or after the Exodus; before or after Sinai; before or after the conquest of Canaan; before or after the United Kingdom; before or after the Babylonian captivity; before or after John the Baptist; before or after Calvary; before or after Pentecost.

A preacher once made this remark, "I do not believe about the second coming of Christ like you do. I believe the Spirit is the Spirit of Christ and in that sense He is coming again." Now the trouble with that preacher was he did not take into consideration that all of the New Testament was written after Pentecost, and that the events of the Acts of the Apostles as well as the teachings of the Epistles and The Revelation are post-Pentecost.

3. Where?

This question bears on the location of the writer. Some of the important problems in this area have to do with the Five Books of Moses, the Book of Isaiah, the Book of Revelation. It makes considerable difference in the interpretation whether a passage is written as history or prediction and the location of the writer bears on this fact.

The letters Paul wrote while in prison reflect his deeper yearnings for the believers. Thus it is clear that this question affects the interpretation of any given passage.

4. Why?

Now one needs to take up the purpose of the passage in the light of that underlying the book—its motif. No interpretation can be valid which goes contrary to this undergirding of the passage under consideration. Some doubt needs to be expressed regarding the commonly accepted reason for the writing of I Corinthians. Many expositors believe the book to have been written with the underlying purpose of correcting abuses in public worship.

Ought not the interpreter carefully consider Paul's own proposal as given in 1:30? "For of him are ye in Christ Jesus, who is made unto us from God, wisdom, righteousness, sanctification, and redemption." One should see, therefore, that Chapter 11 falls in the section dealing with sanctification and interpret it accordingly.

Likewise, a problem exists in regard to the Epistle to Hebrews. The writer again points out his basic purpose. This time he does it twice, once in 3:1, and again in 8:1. It is clear, then, that the theme is *the high priestly work of Christ,* not the Jewish Christians' danger of reverting to Judaism. This of necessity will affect the interpretation of 6:4-6 and 10:26-31.

Along with this basic purpose one needs to examine secondary purposes. Is the book or chapter to be for correction? Is it to be for edification? Is it recording events as a historical record?

5. What?

In this last question one wrestles with the actual content of the given passage. Before a really meaningful understanding can be arrived at, it will be necessary to determine the form or type of the writing.

Is it prose? an essay? If so, one should seek for the main points and relate them to the theme.

The most completely sweet and cultured letter ever sent by one gentleman to another.—S. T. Coleridge on Philemon.

Is it poetry? Pictures and symbols will play a large part if poetry. Hebrew poetry in particular needs to be interpreted by its own laws.

Is it a parable? The main, central teaching will need to be found and the details will need to be seen as they contribute to the *one* central teaching.

Is it predictive? Care will need to be taken to note the relation of the prediction to history and the central teaching of the record in general. One always needs to take care not to empty a predictive passage of its meaning simply because one does not understand it! In fact, the Scripture itself notes that men of old desired to understand the predictions concerning Christ and the church, but were not able because history had not fulfilled the predictions. Any interpreter ought, therefore, to be most cautious to say, "This does not mean . . ." simply because none such has been recorded in history.

Conclusion

One may say, then:

The person who would interpret the Bible must be willing to receive the enlightenment of the Spirit of God, to perceive the will of God, and to promote the truth of God.

He must bear in mind that the Bible, while written by men in the language of men over a period of years, contains nonetheless a unity and a central theme.

He must study each part in the light of the whole, keeping in mind the person or persons referred to in the passage, the time, the place, the purpose, and the type of writing.

Finally, he must bear in mind that any personal application of the Bible must be based upon a *true* interpretation of it.

Harrisonburg, Va.

Tensions in the Christian Church

By Amos W. Weaver

We are living in an age of tensions, local, national, and international, and are being made aware of the many unhappy consequences that arise from them. Jesus promised men release from tensions. He promised to all who come to Him rest and a way to find rest. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." But it appears that many Christians to whom He has given the peace and rest of sins forgiven and peace with God have found unrest in our subsequent Christian life and fellowship in the body of believers.

This rest can only be found as we are willing to take the yoke and accept the burden He lays upon us. To the unwilling the burden is heavy and the yoke galling, and the result, unrest. But those who gladly accept it rejoice to discover that the Saviour's promise is gloriously true. Let us take a look at this yoke and the burden attached which appears to be so heavy and galling to those who refuse it.

"Continue to obey and to be submissive to your leaders, for they are ever watching in defense of your souls, as men who will have to give account of their trust. Treat them in this way, so that they may work with joy and not with grief" (Heb. 13:17, Williams translation).

I want to consider one of the most beautiful and divine graces of Christ and His followers. It is "Obedience." I have heard obedience spoken of as a very unpleasant and disagreeable term in some Christian circles—a term that our people do not like to hear and that is very distasteful and even repulsive to them. I believe this can only be true where the term, or grace, has in some way been abused. It is disobedience that is ugly, distatsteful and repulsive to God, to Christ, to the Holy Spirit, and to Christians. First let me illustrate the beauty, joy, and blessing of obedience.

The Smith home is bright and cheery with love and good will. It is early morning in the home and Mother is busy with her work as five-year-old Johnny comes bounding down the stairs, his hair tousled from sleeping but his face radiant with the joy of living. He calls a "Good morning" to his mother and looks for his toys. Mother answers him with a cheery "Good morning" and adds, "Comb your hair first, Johnny." So, Johnny washes his face and combs his hair, then runs to his mother for her approval, She says, as she plants a kiss on his clean upturned face and chuckles

A PRAYER

FOR THIS WEEK

Almighty God, we pray that there may be a revival of spiritual living among us; that each of us, through full surrender of our lives, may find the rest, peace, and joy that can be found only in living for Thee.

May Thy Spirit strive with those who have backslidden, who are wandering in the wilderness of worldliness and sin. Let Thy love constrain them and Thy grace abound toward them, that they may return to Thee in penitence and in fresh consecration of their lives.

May we all catch a new vision of Thee; open our eyes that we may see, our ears that we may hear, and our lips that we may speak for Thee. Grant unto us a clearer understanding of Thy truth, so that we may walk in Thy way, and that, as we behold the image of God, we may grow into His likeness.

For Thy name's sake—so let it be.

—*Stanley K. Souder.*

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his chin, "That looks better, son." He turns happily to his play while Mother goes on working, and singing. A pretty picture, surely!

Later Mother says to sister, "Mary, will you please set the table for Mother?" Mary lays aside her dolly and carefully places the family china, lays out the silverware, etc., on the table. When she has finished Mother says, "Thank you, Mary, that's a big help." Peace and harmony are beautiful, seen, heard, or felt.

At lunch time the twins, Walter and Wilma, high school seniors, have much to relate about school, their friends, and associates. "Say, Mother, may we invite the class to our house next Thursday evening for a social?" they ask. Then they go on to explain some plans and ideas they have been thinking about for some time. They finish by saying, "Please, Mother, may we?" Plainly Mother hates to say no as she sees how much their hearts are set on their plans, but her mind is on some problems that would interfere. She looks to Father who understands and says to the twins, "Well, we have no objection to having you invite your friends here for a nice social time together when it does not inconvenience others. But you know Grandma will be with us next week and she is not very well, I'm afraid it might be a little hard on her nerves to have a house full of young people here. I know she would not complain, and I will not say that you may not have your friends here next week but I think it would be better if you would arrange it for some other more suitable time."

"Oh!" the twins reply, "we certainly would not want to make things unpleasant for Grandma. If you would rather, we can arrange it for some other time, surely." They are a bit disappointed but do not complain and everybody seems happy about it. There is no ill will or strained relations in this home. They live together in peace and harmony because there is obedience and respect for the wishes of the parents and for one another. Obedience and respect are beautiful.

The Brown home is unhappy because of disobedience, deceit, disrespect, and selfishness which produce strained relations, discord, and general unhappiness. It is early morning in the Brown home and Mother is busy with her work as five-year-old Tommy comes stamping down the stairs. His hair is tousled from sleeping and his little face is puckered in a selfish grin as he jumps down the last two steps and demands, "Where is Sis?" His mother says, "Good morning, Tommy; Sister is out on the lawn playing, but you should comb your hair before you go out." Tommy doesn't answer; he just turns and runs out, banging the door behind him. Soon his loud voice is heard in argument with his sister. Mother heaves a sigh as she goes out after Tommy.

Later in the day Mother calls Sister saying, "Jane, will you please set the table for Mother?" But Jane is having fun with her dolls and the neighbor girl and pretends that she does not hear her. Mother goes out and tells Jane to come in and set the table, but she says, "No, I don't want to. Let me alone!"

At lunch time the twins, Jack and Judy, high school seniors, exchange meaningful glances, laugh and giggle as they gulp down their food. Seemingly they have nothing to tell the family about school and their friends. To any questions Father or Mother ask they answer very indifferently. Finally they announce, "We are having the class here for a social next Thursday evening." Then they proceed to announce the plans they have for a rousing good time. Turning to Mother they exclaim, "Now, Mother, don't be queer and old-fashioned and tell us we may not do this, or that, or the other thing! Remember, we are living in modern times! people don't do things like you and Father did, ages ago!"

Mother is embarrassed and hurt, but Father speaks up for her. "Well, we do want you to have some nice times with your friends and you may have them here some evening when it is convenient to have them. But we do not want you to go to the extremes in entertainment like you have planned. We want you to arrange for a more modest and less expensive kind of entertainment, more in keeping with Christian principles and stewardship. Besides, Grandma will be here next week and you know she does not appreciate so much noise and commotion. Don't you think you had better plan to have your friends here at some later date?" "But," reply the twins, "It does not suit later, we want it next week, our plans are all made already. If Grandma doesn't like it she can go home a few days earlier."

So they go back to school and decide because their parents did not say they may not, they would go ahead and have it and make a "Real affair of it." Father and Mother were disappointed and Grandma was most unhappy. Here in this home there are strained relations, ill will with neither peace nor harmony, an unhappy situation.

These simple basic principles, obedience and respect, disobedience and disrespect, with the inevitable results can be seen at work in churches today. We may note that the disobedience and disrespect in the Brown home were all related to somewhat trivial things. The children did not tell lies, steal, use profanity, nor abuse anyone. Maybe the mother should not insist that Tommy comb his hair. Peace and harmony in the home is more important than having a little boy's hair combed. Possibly she should have set the table herself rather than make an issue of it with Jane, since it was such

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the church in Bihar, that it may be faithful under testing and persecution.

Pray for the thousands of summer Bible school pupils throughout the land, that the Word they receive may be the seed of eternal life. Pray for the teachers and administrators of these schools, that they may have insight and direction.

Pray that our summer camps may be blessed with a rich evangelistic and Bible-teaching ministry.

Pray for our missionaries to the Navaho Indians who have recently been disappointed in several Navaho workers upon whom they were depending for assistance in their program. Pray also for these native workers who have fallen into sin that the power of God will work miracles in their lives to the confounding of the powers of evil.

Pray for Brother and Sister Lawrence Brunk, missionaries in Argentina, who have charge of three small congregations: Villegas, Ameghino, and Piedritas, with a total membership of 43.

Pray that the Crusade for Christ, Markham, Ont., might be used of God to bring the many needy souls in that area to a saving, satisfying knowledge of Jesus as their Saviour and Lord.

a little matter. The parents and Grandma could have decided to put up with some inconveniences, disturbance, and unpleasantness and so keep on the good side of the young people by permitting them to have their good time rather than opposing them.

Yes, some parents might reason and act on these principles, but would such procedures ever produce anything good and really worth while? Would love, joy, peace and respect for parents and others like that in the Smith home eventually result? Absolutely no, never!

But this is a condition that is too often prevalent in the church. It is sometimes said that there is too wide a gap between the ministry and the rest of the brotherhood, between the leaders and the flock, particularly the young members of the flock. The tone of this complaint often suggests it is the ministry that is responsible for this condition. They should get closer to their people. But the minister often feels the people don't want him close. Often when he tries to get closer to them he finds a barrier, the ghost of disobedience, between them. It is a strained relationship. In any such approach the disobedient member is ill at ease, has little to say, appears anxious to get away and very clearly looks relieved when he does. In some cases the evidence of his disobedience is right at hand to make the meeting an awkward one. In other cases it may not be in evidence at the moment and yet is common knowledge to both. Sometimes he meets with a person who may not be directly disobedient to any well-defined requirement but complies only to requirements and does not respond to suggestions, concerns, or requests either implied or expressed.

His disregard for the heartfelt concerns and wishes of his leaders is so obvious that it also creates an effective barrier to the perfect freedom of a loving brother or sister relationship. These are strained relationships, tensions, causing a continuous unrest.

Happily, there are many who are in hearty accord with their leaders. They obey from the heart that "form of doctrine" and discipline to which their church and leadership is committed. Here there are no barriers! Here we have a free, joyous, and happy brotherhood! These not only do not shy away from the preacher, they come to him as brethren and as sisters with a common interest and spirit. And how they rejoice his heart! How sweet their fellowship, and what a peace is theirs! "Oh how happy are they. . . ."

We just cannot have a happy, tension-free Christian brotherhood without obedience and respect for the leadership. It needs to be an obedience from the heart with a loyal, respectful attitude towards their wishes. A break in any of these areas means a strained relationship in the brotherhood, brings division, destroys love and fellowship, and makes it impossible for the one who disobeys to live a happy, useful Christian life as a brother or sister in the body of the church.

It would seem that a Christian should not remain in a church fellowship where he cannot gladly and freely live in obedience to its standards and requirements. He cannot enjoy his Christian life and live at variance with his church and its leaders. Many have been unhappy while they were in our church because they were not in harmony with her standards and discipline. But when they joined with another group where they could live as they believed and with standards in the church with which they were in full accord they did not need to live in disobedience, and so were much happier. They then felt that they had made a wise choice and did the right thing. Some such have testified that they then had a real Christian experience which they did not have with us. Certainly a person will be happier in a fellowship where he is in full accord and lives in full obedience.

Now, if the church is simply a fellowship of people who can and do agree and therefore get along happily together, and it certainly should be that, then we could recommend to every one, find a church home where you can live happily with the standards and regulations in force there. But the Christian church is much more than that. It is a body of believers under the Lordship of Christ, her head! The Christian must find the church home which in its regulations, standards, and house keeping is not disobedient to her Lord and His Word. Being obedient to a church or leadership that is not obedient to the Lord and His Word still leaves one disobedient to the Lord. We need to find a church which is committed to a full obedience to her Lord and then live in obedience to her and to that to which she is committed. Of course you will never find such a church in perfection, but one will need to allow for human weakness and failure.

Here this article should end but really it only introduces the main problem. To go back to the two illustrations of the happy and the unhappy home life no reference was made to a very important factor. There is usually a basic reason why one home is very orderly and another is disorderly. They do not just happen, and the fault does not all lie with the children. The parents are largely responsible for the state of affairs in the home. The orderly home was carefully planned, and the plan carefully worked and preserved by a constant vigilance. In the disorderly home things were let go, either without a plan or because of inability or inefficiency in working out the plan. There are many ways of mismanagement that bring about disorder and chaos, but the way to a well-ordered home, or church, where peace and harmony abide undergirded by mutual love and respect, is a well-chosen and carefully guarded way.

Unquestionably, disobedient, unruly and disrespectful children in a home are an evidence of failure on the part of parents. We are only deceiving ourselves if we do not admit that the functioning of our leadership in the Mennonite Church has failed to produce a well-ordered, tension-free fellowship. Our scolding, passing resolutions, coaxing, and pleading do little more than irritate a situation that is already out-of-hand.

But conditions in the church are far more complex than in a home where only two parents are directly responsible. And many times the main trouble in homes is the fact that these two do not agree. In the church there are many in positions of leadership and one cannot point out any one person among our present-day leaders who is chiefly responsible for the conditions. Neither can we say that the leadership as a whole is alone responsible—much of what we have has been inherited from previous generations.

It may be more in point to indict our plan, or system, our method of working the system of church government. One thing seems quite evident, the church and her leadership do not enjoy the esteem, respect, and confidence necessary to good order and obedience. We may, and often do, decry the tragic need of this on the part of the brotherhood. But we will never get it by asking for it or demanding it. Such methods will most likely help to dissipate the very thing that is demanded. Confidence and respect are given only in response to a leadership which embodies a high quality of Christian statesmanship. To get it, it must deserve it.

Jesus said the way to life is narrow and that the gate is strait and difficult to find. But it seems to be quite easy to get into the church and rather hard to get out. If one nods his head a few times at the right time and to the right person, he is in the church. And very seldom do we push anyone out. We may push him around a little, scold him some, but rarely will anyone be pushed out. Church membership seems to be pretty cheap today and obedience rather optional. The objecting minister or bishop may sometimes be "just an evil to be endured." He hardly dares to do anything. If anyone would be disciplined or excommunicated, he may be the hero and the church official the villain. It is often the church leader who must walk carefully lest he come under censure of the brotherhood. However, the church leader is the only person who can and must correct this situation, and it will certainly require heroic measures and a few casualties. But unless the corrective measures are undertaken with great wisdom and Holy Spirit strategy and power, the only effect will be a few battle scars with possibly some open wounds that will not heal.

It is not the purpose of this article to propose the remedies. The solution is not that simple. If any demand, "Tell us what to do about it," then I am afraid

(Continued on page 645)

CHURCH MUSIC

A Danish Hymn Writer

Speaking . . . in psalms and hymns and spiritual songs.—Eph. 5:19.

Hans Adolf Brorson, the eminent Danish minister and hymn writer, has contributed more to the rich heritage of psalms, hymns, and spiritual songs than any other Scandinavian poet. His hymns comprise every phase of the Christian life. Beginning at the point of godly sorrow "where sinners see their lost condition," he leads a person on and on through the changing scenes of time, till he stands among the "host arrayed in white, like thousand snow-clad mountains bright, with palm in hand."

Brorson was born in 1694 in the little town of Randrup, Denmark. Raised by pious parents, he was from his childhood no stranger to true godliness. After attending school in the old town of Ribe, he went to the University of Copenhagen to study theology. Here he was greatly disappointed. Worldly wisdom could not satisfy him whose soul cried and longed for the wisdom that is from above.

After some time he returned home, "Weary and worn and sad." Doubts and spiritual darkness seemed to envelop his soul and his views on life were very pessimistic. But he prayed, struggled, and believed, and the light of heaven dawned upon him. He experienced salvation, and from then on great grace was upon him. He became an able minister of the New Covenant and the most prolific hymn writer of Scandinavia.

No hymns, except those of early Methodism, seem to warm my heart like the hymns of Brorson. I am pleased, indeed, to be able to introduce a few of them to our many readers. May they prove a blessing!

The translators seem to have struck the right key both in the letter and the spirit. The original beauty and warmth of his hymns have been wonderfully preserved.

His love for Christ is beautifully expressed in the following verses:

My Jesus, Thou ever remainest
My glory and crown, who sustainest
My heart in the fullness of pleasure;
Thy sweetness alone I will treasure.

Now found is the fairest of roses,
'Mongst briars it sweetly reposes;
My Jesus so precious and holy
Abode among sinners so lowly.

Knowing very well the heaviness of the oppressive load of sin and the only place where relief is to be found, he thus invites every sin-sick soul to Calvary:

Anxious heart, be rid of sadness;
Let us haste to Calvary;
There receive the peace and gladness
Which His passion offers thee.

For the weary, vexed, and needy,
Free salvation here abounds;
To the fount of solace speed thee,
In the blessed Saviour's wounds.

Someone has said that procrastination is the thief of time and that the road to hell is paved with good intentions. We fear the number is legion who through the centuries have, like Felix of old, put off the day of salvation and waited for a more convenient season. In most cases we are sure that the convenient season never came.

The danger of putting off until tomorrow the important matters of the soul was evident in the time of Brorson too. He throws out the warning in this hymn:

Oh, seek the Lord today!
Today He hath salvation;
Approach Him while He may
Still hear thy supplication.

Behold, the Sun of grace
So brightly on thee shineth;
Oh, take with Christ thy place
While He to thee inclineth.

On his way to the celestial city Brorson met many sore trials. Sickness and death visited his home. His oldest boy, up to the age of ten years, was happy and healthy. But suddenly he went insane and remained so the rest of his life, surviving his father by several years. To see his son in such a state was a great cross for the tenderhearted father. But in "danger, toil, and pain" he found his help and comfort in Christ.

I pass through trials all the way,
With sin and ills contending;
In patience I must bear each day
The cross of God's own sending.

My walk is heavenward all the way;
Await, my soul, the morrow,
When thou shalt find release for aye
From trials and from sorrow.

A stranger visiting Brorson at one time told him that it was hard for him to understand that he who lived in such apparent happy circumstances would write so much about the cross. What crosses did he have to bear? Brorson let the stranger air his views to the fullest extent; then took him to the room where his son was—a suffering lad, with reason dethroned. The stranger had no more to say.

In life's many trials and perplexities he looked forward to the "city eternal" where no pain or sorrow ever shall enter. He expressed it beautifully thus:

What joy to reach the harbor
Of heavenly peace and rest,
To sing, released from sorrow,
The anthem of the blest.

As children there in mansions fair,
The Father's love with Christ to share,
What joy to reach the harbor
Of heavenly peace and rest.

His Christmas hymns are universally loved by all Scandinavians. His best ones on that subject I have not found in any English hymnbook. The one I have translated into English is written for children. From it I select two verses:

Thy little ones, dear Lord, are we,
And come Thy lowly bed to see;
Enlighten every soul and mind,
That we the way to Thee may find.

Jesus, alas! how can it be
So few bestow a thought on Thee,
Or on the love so wondrous great,
That drew Thee down to our estate?

It is said of the God-fearing Zinzendorf that he had but one passion, and that was "the Lamb." Brorson had imbibed the same spirit and, "Behold the Lamb" was often the subject of his songs and sermons. The following verses are, in the writer's estimation, real gems:

I see Thee standing, Lamb of God,
Now at Thy Father's right;
But oh, how painful was Thy road
That led to Zion's height!

O spotless Lamb, it was Thy will,
In love thus bound to be
Upon the cross on Calv'ry's hill,
From sin to set us free.

Twelve times twelve thousand Thee acclaim,
Each with his harp in hand,
Upon their brow Thy Father's name
Makes known that happy band.

To this we add the following from the book of Revelation, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. . . . Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Denmark is a comparatively small country and very, very flat. The greatest elevation is about five hundred feet above sea level—therefore in that fair land there are no "thousand snowclad mountains bright." From what I have read about Brorson, I gather that he never traveled outside his native land.

From where I am sitting, writing these lines, I can at a glance look at many "snowclad mountains bright." The mountain range east of our town, with its many peaks, is glittering most gorgeously in the rays of the setting sun. A picture of rare beauty! To describe it properly would exhaust even the vocabulary of a Talmage.

So far as we know Brorson had never seen such a picture or view. Still by his inner eye he must have had a very clear vision of the glories beyond the skies. In closing I shall quote part of his famous hymn, written for the service on All Saint's Day, the first Sunday in November. The melody is an old Norwegian folk tune, arranged by the famous Edward Grieg, and very admirably adapted to the text:

(Continued on page 645)

FOR OUR SHUT-INS

We Cannot See

By Lorie C. Gooding

We cannot see His purposes.
At best we dimly gauge
The way He leads us, step by step,
Through each day's pilgrimage.

Sometimes by cooling water-streams
That heal, refresh, and bless;
Again by rugged mountain-steeps
And burning wilderness.

But we can know He charts our ways
That pass or cross or meet,
And each is linked with all to make
His gracious plan complete.

And so life opens, day by day,
As blossoms that unfold
Petal by petal, leaf by leaf,
To show their hearts of gold.

Holmesville, Ohio.

Be of Good Courage

By Dorothy Horst

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord.—Psalm 27:14.

Does it seem to you that life is full of perplexing situations and problems to be solved? Thank God there are joys and happy experiences sprinkled with the anxieties and toils of the daily round of duties. Perhaps we sometimes think our situation peculiar and much more trying than the "trivial" matters of others over which they waste so much concern. To us, our problems are grave, unique, and serious, perhaps even physically painful and frustrating.

The title of a recent article, "The Waters Do Go Down"* has left a lasting impression upon me. The thoughts expressed were taken from the experience of Noah who with his family was confined within the ark in a new and unusual experience, not knowing what the future held for them from day to day. For forty days and nights the rains continued. But their faith was tested not just forty days, for the waters prevailed an hundred and fifty days. "And God remembered Noah, . . . and the waters asswaged" (Gen. 8:1).

It is only when we come to our own extremity that we realize, in part, how much power God actually has and is. On the stormy Sea of Galilee, the disciples thought they were certain to perish or they never would have cried, "Master, carest thou not that we perish?" When we cry to the Lord for help, He sometimes chooses to snatch us quickly from despair as He did the disciples by rebuking the wind and waves, bringing about a remarkable, immediate assurance of hush and calm. Another time He may choose rather to close the mouths of the lions as He did for Daniel, but it was not until early morning that Daniel was drawn up from the presence of the starved lions. Whether it be immediately, or not until morning; or perhaps an hundred and fifty days—or more—we know that God remembers. It matters not how high the waves, how hungry the lions, or how hard the rain dashes, our God is more powerful and has given us the promise: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

"Wait . . . . Wait, I say, on the Lord." Wait for the Lord and depend on Him. No doubt Noah's family wondered what was taking place outside the ark. How deep were the waters and where was the ark drifting? And when the ark came to rest it was not in their own back yard. Everything may have seemed quite different. Doubtless their previous plans and efforts were washed away, but God remembered Noah and in this new adjustment He was there. He spoke to him, put His bow in the cloud, and blessed Noah and his family.

Our waiting on the Lord, whether it is basically spiritual or accompanied by actual physical rest, takes time and will prove to be a real refresher, a luscious banquet of spiritual food rich and nutritious to the soul. It takes time to pray and time to listen to God. Usually we can hear God's voice most audibly when we are alone with Him. To take time is perhaps one of the most difficult things to do in our busy, activity-filled life. There are so many things we think need to be done. We must lend a helping hand here and put our shoulder to this task and that. It seems no one else wants a particular job, and so we should offer to do it. There are many perplexing situations and problems to be solved.

"Hear, O my people, and I will speak; . . . I am God, even thy God . . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:7, 12). Christ *touched* and the blind received sight. He *spoke* and men were healed or brought back to life. God's *thoughts* are infinitely more powerful than all my efforts. He does not need me to work *for* Him. He wants me to commune and fellowship *with* Him so that the Holy Spirit may *possess* me. Only then can He work *through* me. "For without me [Christ] ye can do nothing" (John 15:5b).

When the cares of life press hard and the burdens of the day seem grave; when the frenzy of activity is upon us and discouragement or uncertainty threaten, then take time again to look to God and depend on Him. The resulting yieldedness will increase the power that dwells within and the grip of the Master's skillful hand will steady us and increase the kingdom of God through us.

Cast your cares upon the Lord, for it does matter to Him about you. "Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord" (Ps. 31:24).

*"The Waters Do Go Down," **The Sunday School Times**, Feb. 18, 1956, p. 121.

International Falls, Minn.

My Prayer

By Jennie N. Moyer

Blessed Lord Jesus, Thou alone canst pour healing balm into my sore and wounded heart. Only Thy love has preserved in me the faith which comforts and sustains me in my dark hours. May the blessed promise of Thy continual presence together with the hope of the resurrection and eternal life enable me to bear my sorrow and heartache through all my days and years. Grant me at all times Thy grace, that I may say with trusting heart, Thy will be done, and know that Thy will is good and gracious. Continue to me the comfort of Thy sweet Gospel, which gives courage and strength to those whose hearts are heavy. Keep me ever faithful to Thy saving Word, that when life's journey ends for me, I too may depart in peace, cleansed by Thy precious blood. Abide with me evermore, Lord Jesus. Amen.

Manheim, Pa.

EXPRESSIONS OF APPRECIATION

We sincerely wish to express our gratitude to the many kind friends and our congregation who remembered us with their prayers, labors of love, the many cards and expressions of sympathy since the passing away of our dear husband, father, and grandfather. May the Lord richly bless each one of you.—Mrs. Anna Metzler and family, Manheim, Pa.

* * *

I wish to thank the many neighbors and friends for cards and gifts and prayers offered in my behalf during my stay in the hospital and since my return home.—David K. Witmer.

* * *

I wish to thank all my kind friends and neighbors, relatives, Sunday-school classes and various other church groups for the many prayers offered in my behalf, and also for the cards, plants, flowers, and other gifts. Also for the personal visits and many other kindnesses shown to me while I was in the hospital and during my shut-in days at home. May the Lord richly bless every one of you is my prayer.—Mrs. Elam K. Burkholder, New Holland, Pa.

TO BE NEAR TO GOD

THEME: GREAT PROMISES

Sunday, July 8

Salvation. Read Ephesians 2:8.

She foolishly ventured too far into the river for her meager swimming ability. Realizing her peril she shouted, "Help!" Another swimmer plunged in and rescued her. One moment—perishing, another moment—saved. Much more dramatic is the great salvation Jesus offers us. No longer are we perishing in the waters of sin. We are saved! Hallelujah!

Monday, July 9

Christ's Presence. Read Matthew 28:20.

The new believer soon learns he is no match for the wicked one who ever plots his destruction. A young Christian discovered that her seatmate on a bus was a Spiritualist medium who proceeded to divine her future! She survived the frightening experience but learned how to command help in the future. "Greater is he that is in you, than he that is in the world." Such knowledge relaxes God's child in the face of Satanic danger.

Tuesday, July 10

Deliverance in Temptation. Read I Corinthians 10:13.

A young bishop visited his beloved senior bishop, now superannuated and infirm. They enjoyed sweet fellowship in Christ and as the young man prepared to leave, the aged one requested, "Pray for me." A bit surprised, he looked at his spiritual father and said, "You are shut away from evil here." "You'd be surprised. The devil tempts me to believe that what I've taught and preached these many years may not even be true and that my lifework is all in vain!" So cleverly the devil suits his temptations to all ages. "Submit yourselves therefore to God. Resist the devil, and he will flee from you" (Jas. 4:7).

Wednesday, July 11

Security in Christ. Read II Timothy 2:19.

Appropriating Christ's power moment by moment even as we appropriated His salvation when we began the Christian life brings us triumphant to the end of life's way. "For we are made partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end" (Heb. 3:14).

Thursday, July 12

Faith. Read Acts 27:25.

Slothfulness in Bible study is probably the greatest factor in causing a sickly weak-kneed faith. In contrast, those robust souls who daily saturate themselves with the Word are not defeated by circumstances. Like Elisha they calmly see beyond the immediate peril to the mountains where horses and chariots of fire signify deliverance. Nothing generates faith like an honest and diligent study of the Word and then putting into practice what we find there for the current need. "Faith cometh by hearing, and hearing by the word of God."

Friday, July 13

Wisdom. Read Luke 21:15.

A faithful Christian was nearly overwhelmed when his Sunday school chose him for superintendent. He had inadequate schooling and the task seemed vastly beyond his ability to perform. He humbly accepted the responsibility, saying, "If the Lord so wishes I am willing to be made a fool for His sake." Committing his cause to God and doing his best, God did not allow him to be a fool. Instead He honored his service with remarkable success. "If any of you lack wisdom, let him ask of God. . . ." (Jas. 1:5).

Saturday, July 14

Healing. Read Psalm 103:1-3.

A missionary who returned from China said, "We learned to trust God for everything—EVERYTHING." When we serve God and seek fully to please Him we may even qualify for healing of the body. "The prayer of faith shall save the sick, and the Lord shall raise him up" (Jas. 5:15). Surely this is one of His plus promises.

—Martha Nafziger.

Jesus Is the Saviour of Men

Sunday School Lesson for July 15

(Hebrews 2:9-13; 4:14-16; 5:7-9)

Our second doctrine concerning Christ makes what declaration about Him? Don't all people know that? We do, don't we? What difference does it make if one doesn't believe that Jesus can save man from sin?

Once Jesus was in heaven with God and this was His rightful place. He and the Father made man for God's glory. What happened to this man created in God's image? Death was pronounced upon Adam and Eve if they disobeyed. How could they be redeemed from this penalty? For this deliverance God had a wonderful plan and Jesus was willing to carry it out.

To save man Jesus had to take on flesh like a human being. He was made how low? Why? Let your pupils give many evidences that Jesus really did become the Son of man. Too often we think only of the divinity of Christ. How could He succor us in temptation if He was not human? (V. 15). See Jesus taking on human flesh, born of Mary, maturing to manhood, suffering often as a man. Let the word incarnation get real meaning. Consider also what humbling this required on the part of Jesus. Phil. 2:5-11.

What was the purpose of Jesus' incarnation?

a. 2:9, 10. Tasting death for every man, for you, and me. We sinned and the soul that sins has to die. God's grace permitted His Son to die in our stead. When Jesus grew to maturity He willingly went to the cross to take the punishment of our sin. Jesus was a teacher, a great miracle worker, and the wisest of men. But above that He was and is our Saviour. He came to die for us, to redeem us, to suffer in our stead, to save us from eternal death. He is the captain of our salvation.

b. 2:11-13. Sanctifying us and making us brothers with Jesus. We are set apart as saints or Christians. We are His if we believe in His salvation. We are not only saved from sin but also continuously saved from the power of sin as we dwell in Him. He calls us brethren, and dear children. What a wonder that He is not ashamed to be identified with us. We were sinners, enemies of God, but now we are brought into sweet fellowship with the great Son of God.

c. 4:14-16. Serving as our great High Priest. After suffering Jesus passed into the heavens and sat at the right hand of God. But because He was once human He can sympathize with us in all our temptations, in any need we have. He understands men. He is interceding for us and we are invited to come boldly and present our needs to this sympathetic and very approachable High Priest.

d. 5:7-9. Obeying God in His suffering. Recall the scene in the garden prior to the crucifixion. For the perfect Son of God to bear the sins of all the people who ever lived or will live was no little burden. We can't appreciate what Jesus did suffer for us. But we do praise Him for bringing us this eternal salvation.

For whom did Jesus die? Who can be saved? Do all men know about this great freedom that Jesus made possible? How can they learn about it? How many have learned through you? If we don't feel constrained to tell, might it be that we don't appreciate salvation as we should? Do we deserve this great gift? Consider well what we can be saved from. And let's tell others the good news.

Read together the words of hymn No. 113, in the **Church Hymnal.**

"Arise, my soul, arise,
Shake off thy guilty fears;
A bleeding Sacrifice
In my behalf appears;
Before the throne my Surety stands,
Before the throne my Surety stands,
My name is written on His hands."

—C. Wesley.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ira S. Johns, minister at Clinton Frame, Goshen, Ind., died at his home on June 27, after serving this congregation as deacon and minister for almost 47 years. Bro. Johns was well known for his varied activities in the church, especially in the Indiana-Michigan Conference.

The Calvary Hour staff gave a program at Sharon, Plain City, Ohio, on June 17.

Bro. J. C. Wenger, Goshen, Ind., spoke to the MYF at Benton, Ind., on June 21.

Speakers in a Spiritual Life Conference at Colorado Springs on June 17 were the brethren E. M. Yost and M. A. Yoder.

The Community Chorus of the Franconia Conference, under the direction of Bro. Hiram Hershey, sang "The Peaceable Kingdom" at Blooming Glen, Pa., on June 24. There were numbers also by the Christopher Dock Touring Chorus and the Deep Run and Souderton men's choruses.

The East Union congregation, Kalona, Iowa, has voted in favor of holding services in the Baptist Church in Kalona.

Bro. Raymond Sala, field representative of Mennonite Mutual Aid, Inc., spent June 19-26 in southeastern Iowa in the interests of Mutual Aid.

The summer Bible school at Frazer, Pa., is one of our largest. It was held this year in the public school, the Presbyterian and Mennonite churches, and a large tent. The enrollment exceeded 500. Four buses and 45 cars brought the children to school.

Mennonite Disaster Service for western Pennsylvania effected an organization at the Kaufman Church, Davidsville, Pa., on June 25. Bro. Harry Martens, now of Akron, Pa., gave an inspiring address. Officers elected were Henry Mast, Scottdale, director; Elam Glick, Belleville, Pa., assistant director, and J. R. Buzzard, Scottdale, secretary-treasurer.

Bro. Robert Witmer, under appointment for missionary service in France, is assisting in pastoral work in St. Jacobs, Ont., this summer.

Change of address: William McGrath, Gospel Witness, P.O. Box 362, Goshen, Ind.

Bro. Dwight Wiebe, MCC director of Pax in Europe, gave an illustrated talk on Pax program at the Union Auditorium, Goshen, Ind., on June 21.

Visiting speakers at the annual meeting of Lancaster Mennonite Schools, Inc., held at New Danville on June 30, were J. R. Mumaw and J. Irvin Lehman.

The Milton Falb family, Orrville, Ohio, spoke concerning relief work in Puerto Rico at Kidron, Ohio, on June 24.

Samuel Doctorian, widely known evangelist from Beirut, Lebanon, is speaking in a number of Mennonite communities. On June 24 he spoke at Maple Grove, Atglen, Pa., and at the Landisville, Pa., campground; on June 25, 26, he spoke at the Conservative Mennonite Church, Hartville, Ohio.

Sister Miriam Kauffman gave an illustrated talk on Puerto Rico at Midway, Pekin, Ill., on June 24.

Sister Maggie Glick, of the Gospel Book Store, Goshen, Ind., spoke on reading to the Olive MYF on June 27.

Ten of a Kind, popular book by Edna Beiler, which has sold out the first edition, will be published in a second edition by Eerdman's, Grand Rapids, Mich., as one of the Jungle story series.

Bro. Lester T. Hershey is the author of a Spanish book prepared for new converts. The introduction is by Ernesto Suarez. The book has just been released by the Methodist Printery, Buenos Aires.

The Challenge of Christian Stewardship, by Milo Kauffman, has been selected as one of the books to be promoted by the Disciples of Christ Board of Publication. It will become one of a packet of selected books which will be sent to each of their congregations.

Herold der Wahrheit, which has been published semi-monthly in the interests of Amish Mennonite Churches, has temporarily suspended publication because of rising costs in printing and a reduction in the number of subscribers.

Head cook or dietitian needed at Philhaven Hospital. Interested persons write to J. Horace Martin, Administrator. Route 5, Lebanon, Pa., or call Lebanon 3-2491.

The Calvary Hour has added station WSLI, Jackson, Miss., to its schedule. Turn to 930 7:30 a.m. on Sunday.

Bro. William E. Miller and wife, Wichita, Kans., have gone to Russian Mission, Alaska, for two months' service there.

Sister Verna Trover, Normal, Ill., spoke at a Mother-Daughter Tea at Metamora, Ill., on June 19.

Bro. I. Mark Ross conducted summer Bible school and evening singing classes and filled preaching appointments at Exeland, Wis., June 18-29. On July 8 he will have charge of the annual outdoor hymn sing at Hartville, Ohio. His temporary address is R.3, Lima, Ohio, c/o of R. S. Brunk. Phone Lima 27125.

The Lombard, Ill., congregation has decided to name their church at the new site "Edgewood Park."

A group from Lombard, Ill., gave a program at Sterling, Ill., on June 10.

Bro. Ernest Garber is the newly elected moderator of the Pacific Coast Conference, with Bro. Max Yoder as assistant.

Change of address: G. H. Beare from Hesston, Kans., to 377 South Campus Ave., Upland, Calif.

Four young married couples at Aurora, Ohio, gave to their ministers the "Complete Writings of Menno Simons."

The Indiana-Michigan Annual MYF convention was held June 22-24 at the United Missionary campgrounds south of Elkhart, Ind.

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Calendar

Little Eden Camp, Onekama, Mich., Boys' and Girls' Camp, Grades 4-6, June 23 to July 7; Junior High Camp, Grades 7-9, July 7-21; Senior High Camp, July 21-28; Family, Young People, and Music Camp, July 28 to Aug. 4; Christian Business and Professional Week, Aug. 4-11; Christian Fellowship Week, Aug. 11-18; Farmers' Week, Aug. 18-25; Rest, Relaxation, and Meditation, Aug. 25-30; Goshen College Faculty Retreat, Aug. 30 to Sept. 3.

Illinois Mennonite Camp, Mt. Morris, Ill. Pre-camp training for staff members, June 23; Junior camp, grades 4-6, July 1-6; Youth camp, grades 7-9, July 8-13; MYF retreat, July 13-15.

Laurelville Mennonite Camp: Family Week, June 30 to July 6; Boys' Camp, July 7-13; Girls' Camp, July 14-20; Junior High Camp (1) for boys and girls ages 13-15, July 21-27; Junior High Camp (2) for boys and girls ages 13-15, July 28 to Aug. 3; Young People's Institute, Aug. 4-10; Mennonite Teachers' Association Workshop, Aug. 11-17; Music Conference, Aug. 11-17; Missionary Bible Conference, Aug. 18-24.

Rocky Mountain Mennonite Camp, Divide, Colo., Pre-Camp Training, June 29 to July 3. Annual Fellowship of Rocky Mountain Area Churches, July 4. Boys and Girls, ages 9-12, July 5-11; Welfare Camp for children, July 16-21; Junior High, 12-15, July 23-28; Family Camping, any time from July 28 to Aug. 12; Youth Retreat, ages 16 and over, Aug. 13-18; Hesston College Faculty, Aug. 27-31; Guest Camp for church workers, ministers, and their families; at no cost for the use of the facilities, Aug. 31 to Sept. 3.

Camp Luz, Orrville, Ohio, Boys' week, ages 9-11, July 14-20; Girls' week, ages 9-11, July 21-27; Junior High, ages 12-15, July 28 to Aug. 3; YPI, ages 16 and up, Aug. 4-10.

Alberta-Saskatchewan Conference annual meeting, Creston, Mont., July 3-6.

Allegheny Mission Board, annual meeting, Scottdale, Pa., Friday evening, July 13, and all day Saturday, July 14.

Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.

Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.

Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.

Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.

Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.

Ohio Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 14-16.

Radio Workshop for radio speakers, campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 14-17. For reservations write to Henry Weaver, Jr., Radio Secretary, Box 22, Harrisonburg, Va.

Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.

Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.

Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.

Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.

General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.

Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.

Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Denise Martin, five-month-old daughter of Bro. and Sister Tilman Martin, newly appointed missionaries to Quebec, accidentally choked to death in her crib on June 18. Funeral services were held at the St. Jacobs, Ont., Mennonite Church on June 20. Let us remember the bereaved parents as they plan for their new witness in French Canada.

Bro. Lester T. Hershey, radio pastor of **Luz y Verdad,** conducted a radio rally at the Calvary Mennonite Church, Mathis, Texas, on Sunday afternoon, June 24, en route back to Puerto Rico. He also conducted special evening services at the Calvary Church, June 24-26.

The Henry Yoders write from Cuba that they hope to have their instruction class ready for baptism before too long. One of the original ten has already dropped out. Another is involved in one of the marriage problems so current in our world today. Pray for these souls and for the missionaries that they may follow the leading of the Holy Spirit in dealing with these new believers.

The East Side Mennonite Church, Saginaw, Mich., observed Children's Day on June 10 with a special fellowship outing which is to be an annual affair. On Sunday, June 3, a girls' trio from the Ninth St. Mennonite Church, Saginaw, participated in the services at East Side.

The summer Bible school at the Calvary Mennonite Church, Mathis, Texas, closed on June 8 with a public program in the unfinished auditorium of the church. Average attendance reached 131. which was lower than usual because the Catholic Religious School was conducted at the same time.

Bro. Nevin Miller, Harrisonburg, Va., will be installed as pastor at the Detroit, Mich., Mennonite Church on Sunday, July 8. The local bishop, Bro. Ezra Beachy, Pinckney, will be in charge.

The average attendance of 83.3 in the fourth summer Bible school in Coamo, Puerto Rico, was the highest in the four years. One 16-year-old girl accepted Christ during these classes. Due to lack of space only the nearby children were invited. One morning class was held in a nearby 9-car garage and one class was held in the afternoon, thus giving space for two large morning classes in the house used as a church. Pray about the plans for a church building.

Guest speaker at the Calvary Mennonite Church, Mathis, Texas, on June 17 was Minister James Crane, formerly of Mathis, and now president of the Baptist Seminary at Torreon, Mexico, where Bro. and Sister J. Weldon Martin studied Spanish for three months last summer.

The district mission board treasurers at their meeting in Elmira. Ont., on June 13, 14, agreed that the individual giving goal for **Missions Week** 1956 should be $7.50. Since Fall Missionary Day now falls on the second Sunday in November, or November 11, **Missions Week** 1956 has been designated for Nov. 4-11.

Six young people accepted Christ in Coamo, Puerto Rico, during the special Bible studies from I John the week end of June 15-17. These young people range from the age of 16 up. Pray that they may grow in their Christian life.

Missionaries attending the annual Missionary Orientation Conference at Elkhart, Ind., June 22 to July 2, kept appointments in nearby churches on June 24 as follows: Prairie St., Elkhart, David Shank, morning, and Tilman Martins and Harold Reesors, evening; Belmont, Elkhart, Paul Kniss, morning; North Main St., Nappanee, Paul Kniss, evening; Shore, Shipshewana, David Shank, evening; Roselawn, Elkhart, Ralph Buckwalters; Holdeman, Wakarusa, S. Paul Millers; Sunnyside, Elkhart, Herbert Minnichs; College Mennonite, Goshen, Blanche Sell.

Bro. Raul Garcia, Argentina, who is spending the summer in Chicago assisting with youth work at the Mennonite Spanish Church, spoke at the Union Ave., Mennonite Church on Sunday morning, June 24.

Pray for the believers to be baptized in Coamo, Puerto Rico, during July. Pray for others who have accepted Christ but who have not continued in the way of Christ.

Bro. Ernesto Suarez, Argentina, spoke to the Missionary Orientation group at Elkhart, Ind., on June 25, 26, and then began a tour of midwest churches which has taken him to Flanagan, Ill., June 28; Fisher, Ill., June 29; Hopedale and Morton, Ill., July 1; and the Argentine Church, Kansas City, Kans., July 3.

The Ontario Hebrew Mission, Kitchener, recently sponsored services conducted by Donald Asa Brandeis, an American Hebrew Christian, at the following Ontario Mennonite churches: June 24, Stirling Ave., Kitchener; June 26, Preston; June 27, Waterloo; June 28, Elmira; and June 29, Baden.

The July mission offering for the Eastern Mission Board constituency has been designated for Tanganyika, E. Africa. Bro. Paul N. Kraybill, assistant secretary for the Eastern Board, arrived in that country for an administrative visit on June 15. He is being joined by the brethren Amos Horst and Orie O. Miller.

A family of nine received a family Bible in Coamo, Puerto Rico, for perfect attendance in the Sunday morning services from Mother's Day until Father's Day. Efforts are being put forth to win entire families for Christ.

Bro. James Hess, missionary on furlough from Honduras, is attending the Summer Institute of Linguistics held at Grand Forks, N. Dak. He is securing training which will be helpful to him in working with the Moreno people along the Honduras seacoast.

Bro. and Sister Victor Dorsch, missionary appointees to Tanganyika, E. Africa, spent the month of June at Toronto, Ont., Institute of Linguistics in preparation for their language study after arrival on the field.

Missionary nurses on furlough from Africa, Sisters Elva Landis, Mary Harnish, and Lois Landis, are attending summer school at Eastern Mennonite College, Harrisonburg, Va.

Sister Lois Garber, on furlough from Ethiopia, spoke at Congregational Mennonite Church, Marietta, Pa., on June 27.

(Continued on page 644)

Your Treasurer Reports

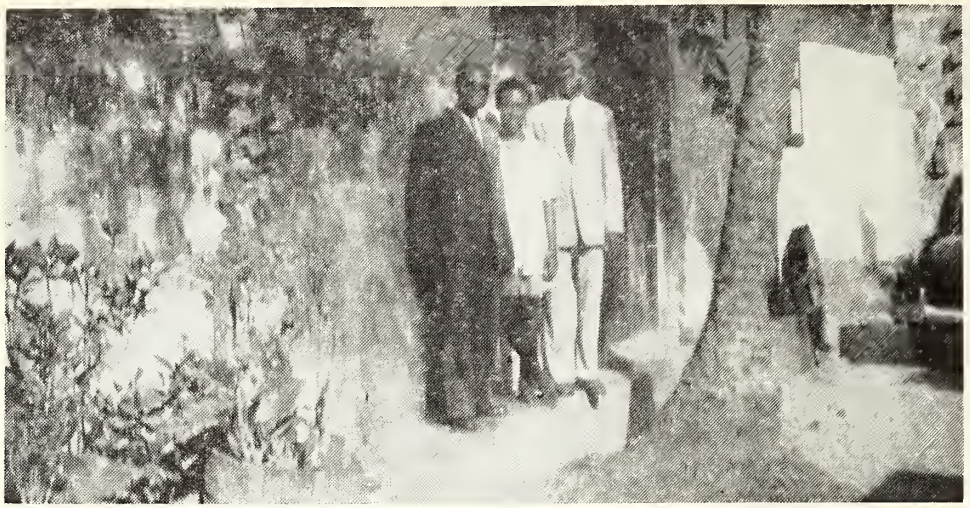
At the recent Annual Meeting of the Mennonite Board of Missions and Charities held at Elmira, Ont., the General Board released an anniversary booklet to commemorate the 50th anniversary of the Board. This year's annual meeting represented fifty years of mission outreach of the church through the General Mission Board which was organized in 1906.

The above anniversary booklet brings together a composite picture of mission work as it has developed over these years and presents valuable information regarding the beginnings of the mission program. This booklet contains photographs of early mission workers, information about each mission field now in operation, reports on the development of institutional work, and includes a number of statistical reports regarding the persons who have served in the Mission Board program as officers, foreign missionaries, etc.

This booklet offers a good condensed summary of mission development over the past fifty years plus valuable information regarding the current mission program. I believe that this is a booklet which will be helpful to anyone who is interested in the mission work of the church and particularly to those who find it their responsibility to present information of this kind to Sunday-school classes, mission groups, and others who are promoting mission efforts of the church.

This booklet is being made available to the church at considerably less than its cost of printing and is being distributed for a contribution of 50¢ per booklet. These booklets may be obtained from the General Mission Board office. We would like to encourage each one to send 50¢ to the General Board office and one of these booklets will be mailed immediately, postage paid. In case any congregation is interested in distributing these booklets to their members, please write to the General Board office and arrangements will be made to send sufficient booklets for distribution to your congregation. A contribution of 50¢ per book is requested to help defray the cost of printing this anniversary booklet.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



T. George Thompson (left) and Erastus Laryea (right); native workers in the Gold Coast Mennonite Church.

Visiting the Gold Coast

BY NORMAN DERSTINE

The Country

The Gold Coast is a British Colony located along the coast of West Africa about three hundred miles above the equator. From Liberia to the Gold Coast was a three-hour trip by air. One of the first impressions gained was the fact that this country is much more advanced than Liberia. It is a very rich country, as the name implies. They are expecting to receive their independence this year.

This country is twice the size of Liberia but with a population of 4,500,000 or about five times as great as Liberia. Some Liberians have come to this country because of the economic advantages. It is the largest producer of cocoa in the world.

Building the Church

Since the beginning of this year, the Mennonite Church has taken root in this country. T. George Thompson, a businessman who was in Europe and England and observed our witness there, is the leader of the group. After a stay of six weeks at the London Mennonite Centre, where he studied the principles of our church which he accepted wholeheartedly, he was baptized and commissioned by Bro. Quintus Leatherman to begin a witness in his home country. Upon arrival we found Bro. Thompson actively engaged in establishing the church.

For some time a group has been meeting with him for Bible study. We were privileged to witness such a meeting. Including children and friends who came to welcome the visiting Americans, around one hundred were present for singing, Bible study, and fellowship. The service was conducted in English and in the Ga dialect for the benefit of the few who do not fully understand English.

Not only has the church taken root in the capital city of Accra with a number of folks who are being instructed for baptism, but in the village of Dodowah, about twenty-five miles out, a man who operates an industrial academy has started a witness, too. He is working under the direction of Bro. Thompson.

Native Leadership

One of the encouraging things about this group is their concern for their people. Several young people are interested in preparing for the ministry and one young man said he would be willing to go to Liberia if we are interested in that mission field. Not only is Bro. Thompson a capable leader, but he is using others in his program of witnessing, with the consequence that some are feeling the call to service.

It is estimated that over 50 per cent of the people in the Gold Coast are unevangelized even though many other church groups are working in the country. The problem of literacy is great—many cannot read. It was encouraging to find that the Bible has been translated into the major dialects.

Opportunity to Broadcast

During our short visit we met the Prime Minister and other civic and religious leaders. But the most significant public relations gesture was the interview over the Gold Coast broadcasting network. I had the opportunity of introducing our church, which is relatively new to most people, explaining our emphasis and publicly announcing that Bro. Thompson was commissioned to begin a witness there. It is our desire that sometime **The Mennonite Hour** may be able to broadcast from this radio station to help reach the lost and encourage our brethren there.

The Future

This group of consecrated believers needs our faithful prayer support, access to our literature resources, and sympathetic counsel to enable them to move forward. Plans were made to send Bro. Thompson copies of **The Mennonite Hour** correspondence course which he will use in his weekly Bible study



Gold Coast Mennonite Church under the leadership of T. George Thompson who became a Mennonite after a stay of six weeks at the London Mennonite Centre and after having previously contacted Bro. Jules Lambotte, Brussels, Belgium.

group. We were much encouraged by what has already taken place in the building of the church. Will you join us in prayer that the work will continue to prosper and bear fruit for the Kingdom?

Broadway, Va.

Broadcasting

The Mennonite Hour

On "World Missions Program"

While attending the Mission Board Meeting in Ontario, **The Mennonite Hour** team had the privilege of appearing on the **World Missions Program,** a half-hour weekly broadcast in charge of Arnold Gingrich. Begun in 1947, this half-hour broadcast is heard each Saturday in the interest of promoting missionary activity.

Participating besides Arnold Gingrich were B. Charles Hostetter, Norman Derstine, Henry Weaver, Jr., and **The Mennonite Hour** Male Quartet.

Good Tour Interest

Bro. Hostetter reported fine interest while he and the Male Quartet were visiting churches in Pennsylvania, Ontario, and New York June 6-24.

A meeting with the Free Methodists in Oil City, Pa., proved very fruitful being "the most non-Mennonite audience we have ever had." Hostetter also reported, "They have a protest against jewelry. In fact, they were much relieved when they found that none of us wore rings, not even the married folks."

Hats Off to the Post Office Department

Yesterday a letter came from someone in Costa Rica addressed "To the Midle Night Hour, Horizon Burge, Frizernia, USA." Somewhere a postal employee looked the situation over, wrote underneath the address, "Try Harrisonburg, Va." and in three days after the letter was mailed it was in our office. Would you have guessed where this letter was to go? Congratulations to our faithful and discerning Post Office Department!

Luz y Verdad

Correspondence Student Interested in Mennonite Church

A letter received from Mayaguez, Puerto Rico, indicates that a radio listener is interested in becoming a member of the Mennonite Church. He is one of our correspondence students and has become interested in the Mennonite Church. At present he does not belong to any denomination because he can't agree with their doctrines. But he does find kindred spirit with us. Pray for him, his family, and for the radio pastor's visit to this home upon return to Puerto Rico.

A $10 Per Month Club?

In one of the states where **Luz y Verdad** receives monthly support, there is a group of Mennonite businessmen who are supporting the broadcast on CX14, Montevideo, Uruguay. Each man belonging to this group gives $10 per month. The leader of this group suggested that since each one gives only $10 per month, they can also give to other mission needs. Should we call it a "$10 a month club?"

Maybe there are others in other states who also could give, maybe $10 per month, or $5 per month, and in a group of 10, 15, or 20 men, a good sum could be raised for a special broadcast, or the **Luz y Verdad** general fund. If you are interested in sending out the Gospel to the Spanish people in South and Central America, the Caribbean Islands, Spain, and cities in U.S.A., rally around you a number of men and send in your gift to **Luz y Verdad,** Box 22, Harrisonburg, Va.

Heart to Heart

A Weekday Broadcast

The **Heart to Heart** program is purposely broadcast on a weekday because it is designed to bring Christian inspiration and help to women in the midst of everyday tasks. Some radio stations offer only Sunday time, hinting that religion belongs on Sunday. But there are many Christian programs for Sunday listening. It is felt that women, especially mothers, need a broadcast that speaks to them in their everyday experience. This is confirmed by testimonies from the listening audience.

From the Mail

"This is a great work for the Lord, to help strengthen family life in the Christian way."—Iowa.

"I enjoy your program so much. My little seven-year-old daughter does too. She always says, 'Mamma, is that all? I wish it lasted longer, don't you?' If just a little of your faith and love of Christ can rub off on us listeners your time will be well spent. Thank you for the many times you have lifted us up when we felt low and depressed."—West Virginia.

"The talk on 'The Torch of Motherhood' was so helpful. I am praying that its challenge will spur many mothers on to fill the place God intended they should. Being the mother of two daughters and three sons I am challenged and blessed repeatedly by your program. I wish **Heart to Heart** could be heard in every community throughout the country."—Vermont.

"The talks are really a blessing to the community and are so much help to one's personal life. It is wonderful to hear such spiritual talks on the radio. There is no other program like this!"—Pennsylvania.

"I can't put in words how your program has blessed my heart."—Virginia.

"The best thing that happened to me lately was when I turned the dial on my radio this morning and tuned in to your program for the first time. I enjoyed the broadcast so much and felt so lifted spiritually."—Maryland.

"Your talks seem to get richer and richer all the time. How I wish more mothers would manage somehow to take time to listen."—Kansas.

"I would like to subscribe to the talks to put in our church library."—Pennsylvania.

A Request for the Broadcast

"Our little mission community here in Hickory, N.C., needs programs like yours. This is a wicked and sinful town and there are many broken homes. Now we know we couldn't pay full costs but by God's help we would do what we could. If you could find some willing workers in a home congregation that could help spread the Gospel in that way we'd be very happy about it."

If there is a church group interested in taking this as a missionary project, please write to the **Heart to Heart Program,** Box 425, Harrisonburg, Va.

via MBMC, Harrisonburg, Va.

Missionary Joys in America, Argentina

By Floyd Sieber

We have enjoyed our first nine months in this little interior town of America. The joy didn't come from the perplexing problems and difficult situations, but it came because our God supplied every need as He promised. In some problems the way is not clear, but we see Him answering prayer and working in His own marvelous way.

We want to share with you some of our joys. We visited one day an 80-year-old man who was in bed sick with uranic poisoning. He had read his Bible, attended church, and knew of the plan of salvation, but for years had stubbornly refused to accept Christ and be baptized. Now, on what appeared to be his deathbed, he indicated his willingness to let Jesus into his heart and desired to be baptized. With the daughter-in-law, who is a Christian, we had a baptismal service right there, and Don Basillo was at peace with God. That same evening he told his daughter-in-law that he needed no one to stay up with him that night because he now had his protector. He is still living and able to be up sometimes. When we visit him now he always wants us to sing, and tears flow down his cheeks, tears of joy because the words of the songs speak of his experience of pardon and peace.

Don Pedro is an old blind man who was baptized with six other persons in September. He lives by himself, does his own cooking and washing, and gets around town alone. He leaves his bit of testimony here and there. One day when he was paying for his bread in the bakery, a man said jokingly, "Oh, Don Pedro, what a lot of money you have," to which he replied, "Since I know of the Gospel the little that I have is much."

We found a nice group of young people here when we came. Some are members, some in a converts' class now, and some have not yet made a decision but seem interested. To us these young people are a great responsibility and a daily challenge. One of the young men and a young girl expect to attend Bible School in Bragado this winter.

We have tried to place a major emphasis in the Sunday-school program. We are not blessed with such complete and varied materials as in the States, but are trying with what little is available to make Sunday school appealing to the children. A serious drawback is lack of space for the classes. One class meets in our kitchen, one in the living room, one in the girls' bedroom, one outdoors around the ping-pong table, and in the church a curtain separates two classes. With the coming of cold weather, the outdoor class will present another problem.

Pray for us that Christ may be lifted up; thus He can draw unto Himself those who will be saved.

America, Argentina.

Foreign Missionary Addresses

ALASKA

Burkhart, Lydia, Russian Mission, Alaska
Milne, Robert and Frieda, Fortuna Ledge, Alaska
Ronald and Beverly Milne.
Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Guenn, Ruby, Gareth, and Karl Dwight Stoltzfus

ARGENTINA

In Central Province

Brunk, Lawrence and Dorothy, Gral. Villegas, FNDFS, Argentina
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler.
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
John David Erb
Goldfus, Ross and Ruth, Marconi 437, Tres Lomas, FCNDFS, Argentina
Joseph Snyder Goldfus
Hallman, William and Beatrice, Rivarola 280, Pehuajó, FNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Sieber, Floyd and Alyce, Sarmiento 380, América, FNDFS, Argentina
Wanda Grace, James Boyd, and John Elvin Sieber
Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

On Furlough from Central Province

Good, Edna, R. 3, Waterloo, Ont.
Miller, Daniel and Eunice, Rutlistrasse 54, Basel, Switzerland
John Gregory and Marisa Elta Miller

On Retirement from Central Province

Hershey, T. K. and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 1102 Colleton Dr., Sarasota, Fla.
Rutt, J. L. and Mary, 527 W. Orange St., Lancaster, Pa.

In the Chaco

Cressman, Una, Alberdi 60, Tres Isletas, Chaco, FNGB Argentina

On Furlough from the Chaco

Buckwalter, Albert and Lois, Hesston, Kans.
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel, R. 3, Kitchener, Ont.

Returned since 1951—Staying Beyond Furlough

Miller, S. E. and Ella May, R. 2, Harrisonburg, Va.
Samuel Ernest, John David, Martin Robert, and Jeanne Susan Miller

On Retirement from the Chaco

Shank, J. W. and Selena, 505 Lewis Ave., La Junta, Colo.

BELGIUM

On Furlough

Shank, David and Wilma, Blooming Glen, Pa.
Michael H., Stephen David, and Crissie Judith Shank

BRAZIL

Burkholder, Richard and Susan, Goiania, Goias, Brazil
Evelyn Rachel Burkholder
Hostetler, David and Rosanna, C.P. 1013, Campinas, E. de Sao Paulo, Brazil
David Michael and John Marcus Hostetler
Musselman, Glenn and Lois, C.P. 1013, Campinas, E. de Sao Paulo, Brazil
Chrissie Ann and Sonia Maria Musselman
Sawatsky, Peter and Alice, Avenida Chibaras 1417, Sub-Agencia Indianopolis, Sao Paulo, Brazil
Stephen Peter Sawatsky

CUBA

Detweiler, Esther, Apartamiento 6, Colon y Albaron, Sagua la Grande, Las Villas, Cuba
King, Aaron and Betty, Avenida de Gomez, Sagua la Grande, Las Villas, Cuba
Michael Aaron and Jewel Elizabeth King
Leatherman, Orpha, Apartamiento 6, Colon y Albaron, Sagua la Grande, Las Villas, Cuba
Yoder, Henry Paul and Mildred, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Allan and Anita Yoder

In Language School

Derstine, Margaret, La Plata, Puerto Rico

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N.W. 5, England
Paul David and Walter James Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate N. 6, London, England
Philip Karl Leatherman

ETHIOPIA, AFRICA

Becker, Esther, Box 794, Addis Ababa, Ethiopia
Burkholder, Joseph and Helen, Mennonite Mission, Deder, Ethiopia
Byer, Mary, Box 102, Dire Dawa, Ethiopia
Eshleman, D. Rohrer and Mabel, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Garber, Robert and Alta, Mennonite Mission, Deder, Ethiopia
Gingrich, Paul and Ann, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Larry Paul and Joel Robert Gingrich
Graybill, Anna Mae, Mennonite Mission, Deder, Ethiopia
Groff, Mary Ellen, Mennonite Mission, Deder, Ethiopia
Harnish, Kathryn E., HMMM Hospital, Nazareth, Ethiopia
Hartzler, Martha, HMMM Hospital, Nazareth, Ethiopia
Heistand, Mildred, Mennonite Mission, Deder, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael and Phyllis Marie Horst
Keener, Clayton and Martha, Box 794, Addis Ababa, Ethiopia
Miller, Anna, HMMM Hospital, Nazareth, Ethiopia
Rush, Sara, Haile Marian Mammo Memorial Hospital, Nazareth, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia
Daniel Sensenig, Jr.
Wenger, Chester and Sara Jane, HMMM Hospital, Nazareth, Ethiopia
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd, Sara Ellen, and Mark Richard Wenger

On Furlough

Byler, Allen J. and Eunice, c/o John D. Byler, Reedsville, Pa.
Wilbur Allen Byler
Garber, Lois N., R. 2, Mt. Joy, Pa.
Hege, Nathan B. and Arlene, R. 3, Greencastle, Pa.
John Allen, Elizabeth Ann, and Peter Nathan Hege
Landis, Lois, R. 1, Bareville, Pa.
Marks, Lois, Wakarusa, Ind.

On Indefinite Furlough

Schlabach, Walter and Mae, Philippi, W. Va.
Walter E., Jr., Caroline Elizabeth, Rachel Ellen and Lois Marie Schlabach

FRANCE

Swartzentruber, A. Orley and Jane, 10 rue Jeanne-Hachette, Clamart (Seine), France
Anne Berenice and Emilie Alice Swartzentruber

HONDURAS, CENTRAL AMERICA

Garber, Jean, Trujillo, Honduras
Hamilton, Eldon and Jessie, Tocoa, Honduras
Elsie Carol, James Eldon, Alice Mae and David Loren Hamilton
Hockman, Norman and Grace, Tocoa, Honduras
Larry David and James Richard Hockman
Miller, George T. and Grace, Trujillo, Honduras
John Mark, Ruth Elizabeth, Miriam Joyce and Rachel Christine Miller
Roth, Lorraine, Trujillo, Honduras
Taylor, Dora, Trujillo, Honduras

Short Term Workers

Headings, Maynard and Helen, Tocoa, Honduras
Michael John Headings

On Furlough

Hess, James R. and Beatrice, 76 Greenfield Road, Lancaster, Pa.
Daniel Eugene, James Richard, and Gerald David Hess

INDIA

In Madhya Pradesh

Conrad, Paul L. and Nancy, Christian Hospital, Dhamtari, M.P., India
John Lester, Glenn Carl, and Mary Kathryn Conrad
Erb, Elizabeth, Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Jamgaon via Durg, M.P., India
Mary Ina Flisher
Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, Cheryl Jean, and Edwin Eugene Groff
Hummel, Goldie, Balodgahan, via Dhamtari, M.P., India
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India
Weaver, Edwin I. and Irene, Dhamtari, M.P., India
Jerold Lehman Weaver

On Furlough from Madhya Pradesh

Graber, Lena, Mennonite Hospital, La Junta, Colo.
Miller, S. Paul and Vesta, Pettisville, Ohio
Elaine Anne, James Allyn and Eleanor Lois Miller
Moyer, Marie, R. 1, Souderton, Pa.
Sell, Blanche, West Liberty, Ohio

Returned since 1951—Staying Beyond Furlough

Bauer, Royal and Evelyn, 301 Westwood Rd., Goshen, Ind.
Stephen Allyn Bauer
Dietzel, Arnold and Wilmetta, Tabor College, Hillsboro, Kans.
Ronald Loren, Margaret Elma, and Carol Joy Dietzel
Hostetler, Wilbur and Velma, 408 E. Jackson, Goshen, Ind.
Verda Joan and Susan Melissa Hostetler
King, S. M. and Nellie, Goshen College, Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C., 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., R. 2, La Junta, Colo.
Freisen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Rockome, R. 2, Arcola, Ill.
Kaufman, J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Chandwa P.O., Palamau District, Bihar, India
John Allen and Cheryl Jo Beachy
Becker, Henry D. and Gladys, Chandwa, P.O., Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Vogt, Milton C. and Esther, Balumath, Palamau District, Bihar, India
Elva Mae and Myra Jean Vogt

On Furlough from Bihar, India

Kniss, Paul G. and Esther, Eastern Mennonite College, Harrisonburg, Va.
Shirk, S. Allen and Elsie, R. 1, New Holland, Pa.
Sylvia Ann Shirk

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin, Dhamtari, M.P., India
Gloria Joyce and Carol Jewell Hostetler
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India
Sherer, Lon and Kathryn, Woodstock School, Landour-Mussoorie, U.P., India
Mark Nathan Sherer

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David and Jonathan Michael Kreider

JAMAICA

Metzler, Warren and Erma, 2 B Whitehall Terrace, Constant Spring, Jamaica, B.W.I.
Warren F., John D., and Sharon M. Metzler

JAPAN

Beck, Carl and Esther, No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Japan
Carol Carleen Beck
Blosser, Eugene and Louella, Taiki Machi, Hiroo Gun, Hokkaido, Japan
Philip Eugene and Rachel Ann Blosser
Kanagy, Lee and Adella, Nakashibetsu-cho, Nemuro Koku, Hokkaido, Japan
Daniel Lee, Ruth Adella and David Joseph Kanagy
Lichti, Maria, No. 13, Tsuruqadai, Kushiro, Japan
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan
Karen Sue, Elizabeth Ann, Mary Kay, and Carol Jean Reber
Ressler, Ruth and Rhoda, Kamishihoro-cho, Kato gun, Hokkaido, Japan
Richards, Joe and Emma, 3225 6-chome, Itabashi cho, Itabashi ku, Tokyo, Japan
Evan Samuel and Kathryn Ruth Richards

On Furlough

Bean, Ruth, 770 King St. E., Kitchener, Ont.
Buckwalter, Ralph and Genevieve, Hesston, Kans.
Dawn Alice and Rosemary Buckwalter

LUXEMBOURG

Good, Glen and Elizabeth, 25, Grande Rue, Basse-Yutz (Moselle) France
Miller, Catharine, 2 rue du Parc, Dudelange, Luxembourg
Miller, Harvey and Mildred, 2 rue du Parc, Dudelange, Luxembourg
Stahl, Omar and Lois, Rue Emile Mayrisch 72, Esch-sur-Alzette, Luxembourg
John Daniel Stahl

On Furlough

Fretz, Clarence Y. and Lela, Smoketown, Pa.
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz

PUERTO RICO

Driver, John and Bonita, Palo Hincado, Barranquitas, Puerto Rico
Cynthia Ruth, Wilfred Paul, and Jonathan Clair Driver
Grasse, John and Betty, La Plata, Puerto Rico
Elizabeth Ann Grasse
Heiser, Don and Betty, La Plata, Puerto Rico
Dennis Duanne and Jeryl Dean Heiser
Hershey, Lester and Alta, Box 1018, Aibonito, Puerto Rico
Janice Jo, Sherilyn Mae, and Lester Eugene Hershey
Kanagy, Martha, Box 1018, Aibonito, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard, John William and James Ernest Lauver
Shantz, Marjorie, Box 185, Cidra, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder

Springer, Elmer and Clara, Box 868, Aibonito, Puerto Rico
Theodore William Springer
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico
Widmer, Gladys, Box 138, Coamo, Puerto Rico

On Furlough

Glick, Carol, Sugarcreek, Ohio
Massanari, Anna Kay, Fisher, Ill.
Santiago, Patricia (Brenneman), 847 Myrtle St., Sarasota, Fla.

Continuing MRSC Service Workers

Lehman, John E. and Margaret, La Plata, Puerto Rico
Thomas, Mary Ann, Rebecca, and David Lehman
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

SOMALIA, AFRICA

Lind, Wilbert and Rhoda, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Daniel Dean, Miriam Marie, and Joyce Judith Lind
Miller, Fannie, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Wesselhoeft, Carl and Leota, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Ruby Kathryn, Paul Ellis, and John Frederick Wesselhoeft

Short Term Workers

Kurtz, Chester, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Shirk, Leroy and Edna, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

TANGANYIKA, AFRICA

Buckwalter, Miriam, Tarime, Tanganyika
Cressman, Elsie, Tarime, Tanganyika
Denlinger, Chester and Vivian, Musoma, Tanganyika
Eshleman, J. Lester and Lois, Tarime, Tanganyika
Charlotte and Lynn Leon Eshleman
Hershberger, Elma, Tarime, Tanganyika
Hess, Mahlon M. and Mabel E., Musoma, Tanganyika
Alice Elaine, Henry Martin, Carl Avery, and Dale and Glen Hess
Hurst, Levi and Mary, Tarime, Tanganyika
Jewel Eileen Hurst
Hurst, Simeon and Edna, Tarime, Tanganyika
Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae Hurst
Jacobs, Don and Anna Ruth, P.O. Box 89, Bukoba, Tanganyika
Jane Elizabeth Jacobs
Keener, Robert and Florence, Tarime, Tanganyika
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Leatherman, John and Catharine, Musoma, Tanganyika
Andrew H. and Stephen Leatherman
Miller, Ruth, Tarime, Tanganyika
Nacht, Hedwig, Musoma, Tanganyika
Shank, James and Ruth, Musoma, Tanganyika
Lois Ellen, James Martin, and David Lee Shank
Shenk, Clyde and Alta, Musoma, Tanganyika
John and Daniel Edward Shenk
Smoker, George and Dorothy, Musoma, Tanganyika
Smoker, Naomi, Musoma, Tanganyika
Snavely, Nora, Tarime, Tanganyika
Stauffer, Elam and Grace, Musoma, Tanganyika
Philip, Kenneth and Bruce Stauffer
Troyer, Samuel and Esther, Musoma, Tanganyika
Weaver, Alta, Tarime, Tanganyika
Wenger, Rhoda, Musoma, Tanganyika
Yoder, Phebe, Musoma, Tanganyika

Short Term Worker

Eshleman, Velma, Tarime, Tanganyika

On Furlough

Bauman, Ruth, R. 2, Leetonia, Ohio
Harnish, Mary, 1918 Willow St. Pike, Lancaster, Pa.
Landis, Elva, R. 5, Lancaster, Pa., c/o Henry H. Landis

On Indefinite Furlough

Eshleman, Merle and Sara, E.M.C., Harrisonburg, Va.
Miriam L. and David M. Eshleman
Wenger, Miriam, 76 Greenfield Rd., Lancaster, Pa.
Daniel, Annetta, and Wilmer Ray Wenger

URUGUAY

Litwiller, John and Mary Ann, Vilardebo 964, Montevideo, Uruguay
Nelson Edward and John Edgar Litwiller
Litwiller, Nelson and Ada, Vilardebo 964, Montevideo, Uruguay
Martin, H. James and Ann, 4041 José Cabrera, Montevideo, Uruguay
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Basilla de Correo 994, Montevideo, Uruguay
Clyde Richard Jr., Barry Philip, Leticia Ann and Patricia Nan Mosemann

Letter Rates

Belgium, England, and Luxembourg: Regular mail, 8c first oz., 4c each additional oz.; air mail, 15c each ½ oz.; air letter 10c.
Ethiopia, Tanganyika, Somalia, and Israel—Regular mail, 8c first oz.; 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.
Honduras and Costa Rica and Cuba—Regular mail, 8c first oz., 4c each additional oz.; air mail 10c each ½ oz.
India and Japan—Regular mail, 8c each oz.; air mail 25c each ½ oz.; air form letter, 10c.
Puerto Rico and Alaska—Regular mail, 3c each oz.; air mail, 6c each oz.
South America—Regular mail, 8c each oz.; air mail, 10c each ½ oz.

Moslem Missionaries Arrive on West Coast

Moslem missionaries have arrived on the west coast of the United States to propagate their religion and build a mosque in the San Francisco area. Some of them have been interviewed by Allen Finley, regional director of International Students, Inc. The missionaries plan not only to win converts to Islam but keep Moslem students in the U.S. from accepting Christ.

Finley reports that the leader of the Moslem missionary group came to America from Pakistan largely because his son, who is a college student in California, was leaning toward Christianity as a result of his contacts with American evangelicals.

The Moslem team told Finley that widespread appeals are being made in the Islamic world for lay missionaries to go to America. Moslem leaders feel a spiritual vacuum exists in the United States and declare that Christianity here has produced a corrupt society in which moral standards have collapsed. The churches, they say, are without significant influence and are little more than social institutions.

On the basis of this, the leaders of Islam are enlisting their finest minds in a campaign to win America for Mohammed. Their missionaries on the west coast include a professor, a businessman, and a retired legislator. The group has formed The Moslem Society which meets at 870 Castro Street in San Francisco, where free lectures on Islam are offered on Sunday afternoons. They are traveling through California in a search for converts and funds with which to build a mosque in the San Francisco area.

Moslem activity in the United States centers in the Islamic Center in Washington, D.C. From that focal point a full-scale cultural and educational program, under the leadership of Dr. Mohammed Bisar, formerly of Cairo, Egypt, seeks to increase the Prophet's following in America. Many Americans are included among those who worship regularly at the $5,000,000 mosque on Massachusetts Avenue in Washington, D.C.—**EFMA Missionary News Service.**

A Christian bookstore in eastern Belgian Congo is performing a much-needed service in supplying Africans with Bibles, Scripture portions, and Christian literature in many different languages. The clerk has many opportunities every day to witness to the lost. Although the store has a tremendous potential it is handicapped in that it does not have the capital to build up a better supply of books, records, tracts, and posters. Pray that the money needed to increase the stock of literature may be provided, and that God may continue to bless the outreach of this public bookstore—one of the few in the Congo.—**Missionary Mandate.**

MISSIONS

EDITORIAL

Building City Churches

A number of city pastors discussed some of the problems of winning men for Christ as a presentation of their reports to the 50th anniversary session of the Mennonite Board of Missions and Charities at Elmira, Ont., on June 16.

The discussion began with several observations by the pastors. First, in our city mission work we have witnessed usually to persons in the lower income bracket. This has tended to give us a feeling of superiority and an attitude of condescension toward those we hope to win for Christ. Psychologically such a situation does not develop strong, independent churches but contributes to the second problem raised: how can we get our missions to become churches?

In other words, how can we build self-propagating, self-governing, and self-supporting churches in our cities? One of the real problems is the self-support problem. One newly formed city church is trying to plan for adequate worship facilities. However, the cost of land in the city is one-sixth the cost of what some of our country churches are paying for modest church buildings with donated labor. Add the cost of building what is considered an acceptable church building on top of the cost of the land, and the project seems more than a small fellowship can ever accomplish without large help from others.

One answer to the financial problem is to enlarge the fellowship through evangelism and thereby increase the giving potential of the fellowship. That leads to the third observation and its possible solution. One city pastor said, "We have been taking a children's approach and a poverty approach to missions." He meant that not only are we going to people with economic limitations, but we are also trying to build churches by conducting a children's program and hoping to win the parents incidentally.

This pastor suggested that we should take a family approach in our city witness. The children's approach does not work because most of the children stop coming when they become teen-agers if the family does not come to church.

In order to get the family to come to church, the family head must be reached. This may be difficult in a world on wheels, but it is not impossible. The local pastor must arrange his schedule of visitation so that he deals with the head of the house, the person who carries the wallet in his hip pocket. Spiritual fathers are the key to the church of the future, both in the area of self-propagation and in the area of self-support.

Are you praying, giving, and working for city churches?—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

In the conjoint meeting of the Executive and Personnel Committees of the Mennonite Board of Missions and Charities held at the Elmira Mennonite Church, Elmira, Ont., the week of June 10, the following were appointed as members of the Relief and Service Committee for one year: Atlee Beechy, Goshen, Ind.; H. S. Bender, Goshen, Ind.; Mahlon Blosser, Harrisonburg, Va.; H. Raymond Charles, Lancaster, Pa.; Marcus Clemens, Quakertown, Pa.; Mark Peachey, Grantsville, Md.; and Calvin Redekop, Hesston, Kans.

Voluntary Service

Paul H. Martin, student pastor, Eastern Mennonite College, will visit MRSC long-term VS units, summer VS units, and earning I-W units from July 1 to 22. His itinerary will include Dayton, Ohio, Chicago, Ill., St. Louis, Mo., Kansas City, Mo., Grants, N. Mex., Des Moines, Iowa, and Iowa City, Iowa.

Approximately 20 persons will attend the VS orientation school to be held in Elkhart, July 10 to 21. The next orientation school after that will be held September 11 to 22. Persons interested should contact the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

The Mathis, Texas, kindergarten completed the school year with an average attendance of 35. The Mathis Mothers' Club organized during the school year to help with material aid for the school. The interest continues to be good. Sarah Yoder, Elverson, Pa., will continue as the teacher next year.

Naomi Stoltzfus, R.N., Elverson, Pa., joined the Navaho Migrant unit in Grants, N. Mex., June 13. She will be responsible for the medical work in the migrant camps. **Dr. George Horst** and family, Smithville, Ohio, will be joining the Grants unit during the first week in August. He will set up an office in Grants to help alleviate the need for medical care in the community.

Walter Smeltzer, Elkhart, Ind., recently joined the MRSC staff at Elkhart on a part-time basis to assist with the summer service program. Walter served two and one-half years in Europe and Algeria as part of the Pax program.

The church and Sunday school attendance at Calling Lake, Alta., was 58 on June 10. Most of those attending were Cree Indians contacted by members of the VS unit in their community service program.

Registered nurses are needed for the Mathis, Texas, maternity home beginning Sept. 1. Nurse aides and orderlies are needed for the Kansas City, Mo., and the Iowa City, Iowa, VS units immediately. A kindergarten teacher is needed for Camp Rehoboth, St. Anne, Ill. Applications and inquiries should be addressed to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

I-W Services

The Norristown, Pa., I-W unit gave the program at the Worcester, Pa., Mennonite Church, June 10. The theme of their program was "Looking at Christ." Daniel Reinford, from Christopher Dock Mennonite School, Lansdale, Pa., and pastor of Skippack, Pa., Mennonite Church, spoke at the unit services June 14. The unit gave a program at the Lansdale, Pa., Mennonite Church, June 17. A men's quartet from the unit furnished the music.

A letter encouraging the use of the Certificate of Membership was sent recently to all Mennonite I-W men in the MRSC constituency by the I-W Services Office, Elkhart, Ind. This certificate is intended to identify the person as a member of the Mennonite Church who is in good standing with his home congregation. It is not a church letter. The purpose of the letter is to encourage the I-W man to participate in a Mennonite Church near his place of service. In this way he can remain active in the church while away from home.

Released June 22, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Poultry on Timor

Investigations are being made for the development of a poultry project on Timor Island in Indonesia, MCC's newest rehabilitation unit. Poultry and poultry products are important items in the Indonesian diet. Because of their high cost, few persons get the amount they want or need. For example, MCC worker Leonard Kingsley said they must pay up to six cents (around 70 cents a dozen) for a small egg that would have to be marketed at a discount in America and about two of nine eggs are inedible.

A small experimental dairy farm is being set up near Kupang by the Timor government. Dairy cattle will not be imported from the U.S. for the MCC project until results of this effort are known.

Experimental Farm in Paraguay

The crop outlook for the coming year generally is better than a year ago at the MCC experimental farm in Fernheim Colony in the Chaco of Paraguay, according to Robert Unruh who is in charge of the farm. The kafir yield was satisfactory in general, some villages reporting high yields and others below average. The cotton crop is not expected to be as good as first expected due to a period of drought in February.

Unruh reports they distributed more than 30,000 plants and about 200 trees to colonists this year. The demand for trees exceeded the supply due to the frost damage a year ago. An additional 200 trees were brought in from STICA and distributed.

Canning in Greece

Pax-ers in Greece are improvising a house to serve as a community cannery at Tsakones, Greece. They expect to use a tin can sealer to preserve foods for home use first, then possibly for commercial purposes.

Gardening is an extensive project currently —potatoes, beans, tomatoes, peas, watermelons, and other vegetables. They use a donkey to cultivate and till the garden bed.

Some villagers are beginning to use hybrid seed corn. Another Pax-er is experimenting with pigs. He built a model house of poles and weeds. Future plans call for an experiment in raising turkeys and also the establishing of a teen-age club to teach good techniques of agriculture.

Trainee Program

Of the American organizations represented at a meeting of the American Embassy in Germany on teen-age exchange programs, MCC was the only organization with a trainee program. There are currently 20 MCC trainees from four nations spending a year with American Mennonites. They will be replaced by another group scheduled to arrive August 14.

Pax Men Sail for Germany

A group of 14 Pax men plus three volunteers to the Eastern Mennonite Board of Missions sailed June 25 on the **S.S. Zuiderkruis** from Hoboken, N.J. A consecration service was held for them at Metzlers Mennonite Church near Akron, Pa.

The three men assigned to the Eastern Board will serve in Africa following a brief period of service in Germany. They are Nevin Kraybill of Elizabethtown, Pa., and Curvin Buchen of Farmersville, Pa., to be clerical and maintenance workers respectively at Shirati Hospital in Tanganyika; and Larry Strickler of Hershey, Pa., to be a maintenance worker at the Nazareth Hospital in Ethiopia.

There are two brothers in the Pax group and three congregations are represented with two men each. Members of the group are as follows:

E. J. Albrecht of Pigeon, Mich.; Ted W. Bergey of Doylestown, Pa.; James L. Eigsti of Buda, Ill.; Charles G. Ensz of Beatrice, Nebr.; Glen J. and Robert M. Good of Kouts, Ind.; Harold J. Hamm of DeWitt, Nebr.; Donald R. Hartzler of Bellefontaine, Ohio; Garth E. Hershberger of Wellman, Iowa; Carl D. Hurst of Goshen, Ind.; Wilbur R. Maust of Pigeon, Mich.; Frederick H. Mishler of Willamina, Oreg.; Donald R. Ressler of Orrville, Ohio; and Duane H. Swartzendruber of Princeton, Ill.

Released June 22, 1956
MCC Information Service
Akron, Pa.

Billy Graham closed his Richmond campaign with a record crowd of 36,200 at the City Stadium. Total decisions for the crusade numbered 6,162.

WMSA Weekly Notes

Such projects as repairing broken toys, painting pillowcases, making jelly and cookies, were included in the Illinois WMSA report. Also mentioned were projects for the local church and Sunday school: making classroom curtains, repainting classroom furniture and repairing songbooks.

From the same district we learn of money being contributed for Gospel broadcasts, for Sunday-school library books, for gifts for shut-ins, for pastor, for Voluntary Service units, for I-W personnel. Money was also given for camp fees for young persons, for India student nurse's support, and for magazines for children's home.

The annual meeting offering of the WMSA is being given toward the opening of mission work in Quebec, for the radio correspondence courses, and also for the retired missionaries. A portion of it would be added to the General Fund, some of which will be used for the promotion of work among the girls.

The World Day of Prayer program was more widely used during the past year than ever before. The treasurer, Mrs. Paul Graybill, R. 3, Freeport, Ill., reported an increase in this offering. The Helen Hostetler Memorial Fund was divided between two places. A part of it will go the hospital where her surgery was performed, and the rest of it will be given to the new isolation ward of the Mennonite Hospital, Dhamtari, India.

Distribution of the Free Literature fund was recommended as follows: Kindergarten materials for Calling Lake, Alberta, $50.00; S.S. materials and films for Alaska missions, $100.00; for the translation of tracts and books for Japan, $100.00.

Officers for the coming year were elected at the delegate session of the WMSA. The WMSA officers for the coming year are as follows:

President: Mrs. J. D. Graber, 140 W. Dinehart, Elkhart, Ind.; Vice-president: Orpha Troyer, Walnut Creek, Ohio; Secretary: Mrs. Mahlon Eigsti, Hesston, Kans; Treasurer: Mrs. Paul Graybill, R. 3, Freeport, Ill.; Secretary of Girls' Activities: Mrs. George Amstutz, Dalton, Ohio; Secretary of Literature: Mrs. Ed Alderfer, Blooming Glen, Pa.; Secretary of Home and Special Interests: Mrs. Guy Hershberger, 1306 S. 8th St., Goshen, Ind.; Appointed for another year, Executive Secretary: Florence Shantz.

Office of Executive Secretary,
1711 Prairie St., Elkhart, Ind.

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Carl F. H. Henry, editor of **Christianity Today,** new undenominational Protestant fortnightly magazine, has announced that the first issue of the magazine will appear on October 15 with an initial press run of 200,000. He described the magazine as "designed primarily for the clergy," but added that "the informed layman will be kept in mind." He said further, "The magazine will aim to present conservative, evangelical Christianity competently, attractively, and effectively." Dr. L. Nelson Bell, father-in-law of evangelist Billy Graham, is Executive Editor.

From Our Churches

ASHLEY, MICHIGAN

(Bethel Congregation)

Dear Readers:

This is vacation Bible school time here at Bethel. We are in the second week [June 11], with average attendance of 175 boys and girls. Our staff of 19 teachers and helpers are doing fine work.

There has been some sickness around—mostly mumps and measles. Earlier several of our members had hospital experiences or had accidents. Virginia Swartzendruber had the misfortune to break both wrists on a swing at school. They will be in casts for some time yet. Truman Bontrager painfully injured his foot with a mower several weeks ago. It is improving now, but he still cannot use it normally.

A baby girl was born to Mr. and Mrs. Vincent Snyder on June 1. Her name is Janice Lee.

Also, Mr. and Mrs. Lou Sherer, serving in the Woodstock School, India, from our church, are proud parents of a son born May 18, named Mark Nathan.

Six of our women drove to Goshen, Ind., on May 5 to attend the annual WMSA meeting.

Since the storms and tornadoes in May which caused heavy damage in Flint and Grand Rapids, some of our men, and some women too, have given a number of days' work to help rebuild homes. The sisters helped to serve meals to those who worked.

We plan to have special revival services just after Bible school, from June 17-24, with Bro. John F. Garber, Burton, Ohio, to minister to us. We are praying for a time of real refreshing from the Lord.

Violet Landis.

DUCHESS, ALBERTA

(Duchess Congregation)

Dear Friends:

The following incidents are excerpts from our church diary for the Sunday-school year '55-'56.

Sept. 11. The reorganization on this Sunday-school "New Year's Day" resulted in the following officers being elected: supt. and asst. supt., Sam V. Martin and Joe Martin; secy.-treas. and asst., Marlin Brubaker, Jr., and Gary Porter; S.S. chor. and asst., Harvey Burkholder and Mabel Lauver.

Sept. 22. An MCC worker, Dave Neufield, showed slides and gave a lecture picturing the beauty of nature, and ruggedness of life in war-torn Germany.

Oct. 10. We broke bread and drank wine commemorating the Lord's death, also washed feet to show our attitude of love and service to one another.

Nov. 20. A high light of the year, the beginning of ministers' week. As guest speaker, Bro. J. C. Wenger of Goshen College revealed in his lectures that the nonconformed way of life must be consistent in thought and action. The week was a period of spiritual growth for the many conference members that attended.

Nov. 23. Clifford Brenneman, Creston, Mont., showed slides of his Pax services.

Dec. 19. The business meeting resulted in a start of the church library. Paul Martin, June Roth, and Raymond Brubaker were appointed to organize methods of getting books to begin the library.

Feb. 14. Bro. H. B. Ramer celebrated his 80th birthday. Many friends, bringing gifts, visited in the afternoon and evening.

Feb.— Anita Friesen and Werner Berg have returned home after being away for the winter.

March— After a long cold winter we feel the renewing of life. Spring has come with its thawing winds.

March 27. Bro. C. J. Ramer visited Calling Lake, Smith, and our mission stations in the Peace River area, and then dipped down to Southern Alberta to hold communion at Stirling.

March 30. Good Friday. In his message this morning, Bro. Paul Martin gave a glimpse of the suffering Christ on the cross.

April 1. Easter Sunday. Bro. Paul Martin and Bro. Dan Schlabaugh gave messages on the joyous resurrection.

Easter Week. Numerous nonresident members visited us this week: Fred Martins of Lacombe; Irvin Wengers of Mirror; Hedy Friesen, Morley Indian School, and University students, Joseph Martin and Robert Ramer.

April. We are happy to have the Jens Hansen family, who have moved from Ontario, with us again.

April 15. Bro. Dan Brenneman and wife were here. Bro. Dan's message was about the "Price of Discipleship."

April 29. Bro. and Sister C. J. Ramer celebrated their 25th wedding anniversary. The congregation had a dinner in their honor. The MYF gave a program after which the congregation presented to them a silver collection.

The young people that are away from the locality at this time are Viola Lauver, who is a helper in the Fair View Old People's Home in Ontario, and Violet Lauver, who is a nurse aide in a hospital in Pennsylvania. Martha and Susan Friesen are clerking in a store in Ontario.

May 20. We again remember the Lord by His ordinance instituted in the upper room.

June 3. As I am writing this we are being blest with spring showers. Most of the farmers have finished the majority of their seeding so are thankful for the showers.

May the Lord bless each of you as you serve Him.

Virginia Brubaker.

UPLAND, CALIFORNIA

(Seventh Street Mennonite Church)

Dear Readers:

Club work was discontinued for the summer. On the closing night parents and friends were invited to see a display of articles made during the winter.

We will have our Bible school in July.

Bro. and Sister Paul Erb were with us the last week in April. Bro. Erb's lectures on "The Alpha and the Omega" drew good crowds each evening. Sister Erb's talks on the home were interesting and helpful.

Bro. and Sister George Beare plan to return to Upland in July. Bro. Beare is to take up his duties as pastor of our church on Aug. 1.

Ernest Snider has finished his I-W work in Michigan, and with his wife, Lois, has returned to Upland. They purchased a house here.

Several families have moved here from the east since the first of the year.

On March 25 our church was host to the annual singspiration which our conference district has had for several years. Attendance was good and the fine singing and fellowship was much enjoyed.

On Easter Sunday we had a program of music and recitation instead of having Sunday-school classes. Bro. Richard Showalter, Reedley, Calif., preached for us that morning. His wife and family were also here with him.

We enjoyed having a number of visitors in our services during the winter. We invite anyone coming to southern California to stop and worship with us.

Myrtle Groff.

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The Federal Bureau of Prisons has reported that fewer conscientious objectors were jailed in 1955 for violating the Selective Service Act. The report said that 214 men were convicted in 1955 as against 342 the year before; some 92 were Jehovah's Witnesses, 29 were religious objectors of other denominations, and 8 were classified as nonreligious pacifists. The other violators were not conscientious objectors.

Mission News

CONTINUED

The July meeting of the Eastern Mennonite Board of Mission and Charities is scheduled for July 10 at the Manheim, Pa., Mennonite Church. The bimonthly business session will be held in the morning followed by inspirational sessions in the afternoon and evening. Speakers include Nathan Hege, Amos Mellinger, Russel Baer, Samuel Longenecker, and Lois Garber.

The summer program began at Mennonite Youth Village, White Pigeon, Mich., on June 25 with a group of children coming from the Ninth St. Mennonite Church, Saginaw, Mich. The regular camp program will continue through August 18. Bro. Mervin Yoder serves as camp manager and Bro. Don Yoder, Middlebury, Ind., as program director. This is part of the home mission program of the church. When considering a mission project, include Mennonite Youth Village in your planning.

Baptism services were held at the Kushiro, Japan, Mennonite church on June 24. Some of the applicants were having difficulty getting parents' permission to be baptized. Pray for the Kushiro church.

Speakers in a program at Aurora, Ohio, July 3, 4, are S. Paul Miller, on furlough from India, and David Shank, on furlough from Belgium.

Bro. Elam Stauffer, Tanganyika, who is suffering from bleeding stomach ulcers, has received several blood transfusions. His condition is reported satisfactory.

Workers serving Spanish-speaking people in the Lancaster district this season are William Lauver, Welsh Mountain Home, New Holland, Pa., and Paul G. Landis, Salunga, Pa.

Field Notes

CONTINUED

Bro. Jacob F. Weirich conducted morning devotions from station WMRF, Lewistown, Pa., the week of June 25.

The Mennonite Service Organization for Illinois has elected the following executive committees: John Kauffman, general co-ordinator, Elmer Martin, secretary, and Carrol Springer.

The Illinois MYF met at Tiskilwa on June 30. The speaker was Ralph Albrecht, who showed slides of LeTourneau's work in Africa.

The Bethel MYF, Wadsworth, Ohio, gave a program for the Pleasant Hill MYF at Sterling, Ohio, on June 28.

A bus load of youth from the West Union congregation, Parnell, Iowa, will attend Junior High week at Rocky Mountain Mennonite Camp.

Bro. G. F. Hershberger, Goshen, Ind., spoke from the Conrad Grebel Lecture theme of 1954, "The Way of the Cross," at Pigeon, Mich., on July 1.

The Gospel Crusaders, a men's chorus from Souderton, Pa., gave a program at the Congregational Mennonite Church at Marietta, Pa., on June 24.

Dedication services for new church buildings were held at Gaithersburg, Md., on June 17, and at Green Terrace, near Wernersville, Pa., on June 24.

Announcements

David Shank, soon to return to Belgium, visiting speaker at Allegheny Mission Board Meeting, Scottdale, Pa., July 13, 14.

Stewardship and Prophecy Conference, Mennonite Mission Church, Columbia, Pa., July 7, 8; instructors: Paul M. Miller, Goshen, Ind., and Richard C. Detweiler, Perkasie, Pa.

A Radio Workshop, designed to help radio speakers, is planned August 14-17, to be held on the campus of Eastern Mennonite College with Dr. McGlon from the Southern Baptist Seminary, and Dr. Bertermann of The Lutheran Hour as main participants. All radio speakers of the Mennonite Church and others interested in attending this workshop should write to Henry Weaver, Jr., Radio Secretary, Box 22, Harrisonburg, Va., for complete details. The workshop is being planned by Mennonite Broadcasts, Inc., to help improve radio broadcasting throughout the church.

Conference-wide meeting in the interests of nonconformity at Erisman's, between Mt. Joy and Manheim, Pa., July 26-29. Speakers include J. L. Stauffer, Wm. McGrath, David Thomas, Lloy Kniss, Stanley Beidler, Lloyd Eby, Mervin Baer, with Donald Lauver and John S. Martin as moderators.

William McGrath, Goshen, Ind., week-end program at Rock, Elverson, Pa., July 7, 8.

The School Board of Sunnyslope Mennonite Christian Day School, Phoenix, Ariz., wishes to get in touch with a teacher for the 1956-57 school year. Write to Frank Brunk, Secretary, 10396 North 9th Ave., Phoenix, Ariz.

Bro. David Mann, the Lord willing, will be ordained to the ministry at Albany, Oreg., on July 8.

The annual CO reunion of World War I will be held at Men-O-Lan near Finland, Pa., three miles west of Quakertown on Aug. 5. World War II objectors and families are cordially invited. Speakers include Jacob Clemens, Isaac Baer, and Harry Brubaker. For reservations for dinner and overnight write Cleason Forry, 815 Broadway, Hanover, Pa.

North Central Mennonite Youth Camp, at Free Methodist Camp Grounds, Valley City, N. Dak., July 9-13, with Kenneth Good as director.

Harrisburg, State Hospital CPS reunion, Aug. 19, at Kalona, Iowa.

Annual Northwestern Pennsylvania Youth Conference at Beaverdam, Corry, Pa., July 7, 8.

The mixed chorus from the Martins Mennonite Church, Orrville, Ohio, under the direction of George Falb, at Maple Grove, New Wilmington, Pa., on July 29.

Bro. Paul Histand, Langhorne, Pa., guest speaker at Miners Village, YPM, July 8. Theme: "Current Problems."

Roy D. Roth, Hesston, Kans., will be conducting singing classes at Fairview, Minot, N. Dak., July 22-29.

An Invitation Conference of the Historic Peace churches will be held at North Manchester, Ind., July 24-27. Speakers include Don Smucker and Paul Erb.

A minister will be ordained, DV, in Paradise, Pa., on July 4.

Keeping the Lord's Day Holy will be discussed by a panel at Hess's Church, Lititz, Pa., on July 8.

Speakers for the Youth Conference at Beaverdam Church, Corry, Pa., on July 7, 8, will be J. B. Shenk, Elkhart, Ind., and Karl Massanari, Goshen, Ind.

Visiting Speakers

June 3. Jonathan C. Zook, Canby, Oreg., at Portland, Oreg.

June 10. George H. Beare and wife, Upland, Calif., at Pigeon, Mich. John Leatherman, Upland, Calif., at Los Angeles, Calif. B. B. King, Scottdale, Pa., at Springdale, Waynesboro, Va.

June 17. Calvin Redekop, Chicago, Ill., at Lombard, Ill. Tobe Schmucker, South Bend, Ind., at Wesley Chapel, Newark, Del. William A. Miller, Bremen, Ohio, at Sharon, Plain City, Ohio. Elizabeth Penner, on furlough from India, at Portland, Oreg. Harold Eshleman, Harrisonburg, Va., at Lynside, Lyndhurst, Va. Willis Yoder, Smith, Alta., at St. Jacobs, Ont.

June 24. Newton Gingerich, Elora, Ont., at Latschar, Mannheim, Ont. Paul M. Lederach, Scottdale, Pa., at Bethel College, North Newton, Kans. Carlton O. Wittlinger, Grantham, Pa., who is teaching at E.M.C. this summer, at Park View, Harrisonburg, Va. Paul Martin, Hawkesville, Ont., at Breslau, Ont. Earl Ressler, missionary to the Island of Bonaire, off the coast of South America, at Wooster, Ohio. Martin R. Kraybill, Elizabethtown, Pa., at Slackwater, Millersville, Pa. Dwight Wiebe, European Pax director, at South Union, West Liberty, Ohio. Cleo Mann, Indianapolis, Ind., and Joe Nauraine, Puerto Rico, at Clinton Frame, Goshen, Ind.

July 1. Howard Rush, Bristol, Pa., at Plain, Lansdale, Pa. Theodore Wentland, Arthur, Ill., at Metamora, Ill. Paul Lantz, Millersburg, Ohio, at Beech, Louisville, Ohio.

Evangelistic Meetings

Urie A. Bender, Scottdale, Pa., at Poole A.M., Ont., June 18-24. E. B. Beachey, Belleville, Pa., at Marlboro, Ohio, Conservative Church, July 3-8. Don Augsburger, Philadelphia, Pa., tent meeting at Ambler, Pa., Aug. 5-19. George Reno, Akers, La., at Temple Hill, Stanardsville, Va., beginning July 8. William McGrath, Goshen, Ind., at Mountain View, Lyndhurst, Va., July 16-27. LeRoy Zook, Mount Union, Pa., at Mill Run, Altoona, Pa., beginning June 3.

Samuel Doctorian, Armenian evangelist from the Near East, will be serving with the Crusade for Christ staff in tent services, July 6-8, at Williamsville, N.Y. The tent will be located along Route 78, east of Buffalo. The campaign here continues to July 22.

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Governor Leader signed into law a bill passed by the Pennsylvania Legislature exempting religious and other nonprofit groups from the state's 15 per cent inheritance tax, effective June 1, 1957.

CHURCH MUSIC

(Continued from page 633)

Behold the host arrayed in white,
Like thousand snowclad mountains bright,
With palms they stand; who are this band
Before the throne of light?
On earth despised, beneath the rod,
They through the fire of trials trod;
Now clothed in white, they dwell in light,
Are kings and priests to God.

Brorson died in 1764 at the age of seventy. Many of his hymns were published in his lifetime; but the greatest number were published after his death. During the still hours of the night while burning the midnight oil, he wrote his immortal lyrics, put them in his desk drawer, and there they were found after he had left to join the "host arrayed in white."

He left a rich legacy to coming generations. His name is still revered, and his hymns are loved and will be sung by young and old till "moons shall wax and wane no more."—Ewald O. Sonnevik in The Burning Bush.

TENSIONS IN THE CHURCH

(Continued from page 632)

he does not fully sense our dilemma. Our most pressing and urgent need is a willingness to face up to the stubborn facts as they really are, to quit blaming each other and get together and help each other like brothers, for we are all in this together. Let's blame ourselves and get to work loving one another with a pure heart fervently. "By this shall all men know that ye are my disciples, if ye have love one to another." And love flourishes best in a home where there is wise and healthy discipline, and where it is not always "Too late and too little."

The only way to release tensions and escape their unhappy consequences in the life of the Christian church is to accept the yoke of Christ and its burden. Here it is: "Continue to obey and to be submissive to your leaders, for they are ever watching in defense of your souls, as men who will have to give account of their trust. Treat them in this way, so that they may work with joy and not with grief." ". . . And ye shall find rest unto your souls."

Ronks, Pa.

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The Ministry of Education in Egypt warned Protestant and Roman Catholic mission schools that they are obliged, beginning next year, to provide instruction in the Koran to Moslems among their students. The schools had earlier argued that to teach a religion other than their own is contrary to their missionary principles and purpose. There are about 2,000 private schools in Egypt serving about half a million students.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alberts, Cletus and Charlotte (Troyer), Massillon, Ohio, first child, Sandra Lee, June 5, 1956.

Albrecht, George and Edith (Keffer), Moorefield, Ont., first child, Jerald Carl, May 29, 1956.

Alvord, Kenneth Richard and Clara Ann (Frey), Archbold, Ohio, second son, Richard Bruce, June 10, 1956.

Auker, James and Ruth (Stauffer), Ephrata, Pa., first child, Constance Dianne, June 5, 1956.

Bare, Ivan and Ardis (Roth), Lebanon, Oreg., third daughter, Lucinda Joy, May 10, 1956.

Bishop, J. Russell and Rhoda (Landis), Hatfield, Pa., fourth child, third son, Gregory Dean, May 22, 1956.

Eichelberger, Gaile E. and Laura Mae (Roth), Albany, Oreg., first child, Susan Diane, June 11, 1956.

Heiser, Don and Betty (Zehr), La Plata, Puerto Rico, second son, Jeryl Dean, May 31, 1956.

Hershberger, Jacob J. and Irene (Miller), Hartville, Ohio, second child, first son, Duane Lee, April 30, 1956.

Hertzler, Harry W. and Edna (Wenger), Elverson, Pa., seventh child, second daughter, Mary June, June 14, 1956.

Houser, Jacob R. Jr., and Verna (Kauffman), Lampeter, Pa., first child, Joyce Louise, April 26, 1956.

Koehler, Wilfred and Laurine (Birky), Kouts, Ind., sixth child, third daughter, Glenda Sue, March 23, 1956.

Kreider, Franklin H. and Winona (Stauffer), Lancaster, Pa., first child, Amy Louise, June 4, 1956.

Kurtz, Irvin and Vera (Yoder), Smithville, Ohio, fourth child, second daughter, Nancy Rebecca, May 26, 1956.

Martin, Charles and Edith (Zimmerman), Nappanee, Ind., first child, Stanley Lavon, June 2, 1956.

Mast, Albert and Marilyn (Hackman), Oley, Pa., third child, first son, Ronald H., May 5, 1956.

Miller, Albert H. and Ellen (Eash), Goshen, Ind., fourth child, first daughter, Karen Elaine, May 28, 1956.

Miller, Durward H. and Nova Jean (Wertz), Pigeon, Mich., first child, Margie Lynn, May 16, 1956.

Miller, Henry D. and Ethel (Swartzendruber), Kalona, Iowa, a daughter, June Roxanna, June 10, 1956.

Miller, Richard L. and Lois (Troyer), Engadine, Mich., first child, David Dean, June 3, 1956.

Peachey, John A. and Martha (Byler), Norristown, Pa., second daughter, Rose Marie, April 29, 1956.

Redcay, Henry and Kathryn (Stoltzfus), Cochranville, Pa., seventh child, third daughter, Louetta Jane, June 16, 1956.

Ressler, Harold L. and Helen (Sensenig), Martindale, Pa., fifth child, second son, Larry Ray, June 18, 1956.

Riegsecker, Jesse and Agnes (Miller), Middlebury, Ind., fifth child, fourth son, Jerrold Lynn, May 19, 1956.

Riehl, Aquilla and Ella Mae (Byler), Bronx, N.Y.C., fourth child, third daughter, Orpha Jean, May 27, 1956.

Schrock, Perry and Sophia (Miller), Lebanon, Oreg., fifth child, first son, Raymond Eugene, May 29, 1956.

Shantz, Mahlon and Grace (Graham), Aldershot, Ont., fifth child, second son, Rodney Keith, March 6, 1956.

Ulrich, Frank and Cara (Frey), Archbold, Ohio, first child, Jan Christine, June 7, 1956.

Weber, Edwin G. and Mary Elizabeth (Nolt), Reinholds, Pa., first child, Diane Regina, May 27, 1956.

Yoder, Alvin and Dorothy (Bender), Hartville, Ohio, fourth child, second son, Marcus, May 13, 1956.

Yoder, John Mc. and Mary (Hostetler), Belleville, Pa., third child, first son, Kermit McGonegal, June 10, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Diller—Baker.—John Herbert Diller, Markham, Ont., and Eva Margaret Baker, Maple, Ont., both of the Markham cong., by Abraham Smith at Reesor's Church, May 19, 1956.

Ferguson—Hostetler.—Paul R. Ferguson, West Salem, Ohio, Federated Church, and Judith Hostetler, Orrville, Ohio, cong., by J. Lester Graybill at the home of the bride, June 10, 1956.

Gingerich—Swartzendruber.—Cleo Victor Gingerich, Kalona, Iowa, East Union cong., and Dorothy Jane Swartzendruber, Bethel cong., Wayland, Iowa, by Simon Gingerich at the Bethel Church, June 12, 1956.

Hertzler—Shank.—David L. Hertzler, Harrisonburg, Va., Warwick River cong., and Faith Shank, Harrisonburg, Va., Chicago Ave. cong., by Harold G. Eshleman at the Chicago Ave. Church.

Holdeman—Martin.—Robert Lee Holdeman, Wrens, Ga., Pine Crest cong., and Amy Martin, Dalton, Ohio, Rock of Ages cong., both of Church of God in Christ Mennonite, by Harry Wenger at the Rock of Ages Church on April 8, 1956.

Hostetler—Bontrager.—Dwight Hostetler, Harper, Kans., Pleasant Valley cong., and Gloria Bontrager, Scott City, Kans., Gospel Fellowship cong., by Marcus Bishop at the Brethren Church, Friend, Kans., June 10, 1956.

Killius — Eash. — James Killius, Springs, Pa., cong., and Vera Eash, Hollsopple, Pa., by Walter Otto at the Springs Church, April 14, 1956.

Landis—Landis.—D. Harold Landis, Lancaster, Pa., and Esther N. Landis, Lititz, Pa., both of the Landis Valley cong., by Mahlon Zimmerman at the Landis Valley Church, June 10, 1956.

Longmire—Martin.—Gordon Longmire, Glen Allen, Ont., cong., and Marion Martin, Bethel cong., Elora, Ont., by Amos Brubacher at the Glen Allen Church, May 26, 1956.

Miller—Burkey.—Eldon Miller, Albany, Oreg., and LeAnn Burkey, East Fairview cong., Milford, Nebr., by Sam Oswald at the East Fairview Church, June 8, 1956.

Miller—Beachy. — Floyd Miller, Uniontown, Ohio, and Edyth Beachy, Hartville, Ohio, both of Marlboro Conservative Mennonite Church, by Jerry S. Miller, May 27, 1956.

Miller—Wenger.—Norman Parke Miller, Florin, Pa., Mt. Joy cong., and Ann Elizabeth Wenger, Lititz, Pa., cong., by Mahlon Zimmerman at the Lititz Church, June 17, 1956.

Miller—Resh.—Wayne Miller, Springs, Pa., and Betty Resh, Bittinger, Md., both of the Springs cong., by Walter C. Otto at the Springs Church, March 24, 1956.

Roggie—Gingerich.—Wilbur Roggie, Carthage, N.Y., and Mary Ellen Gingerich, Lowville, N.Y., both of the Croghan-Lowville cong., by Lloyd Boshart at the Lowville C.M. Meetinghouse, June 7, 1956.

Santiago — Brenneman. — Fidel Santiago, La Plata, Puerto Rico, cong., and Patricia Brenneman, Sarasota, Fla., Bay Shore cong., by T. H. Brenneman, father of the bride, at the Bay Shore Church, June 8, 1956.

Schlabach—Troyer.—Raymond A. Schlabach, Millersburg, Ohio, Pleasant View Conservative cong., and Susie Marie Troyer, Akron, Ohio, United Bethel cong., by Ray F. Miller at the United Bethel Conservative Church, June 16, 1956.

Schlabaugh—Wenger.—Dorvin Schlabaugh, of Benton, Ind., cong., and Ruth Wenger, Fentress, Va., Mt. Pleasant cong., by A. D. Wenger, Jr., at the Mt. Pleasant Church, June 8, 1956.

Strite—Gochenauer.—Lawrence A. Strite, Greencastle, Pa., Miller, Md., cong., and Ida May Gochenauer, Chambersburg, Pa., Pleasant View

cong., by Amos E. Martin at the home of the bride, June 16, 1956.

Stutzman—Miller.—Earl Stutzman, Harrisburg, Oreg., and Barbara Miller, Milford, Nebr., by Sam Oswald at the East Fairview Church, June 5, 1956.

Yoder—Miller.—Melvin R. Yoder and Mary L. Miller, both of New Philadelphia, Ohio, Walnut Creek cong., by Paul R. Miller at the Walnut Creek Church, June 17, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Groff, Arthur C., son of John K. and Frances (Charles) Groff, was born March 17, 1898, in Pequea Twp., Lancaster Co., Pa.; died in his home in Willow Street, Pa., May 24, 1956, aged 58 y. 2 m. 7 d. He accepted the Lord at an early age and united with the Byerland Church. On June 3, 1925, he was married to Elizabeth A. Smith. They had 3 children. He remained true to the church but was unable to attend for many years due to his physical condition. He was always happy when the ministers or other brethren had prayer meeting or cottage meeting or held communion in his home, which they often did for many years. He is survived by his wife and children (Melvin S., West Willow, Pa.; Clara E. and Clayton S., both at home), 2 grandsons, 2 brothers (Lester, Lancaster, Pa.; and Clyde, Conestoga, Pa.). Funeral services were held May 27 at the Byerland Church with Maris Hess, Henry Nauman, and James Hess conducting the service. Interment was made in the adjoining cemetery.

Kreider, Clara, daughter of Peter J. and Catherine (Friedt) Steiner, was born Aug. 12, 1877, in Milton Twp., Wayne Co., Ohio, died at her home in Wadsworth, Ohio, June 4, 1956; aged 78 y. 9 m. 23 d., after an extended period of infirmity. While young, she with her widowed mother, brother and sisters, moved to Guilford Twp., in Medina Co. On April 27, 1897, she was united in marriage with Henry R. Kreider, and in their home near Wadsworth, Ohio, their 7 children, all of whom survive, grew to adulthood. On Feb. 25, 1906, she and her husband were received by water baptism into the Bethel Church where she remained faithful throughout life. She will be remembered for gentleness of manner and for her devotion to church and home. Her husband and a granddaughter preceded her in death. She is survived by the children (Herman H., Istanbul, Turkey; Iva—Mrs. A. C. Moine, Sterling; Mildred—Mrs. Milford McClure, Akron; Claude, Ward, Charles, and Lucille of Wadsworth), 2 sisters (Fannie—Mrs. Isaac Hunsberger, Wadsworth, and Orpha—Mrs. P. J. Smucker, Smithville), 14 grandchildren, and 10 great-grandchildren. Funeral services were at Bethel Mennonite Church in charge of J. Robert Kreider, with burial in Lower Mennonite Cemetery.

Leslie, Elizabeth, was born in Hamilton, Ont., on Oct., 26, 1866; died June 13, 1956, in the Florentine Nursing Home, Elkhart, Ind.; aged 89 y. 7 m. 18 d. Her husband, Alfus Leslie, died in 1936. Several nieces, nephews, and one sister survive. Through the efforts of the Home Department workers, Harriet Miller and Ida Yoder, she was converted and baptized into the Belmont Mennonite Church on Aug. 20, 1953. She was never able to attend the church service. Funeral services were held at the Westbrook Funeral Home in Elkhart on June 15. D. A. Yoder brought the message. Burial was made in the Rice Cemetery in Elkhart.

Metzler, Harvey E., son of the late deacon Daniel S. and Lizzie (Erb) Metzler, was born Feb. 18, 1885, near Mt. Joy, Pa.; passed away at the home of his daughter and son-in-law, Mr. and Mrs. Leonard S. Brunk, Troupsburg, N.Y., 15 hours after a heart attack. He was ordained deacon Dec. 14, 1944, in the Erisman congregation near Mt. Joy. He loved the Lord, his family, his congregation, and had a deep spiritual concern for all. His Bible was his daily companion and he was an intercessor for the lost. On Oct. 22, 1908, he was married to Katie Bucher, who preceded him in death on May 18, 1924. On June 16, 1925, he was married to Katie Bucher. Surviving are his wife, 5 daughters (Esther—Mrs. Abram Martin, Lancaster, Pa.; Elta—Mrs. Jacob Harnish, Manheim, Pa., Grace—Mrs. Elam Stauffer, Musoma, T.T., Africa; Anna—Mrs. Luke Shank, Chambersburg, Pa.; Edna—Mrs. Leonard Brunk, Troupsburg, N.Y.), one sister (Mrs. Minnie Kreider, Manheim). Two brothers and one sister preceded him in death. Funeral services were held June 15 at the Erisman Church with Homer Bomberger in charge, assisted by Henry Lutz, John Eby, and Martin Metzler. The same text was used as was used at his father's funeral, Matt. 24:44.

Miller, Seth, was born in Holmes Co., Ohio, Jan. 15, 1874. The following year the family moved to near Goshen, Ind., where he grew to manhood. He passed away at the Milford Rest Home, Milford, Nebr., April 24, 1956; aged 82 y. 3 m. 9 d. He was united in marriage to Mary L. Miller on Dec. 30, 1897, and they established a home near Kalona, Iowa. To this union 3 children were born (Roy, Kalona, Iowa; Orie and Leslie, deceased). They adopted 2 girls (Margaret Miller Hoffer, Denver, Colo., and Gladys Miller Gordineir, Waterloo, Iowa). Surviving are his companion, son Roy, 2 brothers (Noah, Kalona; John S., Goshen, Ind.), and a large number of relatives and friends. He accepted Christ as his Saviour in his youth and united with the Mennonite Church, in which faith he died. Bro. and Sister Miller lived in the Kalona community after their marriage with the exception of a few years when the family lived in Canada. Funeral services were held at the East Union Church on April 27 with burial in the Pleasant Hill Cemetery at Kalona, D. J. Fisher officiating.

Mullet, Mabel Esther, was born March 30, 1912, at Peabody, Kans., to L. Oliver and Anna (Erb) King; went home to meet her Lord on May 28, 1956; aged 44 y. 1 m. 28 d., at the Northern Pacific Hospital, Glendive, Mont. On March 4, 1934, she was married to Frank J. Mullet. They made their home near Bloomfield, Mont., and lived in the Red Top community for 14 years and then moved near Glendive, where they lived the last 7 years. She is survived by her husband and 7 children (Elizabeth Ann, Sanford Allen, Phyllis Irene, John Franklin, Lela Faye, Philip Royce, Ronald Luke, all at home), her mother, Anna King, of Hutchinson, Kans., 5 brothers (Sanford and Allen of Hutchinson; Donald, Pigeon, Mich.; Kenneth, Hesston, Kans., and Clifford of Goshen, Ind.), one sister (Lila Mae—Mrs. Samuel Janzen, Glenwood Springs, Colo.), and a host of relatives and friends. At the age of 9 she confessed her Lord as Saviour and united with the Mennonite Church where she served faithfully throughout her life, giving unselfishly of herself, especially in sewing circle work. Her faithful Christian life and testimony were rewarded by seeing her children as they grew up express saving faith in Christ. Her primary interest was the furtherance of the kingdom of God which was expressed in her counsel and interest in the activities of the church in her community. Within the last 5 years she had been greatly limited in her activities by much illness, but even then she retained a strong faith in God's providential guidance and patiently bore her affliction. During the last 2 years she was confined to her sick room most of the time, during which she prayed much that God's will would be accomplished in her life and the lives of her children. Funeral services were held May 31 at the First Methodist Church, Glendive, Mont., with Gerald Hoffer in charge, assisted by Elmer Borntrager. The body was laid to rest in the Sunset Memorial Gardens near Glendive.

Nissley, Phares R., son of the late Samuel B. and Emma (Rohrer) Nissley, was born March 1, 1875, in West Hempfield Twp., Lancaster Co., Pa.; departed this life April 17, 1956; aged 81 y. 1 m. 16 d. His health had been failing for the past year, but death came unexpectedly as the result of a heart attack while driving his car. He accepted Christ as his Saviour in his youth and was a member of the Chestnut Hill congregation, where he and his companion were faithful attendants. He was united in marriage to Elmira B. Nissley on Jan. 19, 1899. They enjoyed wedded life for 57 years. They were blessed with 2 children (Barbara—Mrs. Henry N. Miller, Mt. Joy, Pa., and Phares, who died on Nov. 27, 1950). He is survived by his wife, daughter, daughter-in-law, 6 grandchildren, 2 brothers and 2 sisters (Samuel R., East Petersburg, Norman R., Salunga, Mrs. Anna Mae Longenecker, Mt. Joy, and Mrs. Emma Baer, Bethlehem). He was a farmer all his life and enjoyed planting and watching the growth. Funeral services were conducted from his late home in Landisville by two nephews, G. P. Cooley, Berwick, Pa., and Victor L. Baer, New York City. Further services were held in the Landisville Mennonite Church with Henry Lutz and Raymond Charles officiating. The text used was "I know not the day of my death" (Gen. 27: 2). Burial was made in the Landisville Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Cup of Fury, by Upton Sinclair; Channel Press; 1956; 185 pp.; $3.00.

A terrible book! A famous literary crusader attacks this time King Alcohol. He marches before us two score of his friends, many of them literary geniuses, who died pitifully as drunkards. Not pleasant reading, it should be good medicine. People who think drinking is a harmless social custom should face the facts given here. The book is of uneven quality, sometimes wandering into autobiographical trivia. But its main thrust is a good one. We hope it will convince those who still need to be convinced that abstinence is both Christian and sensible.—Paul Erb.

If a farmer waited until he was sure of the weather, he would never raise a crop. He has to reckon with the weather and contend with it, but he cannot be sure of it. So every year he makes a venture of faith.

We cannot let the wind and clouds of circumstance determine our course. We cannot grow a harvest for God with one eye on the weather. Just as with the farmer, circumstances are to be considered, and we shall not foolishly disregard them. But we must not let them be the main factor in making our decisions.

Too many saints live fearfully from one "weather report" to another, scanning the skies and watching the clouds, conscious of "conditions" rather than of Christ. Faith goes ahead in fair weather and foul. It breaks up the fallow ground, sows the seed, cultivates the crop, and gathers the harvest. There may be pests and floods and droughts, but the Lord of the harvest will see to it that our labor is not in vain.

From *Day by Day*, by Vance Havner.
(Fleming H. Revell Company)

Items and Comments

The Christian and Missionary Alliance has approved a proposal to send 102 new missionaries to foreign fields by November. This denomination now has 720 active missionaries in 22 countries. They have organized 77 new churches in the United States and Canada during the past year.

* * *

The House Ways and Means Committee approved a recommendation by a subcommittee that parochial and private schools be exempt from federal excise taxes. The proposed change applies to elementary and secondary schools and to colleges and universities operated by nonprofit organizations. If the proposal becomes law, it is estimated that these institutions will save three million dollars a year in excise taxes.

* * *

One out of three "white" Baptist churches in Massachusetts have Negroes attending or participating, according to a study reported by Religious News Service. Negroes are among the leaders in 38 per cent of these churches.

* * *

The Ministerial Association of Howard County, Indiana, says that in Kokomo the heaviest business on Sunday in the stores which are open for business is during the 45 minutes after the morning church service. Sunday is the third highest day in the week's volume of business, according to grocery managers. Church people do a large part of this Sunday buying. Many grocerymen would like to close on Sunday. It is church people who are giving their influence to the spreading tendency to have stores open on Sunday. If church people would refuse to buy, stores would soon close. Our duty is obvious.

* * *

There is trouble in the Fundamentalist American Council of Churches. The Bible Presbyterian Church, the strongest element in the American Council, has withdrawn and has repudiated the leadership of Carl McIntire.

* * *

The United States Supreme Court declined to hear a Christian Scientist's appeal from a decision of Ohio's highest court upholding the right of the city of Cleveland to fluorinate its water supply.

* * *

Russia has granted permission for five Orthodox rabbis from the United States to visit the Soviet Union and meet with representatives of the Jewish community there. This will be the first time since 1917 that a rabbinical group has been permitted to enter Russia.

* * *

Following a controversy concerning the renewal of the contract of a junior high school teacher at Pueblo, Colorado, who has held a part-time job as bartender for two years, the school board approved a code of conduct for teachers, stipulating that "no employee of the school district shall become or remain engaged in any occupation in which the principal duties involve the handling, sale, manufacture, or dispensing of intoxicating liquors."

* * *

Former President Harry S. Truman told news men in Rome he believes the appointment of an American diplomatic representative to the Vatican would contribute to world peace. He said that although he is a good Baptist, "I always favored diplomatic relations between the United States and the Holy See."

* * *

The United States Supreme Court ruled that conscientious objectors who refuse to report for civilian work assignments may be tried in the district where the jobs are located. The six-to-three decision upheld the conviction of two Jehovah's Witnesses and reversed a United States Appeals Court ruling which freed a third. The three based their appeals on the argument that they were tried and convicted in courts situated a long distance from their homes and thus found it difficult to summon witnesses and obtain legal aid. Chief Justice Earl Warren and Justice William O. Douglas and Hugo Black dissented. Justice Douglas in a minority opinion accused the Selective Service system of seeking to deprive the objectors of basic constitutional rights. He said the men should be tried "at home where our forefathers thought that normally men would receive the fairest trial." The majority held, however, that the offense of violation occurs at the point where a draft registrant is required to report for inductions or for an alternative civilian work assignment.

* * *

The Christian and Missionary Alliance has approved a resolution calling for study of a program to send out non-white missionaries on a regular basis. The Alliance has sent some American Negroes into the African mission field in the past. This denomination has also approved a five-year mission extension program calling for 360 new missionaries and 500 new churches by 1960. Under this plan the Alliance will be sending out more than 1,000 missionaries within five years.

* * *

More than one million members of Southern Baptist churches joined in a nation-wide prayer for peace on May 27.

* * *

Members of the Senate established a precedent on May 17, when in the absence of a chaplain they opened their daily session by reciting the Lord's Prayer. The chaplain was held up in a traffic jam and Vice-President Nixon, after delaying the opening of the session for two minutes, led the members present in the prayer.

* * *

Men who violate the Selective Service Act because of religious objections to military duty and alternative civilian service are receiving heavier sentences from Federal Courts than those who defy the law merely to evade service, the National Service Board for Religious Objectors has charged. The Board says that according to a Federal Bureau of Prisons report the average sentence of men who violated the draft act for other than conscientious objection last year was 20.9 months as against 32.3 for Jehovah's Witnesses, 31.8 for other religious objectors, and 43.6 for objectors who did not claim religious affiliation.

* * *

There are more people in hospitals in this country for mental illness than for polio, cancer, heart disease, tuberculosis, and all other diseases combined.

* * *

The conscientious objectors serving as human guinea pigs at Fitzsimmons Army Hospital in Denver, Colorado, report that foods preserved with atomic rays sometimes taste different. The researchers who have been feeding the CO's the atomic-preserved foods report in the Journal of the American Dietetic Association that the most noticeable flavor change appeared in ground beef. However, the CO's have shown only a slight difference in preference between foods exposed to atomic radiation and the kind bought at grocery stores. The purpose of this research project is to find out how foods treated with certain atomic rays change in flavor and how well the body uses such foods for fuel. Thus far the study has turned up no apparent ill effects. **—The Reporter.**

* * *

Six young marines drowned in a swamp when they were ordered to march into deep water by a drunken sergeant. **Between the Lines** reports that chaplains generally agree that drinking is usually accepted as a part of military life and that the pressure to accept this standard of conduct as normal falls on every young recruit like rain. This is a lesser but still an important reason for a Christian refusing to accept military service.

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The United Lutheran Church in America is organizing new congregations at a rate of ten a month.

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A new four-state Southern Baptist Convention was formed recently by representatives of 35 churches in Montana, Wyoming, and North and South Dakota. The Southern Baptist is increasingly becoming a national Baptist church rather than a regional church.

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Extension of the 1953 Refugee Relief Act scheduled to expire at the end of this year is being urged by various relief and resettlement organizations. There is no possibility that the full number of refugees authorized for admission by the act can be processed by the end of this year.

* * *

Messengers to the annual meeting of the Conservative Baptist Foreign Mission Society have proposed that its constitution be amended to require that member churches accept the premillennial doctrine of Christ's return. The amendment will be voted on at next year's meeting.

* * *

Restrictions on Protestant work in Colombia increase. It is now forbidden for evangelicals to meet for worship in private houses.

Nothing in an evangelical sermon dare attack the official religion of the nation, Roman Catholicism. There is a determined effort in that country to scourge evangelicalism out of its borders.

* * *

The **New York Times** reports that only 32 per cent of the world's population are professedly Christian. This is smaller than the 37 per cent in 1929. Actual numbers have increased but the proportion is less.

* * *

The total population of the world is now estimated at more than 2½ billion. The birth rate has declined steadily since its peak in 1946-47, but infant mortality is decreasing and life expectancy is being prolonged. According to Paul Schuler, member of the Intergovernmental Committee on Migration at Geneva, the problem facing modern civilization is not overpopulation, but poor distribution of it in relation to available resources. For instance, Italy with 155 inhabitants per square kilometer is overpopulated, while the United Kingdom with 207 inhabitants per square mile does not have an excess of peoples. Switzerland without mineral wealth and with one third of its territory covered by high mountains above pasture height is a rich land because every available acre is cultivated. But India and China are considered undeveloped and poor because only 10 to 15 per cent of available land is cultivated. Dr. Schuler advocates three basic measures to solve the world's problem of so-called overpopulation: (1) a carefully planned migration, (2) a much increased availability of free investment capital for widespread programs of agricultural and industrial development, (3) a thorough exploration of all the hitherto unexploited resources of the planet in relation to the more densely populated areas.

* * *

The Vatican in Rome during the recent election campaign warned all Catholics: "Remember you are apostate and excommunicated if you vote for the communists." And the people must have listened, for the communist vote was smaller than in the last election.

* * *

Although tuberculosis is still a major health problem in the United States, with nearly 400,000 Americans suffering from the disease, gains in the fight against tuberculosis have been very successful. The death rate from tuberculosis is now only ten per 100,000 population. It has been reduced by 75 per cent in the last ten years. Within the last two years more than 2,200 hospital beds that served tuberculosis patients have been closed.

* * *

The Minister of Education at Khartoum, Sudan, has announced that the government of this new republic would shortly take over all Christian missionary schools in South Sudan. The minister said the government felt that education should serve national aims. Significantly the government's proposed confiscation of missionary schools is limited only to the pagan provinces of the south and makes no mention of schools in the Moslem north. The Christian schools in South Sudan are converting large numbers of pagans to Christianity, thus giving this backward area a character distinct from that prevailing in the Moslem north. The government recently announced its intention of opening Moslem mission schools in the south to counteract the Christian missions.

* * *

In Britain 2,500,000 married women, nearly half of them under 35, are working full time outside the home.

* * *

Six Methodist conferences have granted full clergy rights to nine women ministers following the approval of such action by the denomination's General Conference in its recent quadrennial meeting in Minneapolis.

* * *

Presbyterian Life, the official publication of the Presbyterian Church in the U.S.A., has a circulation of 942,381. This is the largest circulation of all the religious magazines in the world.

* * *

A sweeping reform in funeral practices is urged by Edgar S. Brown, Director of Worship for the United Lutheran Church in America. In a magazine article he says that present-day funeral services often are "downright pagan." Here are the six suggestions he offers: (1) In the hour of death notify your pastor first. Make no arrangements without first consulting him. (2) If at all practicable, have the funeral in the church. (3) Consider the possibility of sealing the casket before the funeral. Such an arrangement is much easier upon the mourners. (4) While flowers are always a thoughtful expression, consider the possibility of a more permanent memorial. (5) Eliminate the services of secular organizations. There is only one fellowship whose membership is in two worlds; that is the church. (6) Demonstrate to the pastor and others by your attitude that you truly believe in the promises of our Saviour. Your life, what you do and say, in the event of the death of a loved one, is the best example you can give of your trust in the promise of eternal life.

* * *

The Census Bureau at Washington is considering suggestions that Americans be asked their religious affiliation in connection with the 1960 population count. A spokesman for the bureau said there is no possibility, because of congressional economy moves, that the scheduled 1957 census of religious bodies will be conducted or that the bureau can work it into its 1958 or 1959 schedule. He indicated that unless the question of religious affiliation is authorized for the 1960 general population census, religious bodies will have to keep their own statistics for another decade.

* * *

Twenty Denver area churches have formed a corporation to build a $1,500,000 housing project for the aged. Plans call for 250 units valued at $6,000 each to be erected on a 7½-acre plot at the edge of a new residential district in East Denver.

* * *

Joseph Simonson, an ordained Lutheran clergyman who is serving as United States ambassador to Ethiopia, said recently that the church is losing ground in some areas of life because too many Christians separate their religion from their daily living. He said the three principal areas in which the Christian influence is declining are labor, education, and the "intellectual class."

* * *

A resolution barring segregation in its congregations was adopted by the Evangelical Lutheran Synod of New Jersey.

* * *

Translation of the Old Testament into the Zulu language has been completed. A Zulu New Testament was published some time ago. Zulu is the language spoken by the largest number of South Africa's Bantu people.

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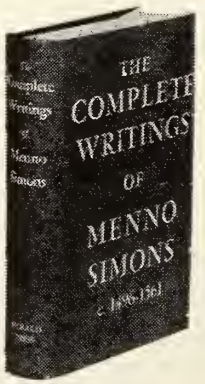
The ministry of education in Cairo has sent a solemn warning to all Protestant and Roman Catholic missionary schools in Egypt to obey a new law requiring them to teach the Islamic religion to their Moslem students. The warning was headlined by a government newspaper which also published an editorial branding Christian missionaries as "spearheads of imperialism bent on exploitation, domination and slavery." It was the strongest attack ever made by a government organ against the mission schools in Egypt.

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Gospel Herald

TUESDAY, JULY 10, 1956. VOLUME XLIX. NUMBER 28

Knowing and Using the Bible in Witnessing

By Myron S. Augsburger

A fresh discovery of the Bible has always fostered the development of evangelistic fires. From the very beginning, the motive for writing the New Testament was evangelistic. The early church controlled by the Spirit put God's message into writing in an effort to present Christ to the world, and to provide a codebook for the church. From their time to ours the Bible remains the spearhead for the evangelistic thrust so needed in the world.

From the earliest history of the church men have held the Bible as the basis of authority. In Tertullian's great controversy with Marcion, he based his argument entirely upon the Scriptures, assuming that everyone recognized its authority. He placed the Bible into the hands of the common man and never limited it to the clergy or the scholar, maintaining that the Scripture speaks to all and each person can read it. Cyprian said to his African flock, "Let the Scriptures be in your hands." Tertullian advised married couples to read the Bible together, and Origen reveals family teaching when he speaks of memorizing passages as a boy in the home. The great Chrysostom stated that the Bible is to the Christian what the tool is to the artisan.

The Bible is the sole basis of experience and witness. The Waldensians lived by the motto, "The Bible whole and alone." The Reformers took up the cry and the Reformation moved hand in hand with Bible translation. The Anabaptists moved forward on the platform of the authority of the Book and testified that the message of the Spirit is in the Bible. Men were witnessing of Christ through His Book, believing that the Bible contained all that was necessary to know and practice for salvation. This truth was so vital to the Christians that hundreds died at the stake, like Hus, who taught men to prize above all things the right to read and study the Word of God for themselves. The Anabaptists made the Book their constitution. The Puritan movement in England and in America was promoted by the discovery that any man before his own fireplace with an open Bible could by God's help understand eternal truth. In America, their knowledge of the Bible made the evangelism of the Indians a major part of their work. John Eliot, apostle to the Indians, Roger Williams, and David Brainerd were men who saturated their souls with the Bible. In the revival movements, Wesley's heart was set afire by Bible-reading Moravians. Spurgeon, Finney, Moody, and Graham, have re-emphasized the place of the Bible in evangelism. In Europe, in 1918, Karl Barth published his commentary on Romans, with the great assertion that scholarship is on the wrong track, and that to read the Bible in a historic manner misses the point; and that one must read in the light of the writer's aim of spreading the good news. It is thus clearly concluded that the Bible is the leading instrument in evangelism.

The early church believed that a man could find in the Bible all that he needed to understand the faith. The Bible so often won converts that the view was widely held that the regular way to become a convinced Christian was to read the Holy Scriptures. Jesus said in His great prayer, "Sanctify them through thy truth: thy word is truth." If Jesus taught that the way for a man to be fitted for heaven was by the sanctifying power of truth, why do we turn to "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ"? Let's give the Bible the priority in Christian witness, as it is still the "power of God unto salvation." The influence of the Bible when given back to the people will not stop with the individual who accepts its Christ, but will through that person touch others.

The burden of this article is to point out the imperative of knowing and using the Bible in witnessing, instead of human arguments and logic apart from the Scriptures. If individuals will diligently study and use the Bible it is assumed that matters such as encouragement to memorize and study approach will be answered by diligent study and observations in personal witnessing. With this assumption in mind, we set forth certain basic principles in witnessing.

1. One must know the Bible experientially before he can lead others to believe its message. Wm. Lyons Phelps, educator of Yale University, once said, "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." To this it must be added, that for Christian witness, one must know the love of God in his own soul before he can portray that winning love to others. Or one must know victory over his own passions and attitudes before he can teach a sinner of victory in Christ. One must have assurance of a new birth in his own spirit before he can assure a lost soul that Jesus saves. Your witness to men is only as effective as the work of the Spirit in your own life.

2. One must think of the Bible as a living power if he is to see life-correcting results. It is true historically that the Bible is the primary instrument of evangelism; it must be made true practically. Each individual's heart must be convinced that the Gospel of Christ "is the power of God unto salvation." We must grasp the deep meaning of the words of Jesus, "The words that I speak unto you, they are spirit, and they are life." It is the message of truth that changes a life, not the radiance of one's personality alone. When truth wins a disciple he will stand, but when your friendship alone wins one, he will fall.

3. One must understand the spirit of the Bible and not just the letter if he is

PRINCETON THEOLOGICAL SEMINARY

Late Discovery

By Lorie C. Gooding

All the years I've lived this Book has been
Freely available; yet I've let it stay
Upon a dusty shelf. It shows the way
To live. I should have read it sooner,
But I never found it at all till yesterday.

Why didn't someone tell me it was there?
Many's the terrible time I've had to borrow
Courage just to live and bear my sorrow.
I've found it, though, in time to learn to die
With fortitude, but there's so little time left
now;
Only this afternoon, and perhaps tomorrow.

I should have known this earlier. I wish
I had been taught in youth. Time is all lost
That is not spent in service. Life for me
Is almost halfway spent. The years are crossed
With shadow patterns. What is done is done.
Time lost is lost; but now I see its cost.

Holmesville, Ohio.

to capture the souls of men. Many a mistake has been made in using a verse of Scripture to prove a point when the use of the particular Scripture is out of line with the entire spirit of the Bible and the great principles of the Word. Men using isolated texts to argue against hell, or for unconditional security, or unlimited healings, or eradication of sin tendencies, overlook the broader scope of the Word. It is important that one understand the Spirit's revelation on great principles of love, holiness, separation, and on doctrines of faith, assurance, and sanctification.

4. One must handle the Bible as God's message and not as a human argument if he is to save men. Once the prophet of God said, "Thus saith the Lord"; but now many men say, "Hear the conclusions of man about the Lord." Soul-winning results are directly related to the pre-eminence of Christ in the witness. The Bible is God's message. The Holy Ghost has spoken; let Him place His words in your mouth and speak again. When Christ uttered the greatest sermon ever given, men said, "Never man spake like this man." His message was with the authority of eternal truth.

5. One should be familiar with the whole scope of Scripture if he is to answer the questions of a thinking people. The two parts of the Bible must be treated as a unit. The Old Testament reveals the preparatory stages of God's redemptive plan and the New Testament reveals its consummation in Christ. A. M. Chirgwin says, "The Old Testament by itself is regarded as a sentence left unfinished, while the New Testament by itself as a sentence that has lost its beginning. One needs the whole Bible to understand the scope of man's sin and need, and of God's provision to restore him to holiness. Remember, an honest question deserves a Scriptural answer.

6. One must discern between foundational principles of faith and following practices of faith in leading a sinner to life. The Bible speaks of babes in Christ, of young people in the Lord, of growing Christians, and of being mature in Christ. There are some foundational principles of faith that must be understood and received if one is to be saved. There are then practices that follow salvation's experience that must be taught by the church. See that you do not try to change a sinner into living like a mature Christian before bringing that sinner to Christ. The same Bible that brings a person from darkness to light will be able to illuminate the new pathway for the individual.

7. One must perceive the psychological implications of truth if he is to answer the problems and the frustrations of our complex society. The psychology of truth is that it shapes the life after the divine order, systemizing the thinking and planning the life for those who have not found life's deepest meaning. The Great Psychologist, who made the mind which man has perverted, calls man to come and reason with Him and He will bring order out of chaos. To say that psychology and the Bible are at odds is ignorance; to say that psychology is a discovery of conflicts and interrelation of conscience, will, emotions, and intellect is to state a fact; to state that the Bible contains the psychological principles that can re-organize the life in harmony with God's laws is to realize divine purpose. Use the Bible as the answer to a man's frustration, and lead that person to a satisfying relation with God.

So long as self and sin reign, there can be no peaceful world order. Peace cannot be commanded. It must flow in.—C. K. Jacob.

The Christian church of our day needs to re-discover the primacy of the Bible in witness if we are to have a lasting revival. In the early church the Bible conquered homes, men and women, and often men first, for Christ. In Acts 19 Paul's new converts for Christ were twelve men. Today in our program it is often children and underprivileged people whom we win, and many of them may be won by the loaves and fishes, or by personality attachments. If we believe in the Bible, do we not believe that truth can lead the thinking person to the light regardless of class? Should we not believe that the upper-upper class of our society can be taken for Christ by the Bible as easily or logically more easily than the lower-lower? Do we believe with Paul that the Bible has the power to convince the best on Mars Hill, whether in Athens or Boston; or must we confess that we approach the matter of witness with the idea of winning them to us and our way of life, sighing with relief at a job completed when they become one of us? Why do we not rather present the Word, confident that the Bible contains the message that will save and sanctify, and produce a life that will satisfy God? Study and use the Bible in witnessing. If the greatest power in your witness is your logic or your personality, go home and pray for pardon.

Sarasota, Fla.

Our Readers Say—

I want to express appreciation for Freda Milne's remarks on Cross Bearing in "Our Readers Say" in the June 5 issue of the GOSPEL HERALD. I agree that cross bearing is that which we voluntarily will to do for the cause of Christ. Time and again I've noticed that individuals refer to circumstances over which they have no control as being a cross to bear. While this may afford some consolation, is there not a difference between bearing a cross or applying God's grace to our hearts to live above our circumstances? As trials and tribulations come our way we need to prove to an ungodly world that we will still go on, "Looking unto Jesus, the author and finisher of our faith," knowing assuredly that "All things work together for good to them that love God, to them who are the called according to his purpose." Herein lie many opportunities for us to witness to the all-sufficiency of Christ. To the unregenerate we show that as children of God we have something worthwhile to live for beyond the pleasures of this life.

Jesus chose His cross voluntarily and to Him it was an instrument of death. How can we say we are bearing our cross unless we have died to self and are ready to say with the Apostle Paul, "What wilt thou have me to do?"

Quoting Mrs. Charles E. Cowman: "Crucifixion involves suffering: it is a real breaking and crushing of self, which wrings the heart and conquers the mind."—Mrs. Henry L. Ruth, Souderton, Pa.

A banker in Pittsburgh knew a lady who was painfully injured in a freak accident on the way to a church service. And his whole faith went into a tail spin. He called in any number of clergymen—which shows he was desperate—to challenge them with this and ask them how they could take seriously a religion that couldn't even guarantee a person's safety on the way to church! In all kindness, and with all deference to his sincerity, I wonder where that man has been? I wonder what Bible he has read? Could it possibly have been this Book with its complete cataloguing, not of ease, but of trouble faced triumphantly? It is when we are ready to open our eyes, somehow, to that sterner view of life, ready to chant praise that chains can't daunt, to sing songs that darkness can't blanket—it is then that Christ can answer. For He knows we were meant, somehow, for "whatever it is that comes up out of the soil of effort, out of the bitter but creative moral struggle, out of the throb and hurt of sacrifice, out of the deep tensions of forgiveness and hope and an undiscourageable will."

From *The Salty Tang*,
by Frederick B. Speakman.
(Fleming H. Revell Company)

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EDITORIAL

The Church in the Wilderness

Stephen, in his apology as recorded in Acts, speaks of the church in the wilderness. He refers, of course, to Israel wandering between Egypt and Canaan, tormented by hunger and thirst, threatened by serpents and hostile armies, always seeking rest and quiet and never finding it. They were never at home but always on the way.

The French Protestant Huguenots also, in the seventeenth century, like the Waldenses in the centuries before them, called themselves the church in the wilderness. They had to hold their meetings in caves, forests, and desolate places. They dated their baptismal and marriage certificates from "the Wilderness." Their pastors wandered about, constantly changing locations, ever on the alert for spies. For a whole century the French government and the Papacy joined hands in an effort to destroy them.

Our Anabaptist fathers likewise developed their movement in the waste places of persecution. Armed executioners sought them out, and killed them without trial. They were overtaken in the woods and mountains where they were hiding, and cruelly put to death. Their property was confiscated. They wandered about, in Menno Simons' words, "in want, homelessness, and affliction, in mountains and deserts, in holes and caves of the earth . . . . They must flee with their wives and little children from one country to another, from one city to another. They are hated, abused, slandered, and lied about by all men." S. C. Yoder has told well in *For Conscience Sake* the saga of later wanderings of persecuted Mennonites.

Christians under persecution are still realizing that the habitat of the Christian church is in the wilderness. The story of recent sufferings under communism has not yet been told. We may be sure that there is a thrilling story which can someday be told.

Most of us know nothing of the wilderness of persecution. We live in a day and in a climate of tolerance. The world is willing in our times for the church to settle down and be at home. We are assured that what we thought was wilderness will grow corn and roses.

But let us be assured that the true church will always be the church in the wilderness. It is not a wilderness of beasts and hostile men, but rather the encroachment of Christ-denying ideas and world-loving ease. It is what Lawrence Lipton has called the "neon wilderness." Our civilization and our culture are today attempting to smother out the faith which another culture failed to bludgeon to death. And the chances for success are far greater today. Ease may accomplish what rigor could not. The Christian faith flourishes under persecution, but dies where there is no testing. One can call himself a Christian these days without a single experience of difficulty. "A man can live his whole life in this country without finding out whether he is a coward," says one. And that goes for Christians too. The neon wilderness is a place of siren calls to ease and comfort and pleasure.

The point is that a church which is bound for heaven cannot settle down in any earthly wilderness. It dare not make peace with any political order or economic standard or social climate. It dare not identify the Kingdom of God with any Kingdom of Man. It cannot eliminate "I Am a Stranger Here" from its hymnbook. It is false to its character when it becomes fully at home in a world which is essentially at war with God. It never forgets its alien status; its citizenship is in the Eternal Kingdom.

It is difficult to live in the world and not to become identified with the world. There must be constant reminders that we are a church in the wilderness. Persecution helps, but no one would deliberately seek for persecution. In such times as ours there is great need for the teaching which keeps clear the calling and the character of a pilgrim church. Church discipline must keep us aware of true Christian standards. Nonconformed living, which applies rigorously the New Testament ethic, will help to remind us of the difference between the church and the world. And a constant watchfulness for the coming of our Lord, who shall bring to nothing this worldly wilderness and displace it by the eternal Canaan, will prevent our falling into the complacency and the evil ways of the wilderness dwellers.—E.

Crossing the Bar

Guest Editorial

At the ninth annual Mennonite Youth Fellowship meeting of the (Old) Mennonite church at Elmira, Ontario, recently, one of the youth delegates from the United States moved a vote of thanks to the Canadian customs officials for permitting them entrance without difficulty.

A remarkable and noteworthy thing indeed! Few of us consider the privileges both Canadians and United States citizens enjoy through being able to commute relatively freely between the two countries.

It was good to hear the vote of thanks coming from an American. Sometimes we hear stories of how the Americans like to throw their weight around and how they like to give the impression that the world owes it to them to open wide the gates and let them in.

And in part it's true. It is to be expected that a national superiority complex will here and there create individual superiority complexes. But not all Americans are bigoted and sophisticated, and let's hope that not all Canadians are.

Nationalism as an exclusive political philosophy is no longer adequate. The world has become too small for that. The time has come for building a sense of world citizenship.

Who is in a better position and under more obligation to build a world community than the Christian, who recognizes every man as his neighbor?—Frank Epp, Editor Canadian Mennonite.

Darkness

By Ruby Reno

Great spiritual darkness
Pervades the world.
But greater tragedy,
Yea, deeper night,
To find within the church
So little light.

Akers, La.

Mennonite Camp Meeting

Editorial, *Herald of Truth,* Sept. 1, 1889.

In an exchange we read the notice of a camp meeting under the above caption, and herewith enter our protest against the use of the word in this connection. The camp meeting is a thing unknown among orthodox Mennonites. The discipline of the Mennonite church does not recognize anything of this kind; in fact absolutely prohibits it. And it sounds very strange indeed, to hear any one speak or to read of a Mennonite camp meeting. The Mennonites have houses wherein they worship, and so have most other churches, and it would be well if all the houses of worship of the Mennonites as well as of other denominations, could be well filled at each time of service. There was a time when it was necessary for people to hold their worship in the woods, in caves, or some hidden, out-of-the-way place, in order to avoid being discovered by the persecutors. That necessity does not now exist, and he who desires in quietude and in fear of the Lord to edify his soul and enjoy communion with God and with his fellow saints, will rather seek the quiet services of God's house than the boisterous and exciting scenes that usually accompany the services of the camp meeting.

Orie O. Miller Diary

May 29. Air France nearing Saigon, Viet-Nam. At Taipei Missionary Prayer fellowship, as well as from visit in the Dickson home and over the Hualien week end, one is impressed with the church's rapid growth in Formosa. The need for much teaching in the Tribes area remains but initial evangelization is about accomplished. In the cities such as Taipei, Taichung, Hualien, many new congregations are formed each year. MCC's service and witness and relief help seem to have been widely appreciated in this development and the succeeding Mission assured of welcome by the island's churches and missions. A three-station mission—Hualien, Taichung, and in Taipei area—a 15-worker team seems to be in mind by the General Conference Board. Three or four MCC workers will continue to help through the next year or two. Rev. Mills of Christian Children's Fund, Hong Kong, spent the hour at the airport there with me reviewing our continuing worker relationships. CCF continues expanding its help to orphan and handicapped children in many countries and strengthening its Christian witness, I believe.

June 2. Banmethuot Tribes area, Viet-Nam. South Viet-Nam is about one-third larger than Pennsylvania and has about ten million people. In its north and central hills area live the Tribal peoples—about 1,200,000 of them. The Rodaig Tribe of 200,000 is in this Banmethuot region—a rolling place relatively thinly settled, a land of elephants, monkeys, and varied wild life, a big game hunters' paradise. The Christian and Missionary Alliance missionaries came here in the 1930's—the evangelical community now numbers about 6,000. Life is very primitive. Twelve miles out of Banmethuot (population 12,000) is a fairly well established leper service where about 230 of an estimated 6,000 lepers in these two provinces get help—and here the MCC doctor and unit are basing their area medical program. Just now the unit is busy getting under roof and providing a base clinic and inpatient wards. The mobile clinic vehicle, medicines, etc., are on the way from Hong Kong. This desperately needed service is begun and slowly gaining momentum. The situation and need remind one of that of the Paraguay Chaco Indians of 20 years ago or the Formosa Tribes' need of 1948 when MCC first entered there.

June 4. Dalat, Viet-Nam. We came to this hill city by plane yesterday en route Saigon to see the Christian and Missionary Alliance missionary children's school and missionary language learning and rest facilities. The school has 55 pupils —American plan—8 grades and high school. C&MA now have 120 missionaries in Cambodia-Laos-Viet-Nam and Tribes Missions for which Dalat facilities serve for annual conferences, a scenically beautiful spot and ideal climate, and six hours by auto or one by plane from Saigon.

Concern, 1956

On June 19-21 a number of people gathered at the Laurelville Mennonite Camp to meditate, pray, study, and exhort each other in deeper spiritual concerns mutually shared. The group consisted of the publishers of "Concern" pamphlets and others who wished to attend. Eberhard Arnold of the Society of Brothers, Paraguay, was guest of the group.

Paul Erb led a discussion on "The Mennonite Church: Where are we?" David Shank spoke on the judgment of God in the modern era. Eberhard Arnold spoke on the nature of the true church, and he was deeply appreciated by all. Another session was devoted to "Which Way Mennonites?" Other sessions were devoted to testimony, to problems confronting the Christian today, and means of communicating with the present secular world.

In the face of the eminence of the kingdom of God, and the secularism, materialism, and individualism which confronts all true Christians, all present were moved to rededicate themselves completely to Christ. A hopeful trend is that many throughout the brotherhood are becoming concerned with the deeper meaning of the Christian life, as have the publishers of "Concern," who held their fifth meeting this year at Laurelville.

25 Years Ago

(from GOSPEL HERALD, June 25, 1931)

. . . June 28 to July 5 as a week of prayer for the Russian brethren who are suffering severe persecution.

The organization of the Winton congregation . . . was . . . approved.

. . . the Book Store formerly located at Union Grove is now open . . . near New Holland.

(from GOSPEL HERALD, July 9, 1931)

[Ind.-Mich. Conference election results]: Moderator, J. K. Bixler; Ass't. Mod., Ray F. Yoder; Secretary, Ira S. Johns; Member of Executive Committee, D. D. Troyer, O. S. Hostetler.

Persons present for two or more sessions were Eberhard Arnold, Lester Brubaker, Merril Derstine, Paul Erb, Willis Hallman, Ira S. Hess, Christian Histand, Irvin B. Horst, Beulah and John A. Hostetler, Millard Lind, Edgar Metzler, Louise and John Miller, Paul Peachey, Calvin Redekop, John L. Ruth, David and Wilma Shank, Milford and Winifred Paul, William T. Snyder, Alden Voth, and Hans Wiehler.

—John A. Hostetler.

Good Luck Prayer

BY D. D. SHENK

The above title is the heading of a chain letter in circulation which we received a short time ago which reads as follows:

"Good Luck Prayer"

"Trust in the Lord with all thine heart. In all thy ways acknowledge Him and He will direct thy paths." This prayer has been sent to you for good luck. It has been around the world four times and the one who broke it had bad luck. The original came from the Netherlands. The luck of it has been sent to you. You are to have good luck 4 days after receiving it. This is no joke, you will receive it by mail. Please copy this letter and see what happens 4 days after you receive it. **Do not send money and do not keep this copy.** Send this plus 4 others to friends whom you wish good luck. It must leave your hands 24 hours after receiving it. This good luck prayer has been around the world 4 times by U.S. officers. Gen. Atkins received $17,000 three days after receiving it. Gen. Paton received $8,000 but lost it because he broke the chain. Please send this and see what happens about 4 days after receiving this copy. Insert your name at the bottom of the list and remove the top name.

Our people have been warned through the HERALD concerning chain letters, but we need to be reminded again. Can we as Christians serve as a link in this kind of chain? Personally, I would class this letter as witchery or superstition. Web-

(Continued on page 668)

Shechem, City of the Samaritans

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The road from Jerusalem to Shechem descends from the mountains on which the Holy City is enthroned through the hills of Judea, which must once have been thickly covered with fig and olive orchards and vineyards.

The route of the road has changed little with the passage of time, and instead of donkeys, horses, and carts, sleek modern American automobiles speed smoothly over the macadamized surface. But its forty miles are full of legend, history, and Biblical lore.

After a drive of about ninety minutes we enter Nablus, the modern Shechem, the only home of the Samaritans today.

Shechem is a very ancient place, though we do not find it mentioned as a city until the time of Jacob. Abraham, indeed, first came into the land of Canaan "unto the place of Sichem, unto the plain of Moreh" (Gen. 12:6). And Jacob, on his return from Padanaram to Shechem, "pitched his tent before the city." In this plain the patriarch encamped and purchased the "parcel of ground" still marked by his well.

In the division of the land, Shechem fell to the lot of Ephraim, but was assigned to the Levite and made a city of refuge.

After the exile, Shechem is mainly known as the chief seat of the people who thenceforth bore the name of Samaritans. Of the origin of this people we have no definite account.

We all know that the Jew and Samaritan were enemies. The reason lies a long way back. It is told in II Kings 17:24. When the Jews returned under Zerubbabel from their exile and began to build Jerusalem and their temple, the Samaritans also desired to aid in the work. "Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither" (Ezra 4:2). But they were not allowed to do so. It was the refusal of the Jews to admit them to this privilege that gave rise to the subsequent hatred between the two races; and from that moment the Samaritans did all they could to hinder the rebuilding both of the temple and Jerusalem. It was the same refusal, probably, and subsequent acts of mutual hatred that stimulated the Samaritans to erect a temple of their own upon Mount Gerizim.

In our Lord's day, the Samaritans were more intermixed with Jewish stock, but still apart in religion. Their religion seems to have been of the nature of an arrested development of Judaism. The vital spiritual element, represented in Judaism by the prophets, was lacking. To the Samaritans, Moses was their great prophet and apostle. Abraham, Aaron, and even Christ were figures of lesser importance! Moses' efficacy as mediator, advocate, and intercessor often appears in their liturgies.

The Samaritan community has been and is still represented and dominated by the high priest. These most interesting and venerable people remain strict monotheists, abhor all images, and believe in good and evil spirits. They are punctilious in the observance of the law, and look forward to the coming of the Messiah, who is to appear six thousand years after the creation of the world!

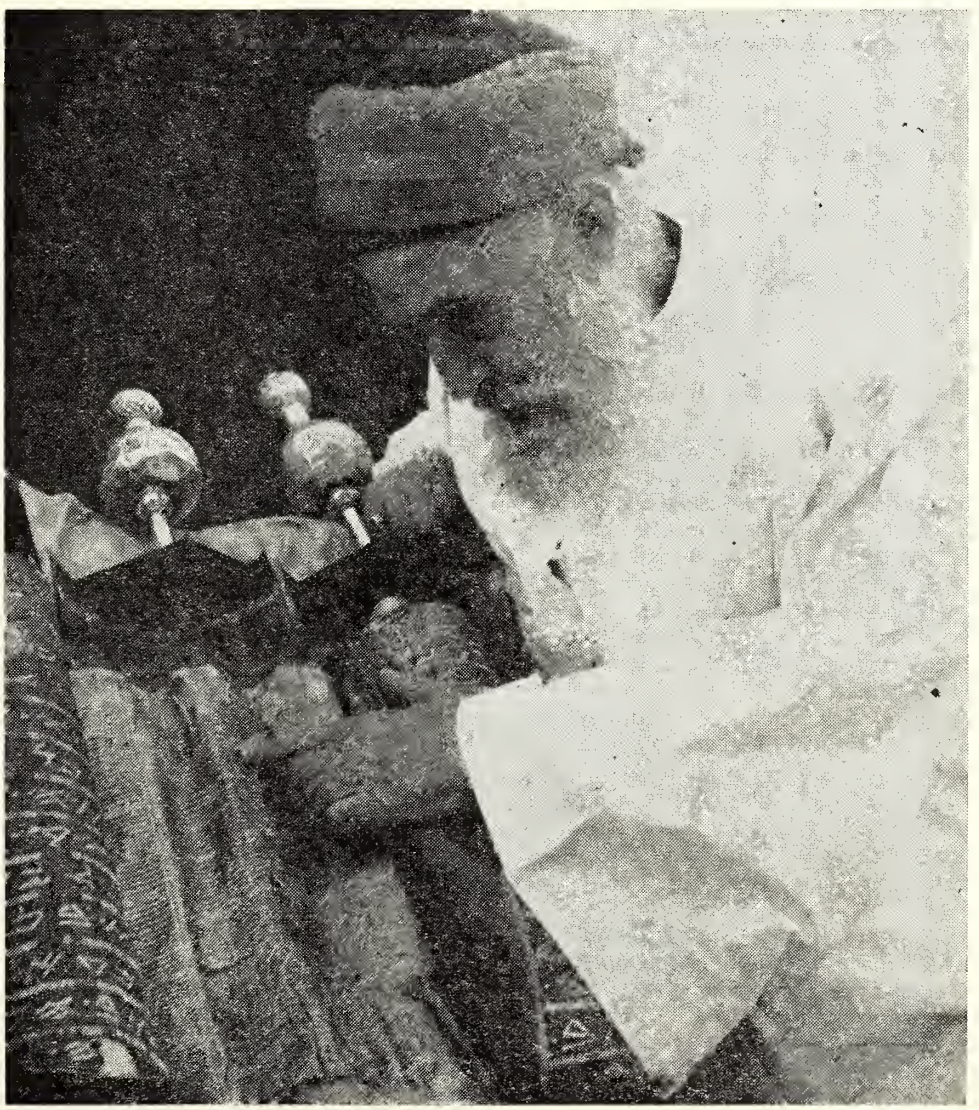
The name Samaritan became among the Jews a byword and term of reproach, and all intercourse with them was avoided. Of this we find various traces in the New Testament. Though the direct route from Galilee to Jerusalem lay through Samaria, there were many strict Jews who would make a detour rather than tread Samaritan soil.

Jesus Himself was called a Samaritan in scorn. Jesus had no such prejudice. On His last journey to Jerusalem, He passed through Samaria and it seems He intended to extend His ministry there, for He sent some of His disciples to prepare for Him in a Samaritan village. Jesus cared so little for comfort that it seems most unlikely that He sent them ahead to get comfortable quarters merely. The villagers refused to have anything to do with one who was going to Jerusalem. James and John furiously wanted to consume the village with fire. Jesus rebuked them. He never stayed where He was not wanted. He still goes away if we will not receive Him!

* * *

Mount Gerizim of course was and is believed by the Samaritans to be the one rightful center for the worship of Jehovah, and from the Jewish point of view was the most insurmountable difference between the two peoples.

On Gerizim are shown the sites and the altars built by Adam and Seth, and the altar built by Noah after the flood, and the altar on which Abraham was about to sacrifice Isaac! On Gerizim too are shown the twelve stones brought up by Joshua from the Jordan.



The Samaritan high priest joyfully points to the Aaronic blessing.

The Samaritans celebrate their chief festivals near the site of their former sanctuary on this mountain. Three times a year they make a pilgrimage to Gerizim to keep the Passover, Pentecost, and the Feast of the Tabernacle. They still adhere to their ancient beliefs and practices and to their sacrifices. No longer in danger from enemies, they encamp with elaborate equipment and not a little comfort for the celebration of these feasts.

If of old the Jews had no dealings with the Samaritans, the latter at the present day reciprocate the feeling. They neither eat nor drink, nor marry nor associate with the Jews. The high priest has even openly expressed the gratitude of his community, that Shechem, their only homeland, has remained in Jordan! Once in the outskirts of Shechem I was very thirsty. It was a hot day and I had walked up and down Mount Gerizim. It was a Samaritan who came to my aid—as a Samaritan once helped a certain man who went down from Jerusalem to Jericho and "fell among thieves." He invited me into the shady courtyard of his house and gave me big ripe figs and lemonade to quench my thirst.

Let us visit the smallest and oldest sect, the most interesting religious and racial survivals in the world, whose ghetto lies close to the path which leads to their holy place on Gerizim's height.

The Samaritans, whose race has been preserved in the ancient valley for so many hundreds of years, are the main interest in Shechem. They number only 250. Almost all the Samaritans in the world are living together here. They seldom travel. What a pity that such a race, a member of which Christ called "good," should have become almost extinct! That singular and feeble remnant of an ancient people to this day has survived the storms of ages and of adverse influences upon their native soil. It is interesting to reflect that while empires and dynasties have risen and passed away these people, living separate from all other races of the earth, still hold their own and retain all the marked peculiarities of their race.

Differing from orthodox Hebrew beliefs, these descendants of the Israelites accept only the five books of Moses, the Pentateuch, as products of divine inspiration. They profess to be the only true observers of the Law. The most precious document of this sect is the renowned Samaritan scroll of the Pentateuch.

The aged high priest, Isaac, the son of Aaron, meets us in his home. He is a tall, bearded man who guides the destinies of the little community of Samaritans.

Nowadays, he tells me, the chief problems facing this little flock are unemployment and the fact that the Samaritan community is dying out because of the unwillingness to marry outside their own group. Of late years, they have been "blessed with boys." Girls are very seldom born in their homes!

The high priest assures us he is of the blood of Levi. The direct Aaronic line has failed according to testimony in the seventeenth century, although this fact it has become the custom to deny. With him is associated a Levitical relative, the deacon, who performs most of the services, but the high priest is required for the blessing.

We tell him of our desire to see the famous copy of the Pentateuch which presents to their mind indisputable proof that it was written by Abishau, the great-grandson of Aaron at the door of the tabernacle, in the early years of the entrance of the children of Israel in the Holy Land. The Samaritan Pentateuch and prayer books as well as the books used by the school children are handwritten. Parchment was used up to two centuries ago; since then paper has come into vogue. Aside from the fact that the poverty of the modern Samaritans commends the use of paper, which is much cheaper, the orthodox scholar will not write on leather unless the hide from which it is prepared has been taken from an animal slaughtered by one of their priests!

The high priest now takes us to the synagogue which is called after the same name used by the Jews for their place of worship. It is also commonly called by them "the House of God." We take our shoes off at the entrance and step in. It is a plain building, quite modern, and contains a room whose greatest length is about forty feet. A place is railed off for the Holy Place in a recess of which the volumes of the Law are kept. This building is the cathedral and the headquarters of their religion.

There is no learned man but will confess he hath much profited by reading controversies.—John Milton.

Here repose, safe-guarded, the far-famed Pentateuch, the greatest treasure of the Samaritans of the present day. Tenderly the high priest brings out the two great twin scrolls in the metal case and silken covers. He unrolls them before our eyes, and declares that they are the ones we desire to see! According to his usual custom, however, he is endeavoring to palm off upon us a duplicate of much later date instead of the original. The fraud being detected, he after much hesitation produces the genuine manuscript.

This manuscript is on three rollers, each surmounted by a large gold-plated silver sphere, crowned by a smaller ball. A green silk covering protects it, embroidered in silver-gold letters. On the metal case which encloses the parchment are a great number of symbolic designs which, we are told, represent the tabernacle of Moses in the wilderness, the cherubim, the rod that budded, the cup of manna, the golden censer, the names of the priests serving in the Holy of Holies, the altar of incense, the seven-branched candlestick, the table of shewbread, the trumpet, the ark of the covenant, the altar of sacrifice, the knife for killing, and the pillars around the temple. We then find the names of the twelve tribes. These are not given according to patriarchal seniority or tribal precedence, but in the order of the encampment and march, as recorded in the Book of Numbers. Judah, Issachar, and Zebulon are on one side. These tribes formed the vanguard of the army and were followed on the march by the tabernacle itself. Then come Reuben, Simeon, and Gad. As soon as they "set forward" they were followed by the ark, which was thus in the midst of the people whether marching or camping. Ephraim, Manasseh, and Benjamin come next, then Dan, Asher, and Naphtali bring up the rear. Num. 2:11-23.

The high priest allows us to touch with our hands the venerable parchment, which, we are assured, goes back in age to patriarchal days. It is indeed old enough to be highly interesting! Whether it be the real work of the great-grandson of Aaron, as indicated in the writing, I am unable to judge. How old this roll is cannot be ascertained, for it is never submitted for close examination, only a section being exposed to view. But its sacredness in the eyes of the Samaritans and its appearance of relative antiquity naturally arouse the ambition of scholars for a close inspection!

The exhibition of one of the rolls, although not of that sacred codex, is an important part of the Sabbath service. At the proper point the high priest brings forth the roll, and presents it to the congregation opened at the Aaronic blessing—Numbers 6:24-26—which passage is then kissed by the worshipers, hence it is found blurred almost to illegibility. Yet they still preserve the luster of the gold in which the text is written.

When I shake hands with the high priest upon leaving him, and tell him I will shortly be leaving for the United States, it seems to me that I am bidding farewell to a dying race.

Scottdale, Pa.

Inspired Holy Living

By David W. Mann

Every sincere pastor and earnest Christian is concerned with living a holy life which is separated unto God. This concern also constrains him to assist his fellow Christians in attaining holy Christian living.

There are two approaches that can be made to our fellow Christians and to the unsaved in order to achieve that goal. The first is to set up a rigid code and demand obedience. The other is to present the glories and blessings of holiness in such a way that men and women will be eager to do anything within their power to achieve it.

A PRAYER

FOR THIS WEEK

Almighty God, of whom the whole family in heaven and on earth is named, we bless Thee for a fellowship which joins earth and heaven and unites us with the faithful of ages past who have found in Christ the true meaning of life. We bless Thee for a fellowship which is world-wide and makes us one with men and women of every land and nation who know Him as Saviour and Lord. May we be worthy members of this glorious company. Amen.

—from *The Ecumenical Year.*

The first method, that of demanding obedience, is by far the easiest but in the end actually the least effective. Most assuredly you can at least acquire a majority conformity to a rigid pattern. However, is that the goal we are striving for? Is it not rather a condition of the heart which will be expressed in a holy way of life? Which is better to achieve a group of insincere "compliers" or earnest-minded, dedicated "livers"? Forced obedience has little if any value at all because it does not come from the heart. We rather force them to become hypocrites.

Inspiring holy living is more difficult because it takes more effort on the part of the one who is teaching. The Bible is centered around the story of grace. It is filled with exhortations to abundant, victorious living. Yet why is it that at times it seems as if the Bible is filled mainly with negativisms? Plenty of instructions are given from the pulpit on what we should not do but how many in comparison on what we should do? It is the proclaiming of a positive Gospel that will inspire men and women to leave the things which do not fit a Christian life. To teach a rigid code is to set a low standard. Our aim is low and consequently what we achieve is less than we desire. To set a high standard of a positive Gospel is to inspire people above and beyond the code.

How often have our teachings been more "Thus saith the Mennonite Church Polity" rather than a "Thus saith the Lord"? I believe most sincerely in the teachings of our dear church but I believe that they have their roots in the Bible and not in the church constitution and bylaws. I would not advocate throwing aside these directives; however, I would advocate that they be taught directly from the Bible. Which is the final authority? Which is the most convincing?

A man who recently accepted the Lord remarked how many individuals had come to him before, telling him he was headed directly for hell and began telling him to stop smoking, drinking, and all the other catalog that is usually given with that. This, he said, only made him more bitter toward both the one speaking to him and toward God. Somehow it seems we at times become confused into thinking that it is the bylaws of the church that save a man rather than faith in the atoning work of Christ.

God's Word has a wonderful way of explaining, convincing, and convicting men. But how much easier we seem to have found it to try to reason with logic or demand a legalistic obedience to some code we have established rather than to lead them to God's Holy Word. This takes more effort and also requires a knowledge of the Bible and a proper use of Scripture. Yet if we cannot teach the "why" of our beliefs directly from the Bible we are treading on dangerous ground.

We hear cries from all over the church "The church is slipping." Yes, it is true. We are losing many capable people and far too many of our young people. But why? Precisely because we have been trying to *demand* a holy life rather than to go to the trouble of *inspiring* it with the great and marvelous truths from the Bible.

Some will say that you must demand obedience because people will not respond to an inspiring appeal. If it is impossible to inspire holiness then holiness is not worth while striving after. Demanded holiness is not holiness. It is conformity in its shallowness. Inspired holiness is real because it is voluntary and the result of a heart conviction and striving for the goal of Christlikeness.

Albany, Oreg.

Out of the Abundance of the Heart

By Glen E. Beachy

O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.—Matt. 12:34.

The above statement of Christ was directed to the Pharisees, a group having the distinction of living closer to the letter of the law than any other Jews. Imagine such a statement from Christ directed to our church! Or should we examine ourselves to be sure it does not apply to us? Christ said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6:19-21).

Christ tried in the simplest words possible to show the absolute necessity of the new birth, thereby transferring our citizenship and treasure from the things of this earth to that of heaven. With our hearts' treasure in heaven, it is only natural that we will think about it during our work, and, as we meet our fellow men, it is then easy to speak about the love of God that is shed abroad in our hearts (Rom. 5:5) and the Spirit of God dwelling in us. Rom. 8:9. In fact, Christ said that is what we will speak if it is in our hearts.

To be sure, we may be farmers, painters, miners, bricklayers, nurses, doctors, or whatever it may be, but at best this can only be a sideline necessary to support our physical bodies. Our main effort is to lay up treasures in heaven.

In our Sunday visiting after church services, with our neighbors, relatives, or friends, our mouths will speak what is uppermost in our hearts. The one with whom we work, the sick neighbor whom we visit, the friend, the old couple, the one with whom we talk at the street corner, on the bus, train, or at the sale barn, all will be influenced by the treasures of our hearts. Christ said that is what we will speak. Must any of them turn away in despair, hungry but not fed, thirsty but not given to drink, thinking Christianity after all must be only a shell! It is not only our own salvation that is at stake but also that of our children and our unsaved fellow men. Can we meet the righteous Judge and be found innocent of their blood?

Kalona, Iowa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that our summer camps may be blessed with a rich evangelistic and Bible-teaching ministry.

Remember Bro. Ralph Palmer, as he distributes tracts in the cities of the Middle Atlantic States. He expects to work into the Midwest by late summer and fall.

The Hokkaido Mennonite Fellowship is scheduled to meet with Bro. J. D. Graber on July 19, 20. Pray for an infilling of the Holy Spirit, that He may give His workers all a new vision of service in the Lord's work in Japan.

Pray for "old-fashioned Biblical discipleship" in our Argentine mission field.

Pray that the promise of a church on the Gold Coast may become a reality.

Maryknoll Fathers (Roman Catholic) are pouring men and money into the Musoma district of Tanganyika. Pray that the true Gospel witness may not be beclouded.

"We Do Not Understand"

"It is our language, but we do not understand" is a sentiment echoed by millions of people throughout the world—people who have tried to read the Scriptures in what was supposed to be their own language, but who nevertheless could not understand God's message to them.

For more than a hundred years the Scriptures have existed in the Japanese language; and even though Japan has had a reputed literacy rate of 98 per cent (the highest in the world), yet until this last year less than 50 per cent of the Japanese people could have read the Bible with ready understanding. The reason for this seemingly unbelievable situation is that, until the publication of the Bible in the Kogotai or colloquial version, the Word of God remained masked and chained by rare words, difficult grammar and unfamiliar high-flown style. Earlier missionaries and Japanese Christians had assumed that anything printed should conform to the artificial requirements of the obscure though much admired Bungotai style. But now all this has changed; the Scriptures can speak to every man.

However, Japan is not the only part of the world where the Scriptures have traditionally been in a literary dialect familiar to the few but unknown by the masses. Many of the translations of the Bible in the languages of India have been important literary achievements—full of honored Sanskrit derivatives, long, involved sentences, and elegant, flowery language. But now Indian Christians are insisting that many of these translations be revised—rewritten in the languages of the people.

Despite the limitations of translations published in the classical languages of the Orient, these have been used to the spiritual blessing of thousands; for these people would have been prevented by their cultural background and prejudices from receiving the Scriptures in any other form. But it is not necessary for us to go to Japan or India to discover translations which failed to communicate their message because they were in a form of language unknown by many of the people. In Latin America many of the fifteen million Indians comprising more than two hundred different tribes, each with its own native language, also speak some Spanish; but for those Indians the traditional translation in Spanish is so difficult that they become bewildered if they attempt to read anything more than some of the simple stories. However, the Indians of Spanish-speaking Latin America are not the only ones who find the traditional translation of the Scriptures hard to understand. There are millions of peasants living in small villages and hamlets in isolated valleys on distant mountain slopes, or along the jungle-lined banks of meandering rivers, who likewise cannot understand the Spanish Bible. These people have had few schools; and though the only language they speak is Spanish, it is not the Spanish of the Bible. For most of these people the hypothetical subjunctives; the obsolete forms *vosotros* and *nosotros,* "you" (plural) and "we" or "us"; the long, involved sentences in the Pauline Epistles; and the technical terminology of such words as *justificacion* "justification," *santificacion* "sanctification" and *predestinacion* "predestination" (to mention only a few) are barriers, not channels, to understanding. It is for this reason that the American Bible Society has recently published the Gospel of Luke and the Epistle to the Romans in a form of simple Spanish. The message of the Bible is the same, whether in the elegant style of the Golden Age of Cervantes or in the simple language of the present-day peasant. But it must be in all forms of language if it is to reach all men.

This process of giving the Scriptures to people in simple language does not, however, stop with Spanish. In Haiti not more than 10 per cent of the people can speak or comprehend the forms of literary French, which many study in village schools but which they never use in their homes. Haitian Creole, a kind of pidgin French, is the language of the street, the home, and the farm, the language of the market place and voodoo; and in this language an important translation of the New Testament and Psalms is now being made. However, many Haitians earnestly want to read the Word of God in French, the language of government and culture, but they cannot understand many of the difficult words, the verb tenses no longer used in spoken French and the cumbersome sentences which never seem to end. For these people a special committee is undertaking to provide the New Testament in simple French.

A leader must follow his people in some things so that he can lead them in other more important things.—C. N. Hostetter, Jr.

Proclaiming the Word of God in the best-known words of men is not only the present duty of the Bible Society and the missionary enterprise—it's part of our age-old tradition, begun at Pentecost, when each man heard in his own mother tongue—and continued by writers of the New Testament, who wrote in the *Koine* ("common") Greek spurned by the rhetoricians but used and loved by the common people.

We look forward to that day when every man can say, "It is our language, and now we understand."—By Eugene A. Nida in *Bible Society Record.*

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If you think of nonresistance as a negative policy, your thinking is due for a major adjustment. Love is the positive dynamic.—L. C. Gooding.

Busy

By Walter Gering

It was the same old story; wherever we go we face it. Ask someone to help in some worthy cause and the usual response is: "I'm sorry, but I am busy." Visit with a friend and soon the conversation becomes a recitation of events and activities piled upon each other in a mad scramble to get the most accomplished in one given day. Observe a businessman as he sits in conference, nervously watching the clock on the wall. It is the same wherever we go; men are "busy."

So it was as I stepped from the train and entered the telephone booth in the railway station. A message must be relayed announcing my arrival and the need for further transportation per auto. A flip on the dial—a steady hum—and then the busy signal. There was nothing to be done except to wait. After a few moments the process was repeated with the same response: busy. Nervously the attempt was made again. Time was passing; there was much to be done. But the important thing at the moment was to get this call through. Everything else depended upon the answer. But the response was the same: busy.

The words of the little fellow came to mind: "Don't ask my daddy; he is too busy." Too busy—could it be that a father could be too busy for his little son? Was life really so filled with activity that even a small son thought only in terms of "BUSY"? Is life really so filled with important activities or do we only think so? Can it be that we have developed a "busy" complex which drives us nervously from one thing to another?

Another flip of the dial—a steady hum—and the voice at the other end assured that contact had been made. The necessary arrangements were made and all was well.

But the sound of that busy signal continues to ring. How often that signal upsets our emotional poise as we go about our work. Slowly, but surely it gets our attention; the tensions rise until we become feverish in our hurry.

The words of the sacred writer come to mind: "Better is a handful of quietness, than both the hands full of travail and vexation of spirit." The words of the prophet of God in like manner appeal for a spirit of quietness, for "in quietness and in confidence shall be your strength." The great apostle of the New Testament, busy man as he was, made the same appeal: "some . . . are busybodies. Now them . . . we exhort . . . that with quietness they work." *Lord, grant us this inner sense of quietness.—The Mennonite.*

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Prejudices and biases can be corrected if we are willing to learn.

—C. N. Hostetter, Jr.

TEACHING THE WORD

The I-W Program Challenges the Congregation

By Ray Bair

It is striking how clearly the I-W program reflects the condition of the church. It is like a mirror and as the church takes a look at I-W she is surprised to see her own image reflected before her eyes. But not only surprise is created by this view but, as better understanding comes, some of the real challenges of the I-W program to the home congregation come into focus. Let us notice two of these challenges that present themselves as the church takes a look into the mirror of the I-W program.

The first challenge that I-W presents is that of sacrifice. Many of our young men going into I-W service today are entering this period of their lives with a real conviction to do the will of God and to give a definite witness for Christ. They are not seeking to just "get it over with" or to see how much money they can make, but are concerned that a definite testimony be given through these two years of service. However, during the three years the I-W program has been operating, those who have observed carefully have noticed how much interest many of our youth have in finding good paying jobs so that they have the necessary means to buy new cars, have a good time, etc. If we are to be honest with ourselves, we have to admit that this is simply part of the reflection cast back by the mirror of the I-W program. If we are going to be able to correct this attitude we need to learn first of all to sacrifice in the local congregation.

And learn to sacrifice we must! At least we must if we are going to make a real impression upon our society for Christ and for the way of peace. We must acknowledge that it doesn't make much sense to the worldly mind for us to say we have a conscience against war, so "for conscience sake" we go away from home, get a regular job and live pretty much like always. We have gone only the first mile when we have obeyed the government's call to two years of service and have acted as loving Christians during that time. The second mile will involve definite sacrifice, and this is what will sell "the way of love" to a secular world. This was the key to much of the strength of the CPS witness. Many people were not impressed with what the young men in CPS did or believed, but when they discovered the sacrifice involved, the witness began to grip the onlooker.

One is impressed by the example the Pax men, many VS-ers, and a number of I-W's are making by giving loving sacrificial service. It is encouraging, too, to note that the percentage of I-W's going into some type of church-related work is on the increase. But one is also perturbed to see the large amount of selfishness and indifference shown by those professing this Way. What can we do to capture this great potential? Here is a great challenge in the I-W program for the home congregation, because basically the answer lies there. If our young men are going to want to sacrifice, they are going to need to learn this virtue before they leave home for I-W service. They are going to need to see it in their parents, their Sunday-school teachers, and their church leaders. The youth organization of the local congregation has a big part to play here, too. If the local youth group is interested only in having a good time and serving itself, sacrifice will most naturally be lacking in the young men. However, if the local group is geared for service and encourages definite sacrifice, the young men will have valuable preparation for the added testimony which sacrifice can bring in I-W.

The second challenge that comes to the church because of the influence of the I-W program is that of small-group fellowship. One of the most frustrating experiences that many of our young men face in I-W service is the adjustment necessary in worshiping and serving with a small group of Christians instead of the large congregations that they were used to back home. The only way they knew the church could operate was if there would be two to five hundred Christians in one small locality. Thus when they find themselves in a situation where there are five, ten, or twenty-five fellows working and worshiping together, the possibilities certainly seem slim and unpromising.

We can experience absolute love only insofar as we allow the Spirit to come into our lives and to rule in our lives.—Harry C. Blough.

We often use Matthew 18:20 as sort of an excuse for a slim prayer-meeting attendance, but actually it presents to us a dynamic truth. The church, yes, the actual church of Jesus Christ is at work when two or three believers are gathered together. The Holy Spirit and the great power of God are available to that small fellowship and will work mightily through them if only given the opportunity. This means that where a half-dozen I-W's work and fellowship together, the church is at work! There in that fellowship they ought to find rich experiences. They should be able to share their concerns, their temptations and struggles, their joys and blessings. And in this sharing with each other and God will come a greater desire to work for Christ and to win others to Him.

However, it is true in this area just as it is in the area of sacrifice that our youth ought to learn the possibilities of small-group fellowship before they ever leave home for I-W service. Here is the vital role of the Sunday-school class and the youth group discussion. It is in these gatherings that the possibilities of small-group fellowship ought to be explored and used. It is here that testimonies and confessions can be given, where real burdens for the needs of the community and the world can be shared with one another.

The reason this type of fellowship is not more prevalent among us is plain. It is not easy for an individual to open his heart and life to others. We are very quick to draw back into our own shells, live our own lives and let the other fellow live his. But this is not the way our Master would lead us. He would lead us into rich experiences of fellowship in which we learn to know and understand the other person as he learns to know and understand us. And then as we learn to understand each other, we are more ready to share the real burdens and concerns of our hearts. It is this kind of vital Christian fellowship that will draw the unsaved to Christ and cause him to want to enter this Christian fellowship. It is this kind of fellowship which will prepare our young men to meet one of the real challenges of the I-W program.

These are two of the challenges which I-W presents to us, two of the challenges which we see when we take a look in the mirror of I-W.

What can we do about them? We can take more seriously the preparation and training of our youth in our home congregations, helping them to see that they need to prepare for the decisions and adjustments which they will have to make when they enter I-W service later on. We can work through our youth groups in helping them prepare the kind of programs which will inspire and prepare them for those two years of service. As parents we can sit up and take notice of what is actually happening in I-W to our young men. We can seek to prepare them in a better way and then understand them better, too, after they are once in service.

But whatever means we use, let us make certain that we are facing up to the challenge of the I-W program realistically in our home congregations. May we learn the lessons taught us by the reflections we see in the mirror of I-W. Let us diligently seek to sacrifice in a meaningful way and explore and use the possibilities of small-group fellowship. If we will do these things in our congregational and youth programs, we will become a much greater blessing and inspiration to our youth as they go forth to serve.

Akron, Pa.

FAMILY CIRCLE

Go and Play

BY A SISTER

Go and play, my little one,
I will not hold you now;
I've work to do for the Master,
And I have a field to plow;
Although I love you dearly,
My love for you must be
Second to that for the Master
Who died for you and me.
Someday, I hope, you'll understand
When your earthly toys are stored.
You'll plow a furrow straight and true
Within the field of the Lord.

Babies at Worship

A faithful brother in Christ and doctor in Abilene, Texas, has written on "Babies at Worship." At times people feel that the preacher is biased if he speaks of the misbehavior of children at worship; so suppose we just let a pediatrician speak. Dr. J. B. Gibson is not only a pediatrician, but also a Christian, and a Bible school teacher. He offers some timely remarks on what to do with tiny tots in the worship assemblies.

Dr. Gibson says:

"The worshiper should not be disturbed by the children who misbehave. Children should be encouraged to be present at all services from two weeks upward. Yet they should be taught to be quiet. Even infants a few months old can be taught this lesson. It is preferable that a child be seated with his parents and a watchful eye kept over him.

"Children who cry should be taken from the assembly immediately, and, if necessary, given just a little dose of (Birch Tea) in the nursery and promptly returned to the assembly again. Why have a nursery if you are to spank your child in the assembly? When misbehavior is rewarded by liberty the child gets what he wants. When it is rewarded with discipline, he gets what he needs.

"It is remarkable how a few doses of (Birch Tea) consistently given will be so effective."—Dr. J. P. Gibson, from the Canton, Ohio, *Contender*.

The pertinent points in the above lesson are as follows:

(1) A child who is crying or misbehaving in worship should be corrected, and if necessary to correction, should be punished.

(2) Such punishment should be done immediately after removing the child from the assembly.

(3) The child should then be quieted, and just as promptly returned to the assembly.

This procedure *followed consistently* will very quickly teach a child that he should behave in worship.—*The Lancaster Exhorter.*

[This procedure is wise, but would you spank a two-weeks-old or a two-months-old baby, who cannot understand what conduct is wanted?—Ed.]

A Teen-Ager's Code for the Young

BY LISA SERGIO

A teen-age girl has found her way into the public press of Dallas by drawing up a code of ethics and conduct for her contemporaries which many bewildered yet complacent parents would do well to "read, mark, and inwardly digest." In submitting her ten commandments the youthful author, Virginia Chose, suggests that "if every teen-ager would follow these simple rules, the world would be a safer place to live in." To which one may add *Amen*.

1. Don't let your parents down. They brought you up.
2. Stop and think before you drink.
3. Ditch dirty thoughts fast, or they'll ditch you.
4. Show-off driving is juvenile. Don't act your age.
5. Be smart, obey. You'll give orders yourself, someday.
6. Choose your friends carefully. You are what they are.
7. Choose a date fit for a mate.
8. Don't go steady unless you're ready.
9. Go to church regularly. God gives you a week. Give Him back an hour.
10. Live carefully. The soul you save may be your own.

—WAP.

Housewife's Beatitudes

Blessed is she whose daily tasks are a labor of love, for she translates duty into privilege.

Blessed is she who mends stockings and toys and broken hearts, for her understanding is a balm to humanity.

Blessed is she who serves laughter and smiles at every meal, for she shall be blessed with goodness.

Blessed is she who preserves the sanctity of the home, for hers is a sacred trust that crowns her with dignity.—Extract from *The Challenge*.

Bump the Wall?

My young son, five years old, wanted permission to go to the movies and I said he was too small. He began to scream and threatened to bump his head against the wall. I was afraid he might do so, so I let him go. What should one do?

Answer: Show him a place where it won't hurt the wall, and let him bump. —Christian Parent.

EXPRESSIONS OF APPRECIATION

Words fail to express my appreciation to all those who remembered me with flowers, prayers, visits, and cards, during my stay in the hospital. May the Lord richly bless each and every one of you.—Mrs. Emma N. Hollinger, Lancaster, Pa.

* * *

We, the family of S. D. Martin, wish to express our gratitude and thanks to the many kind neighbors and friends who gave of their time during the sudden passing of husband and father. Also for the many who remembered us with cards and letters. May God richly bless you is our prayer.—Mary E. Martin and family, Goodville, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, visits, letters, cards, and flowers. I am thankful for answered prayers and restored health.—Lizzie M. Horst, Cleona, Pa.

* * *

We wish to express our sincere thanks and appreciation for cards of sympathy, letters, and for the help that was given during the sudden passing of our dear husband and father. May the Lord richly bless each one of you.—Mrs. Viola M. Lehman and family, Chambersburg, Pa.

* * *

I wish to express my sincere thanks and appreciation to every one who so kindly remembered me with prayers, cards, and gifts during my stay at the hospital. May the Lord bless each one of you for your thoughtfulness.—Mrs. Lurella Showalter, Hagerstown, Md.

* * *

We wish to express our appreciation to all who so kindly remembered Mother with cards, letters, visits, prayers, flowers, and other gifts during her shut-in days; also, for your many kind tokens of interest, sympathy, and helpfulness shown us since she went to her eternal home.—Family of Mrs. Phares D. Kemrer, Lancaster, Pa.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

God My Exceeding Joy, by Amos T. Lundquist; Augustana Press; 1956; 145 pp.; $2.25.

A series of sixteen devotional and practical studies in the Christian life by a Lutheran pastor. Beginning with repentance and the new birth, the author proceeds to discuss various aspects of the Christian life, love, joy, faith, peace, etc. He shows how the Holy Spirit works in the lives of Christians as they serve God and carry His message to others. The book is written in a simple, readable style, and on the whole is theologically conservative and fundamental. However, in some instances he does not seem to be too clear-cut on the position of a Christian with sin in his life.—Earl R. Delp.

TO BE NEAR TO GOD

GREAT PROMISES

Sunday, July 15

Help in Trouble. Read Psalm 91:15.

A modern youth got into a crisis and prayed, "Lord, I've never asked you for anything before and if you'll help me out of this squeeze, I promise not to bother you again for a long time." God invites, "Call upon me in the day of trouble: I will deliver thee . . ." (Ps. 50:15). The Christian has the right to call upon God and to expect His help not in one emergency but in a series of emergencies.

Monday, July 16

Enabling Grace. Read II Corinthians 9:8.

"I can do all things through Christ which strengtheneth me." What a cable of steel for all the "impossible" situations in Christian service! To accept in good humor a difficult climate, a new language, strange foods or customs, long separations from family and friends, to endure hardships and dangers, to perform duties beyond one's abilities—what saint has not stood in awe of the enabling grace of our Lord? Amid the shocking odds of a new mission field a missionary wife wrote home: "It is miraculous how the Pacific Ocean of God's grace covers the little Lake Erie of our need."

Tuesday, July 17

Justice. Read Psalm 145:17.

Occasionally the believer is tempted to conclude that God's dealings with him are not equitable. Other Christians fare better than he. Sometimes his little projects must be sacrificed for the greater cause of the Kingdom. A quail may find her nest ruined that a field may be brought under cultivation. But what does a quail understand of plowing, sowing, harvesting, milling, and breadmaking? For the unexplainable situations in our lives we must learn to trust God's judgment. Time may vindicate God, but if it does not, eternity certainly will. "Shall not the Judge of all the earth do right?" Gen. 18:25.

Wednesday, July 18

Guidance. Read Psalm 32:8.

Some Christians seek guidance only for major problems and decisions. But Scripture enjoins: "In all thy ways acknowledge him." Small errors can seriously complicate major problems or even produce them. Joshua discovered this in his random dealing with the Gibeonites when he "asked not counsel at the mouth of the Lord." As divine guidance is sought in every detail, then He "shall direct thy paths." Daily seeking and daily practicing add up at last to a whole life lived successfully.

Thursday, July 19

All Things for the Believer's Good. Read Romans 8:28.

When the result of years of toil and sacrifice in the Lord's service seemed to crash around her, Elisabeth flew to the Word that He might speak to her despairing heart. From Philippians leaped these prophetic words to boost her faith and set her soul a-singing: "But I would ye should understand . . . that the things which happened unto me have fallen out rather unto the furtherance of the gospel." His life secure in God's keeping, the Christian can calmly face every circumstance.

Friday, July 20

Immortality. Read I Corinthians 15:51-57.

A city missionary visited a young Christian mother suffering in the last stages of cancer. The missionary comforted the ill one with the beautiful thought: "When you get that glorified body there won't be any pain in it." Forever and ever and EVER corns will not hurt the feet, nor fever burn it nor arthritis twist the back. Satan cannot tempt it nor the carnal nature bring it into bondage. Always it will bear the image of the heavenly. No wonder Paul summoned his greatest oratory to describe it! —Martha Nafziger.

Saturday, July 21

Jesus—All I Need

"Jesus Christ the same yesterday, and to day and for ever."

We may have been impressed with the many names by which the Lord Jesus is known and the combinations of names. He had to have many because He is so many things to us who are His children. No experience in life puts us outside of His understanding and His grace and love.

"Jesus is all the world to me."

Think quietly: Review as many names as you can think of in areas in which Jesus has meant much to you.

—Sadie A. Hartzler.

We Belong to a Great Company

Sunday School Lesson for July 22

(Hebrews 11:24-40; 12:1, 2; 13:1, 2)

What is this great company to which we belong? Americans? Men? Women? Mennonites? Rich? Poor? The significant grouping of all people is that of saved or lost. To which do you belong? This grouping has significance for now and also for eternity.

Those to whom this letter was written were Christian Jews who needed encouragement. We can hardly appreciate how difficult it must have been for these early Christians to come out of Judaism. The Jews were God's chosen people. Most of them wouldn't accept the Messiah when He did come. It is hard even today for Jews to believe. They could easily be saved if they would. While God is encouraging these Hebrew Christians, He is also encouraging all Christians for all time.

How does God encourage? By reviewing for us the acts of faith that many great men of God did. And they did them because of their faith. They lived by faith. God would have these first century Hebrews live by faith too. And He says the same to us. Man is just an unworthy sinner, but God in love can lift him to the place of heirship with Jesus Christ, His Son. And all this is done if man believes in Jesus as his Saviour.

Consider some of those of the great company: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, and Moses. What did they do by faith? Moses made his great choice on the basis of faith, not because of the honor or pleasure or wealth it brought to him. Notice that all these Old Testament characters lived on promise. They had not yet realized the great redemption promised. We on this side of the cross should be even stronger in faith. We too have a great promise not yet realized.

Consider well what trials the "others" (v. 36 ff.) had. How did they get into this great company? To think of others whose trials were far greater than mine and who endured them by faith is very encouraging.

Since we have such great salvation through Christ and belong to such a group of people, we ought to live by faith. What are the exhortations given? What is the difference between a weight and a sin? The figure is that of a race in an arena. It is as if all the faithful are seated and watching us run our races. They exhort us to lay aside anything that would drag us down—selfish goals, superfluities, evil companions in people or books, and easy life. Might not any weight on one's spirit become a sin, an act contrary to God's will? Let's pray for the patience of Moses. We need patience to keep our faith.

How can we lay aside the weights and sin? Only as we keep strong in our lives the headship of Christ. He is the way, the truth, and the life. As we abide in Him, and obey Him, and work for Him, our faith is increased and made stronger.

The persecution from without should also lead us to deeper fellowship within the group. We are joined to Christ by faith and love. We are joined to one another by brotherly love. How often we observe those who are not bound to the brethren drift away from God!

Let's enourage one another to look to the great company of believers of past and present. Let us encourage those who are on trial for their faith.

When a since-Christ list of heroes of faith is written, will your name be on the roll?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The staff for Family Week at Laurelville Mennonite Camp consisted of Bro. Paul R. Clemens, Lansdale, Pa., director, Bro. Paul M. Miller, Goshen, Ind., and Dr. Ernest Smucker, Fisher, Ill.

The Spanish congregation at La Junta, Colo., is raising funds for the erection of a new church building.

Bro. Allen H. Erb, Lebanon, Oreg., brought greetings from Mennonite General Conference to the annual meeting of the Church of the Brethren, held at Eugene, Oreg., in June.

Bro. J. W. Shank gave an illustrated talk on Argentina and Puerto Rico at Versailles, Mo., on June 20.

Bro. Kenneth Smoker and family have moved from Windom, Kans., to Madisonville, La., where they will serve under the direction of the South Central District Mission Board.

Sister Helen Trumbo, editor of Beams of Light, is spending the summer in an educational work camp at Cuauhtemoc, Mexico, and in touring that country.

Bro. Don Augsburger, Philadelphia, Pa., was the speaker in a Calvary Hour rally in Orrville, Ohio, on June 24.

The Michigan MYF met at Petoskey July 3, 4.

The Big Valley men's chorus from Belleville, Pa., were guests in the semiannual hymn sing at Cedar Grove, Greencastle, Pa., on July 1.

Bro. John W. Miller, Goshen, Ind., was guest speaker at the Pacific District Conference of the General Conference Mennonites at Upland, Calif., on June 16, 17.

Bro. Newton L. Gingrich accompanied a Gospel team to Monetville and Markstay, Ont., the week end of July 1.

Bro. Henry Hernley and wife, former workers at the Publishing House, have returned to their home in Scottdale after a number of months in Florida.

An outdoor youth meeting was sponsored by the Lancaster Conference Youth Committee on the L.M.S. campus on July 7. The guest speaker was Bro. J. Otis Yoder, Harrisonburg, Va.

Bro. Harry Martens, Akron, Pa., spoke on a disaster service program at Metamora, Ill., on July 1.

Bro. Howard M. Snider and wife are spending the summer in Edmonton, Alta., assisting in the beginning of a church and mission program there. The fellowship at Edmonton already has 20-25 members.

Bro. Arnold Dietzel, former missionary to India, has begun work in the Menno Travel Service in Akron, Pa.

Change of address: J. S. Lehman from 413 Church St., Lancaster, Pa., to Box 44 E, Park View, Harrisonburg, Va.

Bro. Victor Stoltzfus, Goshen, Ind., spoke at the I-W unit picnic in Indianapolis, Ind., on June 28.

Bro. Frank C. Peters, Hillsboro, Kans., who is teaching in the Goshen College Biblical Seminary during the summer session, served as Peace Sunday speaker for the College Mennonite Church on July 1, bringing messages both morning and evening.

Bro. Lowell Nissley, Kansas City, Kans., called at Scottdale on July 3 as he was returning home from Paoli, Pa., where he taught the high school class in the summer Bible school.

Bro. Paul Roth, Masontown, Pa., is directing a summer Bible school at Barrville, Belleville, Pa., July 2-13.

Announcements

Annual home-coming at Amity Chapel, Claremont, Ill., and ordination of Bro. Alton Horst to the ministry, Aug. 19.

Paul Peachey, Harrisonburg, Va., at Indianapolis, Ind., July 28, 29.

Glenn Esh, Akron, Pa., visiting speaker at Allegheny Christian Education Conference, Aug. 5, 6.

Visiting speakers at Allegheny Conference, Belleville, Pa., Aug. 7, 8, Noah G. Good, Lancaster, Pa., and Harold S. Bender, Goshen Ind.

Wm. McGrath, Goshen, Ind., at Otelia, Mt. Union, Pa., Bible Conference, July 13-15.

Strasburg, Pa., MYF chorus at Bowmansville, Pa., July 14.

Milton G. Brackbill, Paoli, Pa., at Strasburg, Pa., YPM, July 22.

Youth Conference with Stanley Shenk, West Liberty, Ohio, as speaker, at Congregational Mennonite, Marietta, Pa., July 21, 22.

A committee in the Franconia Conference wishes to purchase a new plane for Bro. Irwin Schantz, director of Northern Light Gospel Missions, at Loman, Minn., and Red Lake, Ont. The plane is used to take supplies to missionaries working with Indians north of Red Lake. Anyone wishing to help in this purchase may send contributions to Reuben L. Christophel, Treasurer, Lansdale, Pa.

World Evangelical Fellowship sends new and used books to Christian schools abroad. Any books in good condition and usable in evangelical Christian grade school, high schools, colleges, or seminaries will be appreciated. Shipments should be directed to World Evangelical Fellowship, 120 Tremont St., Boston 8, Mass.

An announcement in our issue of June 19 of used hymnals available brought a large number of replies. Any other congregation which is replacing its Church Hymnals with new copies and which would have used copies in fair condition for sale or free, please write to the editor, specifying number and conditions.

The annual open-air singing will be held in Kennel's Wood, one mile north of Atglen, Pa., Sunday, July 29, 1:30 p.m. Guest speaker will be Kenneth G. Good, Morton, Ill. Bring **Life Songs No. 2.**

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Calendar

Little Eden Camp, Onekama, Mich.
Senior High, July 21-28.
Family, Young people, and Music Camp, July 28 to Aug. 4.
Christian Business and Professional Week, Aug. 4-11.
Christian Fellowship Week, Aug. 11-18.
Farmers' Week, Aug. 18-25.
Rest, Relaxation, and Meditation, Aug. 25-30.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Illinois Mennonite Camp, Mt. Morris, Ill.
MYF Retreat, July 13-15.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Girls' Camp, July 14-20.
Junior High (1) for boys and girls ages 13-15, July 21-27.
Junior High (2) for boys and girls ages 13-15, July 28 to Aug. 3.
Young People's Institute, Aug. 4-10.
Mennonite Teachers' Association Workshop, Aug. 11-17.
Music Conference, Aug. 11-17.
Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo.
Welfare Camp for children, July 16-21.
Junior High, ages 12-15, July 23-28.
Family Camping, any time from July 28 to Aug. 12.
Youth Retreat, ages 16 and over, Aug. 13-18.
Hesston College Faculty, Aug. 27-31.
Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Camp Luz, Orrville, Ohio.
Boys' Week, ages 9-11, July 14-20.
Girls' Week, ages 9-11, July 21-27.
Junior High, ages 12-15, July 28 to Aug. 3.
YPI, ages 16 and up, Aug. 4-10.
Allegheny Mission Board, annual meeting, Scottdale, Pa., Friday evening, July 13, and all day Saturday, July 14.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Ohio Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 14-16.
Radio Workshop for radio speakers, campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 14-17. For reservations write to Henry Weaver, Jr., Radio Secretary, Box 22, Harrisonburg, Va.
Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Address change: Bro. and Sister Joe Richards from Tokyo to Hombetsu machi, Nakagawa gun, Tokachi kuni, Hokkaido, Japan. The Richards are moving this month.

Bro. Elam Stauffer, missionary to Tanganyika, E. Africa, suffered a bleeding stomach ulcer on Friday, June 8, while visiting at the Shirati station. Fortunately he was near medical help and a number of missionaries donated blood to make four transfusions possible. He needed to remain in the Shirati Hospital for at least three weeks, and was scheduled to go to Nairobi for an X-ray examination after that.

Bro. Joe Richards, Tokyo, Japan, took his English Bible Class consisting of young college men from their community on a week-end outing to Lake Kawaguchi June 30 to July 1. None of them are Christians yet but several are beginning to attend services at the Tokyo Center. Pray for them.

Bro. Raul Garcia, Argentina, is spending the summer in Chicago assisting Bro. Mario Snyder at the Mennonite Spanish Church and working in the city. He will also be making contacts with Mennonite churches in the area on week ends.

Bro. Samuel E. Miller, Harrisonburg, Va., and former missionary to the Argentine Chaco, spoke at the Glad Tidings Mennonite Church, Bronx, N.Y., on Sunday, June 24.

Bro. Ernesto Suarez, Argentina, will be speaking at the following churches during the coming week: July 10, Harper, Kans.; July 11, Greensburg, Kans.; July 12, Cheraw, Colo.; July 13-15, Spanish Church, La Junta, Colo. He spoke at Fisher, Ill., June 29; Hopedale, Ill., July 1, morning; Morton, Ill., July 1, evening; Argentine Church, Kansas City, Kans., July 3; Garden City, Mo., July 4; Pennsylvania Church, Hesston, Kans., July 6; Hutchinson, Kans., July 8, morning; Yoder, Kans., July 8, evening.

Three brothers, Juan, Gabriel, and Esteban Matos of Terre Hill, Pa., were baptized at the New Holland Mennonite Church, where year-round Spanish services are held for the Puerto Ricans in the Lancaster Conference area. Another Puerto Rican brother who had fallen into sin has reconsecrated his life and was reinstated in fellowship at another congregation.

Three carloads of Spanish-speaking Christians from the Fox Street Mennonite Church, New York City, spent the week end of June 23, 24, in the Lancaster County area. On Saturday evening, Bro. George Gonzalez, from the North Lebanon Mennonite Mission, provided a Spanish fellowship meal for this group and the Lancaster County Spanish Christians which was complete with "lechon asada" (roast pig) and all the trimmings and was followed by an enjoyable fellowship service. On Sunday morning Bro. Aquilla Riehl, pastor of the Fox Street Church, brought the morning message in Spanish at the regular Spanish service at the New Holland Church. The Sunday-school lesson was taught by Bro. Serafin Rivera and the devotions were in charge of Bro. Tito Rolon, both from the Fox Street Church in New York.

Bro. and Sister David Groh, Preston, Ont., who are going to Puerto Rico on a service assignment at La Plata, spoke at the Wanner Mennonite Church, Hespeler, Ont., on Sunday evening, July 1.

Enrollment at the Bethel Mennonite Community Church Summer Bible School in Chicago, Ill., reached 350 the first week, June 25-29, with highest attendance at 288 and average attendance at 262. Ten Bethel members are teaching in the school, two members cooked the noon meal for the Bible school teachers, and other members assisted in the halls of the school building where the Bible school is held.

Deborah Joy arrived to gladden the hearts of her parents, Bro. and Sister Glen Yoder, superintendent and matron of the Mennonite Children's Home, Kansas City, Kans., on June 22.

Missionaries on furlough and missionary appointees attending the Missionary Orientation Conference at Elkhart, Ind., spoke in the following churches on Sunday morning, July 1: Nathan Hege, Olive; Darrel Hostetler, Belmont, Elkhart; Albert Buckwalter, Hudson Lake; Herbert Minnich, Fish Lake; Paul Swarr, Sunnyside, Dunlap; S. Allen Shirk, Yellow Creek; Paul Kniss, East Goshen; and David Shank, North Goshen. The India ladies' quartet—Marie Moyer, Evelyn Bauer, Esther Kniss, Blanche Sell—sang at the College church at the Sunday morning service.

Bro. J. Maurice Hohlfeld, acting dean and professor of linguistics at the Kennedy School of Missions, Hartford, Conn., served as visiting speaker for the Missionary Orientation Conference at Elkhart, Ind., June 29 to July 1. He preached for the Prairie St. Mennonite Church on Sunday morning, July 1.

Bro. David Shank, missionary on furlough from Belgium, will be speaking at Kingview, Scottdale, Pa., on Sunday, July 15. The Shanks are scheduled to be at Little Eden Mennonite Camp, Onekama, Mich., July 21-27.

Bro. James Hess, on furlough from Honduras, is studying at the University of North Dakota in Grand Forks. On July 1 he filled appointments at Fairview and at Rockway Chapel, Minot, N. Dak.

Address change: The Clarence Fretz family has been granted an indefinite extended furlough from Luxembourg by the Eastern Mission Board and is now residing at R. 2, Harrisonburg, Va., telephone Edom 2076. During the summer Bro. Fretz is visiting Conservative Mennonite churches and reporting on the mission program in Luxembourg. He will be teaching Bible and practical studies at Eastern Mennonite College during the coming school year.

(Continued on page 668)

Your Treasurer Reports

During the period from June 22 through July 2 a large group of missionaries have been at the Elkhart Headquarters preparing for their field assignment. This is known as the Missionary Orientation Conference. We are very thankful for the large group of missionaries who are preparing to go to the field during the coming year as well as those missionaries who have been on furlough and are returning to their field of service.

In connection with preparing to go to the field each new missionary or missionary couple receives an outfitting allowance. This allowance is to be used for the purpose of supplying the necessary personal equipment, clothing, and other supplies which will be needed on their field of service. The amount of outfitting advance which the missionary receives depends upon the field of service to which he is going and varies from $200.00 per couple to $500.00 per couple.

Since a large number of missionaries are going out this summer we would like to suggest this outfitting advance as a special project for any individual or Sunday-school group which may want to assist a particular missionary in preparing to go to the foreign field. Some of the missionaries who will be leaving in the near future and for whom outfitting advances will be needed are the following:

Bro. and Sister Herbert Minnich—Brazil
Bro. and Sister Paul Swarr—Israel
Bro. and Sister Robert Witmer—France
Bro. and Sister Addona Nissley—Puerto Rico

Anyone who would wish to supply the outfitting allowance for the above missionary personnel may write to the Elkhart office for information regarding the specific amount which will be needed. It is further recommended that contact be made with the Elkhart headquarters in order to make sure that no other person has already supplied the necessary funds for a particular individual or couple.

In addition to the outfitting advance, travel expenses will need to be supplied for each outgoing missionary. In addition to the above list there are other missionaries who are returning from furlough for whom travel costs will need to be met. Any individual or group wishing to consider supplying travel funds to send any present outgoing missionary to the field can receive specific information from the Elkhart office. All funds for these purposes can be sent through the regular district mission board channels but should be clearly designated so that the funds will be properly assigned.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

My Testimony

BY WILLIAM E. HALLMAN

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15). I am most happy to be able to testify to the trustworthiness of God's precious promises. He is most anxious to do His part just as soon as we meet the conditions. He has promised that the sowing of His Word will, in due time, bring about blessed results. The condition of trusting in Him ranks high among conditions He expects us to fulfill.

As we came to Pehuajo, Argentina, in March, 1955, it was my constant prayer that God's Holy Spirit would do His specialized work here in a city that was comparatively new to me. He would know where there were people who were sincerely seeking to know the Truth that saves; He would be faithfully seeking the lost sheep that had once known the joys of the gentle Shepherd's care. I didn't know where to find these people, but He did. Should I not trust Him?

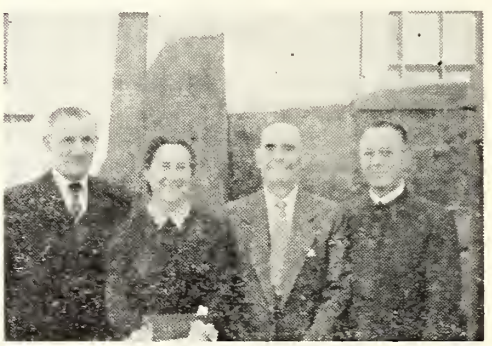
Then one Sunday morning in July a stranger was present in the morning service. This did not surprise us too much, but when he came again in the evening and slipped out before I could shake hands with him, my curiosity was aroused. The next Sunday he was again present in both services, and finally one of the older members suggested that it is a certain Señor Cuellas, who was a member here years ago. Sure enough, he came the following Sunday and this time I was finally able to meet him. He said he would like to see me sometime soon. He kept up his constant attendance, and on Saturday, August 20, he told me his "testimony."

He had not been coming to church for 24 years. He had married a fine Catholic lady and tried for so long to swallow his beliefs. Finally, he got tired of "kidding himself," and lately felt that there was something or somebody telling him to return to his church. He finally became so uncomfortable that he was just driven to return, and now he is so happy but wants to ask pardon of the Lord for denying Him all these years. We knelt together in prayer and tears flowed freely as he sobbed out his confession. We prayed for his wife, that if it would be His will for her to find the same blessed assurance of salvation, we would praise Him for making the home a happy united one.

The Lord answered this prayer so rapidly that we were just overwhelmed with His goodness. In fact, the answer was already on the way before we asked the Lord for it. Prior to this the 11-year-old daughter's curiosity was aroused by the joy she saw in her father's face as he returned from our meetings, and she asked if she could go along. Then the joy on both faces, husband and daughter, was such a contrast to what Mrs. Cuellas felt as she returned from Mass, that her hunger for soul satisfaction led her to accept immediately the daughter's invitation to accompany them.

"Well, if this is really of the Lord," she told herself, "I'll be able to feel peaceful about it, as I enter for the first time, but if it is of Satan, as the Catholic Action leaders tell me, then I'll feel very uncomfortable."

She now says that as she entered with her husband and daughter that morning of Aug. 28 and sat down with them in silence before the service started, she felt such a calm and deep peacefulness that she immediately realized that it was "of the Lord." It is evident that she was converted in the process of understanding and accepting immediately the evangelical presentation of the Gospel, for when we visited the home, (Mrs. Hallman and I) on September 6, she happily testified to a cleansing experiene, and said, "Well, about the only way that I can really explain it is to say that I believe that I am born again." This was remarkable, since this phrase is unknown in this part, at least, of the Catholic world.



Bro. and Sister Cuellas and their uncle with Bro. William Hallman.

At the conclusion of this deeply thrilling visit we arranged for going to their home for the convert lessons, and an uncle of Mrs. Cuellas', a farmer temporarily with them in the city for medical treatment, also decided to study the lessons and prepare for baptism. We enjoyed these studies with the whole family gathered around the dining room table and the open Word before us twice a week. On Sunday morning, December 11, Sister Cuellas and her uncle were baptized and Bro. Cuellas returned to the fold on confession. In this confession he said he would like to read Luke 15. To my surprise he read the whole chapter.

When he finished he said, "I am that lost sheep; I am that prodigal son. And even though I can say that the Lord has received me back again into His fold, I don't know how I will ever be able to make up for the destruction I have caused this church by my bad example. Perhaps there were others observing my life and when I withdrew they may have been discouraged about coming to know the Lord. I want the church now to pardon me if they can, but that will never settle for my poor example all these 24 years."

As can easily be imagined, this was indeed an emotionally charged scene, one that none of the members here at Pehuajo will ever be able to forget.

He has been trying to make up for the lost years. He is professor at the local branch of the Federal Trade School and has been able to get three or four of the students to come to services with surprising frequency. One is converted. He is the only member of our church at present who has a car, and he offered to take me anywhere I had to go.

The next week a woman from the country said neighbors of hers want to buy a Bible. Bro. Cuellas took me to visit these people and again we were too thrilled for words to see the Lord's perfect timing. In spite of being busy shearing sheep, the three men dropped their work, and the four grown daughters and the widowed mother all formed a circle as we sat down together around the precious Word. And how precious it was! I began reading Luke 15, and as I barely finished verse 4 the blind son (about 35 years of age) interrupted to exclaim, "Ah, that means that Jesus loves the lost sheep. He wants to save them. He wants to save us sinners!" He gave his comment on a few other verses as we continued through to the tenth verse, and we could hardly believe our ears.

Then we got a partial explanation. He had been to the Tommy Hicks' healing meetings in Buenos Aires the previous year, was not healed, but returned deeply interested in the Bible. He has been talking about the Bible to all the neighbors as they come to visit. He even gave his copy to a neighbor, and that is why they wanted to buy another one. He asks his sisters to read to him, and in that way they are also being evangelized! We have made one more visit to the same home (12 miles east of town) and also to a home much closer where we are all well received.

Due to extremely high cost of cars here in this country at present, most of the missionaries do not have cars, but it was my firm conviction at the beginning of this year that if we were really needed somewhere that the Lord would provide the transportation. If I would have made the trip to Villegas by car last spring, I would not have met Brother G. of Cuenca, a town between America and Villegas. He boarded the bus and sat beside me and said that this is the first chance he has had to talk with an evangelical preacher for 20 years. They lived in another province for years. He has tried to bring up his family according to the Bible, but didn't know that there were any pastors as close as America. Bro. Sieber has been making a few visits there, has found a great interest in the "old, old story," and is planning to begin instruction in preparation for baptism.

In spite of some discouraging problems and sore trials, and difficult committee meetings, I am happy to testify that this past year has been a very, very happy one, for time and again we have felt that we are treading on sacred ground. To witness at first hand, and to have a share in the results of the mighty working of His mighty Spirit, is a joy so thrilling and so awe-inspiring that I sincerely covet it for every reader of these lines. "Oh, for a thousand tongues to sing my dear Redeemer's praise." Number 60 in the **Church Hymnal**. Please sing it with me!

Pehuajo, Argentina.

Mission on the Araguaia

"And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:2, 3).

As in the dawn of creation the Spirit of God moved in a world of darkness and chaos bringing order, light and life, so is He moving in the vicinity of the Mennonite Mission on th Araguaia river in Brazil. God has placed us in the right place at the right time, with the right message and the right approach, and as a result we are witnessing the beginning of a new order of heavenly things in one of the world's back yards, all glory to Jesus' name.

The Lord has heard and answered your prayers and ours, and already the light of Christ is shining brighter and brighter. The doors have been flung wide open and even our enemies have been made at peace with us.

Conversions and baptisms are the rule rather than the exception, and we are deep in the work of teaching newborn babes how to grow and live and work for Christ. So far twenty-one have been converted and baptized, and those living in the town regularly attend an instruction class on Christian doctrine and practice.

On Monday, April 9, at 9:00 a.m. we baptized Francisco Pugas Sobrinhow, family man thirty-four years of age. We had begun Gospel meetings in two neighboring river towns and this man had attended two services. Coming under powerful conviction he could not sleep all Sunday night and determined to come to our mission early Monday morning which he did, and he was converted, baptized, and made a provisional member of the church. Last night he was in church again and gave a good testimony for Christ.

This new Christian is a cattleman from the Tocantins. He is going home to convert his wife and move twenty leagues closer to our mission, about eighty-five miles away, where he can bring his family on horseback to our mission for regular visits. He is also willing to let us start a church in his house, which we hope to do later on. He is a high type of man and has his eyes wide open and is very happy in his new life with Christ.

One of the best boat builders on theAraguaia is now a Mennonite Christian. His name is Pedro Ferreira da Costa, 44 years of age, from Itaipava, one hundred and fifty miles downstream. He was converted and baptized in our church one month ago and has gone home rejoicing to sell some of his holdings and move his family and business here. He has business on both the Tocantins and Araguaia and is widely known and respected as an honest businessman.

The Gospel and our nonresistant Christian policy of loving service brought him to Christ. Both he and Jose, another member of our church, said they were attracted to our church because of our unusual approach in not attacking other churches, either Catholic or Protestant, but positively preaching the Word of God.

"Antonio" that is called "Tango" was converted at our Easter sunrise service which was held on the heights above the town in front of the mission farm.

So far we have two men for every woman in our church and all are adults with the exception of beautiful little brown-skinned Nadir, who is fourteen.

Our church and Bible study attendance gradually grows, and three times our little church has overflowed into the street. Average attendance is about fifty.

There are some dangers connected with the work here that we do not have at home. They have a saying here, "The law is made for the poor," and it seems to have a great element of truth in it.

There are three soldiers here that are supposed to keep law and order but when the former judge stands drunk in the street and shoots his revolver and howls for the soldiers, and when the celebrating **cachaceiros** begin to "whoop it up" in one of the local bars and things begin to get a little rough, the three soldiers just seem to "fade away" as we have been told that only old soldiers are supposed to do.

One day four town toughs seized Francisco, one of our Christians, and dragged him to a saloon and there baptized him with **cachaca,** the native "fire-water," which baptism he received with good grace and love for his persecutors. This baptism only served to strengthen our believer.

But daily the church grows in power with God and man. It is hard to fight against a group that is friend to both Catholic and Protestant, friend and foe, saint and sinner.

The Roman Catholic "padre" was in town during Holy Week and wanted to go upstream to Barreira de Santana for a few days of services but the motor on the boat that was to take him broke down, and so we offered him the services of our mission **barco** and **motorista,** which he readily accepted.

When we arrived in the town, he invited us into the sacristy of the church to talk awhile. We told him we were coming to the town the following Sunday for services and that he could return to Araguacema with us, which he did.

One of our believers stayed in Barreira de Santana during the time the priest was there, talked with him, gave him two of our Bible tracts which he read and returned and remarked that anyone who followed that course would certainly not lose anything. He said he appreciated our work and friendship and wanted to co-operate with us. He said that ordinarily the Protestants hated the "padres" but that we were different.

He offered our man a cigarette, which he refused. Our man also gave his Christian testimony and added: "Padre, o senhor precisa aceitar Cristo em seu coracao" (Father, you need to accept Christ into your heart).

The priest laughed and invited our Mennonite Christian to attend mass as a spectator saying: "Now that you are no longer one of us, you can sit in one of the seats reserved for visitors," which our man did.

In my talks with the priest he seemed like a very kind, humble, hard-working man who teaches in a Catholic school and ministers to the back country churches traveling by boat, plane, horse, and on foot. So far our contacts with the many Catholics and few Adventists and Pentecostals have been kept on a high Christian level.

We are enjoying an initial period of good relations with all, while at the same time we hold up a high Christian standard, denounce every sin in sight, fearlessly teach and preach the Word of God as the all-sufficient rule and guide for life, and Jesus Christ as the one and only Saviour of sinners. We announce our church as Christian, Biblical, and Apostolic and offer the "Keys of the Kingdom" to one and all.

All of our missionaries are doing a good job of making this mission group a real effective working team which the Lord can use.

Dick Kissell is handling the men who are working for the mission in an excellent manner and leading them to progress both spiritually and in effectiveness in their daily work. Novelda Kissell is a great help to him and to us all.

Evelyn Kinsinger is doing a real job in the medical department with the help of George Craig Smith and one of our Christian girls, Oquerlina, paving the way for the Gospel.

Mildred Eichelberger has painted a beautiful picture of Christ the Good Shepherd for our church. She has also taken over the English class, which is another avenue for the Gospel. She also has plans for opening up a Christian library here. You young people can help in this by sending gifts of money earmarked for the "Young People's Christian Library of Araguacema."

George Craig Smith is of great help to us all in every part of the work and is definitely an important part of the team in this initial stage.

Dorothy and Jeanne Hammer, too, always have plenty to do and we appreciate their work.

We have had some unwelcome guests here in the town of late. One was a poisonous snake in the toilet, a jaracucu not more than a foot from Dorothy. I killed this snake and also another of the same species in the **praca.** George killed a tarantula in our flower garden and Oquerlina saw a jacare (alligator) close to where we bathe here at the river, one night before church. Our men killed a large rattlesnake on the mission farm.

Last week at a meeting with the **camara** (city council) in the **prefeitura** the **Prefeito** presented us with the deed to our land for our mission base and experimental farm. This piece of land is known here by the name of **Alto da Chacara** (Farm Heights.) Dick photographed the official presentation of the deed to our mission and we publicly dedicated the property to the service of the Lord and the people.

We had our first communion and feet washing service with eleven of our members and our eight missionaries Tuesday night, April 17. We all seemed to enjoy and appreciate this first communion very much and after heartsearching, prayer, and receiving the unleavened bread and unfermented wine, representing the body and blood of our Lord, and washing each other's feet as servants of

Christ and greeting each other on the cheek with a holy kiss of love, all gave a clear testimony for Christ and left rejoicing in the Lord.

As I observed and took part in this service I thought of our forefathers, the apostles, and of the early church and also of our Mennonite forefathers in Europe, persecuted yet practicing Biblical Christianity for love of the Lord. We hope to see the Mennonite Church in Brazil, sure in the Word, firm in the Lord, strong in the Spirit and filled with the love of God for sinful men.

Our friends, the Caraja' Indians, have moved to the island of Bananal, upriver a hundred and fifty miles, until the middle of the summer when they will return, moving from **praia** (sandbar) to **praia**, fishing with their bows and arrows and making hunting and fishing gear and material for their houses of thatch that are no more than six feet high. We like them very much with their cute Indian babies and pets of dogs, ducks, and parrots. One Indian gave me a small **pato bravo** (wild duck) that he had captured.

The Indians say they like the **Crentes Christaos** and this summer we plan to begin services with them on the **praias**. This work with these semicivilized children of the river and forest will be slow, for they have suffered much in their contact with the so-called superior civilization of the white man, but already they know that we regard them as equals with all races of men and that we are interested in their welfare and that we like them, enjoy their company and are trying to teach them more clearly of the God (**Canashue'**) whom they recognize as Creator of all things and of His Son Jesus Christ whom we serve and whom they need.

Someday there will be Caraja' Mennonite Christians and our bronzed friends of the **praias** will become our brothers and sisters in the Lord.

One day a small Caraja' boy stood by my window where I was working at my desk and sang a Caraja' song. It was a low, lilting, strange, hunting song of the mysteries of the forest, of the secrets of the mighty river, of the cries of the night birds, of the rustle of the wind among the rushes, of the voices of living things that people the earth, forest and sky and of people whose tradition tells them that they came from the other side of the river, from a land that closely resembles the Bible description of Eden. There was in the song a wild, ancient call of a primitive people that you could not forget; the call of a people who had lost the way from the old Eden to the New.

Our work is to show and lead the way to the One who knows and said, "I am the way." Our general plan of action is first the Brazilian **Caboclo**, second the semicivilized **Indio**, third, the **Indio bravo** or wild Indian. We will take these three steps as slowly or as swiftly as the Lord leads, and we are looking to three sources for our help, heaven and all Its Holy Power, American and Brazilian Mennonites, and other Christian friends.

—Howard Hammer in Amazon Valley Indian Mission Newsletter.



A Glass of Milk

This is a child of India. He is one of the hungry, undernourished children of the world who are now receiving U.S. Government surplus milk. The Mennonite Central Committee can send surplus milk powder, wheat, corn, rice, and cheese to the needy of India, Korea, Indochina, Indonesia, Austria, Germany, and Jordan if our churches supply money for distributing food in these countries. Every dollar from your monthly relief and service offering used for this purpose will send $20 to $25 government surplus food to hungry peoples abroad. Give through your local congregation relief and service offering monthly.—via MCC Information Service, Akron, Pa.

Effect of the Gospel in Cuba

BY AARON AND BETTY KING

Cuba is pretty dry and dusty **these days** because rain is the unusual the first few months of the year. To give you an idea of our weather in terms of temperature, it reminds one now in early May of the latter part of June in the choice state of the Union (Pa.)! At home the farmer is just getting well into the swing of his work; here harvesttime is now closing. The sugar mills are ceasing their grinding activity and the machinery is being prepared for the long rest. This means for many men an eight- or nine-month period of more or less idleness. Is it any wonder that this time is called **tiempo muerto** (dead season)?

To fully appreciate the situation one needs to realize that the wage earned by many during the several months of sugar harvest is not equal to a good year-round wage in the States. Therefore, it is not hard to understand why, for numerous country dwellers, their car is the saddle, their house roof is of thatch, and some floors are even earthen. Life is of necessity on the simple side. However, the standard of living is higher in some urban areas.

The deeper one comes to peer into Cuban life the more one sees how badly the Gospel is needed to remove the corruption at the core of things and from the hearts of many individuals. For example, some of us are in the rather prolonged process of securing a Cuban driver's license and in this as in other similar matters we find our sense of good crystal-clear procedure being challenged. It seems bad enough to spend $30-40 more for a driver's license but then when examination time comes and one finds that an extra $10 or so seems to do as much to qualify one to drive as knowing the highway regulations, one faces a new problem. We believe that the Lord will give us the right solution and that He will help the national believer to approach such matters according to Gospel light.

It is about a year since we began an active evangelistic outreach here in the Sagua area. Though the work has taken on a much clearer shape since then, we are definitely still in the beginning stages. We have found it more and more difficult to predict where and how the Gospel will take effect. For example, in Corazon de Jesus all efforts thus far to continue a weekly meeting for the adults have failed and we've seen no conversions from those that were held. But then, on the other hand, Mina, a young wife and mother off to one side of the village who never attended any of the meetings but who received a Gospel of John a year ago, is now a happy babe in Christ largely as a result of having read it.

Then again, in a little village of which one might be tempted to ask, "Can any good come out of JUMAGUA?" the door of a home has opened not only for Esther Detweiler and Orpha Leatherman to conduct children's Bible classes, but also for an adult meeting. The attendance is small, but the interest is heartening. The background of this group is definitely Catholic and even in our meetings the grandmother will refer to "God and the Virgin" as the objects of her faith. However, we see a "cloud the size of a man's hand" in the lives of the younger folks especially and invite you to pray with us that it may develop into showers of spiritual blessings for them.

We are working and praying toward a summer Bible school in Sitiecito. Here in Sagua itself we have had the first of what we hope will be a monthly meeting in various homes and trust the Lord will in due time provide a public place. A few persons are studying the correspondence course based on the Gospel of John, provided by the Spanish broadcast, **Luz y Verdad**, and we long to see it bear fruit unto salvation.

Sagua La Grande, Cuba.

Broadcasting

Group Discusses International Broadcasting

Recently a meeting of foreign students and faculty members of Eastern Mennonite College, Harrisonburg, Va., was held to evaluate **The Mennonite Hour** overseas English broadcast. Here were some of the conclusions:

1. English is the best language to use when beaming to more than one country.

2. A separate English version, primarily evangelistic, using basic English and a good slow speaker would be desirable for international broadcasting.

3. Present music used on **The Mennonite Hour** would be satisfactory for a separate English version.

As a result of this significant counsel some adjustments may be made in the future in the English broadcast as it goes to countries outside United States and Canada.

via MBMC, Elkhart, Ind.

Resolution on Radio Evangelism

The following resolution was passed at the recent meeting of the Mennonite Board of Missions and Charities held at Elmira, Ont.:

Whereas, our missionaries report that the use of radio as an evangelistic outreach in our total mission program has proven very effective and

Whereas, statistics show that it is practicing good stewardship principles in reaching the masses of people and

Whereas, there is need for further expansion in this area, particularly in foreign language broadcasts, be it

Resolved, that we as a brotherhood unitedly give ourselves to prayer and sacrificial giving so that we as a church can continue to move forward in this evangelistic endeavor.

The Mennonite Hour

Missionaries Reflect on Radio

At the General Mission Board Meeting held in Ontario, June 14-17, a number of reports were given showing radio's help in the mission frontiers.

Puerto Rico:

"The Gospel witness by radio is proving helpful especially in the areas where our church is working such as Cuba, Central America, South America, and the Continental United States." John Driver.

Uruguay:

"The program **Luz y Verdad** is being broadcast each Sunday morning over a Montevideo station. This broadcast has been on the air since July. We hope that this outreach will be a means of reaching many and that we may find new contacts through this Gospel outlet." Clyde R. Mosemann.

Chicago:

"Our congregation has undertaken the partial support of **Luz y Verdad.** This broadcast is heard every Saturday and has served to bring a number of people of all faiths to our Sunday service." Mario O. Snyder.

Japan:

"The opening of some kind of radio work is anticipated. No definite plans have been made although investigation of possibilities is in progress now. It is hoped that the place and length of broadcast can soon be determined and some more definite plans formulated." Eugene Blosser.

Besides Japan, there are other open doors—Australia can offer a network of stations for about $100 a week, a tremendous opportunity to reach a continent of over 9,000,000 English-speaking persons with the message of Christ.

Your gifts to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va., will make it possible to open these radio doors.

Luz y Verdad

A Challenge in Pehuajo

Luz y Verdad is being a real challenge to the inhabitants of Pehuajo, Argentina, according to Missionary Wm. E. Hallman. "Two converts that are not yet baptized," writes Bro. Hallman, "became interested through the radio program. . . . They come together to our services." No wonder the Sunday school at this place voted unanimously to send money collected throughout the year in the birthday jar to the **Luz y Verdad** program.

To Begin in Philadelphia

August 5 is the date set to begin **Luz y Verdad** broadcast over station WTEL, 860 kc., Philadelphia, Pa. Time is set for 5:30 p.m. every Sunday. Sunday-school classes from the Doylestown, Blooming Glen, and Souderton congregations are sponsoring this station. Will you please inform any Spanish-speaking people in the following communities about this broadcast: Allentown, Reading, New Holland, Oley Valley, Elverson, Morgantown, and areas in between these and Philadelphia? Write to Dr. Paul Brenneman, Doylestown, Pa., or to Dr. Earl Stover, 1301 W. Ontario St., Philadelphia, for leaflets to distribute in your community . Here is an opportunity for you to do some missionary work in your own community.

Tampa, Florida, Next?

A former schoolteacher now living in Iowa has become interested in securing financial support for a station in Tampa, Fla., where several thousand Spanish-speaking people live. These are Cuban, Puerto Rican, and from several South American countries. Station WEBK, Tampa, is a good station from which to broadcast **Luz y Verdad.** If you are interested in helping in this work, send your contribution marked for Tampa **Luz y Verdad** broadcast to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va., or to the radio pastor, Lester T. Hershey, Box 1018, Aibonito, Puerto Rico.

(Continued on page 668)

MISSIONS

EDITORIAL

Multiplication Is the Answer

In the closing message at the annual General Mission Board meeting at Elmira, Ont., on Sunday evening, June 17, Bro. Edward J. Miller, Gulfport, Miss., explained to the more than 2,500 people present how the world can be won for Christ in 33 years.

The present world population is estimated at 2,400,000,000 souls, 65 per cent of whom have never heard about Christ. Furthermore, the world's population is increasing at the rate of 90,000 souls per day. Thirty souls are being born into the world for every one that is being born into the kingdom of God.

Mass evangelism is being used widely today with success. However, that is not the answer to winning the world for Christ. If Billy Graham would preach every night and win 20,000 souls for Christ at each meeting it would take him 330 years to win the present population of the world to Christ. Mass evangelism is clearly not the answer.

Another method would be to send out hordes of missionaries. Here again the difficulties of learning new languages and crossing cultural barriers would doom the venture to failure as far as winning the whole world to Christ would be concerned.

The answer is much simpler than either of the above. If you win one soul this year and the two of you each win one next year and the process continues unabated, the world can be won to Christ in one generation of thirty-three years. This means that every generation has the opportunity of winning its world to Christ.

This method is being used very effectively today to teach illiterates to read. Dr. Frank Laubach developed the slogan, "Each One Teach One." Communism has also found this method very effective in increasing its membership.

The Apostle Paul enjoined Timothy as follows: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Too often we have taken this to mean only the ministers. But does it? Would not a better interpretation be the "Each One Teach One" idea? Certainly if the world can be won for Christ by each of us winning one soul each year, we should be willing to try it.

Do we not hear Jesus saying to us today, "Ye are my witnesses"? A church in which every member starts talking about Jesus is bound to win souls.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Nurses are urgently needed in the two community service VS units. Two nurses are needed immediately for the Mathis, Texas, maternity home. Three nurses are needed for the new hospital in Puerto Rico. Applications for these and other VS positions should be addressed to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

Roman and Marianna Stutzman, unit leader and hostess of the Kansas City, Mo., VS unit will keep the following appointments during July: July 4, Rocky Mountain Camp, Divide, Colo.; July 7, La Junta, Colo.; July 8 a.m., Cheraw, Colo.; p.m., Colorado Springs, Colo.; July 10, Albuquerque, N. Mex.; July 11, 12, Grants, N. Mex.; July 14, 15, Los Angeles, Calif.; July 15 p.m., Upland, Calif.; July 19, Coalinga, Calif.; July 20, Reedley, Calif.; July 23, Monterey, Calif.; July 29 to Aug. 30, Oregon and Idaho churches.

This past week the Calling Lake, Alta., VS unit received an unsolicited check from the Indian Affairs Department of the Province of Alberta for the services the unit is giving to the Indians in the Calling Lake community.

As of June 28, there are 84 persons serving in summer voluntary service under MRSC. They are serving in 12 city missions, four rural missions, four child welfare units, four homes for the aged units, and four special units. Volunteers come from Indiana, Pennsylvania, Ohio, Kansas, Iowa, Arkansas, Maryland, New York, Virginia, Illinois, Ontario, Michigan, Montana, California, North Dakota, Nebraska, Alberta, and Washington, D.C. Of the total 23 have been attending college during the past year. Nineteen have served as teachers. Twelve district conferences are represented. There are 63 women and 21 men serving.

Mabel Erb, Sheridan, Pa., VS-er at La Plata, Puerto Rico, who serves at El Hogar del Nino, Rio Piedras, was married to Carlos Lugo, San German, Puerto Rico, on June 1, 1956.

James and Esther Hodgkins, Reading, Pa., began their six-weeks period of Spanish language study at La Plata, Puerto Rico, language school, June 4.

Miriam Kauffman, Minier, Ill., recently returned to her home in Illinois for a summer vacation. For the past two years she has been teaching in the La Plata, Puerto Rico kindergarten. In addition, she taught music at the new Bible Institute, she gave individual lessons in voice and piano, and directed the Calvary Mennonite Church chorus in La Plata.

I-W Services

Roy Burkholder, co-ordinator of I-W Services, Elkhart, Ind., visited at the regular I-W unit services at the I-W Center, East Lansing, Mich., on June 26. The working relationship at the Center was discussed. John Landis, minister of the Bethel Mennonite Church, Ashley, Mich., also participated in the meeting. Bro. Landis serves as sponsor of the unit.

Paul Peachey, Harrisonburg, Va., secretary of the Peace Problems Committee, is planning to spend several weeks this summer visiting I-W units in the East and Midwest. This trip is in the interest of the Peace Problems Committee and its work with the I-W program.

Harry Shetler, minister at the Kauffman Mennonite Church, Hollsopple, Pa., will be speaker at the unit services of the Norristown, Pa., I-W unit, June 28.

Released June 29, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Korean Babies

Nurse Katherine Dyck in Pusan, Korea, reports the hospital there is accepting only babies who are cases of severe malnutrition and those whose mothers have died or deserted the babies. This is due to the large number already receiving care.

Katherine wrote: "One day a mother who had been attending clinic regularly for the past seven months arrived with another two-weeks old baby. The first one had been left on her doorstep at night seven months ago and now a second one had been left. The mother had no children of her own and said she would like to keep this baby as well."

Katherine added 20 such babies to her roll for care during the past month. She believes they are abandoned because of poverty. "But somehow the mothers seem to know exactly at which doorstep to leave the babies. Invariably these new parents are without children and are thrilled at the prospects of caring for a child, and they can usually pay for the milk we give them."

Uruguay Nurses

Nurses Maria Dueck and Gertrud Unruh, both from Paraguay, are caring for physical needs among people in the neighboring nation of Uruguay.

Gertrud wrote of a bus accident involving seven Mennonites to whom she extended care. One woman received a concussion, two had head cuts, and three received only slight injuries. Another case was a man with ptomaine poisoning.

Maria wrote of a mother of three children whose husband died a few months ago. The mother left her house one afternoon and entered the woods where she apparently took her own life. Doctors said she drank ant poison.

Maria said, "We, of course, cannot understand how a mother could leave her children in this manner. But we thank God that He is a Father who will care for these children."

California Migrant Unit

Paul and Maurine Friesen, Elbing, Kans., are the new directors of the voluntary service unit to migrants at Coalinga, Calif., where they have served nearly a year. They replace Carl and Marilyn Wolgemuth, who have terminated but due to their interest in the project are continuing in the ministry to the migrants there. They are now serving under the Brethren in Christ Church.

The present unit also includes Doris Zook, Tina Warkentin, and Elson Sommers. In addition to serving as religious leaders, the girls teach migrant women better techniques of housekeeping and the fellows direct recreational activities.

Ailsa Craig Social Workers

Alden Bohn of Pandora, Ohio, is the new social worker at Ailsa Craig Boys Farm in Ontario, succeeding Abe Schmitt, who plans to do graduate study. Alden's wife, Doris, will teach. He is a graduate of Bluffton College in social science and has studied at Mennonite Biblical Seminary at Chicago the past two years. He will be in I-W service.

There are presently 20 boys at the farm who are placed there by social welfare agencies when their homes are broken or other problems develop.

Hospitals Receive Ford Grants

The three MCC mental hospitals have received the first half of their grants from the $200 million program of Ford Foundation. Brook Lane Farm at Hagerstown, Md., received $9,350. Prairie View Hospital at Newton, Kans., received $7,950. Kings View Homes at Reedley, Calif., received $8,150.

The decision on how these funds will be used in each hospital is being worked out. The grant, to be completed before July 1, 1957, provides that the funds be used to expand or improve facilities in the institution.

New Akron Workers

Merrill Raber, Goshen, Ind., is the new administrative assistant in the Akron personnel office. He will succeed Roger Haines of Elkhart, Ind. Raber is a 1956 graduate of Goshen College and is affiliated with Goshen College Mennonite Church.

Ray Kauffman, Lebanon, Oreg., is replacing Virgil Vogt as I-W administrator. He visited a number of I-W units on his trip from Oregon to Akron. He is a graduate of Hesston and Goshen colleges and the past year was on the staff of Hesston College.

Both men are in I-W service.

Released June 29, 1956
MCC Information Service
Akron, Pa.

A bill to ban the serving of alcoholic beverages on commercial airlines was approved by the House Subcommittee on Air Transportation in Washington. The subcommittee overruled opposition from the Civil Aeronautics Board and the Air Transport Association.

WMSA Weekly Notes

WMSA special project for the coming year, accepted by the delegate body at the annual meeting held at Elmira, Ont., on June 15 will be for Brazil.

For adult auxiliaries, furnishings for Brazil missionary homes; the total project amount is $2,000.00.

For girls' auxiliaries, furnishings for the children's rooms in the Brazil missionary homes; the amount proposed is $300.00.

The total amount of the proposed projects is the same as last year. It was suggested last year that the total amount could be reached if each adult member gave 25¢ and each girl gave 10¢. Your auxiliary may wish to plan to send this amount early this fall, instead of waiting until the end of the WMSA year, next spring.

Four missionary families are now serving the Lord in Brazil. Richard and Susan Burkholder, and Peter and Alice Sawatsky arrived in Brazil in 1954. David and Rosanna Hostetler, and Glenn and Lois Musselman arrived the following year. Appointed this year for service in Brazil are Herbert and Shirley Minnich.

As you give toward the furnishings of these new missionary homes, pray for the missionaries who are our witnesses. The difficulties of learning a new language, understanding the people, and locating the place of witness are not insurmountable when we support the work with our prayers.

Senior missionaries, Mrs. Mary Burkhard, Mrs. Florence Friesen, Mary Good, and Mrs. Selena Shank told of the joy of obedience to the vision, at the annual WMSA meeting. These pioneer missionaries found lasting joy in answering the call to service. Their continuing interest and activity presented a real challenge to each one.

Mrs. Mary Burkhard had visited the Ontario conference 39 years ago to assist in the work of organizing sewing circles in the local congregations. Three circles were organized prior to Sister Burkhard's coming. In the fall of 1917 there were 20 sewing circles who joined to form the district organization, which then affiliated with the general sewing circle organization.

Lorraine Roth, Trujillo, Honduras, visited some of the mission schools in Honduras in order to be better prepared to open the proposed school next February. She writes: "Many missionaries along the way made the statement that they were happy that the Lord called them to their particular field. Not once did one say that he wished he were somewhere else."

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Ind.

♣

United States service men are marrying Japanese girls at a near record rate of 100 a week, according to a United Press dispatch to the **New York Times.** The available records show that more than 25,000 United States service men have taken Japanese wives since 1947.

From Our Churches

KALONA, IOWA

(Lower Deer Creek Congregation)

Christian Friends:

"O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

At the beginning of the new year church officers were elected as follows: church trustees—Homer Brenneman, Ezra Troyer, Ora Marner; library committee: Mrs. Clark Brenneman, Hobert Yoder, Margaret Swartzendruber; summer Bible school committee: Mrs. Herman Yoder, Mrs. Clark Brenneman, Eli Yutzy; correspondent: Mrs. Ora Marner; chorister: Burdette Hershberger; ushers: Clayton Wenger, Calvin Swartzendruber, Doris Gingerich, Wanda Swartzendruber; janitor: Clark Brenneman; YPM—Mrs. Earl Hochstetler, Stanley Swartzendruber, Daniel Bender; secy. Esther Schrock.

Later in March and April the following officers were chosen: Sunday school—Adult supt. and asst., Harold Roy Bender and Mark Swartzendruber; primary supt. and asst., Ed. Brenneman and Hobert Yoder; S.S. chorister, Marjorie Yoder. WMSA—pres., Mrs. Ora Marner; vice-pres., Mrs. John Erb; secy., Alma Brenneman; secy. of lit., Mrs. Earl Hochstetler; food committee, Mrs. Clarence Yoder.

Due to the loss of our church building by fire on Jan. 29, we have been meeting in the school auditorium, Hillcrest Union. We are very grateful that this has been possible even though the folding chairs aren't very comfortable. Work is underway on the new church building with the following men chosen as a building committee: Ed Swartzendruber, chairman, Ray Yoder, secy., Ray Hochstetler, Truman Erb, and Homer Brenneman.

We have had a number of guest speakers and are always happy to welcome anyone coming through this community. Some of our guests were C. F. Yake, Scottdale, Pa.; Stanley and Arlie Weaver, Ganado, Ariz.; George Beare and G. G. Yoder, Hesston, Kans.; Wm. McGrath, Goshen, Ind., Jess Kauffman, Colorado Springs, Colo.; Ralph Buckwalter, Japan, and Dwight Wiebe, representing the Pax service.

A number of our young men are in I-W and VS, and several in Pax units. Jacob Schrock is in Africa, Leslie Hochstetler in Austria, and Clair Brenneman in Paraguay. Will you pray with us that these young people may be a real Christian witness wherever their work may be?

On April 15 our aged minister, Joe L. Hershberger, brought us the morning message. This was his 86th birthday and we felt he has surely been blessed of God to be able to stand before the congregation and with a strong voice again bring us a message.

We have had a number of sick folks in our group this year but are happy to say most of them have again regained their usual health. However, we have a few who are shut-ins: Levi Schrock, Mahlon E. Yoder, Dan Gascho, Ardell Swartzendruber, and Cora Marner.

We ask an interest in your prayers that the work at this place might be effective and be blessed of God. Mrs. Ora Marner.

FORAKER, INDIANA

(Salem Congregation)

Dear Readers of the GOSPEL HERALD,

"When he shall appear, we shall be like him; for we shall see him as he is."

We praise the Lord for a class of ten who were received into church fellowship this spring, nine by water baptism, and one by confession of faith. Our counsel meeting was held April 22, and on April 29 we worshiped together in observing the communion.

Good Friday evening there was a song service at the church, and early on Easter morning the MYF sang carols to shut-ins, elderly, and sick people in the community.

The Freshman-Sophomore Chorus from the Bethany Christian High School gave a worship program in song on the evening of April 8.

Visiting speakers to our congregation recently have been William Miller, North Liberty, in the interests of Voluntary Service; Lester Hershey from Puerto Rico, concerning the Lord's work in the Spanish broadcasts; Walter Smeltzer from the Olive congregation, an interesting account of his Pax work in Germany and Algeria; Mitchell McCloud from Nappanee; Homer Miller from the Bethel Conservative Church near Nappanee; Dr. Jonathan Yoder, Goshen; and Russell Kraybill, Goshen. Their messages were much appreciated.

Young people from the congregation who have gone into VS this summer are: Alice Marie Ramer to North Dakota; Elizabeth Miller to Froh Brothers' Home, Sturgis, Mich.; Genevieve Metzler to the Home for the Aged, Eureka, Ill.; Dennis and Ralph Hartman to the Upper Peninsula of Michigan.

Our Bible School was held June 11-22. There was a staff of 16 teachers and an average attendance of 137 pupils. Good interest was manifested throughout. A program was given on the last evening, with some contributions from the children, and William Miller as guest speaker.

We welcome Sister Joanna Sutter from Germany among us again. She was here as a trainee a few years ago, at which time she was baptized and became one of our members. Now we are happy that she has come again to make her home with us. Mrs. Elmer Hartman.

CRESTON, MONTANA

(Mountain View Congregation)

Greetings in our Master's name:

Our vacation Bible school started on June 4 and ended June 15 with a program in the evening which was well attended by the parents of the children. The average attendance was 137 children.

We are looking forward to our conference which will be held July 3-6 inclusive. We are sorry that Bro. B. Charles Hostetter will be unable to be with us at that time as had been planned.

We had a wonderful rain which will help the crops immensely at this time of the year. According to the reading at the State Experiment Station near here we had a rainfall of 2.29 inches in 24 hours, starting at 5:00 p.m. June 15.

A baby girl was born to Mr. and Mrs. Owen Hochstetler on June 5.

We are glad to have the Norman Torkelson family move here from Duchess, Alta., to make their home with our congregation.

Mrs. Silas B. Mast.

SCHELLSBURG, PENNSYLVANIA

(Pleasant View Congregation)

Dear Readers:

Greetings in Jesus' name. The Lord is a wonderful Saviour. He has blessed us in many ways.

Our revival meetings, May 21-29, were in charge of Bro. James Stauffer, Apple Creek, Ohio. He brought very inspiring messages. We were also glad to have Sister Stauffer with us the last night of the meetings, and also to have brothers and sisters from various places in the Johnstown district. There was one precious soul saved during the meetings and one reconsecration.

Our Bible school started June 4 and closed June 15 with a program in the evening. For several evenings we had an attendance of 106, and the average attendance was 90. The Sunday-school attendance has been growing during the summer.

Thirteen from our congregation went to Laurelville Camp. May the Lord continue to bless the work at Pleasant View. Please keep on praying for us. Ruth Weyant.

♣

The Indiana Attorney-General has ruled that released-time religious instruction does not violate the constitution.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear Readers:

"Ye that stand in the house of the Lord . . . praise the Lord; for the Lord is good. Sing praises unto his name: for it is pleasant" (Ps. 135:2, 3). The goodness of our Lord is manifest in so many ways. "The righteous shall see it, and rejoice" (Ps. 107:42).

On May 10 Bro. Eli Kramer and wife, and Sisters Mary and Clara Zook of Portsmouth, Va., made a short stopover in the Henry Good home. Sister Lena Good accompanied them on their journey to Relief, Ky., and for three weeks helped in summer Bible school work and other activities.

Bro. David Showalter, of Gays Creek, Ky., led us in a series of revival meetings May 8-17. Christians were revived and purified and sinners warned as we felt the cleansing and convicting power of the Word.

On the evenings of May 18 and 20, two cars of young people attended the Billy Graham revival in Richmond, Va.

Sunday, May 27, Bro. Charles M. Grove brought the morning message on "Our Inheritance in Christ." He was accompanied by Bro. and Sister Charles Vangundy, all of Waynesboro, Va. On this same date our home minister, Bro. O. B. Snead, filled the appointment at Hildebrand Church near Waynesboro, Va.

On the week end of June 2, we were happy to have among us Bro. and Sister Robert Ross, daughter Gloria, also Bro. and Sister Louis Burkholder, Jr., and son David, all of Denbigh, Va. Their help in services and fellowship in the homes was appreciated and enjoyed.

Our spring communion was held Sunday, June 10. Bishop Franklin Weaver and family were present for this service, also Deacon S. M. Brunk and daughters Marie and Lola of Delphos, Ohio. The latter two, with Sisters Ruth Emswiler and Naomi Shoemaker of Broadway, Va., and Sister Betty Brenneman of Denbigh, Va., were a part of our teaching staff in two weeks of summer Bible school which closed Friday night, June 22. The program was well attended and many expressions of appreciation were given from parents for the Biblical emphasis in our Bible school work.

June 13 Bro. Brunk conducted our Wednesday evening prayer meeting, using as a subject "Self Denial."

On Sunday afternoon, June 17, services were held at the local prison camp. Between 90 and 100 men and boys are usually present to help sing and hear the message of liberty to souls in bondage. Unite with us in intercession as we witness in song and testimony before these and others in this corner of God's vineyard.

Beulah I. Good.

BROADCASTING

(Continued from page 665)

Heart to Heart

Literature Outreach

A minister and the women's group of his church in Limerick, Pa., are supplying Mother's Pledge wall cards and tracts to maternity patients in the nine hospitals of their area. This group is taking advantage of the receptiveness of the new mother's heart. According to the present birth rate, this project will furnish pledges to 6,000 new mothers this year.

A minister in Portsmouth, Va., called long distance for 150 Pledge wall cards for distribution to the mothers of his congregation.

Kirban Associates, a Philadelphia advertising agency servicing hundreds of churches over the states, has asked permission to imprint and distribute the Mother's Pledge wall card.

Join us in prayer that the Pledge might touch many mothers' hearts for Christ. Mother's Pledge wall cards and tracts are available for distribution at cost. Cards: (8 x 10, printed in blue and red) one for .10, 12 for $1.00, 50 for $3.00, 100 for $5.00. Tracts: .01 each in any quantity. Order from **Heart to Heart Program,** Box 425, Harrisonburg, Va.

via MBMC, Elkhart, Ind.

Field Notes

CONTINUED

Allen Shirk, on furlough from India, at Wesley Chapel, Newark, Del., July 19.

Kenneth G. Good at Atglen, Pa., Sunday morning and evening, July 29.

Visiting Speakers

June 3. **Glen Yoder,** Kansas City, Kans., at Garden City, Mo.

June 10. **B. Harold Thomas,** Bronx, N.Y., at Millersville, Pa.

June 17. **Sam Oswald,** Beemer, Nebr., at Manson, Iowa. **Menno B. Brubaker,** Richfield, Pa., at Mellinger, Lancaster, Pa. **John Kreider,** Kansas City, Mo., at Garden City, Mo.

June 24. **Sanford Hershey,** Gordonville, Pa., at Mellinger, Lancaster, Pa. **Paul Histand,** Langhorne, Pa., at Worcester, Pa. **Milo Kauffman,** Hesston, Kans., at Yellow Creek, Goshen, Ind. **Marvin Yoder,** Wellman, Iowa, at Manson, Iowa. **J. Robert Kreider,** Wadsworth, Ohio, at Orrville, Ohio. **Lester Graybill,** Orrville, Ohio, at Longenecker, Winesburg, Ohio. **Howard S. Bauman,** Elmira, Ont., at Alma, Ont. **Russell Krabill,** Goshen, Ind., at Hesston, Kans.

July 1. **Howard Yoder,** Oak Grove cong., Smithville, Ohio, at Wooster, Ohio. **Abner Stoltzfus,** Gap, Pa., at Tel-Hai Camp, Honey Brook, Pa. **Harold Zehr,** Roanoke, Ill., at Morton, Ill. **Don Spiegle,** Johnstown, Pa., at Scottdale, Pa. **J. Horace Martin,** Philhaven Hospital, Lebanon, Pa., at Landisville, Pa. **I. E. Burkhart,** Goshen Ind., at Glade, Accident, Md., and Pinto, Md. **Millard Lind,** Scottdale, Pa., at Barrville, near Belleville, Pa. **J. L. Horst,** Scottdale, Pa., at Maple Grove, Belleville, Pa. **John E. Lapp,** Lansdale, Pa., at Hersteins, Neiffers, Pa. **Daniel Johns,** Conneaut Lake, Pa., at Benton, Ind.

July 8. **Joseph Gross,** Doylestown, Pa., at Hersteins, Neiffers, Pa. **I. E. Burkhart,** Goshen, Ind., at Monterey, Bird in Hand, Pa.

Evangelistic Meetings

George Reno, Akers, La., at Rawley Springs, Hinton, Va., beginning June 20. **Daniel Smucker,** Harrisonburg, Va., at Elkton, Va., beginning June 17. **Harold Eshleman,** Harrisonburg, Va., at Gospel Hill, Palos, Va., beginning June 24. **Kenneth G. Good,** Morton, Ill., at Woodridge, Washington, D.C., July 22-25. **Ross D. Metzler,** McVeytown, Pa., and **Mervin J. Baer,** Carlisle, Pa., in tent meetings at Plainfield, Pa., sponsored by Diller congregation, July 17-29.

Mission News

CONTINUED

Robert Carl was born to Bro. and Sister Carl Metzler, Bethel Springs School, Culp, Ark., on June 21.

Bro. Clarence Fretz, missionary on furlough from Luxembourg, recently kept the following appointments in Conservative Mennonite churches in the northern Indiana area: June 29, Townline, Shipshewana; July 1, morning, Pleasant Grove, Goshen; evening, Griner, Middlebury; July 2, Riverview, White Pigeon, Mich.; July 3, Bethel, Nappanee; July 4, illustrated message, Clinton Christian Day School, Goshen; July 5, Cuba, Grabill.

GOOD LUCK PRAYER

(Continued from page 652)

ster defines witchery as fascination; irresistable influence. Some folks copy this letter because they do not want to break the chain. But I believe some send it because they are afraid of what may happen if they don't send it. The names of 15 women are signed to the letter.

We notice this chain is called a "good luck prayer." But there is no prayer connected with it. I believe we would do well to keep ourselves free from this practice.

Nampa, Idaho.

♣

The rich young ruler had morals, manners, and money. He would be welcomed readily into many churches today, with no questions asked. He would make a good "joiner," but he would be a poor disciple.

Salvation is free but discipleship costs everything. Somehow, we have utterly lost sight of our Saviour's drastic and often severe challenges to prospective disciples. Letting the dead bury the dead, denying self, hating loved ones, putting the hand to the plow—He used terms that demanded absolute obedience and unquestionable loyalty. Today we have tempered all this down and removed its sharp edge and have gathered a host of indifferent "joiners" who have not the faintest idea of what it means to "sell out" for Christ.

Jesus lost this prospect. The young man went away. Why didn't our Lord take him on milder terms and later lead him into complete surrender? That is our technique today, but Jesus was out for disciples, not "joiners."

"What lack I yet?" Here is the painful lack in our churches because it is the lack of so many of their members.

From *Day by Day,* by Vance Havner.
(Fleming H. Revell Company)

♣

Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life.

—Alfred North Whitehead.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Basinger, Orris and Lois (Ours), Lanham, Md., first daughter, Brenda Lee, June 14, 1956.

Beidler, Willard and Mamie (Metz), Telford, Pa., seventh child, fifth son, Rodney, June 15, 1956.

Erb, Aden and Verla (Weisel), Hartville, Ohio, first child, Kathy Jo, May 23, 1956.

Grieser, Dale and Grace (Roth), Beemer, Nebr., second child, first son, Kennard Dale, May 31, 1956.

Halteman, Clarence A. and Dorothy N., East Greenville, Pa., fifth child, fourth daughter, Susan, May 24, 1956.

Hoover, Arthur M. and Gladys (Reichelt), Goshen, Ind., seventh child, third son, Jerry Alan, June 11, 1956.

Horst, Preston M. and Rebecca (Eby), Hagerstown, Md., third daughter, Esther Mae, June 19, 1956.

Hostetler, Wayne and Mary Ann (Hostetler), Kokomo, Ind., second child, first daughter, Ruth Ann, May 29, 1956.

Hunsecker, Richard and Louise (Strite), Hatfield, Pa., first daughter, Norma Jean, June 22, 1956.

King, Aaron M. and Betty (Detweiler), Sagua la Grande, Cuba, second child, first daughter, Jewel Elizabeth, June 4, 1956.

Kratz, Harold M. and Esther (Yoder), Souderton, Pa., second child, first daughter, Virginia Mae, June 14, 1956.

Kreider, Elmer H. and Bertha (Doerr), Wellsville, Pa., fourth son, Samuel Wayne, June 18, 1956.

Kropf, Harry L. and N. Priscilla (Widmer), Albany, Oreg., sixth child, fourth daughter, Leila Priscilla, June 14, 1956.

Lehman, Harold D. and Ruth (Krady), E.M.C., Harrisonburg, Va., third son, John David, June 11, 1956.

Leichty, James and Dorothy (Schrock), Crawfordsville, Iowa, first child, Joyce Elaine, June 6, 1956.

Marner, Clair J. and Juanita (Miller), Linesville, Pa., first child, Ronald Clair, May 16, 1956.

Martin, Elvin H. and Martha (Weaver), Ephrata, Pa., third child, first son, Galen W., June 5, 1956.

Martin, Harold E. and Mildred (Clymer), Gettysburg, Pa., third son, Kenneth Lee, June 21, 1956.

Martin, Lehman and Corinne (Martin), Greencastle, Pa., third child, first daughter, Priscilla Ruth, June 8, 1956.

Martin, Nelson and Mary Elizabeth (Yoder), Goshen, Ind., third daughter, Judith Elaine, June 18, 1956.

Miller, Deldon and Betty (Sams), Upland, Ind., first child, Kirby Dean, June 19, 1956.

Miller, Elijah and Susan (Miller), Kalona, Iowa, second child, first son, Wilmer, June 6, 1956.

Miller, Frank D. and Miriam (Keim), Middlebury, Ind., first child, Annette Louise, June 10, 1956.

Miller, Harry L. and Orpha (Wagler), ———, Kans., third child, second daughter, Jean Ann, June 15, 1956.

Miller, Jonas and Winifred (Slabaugh), Mishawaka, Ind., first child, Gary LaMar, April 27, 1956.

Miller, Wayne and Audrey (Brenneman), Wellman, Iowa, third child, first daughter, Laurel Ann, June 16, 1956.

Nice, Cecil and Mary (Yoder), Morrison, Ill., sixth child, third son, Eldon Philip, June 20, 1956.

Nisley, Ruben and Mamie (Miller), Kalona, Iowa, second son, Simon Edward, June 10, 1956.

Roggie, Alvin J. and Alice M. (Roes), West Brattleboro, Vt., second child, first daughter, Charlene Joy, June 18, 1956.

Schlabaugh, Jacob and Viola (Yoder), Kalona, Iowa, seventh child, fourth son, Henry, June 22, 1956.

Schrock, Allen Jesse and Doris E. (Reynolds), Goshen, Ind., fifth child, second daughter, Naomi Rose, June 23, 1956.

Sensenig, Jacob S. and Martha (Myer), Gettysburg, Pa., eleventh child, sixth son, Darrel Jacob, June 20, 1956.

Shank, Donald and Beulah (Good), Markham, Ont., third child, first daughter, Donna Faye, June 15, 1956.

Steckley, Edwin and Olivia (White), Bay Port, Mich., fifth child, third son, Sherl Grant, June 13, 1956.

Steiner, Lee and Vera (Kauffman), Alto, Mich., second son, Roger Lee, June 19, 1956.

Stutzman, Richard and Jennie (Reisinger), Union City, Pa., second child, first son, Richard Lee, June 18, 1956.

Swartzendruber, Dale and Beulah Mae (Graber), Kalona, Iowa, first child, Susan Ann, June 15, 1956.

Yoder, Glen and Lois (Johns), Kansas City, Kans., fourth child, third daughter, Deborah Joy, June 22, 1956.

Zimmerman, Harvey and Alice (Good), East Earl, Pa., fourteenth child, sixth daughter, Sandra June, June 8, 1956.

Zuercher, A. Clayton and Alice L. (Miller), Cleveland, Ohio, first child, Susan Elaine, June 16, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Amstutz—Ebersole.—Mahlon Amstutz, Pueblo, Colo., cong., and Julia Ruth Ebersole, La Junta, Colo., cong., by Wilbur Nachtigall at the La Junta Church, June 16, 1956.

Ashley—Brubaker.—Cecil Ashley, Goshen, Ind., East Goshen cong., and Margaret Brubaker, Ayr, Ont., Erb Street cong., by Paul M. Miller at the Erb Street Church, Waterloo, Ont., June 23, 1956.

Auker—Spangler.—Daniel Auker, New Holland, Pa., Martindale cong., and Anna Lois Spangler, Leola, Pa., Blainsport cong., by Mahlon Zimmerman at his home, June 23, 1956.

Beachy—Troyer.—Melvin M. Beachy, Kokomo, Ind., Howard-Miami cong., and Ada Troyer, Ligonier, Ind., Maple Grove cong., by Ellis B. Croyle at the Maple Grove Church, Topeka, Ind., June 10, 1956.

Bishop—Espigh.—Clinton Bishop, Teges, Ky., New Found cong., and Lorma Espigh, Lewistown, Pa., Mattawana cong., by Ross D. Metzler at the New Found Church, June 9, 1956.

Culp—Oberholtzer.—Isaac W. Culp, Vineland Station, Ont., Vineland cong., and Erla M. Oberholtzer, Ephrata, Pa., Groffdale cong., by Mahlon Witmer at the Groffdale Church, June 23, 1956.

Erb—Kennedy.—Dan Erb, Jr., Canton, Ohio, and Mary Ann Kennedy, Atwater, Ohio, both of the Hartville cong., by Lester A. Wyse at the Hartville Church, June 2, 1956.

Handrich—Layman.—Dwight Handrich and Grace Layman, both of Mio, Mich., Fairview cong., by Harvey Handrich at the Fairview Church, June 10, 1956.

King—Yoder.—Fred King, West Liberty, Ohio, South Union cong., and Marjorie Yoder, Mantua, Ohio, Plainview cong., by Eugene Yoder at the Plainview Church, June 9, 1956.

Kready—Groff.—Martin Kready, Manheim, Pa., Erisman cong., and Ruth E. Groff, Lancaster, Pa., New Danville cong., by Henry W. Nauman at the home of the bride, June 6, 1956.

Metzler—Glick.—Everett Groff Metzler, Manheim, Pa., Landisville cong., and Margaret Joanne Glick, Minot, N. Dak., Fairview cong., by Floyd Kauffman at the Fairview Church, June 21, 1956.

Miller — Helmick. — Ervin Miller, Cleveland, Ohio, Hartville cong., and Leona Helmick by J. M. Helm at his home May 12, 1956.

Miller—Schrock.—Martin J. Miller, West Clinton cong., Pettisville, Ohio, and Frieda M. Schrock, Plainview cong., Aurora, Ohio, by E. B. Frey at the Plainview Church, May 12, 1956.

Stoltzfus—Cox.—Kermit Stoltzfus, Parkesburg, Pa., and Mary Elizabeth Cox, Downington, Pa., both of the Coatesville cong., by LeRoy S. Stoltzfus at the Coatesville Church, June 9, 1956.

Stutzman—Miller.—Ronald Stutzman, Wauseon, Ohio, Central cong., and Joyce Miller, Milford, Nebr., East Fairview cong., by A. M. Miller at the East Fairview Church, June 10, 1956.

Yoder—Lehman.—Lester A. Yoder, Arthur, Ill., cong., and Florine Lehman, Apple Creek, Ohio, Sonnenberg cong., by Louis Amstutz at the Sonnenberg Church, June 2, 1956.

Zehr—Flores.—Curtis Zehr, Lebanon, Oreg., Fairview cong., and Rosemarie Flores, Aurora, Oreg., Zion cong., by C. I. Kropf, Feb. 23, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baker, Henry, son of Peter and Margaret (Shie) Baker, was born near Lagrange, Ind., on Dec. 17, 1870; departed from this life on June 18, 1956; death resulted from a heart attack which was of 3 days duration; aged 85 y. 6 m. 1 d. In his youth he accepted Christ as his Saviour and became a member of the West Liberty Mennonite Church in McPherson Co., Kans. Later his membership was transferred to the Protection, Kans., Mennonite Church. On Nov. 5, 1889, he was united in marriage to Mary Miller. They were permitted to share the blessings of married life for more than 56 years. This union was blessed with 3 sons and 4 daughters (Ora, Ralph, Chester, and Clara—Mrs. Crist Beyler, Protection; Florence—Mrs. Marvin King, Harper, Kans., Stella—Mrs. Jake Zimmerman, and Ferne—Mrs. Virgil Schultz, Protection). He is survived by his wife, 7 children, 21 grandchildren, and 27 great-grandchildren, and many other relatives and friends. Funeral services held on June 20 at the Protection Church were conducted by Chas. Schweitzer and Alva Swartzendruber, with interment in nearby cemetery.

Boshart, Aldoris Dale, son of Amos and Sarah (Stutzman) Boshart, was born Sept. 8, 1923, at Wood River, Nebr.; passed from this life on June 8, 1956, at a local hospital; aged 32 y. 9 m. He was stricken with diabetes at the age of 4, from which he suffered much but complained very little. He accepted Christ as his personal Saviour at the age of 12 and was received into the Wood River Mennonite Church where he was a faithful member until death. He is survived by his parents, 5 brothers and one sister (Leroy, Centerville, Pa.; Merrill, Tangent, Oreg.; Marjorie—Mrs. Nelson Miller, Wellman, Iowa; Delbert, Seward, Nebr.; Amos Jr., Wood River, and Omar, Denver, Colo.), an aunt, Mary Ann Stutzman, who made her home with them, a grandfather (Dan B. Boshart, Colorado Springs, Colo.), and many other relatives and friends. Funeral services were held June 11 at the Mennonite Church in charge of Art M. Stutzman, Alvin Gascho, and Wm. R. Eicher, with burial in the church cemetery.

Burkhardt, Susannah, daughter of the late Mr. and Mrs. Absolom Martin, and widow of the late Ezra Burkhardt, was born in Woolwich Twp., Ont., on July 25, 1879; passed to her eternal reward on June 20, 1956; aged 76 y. 10 m. 26 d. She was a member of the Elmira Mennonite Church. Surviving are one son, Alvin of Kitchener, Ont., 3 grandchildren, and 5 great-grandchildren. One daughter preceded her in death. Funeral services were held at the Elmira Church on June 22, with O. D. Snider and Howard S. Bauman officiating. Burial was made in the adjoining cemetery.

Kemrer, Lillie C., daughter of Benjamin and Catharine (Deshong) Kramer, was born at Vintage, Pa., March 9, 1868; passed away at her home, Lancaster, Pa., June 19, 1956; aged 88 y. 3 m. 10 d. She was a member of Millersville Mennonite Church, where she attended regularly until March, 1955. On Dec. 31, 1889, she was married to Phares D. Kemrer, who preceded her in death Oct. 2, 1951. Surviving are 5 children (Alice R., Lancaster, Pa.; John M., Landisville, Pa.; Dorothy C., E.M.C., Harrisonburg, Va.; Phares C., and Clarence M., both of Lancaster, Pa.), 12 grandchildren, and one great-granddaughter. One son, Joseph, died in infancy; another son, Lloyd, preceded her in 1951. For a number of months, Mother had been losing strength. She rested frequently, yet she was not confined to her bed. Even on the morning of her passing, she had been dressed and sitting in her chair for about half an hour. All who knew her loved her. She had no enemies. She liked people and they liked her and thought of her as "a dear little old lady." We cherish the memory of a kind, loving Mother. Funeral services were held on June 21 at the Millersville Mennonite Church in charge of Christian K. Lehman and Jacob G. Hess. Interment was made in Longenecker's Cemetery.

King, Edwin J., son of John and Elizabeth (Schrock) King, was born in Wayne Co., Ohio, on Dec. 6, 1875; passed away at Dunlap Memorial Hospital in Orrville, Ohio, on June 23, 1956; aged 80 y. 6 m. 17 d. On Nov. 12, 1899, he was united in marriage to Nora Royer, who preceded him in death on Oct. 21, 1951. He is survived by 3 sons (Clarence and Floyd of Orrville, and Alvin of Fayetteville, Ark.), 2 daughters (Mrs. Icie Zook and Mrs. Edna Troyer of Orrville), one brother (S. S. King of Orrville), 12 grandchildren, and 8 great-grandchildren, together with many other relatives and friends. He will be remembered for his active interest in the life of his neighborhood, family, and church, and for his contribution in the field of music, being active as a singer in many church and community organizations. He was a lifelong member of the Oak Grove Mennonite Church near Smithville, serving his Lord faithfully and well. Funeral services were held at the Oak Grove Church on June 26, with V. M. Gerig officiating. Interment was made in the adjoining cemetery.

Martin, Denise Suzanne, daughter of Tilman and Janet (Mills) Martin, was born Jan. 16, 1956, at Kitchener, Ont.; passed away at her home in Waterloo, Ont., on June 19, 1956; aged 5 m. 2 d. Surviving are her parents, a sister, (Deborah Irene), the grandparents (Mr. and Mrs. David A. Martin, Waterloo, and Mr. and Mrs. Basil W. Mills, Kitchener). Death was due to an accident in her baby buggy when she wriggled herself over the end. She strangled when her sweater caught on an upholstery tack. Funeral services were conducted at the St. Jacobs Mennonite Church on June 20 in charge of Roy S. Koch assisted by Paul M. Miller, Goshen, Ind., who was engaged there in a series of evangelistic meetings at the time. Burial was made in the St. Jacobs Mennonite Cemetery.

Martin, Samuel D., son of the late David and Anna (Witmer) Martin, was born in East Earl Twp., Lancaster Co., Pa., on Jan. 29, 1875; died of a heart attack on May 24, 1956, at his late home in Goodville, Pa.; aged 81 y. 3 m. 25 d. He spent his entire life in Lancaster Co., and passed away very suddenly. He was feeling good during the day, ate supper as usual, and felt he wanted to work in the garden a little while, where he was found about an hour later. In his younger days he was known as miller Sam Martin, for he operated a mill for over 20 years. As a young man he accepted Christ and was ordained to the office of deacon at the age of 30. He lived to fill this post for a little over 50 years, having been ordained on Jan. 4, 1906. However, due to declining health, he had no longer been active in this field for several years. He also served as trustee on the Millersville Children's Home Board for a period of 41 years, having been an honorary member at the time of his death. On Nov. 4, 1895, he was united in marriage to Mary Weaver, who preceded him in death 19 years ago. To this union were born 8 children, 5 of whom preceded him in death. On May 18, 1943, he was united in marriage to Mary Hoover. In addition to his wife, he is survived by the following children (Florence—Mrs. Jacob Summers, East Earl, Pa.; Elmer and S. Weaver, New Holland, Pa.), and also 13 grandchildren and 20 great-grandchildren. One great-grandchild preceded him in death. Funeral services at the Weaverland Church on May 28 were in charge of David Weaver, J. Paul Graybill, Alvin Martin, John Burkholder, and Harry Lichty. Interment was made in the Goodville Cemetery.

Miller, Mary, daughter of David and Eliza (Stutzman) Yoder, was born Oct. 1, 1876, in Johnson Co., Iowa, and died on the home place where she lived for 58 years, on June 10, 1956; aged 79 y. 8 m. 9 d. On Jan. 26, 1896, she was united in marriage to Manasses J. Miller, who died Dec. 6, 1936. To this union 13 children were born. One son and twin daughters died in infancy. Surviving are 6 sons and 4 daughters (Lena—Mrs. Ira Bender, Lizzie—Mrs. Will Miller, Eliza—Mrs. John B. Yoder, Katie—Mrs. Fred Nisley, David, Lewis, Dennis, Chris, Ivan, and Ruben, all living in the Johnson Co., community), 57 grandchildren, 47 great-grandchildren, one sister (Mrs. Lena R. Yoder), and 4 brothers (Steve, Lewis, Joe, and Frank). She was preceded in death by her parents, one brother, 3 grandchildren, and one great-grandchild. In her youth she was baptized and united with the Old Order Amish Church and remained a faithful member to the end. She was in her usual health until about 3 weeks prior to her death, which came suddenly, caused by a weak heart and infirmities of old age. Funeral services were held at the Will Miller home, the home place, on June 12, with Will Yoder, Enos Swartzendruber, and Ira Nisley officiating. Burial was made in the East Union Cemetery.

Miller, Sol J., son of John A. and Delilah (Kauffman) Miller, was born near Hubbard, Oreg., June 1, 1891; died at Mercy Hospital, Iowa City, Iowa, June 14, 1956; aged 65 y. 13 d. His death was due to a heart attack which he had suffered less than 2 days before. When but a child his family moved to Illinois and a few years later to Weatherford, Okla. Here he grew to manhood and united with the Old Order Amish Mennonite Church. Later he went to Iowa, and on Dec. 7, 1915, he was married to Bertha Beachy. This was the first couple married by Bishop Isaac Helmuth. To this union 3 children were born (Floyd, Keota, Iowa; Fannie—Mrs. Raymond J. Byler, Altha, Fla., and Ivan, Kansas City, Kans.). Surviving are his wife, 3 children, 12 grandchildren, and the following brothers and sisters (Jacob J. and Mrs. Mattie Yoder, Kalona, Iowa; Rebecca—Mrs. John J. S. Yoder, Middlebury, Ind.; Dan J. S. and Anna—Mrs. Ben Detwiler, Wellman, Iowa; Fred, St. Louis, Mo., and Chris, Wellman, Iowa), and many other relatives and friends. Soon after their marriage they united with the Upper Deer Creek congregation near Wellman, where he was a faithful member at the time of his death. He served the church in a number of ways, and was a great lover of children. Services held at the Upper Deer Creek Church on June 16 were conducted by Morris Swartzendruber and Elmer G. Swartzendruber. Burial was made in the Upper Deer Creek Cemetery.

Schrock, David M., son of John and Elizabeth (Moser) Schrock, was born near Smithville, Ohio, on March 21, 1870. He was next to the youngest of a family of 6 children, 4 of whom are still living (Samuel, Shelbyville, Ill.; Menno, McEwen, Tenn.; Jonathan, and Nancy Holderman, both of the Home for the Aged at Rittman, Ohio. One sister preceded him in death. At the age of 21 he went to Garden City, Mo. In his youth he accepted Christ as his Saviour and was baptized in a stream near the Oak Grove Church, Orrville, Ohio. Later he transferred his membership to the Sycamore Grove Church near Garden City, Mo., where he remained a faithful member for 65 years, teaching a Sunday-school class for many years. He was united in marriage on Feb. 12, 1893, to Susanna Diener, who preceded him in death on May 3, 1936. This marriage was blessed with 3 sons and 5 daughters. One son preceded him in death. Surviving are the following (Lawrence, Harrisonville; Clara—Mrs. Elby R. Yoder, Florence—Mrs. C. P. Yoder, and Albert, of Garden City, Mo.; Ada—Mrs. J. D. Hartzler, Wellman, Iowa; Alice and Mary, at home). All were at his bedside at the time of his passing. Also surviving are 19 grandchildren, 11 great-grandchildren, and many other relatives and friends. Three grandchildren and one great-grandchild preceded him in death. For the last 6 weeks he was confined to his home. At his request he was anointed, thus giving testimony to God's will for his life. He gradually became weaker, and on the evening of June 10, 1956, he passed into eternal rest, as a result of old age and complications; aged 86 y. 2 m. 20 d. Funeral services were held at the Sycamore Grove Church on June 13, with H. A. Diener and S. S. Hershberger officiating. Interment was made in the Clearfork Cemetery near Garden City.

Shenk, Andrew, son of Daniel and Rachel (Stemen) Shenk, was born July 29, 1878, near Elida, Ohio; died June 20, 1956, in his home at Elida; aged 77 y. 10 m. 21 d. He united with the Mennonite Church in his early married life. He was reinstated some years ago into the Central Mennonite Church and in his last years the Christian life took on new meaning for him. He gave expressions prior to his death as being ready to meet his Lord. On Oct. 21, 1899, he was married to Rhoda Stemen. Surviving are his wife, their children (Mrs. Rhoda Hatton, Lima; Mrs. Margaret Yoder, Geneseo, Ill.; Wilson and Carroll, Lima; Edgar, Elida; Oliver, Quakertown, Pa.; Ronald and Louis, Dayton), 21 grand-children, 3 great-grandchildren, 5 sisters (Mrs. Emma Stemen, Mrs. Anna Hertzler, and Mrs. Joseph Longacher, Denbigh, Va.; Mrs. Saul Sauder, Mt. Joy, Pa., and Elizabeth Shenk, Sarasota, Fla.), and 5 brothers (Menno, Elida; Daniel, Amos, and John, Denbigh, Va.; and Ray, Elkridge, Md.). Services were held at the Central Church on June 23 with Menno Troyer and James Detweiler in charge. Burial was made in the Salem Cemetery.

Weaver, Marion R., son of the late Raleigh J. and Sallie (Heatwole) Weaver, was born Oct. 1, 1900, near Dale Enterprise, Va.; died suddenly of a heart attack in Harrisonburg, Va., April 10, 1956; aged 55 y. 6 m. 10 d. He was united in marriage to Annie R. Shank on Nov. 20, 1920. He had been stricken with a coronary thrombosis in 1948, but during the past 7 years had constantly been very active in business, local, and church affairs. The fatal attack on April 10 came as a shock to his family and many friends. The attack started in his automobile, but he died shortly after he was taken to the local hospital. He had been deeply touched in the reading of II Tim. 4:6-8 that Sunday morning in family devotions, and in a conversation with his son just before his attack, expressed thoughts and advice indicating he felt he didn't have long to stay in this world. He leaves his wife, one daughter, (Rose, at home), one son (Winston, Harrisonburg), 3 grandchildren, 3 sisters (Della—Mrs. C. J. Suter, Mabel—Mrs. Roy Heatwole, Ruth—Mrs. T. O. Deputy, all of Harrisonburg), 2 brothers (Carl and Roland). He was a faithful member of the Chicago Avenue Mennonite Church and always very much interested in helping any good cause or any person in need. Funeral services were held on April 12 at the Weavers Church with Harold G. Eshleman and Albert G. Edwards in charge, with burial in the nearby cemetery.

I preach as never sure to preach again, and as a dying man to dying men.—Richard Baxter.

Items and Comments

Pornography has become a $500,000,000 a year racket, the Senate Juvenile Delinquency Subcommittee charged in reports which urged religious organizations to join the civic and service groups in leading a fight against the traffic. The report also urged parents to give teen-agers proper sex education so they will not "gain the wrong impressions of sexual behavior and marriage because pornography is the only source of information they have."

* * *

Juvenile delinquency continued to increase at an alarming rate during 1955, according to the chief of the Children's Bureau in Washington. The annual report shows that 977 juvenile courts which report to the Children's Bureau had a 9 per cent increase in their case load between 1954 and 1955. Preliminary estimates indicate that half a million children were brought into juvenile courts last year.

* * *

The percentage of the Indonesian people now able to read and write is estimated at from 25 to 50 as compared to about 5 or 6 per cent at the time the Japanese occupation ended in 1945. Materials developed by Frank C. Laubach, pioneer in literacy training, are given major credit for the sharp rise in the Indonesian literacy rate.

* * *

The Voice, one of America's oldest religious temperance journals, has ceased publication. Its final editorial criticized the Methodist General Conference for ordering the suspension of the 42-year-old magazine, published monthly by the Methodist Board of Temperance. **The Voice** had a circulation of 65,000.

* * *

The Fund for the Republic has made a grant of $10,000 to United Church Women for educational work in race relations. This grant will make possible a series of workshops in key communities, according to Mrs. T. O. Wedel, president of the women's organization.

* * *

Scholars at the University of Manchester in England have examined two copper scrolls from Palestine which they say give information about 200 tons of hidden gold and silver. Other scholars question the authenticity of this interpretation. However, the report has started a wide treasure hunt in Jordan involving whole Bedouin tribes who hope to uncover the wealth mentioned in the scrolls. It is felt by many that no gold or silver will be discovered but that the treasure hunt may uncover new scrolls.

* * *

A statue of the Prophet Elijah was recently unveiled on Mount Carmel, Israel. It is made of white Nazareth stone and stands near a Carmelite Monastery 1,400 feet above sea level, the highest peak of the Carmel range. **—Watchman Examiner.**

A grant of $50,000 was authorized by the Board of Trustees of the Kresge Foundation in Detroit towards the construction of a library building on the campus of the International Christian University in Japan. The grant is conditional upon $250,000 being raised from others for this building project.

* * *

Foreign subsidies for the churches of India totaled $19,216,000 last year, Finance Minister C. D. Deshmukh told the Lower House of Parliament in New Delhi. He said that about $14,500,000 came from the United States.

* * *

Three leaders of the United Church of Canada will pay a ten-day visit in Russia in August. They will be guests of the Russian Orthodox Church.

* * *

A one-million-dollar national headquarters building for Canada was opened by Jehovah's Witnesses in North York, a Toronto suburb. The building which occupies two acres contains a printing plant, a Bible story depot, and a sect administrative headquarters. A three-story wing provides living quarters for the forty odd "ministers" who administer the affairs of the group in Canada.

* * *

The Japanese Ministry of Welfare reported a total of 1,170,000 cases of abortion in Japan in 1955. According to unofficial sources the actual number of abortions during the past year was probably more than 2,000,000, since many cases are not reported. Religious and public authorities in Japan have repeatedly expressed concern over the growing number of abortions, which they regard as one of the nation's major social problems.

* * *

Offenses related to alcoholic beverages caused 59 per cent of all arrests in the United States last year, according to the Methodist Board of Temperance.

* * *

French statistics reveal that alcoholism caused 30 per cent more deaths last year than were attributed to tuberculosis, 17,400 as against 13,300.

* * *

The head of the Holy Catholic Church in China has invited the Primate of the Church of England in Australia to head a four- or five-man deputation from the Church in Australia to China this fall. This is the first such invitation issued by a church group in China since the communists came to power.

Important fragments of a translation of the Book of Gamaliel, hitherto an almost unknown early Christian work of uncertain authorship, has been found in a 15th-century Ethiopian manuscript, as reported by Reuters from Switzerland. The discovery of the fragment of the apocryphal book was made by a Dutch Dominican Priest, Professor of Old Testament studies at the Roman Catholic University of Fribourg. The fragments cover the story of the passion, from Good Friday to the Resurrection of Christ.

* * *

By a unanimous decision the General Assembly of the Presbyterian church in the U.S. (Southern) defeated moves to reverse its two-year-old stand against racial segregation. The 1954 assembly approved the U.S. Supreme Court decision barring segregation in public schools. It also urged the abolition of segregation in churches, agencies, and institutions of the denomination. This stand was reaffirmed by last year's assembly.

* * *

Last October liquor rationing was ended in Sweden. Since that time the consumption of hard liquor has jumped 35 per cent and arrests for drunkenness in public are up 50 per cent. Both figures are climbing, according to a dispatch to the New **York Times.** The worst record is shown by youth from 18 to 25 years of age. In this group there is an increase of 120 per cent. Women of all ages show the smallest increase in drunkenness.

* * *

The state of Tennessee has purchased and distributed to the inmates of the State Prison at Nashville Bibles autographed and handed to the prisoners personally by Governor Clement. No effort was made to persuade any inmate to take a Bible if he did not desire to do so, but the response, according to the reports, was "terrific."

* * *

Members of the men's chorus of the First Mennonite Church at Berne, Ind., plan to tour Europe in August, 1957, and to sing at the Mennonite World Conference held at Karlsruhe, Germany, at that time.

* * *

Two British Protestant mission school teachers have been expelled from Egypt for illegally teaching Christianity to Moslem students. They were charged with violating the law passed last December forbidding pupils in any private or government school to be taught a religion other than that practiced by their parents.

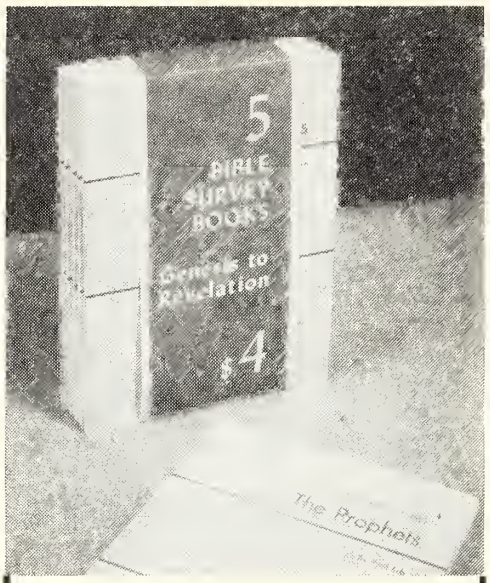
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* * *

More than 15,000 persons jammed the State Fairground stadium at Oklahoma City for the opening rally of a month-long crusade by evangelist Billy Graham.

* * *

New Jersey contains more motor vehicles than all of Africa.

* * *

Up to now coal miners were free from conscription in West Germany on the basis of their essential contribution in coal mining. Now ministers also are to be exempt from military conscription. A group of Lutheran preachers in Wurttenberg has protested. They feel that ministers should be drafted along with the laity in order to accomplish a solidarity of the believers.

* * *

The Southern Presbyterian Church has tightened its stand on marriage and divorce by deleting from its Confession of Faith two paragraphs that permit exceptions to the ban on marriage after divorce. These exceptions have allowed marriage of the innocent party after divorce granted on the grounds of adultery and willful desertion. Approval of the deletion by the denomination recognizes that marriage is indissoluble except by death. However, the church has also approved the proposal that local churches "appoint committees to examine those members who seek to enter marriage in which either party has previously been divorced. In conference with the minister the committee will determine in each case the eligibility of the member for the new marriage."

* * *

Billy Graham wrote to South Africa that he was willing to conduct a campaign there only if the audiences would be mixed, white and colored. The Dutch Reformed Church in South Africa has refused to consider a campaign under those conditions.

* * *

Metropolitan Nikolai, leader of the visiting eight-man delegation of Soviet churchmen, told newsmen that the Russian Orthodox Church "rejects the teachings of communist party materialism." He said the church expresses this opposition from the pulpit and through church journals because party materialism denies "all that we regard as holy."

* * *

The Southern Presbyterian General Assembly voted to set up a permanent committee on Christianity and Health. The group said it believed in the "power of God to heal the whole man in body, mind, and spirit," and in a "co-operative ministry of those professions concerned with healing," such as medicine, religion, and psychiatry. "The church can and should offer that fellowship and strength to every person which will sustain the person in hours of crisis so that disintegration of body, mind, or spirit will not occur."

* * *

Twenty-seven million Americans, most of them farmers, do not have a library in their county. The House of Representatives in Washington has passed a bill which sets up seven and one half million dollars a year for five years. This would be proportioned according to the number of rural people in each state; then if a state is willing to match its portion of the federal money these federal state funds would be used to extend library services.

* * *

Governor George M. Leader of Pennsylvania, signed into a law a bill outlawing the sale of indecent literature to persons under 18 years of age. It prohibits the sale of publications that are "obscene, lude, lascivious, filthy, or indecent, or disgusting," and teach or advocate the use of narcotics or depict violations of the narcotics laws. Violaters will be subject to sentences of up to one year in jail and fines of up to $500.

* * *

An "enormous loss" of French Canadian Catholics to the Protestant churches is noted in a survey by the French Canadian Education Association of Ontario. The report states that more than 60,000 out of 477,000 French-speaking Canadians in Ontario have registered as non-Catholics. It estimates that the United Church of Canada has received 25,000 of these; the Anglican 17,000; the Presbyterian church, 6,000; and the Baptist churches, over 4,000.

* * *

There was no form of racial segregation at the Billy Graham meetings in Richmond, Va. Many Negro women and a few Negro men sang in the one-thousand-voice choir back of the speaker's stand.

* * *

The American Automobile Association predicts that some 75,000,000 Americans will vacation in the family car this year, driving 25,000,000 cars an average of 1200 miles a trip, for a total of 30,000,000,000 vacation miles.

* * *

March was the thirteenth consecutive month of increase of traffic deaths in the nation, according to the National Safety Council. The chief offender is the driver who has been drinking. For instance, West Chester Co., N.Y., reports that an analysis of last year's 71 highway fatalities in that county showed that 51 per cent of the drivers killed had been drunk.

* * *

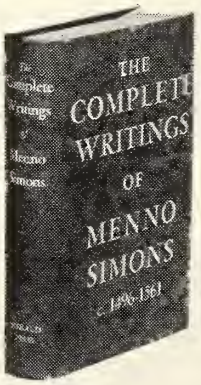
According to Time magazine, 1,971 Jews left Israel during the first three months of 1956, more than twice as many as during the same period last year. Those who left were largely professional people and highly skilled people.

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Gospel Herald

TUESDAY, JULY 17, 1956. VOLUME XLIX. NUMBER 29

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Missions Today

1956 Report of Secretary J. D. Graber

Mennonite Board of Missions and Charities

Revolution

The message remains the same but the world in which the message is proclaimed undergoes profound changes. There is no word that more accurately describes what has taken place in our world during the past decade or two than *revolution.* Some of these revolutions have been of the violent type but more commonly they have been silent but mighty upheavals of entire nations and systems. Whether we speak religiously, politically, socially, or economically, this is not the same world we had in 1939.

Nationalism

The birth of new nations has taken place at an unprecedented rate. This movement has proceeded apace with the dissolution of empires. It has already become a truism to say that the day of empires is past. France is now almost the only nation attempting to keep the old empire more or less intact, but the gigantic forces of the new day are causing the fiercest of conflicts and much violence.

We need only review the names of some of the newborn nations to appreciate the truth of the foregoing statements: India, Ethiopia, Libya, Israel, Lebanon, Syria, Pakistan, Ceylon, Burma, the Philippines, Indonesia, China, and others. It is no exaggeration to say that during the past decade half of the world's people have moved from the political status of colonials to that of independent nationals.

Politically this new nationalism means that the foreign missionary is having an increasingly difficult time in gaining entrance to these countries. After he is there he has greater difficulty in gaining a hearing because of the anti-foreign feelings these new nationalisms create. The Gospel also meets greater competition because a resurgent nationalism brings about a revival of national religions.

The Great Need

The conclusion to the foregoing is not that foreign missions are at an end. They are manifestly at the end of an *era;* the old structures and approaches, suited to the world of the past decades, need now to be re-evaluated and perhaps radically altered. But the need for the Gospel is greater than ever. There are many more non-Christians today than there were at the beginning of the present so-called great missionary century, perhaps by more than 600 million! We also no longer draw the world map with Europe and America in white as the Christian continents and with Africa and Asia and the islands in black representing the heathen world. Heathenism, we see now more clearly than ever, cannot be isolated geographically. In a very real sense this also wipes out the old distinction between home and foreign missions.

There is more hunger and misery in the world today than ever before. Never have we had so many refugees and displaced persons; never so much frustration, fear, and hopelessness. How sick is today's world and how pathetically tragic is the need for the life, hope, and peace that only Christ can bring!

New Methods

Ponderous foreign mission organizations suited the colonial age when western nations administered their great world empires. Now a foreign mission organization is felt to be an anachronism. This viewpoint lends urgency to the newer approach which says, "Smaller groups of missionaries in more places." Foreign mission organization on the field is now made temporary and great care is exercised lest the foreign mission interfere with the emerging church. The objective is clearly the "discipling of the people," calling out a group of related people who have made Christ the center of their life's devotion. Such a group is the church, and it is the development of this church that is the objective toward which all mission effort is bent.

The Missionary Is Central

It is not the organization but the individual—the consecrated, called, and qualified worker who becomes central in today's mission program. This is more difficult and requires more orientation and training for the missionary who does not go out to do a job in an institution or to carry out a more or less predetermined routine. When he goes out alone or in a small group to a new place, and certainly into a new situation, he is really on his own. He cannot take along a blueprint from home. So he must know how to be guided of the Holy Spirit. We had the geographical pioneers a generation or two ago. We still need pioneers, not so much to open new geographical areas, but to pioneer in entirely new dimensions of method and approach.

The church will need more full-time and fully supported missionaries as she seeks to carry out the Great Commission. In addition to these there must be the ever larger army of lay missionaries supporting themselves and engaging in their marginal time in effective witness and outreach activity. Someone has prophesied that in the next decade or two one out of every four college graduates of America will spend some time in service abroad. What an army of foreign missionaries this would be if the Christians among them could be given the vision and training to exploit this opportunity for Christ and His church.

Material Resources

We must find ways of using not only our personal resources but also the great material resources God has entrusted to us. We have scarcely begun to find the way for making an effective economic witness in our today's overrich world. Barnabas in apostolic times gave effective expression to his new-found faith by selling his patrimony and placing his entire estate at the disposal of the broth-

Can You See?

By Grace Derstine Brunner

Can you see me
Here, on the street corner,
Dirty,
Poor,
Homeless;
Can you see me?

And him,
My brother, with the crippled leg.
Eager, yet
Sad with
Hopelessness.
Can you see him?

No, you cannot see;
Your self is much too near.
The food to buy,
And shoes to fix,
You do not see?
No.

Christ saw.

Wooster, Ohio.

erhood. We must find an effective Christian witness on the economic level for our materialistic times. We have so much that our responsibility to find this effective witness is really very great.

The Board Program

What is the function of our Mission Board in the light of the foregoing outlook? It means a constant re-evaluation of methods and approaches and a courageous launching out into new dimensions.

So we have the indigenizing process at work in India and Argentina, our two oldest fields. There the churches are rapidly emerging, mission direction and authority have been reduced to a minimum if not completely suspended, and the churches are assuming full responsibility. The process is not complete and the transition creates problems and strains but the objective of fully responsible national churches is clear and we are making steady progress toward its realization.

In new fields like Japan, Brazil, and Uruguay our modern pioneers are searching for new paths of the Spirit to the hearts of a people. In Alaska schoolteachers and storekeepers are self-supporting missionaries. In Puerto Rico they adapt to a rapidly expanding material economy with the advantages as well as the pitfalls this creates for a church coming to self-consciousness. In Israel thus far we are but a voice crying in the wilderness, smiting the rock in the desert, trusting God the Almighty to open the streams of living water. In London, Brussels, Paris, and Algeria our lonely ambassadors are searching and finding ways to make the witness of the Gospel effective in the hearts of men and among groups of related peoples. And whether in Sicily, Cuba, Jamaica, whether in Liberia, the Gold Coast, Korea, or Viet-Nam, our missionaries find themselves and will continue to find themselves in places that are suffering acutely from a famine of the Word of God, and where Christ the Saviour is not known. They are also finding that they themselves, and not finances, some method, or some institution, are at the center of the issue.

The Book of Acts gives a pattern, and certain principles are clear. But how does the present-day missionary make these principles and patterns effective in his particular national situation? We would feel ourselves on surer ground if we could set up institutions and organizations, and we feel at home in the use of the modern scientific aids to mass communication. But we realize these are all of secondary importance. How can a church be planted that will move forward freely under the direction and power of the Holy Spirit? Our missionaries sometimes ask for a blueprint, but there is none. The modern missionary pioneer can have no such security. Like Abraham he launches out by faith and trusts God step by step. If the church of Christ is founded, then he is satisfied, for he is founding a church and not a mission.

On the home front there is also the growing development of lay evangelism, sometimes called "colonization evangelism." We are becoming increasingly conscious of great segments of need as, for example, the Spanish of lower Texas, the Puerto Ricans of New York and adjacent areas, or the unevangelized of the deep South. In our cities churches are being established. Hospitals, homes for the aged, child welfare, radio evangelism, publicity, Missions Week with both its teaching and its financial aspects—these are the areas where the Mennonite Board of Missions and Charities seeks to give direction and leadership to make effective the church's witness and service, her outreach and expansion in our time.

♣

A Happy Man

Saint Francis of Assisi has much to teach us about peace of soul. We will be unwise to dismiss him with the conclusion that his way is not practicable for us under conditions of modern urbanism and industrialism. Consider the reasons why he is significant for us.

For sheer joy you can scarcely match his experience. He enjoyed God and he enjoyed people. He lived on this earth only forty-four years, from 1182 to 1226, but from the moment of his conversion to the drawing of his last breath, his words and his deeds were a continuing stream of thanksgiving.

Francis loved people, all kinds of people. He loved people with self-giving concern for them and radiant satisfaction at being with them. His tender care of lepers fills one with awe at such deep compassion. Every beggar he recognized as a holy temple of God, worthy to be treated with respect and reverence. He really loved his enemies, even when they abused him.

His love of nature has rarely been equaled. He entered into companionship with the birds and talked with them as with other friends. He gloried in flowers and in the moon and in the sun. Everywhere he found evidence of the outreaching, immeasurable love of God.

He was never married, had no fixed place of abode, and possessed no property except the coarse garments upon his back. He was a genius of the spirit, a God-intoxicated troubadour, one of the most Christlike of all men.

These things we may learn from St. Francis: joy comes from relationship, from loving God and people. Sharing is really more satisfying than grasping. Nonattachment to things brings a glorious release to the human spirit. Meekness is to be desired above belligerency. Self-commitment rather than self-assertion is the pathway to peace of soul.—Kirby Page.

♣

We need direction more than power; a little power goes a long way if well directed.—J. D. Graber.

Our Readers Say—

The discussion "The Church's Responsibility in War" by Edward Stoltzfus was satisfying. The fact that it was given at a panel discussion at Wittenburg College was even more satisfying. It is so hard for us to remember that the doctrine of love is not just a Mennonite doctrine. It is for the whole church of Christ.

Since we have this precious treasure so well formulated might it not be that God could use us to bring it to the attention of every preacher in every denomination in every land? —Raymond Byler, Altha, Fla.

* * *

We enjoy the GOSPEL HERALD very much, especially the articles on the front page. I was sorry to hear that many of our Mennonite families do not receive it. The article "Peace of Mind" by Levi Hartzler made me think how peace is lacking today. Last winter when I was in the hospital, my roommate said if the doctor would say anything to her about cancer, she would jump out the window. She was a church member, but instead of a Bible to read for comfort, she only had an image of Mary. We need not wonder peace was missing. I could not help telling her of I Tim. 2:5, of only one mediator between God and man, the man Christ Jesus.

I can testify that Christians can have peace even though we do not know what our future may be. We are in God's hand; we need not fear. There are so many precious promises for us on peace, especially Isa. 26:3.

But there is danger in a self-satisfied peace. Some think if they are church members and take communion, all is well. But when we look at the churches in Revelation, we find plenty amiss. To the Laodiceans John wrote that they were rich and thought they had need of nothing (self-satisfied) and knew not that they were wretched, miserable, poor, blind, and naked—an awful picture in God's sight. May God help us to have peace, but only when our whole life is given to His will.—Mrs. Grace Good, Spring City, Pa.

GOSPEL HERALD

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EDITORIAL

Mennonite Co-operation

Mennonites are interested observers of the ecumenical movement in world Christianity. Exclusive as we are in many respects, we have never taken the position that we are the only Christians, or that heaven will be a Mennonite general conference. We can only rejoice at every sign of unity among Christians. We look forward to the time when the sheep of every fold shall become one flock, with one shepherd. We envisage this happening, not so much by organizational union, as by a common espousal of the true faith of Christ. We must accept the position that the closer we are to Christ, the closer we are to one another.

The phase of ecumenicity which most directly concerns us is co-operation among the various branches of Mennonites. For reasons historical, cultural, doctrinal, and personal, we are broken into a number of fragments. All agree that it would be better if the Mennonite witness in the world could be a united witness. What are the chances of a growing co-operation among us? What evidences are there of an increasing fellowship?

Progress in Mennonite co-operation is being made. The centuries-old Amish schism is slowly being healed. The most effective example of co-operation—the Mennonite Central Committee—continues to function for all of us with a minimum of tension in the areas of relief and service, peace witness, and mental health service. We are co-operating in the publishing field—an encyclopedia and some curriculum materials. There are proposals for co-operation in seminary training. Speakers are shared back and forth. Young people of different groups associate in alternative service, in relief, to a certain extent in school. This results naturally in a certain amount of intermarriage.

It must be remembered that these interrelations are not only recent. When the Russian Mennonites first came to this country, they were aided by Lancaster County Mennonites. Elkhart was a stopping place on their trip to the West. John F. Funk was a close friend of many leaders in the newly migrated groups. The files of the *Herald of Truth* indicate his feeling of oneness with the newcomers. One gets the impression that wiser procedures at that time might have prevented some later tensions. A brother from the West, recommended by Funk, visited our congregations in Indiana and Ohio, pleading for unity. Mutual aid societies, back as far as 1882, were inter-Mennonite. We are only following the lead of our fathers when we find areas where we can work together: evangelistic meetings, disaster service, scholarly publications, European contacts, approaches to government, peace education and witness, education (Basel and Uruguay).

Some Mennonites, however, are not sure these various contacts should be encouraged and cultivated. There are well-grounded fears that there will be conscious and unconscious efforts to make us all alike, which may mean the loss of beliefs and practices which are sincerely held to be Scriptural. Which way will the influence go? Toward a more Biblical faith, toward stricter discipline, toward more nonconformed living? Many of us would gladly welcome that. Or will the influence be toward looser interpretation, less spiritual emphasis, more worldly living, a gradual disappearance of anything that is distinctively Mennonite? There are probably some who wish for that. But it was concern on just such points which occasioned divisions among us in the past, and there are a great many of us who do not think them unimportant today. If we are to participate wholeheartedly in co-operative projects, we must be reasonably sure that our consciences need not be compromised, and that the fundamental Anabaptist interpretations will be maintained and strengthened.

We believe that better acquaintance is good. It has been demonstrated that we are suspicious of people we do not know. As the various Mennonite groups have worked together, they have often developed an appreciation for each other. They have seen how much they held in common, and how much they had to learn from one another. There are some things that we simply must do together, like foreign relief and government approaches. There are other things that we may well do together, such as disaster service and certain large publishing ventures. May the range of these areas of co-operation increase.

But co-operation is not an end in itself. It is idle to think that organizational unity is real unity. We must all look to the foundations of our faith, and learn to stand together upon the truth. Only on this basis can we grow together. There are types of activity which are non-theological, and in these our co-operation has had the least trouble. But in education, in worship, in ethical matters, we soon run into doctrine. We want unity, but worse than that we want truth and faithful obedience to God's Word. Let every move to Mennonite ecumenicity look well to its theological implications. We cannot be one except on the basis of what we believe and practice from our hearts.—E.

Transformed by the Future

Blessed are you poor, for yours is the kingdom of God.—Luke 6:20b, RSV.

The hope which the Gospel brings has power to transform the present. The one who must put up with disappointment now is heartened by the realization that he is already a member of an eternal society in which all wrongs will be righted. The pangs of the moment hurt less in view of the promise and the prospect. One does not conform himself to the unworthy present when he knows that he is destined for a glorious future.

The communist calls this opium, but it is not. It is not a mere deadening of oneself to reality. It is only allowing the future to govern the present. The poor live in a keen consciousness that the riches of the Kingdom are already theirs, but have not yet been delivered into their hands. They are not benumbed; they are only the more sensitive to the prospect of the future. And that transforms even the present, for the keenest suffering is within, and the present gets by anticipation the happiness which is promised. Thus the present suffering is kept strictly to the exterior things, while the spirit mounts up with wings as eagles.

Even when the present seems favorable, a future hope makes it unsatisfactory. It is a lesser good, certain to yield to something better. This is what people mean when they speak about being homesick for heaven. The follower of Christ always feels the pull to the eternal fellowship, a pull which can be at the same time an agony of longing and delight. "Weeping may endure for a night, but joy cometh in the morning."—E.

Orie O. Miller Diary

June 9. MCC Home, Kudus, Java. Last Tuesday and Wednesday in Saigon we called on Government folks and Christian and Missionary Alliance Mission leaders interpreting our MCC and missions thinking and planning and to be sure of understanding and good relationships. By Thursday our conclusions were ready for final counseling with the Unit and mailing to Akron. Saigon, with 2½ million population, has fewer churches than Goshen, Ind., or Ephrata, Pa.—a ripe needy harvest field, surely needing laborers. On Thursday evening three hours flying brought me to Singapore, where for a change a dollar is worth more than in the U.S. and the language is English. On Friday, 2½ more hours brought us to Djakarta, the two-million-population capital of the world's sixth country in size. I spied son Bob in the airport crowd. My place was near the last through customs. (Only a few years ago, the white man was invariably first.) But within an hour I was clear and the Winburn Thomas car took us to their home for the night. Rev. Marintika, Executive Secretary of Indonesia Council of Churches, soon called and there was visiting until late. At 4:30 this morning we were up again for the flight here. These days just above and below the equator are warm and sticky and it rains every day. We are happy in our brotherhood's growing interest and representation in Southeast Asia and its peoples and needs and aspirations.

June 13. MCC, Kupang, Timor, Indonesia. Our air flight Kudus-Samarang to Kupang, 1400 miles east and south (about as far as from Akron to Newton, Kansas) brought us to within 400 miles of Australia—latitude 10° south and in longitude exactly 12 hours ahead of Akron. This island (about ⅓ the size of Pennsylvania) is divided about equally between Portugal and Indonesia and the population of around a million about half and half also. Interestingly, the Indonesia half is over 75 per cent Protestant Christian with 460 churches and 300,000 members. However, this church, resulting from Dutch mission work since 1612, is scarcely literate, young and very poor, largely agricultural and with soil resource poor, depleted, and poorly used, and with only one of the former missionaries (a translator and linguist) still here, whose son is the only medical doctor for Indonesian Timor, in Government service. Since last year a young Australian Methodist couple (for church worker training) and the MCC-CWS Kingsley family (for agriculture services) have come to help. MCC hopes to send six Pax men to help Kingsley multiply his services and extend similar help to Ambon Island, where there is a new young church of 350,000 in similar state and need, and to Halmahera Island, where the church numbers 35,000. En route here yesterday our plane stopped at islands Bali-Sumbaya and Sumba, and flying over others one began to comprehend Indonesia, a new nation of over 80 million, living on 3,000 islands. The need for what God has given us in such abundance is desperate and overwhelming here—but how and where to begin? And how to plan?

John Wesley Advises

John Wesley was impressed by the confusion and evil that are often created when a Christian dies without a will. He records the death of one who had intended that his money should be used for God's cause after his decease, but inasmuch as he was taken suddenly, he *"left all his money to—be scrambled for."*

In his *Journal,* under date of December 9, 1779, Wesley observes: "In speaking on those words, 'set thy house in order, for thou shalt die and not live,' I took occasion to exhort all who had not done it already to settle their temporal affairs without delay. Let not any man who reads these words put off a day longer."

He preached from the same text again in 1786 and adds this comment in his *Journal* account:

"It is strange madness which still possesses many, that are in other respects men of understanding, who put this off from day to day, till death comes in an hour when they looked not for it."

—Herald of Holiness.

50 Years Ago

(from *Gospel Witness,* June 27, 1906)

This is the time of the year when you hear much about it being wrong to drive horses through the hot sun to church on Sunday, but little about it being wrong to work them twice as hard during the week.

Since Bro. A. J. Steiner has been ordained . . . during the past year, be it resolved that we welcome him as a member of this Conference [Ohio].

Bish. Jonas Blauch . . . Johnstown, Pa. . . . died June 20 . . . ordained in 1862.

The New York legislature has passed a bill forbidding the docking of horses' tails.

Look Yourselves Over

When you're criticizing others and are finding here and there
A fault or two to speak of, or a weakness you can tear;
When you're blaming someone's meanness or accusing someone of pelf,
It's time that you went out to take a little walk around yourself.

There's lots of human failures in the average of us all
And lots of grave shortcomings in the short ones and the tall;
But when we think of evils men should lay upon the shelves,
It's time we all went out to take a walk around ourselves.

We need, so often in this life, this balancing of scales,
This seeing how much in us wins and how much in us fails;
Before you judge another—just lay him on the shelf—
It would be a splendid plan to take a walk around yourself.

—Contributed by a brother.

Then Something Is Wrong

When you grow bolder with sin, or with temptations to sin, than you were in your more watchful state—then be sure something is wrong.

When you make a small matter of those sins and infirmities which once seemed grievous to you and almost intolerable—

When you settle down to a course of Christian life that gives you but little labor, and you leave out the hard and costly part—

When you read the Word more as a matter of duty, than as a food in which your soul delights—

When you regard too much the eye of man, and too little the eye of God—

When you delight more in hearing and talking, than in secret prayer and the Word—

When the world grows sweeter to you and death and eternity are distasteful subjects—

Then, know for certain that something is wrong. You're in need of the Lord and His forgiveness. Seek Him early. Open your heart and mind to Him. Give Him your life—all your purposes, desires, loves, goals—and take Him.

—Selected by Mrs. Lewis Horning.

Creeds, Needs, and Deeds

By Norman A. Wingert

It takes a long-time stay in the Orient for one to become fully aware of what the present-day plenty has done to us of the West. Unconsciously luxury softens the body and hardens the heart. We are blissfully unaware of the wide and deep chasm between our standard of living and that of the masses, and even when the tourist does see, he doesn't; it is impossible, or nearly so, for him who has never known want, to imaginatively project himself sympathetically and vicariously into the day-to-day, year-to-year existence of the "have nots"; he can only look across the chasm with a "too bad!" objectivity. Living on "easy street" insidiously desensitizes the heart. Western Christians, professed followers of the lowly Nazarene, are not aware of the creeping paralysis of materialism. It is possible for even relief workers to wade knee-deep through human needs and be so interested in souvenirs and Kodachromes that the pain does not reach the heart.

In saying this, I'm not only preaching; I'm also confessing. How difficult it is to project one's self into the lives of others, to rejoice, to hope, to suffer with them, to help bear their burdens. After all, don't I have concerns of my own; haven't I the right to live my own life! Even after six years of experience in relief work, it seems I am still in the primer stage of selfless living. I see vistas of poured-out-ness to which I have not attained; the Master still challenges me to *follow* Him, to demonstrate my creed and match the needs I see with deeds.

This awareness of slowness in learning in God's school of selfless living is made more acute by examples He has been sending across my path. There was Uncle Robert, of Austria! There was Prillie, of Germany! And now, in Japan, I am shamed and challenged by still other unselfish lives, this time those of our very own MCC household. It is as though the Lord were saying to me: "See, I am demonstrating right under your nose what I mean by having a *living* faith. Go translate, like they, your creeds to deeds; go share, like they, yourself and your store with those in need; give that which is in your hand; *follow* Me!"

The story of one of our MCC helpers will illustrate what I mean.

Two months ago Shiba-san, twenty-seven and single, came to the Center, having just been excommunicated after two years as novitiate in a Catholic monastery. He could no longer conscientiously subscribe, he said, to some of the doctrines of his church. He asked many questions, wanted to know if there were others who believed as he regarding such questions as Mariolatry, the hierarchy, and infant baptism. He was friendless and homeless. His father, his mother, a brother and a sister had been killed when American bombers hit Tokyo, and now that he was excommunicated, he had no place to go. He was penniless, had not even had carfare to come to the Center. He was hungry and emaciated from the rigors of monastic life. He asked for nothing. In agony of spirit he was debating the one question: Should he break with his church? He had just two weeks in which to decide. Either he must untruthfully resubscribe to all its doctrines and be received back into the fold, or stay away for good.

We sensed that the young man was sincere, and invited him to stay for the night. He did. He stayed with us that night—and every night since then.

During the intervening eight weeks, Shiba-san has been reorientating himself to his new life. Without a word to anyone he quit smoking. No one knew of his terrific struggle until after he had missed some meals. He had been smoking fifteen cigarets a day while in the monastery. Quiet, cultured, happy, he has been helpful in kitchen, in Sunday school, and in the Ueno and Shibuya distributions. At Ueno he has at several times spoken short Gospel messages. His attitude bespeaks his gratefulness for the food and the clothing he receives, but he has never asked for favors. He has indeed been an exemplar of the Christian life in our midst.

That which is, clouds our vision of that which ought to be.
—C. N. Hostetter, Jr.

Until recently he had received only such cash as was necessary for his rehabilitation, as, for instance, haircuts and dental attention. Then one day I felt it proper to give him a thousand yen note ($2.78) in appreciation for the help he has been to MCC, and suggested he get with it whatever he wished. The same morning was his turn at the early morning milk distribution. I gave him two hundred yen for taxi fare to take the kettles and the cups from the Shibuya distribution center to the Mishiku center, and suggested that after the milk service he take the day off to do whatever he wished.

Did Shiba-san that day go on a spending spree with this the first money he could call his own in years? Surely I think I would have done so had I been he.

Shiba-san did go on a spending spree that day. In fact, he spent not only the thousand yen, but also the two hundred yen which I had given him for taxi fare. He was gone the entire day.

Learn now what happened: Our young man went downtown after the milk service with his 1,200 yen, filled his arms with as much bread as the money would buy, and carried it to homeless and hungry people in Ueno Park. How much money did he save out for his dinner? None! He ate no dinner. How had he got the kettles and the cups transferred from one distribution center to the other? He personally carried them for nearly two miles in order to save the taxi fare for bread.

Next morning at breakfast the plight of the destitute still weighed on his mind. Between the mouthfuls of rice were pauses. Finally with his meager English he brought out the words, "Ueno people very hungry." A few reflective pauses later he said, with a smile, "I am lucky boy!" I have never felt anyone exude so much genuine thankfulness for benefits received and so much passion for needy fellow men as I did that morning.

We asked Shiba-san later through an interpreter why he spent his money in this way and not for a shirt as we had suggested. "As you know," he said, "I spoke several times to the poor people at Ueno about God and His love for them. When you gave me the money I thought that I would now have an opportunity to *show* them that God loves them. They needed the food more than I needed the shirt; I have a shirt." Shiba-san brought his bilingual Testament, found a certain passage, and asked us to read. His finger pointed to James 2:14:

"What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead."—Tokyo Mail-Sack.

In the Name of Science

By Russell Krabill

A. Powell Davies, pastor of the All Souls Church in Washington, D.C., has written a book which he calls *The Meaning of the Dead Sea Scrolls.* It is a little paper-bound book, a Signet Key Book, published in June, 1956, by the New American Library. It has an attractive cover and is priced at only 35¢. It may be purchased at the newsstands and will very likely find its way into many American homes.

The book is a disappointment. It is only the first 40 pages that deal with the Dead Sea Scrolls. The remaining 100 pages are an attempt to defend a theory which Mr. Davies has. The theory is that Christianity is an outgrowth of Essenic life and doctrine. He centers his discussion particularly around one part of the Scrolls known as *The Manual of Discipline,* which he thinks may describe life in an Essene community once located on the shores of the Dead Sea.

To prove his theory he tries, first of all, to date the manuscript before the

time of Christ. To do this he becomes more specific than either nuclear scientists or paleographers who have set the date generally between 168 B.C. and A.D. 233, allowing a 400-year leeway. Davies says that "the evidence for dating the Dead Sea Scrolls within the first two centuries B.C. . . . is decisive." He heads this conclusion, however, by saying that it is a *Probability That Is Almost Certainty* (p. 42). His "decisive" conclusion is based on a probability.

Having now "established" this important probability, he confidently moves on to his hypothesis. He builds his hypothesis upon a probability. He states his method on the bottom of page 108: "It is true that this is following a conjecture. But that is what historical scholarship is supposed to do—follow conjecture until it can be seen whether or not it makes a working hypothesis, and, if it does, follow the hypothesis until it is proven wrong or right."

The discussion moves along on "conjectures," "probabilities," and "suppositions." To give the book the ring of authority the author quotes and pictures Albert Schweitzer. He supports his statements with material from *Peakes Commentary on the Bible,* p. 85. It becomes clear that he is out to undermine the Bible as a trustworthy Book and Christ as the divine Son of God.

He concludes his book by clearly stating his position. "We can have, if we will, a faith that does not seek its basis in unique events: and which does not need the miraculous or supernatural" (p. 131).

The discovery of the Dead Sea Scrolls has been given a great deal of publicity. People everywhere are waiting for a report on what they say. Thousands will reach for this little book, hoping to find in it an accurate and reliable treatment of the subject. The book is not a scientific treatise. True science is based on fact. This book is based upon theory—and an ungodly theory at that. Because the book appears to be a scientific analysis of the subject many people will be misled. It is indeed unfortunate that the most important archaeological discovery of our time should be perverted in this manner.

Goshen, Ind.

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Today's man in the street has asked: "What is so different about the execution of a Nazarene Jew two thousand years ago? Why should it compel any special attention today? Wherein lies the reason for contemporary reverence of a peasant who was hung in an obscure land so many years past, or for congregating in thousands of churches to offer humble thanksgiving for his sacrifice?"

An examination of the cross, as the Roman centurion examined it, gives the irrefutable answers. This execution was different because it teaches the love of Almighty God, because it pictures the human destiny for which all of us are created. Sin put the Son of God on Calvary's cross that day, but His forgiveness, His promise of eternal life, His love, His approach to suffering, His spiritual thirst, His triumphant life, and His deep, abiding faith have taken Him down.

This is the difference. This is why Christians call Good Friday "Good!"

—From **America's Spiritual Recovery** by Edward L. R. Elson (Fleming H. Revell Co.)

OUR SCHOOLS

Church School Day

Sunday, Aug. 26, 1956

By C. F. Yake, Educational Agent

To keep before us the necessity of supporting our Christian school work, a special day has been set aside for this purpose. Sunday, August 26, 1956, is designated Church School Day in our denomination. At that time it is hoped that every Sunday school will give recognition to the importance which Christian education has in the training of our children and young people. On that day, too, the church leaders should make it a point to see that the morning and evening services emphasize the importance of Christian education. The slogan for this year is *Christian Schools Today for a Growing Church Tomorrow.*

This confronts us with the challenge of promoting Christian schools—today. It is not a task of tomorrow; it is an immediate task. It is a task for us to do today—this day; for the night cometh when no man can work. To promote Christian schools we must have convictions for them because we are convinced of their value. While we are not disparaging the good work which is being done in many public schools, and will likely continue to be done, we are also not closing our eyes to the conflicting goals of the public schools with those of the Christian church and the Christian home through Christian schools. The church through her program of Christian education aims to produce an entirely different character product than do the public schools controlled by the state and the nation. We must ever keep before us, since the church and the state are separated (and we want to keep them separated), that the state is not primarily interested in producing a character product which is comparable to the character product of the church, if ideally and practicably attained.

If we believe in Christian schools and the ultimate distinctive product of the Christian schools, then it will not be difficult for us to invest all we possibly can for Christian schools. In other words, we will be enthusiastic promoters of Christian schools, and will be anxious to see more Christian schools started and those improved which are in operation now.

It must not be forgotten that our children like the best. They are not ignorant of what is being done in the public schools. Therefore if the Christian schools do not provide facilities equally good or better, and trained teachers equally efficient or better, and school leadership equal to or better than public schools, they will become dissatisfied and prefer to attend public schools rather than our own.

In other words, if we believe in *Christian Schools Today for a Growing Church Tomorrow,* then we should likewise believe in the superior quality of our schools, and do everything possible to make them superior and to produce a product superior to that of state schools.

You, for the moment, are the most important person in the promotion of Church School Day in the interest of our Christian schools. Do everything possible to have the day observed in your Sunday school and in the church services morning and evening. Secure educational leaders from our schools or others active in promoting the work through the General Educational Council and the Area Councils. It may also be that your congregation has well-qualified persons to serve on the Church School Day program. See that these get an opportunity to promote Christian Schools Today for a Growing Church Tomorrow.

Scottdale, Pa.

Christian College Day

Around five hundred colleges and universities in the United States are church-related. These institutions, most of which earnestly seek to be recognized as Christian colleges, have an enrollment of around 450,000 students out of a total student population of 2,500,000. These private colleges, faced with financial problems in their attempt to provide the best education at the least cost, are also forced to decide now whether they must sacrifice some of their values as smaller institutions in order to accept their share of a rapidly increasing student population. Not only do they need the support of Christian contributors, but also guidance as to how best they can open their doors to deserving students while they maintain high intellectual and moral standards within their walls. The church has an important stake in Christian higher education. Whether our colleges can do their best work for community and church may depend on how seriously the church views its responsibility to support and encourage their program.—*Gospel Messenger.*

A PRAYER

FOR THIS WEEK

O God, who by Thy Son Jesus Christ hast commanded us to go into all the world and preach the Gospel to every creature, make us faithful and obedient to do Thy holy will. Give us compassion for all who are unaware of Thee in all the world. Send forth, we beseech Thee, laborers into Thy harvest. Protect and guide them wherever they go. Give them patience, love, and a right judgment in all things; and give them fruit for their labors; through Jesus Christ our Lord. Amen.

—from *The Ecumenical Year.*

Prayer and Faith

By Frederic Howell

It has been said, often enough, that God will answer prayer, if we have faith. That is to say, if we have no doubts.

Yet who among us has never doubted? In particular, doubted the fact of real and positive answered prayer? How then can we, who are doubters, pray with assurance that our prayers will come back to us in the form of a God-sent answer?

In the first instance, are we at all certain that our doubts are greater than our faith? If that were so, would we honestly make any earnest and persistent stab at prayer at all? I think not. Certainly every believer, who has seen his own life change, possesses faith, even if it be, yes, as small as a mustard seed, which, if it be a comfort to some, is not the tiniest of all seeds.

In the second place, have we ever really put to the test that faith which we do possess, and then furthered it by relying upon Christ to supply that which we lack?

Remember the grief-stricken father, who cried, "Lord, I believe; help thou mine unbelief." Certainly he had his share of doubts, yet he also had faith, faith enough so that, when it was added to the abundance of faith which he beheld in Jesus, it was sufficient for the Lord to cast from out of his son an evil spirit.

We should never think that God has made answered prayer so difficult as to become solely the possession of the spiritually mature. If that were the case, there would, indeed, be precious few instances of real answered prayer in this world of ours.

We can be thankful that God knows us, knows that we are but dust, and that His mercy is marvelous and all encompassing to those He loves.

Through the Holy Spirit, faith must be allowed to grow within us and to keep on growing until answered prayer becomes the usual rather than the unusual thing. When this happens, we will see the world change, for faith that is put to work, that is largely reliant upon that greater faith which lies within Jesus Christ. is the kind of faith that God can and does use to accomplish His divine purpose on earth.

Pray always and pray in faith.

Peoria, Ill.

Of Sin and Snakes

By Lorie C. Gooding

"Sin and snake are very much alike," said a little girl studying her lesson. "They both begin with a crooked letter 's.'" And I thought about a rattlesnake, which sometimes gives warning and sometimes does not, but whose bite is always poisonous. And I thought how they are sometimes large and sometimes small, and the small are equally as venomous as the large. I thought of deaths I had heard about and read about, caused by snakebite, and I knew that the sting of sin is as deadly to the soul as the bite of a snake is to the body.

Sometimes the warning of temptation is plain. This should be sufficient to put one on guard against the lurking sin. One may fortify himself, remove the temptation, or remove himself from its vicinity. The wise person never trifles with temptation, just as one never teases a rattlesnake. Sometimes, though, it is a subtle, silent, creeping thing, to which one may fall victim before he is aware of its presence. But he always knows as soon as he is stung.

We have a habit of dividing sins into various classifications, two of which we call "large" and "small"; that is to say, "important" and "unimportant." In the first class we list such things as unbelief, murder, adultery, lies, thefts, hatred. In the second we list gossip, waste of time, what we call "fibs," worry, anger, and the like. But just as the bite of a little snake can be as dangerous as that of a big one, so the sting of a "small" sin can be as deadly as that of a "large" one. The Word of God declares that "all unrighteousness is sin."

The treatment of snakebite must be instant and drastic. The poor victim, already wounded, must be wounded even more. Where the fangs have sunk in, the flesh must be gashed with a sharp instrument until the blood flows freely. This helps to drain the poison from the wound. The sufferer should be rushed to a doctor, who will give internal medication to help to clean the poison from the system. Then the victim has a chance for life.

The remedy for the sting of sin must be equally immediate and drastic. Sincere repentance cuts the heart, but it is necessary to help drain out the venom of sin. Then the victim must resort to the great Physician, the Healer of souls, who is able to cleanse the heart of every vestige of sin because His promise is, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

When a doctor has treated a person for snakebite, he is likely to say, "I have done all I could. Now we must wait, and hope for the best." Not so says Jesus of Nazareth. He says, "Be thou clean," and there is immediately no more of the venom of sin in the heart, because He does not heal by degrees, but forgives and cleanses instantly, and from *all* unrighteousness.

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that our summer camps may be blessed with a rich evangelistic and Bible-teaching ministry.

Pray for the young church in Japan, that her rising leaders may not lose the first inspiration of their salvation experience in greed for power.

Lee and Adella Kanagy, Daniel, Ruth, and David, have reservations on the Topa Topa of the Waterman Lines for passage home, sailing from Kobe, Japan, July 24. Pray for them a safe journey, and a helpful furlough.

During the Kanagys' absence, Matsukuma Takeshi-san, a seminary student, will have charge of the work in Nakashibetsu. Pray for him in his adjustment to working in a new situation.

Pray that the cliques which tend to develop in some of our churches may be dissolved by the love of God shed abroad in our hearts by the Holy Spirit.

Pray that the Lord may bless the Fifth Mennonite Sunday School Convention to His glory, and that His leading may be evident.

Pray for the Crusade for Christ Tent Campaign now in progress through July 22 near Williamsville, N.Y., that Christian churches may be strengthened and many unsaved people might find their Saviour and Lord.

Bro. Geo. R. Brunk requests the prayers of all Christians for the evangelistic campaigns he is conducting this summer.

The photograph of Christ's face can only be fixed in a dark chamber.

—Bertha Miller.

PEACE AND WAR

Love, Justice, and Peace

By Paul Peachey

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In this series of articles we have asked whether it is necessary to sacrifice love to justice in order to obtain or maintain peace. The yearning for peace ostensibly stands foremost in the social struggle of our time. Few national or international issues arise today which are not crucially bound up with this question. But because our peace is insecure men resort to military and other coercive means to safeguard it. They do so, often with the sincere conviction that fear can serve as a deterrent where true community is wanting, and that actual war, even atomic war, might remedy a situation that could be worse than war. In this sense "love" would be sacrificed to justice so that some semblance of social order or peace would again be possible.

To many of our readers this argument as it stands holds little difficulty, for it is the age-old argument that Mennonites have met constantly across the centuries. Indeed, we would feel that this precisely is what the Scriptures would lead us to expect in our fallen society. "Eye for eye and tooth for tooth" has ever been the principle of the state, but this has nothing to do directly with the Christian church fellowship.

As the first of these articles indicated, however, (GOSPEL HERALD, February 21, 1956) our attitude has been challenged during recent years in such a way as to force us to examine both our doctrine and our practice in a new way. Developments in these years have both aroused our peace conviction afresh and have provided opportunities to witness that have been unique. Alternative service for conscientious objectors and postwar relief have led to significant conversations with circles which are not pacifist, and in these conversations certain limitations in our traditional views and practices have become evident.

While a wide variety of views on nonresistance is to be encountered among Protestants in general, perhaps the most cogent criticism of our position in recent times has come from the theologians often called neo-orthodox, and it is they who have posed our present question. In a sense their viewpoint is not new, for some have long held that love may be possible in personal life but not in the political arena. But by laying their finger on the problem of the complex in human relations they have brought the question to sharper focus than had heretofore been done.

The argument as it now stands means that love cannot become a principle upon which a society is built, for love entails the self-giving response of person to person. Only persons can love persons, while social groups are impersonal and cannot sacrifice themselves in the same way. Intergroup relations entail the balancing of power against power in accordance with principles of equity and justice which can be defined and enforced externally. It is concluded, therefore, that love can be realized at the most in the private or personal sphere, or in the occasional heroic act of a group which for a moment soars above the demands of social organization.

The conversations and correspondence which have resulted from these few articles indicate that Mennonites are not at all agreed that the neo-orthodox critique is valid. Some feel that the problem here raised simply does not exist. Others say that whatever difficulty we may have with human groups, the trouble is to be sought in sin rather than in complexity. Still others conclude that whether or not there is a problem, the sinlessness of Christ demonstrates both that the way of love is intended for the here and now and that it is possible.

We have committed the Golden Rule to memory! let us now commit it to life.—Edwin Markham.

It must be stressed at this point that recognizing this question does not commit us to accept the neo-orthodox answer. Conversely, it will not do to pass off the question as irrelevant because we feel that the neo-orthodox answer is wrong. And we must note further that to entertain the question does not mean that the line of conversation has moved to the neo-orthodox frame of reference, and that we ought to accept neo-orthodoxy as a final theology, only with pacifism grafted in. But it does mean that we open ourselves humbly to the penetrating scrutiny and insight of these thinkers. Sound doctrine must indeed be maintained, but perhaps the surest way to transform sound doctrine into that which is not sound is to refuse to listen to those holding differing views on the basis that our own insights are final.

In concluding this study we shall not seek anew to prove that our question is a question. Rather let us note the inferences which must be drawn from the preceding discussion. Before doing so, however, two additional observations may help to show why the question has assumed importance to those who feel that it is one. The first of these has to do with the neo-orthodox thinkers themselves. It is remarkable that the leading spirits among them have a greater appreciation for Biblical nonresistance (as over against liberal pacifism) than Protestant theologians have had for many decades. For their recognition of the high claims of Christian love on the one hand, and of human depravity on the other, makes them conversant with two insights very basic in an understanding of nonresistance. Emil Brunner of Zurich told the writer several years ago that the only pacifism which comes to grips with the basic theological problems involved is Biblical nonresistance, of which the Mennonite view is an illustration. But it is precisely these insights which lead men like Brunner to feel that, while love and nonresistance represent the ultimate meaning of the Gospel, the ideal is simply beyond realization in the world as it now is. The ideal is too lofty and man is too sinful. Thus they end on a tragic note which does not reckon adequately with the new creation wrought by God in Christ.

The second observation grows from this first; that is, when we point to Christ as the demonstration that complete dedication to the way of love is possible in the midst of the sinful world and to the new community springing from Pentecost as the place where this actually occurs, the burden of proof falls to us. Where is the love community? Is it among *us?* This question must, of course, be asked with care. For the Gospel would not be disproved even if we were to find no one expressing it. And far too many ethical systems have been worked out on the basis of what it was thought that men could or could not do, rather than on what God has achieved in Christ. But those who abandon the political struggles of society, as we do, in favor of the way of love, must be willing to pass muster on the consistency of their own practice. If, as we insist, the Sermon on the Mount is indicative of the new life in Christ, and has been given to us for our life here and now, are we certain that we do not shrink back from the radical conclusions entailed in such a position? Many who observe us think so.

We are not concerned here with the shortcomings which shall always accompany every human effort. Growth is always possible, and among Mennonites there is much dedication in this respect. It is the question rather of the framework of our society and of the outer forms of our church life which we accept as entirely normal, but which in the light of the present discussion seem highly questionable.

It is here that we come to the final inferences of this brief study, to inferences which are drawn in deep appreciation for all that Anabaptist-Mennonitism means to our generation and with deep identification with its values. But this writer cannot but feel that the claim of the critics of our position is sustained, that indeed quite apart from the sin question, social organizations constitute a constant threat to the love community. This does not mean that all organization, whether it be the family, the business, or the state, is excluded. Rather it suggests that vigilance is always necessary lest love be violated or destroyed by human collective which pursues its ends by a logic of its own, often at the expense

of community. It suggests further that there are limits beyond which the group principle may not go. It must in any event be fully clear that all forms of social cohesion, except the church in her deeper meaning, rest *potentially* on force, ranging all the way from slight social disapproval to thermonuclear war. We say *potentially* because many social relations move on the plane of concensus or persuasion, but should these resources prove ineffective, more stringent measures could always be invoked.

In article IV I indicated that points at which we seemingly compromise the love community most seriously at present are (1) our involvement in the economic power structure of contemporary civilization and (2) our transfer of secular organizational principles to the life of the church. Taking these two matters separately, we note first the economic problem. While there are many serious objections that one may raise on such features of our economy as individualism and competition, the problem here is the inseparability of economic and political power. History demonstrates clearly that political and economic power can never be divorced for long. Men entrenched in economic power positions must by the very nature of the case consolidate their position by political means. St. Francis, the great thirteenth century monk, may well have misunderstood the true intent of the "evangelical counsels," but he revealed deep insight into the relationship of economics and politics when he told the Bishop of Assisi, "My Lord, if we possessed property we should have need of arms for its defense. . . ." Further, past Mennonite experience with material wealth demonstrates that once men become powerful economically, they move toward political responsibility by an almost irresistible logic.

Early Anabaptists repudiated the individualistic pursuit of wealth and business involvements generally. This viewpoint sprang, not from an ascetic condemnation of earthly existence as somehow sinful in itself, but rather from the recognition that business pursuits involve men in obligations that cannot be brought within the scope of the new community. For the character of economic institutions in general is determined by the character of a society that has fallen. To become engaged in commerce is to commit one to violations of the "law" of love and to draw one away from the primary vocation to be the people of God.

In a similar fashion the introduction of secular parliamentary procedures and organizational techniques into our church life during the past fifty years has come to threaten the community of love. Once more, it is not that organized human endeavor is for some reason evil in itself, nor is it to suggest that concerted or "organized" effort has no place in the work of the Kingdom. But rather it means that even within the love community, where love rather than coercion must be determinative, organizational power is employed to reach "spiritual" ends. The church comes to be regarded as a tangible social institution, whether it be a conference structure claiming legislative authority or a "church-wide" promotional agency, and in majority thinking such institutions assume an authority and an ecclesiastical reality which, according to the New Testament, they do not and cannot possess. This simply means that Mennonites are well on the way to recapitulate the early centuries of the Christian church which led eventually to the Catholic view that the visible social institution is the reality of the church, replacing Christ as the instance of visible authority.

If these observations are even only partly correct it is clear that we shall have to change either our theology or our manner of life. Indeed, there is much evidence that changes are well under way, changes often well-intentioned, others changes of default. On the other hand, there is a great deal of genuine spiritual vitality in our churches, as well as a great deal of a secular individualistic revolt to church control over the "secular" aspects of life. These forces impede a full-blown Catholic view of the church, so the immediate result is that we are becoming (or seeking to become) a "respectable" denomination.

Faith is not believing that God can . . . it is believing He will.
—S. D. Gordon.

Perhaps the first thing that is needed is repentance and the abandonment of the illusion of innocence. Few Mennonites have fallen prey to the heresy of perfectionism as a spelled-out doctrine, but perhaps the majority of us have become practical perfectionists in assuming that we are innocent of the coercive crimes of our society. When a young American Mennonite student can view the ruins of a bombed German city in complacency, and say, "I claim no part in it. I thank God I was a conscientious objector," it is clear that we have lost our deeper insights into our involvement in this world. Monks may flee the world to be pure themselves, but true Anabaptists never! For while we must strive with a whole heart to be perfect as our heavenly Father is perfect, we must remember that this struggle transpires "in the world."

Which direction shall we turn? One hesitates to be specific, for answers cannot be given in abstraction for universal application, since our answers will become clear only in the penitent obedient community in whose midst Christ dwells and speaks. Therefore I can only point in terms of personal witness, as every other Christian must do, to the direction in which the way must lie. The New Testament is clear, but its specific meaning in a specific situation must be wrought out in the obedient search of the believing community.

If we are to remain or become consistently nonresistant, indeed if we are to remain a "peace church" at all, it would seem that we must abandon our false reliance upon the power and security of social institutions in the life of our churches, so that there may again emerge in our midst the church where the two or three are gathered, where the binding and loosing in our life commitments occurs because Christ is truly there. Such a church our forefathers were, and because they were free from the structures of human power they spread across northwestern Europe in a matter of mere months. How this might affect our organized church institutions can hardly be predicted in advance, but in any event, it would seem wrong to determine in advance that they must be discarded or conversely that they must be retained at all costs.

Further, if we are to remain or become consistently nonresistant, indeed if we are to remain a "peace church" at all, it would seem that we must abandon our positions of power and security in the economic realm in favor of our primary vocation in the kingdom of God. Work we must, yes, but we work to sustain our selves and to help the poor along the way, while we give ourselves wholly to the proclamation of the Kingdom, to being the people of God, the new community. This call would strike hard at the concept of the rural Mennonite way of life as well as at the attempt to achieve culturally, academically, or scientifically. Our considerations dare not be pragmatic, but we do ask whether a Christian community so dedicated would not have a wholly other effect evangelistically than our present walk which provides increased economic and ecclesiastical security and dispenses largely with the venture of Abraham, the father of the faithful.

May I ask the reader to consider these thoughts as the earnest search of one who has had to fight for his own faith in a world where the human Babels have come under judgment, and from one, not on a pedestal, but himself very much involved in whatever judgments may be implicit in the foregoing. The great religious renewals of the past have come, not where men have been successful in gradual cultural adjustments, but where they were forced by the collapse of cultural values to embark anew on the walk of faith. We cannot and would not conjure up artificial crises, but we have no Biblical warrant that our life as Christians is ever other than that of Abraham who "went out, not knowing where he was to go."

Harrisonburg, Va.

Rainy Day

By Mrs. George Reno

They that truly trust in Him
Can have no "rainy day,"
For the sunshine of God's love
Drives all the clouds away.

Akers, La.

FAMILY CIRCLE

To Build a House

By Lorie C. Gooding

I want to build a house whose roof
Shall shelter faith and charity;
And hate-proof more than weather-proof
I wish its walls to be.

I want to build a house whose door
Is open wide to everyone;
Where peace and joy are kept in store;
Whose windows face the sun.

I want a house that will endure
In storm or flood the stress and shock;
A house whose pillars are secure,
And founded on a rock.

Holmesville, Ohio.

A Tribute to Mother

While visiting in a Christian home some years ago, I chanced to borrow a Bible in order to look up a reference. From an inscription in the front, I noticed that this particular Bible had been a special gift of five children to their mother.

Here is the inscription in that Bible:

HAPPY BIRTHDAY, MOTHER

We are glad that you used this book when we were young, for it has given us Life. It is something we can never repay you for, but the only way for us to pay this debt is to tell this same story to others and show them what Christ wishes to do for them.

A godly mother with the love of Christ in her heart and an open Bible in her hand is a greater preacher of righteousness and molder of character than most of the rest of us will ever be.

Be encouraged, Mother. It's true that the influences for wrong thrown against your children are powerful these days. So it has always been. But Christian mothers have found that Christian example, the Word of God, and an atmosphere of love in the home are powerful too.

—Harold L. Phillips, in *Gospel Trumpet.*

Water from Many Wells

By NORA OSWALD

"I will arise and go to my father"

The prominent character in the story of *The Prodigal Son* is the father. This father knew how to win a squanderer. He didn't argue, "Son, you can't treat me like this." "Don't you have any respect for your elders?" "I have worked all my life for these possessions and now you wish to waste them." No, he divided unto him his living. The son, dressed in the swankiest garb of the times, struts down the road. The money jingles in his pockets. The sorrowing father stands bent, tears streaming over his cheeks; he watches until his son's form becomes a blur in the distant landscape.

We do not know how many years this prodigal spent in riotous living, but we do know that he came to a decision, "I will arise and go to my father." His father was worth going back to. The father, having scanned the horizon for many days, finally spied the pathetic form of his son coming up the lane. Filth and tatters were of no consequence now. He ran to meet him. His son had come home! "Bring forth the best robe. . . . Put a ring on his finger . . . shoes on his feet . . . bring hither the fatted calf . . . For this my son was dead, and is alive again." What a father!

Isn't this a character-searching story for parents? Too many prodigal sons and daughters never find their ways back home. Who is to blame—parents, children, or environment? We hear testimonials of fathers who lament, "If I had only spent more time with my sons." Perhaps some fathers spend too much time at home. What attitudes are prevalent in the few short hours fathers can be with their sons? The amount of time isn't as important as the manner in which it is spent.

Goshen, Ind.

The Naming

By Miriam Sieber Lind

The parents speak:
Welcome to a home prepared!
To make thee room, no love is spared;
Soft garments fashioned by thy mother,
A crib assembled by thy father
And waiting friends, all eagerness
For thy first cry to thrill and bless.
To welcome thee no love is spared—
Come, Child, to a home prepared!

A waiting name for you? No hurry,
We'll pick a cute one, don't you worry!

The unborn speaks:
I see the home prepared for me,
The room made ready lovingly,
The clothes that I'll outgrow so soon,
Diapers, bottles, silver spoon.
About the name I'll always need
My folks are very odd indeed.
I'm going to soon be big and so
I'll lose my cuteness, don't they know?
It's going to be a great surprise—.
(I only hope it fits for size,
Or when I grow, as babies do,
I'll wish I'd lost my cute name too!)

Scottdale, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere appreciation to our many friends and relatives for the prayers offered in our behalf, and for the acts of kindness and sympathy shown to us during the illness and passing away of our dear wife and mother. May the Lord richly bless each one of you.— George S. Good and family, New Holland, Pa.

Our Home and God

The home is the basic unit of our society and someone has truly said, "As goes the home, so goes the nation."

Far too often parents have left the responsibility of the early training of their children to the church, the public school, and the community.

While the above-mentioned institutions and agencies are important in the life of our children, the childhood training in a home determines largely the adult life of the individual.

The fundamental responsibility of every father and mother is the nurture of the religious life in the home. Fortunate indeed is the child that is nurtured in a home where the family altar is preserved in the worship of their heavenly Father. As these children grow and reach adolescent age, they will have a knowledge of their Creator and an abiding faith in their Lord and Saviour. These will serve as an anchor and be of inestimable value when trials and temptations beset them—as they most certainly will.

Some years ago a very prominent man told me how important he felt the early home training and Sunday school had been in helping his own son through the age period of fourteen to eighteen years. This man stated that if our young people have the background to get through this period, we can feel that their future is secure. This has been my personal observation.

Not only that, I am deeply indebted to my parents, who have gone to their heavenly reward, for the early training in a Christian home—for the hours my mother spent in giving me instruction in the Scriptures, for their parental prayers, and for a home where the atmosphere was conducive to the development of Christian character.

While it is true that there have been many changes in our home life within the last fifty years, the fact remains that the stability of our economic, social, and religious life still depends on the family affections and a devotion to spiritual ideals.

If we are to continue to enjoy the heritage left us by those who have given us this great nation, we must again restore the family altars in the home and give our children and their children the same sound, fundamental Christian training for which we are indebted to those who have gone before.

We break faith with them and with God if we do less.—Senator Frank Carlson, of Kansas, in *The United Brethren.*

TO BE NEAR TO GOD

POEMS BY LORIE C. GOODING

Sunday, July 22

Read Heb. 10:5-10.

Failure and Victory

"Thy will be done."
Tho' often we may strive
to do His will with all our strength; we assail
mountains of evil; determinedly extend
ourselves beyond ourselves; we expend
our force; and try, and try, and try again,
and fail:
yet if within our soul
to do His will becomes our highest goal,
and disregarding cost, and loss, and pain,
with all our hearts, at every rising sun,
we say "O God, this day Thy will be done,"
and yield ourselves His own, God will prevail.

Monday, July 23

Read Ex. 16:4-8.

Morning Manna

Every morning brings its manna,
  Strength sufficient for the day,
Light and hope and certain guidance
  In the narrow, upward way.

Every morning brings its manna,
  Mercies every morning new,
Joy and peace and sweet contentment,
  Courage for the work to do.

Every morning brings its manna,
  All His love and grace shall send,
Gifts of His wise loving-kindness,
  Till the blessed day shall end.

Every morning brings its manna,
  Faithful promise, proved and sure;
Every morning brings its manna
  While the sunrise shall endure.

Tuesday, July 24

Read Ps. 90.

Time and Eternity

Forever and Forever and Forever—
How grand and beautiful its accents ring
Against the tuneless tinkling of Time,
The tinny little bells of days and hours.
Eternity—one long, uncluttered sweep
Of unconfined, magnificent, bright day.
Time, being so confused and so unquiet,
And so inconsequential, beats upon
The bulwark of Eternity, like surf
Against the changeless and unmoving face
Of some unmindful or disdainful cliff.

Wednesday, July 25

Read Gen. 1:1-5.

Great and Small

Now come the innumerable globes of light
  In orderly array, swung free in space;
Millions and millions in bright, steady flight,
  And each one keeping its appointed place.

These stars were made by the great God of Light.
  And who is Light except our God, the Lord?
He gave them to illuminate the night,
  And for a testimony to His Word.

And He who loves the sparrow and the flower
  Made all this miracle of star and sun;
Created them by His almighty power.
  He called them forth. He spoke, and it was done.

Is it not wondrous that this mighty God,
  Who made the planets and the stars to shine,
Will call small grasses springing from the sod?
  And stoop to hear a prayer of yours or mine?

Thursday, July 26

Read Ps. 70.

Song for Zion

For all the world would do to thee,
  In league with all hell's powers,
For all their terrors and their threats,
  They cannot shake thy towers.

They shall not smite thee with a spear,
  Nor strike thee with a sword,
For thy portion is Jehovah,
  Thine inheritance, the Lord

Who keeps thee through His gracious Word
  And guides thee with His light,
Who sets His seal upon thy gates
  And guards thee with His might,

And sets thine enemies at nought
  With Truth, that makes thee free.
Thou mayst rejoice amidst thy foes.
  His shield shall cover thee.

(Continued on page 692)

Suffering as Christians

Sunday School Lesson for July 29

(I Peter 1:3-9; 5:6-11)

We study from another letter. Whose? To whom was it written? Notice where these "elect" lived. Recall that Paul preached to these people, perhaps to some of them very often. He labored to build them up in Christ.

Peter was now about 65 years old. These Jewish Christians to whom he was writing were having severe trials. They were suffering as Christians, perhaps at the hands of fellow Jews and of Gentiles. They needed encouragement and Peter desired to help them.

What had Peter experienced from which he could speak such very encouraging words? Read the lesson verse by verse and see what God had given Peter to write.

God's mercy is abundant. What experiences did Peter have with the mercy of God? No doubt the people to whom he wrote knew of his life and when Peter wrote of "abundant mercy," it was no fairy tale to them. Peter was begotten "again unto a lively hope." How did Peter get changed from his sad, perplexed, despairing condition to the new man?

Yes, it was hard for Peter to believe, but when he did, just what was the faith of this new man? He now knew that he was adopted and was heir to a wonderful inheritance. This great gift to God's adopted son was imperishable, had no defects, and was kept by God for him and for all those whom He keeps if they are faithful unto the end.

Suffering is just "for a season," says Peter. Why does God permit this season of suffering to Christians? In what way is this a precious experience? How precious? Notice that it is our faith that is tried. And someday if we hold on we will receive the end of faith—our full salvation. How can a suffering Christian rejoice greatly?

What might these "manifold" temptations have been? Akin to ours? Did you ever have any experience of glorying in tribulation? Rom. 5:3-5. What are you now suffering for Christ's sake? Is God getting glory through your suffering? How does this work?

The whole epistle is full of exhortation to help these Christians and us to live godly while passing through the trials that will come. Let the pupils find a few, such as "gird up," "laying aside .... desire," "abstain from," "submit," "be not afraid," "be ready always to give an answer," "arm yourselves," "have fervent charity," "use hospitality," "be not ashamed."

Consider, then, carefully, Peter's closing exhortations. They are advice from one who knew suffering and had experienced what it did to him. These words should be very encouraging to us. Christians will not get honor from man but from God. Many people exalt themselves and avoid suffering. In due time God will exalt us if we, like Jesus, will humble ourselves for God's sake. In any trial, no matter what it is, we can cast our burdens on Him and He will sustain us. But we must be on guard. Remember how the adversary caught Peter. We must resist the devil, remembering that he is powerful. Peter, and also Paul, tell us that we resist by standing fast in the faith. Help your pupils to ways of increasing their faith.

Praise God He will perfect us, stablish us, strengthen us, and settle us. He is maturing us through suffering. We were created for His glory and He will receive glory now and in eternity if we live in faith through this "season." As the world didn't appreciate Jesus nor honor Him, so we will not think it strange if they can't understand how a Christian can rejoice in suffering. We will not "be troubled" nor "afraid of the world's terror," but be happy if we are reproached for the name of Christ.

"Let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Sister Esther Shank is on leave for the summer from her position as dietitian at the Mennonite Hospital in La Junta, Colo. She is taking courses at Western Reserve, Cleveland, Ohio.

Bro. Lawrence Yoder, International Falls, Minn., is the newly elected treasurer of the North Central District Mission Board.

Bro. Paul T. Guengerich, Parnell, Iowa, preached the sermon in an all-day July 4 meeting at East Union, Kalona, Iowa.

Bro. J. C. Wenger, Goshen, Ind., spoke to the Columbus I-W men and to the MYF of the Sharon congregation at Plain City, Ohio, on July 3. He showed slides on "Our Mennonite Heritage."

A new outside bulletin board has been erected at the Lockport Church, Stryker, Ohio.

The fifth printing of Bro. J. A. Hostetler's "Mennonite Life" has been ordered. There are some changes in pictures being used.

Bro. LeRoy Hostetler, West Liberty, Ohio, was at Scottdale on July 6, 7, to give counsel for the remodeling of the North Scottdale building.

Funds are being solicited in the Lancaster area for the erection of a new agriculture building at the Lancaster Mennonite School.

Bro. Clarence Fretz, formerly of Luxembourg, spoke on July 7 at the Maple Grove Mission, Holmesville, Ohio.

Bro. Willis Hallman, after a year as associate pastor at Scottdale, Pa., has been called to serve as pastor of the congregation for a three-year term.

A Nebraska Young People's Institute is being held at Milford July 16-20. The staff includes Fred Gingerich, director, Oliver Roth, Earnest Kauffman, Roy Roth, Herman Ropp, Paul Glanzer, and Dorothy Bender.

The Hartville Mennonite Chorus, directed by Bro. Merle Sommers, gave a program at Beech, Louisville, Ohio, on July 15.

The Church Hymnals announced as available at Wooster, Ohio, have been shipped to Logan, Ohio, Catlett, Va., and Walker, Mo. Not only are the Church Hymnals given but they were sent prepaid. That is brotherhood sharing.

Bro. Chester K. Lehman is preaching a series of nine messages on "The Last Things" at Mt. Clinton, Va.

Bro. Harold H. Lahman, Elkton, Va., conducted a song service at Mt. Clinton, Va., on July 15.

Bro. John S. Hiestand, Marietta, Pa., is chairman of a local committee which is planning a community evangelistic crusade in November under the direction of William Ward Ayer, N.Y. City.

Correction: The organization announced in our issue of July 3 for the Mennonite Service Organization for Illinois is the organization for the Hopedale congregation only and not for the state.

Bro. Marvin Eshleman was ordained to the ministry on July 4 at Paradise, Pa., to assist in the work at Nickel Mines and Mount Pleasant.

Bethany Christian High School, Goshen, Ind., had already on June 15 registered 144 students for the next school year. There are prospects for 200 or more.

Bro. Simon Litwiller, who served in the ministry of the Hopedale, Ill., congregation since 1910, and since 1925 as bishop, died on June 30. Obituary next week.

Bro. Raymond Sala, field representative for Mennonite Mutual Aid, spoke at Fisher, Ill., on June 13.

A tornado on July 1 tore the roof from the Shantz Church, west of St. Agatha, Ont.

Bro. Sanford G. Shetler recently licensed two brethren for the ministry in his bishop district: Bro. Norman Teague, Pigeon, Mich., to serve at Pleasant Grove, Salix, Pa., and Bro. Earl Hostetler to serve at Walsall, near Johnstown.

The Mennonite Revival Singers, Uniontown, Ohio, toured Ontario July 2-10, singing in several of our churches. The group's leader, Bro. John J. Overholt, conducted the singers in a tour of Europe. He has spent the past winter in study at the University of Berlin.

The Mennonite Christian Fellowship, extension from Neffsville, Pa., has a new location at Still Pond, Md., on Route 292. This is a two-room building formerly used for a schoolhouse. Services will be held every Sunday from July 15, when Bro. Robert Stetter, Jr., assumes responsibility as pastor of the group.

Bro. Raymond Doerr and wife assumed on July 10 their duties as superintendent and matron of the Welsh Mountain Samaritan Home, near New Holland, Pa.

Speakers at the MYF retreat held at Camp Emmaus, Ill., were Earl Maust, Evanston, and J. Frederick Erb, Sterling.

Jacob Goering, consulting psychologist at Brook Lane Farm in Maryland, spoke at Pleasant Hill, Orrville, and Bethel churches in Ohio the week end of July 1.

Six young people were received into church membership by baptism at Pleasant Hill, Sterling, Ohio, June 17, with Bro. D. D. Miller officiating.

Bro. George Mayfield, who has been attending Hesston College the past two years, is in charge of the work in Three Brothers, Ark., for the summer.

The I-W chorus, Cleveland, Ohio, gave a program at Pleasant Hill, Sterling, Ohio, July 15. They will sing at Oak Grove, Smithville, Ohio, on July 22.

First services at the new place of worship in the town of Kalona, Iowa, were held July 8.

Bro. and Sister Roman Stutzman, who have served for 3½ years with the Kansas City Voluntary Service group, are spending some time in the southwest in the interests of Voluntary Service. They are also speaking in some of our churches.

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Calendar

Little Eden Camp, Onekama, Mich.
Senior High, July 21-28.
Family, Young people, and Music Camp, July 28 to Aug. 4.
Christian Business and Professional Week, Aug. 4-11.
Christian Fellowship Week, Aug. 11-18.
Farmer's Week, Aug. 18-25.
Rest, Relaxation, and Meditation, Aug. 25-30.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Junior High (1) for boys and girls ages 13-15, July 21-27.
Junior High (2) for boys and girls ages 13-15, July 28 to Aug. 3.
Young People's Institute, Aug. 4-10.
Mennonite Teachers' Association Workshop, Aug. 11-17.
Music Conference, Aug. 11-17.
Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo.
Junior High, ages 12-15, July 23-28.
Family Camping, any time from July 28 to Aug. 12.
Youth Retreat, ages 16 and over, Aug. 13-18.
Hesston College Faculty, Aug. 27-31.
Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Camp Luz, Orrville, Ohio.
Girls' Week, ages 9-11, July 21-27.
Junior High, ages 12-15, July 28 to Aug. 3.
YPI, ages 16 and up, Aug. 4-10.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Ohio Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 14-16.
Radio Workshop for radio speakers, campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 14-17. For reservations write to Henry Weaver, Jr., Radio Secretary, Box 22, Harrisonburg, Va.
Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Three more persons were baptized at Nakashibetsu, Japan, on July 1: Bro. Hiroshi Kaju, Bro. Akira Minato, and Sister Kyoto Sazaki.

Bro. J. D. Graber, secretary of the General Mission Board, left Chicago, Ill., by Northwest Airlines for Japan on July 9. He was scheduled to arrive in Japan on July 11 for a two-week administrative visit. His itinerary will also take him to Korea, Viet-Nam, India, and Europe.

Sister Setsu Okumura, a Christian schoolteacher with four years experience, has been secured to head the Nakashibetsu, Japan, kindergarten while the Lee Kanagys come home on furlough.

The Union Ave. Mennonite Church, Chicago, Ill., held a farewell fellowship service on June 22 for Sister Lela Mann who has given a number of years of service there. They presented her with a typewriter as a farewell gift. Sister Mann is now at home at 709 Hubbard St., Elkhart, Ind.

Approximately 35 boys and girls from the Gladstone Mennonite Church, Cleveland, Ohio, attended Camp Luz, Kidron, Ohio, during the first week in July. A number of parents and friends visited the camp on Visitors Day, Sunday, July 8.

Bro. and Sister Nelson Kauffman, Hannibal, Mo., served as guest speakers for the all-day meeting held at the East Bend Mennonite Church, Fisher, Ill., on July 4. The Kauffmans will be moving to Elkhart, Ind., in August and Bro. Kauffman will be giving more time to the General Mission Board as secretary for Home Missions and Evangelism.

Bro. Paul N. Kraybill, assistant secretary of the Eastern Mission Board, was scheduled to spend July 8-14 in Somalia, E. Africa, and July 15-24 in Ethiopia on an administrative visit. Other persons participating in this deputation include the brethren Amos Horst and Orie O. Miller.

The summer Bible school at the Mennonite Gospel Center, Kansas City, Mo,, is being held July 9-20. Pray for those who learn and those who teach.

Bro. and Sister Paul Kniss, missionaries on furlough from Bihar, India, will be leaving New York on July 23 on the S.S. **Flying Clipper** for India, arriving in Bombay on Aug. 22 or 23.

The annual Christ for You evangelistic tent campaign conducted by the Glad Tidings Mennonite Church, Bronx, N.Y., will be held at North Bergen, N.J., Aug. 4-26, with Bro. Noah Hershey as evangelist. The fervent prayers of the brotherhood are solicited for this evangelistic effort. "An upright man's prayer, when it keeps at work, is very powerful" (James 5:16b, Williams).

The Ralph Buckwalters, missionaries on furlough from Japan, have sailing reservations from Seattle, Wash., to return to Japan on Aug. 3, on the M.S. **Hikawa Maru.**

Bro. Richard Yordy, Freeport, Ill., served as vesper speaker at the Union Ave. Mennonite Church, Chicago, Ill., on July 1. Bro. Yordy spoke on "Extending the Church Through Its Membership."

The David Shanks, missionaries on furlough from Belgium, have canceled some of their appointments in order to return to Belgium early in August. They gave farewell to Bro. Shank's home congregation, the College Mennonite Church, Goshen, Ind., on Sunday evening, July 8.

The Lee Kanagys are scheduled to leave Yokahama, Japan, on July 27 for North American furlough.

Bro. Ernesto Suarez, Argentina, will be keeping the following appointments during the last two weeks of July: July 17, Denver, Colo.; July 19, Manson, Iowa; July 20, Alpha, Minn.; July 22, morning, East Union, Kalona, Iowa; evening, Bethel, Wayland, Iowa; July 24, Freeport, Ill.; July 25, Sterling, Ill.

Bro. Raul Garcia, Argentina, is scheduled to speak at Kouts, Ind., on Sunday morning, July 22, and Rensselaer, Ind., in the evening.

Bro. Addona Nissley, missionary under appointment to Puerto Rico, spoke at the Sharon Mennonite Church, Plain City, Ohio, on July 11 and at Dayton, Ohio, on July 15.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, will be speaking at the Rawlinsville Mennonite Church, Holtwood, Pa., on July 22. He spoke at Mellingers Mennonite Church, Lancaster, Pa., on Sunday morning, July 8, at Laurel St., Lancaster, in the evening, and at the Groffdale Mennonite Church, Bareville, Pa., on July 15.

The Ressler Sisters, Ruth and Rhoda, report from Kamishihoro, Japan, that they are in the midst of preparing for three weddings in their village, involving four young people from their Bible Class. Pray that these new homes may be set up with Christ as the head.

Plan now to attend the Missionary Bible Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Aug. 18-24.

Blanche Sell, on furlough from India, spoke at St. Johns Chapel, Logan, Ohio, and Hillside Chapel, Jackson, Ohio, on July 8.

Spain is one of the nations where foreign evangelical missionaries are not allowed. However, there are many Spanish Christians who are mature enough spiritually and have the necessary Bible training to undertake the task of evangelizing their own people. The only serious difficulty is the matter of support. Because of discrimination against Protestants, believers are often unemployed or else earn so little that they are barely able to support their churches—much less undertake the support of such home missionaries. Pray that God may provide the funds to make it possible for trained Spanish young people to do missionary work among their fellow citizens. —**Missionary Mandate.**

Your Treasurer Reports

Some missionaries who are appointed for foreign service need to receive special training to prepare for their missionary assignment. In some cases this involves language study in a school which is set up for the purpose of giving language preparation to missionary people. In some instances special training is required to prepare missionaries for particular services such as translation of language so that the Scriptures can be made available. In several cases missionaries have been given special training in linguistics so that they can better carry on their program. Several missionary couples appointed at the last Annual Meeting of the General Board are being scheduled for special training during the coming year.

The General Board maintains a special fund which is used for such purposes, which is called the Missionary Training Fund. Considerable funds will be needed during the coming year to assist several of the missionaries now taking special training and we would encourage contributions for this fund. Contributions may be designated for this fund in general, or if any group or individual is interested in giving support for a particular need, the Elkhart office will be glad to supply information regarding particular missionaries who are taking training and for whom special support is being made available from the Missionary Training Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Persecuted for Righteousness' Sake

The Worldwide Evangelization Crusade gave a stirring account of Missionary Allen de Gruyter's experiences during a ruthless attack and murder in the home of national Christian, Arturo. Arturo's house was partially surrounded by a group (perhaps ten) who lay down on the ground in a semicircle with their rifles and sub-machine guns. The first volley wounded some in the house immediately. Arturo, his wife, and one daughter were able to escape out of the back of the house but four in the house were shot dead. "One policeman stood in the doorway contemplating the whole scene. . . . It was later proved that the former mayor, his secretary, and the village priest were behind the whole thing. Nothing has been done to any of them." This is Roman Catholicism, intolerant and ruthless. Pray that God will strengthen His people in this troubled country.—**IFMA News.**



The Tarime Mennonite Church, Tanganyika, E. Africa, on the dedication day.

The Witness in Tarime

BY PASTOR NASHON K. NYAMBOK

We have lived in Tarime two and a half years now and during this time there have been many changes. The first year the town was quite small, people were few, and activity and disturbances were also comparatively small. It was easy for me to contact most of the people living here.

This year everything about the town has about doubled. The population has increased and their spiritual needs continue to cry out as a bell that rings. Sunday there is market, at which time there is an abundance of disorder and uproar. All this the devil uses to try to hinder us in our Sunday worship service, but the Lord Jesus thwarts these purposes of the devil so that we can enter our worship in quietness. We are just a few. Our average attendance is 28 to 30 in the midst of a great many who are interested in drinking and dancing.

The inhabitants close by the town are those who love their customs very much and are hardened to the Lord's call so that until now we do not have a member of the Kuria tribe in Tarime who has accepted the Lord or even attends the services on the Lord's day to worship with us. There is one old man, however, who has started to come occasionally. Pray for these Kuria about us.

A good number of those who come to worship with us here are Christians from other denominations. Some of these have much freedom in their souls while others are bound by such sins as an ungodly marriage, drunkenness, and tobacco. I thank the Lord for bringing such to the services where they get the opportunity to hear of the love of Jesus.

Others have accepted the Lord here from time to time. Every year a few are baptized.

Many of the women of the town make their living by selling beer; this is particularly the work of women. The devil uses this to bind them so that they cannot accept and follow the Lord. However, in this the Lord is not conquered, for there have been a few women who have been called by the Lord, who do not count these shillings as anything, and who are going on with the Lord. He is their sufficiency. Pray for the women of Tarime. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1).

In our home the Lord continues to save me with my wife and children. He continues to give us His light and sweet fellowship together. The sin of loving this world and its many things I have to repent of and then the blood of Jesus sets me free from sin. Likewise He wants to save my fellow brethren here in Tarime and everywhere.

"They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light" (Ps. 36:8, 9).

Tarime, Tanganyika, E. Africa.

The Witness in Musoma

BY PASTOR EZEKIEL K. MUGANDA

The Lord called us to enter the town of Musoma so that a testimony be there for those who live in the town. It was difficult for us at first to accept this for various reasons and especially because of fear of living in a township. When the leading of the Lord became more evident, my wife and I accepted this call to testify to the Gospel of grace. Our Lord got a plot for us there where a church and dwelling have been built. The building work was begun in 1953 and on March 15, 1954, we came and took up the work which we had received from the Lord.

Truly the work in a town greatly needs the grace of the Lord and we began with trembling because we were not accustomed to town life. Up to this time we had always worked among people who had not known such deceitfulness as people do who have lived in towns and who have learned craftiness from a mixture of religions, civilization, and education. Another thing that brought fear to us was to live by buying our food because heretofore we always had a living from our own gardens. Finally, we obeyed the call of the Lord rather than to fear the rumblings of the devil. So now we are here witnessing to the way the Lord Jesus has had mercy on us.

Musoma is a place where you are able to meet people of many East African tribes and people of different denominations and religions. One month you will find many attending services at the church; then some will come and say they will be moving and have come to say "Good-by." In spite of this we do enjoy this work even if it is difficult to work with people for only such a short period, but we know that the testimony of the Lord has been given out. We praise the Lord for His grace. People come to this town because of work and when the term of work which brought them here has been completed, they leave and go elsewhere. There are many Christians in the town, but many have little time for church attendance except for important days such as Christmas or Easter.

Many are hardened and put their trust in their own denomination to the extent it is difficult for them to come to worship with a different denomination. In the face of all this, we thank the Lord to see how He draws from among such a group others who come to listen to the Gospel of salvation.

In 1954 the Sunday attendance was 76 to 80 before the Church Missionary Society started their own work in the town. When they began and took their members our attendance in 1955 dropped to between 40 and 50. Now we see the blessing of the Lord as He has been bringing more folks this year than last; the attendance has increased to 92. There are 15 catechumens at present; nine of these are from the middle school and six from the town. The devil tries to discourage us but the Lord teaches His servants in difficult circumstances so their confidence will be in Him only.

Since the beginning of our work in this town in 1944 there have been baptized or received into fellowship 45 whose names are on the church roll. However, not all of these are living in Musoma at present, for some are attending schools elsewhere while others are following their occupations in other towns. We praise the Lord who draws men to Himself that on Jan. 15, 1956, we baptized one person who had been a Mohammedan.

We thank the Christians in America who gave of their means so we could have a nice church building. They denied themselves so that we could get a place of worship; for this we indeed praise the Lord Jesus. The Lord has said, "The light shall shine in darkness." Truly His light has entered into the darkness of Mohammedanism, Catholicism, and heathenism. Jesus Himself shows His light and we trust in all He did at Calvary, the place of the medicine for the world, which is needed by everyone that he may find healing in it.

We have need of much prayer in this work of testifying to this grace. Doubtless many of

you know the difficulties that are present in a town which one does not meet in the rural districts. Here one meets with many kinds of individuals, even those with considerable education. It is then that the devil tries to bring the sin of fear and drawing back, saying, "You who have little education, how can you speak with those well educated?"

Praise the Lord for the way He is pleased to use the foolish ones in His work. Jesus Himself is the education and preparation of His people and in Him all wisdom, understanding, and righteousness are hidden. I continue to praise Him who has had such mercy toward me and has made me His servant to testify of the grace that saves all men.

Opportunities in the Work

In the jail there are many people, more than 200. Even though many are not pleased to hear the Gospel, yet there are those among them who listen with yearning hearts.

In the Native Authority Middle School I have more than 70 youths in my class which I teach twice weekly.

In the Native Authority Primary School I have 40 in my class. I meet with them twice weekly also.

In the town there is much opportunity to meet with individuals and tell them about Jesus.

In the hospital I have not been able to use the opportunities because of lack of time since I am the only worker here. This is something to pray about—that the Lord bring us a second worker. One worker does not have sufficient time to care properly for all the work. Visiting hours at the jail and visiting hours at the hospital are the same so that the same worker cannot avail himself of the opportunities at both places.

Brethren, we need your prayers to carry forward this work.

Prayer Requests

Pray for this work so individuals be saved from their sin, also that those who have been saved may continue in the salvation of the Lord.

Pray also for the many strangers who come to us that we may be strengthened to testify to them.

Ask the Lord to save us from the sin of fearing for our body needs and not trusting the riches of Jesus.

Musoma, Tanganyika, E. Africa.

Syria, like other nations in the Near East, is burdened with thousands of Arabian refugees, whose homes were in Palestine before Israel gained possession of that region. Every tenth person in Damascus is a refugee. The physical needs of these people are tremendous, and a church relief organization has done a commendable job in providing clothing, milk powder, and medical treatment. However, this is a case of treating merely the external effects without correcting the cause. Pray that administrators may be given wisdom in finding a satisfactory solution to the Arab refugee problem which has existed in the Near East for the past nine years.—**Missionary Mandate.**

We're Japanese Now

By Ruth Ressler

"While I'm in Japan, I'll ride streetcars, too. I want to learn what it is like to live in such a crowded country, and you don't learn that from a taxi," our guest said as we jostled into a trolley and squeezed in with the rest of them.

"Interesting viewpoint," I commented mentally, thinking of the thousands and thousands of commuters who daily shrug off their much-touted "culture" in the beastly struggle to get onto a train and to their work. I thought, too, of Nobuko-san, who, after three years' experience in Tokyo, grinned a little as she boarded the train ahead of me, "Here, let me go first. I'm quite good at it by this time." And she was! And what a contrast to the demure little kimonoed lass who dutifully allows her parents to bargain for her husband!

As the great liners stop at Yokohama and Kobe, their passengers see those crowded trains—if they ride them. They see the tiny shops, with the living quarters just behind, up one step. They see the swarms of children playing on the streets and gasp at the stench of the refuse carts as they pass. But in living with these people, our attitudes gradually change toward some of their peculiarities and it becomes easier to understand some of the customs that at first were difficult to tolerate kindly.

"When I get to America," Sasayama-san asked, "what will seem peculiar to me?"

I thought a little, then answered, "You will think the wash-lines are funny. Here you string the trousers and petticoats on bamboo poles and hang them on racks to dry. In America all the baby's things are strung on ropes across the lawn. That will look very funny to you at first."

And truly it must, for Aketa-san's pictures included a line of flapping diapers to show Mrs. Aketa when he came home again. But when I lived with a rack of bamboos, I could stack my clothes four-deep and dry four times the laundry in the same space. Some of the practices have been born of crowded conditions.

Seemed funny, too, to wash every day. Not only in front of the house of the mother with the brand-new baby next door, but in front of nearly every one of the tiny houses on our block, hangs an array of washing every morning of the week! Nothing like "blue Monday" here! Every day's blue! But with only a dozen feet of drying space, it behooves us with sheets and aprons in the laundry to wash them a little at a time, or not to wash them at all! And, being a cleanly people, we wash!

"What sleazy bath towels!" I fussed. "When I come again, I'm surely going to bring some good American bath towels as gifts for some of these folks!" And I did—great, deep bath towels that in this humid island climate take almost a week to dry, and then feel musty in the drawers. . . . And what do we carry as we take our little pan and start down the street toward the public bathhouse? . . . One of those sleazy little bath towels we all use here, of course!

Funny, too, how you're always drinking tea—good tea, bad tea, sometimes tepid, sometimes hot—but always tea. How thirsty we sometimes get for a good long drink of cool water! Kokitsu-san startled us in his admonition to the children, "Now, be sure not to drink any water this week; then you'll all be well and ready for Sunday school next Sunday!"

But in living with an open well for a year, in a neighborhood where sewage disposal arrangements are far from adequate, Rhoda and I learned from sad experience that it is by far the best thing not to drink any raw water at all. Of course, being Americans, it is hard for us to sacrifice our customs, too, so we merely keep boiled water on hand ready to drink. But I am much more sympathetic with their noisy tea-drinking than I was when I first came to the island!

Kobayashi-san grinned a little sheepishly as his sister left the house in all her wedding finery. "Poor little girl," he said, "she has four large chests of drawers, and only a tiny room in which to live. When everything is in the room, there will be barely space to spread their **futon** (bedding) in the middle of the floor."

But with only comforters to spread on the floor, the narrow space can be made to do double duty as a living and dining area during the day. What a lot of space and worry we westerners waste trying to make arrangements for our beds in a country not geared to beds! Our huge stoves, too, with their lovely ovens, and the great refrigerators and deep-freezes that are such a necessary part of our western "standard of living"—there just isn't room for them in the tiny corner the Kobayashi younger sister will have in which to do her cooking.

"You should have heard the women laugh when they learned that you wear long woolen underwear in 1956!" Perhaps it's just as well we didn't hear. We're happier this way. But when it gets to be a case of turning the calender back a hundred years, or being sick, we'll conform, as Grandma did, and live comfortably, thank you. Even at that, many times our guests enter the house and say, "How warm it is here!" And then we realize, with chagrin, that our little rooms are warmer than theirs, where the tiny cookstove's heat is about all they can afford for heating their own bodies, too.

"Sure, they should take baths in the summer, too! It feels good to be clean." As our host invited us to enjoy a hot bath at his expense, it slowly dawned upon me that these luxurious hot baths in which we soak until we emerge the color of Lydia's beets are aimed primarily at warming the body. It's one way of providing portable "steam heat" when the temperature goes down below the

zero mark, and the wind howls down from the mountains. With what heat we can store in our own flesh, it is possible to be fairly comfortable for an hour or two at a time, at least. And what difference is it, if we heat one huge tub for half the town? It may be less expensive that way!

"I guess I really shouldn't have bought this kimono for her," Mrs. Hyuga commiserated. "She can't wear it a day after she's twenty-five." Kimonos here are an investment that may extend over a ten-year period, for patterns are suitable for, say, age twenty-five to thirty-five. Then the colors gradually become more subdued and the patterns a little less raucous. And when Mother chose the giddy pattern for her twenty-year-old daughter, it was truly a luxury, if she can wear it only four or five years!

Father has been so complacent in saying that his wife is wearing the kimonos she wore just after the war, since Japanese women are wearing gayer patterns now than they did in the prewar days. Consequently, one set of kimonos is being used over a much longer wearing period than it would, under ordinary circumstances, be considered suitable for.

Interesting thinking—and I thought of those girls at home who were unhappy this spring because they were unable to buy a completely new outfit for Easter! Maybe, in looking at the over-all picture, the Japanese plan of adjusting clothing to age and standing is a more graceful adjustment than that which we find sometimes at home, in which we race madly to see that the Joneses don't outdo us, or else refuse to concede that one of these days we should normally grow into adulthood. Oh, these red-garbed grandmas!

Strange people, the Japanese—they pull their saws and planes, wear black at weddings, drive fire trucks the size of motorcycles, and eat fish and beans instead of steak. But perhaps, if we stacked into our own country 600 persons to the square mile instead of the 52 we now have, we'd readjust a few of our customs to conform to the belt-tightening it takes to live in a land where it's almost impossible not to tramp on your neighbor's toes.

"Love thy neighbour" carries a little different connotation when only a paper partition separates me from him, and we cook in the same kitchen. Can we show by our own living that the Christianity we bring is fit "for such a time as this?"

Kamishihoro, Japan.

Open Doors in Viet-Nam

Orient Crusades report that doors of Viet-Nam are wide open. There are over 100 junior and senior high schools in which the Gospel can be preached; 23 prisons (one with over 3,000 prisoners); army camps, refugee camps, and even government offices open to the preaching of the Gospel. The year 1956 is looked upon by the workers as being a critical one. Should the communists win this land, then missionary opportunity would cease.

Indo-China is divided at the 17th parallel, much as Korea is divided at the 38th parallel. The north is communist controlled, while the south (Viet-Nam) is free. Saigon, the capital city, has a population of two and a half million, but there are only nine churches and seventeen missionaries.

While the doors are open, it is urgent that there be much prayer for this land. Missionaries are needed and also funds to carry on this tremendous work. To the preaching of the Gospel there are open doors, closed doors, and swinging doors. The swinging door is one which at any moment could close. Viet-Nam is certainly that kind of a mission field today.—Gospel Herald (Cleveland, Ohio).

The Lord's Blessing on Cheerful Givers

By B. Frank Byler

The Trenque Lauquen congregation had an interesting experience last year in solving the problem of Sunday-school rooms. For many years we have had a very adequate church building, but for Sunday school it has been a matter of using the garage or some other building where cold, heat, wind, sand, and rain have been a constant difficulty. The other alternative was to use the pastor's kitchen, dining room, or study, or all three of them in order to have sufficient room. As a result of this year's project the Lord has blessed us with three nice classrooms and two rest rooms.

Last year (1954) the congregation got a vision of what might be done, when we raised about 13,000 pesos for pavement and another couple thousand for a city-wide evangelistic campaign. Encouraged by this, they decided to build more room this year to provide the needed classroom space.

After a couple of members' meetings we decided to begin right away. A loan with a very favorable rate of interest was available which also helped in making that decision. We planned to raise the 40,000 pesos necessary for the project in three years. We were glad we had decided not to wait beause almost before we had finished, building costs had risen 40 per cent which would have meant that, had we waited, we wouldn't have been any further ahead at the end of the year than at the beginning.

The brethren wholeheartedly undertook the raising of funds. By the end of the year the building was done and 21,000 of the 40,000 was raised. This of course was in addition to paying all regular expenses. At one special offering we gave time for testimonies in which many testified to blessings received in sacrificing and laying away money for the building fund. That one Sunday they raised about 5,500 pesos. Another special offering in January of 1956 brought in another 3,400. Besides seeing what can be done when we work together to meet our needs, many have had the added blessing of experiencing the joy that comes from systematic and more generous giving. We praise the Lord for these blessings.

We are grateful that the desire for co-operation in conference projects and evangelism has not suffered because of such a heavy local program. In 1954, in spite of raising almost 13,000 for paving our street, they unhesitatingly undertook an evangelistic campaign that cost almost 2,500 pesos. The congregation, however, didn't give to the conference fund that year. But seeing how the Lord blessed them in 1955 with a heavier load financially they decided to give 6,000 to the conference fund. From this fund some of our workers are supported and other church-wide projects are paid. In 1956 they have decided to increase the contributions to this fund to 8,000 pesos.

We continue to appreciate your prayers, however, that our teachers might give themselves to better preparation and that all might co-operate more in personal work to bring more people to our meetings. There is joy in the success of such financial projects but nothing compared to the joy of seeing souls saved.

Trenque Lauquen, Argentina.

Education Within Log Walls

By Lydia Burkhart

If you are expecting me to escort you into a whale oil-illumined schoolroom, you will be enlightened rather than disappointed. I have the pleasure of showing you the interior of our log structure by the light of electricity, or if you come by day the brilliant sunlight will suffice.

Formal education in Russian Mission, Alaska, is not new, but it has been long neglected. There has been no school since 1935. This first year of school presents many problems and challenges. Most of the children knew very little English when they began school. There are 18 pupils, and the age range is from 6 to 21 years. Only three have been in school before; the rest are still in first grade. I am hoping to get some of the more capable pupils into the second grade soon.

This is not a church-sponsored school. All books, supplies, and the teacher's salary are paid by the Territory. The textbooks are the same as those used in the States. Dick and Jane and Sally, known to children in the states, are well beloved by the Eskimo children.

Each child is eager to learn. However, the difficulty of simultaneously learning a new language and learning to read leads to many frustrations for the child as well as for the teacher.

The parents are very glad that their children are, at last, getting an education. Their gratefulness often finds expression in gifts to the teacher. Maybe it is a large fish or a rabbit. Once it was a pile of freshly split wood. The giver was diligently piling it when I came home for lunch. With a broad smile he said, "I give it you."

This, then, is a small glimpse into the large task here. Pray that the people may become literate, that the light of the Word might dawn in their hearts even as physical light in the form of an electric light plant has entered the village.

Russian Mission, Alaska.

Broadcasting

The Mennonite Hour

B. Charles Hostetter will be camp pastor July 14-20 at Chesley Lake Camp, R. 3, Allenford, Ont.

Literature Carries Influence

"I thank you for the messages in the monthly booklet. It is good to know that such clear Gospel and Christian teaching is going forth across the world. I particularly appreciated the booklet on juvenile delinquency, and pray that both the spoken and printed word may bear much fruit.

"I am wondering if you could forward me your complete course, 'God's Great Salvation'? I feel I could profitably use it among folk in my church. Also, would it be possible to receive the paper, **The Gospel Herald?"—a minister in Australia.**

"I am indeed thankful for the interest you have shown in sending me your copy of **The Informer.** I am a Roman Catholic from the Saint Joseph's Church in Colon, but I do not see why I cannot listen and read the 'Word of God' from any other place or person."—from **Latin America.**

"I must thank you very much for **The Mennonite Hour Informer** which you send me every month. They are very welcome. Your radio broadcasts are very welcome to us, and we enjoy your program immensely."—**Ceylon.**

"I have been reading your inspired Gospel literature and I feel that your spiritual sermons have given me much help in my Biblical study."—**Indonesia.**

Luz y Verdad

Our radio pastor, Lester T. Hershey, recently spoke at the Calvary Mennonite Church in Mathis, Texas. Sunday afternoon, June 24, people were present from the local congregation as well as several from other churches. At this time he told the story of **Luz y Verdad's** beginnings and growth. Sunday through Tuesday nights he preached evangelistic messages. At least three women accepted the Lord as their Saviour.

While Lester T. Hershey was visiting in Texas, a Mexican Presbyterian pastor contacted him concerning the Mennonite Church's beliefs. This man had been drawn to our church by the messages he heard over **Luz y Verdad** on KCCT, Corpus Christi, Texas. He had thought that here was a church that believed the Bible, and, being somewhat disgusted with the worldliness and modernism in his own denomination, has the desire to come into our brotherhood. He is a university and seminary graduate from old Mexico. After this visit he was more convinced than ever that he had found the church in which he would be most happy. Pray for this man and his problem.

The last data on the number of students enrolled in the Spanish course on "The Life of Christ" has grown from 756 on the 10th of April to the present 1,025 as of June 15. A second course is now being offered, "The Church of Jesus Christ." This is based upon the Book of Acts. Pray that these students will be brought into a nearer living faith in our Lord through these studies.

According to a plan worked out by the World-Wide Fellowship, **Luz y Verdad** will go on the air over WLAN, Lancaster, Pa., beginning July 15. World-Wide Gospel Fellowship has made this possible, since they are interested in getting the Gospel to the Puerto Rican laborers on the many Mennonite farms in Lancaster County. So, farmers and employers of Puerto Ricans, please take note: advise your men to listen to **Luz y Verdad,** our Spanish broadcast, beginning July 15 over WLAN, 1390 kc., at 12:00 noon each Sunday. Let us hear from you about its reception.

Heart to Heart

The **Heart to Heart** broadcast for the week ending July 14 entitled "I Am the Child" was dedicated to every new baby in the families of the listening audience. On the program, Mrs. Grant Stoltzfus spoke to mothers while holding her own new baby in her arms. To depict the influence of others on the life of every child, words were spoken also by the father, brothers and sisters, the doctor, Sunday school and Bible school teacher, minister, school teacher, a group of friends and a printer.

Pray that this special broadcast and its message in print will impress listeners and readers with the tender receptiveness of the little child in their midst. It is suggested that Christian workers keep a supply of this printed message on hand for distribution to new parents. One copy free, 12 for 30¢, 100 for $2.00. A limited number of recording tapes (7½ speed) with this special program left on are available at $1.50 each. Ask for talk or tape No. 318.—via MBMC, Elkhart, Ind. Order from **Heart to Heart** Program, Box 425, Harrisonburg, Va.

MYF Sponsors Spanish Broadcast

Interested MYF-ers at the Clinton Brick Mennonite Church, Goshen, Ind., decided early in 1954 to give toward the support of the Spanish broadcast over the San Antonio, Texas, station. Since they were unable to provide the total support for one year, the usual length of a broadcasting contract, and since they discovered interest in the project among other MYF groups, they solicited the co-operation of other groups and were able to get the full support for one year with a total of 15 MYF groups co-operating.

By the end of the first year the General Mission Board became interested in a church program in San Antonio and the Spanish Broadcast Committee decided not to discontinue the station even though not all of the MYF groups were able to continue their regular monthly support. Some groups continued to send in regular monthly contributions.

The situation was presented to the district Indiana-Michigan MYF organization which gave assistance during the year with a large offering taken at their midyear meeting on January 29, 1956.

More recently the district organization at its regular annual meeting held on June 23, 24, decided to sponsor the Spanish broadcast, **Luz y Verdad,** for the coming year as a district project. This will assure the continuance of our Spanish witness in one of the important cities in Texas with a large Spanish-speaking population.

The Spanish workers' workshop conducted last March by the General Mission Board began its sessions in the city of San Antonio. Permanent work for San Antonio is now in the planning stages and awaits the Lord's leading and the finding of a qualified couple to begin the work. Pray toward this end.—via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Training Should Develop Vision

Among the messages given at the recent General Mission Board annual meeting, Paul M. Miller's on "Developing the Prophetic Vision Through Training" stands out with clarity. Bro. Miller outlined seven ways in which youth should be trained, using the passage of Scripture on which the annual meeting theme was based, Acts 26:13-24.

"We should train youth to achieve further vision, to renew their original vision," said Bro. Miller. "This we can do through the Bible courses in our training schools."

Youth should also be trained to understand the basic concepts regarding man. Such knowledge can be imparted through courses in evangelism and psychology. Anyone who has tried to win another to Christ knows how important knowledge regarding the human mind and human personality is for successful soul winning, pastoral work, or missionary endeavor.

Thirdly, youth should be trained to reverence the church. Jesus' reply to Paul lying on the Damascus road was, "I am Jesus whom thou persecutest." Youth must respect the church and its head, Christ, if the heavenly vision is to continue on from generation to generation.

Again, youth must be trained to get up off the Damascus road after they have received the vision and face their task. Paul went from vision to service, exhilarating as the vision experience may have been to him. Satan will not mind too much if we have visions, as long as we don't respond to them.

Youth must also be trained to expect God to work miracles. This means the impossible things related to evangelizing the world for Christ, and not just the unusual and the sensational. For example, we must expect God to break or bridge the iron curtain and therefore prepare ourselves to carry the Gospel to the countries which lie behind it.

"We must train youth to launch out in world missions," continued Bro. Miller. "This is illustrated in Acts 26:20 where Paul tells about his own response to the vision: Damascus, Jerusalem, Judea, and to the Gentiles."

Finally, youth should be trained to preach the Gospel movingly. What they preach must grip their own souls, even to tears. Preaching born of soul-searching and agonizing prayer will burn its way into lost and wayward souls.

Pray for those charged with developing the vision in our youth through training.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

The Kansas City, Mo., VS unit completed two weeks of Bible school, June 29. The average daily attendance was 50 children. Eighty-four persons attended the closing session on Friday morning. Among this number were mothers of many of the children. At the request of these summer Bible school children the unit has started a Sunday morning Bible school. On July 1, at the first service in the unit home, 26 were present.

Three summer VS girls, Lois Merillat, Wauseon, Ohio; Shelba Eby, Elkhart, Ind.; and Marian Weaver, Goshen, Ind., served as Bible school teachers at Kansas City. Their term of service is from June 11 to July 21. The girls will also teach summer Bible school at the Gospel Center. Lois Merillat has decided to continue as club director with the long-term VS unit for a year after her summer service term is completed.

On Sunday afternoon, July 1, 23 persons witnessed the baptism of Bennie Cohn, a Jewish believer, at the Kansas City, Mo., VS unit home. John Kreider, pastor at the Gospel Center, was in charge of the service. Bennie, who has been worshiping with the Kansas City group, has started a Bible school with a group of Negro children in his community.

From June 25 to 30, members of the Mathis, Texas, VS unit served on the staff of a summer camp held for young people of the Calvary Mennonite Church, Mathis, Texas, and La Gloria Mennonite Church, Premont, Texas. A camp site was rented at Corpus Christi Lake.

Twenty-three summer VS-ers are serving in four child welfare units. Two of these units are in the Mennonite children's homes at West Liberty, Ohio, and Kansas City, Kans. The other two child welfare units are at Mennonite Youth Village, White Pigeon, Mich., and Camp Rehoboth, St. Anne, Ill. VS-ers report that one of the greatest needs of these children is love.

A summer VS migrant unit will begin serving near South Bend, Ind., July 21. Members of the unit will be Jason Martin, unit leader, Wakarusa, Ind.; Grace Shenk, R.N., Harrisonburg, Va.; Mary Baer, R.N., Washington, D.C.; Erdine Hochstetler, Millersburg, Ohio; and Daniel C. Miller, Partridge, Kans. The group will be ministering to the needs of many of the more than 1400 migrants, largely Spanish-speaking, who move into this community each summer from South Texas and Mexico.

I-W Services

Darrel Hostetler, Farmerstown, Ohio, was licensed to serve as pastor of the Cleveland Mennonite Fellowship, July 8. O. N. Johns, Louisville, Ohio, was in charge of the service. The new Mennonite Fellowship Center is located at 1623 E. 117th St., Cleveland.

Clarence Lutz, Elizabethtown, Pa., is scheduled to speak at the regular unit services of the Norristown, Pa., I-W unit, July 5.

Roy M. Geigley, Gettysburg, Pa., is sponsor for the more than twenty-five I-W men who are serving at Mont Alto Sanatorium, South Mountain, Pa. He spoke at their weekly prayer service, June 19.

A summer Bible school was held at the Indianapolis, Ind., I-W center, with an average attendance of 80. A program was given the evening of June 29. Another school is planned for the Kessler community, beginning July 2. This is the community where the new Mennonite church will be located in Indianapolis.

Boyd Nelson, secretary for Relief and Service, and Roy Burkholder and Victor Esch, I-W Services Office, Elkhart, Ind., will meet with representatives from the peace committees of the Conservative, Franconia, Lancaster, Allegheny, and Virginia district conferences on July 16. The meeting will be at the headquarters of the Eastern Mennonite Board of Missions and Charities, Salunga, Pa. Some I-W pastors and unit leaders will also be present.

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Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Christmas Bundles

Stacks of Christmas bundles continue to mount in MCC clothing centers, forming a colorful and impressive sight. It is too early to know the exact number of bundles contributed to date. Requests from foreign fields call for more than 32,000 bundles this year. These bundles will be allocated, baled, and shipped in early autumn.

Harvest in Jordan

It is harvest time in Hebron, Jordan, where Ada and Ida Stoltzfus serve in a boys' orphanage. They write that all the harvesting and threshing is done by hand. Farmers use a small sickle for cutting. Men, women, and children are busy long hours. They use donkeys, camels, and cattle. They comment, "Jesus said, 'Man shall not live by bread alone,' which means there is also a spiritual need to be met, and how great it is among these people."

The Stoltzfus sisters visited caves where the Dead Sea Scrolls were found. These caves are in cliffs some distance from the shore and were first discovered by a Bedouin shepherd boy who had climbed into the rocks to retrieve a stray goat.

Taiwan Relief

Relief worker Roy S. Habecker in Taiwan (Formosa) has been a "jack of all trades" in his work at Hwalien. He has worked at the hospital in maintenance responsibilities, driven the mobile clinic in the mountains and now he is in charge of the milk distribution. He wrote, "I believe this milk distribution is a very good project in that it will be an opening for later evangelistic work by missionaries, for it introduces us to the people.

"The people know us now as those interested in their physical needs. They will be more willing to listen to persons doing evangelistic work and see that we are also interested in their spiritual needs as well."

Doublets Duplicated

There are 40 pairs of twins who receive milk and vitamins at the feeding station supervised by nurse Katherine Dyck at Pusan, Korea. Katherine says many Korean mothers are extremely poor and do not consider it a blessing to have twins, although they are grateful for milk and vitamins given to them. Twins are more common in Oriental families than in American families. One mother cried when her twins were born. She already had five other children and wondered how she would feed these twins as well. Nurses gave them extra feedings from surplus milk made possible by contributions from American Christians.

Smucker to Korea

Melvin (Joe) Smucker of Goshen, Ind., was scheduled to sail July 10 on the **SS LaSalle** from San Francisco to Korea for three years of service as a relief worker. He will be engaged in the distribution of material aid at Taegu. He is a 1956 graduate of Bluffton College and also attended Bethel College at North Newton. He is the son of J. N. Smucker. His father is editor of **The Mennonite.**

Shenks to Jordan

J. Paul and Anna Shenk of Harrisonburg, Va., were scheduled to sail July 10 aboard the **SS Rotti** from New York to Jordan, where they will be relief workers the next two years. J. Paul is a graduate of both Eastern Mennonite College and Goshen College. His home congregation is Lindale Mennonite Church at Harrisonburg. Anna is a graduate of Eastern Mennonite College. Her home congregation is Bart Chapel at Quarryville, Pa. Her parents are the Shem Peacheys of Quarryville and J. Paul is the son of Mrs. Jacob Shenk of Harrisonburg, Va. He will be in I-W service.

Kornelius Neufeld Dies

Kornelius Neufeld of Filadelfia, Fernheim Colony in Paraguay, died June 19 at the age of 72. Death was due to a heart attack, a report stated. He is remembered for his hospitality to workers who visited his home.

Couple Needed at Waterloo

A I-W couple is needed at the regional office in Waterloo, Ont., to serve on a Voluntary Service basis, the man to be assistant at the clothing center besides meeting refugees and carrying maintenance responsibilities. The wife would be housekeeper and cook.

Released July 6, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

WMSA Homemakers, Blooming Glen, Pa., entertained the ladies of the "golden age" group of the congregation. Summertime is an ideal time to provide a special meeting and entertainment for those who have given so much of themselves in the past years.

Annual Prayer Day offering amounted to more than $2,000.00. About half of this was given to the Bible Society, and the Helen Hostetler Memorial Fund (the other half) was divided between the Ludhiana Hospital and Medical Training School, and the Dhamtari Hospital Isolation Ward.

The special project of the month for the Fairview WMSA, Albany, Oreg., was Christmas bundles. They made 265 bundles—more than one per family, and even more than one for every two members of the congregation.

A continuing project of the Fairview WMSA is visiting at the local home for the aged. Each one of the guests at the Mennonite Home is visited by a member of the WMSA on his birthday. A small gift is given to the guest as a remembrance of the visit.

In many of our communities similar projects could be a regular part of the WMSA program. There are many aged, sick, lonely, and shut-in in our communities who need friendship.

The Saturday morning delegate session of the WMSA at Elmira, Ont., June 16, was quite well attended. Nearly every district had some representatives present.

According to the constitution which was accepted at this session, **"the delegate body** of the Auxiliary shall consist of the members of the General WMSA executive committee, and two delegates appointed by each district WMSA excepting the conference districts of less than 2,000 church members, each of which shall appoint only one delegate."

During these delegate sessions the formal business of electing officers and selecting projects is done. These sessions are also opportunities to become acquainted with other district officers, and to share our projects and concerns.

Twenty women of the Missionary Orientation Conference in session at Elkhart, Ind., June 22 to July 2, presented a missionary program to over 300 women of the Goshen and Elkhart churches. The meeting, held in Goshen College Union Lounge Thursday evening, June 29, featured the introduction of missionaries on furlough, testimonies by new workers, and talks by Lois Buckwalter (Chaco) and Vesta Miller (M.P., India). A quartet of India missionaries provided special music in Hindi and English. A fuller report of this colorful meeting will appear in the **WMSA Monthly.**

Office the WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

The Church of the Brethren, in annual conference at Eugene, Oregon, reaffirmed its stand that "all war is sin," and praised "those of our membership who take the conscientious objector position in relation to the draft."

From Our Churches

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear HERALD Readers,

Once more we are reminded that God sends the seasons of the year. For several weeks farmers have been busy harvesting grain crops which are very good, even though we have had less than normal rainfall so far this year.

Our pastor, Bro. James Yoder and family, Mr. and Mrs. Alfred Yoder, Jr., and Mrs. Ira Zook attended the Doctrinal Conference held at the Mt. Pisgah church, near Cherry Box, Mo., on May 20. As Bro. Yoder was unable to be here that day, Dennis Reifer, student at Hesston College, spoke in the morning service. Bro. and Sister Lowell Nissley, from the Argentine Church, Kansas City, Kans., had charge of the evening service.

James Schrock, son of Mr. and Mrs. L. A. Schrock, has gone to the Menninger Clinic, at Topeka, Kans., for his two years in I-W service.

Our pastor, Bro. James Yoder, and family returned last week from a three-week trip to Indiana and New York where they had been visiting relatives and friends. Bro. Glen Yoder, Bro. Rufus Horst, and Bro. John Kreider, all from Kansas City, had charge of the forenoon and evening services during Bro. Yoder's absence, each being here one Sunday.

Our Bible School closed on June 1. Bro. Alfred Yoder, Jr., served as superintendent. Largest attendance was 143, with 102 having perfect attendance.

Mrs. Harold Yoder returned last week from Elmira, Ont., where she attended the General Mission Board meeting as a delegate of the WMSA from the South Central Conference District.

Maurice Smith, son of Mr. and Mrs. Joe Smith, and Evelyn Hartzler, daughter of Mr. and Mrs. C. V. Hartzler, were united in marriage the evening of June 27 by our pastor, Bro. James Yoder. The ceremony took place in the Sycamore Grove church. The newlyweds will make their home at Norristown, Pa., where Maurice will be in I-W service until the spring of 1958.

A men's fellowship has been organized and the second monthly meeting of this group was held at the church cottage the evening of June 13.

Funeral services were held at the church on June 12 for Elizabeth (Lizzie) Yoder, who formerly lived in Garden City, but for a number of years has been living with a niece at West Liberty, Ohio. Bro. Glen Yoder, Kansas City, Kans., had charge of the service. Bro. D. M. Schrock, one of our oldest members, passed away at his home on June 10. Funeral services, in charge of Bro. Harry Diener, Hutchinson, Kans., were held on June 13.

Bro. S. S. Hershberger worshiped with the Evening Shade congregation on June 24 and delivered the morning message at that place. Bro. and Sister Allen Zook, from Lagrange, Ind., have moved to the Evening Shade community to help in the mission work there.

Mrs. Ira T. Zook.

GRAYBILL, INDIANA

(Cuba Congregation)

Dear Readers:

Greetings in the lovely name of Jesus.

On Jan. 1, Alvin Becker of the Northern Bible Society delivered a challenging message to us on practical Christian living and presented a call to the Christian to live a consistent life in the midst of present-day inconsistencies.

On Jan. 8 our bishop, Edwin Albrecht, delivered the morning message at the recently organized Conservative Mennonite Church at Berne, Ind.

On the morning of Jan. 15 our minister, John Yoder, brought the morning message at the Leo Mennonite Church.

Through the months of January and February Bro. Albrecht led a series of studies in the books of I and II Timothy in our midweek Bible study and prayer meetings. These studies were enriching, enlightening, and helpful.

On Jan. 29 Bro. Henry Wise, Archbold, Ohio, delivered a message based on Matt. 11:28-30. We appreciated his visit and his admonitions.

On the evening of Feb. 22 we were privileged to have two ministering brethren from the east with us: Richard Moyer, Crenshaw, Pa., and Erie Renno, Belleville, Pa. Both brought edifying messages.

On Feb. 26 Orie Kauffman, White Pigeon, Mich., gave a message from Romans 1:1-17 on the power of the Gospel in the life of a Christian.

Bishop Samuel J. Miller from the Leo Church delivered a message to us on the evening of March 4, using Romans 1:16 as a text.

The month of March was a time of emphasis on missions and mission work. Bro. Samuel Miller opened this series for us. On March 11 our pastor continued this mission emphasis with a message from I Cor. 12 and 13, using the theme, "Appreciation for the Church of Jesus Christ." Lewis B. Miller, Kendallville, Ind., was with us on March 18 giving a picture and history of the work at Kendallville, and concluded with a challenge for us on the need for missionaries and Christian workers at home.

On March 25 Ernesto Suarez from Argentina, at present a student at Goshen College, gave a vivid picture to us of the need and work in South America, especially in Argentina.

Bro. S. M. King, Goshen College, told us some of his experiences while serving in India, on the evening of March 11.

Throughout the months of April and May our pastor gave a series of illustrated lectures entitled, "Journeys of the Children of Israel Through the Wilderness and Lessons for the Christian Life," in our midweek meetings. These studies helped us realize that we are in need of a constant companion in our journey through life to keep us from sin.

A group of 24 from our congregation presented a program at the Bethel Mission near Ossian, Ind., where Orvil Crossgrove is minister, on the evening of April 8.

On Saturday evening, April 14, the chorus of the Bethany Christian High School, Goshen, Ind., gave a musical program.

On April 15 our church celebrated its founding anniversary. If correct, our present congregation had its founding in 1928 in Defiance Co., Ohio, with around 21 members. Our present membership is nearly 200.

In the evening of May 20 a girls' trio and a mixed quartet, accompanied by our minister, John Yoder, rendered a program at the First Mennonite Church, Fort Wayne, Ind.

From May 28 to June 8 was summer Bible school time for our congregation. We had an enrollment of 190 children and a corps of 20 teachers.

On the evening of June 1 our Bible school was dismissed early to hear Bro. Lester Hershey, Puerto Rico, who spoke to our congregation.

On the evening of June 3 Bro. Orvil Crossgrove and family from Ossian, Ind., rendered a program for us.

On July 4 the Mennonite churches of this region held their annual Sunday-school meeting with the Anderson congregation. Bro. Elmer Jantzi from Au Gres, Mich., was special speaker for this all-day event.

Jonas Christner.

Jakov Zhidkov, head of the Baptist delegation visiting this country, said in San Francisco that obstacles to a Russian visit by Evangelist Billy Graham are almost insurmountable. He explained that there are no suitable auditoriums in Russia for such a religious crusade. The athletic fields, he said, are in the hands of labor unions and it would take years to get arrangements for the fields.

TO BE NEAR TO GOD

(Continued from page 683)

Friday, July 27

Read Eph. 2:1-7.

By Grace

How just and holy is Thy law;
  How hard it is to walk therein.
It shines upon our every flaw,
  And shows us every day our sin.

But, oh, how wonderful Thy love.
  (Open the Book and find the place,
And let me read, once more to prove
  My hope—not works, but by His grace.)

We kneel in gratitude and awe
  The while we see Thy matchless grace
Remit the sentence of Thy law
  And show the brightness of Thy face.

Saturday, July 28

Read Matt. 10:28-32.

What Shall I Ask?

What shall I ask of Thee, who art so great?
  My needs are small and few. Is there any thing
Among my mean desires that could concern
  The Lord Omnipotent, creation's King?

He keeps the planets and the suns in line.
  He guides the course of this our rolling sphere;
Shapes universal destinies. If I should raise
  My feeble cry, how should the Great One hear?

But here I find His Word says that He sees
  A sparrow if it falls to earth. Ah, then
Will He not listen if His people call?
  Will He not answer to the cry of men?

And if to men His promise is, that He
  Will all their need for all their life supply,
Will He not hear my voice, tho' it be weak?
  Will He not answer such an one as I?

Field Notes
CONTINUED

A Sunday School Conference was held in Allensville, Pa., July 7, 8, with Walter Campbell, Harrisonburg, Va., and Paul Erb, Scottdale, Pa. as visiting speakers.

Bro. William McGrath, Goshen, Ind., spoke at the Maple Glen Church, Grantsville, Md., on June 26, and at the Strickler Church, Middletown, Pa., on July 12.

Attendance records were broken in the week-end anniversary meeting held at Bridgewater Corners, Vt., July 7, 8. Bro. A. J. Metzler, Scottdale, Pa., was the speaker. New opportunities are thrusting themselves upon the workers in Vermont.

Bro. Willard Conrad began working in the Archives of the Mennonite Church (as archivist) the last week in June. He will be working full time during the summer months and part time during the school year, when he will be teaching at Bethany Christian High School.

Announcements

Bro. Howard Charles, Goshen, Ind., at Pleasant Hill, Sterling, Ohio, Aug. 2-5.

Church School Meeting with Bro. Richard Detweiler, Perkasie, Pa., as visiting speaker, at Allensville, Pa., July 28, 29.

Bro. Milo Kauffman, Hesston, Kans., is speaking on Christian Stewardship at a youth retreat of General Conference Mennonites on Lake Winnipeg, in Manitoba, Aug. 8-15.

Roy Bucher, Metamora, Ill., at Neffsville, Pa., evening of July 22.

Young People's Institute at Cross Roads, Juniata Co., Pa., and Buffalo, Union Co., Pa., Aug. 4, 5. Speakers: E. W. Kulp, Roy Geigley, Sanford Shetler, David Thomas, Russell Baer, Martin Ressler.

Nathan Hege, on furlough from Ethiopia, at Steelton, Pa., evening of July 22.

Lancaster Conference Youth Committee will sponsor an outdoor youth meeting, 7:45 p.m., July 21, with Nathan Hege speaking on "What the Lord Is Doing in Bedeno."

Farewell for Addona Nissleys at Zion, north of Morgantown, Pa., July 29.

A minister will be ordained, DV, at Sunnyside, Lancaster, Pa., the morning of July 26.

Ordination service for a deacon at Bernville, Pa., 9:30 a.m. July 18.

The annual open-air singing will be held in Kennel's Wood, one mile north of Atglen, Pa., Sunday, July 29, 1:30 p.m., with Kenneth G. Good, Morton, Ill., as guest speaker. **Bring Life Songs No. 2.**

Notice: Hesston College needs a secretary to serve the offices of Dean of Instruction and of the registrar for the 1956-57 school year. Comfortable apartment facilities and congenial fellowship with other staff workers at the college make this an attractive position. Be sure to send information concerning training and experience. Address Daniel E. Kauffman, Business Manager, Hesston College, Hesston, Kans.

Change of date: Youth Conference at Congregational Mennonite, Marietta, Pa., from July 21, 22, as announced last week, to July 28, 29.

Visiting Speakers

June 10. **Milo Kauffman,** Hesston, Kans., at Weaverland, East Earl, Pa.

June 17. **Harold Brenneman,** Ephrata, Pa., at Warwick River, Denbigh, Va.

June 24. **Nathan Hege,** on furlough from Ethiopia, at Leetonia, Ohio.

July 1. **David Alderfer,** Scottdale, Pa., president of Westmoreland County Gideons, at Pinto, Md. O. N. Johns, Louisville, Ohio, at Moorepark, Mich. **M. L. Troyer,** Elida, Ohio, at Dayton, Ohio. **Nathan Hege,** Ethiopia, and **Jonathan Yoder,** India, at Olive, Elkhart, Ind. **I. Mark Ross,** Lima, Ohio, at Glen Flora, Wis. **Dean Hohlefeld,** of the School of Missions, Hartford, Conn., at Prairie St., Elkhart, Ind.

July 8. **M. L. Troyer,** Elida, Ohio, at Hillside Chapel, Jackson, Ohio. **Leslie R. Marston,** senior bishop of the Free Methodist Church, former president of National Association of Evangelicals, at Maple Grove, Belleville, Pa. **John S. Hiestand,** Marietta, Pa., at Camp Tel-Hai, Honey Brook, Pa. **Melvin Schmidt,** Canton, Kans., at Crystal Springs, Kans. **Allen Bixler,** Kidron, Ohio, at Dillonvale, Ohio. **Herman Meyers,** Meadville, Pa., at Salem, Elida, Ohio.

July 15. **James Steiner,** North Lima, Ohio, and **M. L. Troyer,** Elida, Ohio, at Dillonvale, Ohio. **G. G. Yoder,** Hesston, Kans., at Crystal Springs, Kans. **Dale Bixler,** Goshen, Ind., at Meadville, Pa. **Theodore Wentland,** Arthur, Ill., at Hopedale, Ill. **Paul Landis** at Twelfth and Windsor, Reading, Pa.

Evangelistic Meetings

Myron Augsburger and Christian Laymen's Tent Evangelism staff at Berne, Ind., beginning July 29. **Nelson Kauffman,** Hannibal, Mo., at Wadsworth, Ohio, July 27 to Aug. 3.

The Crusade for Christ closed its three-week campaign at Markham, Ont., on July 1. A severe wind and rain storm struck the tent shortly before the final service. Damage was slight. The staff rejoices because God has again given spiritual revival to His people and has saved souls that were lost.

Gerald, oldest son of Bro. George R. Brunk, is serving with him as song leader in his tent evangelistic work this summer.

♠

Church construction in the United States will reach a new high of 750,000,000 this year, the Department of Commerce predicted in its midyear building forecast. It is also estimated that the nation's private schools and colleges would spend a record $550,000,000 for new structures in 1956. It is anticipated, however, that church-related private hospitals and other institutions will spend only $275,000,000, as compared to $351,000,000 last year.

* * *

Postmaster General Summerfield says his department is taking prompt steps to supply special "Pray for Peace" cancellation dyes to more than 10,000 post offices. President Eisenhower has signed legislation authorizing the special postmark on mail handled at first and second class post offices. "This small motto 'Pray for Peace' epitomizes the highest aspirations of our people." He said the slogan will appear on 97 per cent of the mailing matter in the United States.

* * *

Seventh-Day Adventist Sunday schools have reached an enrollment of over 1,300,000. These Sunday schools meet in 200 countries using more than 700 languages and dialects. During 1955 Adventists in North America gave offerings amounting to $194.00 per capita. For every dollar tithe paid by Adventists an additional 69 cents was given for offerings, making a total average of approximately 17 per cent of their income.

* * *

Protestant and Roman Catholic publications joined other Netherlands newspapers in condemning as "improper and undignified" reports in the foreign press of an alleged rift in the Dutch Royal family because of a faith healer. The rift, according to reports attributed mainly to **Der Spiegel,** a German news magazine, arose because of the alleged influence exerted over Queen Julianna by Miss Greet Hoffmans, a faith healer who had been asked to treat nine-year-old partly-blind Princess Marijke.

Anniversaries

Derstine. James B. and Katie (Schmidt) Derstine, Souderton, Pa., observed their golden wedding anniversary at their home on June 30, 1956. They were married by Bishop Samuel Detweiler of the Rockhill Mennonite Church on June 30, 1906. They have three daughters, Hilda—Mrs. Walter Kratz, Naomi—Mrs. Claude Shisler, Kathryn—Mrs. Ernest K. Landis, all of Souderton. Their oldest daughter, Susanna, the former Mrs. Claude Shisler, died in 1950. They also have ten grandchildren and five great-grandchildren. They wish to thank all who so kindly remembered them with cards, flowers, and gifts.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alderfer, Stanley D. and Mae (Kerr), Morwood, Pa., second daughter, Cheryl, June 21, 1956.

Beckler, Clayton and Berniece (Roth), Milford, Nebr., fourth child, third daughter, Sara Mae, May 30, 1956.

Bechtel, Elton Hugh and Ruth (Snyder), Preston, Ont., third child, second daughter, Carol Ruth, June 16, 1956.

Beiler, Harvey and Ada (Gehman), Elverson, Pa., third child, second daughter, Rachel, June 10, 1956.

Brubaker, Glenn S. and Arlene (Snyder), Lititz, Pa., fifth child, fourth son, Gary S., June 26, 1956.

Brubaker, Lowell and Helen (Yoder), Bradenton, Fla., second son, Carl Dean, June 15, 1956.

Erb, Lowell Dean and Lola Faye (Bontrager), Wellman, Iowa, first child, Julia Beth, June 27, 1956.

Gehman, John E. and Anna (Richard), Wadsworth, Ohio, second daughter, Beth Lynette, June 24, 1956.

Gingerich, Alvin and Annie (Miller), Plain City, Ohio, second child, first son, Glen Edward, June 27, 1956.

Good, Robert and Elverta (Martin), Orrville, Ohio, second child, first son, Stanley Robert, June 13, 1956.

Grove, John G. and Anna (Ebersole), Hanover, Pa., fourth son, Dale Robert, June 23, 1956.

Hampton, Arthur G. and Jean (Lehman), Lancaster, Pa., first child, Stephen Arthur, June 18, 1956.

Hege, Omar M. and Miriam (Shank), Clear Spring, Md., second daughter, Janice Kay, June 19, 1956.

Horst, Marvin W. and Kathryn (Martin), Bareville, Pa., fourth child, third daughter, Doris Jean, June 14, 1956.

Hurst, John J. and Alma (Horst), Ephrata, Pa., sixth child, fourth daughter, Esther, June 15, 1956.

Lehman, Marlin H. and Elsie (Rohrer), Pottsville, Pa., first child, Robert Lynn, June 23, 1956.

Martin, Ivan C. and Arlene (Buckwalter), Lancaster, Pa., sixth child, second daughter, Lois Ann, June 19, 1956.

Martin, John and Flora Jean (Hostetler), Hudson, Ohio, third child, first daughter, Sharon Elaine, July 2, 1956.

Metzler, Carl and Doris (Gunden), Culp, Ark., second child, first son, Robert Carl, June 21, 1956.

Miller, Lloyd R. and Clara (Terwilleger), Curtis, Mich., sixth child, fourth son, Philip Roy, May 3, 1956.

Miller, Wayne and Audrey (Brenneman), Wellman, Iowa, third child, first daughter, Laurel Ann, June 16, 1956.

Nauman, Daniel and Pauline (Heller), Hanover, Pa., sixth child, second son, Jonathan Clair, June 27, 1956.

Roth, Paul and Carol June (Hostetler), Chicago, Ill., first child, Linda Rose, June 19, 1956.

Schwartzentruber, Willard and Dorothy (Steinman), New Hamburg, Ont., first child, Eugene Willard, May 23, 1956.

Snader, Aaron A. and Bertha (Sauder), East Earl, Pa., fifth child, third daughter, Lois Elaine, July 1, 1956.

Ulrich, Roy E. and Rebecca (Riehl), Lancaster, Pa., sixth child, first son, Roy Edward, June 14, 1956.

Vanpelt, Arthur and Anna Ruth (Showalter), Columbiana, Ohio, first child, James Eldon, June 24, 1956.

Weber, Monroe H. and Viola (Eberly), Fleetwood, Pa., sixth child, third son, Nelson, June 25, 1956.

Weinhold, D. Ernest and Evaleen (Ranck), Manheim, Pa., third child, second daughter, Sylvia Allayne, June 27, 1956.

Widrick, Walter and Lorna (Widrick), Lowville, N. Y., third son, Randy Jay, June 14, 1956.

Witmer, Harold and Naomi (Mumma), Lebanon, Pa., third child, first daughter, Rachel Ann, May 30, 1956.

Yoder, Denver and Emma (Peachey), Montezuma, Ga., seventh child, third daughter, Ellen, June 15, 1956.

Zimmerman, Titus N. and Ursula (Denlinger), Stevens, Pa., fifth child, fourth son, Clair Nelson, June 27, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Cross—Brenneman.—Alvin Cross, Goshen, Ind., Middlebury cong., and Margaret Brenneman, Albany, Oreg., Fairview cong., by S. C. Yoder at his home, June 1, 1956.

Hunsberger — Yoder. — Earl Hunsberger, Jr., Danboro, Pa., Doylestown cong., and Ruth E. Yoder, Johnstown, Pa., Weaver cong., by Harold E. Thomas at the Weaver Church, June 30, 1956.

Kirkendall—Lapp.—Darrel Kirkendall, Elida, Ohio, Central cong., and Esther Lapp, West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy at the Oak Grove Church, April 15, 1956.

Lapp—King.—Alvin Lapp and Clara King, both of West Liberty, Ohio, Oak Grove cong., by Nelson Kanagy at his home, May 29, 1956.

Leaman—Lefever.—Carl M. Leaman, Lancaster, Pa., Mellinger cong., and Frances V. Lefever, Manheim, Pa., Hernley cong., by Homer D. Bomberger at the Hernley Church, June 27, 1956.

Lugo—Erb.— Carlos E. Lugo and Mabel Erb, Kingview Cong., Scottdale Pa., by Francisco Colon Brunet and Samuel Corchado at the First Baptist Church, Rio Piedras, Puerto Rico, June 1, 1956.

Martin—Byers.—Lewis Martin, Sheldon, Wis., cong., and Wilma Byers, Beaver, Oreg., Blaine cong., by D. L. Martin at the home of the groom, May 19, 1956.

Mast—Kerschner.—David M. Mast and Betty Ann Kerschner, both of Oley, Pa., cong., by Ira A. Kurtz at the Oley Church, June 30, 1956.

Matos—Gonzalez.—Gabriel Matos, Denver, Pa., New Holland cong., and Hilda Gonzalez, Myerstown, Pa., North Lebanon cong., by Homer D. Bomberger at the North Lebanon Church, June 30, 1956.

Moyer—Carlson.—D. Willard Moyer, Coopersburg, Pa., Swamp cong., and Beverly Carlson, Ogema, Minn., Strawberry Lake cong., by Irwin Schantz at Sandy Lake, Ont., June 18, 1956.

Schmucker—Headrick.—Norwood Schmucker, Evanston, Ill., Beech cong., Louisville, Ohio, and Marjorie Headrick, Cheraw, Colo., East Holbrook cong., by Darrel D. Otto at the East Holbrook Church, June 10, 1956.

Schrock—Halbert.—Wayne Kenneth Schrock, Wanseon, Ohio, West Clinton cong., and Mary Frances Halbert, Toledo, Ohio, West Bancroft cong., by Freeman Aschliman, assisted by I. Mark Ross at West Bancroft, June 10, 1956.

Stetter—Thomas.—Robert Milton Stetter, Neffsville, Pa., cong., and Lila Rae Thomas, Hollsopple, Pa., Thomas cong., by Harold E. Thomas at the Thomas Church, June 30, 1956.

Stoltzfus—Gerber.—Byron Stoltzfus, Blountstown, Fla., Hesston, Kans., cong., and Margaret Gerber, Walnut Creek, Ohio, cong., by Paul R. Miller, assisted by Daniel Stoltzfus, at the Walnut Creek Church, June 24, 1956.

Yoder—Hartzler.—Elvin Dale Yoder, Kalona, Iowa, East Union cong., and Theodosia Ruth Hartzler, Goshen, Ind., College cong., by S. C. Yoder at the Eighth St. Mennonite Church, Goshen, June 22, 1956.

Young—Blank.—Russell M. Young, Harleysville, Pa., Towamencin cong., and Mildred K. Blank, Elroy, Pa., Franconia cong., by Menno B. Souder at his home, June 30, 1956.

Zook—Custer.—J. Marvin Zook, Mill Creek, Pa., and Margaret Custer, Elizabethtown, Pa., both of the Allensville cong., by R. R. Peachey at Shenk's Union Church, June 9, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baum, John Daniel, son of Henry and Elizabeth (Durstin) Baum, was born at North Lawrence, Ohio, on Nov. 25, 1870; died at his home in Smithville, Ohio, apparently of a heart attack, on June 23, 1956; aged 85 y. 6 m. 29 d. A neighbor had taken Baum to a doctor on Friday evening, and when he went to the Baum home on Saturday afternoon to see if he was all right, he found him dead. He was married in January, 1897, to Grace Flaville Tucker, who died in 1901. Surviving are a daughter (Mrs. Nola Fern Bell, Cleveland), and 2 grandchildren. He spent most of his life in the Smithville community as salvage dealer. He accepted Christ as his Saviour at the age of 83, as a result of a visit by 2 brethren serving in a two-by-two evangelism effort of the Pleasant Hill Mennonite Church near Smithville. He was received into church membership on March 1, 1953. He thereafter showed definite signs of spiritual growth. He loved to listen to religious broadcasts and was a faithful listener to The Calvary Hour. Services were held June 27 at the Frey and Gresser Funeral Home, Orrville, Ohio, with Gerald C. Studer officiating, with burial in the Smithville Cemetery.

Brubaker, James Richard, son of John S. and Ida (Sauder) Brubaker, Lititz, Pa., was born Oct. 4, 1942; passed away at his home June 2, 1956, aged 13 y. 7 m. 28 d. His passing, which was sudden and unexpected, was caused by a brain tumor. He had suffered frequent headaches about 6 weeks before his death. The night before his death, he went to bed with a severe headache which lasted about an hour, but after that he was sleeping peacefully. He was found dead the next morning with his hands folded over his breast. At the age of nine years he accepted Christ and became a member of Erb's Mennonite Church. In his short life, he won many friends in the church, community, and at school. Besides his parents, he is survived by 3 sisters and one brother, Mary Grace, Kathleen, Carol, and John. Seventeen years ago an infant brother preceded him in death. Also surviving, are his paternal grandparents, Mr. and Mrs. Menno Brubaker, Richfield, Pa., and his maternal grandfather, Eaby Sauder, East Earl, Pa. Services were held at Erb's Church with Joseph Boll and Homer Bomberger in charge. Burial was in the adjoining cemetery.

Heintz, Dora, daughter of the late John and Mary Beller, was born March 28, 1899; near Graymont, Ill.; passed away Jan. 2, 1956, at her home in Chicago, Ill.; aged 56 y. 9 m. 5 d. She accepted Christ as her Saviour in her youth and became a member of the Waldo Mennon-

ite Church, Flanagan, Ill., later transferring her membership to the Chicago Home Mission, where she was an active worker as long as her strength permitted. She was united in marriage to Henry R. Heintz, March 17, 1928. They made their home in Chicago and both were active in the work of the church. She was preceded in death by her parents, 3 brothers, and one sister. Surviving are her husband, one son (Glenwoo, at home), 7 sisters (Mrs. Katie Orendorff, Mrs. Mary Yordy, Flanagan; Mrs. Eliz. Grieser, Pontiac; Mrs. Barbara Middleton, San Bernardino, Calif.; Mrs. Lena Hartzler, Elkhart, Ind.; Mrs. Emma Roeschley, Mrs. Lovina Roeschley, Graymont, Ill.), and one brother (Graymont). On Dec. 28, the Lord seemed to grant to her special vision of the next life. As her pastor read from Rev. 21 she remarked, "Oh! I see such a beautiful panorama of the things God has prepared. I have never seen it like this before." The family and members of the Chicago Home Mission are grateful to Christ that He allowed the curtains of eternity to be pinned back just a little for a glimpse into the marvels of heaven through the passing of His child. Funeral services were held in Chicago on Jan. 4 with Laurence Horst officiating, and in Flanagan with Edwin Stalter and J. D. Hartzler officiating, with Laurence Horst assisting. Interment was made in the Pike Cemetery near Flanagan.

Hilton, Mary, daughter of William and Charlotte (Engler) Aegerter, was born near Schoenbrun, Ohio, July 10, 1892; died in Coshocton Hospital, June 21, 1956; aged 63 y. 11 m. 11 d. On Sept. 21, 1907, she was married to Andy Hilton, who died in 1940. A few years ago she became a member of Pleasant Valley Mennonite Chapel, Coshocton, Ohio. Surviving are the following: one son (Harold, Coshocton), 3 daughters (Mrs. Glenn Deshone, Coshocton; Mrs. Alvin B. Day, Canton, Ohio; Mrs. Sam Welch, Fairview, Mich.); 2 brothers (Henry, Indianapolis; Ambrose, Miamisburg, Ohio), 4 sisters (Mrs. Bernard Oltersdorf, Bedford, Ohio; Mrs. Thomas Murphy, East Claridon; Mrs. Edgar Kaiser, Dover; Mrs. Dora Hope, Indianapolis), 17 grandchildren, 11 great-grandchildren, and other relatives and friends. One sister, 2 brothers, 2 grandchildren, and 3 great-grandchildren preceded her in death. The funeral services were conducted in the Dawson Funeral Home on June 24, in charge of Simon Sommer.

Lehman, Henry Shank, son of Daniel and Annie (Shank) Lehman, was born Sept. 27, 1885, near Chambersburg, Pa.; passed away June 8, 1956; aged 70 y. 6 m. 11 d. Death was due to a heart attack. He was a retired dairy farmer. In his youth he accepted Christ and united with the Chambersburg Mennonite Church, of which church he was a member until death. He is survived by his wife, Viola May (Long), and these sons and daughters (Merle R., Newville, Pa.; Roy K., Shippensburg, Pa.; D. Glenn, Mechanicsburg, Pa.; Nathan J., Chambersburg; Valera—Mrs. Chester Martin, Shippensburg; Retha—Mrs. Roy Ebersole, Sterling, Ill.; Lurella—Mrs. Elmer Showalter, Hagerstown, Md.), 26 grandchildren, one great-grandchild, 2 brothers (Peter and Amos, Chambersburg), one sister (Mrs. Henry Horst, Maugansville, Md.). Funeral services were held on June 12 at Chambersburg Church, conducted by Harold Hunsecker and Omar Martin, with burial in the church cemetery.

Martinez, Angel Luis, son of Venancia Ortiz and Felix Martinez, was born on Dec. 3, 1937, and passed on to eternity on May 22, 1956; aged 18 y. 5 m. 19 d. Left behind are his mother, estranged father, 3 brothers, one sister, a grandmother, and a host of friends. His death was caused by a motorcycle accident, when a car disregarded the stop sign and pulled out in front of the motorcycle on which Angel and two other young men were riding. Each was given medical attention almost immediately; however, Angel did not regain consciousness, dying that same night. He was a friend to the children in the community, and especially was depended upon by his mother. In 1954 he was received into church fellowship at Bethany Mennonite Church, Pulguillas, Coamo, P.R. Funeral services were held at the home and at the Bethany Mennonite Church in charge of John Driver, in the absence of the pastor Lester T. Hershey. Interment was held in the Aibonito municipal cemetery.

Peachey, Stephen McKinley, son of Levi and Lydia (Yoder) Peachey, was born Oct. 7, 1896, near Belleville, Pa. On March 31, 1928, he married Ruth Schrag of Zurich, Ont. They moved from Pennsylvania to Canada in December, 1929. In November, 1935, he was ordained to the ministry for the Zurich Mennonite Church, serving faithfully in that capacity until December, 1952, at which time they moved to Florida. Along with his farming operation, he ministered to the Tuttle Ave. congregation, when called upon, having become a member of that congregation soon after locating there. His last message from Ps. 19 revealed his deep, personal acquaintance with his Creator. Death came rather suddenly on June 19, 1956; aged 59 y. 8 m. 12 d. To Bro. and Sister Peachey six children were born (Urbane, Phoenix, Ariz.; Esther, Denbigh, Va.; Paul, Assuit, Egypt; James, New Paris, Ind.; John and Junior, Ellenton, Fla.). Also surviving are 2 brothers (Shem, Quarryville, Pa., and Levi, Belleville, Pa.), and 2 sisters (Mrs. Annie Kanagy and Mrs. Salome Yoder, Belleville, Pa.). One sister preceded him in death. He will be greatly missed in his home, church, and community where his unforgettable smile and uncompromising stand for the Truth were deeply appreciated. Services were held at the Shannon Funeral Home at 10:00 a.m., with graveside services at the Manasota Burial Park at 10:30, and memorial services at the Tuttle Avenue Mennonite Church at 11:00, with Michael Shenk, Timothy Brenneman, and Joseph Baer officiating.

Stutzman, Aron, son of Aron and Barbara (Beckler) Stutzman, was born near Milford, Nebr., Jan. 11, 1899; passed away at his home near Cairo, Nebr., on April 3, 1956; aged 57 y. 2 m. 23 d. Death was due to a heart attack. He moved with his parents to Hall County in 1910. As a youth he accepted Christ as his Saviour and remained faithful to the Lord until his death. He was a member of the Mennonite Church. On Feb. 9, 1919, he was united in marriage to Iva Stutzman, who survives. Also surviving are 9 children (Don and Paul of Cairo, Nebr.; Clyde, Grand Island, Nebr.; Fern—Mrs. Carl Haima, Albany, Oreg.; Ruby—Mrs. A. M. Stutzman, Cairo; and Ray, Ruth, Bob, and Dick, at home), 17 grandchildren, and 9 brothers and sisters (Mrs. Cora Boshart and Mrs Lydia Ernst, Colorado Springs, Colo.; Mrs. Kate Stutzman and Mrs. Lena Burkey, Albany, Oreg.; Mrs. Barbara Stutzman, Filer, Ida.; Dave, and Mrs. Tillie Schweitzer, Cairo; Emmanuel, Julesburg, Colo., and Pete, of Pennsylvania). He was preceded in death by his parents and one sister. At the time of his death he was serving as Sunday-school superintendent of the Abbott Sunday school. Funeral services were held at the Wood River Church in charge of Levi Schrock, Peter R. Kennel, Royden Schweitzer, and Alvin Gascho, with interment in the adjoining cemetery.

Yoder, Hannah Elizabeth, daughter of Isaiah and Abilene Yoder, was born in Mifflin Co., Pa., Nov. 8, 1866; passed away June 9, 1956, at the home of her niece, Mrs. A. D. Miller, West Liberty, Ohio; aged 89 y. 7 m. 1 d. She was the eldest of 9 children. Her parents, 4 brothers, and 3 sisters preceded her in death. One brother (Harley B., La Junta, Colo.), and 16 nieces and nephews survive. As a child she went to Missouri with her parents where she resided until 1949, when she went to make her home with her niece in West Liberty, Ohio. She united with the Sycamore Grove Church, Garden City, Mo., when quite young, and later transferred her membership to the Oak Grove congregation at West Liberty. After the death of her parents, she cared for her invalid brother, Harvey Lucius, as long as her health permitted. Funeral services were held on June 19 at the Hostetler-Troyer-Lynn Funeral Home, West Liberty, in charge of Eldon King and Nelson Kanagy, and at the Sycamore Church, Garden City, Mo., on June 12. Officiating minister was Glen Yoder, assisted by S. S. Hershberger, with interment in the Clearfork Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Morning and Evening, by Charles H. Spurgeon; Zondervan; 1955; 744 pp.; $3.95.

A new edition, complete and unabridged, of an old classic. There are 732 devotional meditations arranged, one for the morning and another for the evening, of each day of the year. This edition makes this work available for the first time in a large, easily read print, which should be a boon to older eyes. Spurgeon is here at his best, and even a casual reader can see that he well deserves the epithet, "The Prince of Preachers." Each meditation is a veritable gold mine of rich spiritual truths, and one never ceases to marvel at the manner in which the author can take an obscure, difficult passage and preach Christ from it. In fairness, it needs to be said that some of the messages reflect Spurgeon's bent toward Calvinism, especially in the areas of eternal security, election, and irresistible grace.—Earl R. Delp.

They Reach for Life, by John E. Skoglund; Friendship Press; 1955; 160 pp. Cloth $3.00, paper $1.25.

Everyone who is interested in the task of world missions will appreciate reading this excellent interpretation of the missionary challenge in our day. The book provides many illustrations from mission fields, especially in India and Burma, of activities such as feeding the hungry, caring for refugees, providing Christian education, medical mission work, translation and distribution of the Bible, and industrial workers evangelism. The work of the MCC among refugees in Jordan is mentioned appreciatively.—Carl Kreider.

Christian Eschatology and Social Thought, by Ray C. Petry; Abingdon; 1956; pp. 415; $5.00.

Here is another of the excellent books on eschatology which our times are producing. It effectively answers the charge that those who are occupied with things to come are irresponsible with respect to present duties and opportunities. Dr. Petry, a professor of church history, surveys the centuries before 1500 to show how inseparable are Christian eschatology and social awareness. This is a scholarly book which requires careful reading, but will be most rewarding to those who carefully pursue its thesis. The author holds some critical opinions on the date and authorship of New Testament books which this reviewer does not accept. But these do not invalidate the virile defense which it makes of eschatological interest.—Paul Erb.

The California Supreme Court in a four to three decision upheld a law approved by the people which granted tax exemption to nonprofit, private elementary and high schools.

Items and Comments

Sunday-school enrollment in the Baptist churches of Ontario and Quebec dropped from 62,000 to 31,000 in the last 20 years.

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The Russian delegation to this country headed by a Metropolitan Nicolai presented to the American Bible Society the first copy to reach this country of the new Russian edition of the Bible, the first printed in USSR since 1926. It is part of an edition of 25,000 copies. An additional 75,000 copies will be printed for the Orthodox church. This is not the same edition which the Baptist church of Russia is printing from matrices supplied by the American Bible Society.

* * *

The General Assembly of the Presbyterian Church in Canada has decided against permitting the ordination of women as ministers or elders.

* * *

The right of Protestants in Italy to carry on religious propaganda was implicitly affirmed in the first decision handed down by the newly established constitutional court. The court ruled as constitutionally invalid Article 113 of the 1931 police laws which prohibited the public distribution of leaflets without prior police authorization.

* * *

Political developments in North Africa are creating serious problems for the Jewish minority in countries there. Independence in Tunisia has deprived the Jewish minority of about 180,000 persons of French protection. They are at the mercy of the Arab majority. There is a good deal of anti-Zionist propaganda in Tunisian newspapers and the ordinary man of the street makes no distinction between the Jew and the Zionist. The great mass of Tunisian Jews are hoping to be able to go to Israel. They are leaving the country at the rate of about 300 a week. The exodus is expected to scatter one of the oldest Jewish communities in the world.

In Morocco the government is trying to prevent the mass exodus of Jews, knowing that it would be a serious strain on the economy of the country. Many hundreds of Jews are gathered in a camp south of Casablanca uncertain of what their fate will be. Practically all of them would like to emigrate to Israel.

* * *

The East German government rejected a proposal by evangelical Bishop Otto Dibelius of Berlin, that legislation be approved recognizing the right of conscientious objectors to refuse military service. The president of the East German Parliament wrote Bishop Dibelius that in an era of nuclear weapons refusal of military service by individuals would not prevent war. "If the refusal to do military service is given priority as an issue which concerns all of mankind," he stated, "then the problem gets out of focus and leads to disastrous results."

Presbyterian pastors of Nashville, Tennessee, are urging that the churches admit people of all races to summer camps and conferences. One said the fact that the Supreme Court moved first on desegregation indicates "the moral bankruptcy of church leadership" in the matter of race relations.

* * *

The United States has more drug addicts than all other Western countries combined. There are at least 60,000 in the United States, with 13 per cent of them under 21 years of age. Illicit drug traffic is responsible for 25 per cent of the crimes committed in the nation. Each month an average of 2,000 persons are arrested on narcotic charges.

* * *

Second class railroad transportation in England has been eliminated. What was third class will now be second class.

* * *

As a part of the program to reduce illiteracy in Puerto Rico, 25,000 persons recently completed courses in adult education.

* * *

A committee report to the southern Presbyterian Church says:

"As society makes divorce and remarriage more and more easy and socially acceptable, the church must, as did the apostolic church in a degenerate pagan society with easy divorce standards quite like our own, insist all the more for her own people on the divine intention of the indissolubility of marriage, save by death.

"The church can accept no law but the law of Christ, nor can she ever be found witnessing to anything less than the highest divine intention for men in every realm. And yet, while bearing this witness, the church must deal realistically and sympathetially with those who have been overtaken in faults and submerged by cultural pressures and personal sins.

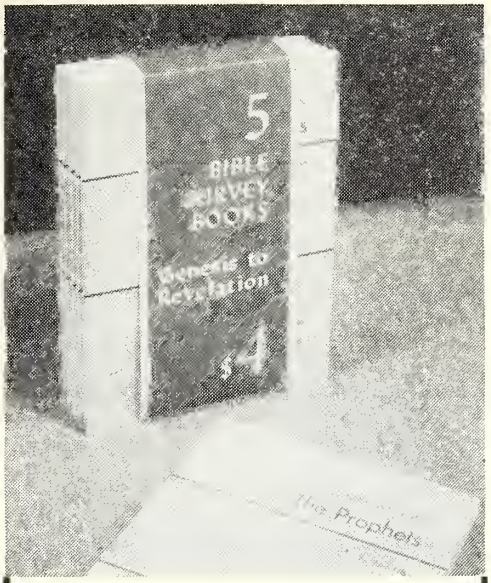
"The great concern is that, in dealing with breaches of the divine intention, the church shall act in such a way that men shall be pointed more clearly toward the goal of achieving the divine standard instead of being lulled into an easy acceptance of marriage ideals which express the standards of the kingdom of this world rather than the kingdom of God."

* * *

The House Interstate Commerce Committee approved a bill to ban the serving of alcoholic beverages on commercial airliners. The legislation received strong support from religious and temperance groups. It also was supported by spokesmen for associations of airline pilots, stewards, and stewardesses. The Civil Aeronautics Board and the Air Transport Association have opposed the measure as unnecessary.

* * *

Two men were ordained to serve as co-pastors of a pioneering co-operative parish of three southern Minnesota Presbyterian churches. The men will divide pastoral duties for the three churches. This will provide them with a sort of specialization of services now available only to large metropolitan congregations. One of the co-operating churches is located at Alpha, Minnesota, and another at Mountain Lake.



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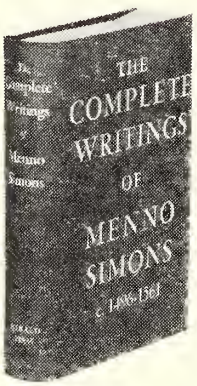
Church construction in the United States totals $56,000,000 in May, an increase of $3,000,000 over April. Building by nonpublic schools and colleges reached $42,000,000 a gain of $2,000,000 over April and of $5,000,000 over May, 1955. Construction by private hospitals and institutions, most of which are church-related, continues behind the 1955 mark. The May total was $24,000,000, the same as in April, but $6,000,000 less than a year ago.

* * *

A survey by the Catholic Digest found that the race problem takes precedence in public thinking over the atom bomb, international hostility, juvenile delinquency, or any other problem. It is the most frequently mentioned problem in the United States today. Prejudice is named by most people, even southern whites, as the obstacle standing most in the way of solving the Negro-white problem. Negroes, the survey revealed, are much more inclined than whites, especially southern whites, to think progress is being made toward a solution.

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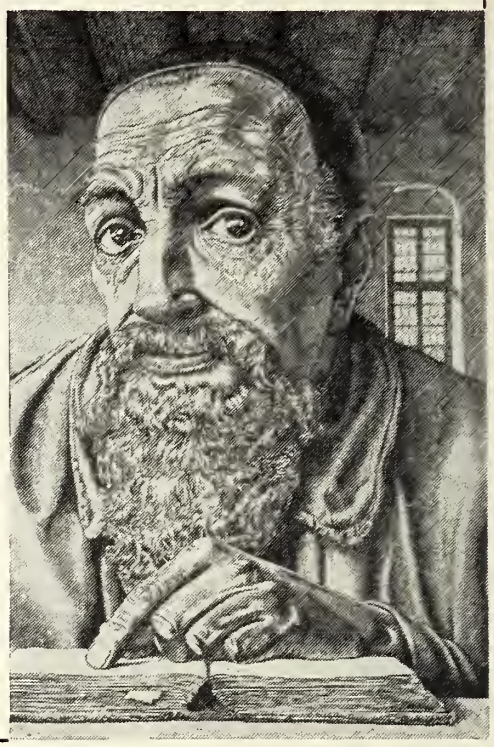
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The values of this book are many. Not the least are the enjoyable glimpses of the man, as a devout, yet highly verbal, Reformation leader.

All in all, this is a masterpiece of historical work by the translator, Leonard Verduin, and the editor, John C. Wenger.

Order your copy—now—$8.75.

Mennonite Publishing House Scottdale, Pa.



The Director of the Restoration Department of the Greek Ministry for Cults and Education left for Jerusalem recently to help supervise reconstruction work on the historic church of the Holy Sepulchre there. The church which guards Christ's traditional tomb is jointly administered by Greek Orthodox, Roman Catholic, and Armenian Orthodox communities. The Greek government has undertaken to pay the amount assessed against the Greek Orthodox Patriarch in Jerusalem as its share in the cost of restoring the Holy Sepulchre Shrine. The church was built during the reign of the Emperor Constantine. It was severely damaged by earthquake in 1927, by fire in 1929, and by unusual heavy rains in 1954.

* * *

The Senate unanimously approved and the President signed a bill authorizing a "Pray for Peace" postmark on all mail in first and second class post offices.

* * *

Bibles are exempt from Pennsylvania's new three per cent sales tax, but other religious books are taxable unless sold at retail by religious groups, according to a Harrisburg ruling. The State Sales Tax Bureau said that religious books sold in secular bookshops are subject to the tax. All periodicals are exempt from the levy.

* * *

The Oregon Methodist Conference requested Willamette University, a denominational school in Salem, Oregon, to discontinue the air ROTC program which has been conducted on the campus for six years. A resolution adopted by the delegates said, "Our conscience is heavy, knowing that we have approved financial support and have urged our churches to give additional support in their budget if possible, when we know full well that this military training program is embraced by the university."

The National Association for the Advancement of Colored People is frequently described these days as a "communist outfit." But J. Edgar Hoover, says **Between the Lines,** recently stated that "while the communists tried to infiltrate the NAACP, they did not succeed. The NAACP leadership fought the Reds vigorously."

* * *

Enrollment in Sunday schools of the American Baptist Convention now exceeds the million mark for the first time in fourteen years.

* * *

About 23,000 families of Jewish displaced persons have come into the United States since the end of the second world war and it is estimated by the Jewish Agricultural Society that over 2,000 of them, nearly 10 per cent, have settled successfully on farms, mostly for the production of eggs, broilers, and milk. A great majority of these settlers are in New Jersey, New York, Connecticut, and in southern and central California.

* * *

Anna Sewell's **Black Beauty,** beloved by generations of children, has been banned in South Africa as "offending against the color bar." Wonders the **South African Outlook:** "Will the Friesland cattle be next on account of the integration of black and white on their hides?"—**Christian Century.**

* * *

The Lutheran Church Missouri Synod is 73 per cent urban and 23 per cent rural. Illinois has the most Missouri Synod Lutherans, followed by Wisconsin, Michigan, Minnesota, and Missouri. It is the only Lutheran body to have congregations in all 48 states.

* * *

The Norwegian Parliament has given women the right to serve as pastors in the state Lutheran Church.

The Missouri Synod Lutherans operate the largest parochial school system of any Protestant denomination. At the end of last year enrollment in 1,331 of these schools in North and South America was 125,640. About 68 per cent of Missouri Synod children of elementary school age and more than 90 per cent of its youth of high school age are enrolled in public schools.

* * *

The General Assembly of the United Presbyterian Church, meeting at Knoxville College, Tennessee, a Negro institution of the denomination, voted for complete integration in all churches, agencies, and institutions of the denomination. In the light of Christian principles the assembly thanked God "that the laws of the land have made segregation illegal in education."

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A Movement Literature

By Millard Lind

In order that we might have common goals and purposes to work harmoniously in a common task, we ought to be oriented in a common Christian movement. By a common "movement" I do not mean a denominational group, but a common spiritual orientation which may reach across denominational lines and which members of the same denomination may not all share.

One example is the dispensational movement started by Darby in England and promoted by the Plymouth Brethren denomination. As a movement it was not contained within denominational boundaries but flowed out through literature and other media to profoundly influence a large section of twentieth century Christianity.

A second example is the Fundamentalist movement beginning early in the century and later in part uniting or coalescing with the dispensational movement. This movement was not contained within denominational boundaries, but flowed out to profoundly affect a larger section of the Christian world.

Another movement is Calvinism, which began with the leadership of Zwingli and Calvin in the Reformation period. This movement also was not confined within a denomination, but moved out to affect the total Christian church.

The movement of which the Mennonite Church is the heir was the Anabaptist and Mennonite movement begun in the sixteenth century under the leadership of Conrad Grebel and associates. The effects of this movement are with us today in the free churches of America and England, and in the adult baptism practiced by Mennonites, Baptists, and other groups.

As a dynamic movement, however, Anabaptism has nearly "petered out." All of these movements have had their roots in history. But when the average Christian thinks of "dispensationalism," he does not think of Darby, but of a twentieth century movement. When he hears the word "Fundamentalist," he thinks not of its founding fathers but of a movement which exists today. When he hears the word "Calvinism," he does not think of its sixteenth century origins but of a spiritual orientation in our time. When he hears the word "Anabaptism," however, he goes to the theological dictionary and there sees it defined as "a sixteenth century movement." Oh, yes, he discovers that certain vestiges of the movement remain. He discovers that a few thousand Mennonites are the direct heirs of the movement, but that to exist in the twentieth century they have had to build high walls around themselves. He comes away from the dictionary feeling that Anabaptism as a movement is pretty well dead.

You and I know that he has only a partial truth. We have felt in our generation through the efforts of a few dedicated men a revival of the Anabaptist movement within our own Mennonite denomination. Our historians have done a notable work in recovering from our sixteenth century past our Anabaptist heritage. We now know that the central genius of Anabaptism has been an acceptance of the authority of the Bible, and that not merely in a theoretical way, but in a practical obedience which leads to a radical break with a world which refuses to accept that authority. This acceptance of Biblical authority has its outcomes in the nature of the church, conversion, missions, relief, nonresistance, simplicity of life, and stewardship.

Today we ought to understand that "Anabaptism" is not synonymous with "history," but is a spiritual orientation with a message relevant to twentieth century life. And we, the heirs of this movement, ought not to be lacking in the heroic dedication of life which it takes to be oriented in the movement. If it is to be a movement, then it is not something merely for historians or Anabaptist "specialists." It is for all of us: for writers, for editors, for preachers, for teachers, and for the everyday lay witness.

Denominational or Movement Literature

If Anabaptism is to be a twentieth century movement, then it must be undergirded by a literature which supports the movement. We have just stated that the Anabaptist orientation is not for the specialist but for all of us—including the man on the street. We have also suggested that if it is to be an effective movement, it cannot be contained within the walls of any one denomination. Other movements in the Christian church have realized this. For example, the Plymouth Brethren are a small denominational group. Yet they have somehow been able to produce a movement and a movement literature which has affected the Christian church away out of proportion to its size. The Quakers also have succeeded in producing and distributing a movement literature which goes far beyond the borders of their own little society to make its impact upon other Christian peoples. Literature produced by men who are in the Calvinist tradition goes far beyond the borders of the traditionally Calvinistic churches. Certainly we as a church will need some denominational literature, designed to fit specific needs. But if Anabaptism is to be a movement which makes a real impact upon the church as a whole, then we also need to produce a movement literature designed for consumption not only within but also beyond our group.

To produce a movement literature is a tremendous task, with all sorts of implications for every division. For example, the sales organization will have the great problem of distribution. If we fail at this point, the job cannot be done. The editorial division in co-operation with writers from the church will have the almost impossible task of producing a movement literature. And the financial division and administration will need no end of capital, faith, and sense of direction to gradually move out on the venture.

What Is Movement Literature?

Now, we might ask, what kind of literature should a movement literature be? In the past we have thought of our Anabaptist literature largely as a literature

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Harps on the Willows

By Edna Beiler

Where willows sigh, our harps are hung
To catch an echo of their sighing,
And at the sound, our souls are wrung
With wordless crying.

Rivers there are in Babylon.
High is their crest and harsh their going.
Our longing thoughts turn back to one—
(Shiloah) with its softer flowing.

They ask for songs, while we despair
With homesick hearts, forever yearning
For Zion (home of all that's fair)
And for the day of our returning.

Hear us, Jehovah, we implore—
Forgive and cleanse, heal and restore!

Grantsville, Md.

of historical studies. This was necessary for the initial revival of the movement, and historical studies ought to be continued. But we must not make "Anabaptism" synonymous with "history," or even our "Anabaptist heritage," but our "Anabaptist movement." Anabaptist historians have made us their eternal debtors by reviving in our day the Biblical vision of our Reformation leaders. But it is high time that the torch is also being carried by Anabaptist exegetes, theologians, Christian educators, Christian sociologists, and journalists. A movement literature must be rooted in the truth of the Bible and may be an application of that truth to every area of life, especially to those areas which have to do with human relations.

A movement literature must be true to the central Anabaptist concept of the authority of the Bible, to obedience to its authority, though that may demand a radical break with the world. This means that we must ever be returning to the Bible to see what it says. We dare not be untrue to the Anabaptist movement by becoming Anabaptist scholastics who quote only the ancient fathers on what we should believe. To be true to the Anabaptist movement we must give ourselves to Biblical studies, and that not only on peripheral matters, but on matters central to our faith. We must be committed not only to substantiate the truth discovered by our Anabaptist fathers, but also to the correction and purification of our movement.

An example of such literature might be the work which Gideon Yoder has done on the place of children in the church. In making his study, he felt the force of Calvinist and other movements in the Christian Church on the question and had to search deeply to come out with what he feels is the Biblical answer. This is exactly as it should be. Every student must be prepared to take some risk; and the church must give her students certain leeway. If we decide before investigation just where we must come out, there is no use to begin. Such an attitude is untrue to the authority of the Bible. So long as our students take into account all pertinent facts, we ought not to fear where they will come out. Brother Yoder's work, for example, while true to the general Anabaptist movement, is certainly better than anything an ancient Anabaptist may have written on the subject.

Another example of movement literature is Paul Erb's recent book, *The Alpha and the Omega*. This is a Biblical study on eschatology, a central truth of the Bible, a study made with knowledge of the modern eschatological studies of men in other movements. It seems to me that the very best chapter in this book is the last chapter, the chapter on application. Listen to what Erb says:

"Here is the most powerful reasoning for being nonconformed to the world: we have been transformed from the kingdom of this age to the Kingdom of Him who has already redeemed us and who is coming again to make His reign absolute in the age to come. We are even now being oriented to eternal norms of conduct. We are learning the mores and the language of that City to which we are going. We are careful never to be involved in any manners that would mark us as belonging to the order which is passing away. A pilgrim people will have a pilgrim ethic. They derive their standards, not from the relative ethics of this world, but from the expressed will of their heavenly Lord. If those standards lead them into persecution or ridicule, they are not surprised. They live under the sign of the cross of Christ, and may through sufferings reach the place of eternal reward. For them, hope and obedience walk hand in hand. For them eschatology and ethics are inseparable. This world comes to know them as the people of another world, a people of God's own possession, who even in this world are ambitious only to please Him whom they shall serve eternally."

Fame is first cousin to notoriety, and material wealth is often twin brother to spiritual poverty.
—Lorie C. Gooding.

A contrast to this book is John Bright's excellent book on *The Kingdom of God*. One of Bright's central emphases is on man's response of obedience to God. This is an excellent emphasis, discovered also by the Anabaptists of the sixteenth century. But his weakest chapter was his last chapter, the chapter on practical application, where it seems to me that he hedges in true Calvinistic fashion, drawing back from making certain radical breaks which obedience requires.

There are other studies which ought to be made. For example, someone ought to answer John C. Bennett, who challenges the Anabaptist position of the Christian's relation to government. Then there is need for good Biblical literature written on a popular level. They who hold the concept that the Bible is authority not only for the scholar but for everyone ought not to be disdainful of attempts to put the truth in language which the nonscholar can understand.

Conclusion

In conclusion, I again remind you that Calvinism is thought of by the "Christian on the street" as a present-day movement, while Anabaptism, if known at all, is "a sixteenth century movement." If Anabaptism is to become a twentieth century movement, we will need to link hands with each other and with the rest of the church as God's workmen to make it so. And it means more than that. It means that we must be ready to link hands across denominational boundaries to others who are also astride the present-day revival of the movement. I personally am in favor of that co-operation to which we are already committed in certain areas. We dare not thwart the movement by running it into the ground of a narrow denominationalism. Are we quite content to give our lives merely to the perpetuation of a small denominational group? Or are we ready to link hands in the much more difficult and dangerous task of a present-day Anabaptist movement?

Scottdale, Pa.

Our Readers Say—

May I commend you for the editorials ... in the GOSPEL HERALD. May the Lord richly bless you with length of days, faith, and wisdom .... We enjoy the GOSPEL HERALD and it is always read from cover to cover.—Sarah Hofer, Stirling, Alta.

* * *

I recently secured **Modern Tongues** by Stegall. I have attended a number of healing services by one of the men mentioned in the book. So far as I am able to corroborate as a spectator, I find Stegall's book every bit true. I want to commend the book to every one that may be confused on this subject of divine healing. I can find no fault with the book. It is worth many times the cost.—C. B. Mellinger, Los Angeles, Calif.

A rare 15th-century manuscript of the Samaritan Pentateuch has been acquired by the Jewish Theological Seminary of America in New York. The manuscript is written in the Samaritan alphabet, an ancient form of the Hebrew alphabet, with a parallel translation in the Arabic. Its pages are parchment from skins of ritually slaughtered animals: ram, goat, and sheep. The Pentateuch comprises the Samaritan Bible. The Samaritans have been separate from Orthodox Judaism since before the days of Christ. They recognize no prophet but Moses, have established no Rabbinic customs, and have formed a separate liturgy and creed.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Paul Living Christ

Christ liveth in me.—Gal. 2:20.

Thus Paul expressed his relationship to Christ. It is a bold phrase. But it is remarkably verified by a comparison of Paul's life with Christ's. The parallels are numerous.

Christ emptied Himself as He came to earth and gave up for a time certain heavenly prerogatives, that in human flesh He might accomplish redemption. Paul followed Christ in renouncing what was his own by right, counting it all as refuse that he might know Christ.

Christ in the Judean wilderness won a signal victory over the temptations of Satan. Paul records in Romans 7 his victory over sin in the flesh through the power of Christ.

Christ carried a continual sense of mission. "For this cause came I unto this hour," He said during Passion Week. Hebrews applies to Him this Scripture: "Lo, I come to do thy will, O God." Paul from the time of the Damascus vision felt an overwhelming call to preach to the Gentiles, a call from which he could be deflected by no person or circumstance.

Christ had a world-wide vision. He said He had sheep not of the Jewish fold which He must bring in. His final command to His disciples was to preach the Gospel to all nations. Paul was continually reaching to the regions beyond, eager to take the Gospel to those who had not yet heard it.

Christ had a broad social concern. His love reached from the rabbi Nicodemus to the publican Zacchaeus, from the respectable Mary and Martha to the profligate Magdalene. He was interested in young and old, in rich and poor. Paul likewise had a concern for both Jew and Greek, for learned and unlearned. The long lists of greetings in his epistles show how numerous and how varied were his friends.

Christ felt a joy in His commitment to His task. Just before His passion He could speak of "my joy." It was a deep spiritual content which He found in His Father's will. Paul likewise had a heart overflowing with joy. Even from prison he could write to the Philippians an epistle whose keynote is joy.

Christ was persecuted and rejected. He came to His own, but they received Him not. It was the accusations of His countrymen and the shouting of the Jewish mob which sent Him to the cross. Paul also suffered greatly in his ministry. In II Cor. 11 he catalogs the persecutions which he endured. He carried about in his body the dying of the Lord.

Christ came to the end with the feeling that His task was finished. "I have finished the work which thou gavest me to do," He prayed, and His last utterance on the cross was, "It is finished." Paul also could say near the end, "I have finished my course." Both Jesus and Paul died under the hand of Roman executioners.

It may not be our privilege to parallel so exactly the life of our Lord. But He calls us to follow Him, and as we contemplate Him we are unconsciously brought into His ways.—E.

A Prepared People

Our Lord told His disciples, before His going away, that He was departing in order to prepare a place for them. We know as yet so little about the heavenly mansions that we can have very partial notions of what that preparation can mean. We can be satisfied in knowing that Christ has gone on before and that there will be room for all who follow Him.

Will there be beds for me and all who seek?
Yes, beds for all who come.
(Christina Rossetti)

What we know more about is how God is preparing His people for the eternal abode. As a boy we used to hear heaven defined as "a prepared place for a prepared people." It is that, indeed. God provides for both preparations. The place to which we go is of His planning and contriving. But so is the fitness which is required of those who enter. Our God sets the feast and He provides the wedding garment.

We are prepared for heavenly residence by being washed clean. We are saved by the cleansing blood. Against all sin the doors of heaven are shut tight. No liar or blasphemer or miser or glutton or fornicator or unbeliever can enter the City. Not against such as have been sinners is the door shut, but against those who remain sinners. We have in Christ and His atonement a means of cleansing which washes us and makes us fit for celestial company. Since there is no sin or evil thing in heaven, those who love sin or feel at home with it would not feel at home in heaven. And so the process of preparation here takes us farther and farther from all that is foul. The holier a man is, the more conformed to divine righteousness, the more fit he is for the prepared place.

We are prepared for heaven as we become adjusted more and more to the divine will. The heavenly home is God's house. There He rules. There all things are ordered just as He wants them. The residents there will do what the Lord of that city wants them to do. There will be allowance for no weakness, and room for no rebellion. That does not mean it will be a place of uncomfortable restraint. Rather we shall luxuriate in an atmosphere that is at last free from all sin. What we have always longed for—perfect holiness—we shall at last realize. And so on earth we must be prepared for this realm of righteousness. We learn to will what God wills, and we learn progressively what the divine will is. God draws us away from all sin, and teaches us the delight of righteous conduct. If on earth we took pleasure in unrighteous living, the sudden change to perfect holiness we could not stand.

And we are prepared by fellowship with God's people. Heaven is a blessed society. It is the commonwealth of God. It is a redeemed and glorified community. It is not a nirvana of forgetfulness. It is not a solitary place of individual achievement. It is a glorious company of those whom God has called and blended into a composite body of saints, into a corporate glory and character. The eternal state of the saved is spoken of as the kingdom of heaven. Now this kingdom already has its beginning on the earth. Already on earth we belong to the church, to the holy society which shall find its fullness in eternal glory. Here in our brotherhood relations we are learning the social manners of heaven. As we grow in appreciation of our fellow saints, as our love reaches out to include God's chosen ones of every race and condition and class, we are being conditioned to the breadth of God's redeeming power. As we enjoy the fellowship of the congregation and the world

expanse of Christian *koinonia,* we are getting ready for the conversations of heaven. As we learn to subordinate ourselves in our daily contacts here, we are growing into the utter selflessness of the fraternity of glory.

The receiving desk of heaven will certainly have some surprises for us, but it will have no shocks. We may be sure that the orientation into the eternal order of things will not necessitate utter reversals of attitude and character and delights. God is even now getting us ready for that which is in store for us.—E.

Orie O. Miller Diary

June 17. MCC, Kudus, Java. Last Sunday we worshiped with the Chinese congregation here and had lunch at church with the church boards and organizations. Since my last visit, this church has started a Christian day school, using their Sunday-school rooms, and now find the whole facility overtaxed. The luncheon was held to lay this need before us and as a farewell to Bobs. Yesterday I met with the Chinese Synod for a discussion of Mennonite polity. Herman Tan, the newly elected Synod leader, felt I could be helpful to their present need and situation in this. This morning we attended the Javanese services in their neat new church partly enabled by an Ephrata, Pa., brother. After the regular services there was again a special farewell for the home-going MCC workers.

This afternoon we drove one and one-half hours to visit Dr. Martha Ropp and nurse Liesel Hege and to see their clinic facility at Kapis—well located and usable buildings at an abandoned sugar factory. One thanks God for leading our missionary sisters to this and the facility enabling. Both Chinese and Javanese churches are growing and the outreach and vision and activities expanding and one feels these synods programing more together. These were ten heartening days. Tomorrow morning Bro. Hadi and I go to Padang, Sumatra, for a few days in Eastern Board interest.

June 19. Pension Margriet, Bukittinggi, Sumatra. This city of 80,000 lies 930 meters above sea level and about 50 miles south of the equator. Bro. Hadi and I came the two-hour bus trip from Padang, arriving at 6:00 o'clock in the evening during a heavy rain. The principal hotel had no room and this second-class but clean place is owned and run by a Minnehassa Christian. There are 35 Protestant families here, most Bataks and some Catholic Chinese. The climate is pleasantly cool, and they say it is so the year round. This morning we called at the government tourist office and found a Batak Christian in charge. About two million people live in this West Central Province area, three and one-half million in the whole Central Province, almost all Moslem but adapted to the matriarchal culture preceding Islam. These Mother-ruled family dwellings still dominate the architectural uniqueness. The people are well dressed, houses are substantial, and many modern. There seem to be many schools and our Batak friend said the immediate area is 75 per cent literate and Central Province 50 per cent. There is no Protestant mission work in the area, and the Christians here find evangelizing too difficult, so look after themselves only. About 155 miles east from here is Caltex oil headquarters, where 200 Americans live—good roads and air service to there from here and Padang. Rue, coffee, tea, and trading seem to form the basis of livelihood here and with population growing. Bukittinggi was the area's strong Nationalist center in Dutch days and so is now the capital and thus would seem the spot for mission beginning rather than Padang (even though 150,000 population).

June 20. Muara Hotel, Padang, Sumatra. On arrival here Monday we inquired about a U.S. Consulate but found only a U.S.I.S., who gave us our beginning information about the area—a Malayan in charge. A Consulate is to open as soon as housing can be arranged. Yesterday's bus trip down here from Bukittinggi was very scenic—good fast service too. In the afternoon we taxied about this town and were impressed with the substantial homes, the love of and care for flowers—almost as in Germany. Every afternoon it rains and last night most of the night it rained. We now return to Djakarta and tomorrow towards Calcutta.

The Church Did Not Burn Down

BY HELEN BRENNEMAN

The *building* burned, yes, but the *church* did not. For a church is not the building, but a living organism. When the wooden structure of the Lower Deer Creek church building became a heap of ashes, it was a sorrowful sight, but the church, the congregation of believers who worship there, was still intact. From the tiniest worshiper to the eldest saint, the Lower Deer Creek Mennonite Church remained, a part of the body of Christ.

No one knows what kind of spark may have ignited this large Mennonite meetinghouse. But suppose that the building had remained and the church itself had burned down!

Thus it was with the Broadstreet Protestant Church. It was not the building that burned down there; it was the *church* itself. And it was all started by a great matter kindled by a little fire. The fire was a burning tongue.

The burning tongue was owned by a member with a burning conscience. Rather than get right with God himself, this member began to sow discord among the brethren. He was "burned up" at the minister and his heated tongue attacked the deacon as well. Before Spirit-filled Christians had time to extinguish the little flame, it had burst into an explosive inferno. The minister departed, the deacon moved to another community, and gradually the little group of believers disbanded.

Today Broadstreet Protestant Church stands, an empty shell with the body of Christ burned out. And this is not the end of the tragic story, for we know that tongues which kindle little fires will burn in that great fire eternally.

No, the Lower Deer Creek *Church* did not burn down, thank God! Let us provide all our churches with Fire Extinguishers—the Holy Spirit, the Word of God, peacemaking brothers and sisters. And let us guard those dangerous firebrands within us—our tongues—that we may not set off a spark which will destroy a church of God.

—*The Missionary Challenge.*

25 Years Ago

(from GOSPEL HERALD, *July 16, 1931)*

On June 21 Bro. Harold Zehr . . . was ordained to the ministry.

. . . officers elected [Ohio and Eastern A.M. Conference]: Moderator, A. I. Yoder. Asst. Moderator, J. S. Mast. Secretary, O. N. Johns. Members of Executive Committee, E. B. Stoltzfus, E. F. Hartzler. Treasurer, J. C. Frey.

(from GOSPEL HERALD, *July 23, 1931)*

. . . there is a growing interest in scriptural non-resistance among certain European Mennonites.

Baptismal services . . . at Hess's Church [Lititz, Pa.]. . . . A class of 44 is to be received. . . .

A mission Sunday school has been organized in southeast Hutchinson by the Yoder and West Liberty congregations.

. . . reports that we [Prairie St., Elkhart] are building a $40,000 church . . . . the church would be finished for much less than $20,000 if we had the available funds to finish it at the present time.

. . . we [Ontario A.M. Conference] also adopt the Eighteen Articles of Christian Fundamentals as adopted by the Mennonite General Conference . . . at Garden City, Mo.

Bishop John Nice . . . died at . . . Morrison, Ill., July 10.

We Washed the Dishes

By Blanche S. Hoover

"We expect thirty-four Chinese officers to visit us Sunday for dinner. Can you help us?"

The phone call came about two weeks before Christmas of 1955. The words were spoken by an exquisite Chinese voice that we knew.

So that evening we drove east on U.S. 30 about two miles from our home to a 150-year-old spacious stone house which is the home of China Mary and Christiana Tsai, whom many of you will recognize as the author of *Queen of the Dark Chamber*. We were met at the door by China Mary, a dear little American lady (a former missionary to China) who always dresses Chinese even to her shoes. She is in her seventies, but very active in spite of prison camp experiences in China. Her father and mother were missionaries to China and she and sister Lucy (who also resides in this home) were born in China. As we went through the reception hall we saw Cousin Mary, also a member of this family. China Mary led us to Christiana's room. As usual it was dark except for a lamp covered with a dark cloth, but she was sitting up in bed as chipper as a bird and her usual "Hello, hello, please come in" thrilled us as always. Miss Tsai loses little time and this was the problem:

Generalissimo Chiang Kai-Shek has been sending contingents of officers from the Nationalist army in Formosa to Aberdeen Proving Grounds for American military training tactics. This time there were thirty-four. They had heard of the Chinese home at Leaman Place and wanted to come to visit in a group. The four ladies mentioned above are old people; hence the call for help.

My husband and I considered the problem prayerfully, knowing we would become involved with the militaristic side of it. But through my mind went these thoughts: "They came to a Christian country to learn war. Can we as Christians allow them to return without knowing at least something of our Lord and seeing Christianity at work?"

So we said, "Yes, we will help you." Little did we realize how we would come to love these boys.

The day arrived. December 11, 1955, they came by bus through the kindness of Mr. Preston from Aberdeen, who arranges the trips. As they filed past us in their uniforms, made their little Eastern bows, which we soon learned to copy, and went into Miss Tsai's room, my heart turned over. On their uniforms were name tags and I realized we were dealing with majors, captains, and even colonels. Who were we to witness to such people?

Miss Tsai gave them a Gospel message in Chinese. Then they went into the large living room, where a service was held and each man was presented with a New Testament. This, by the way, was the procedure each time they were there.

When they ate—cafeteria style and American food, except the rice—I served the cold ham and was able to look into each face; even so they all looked alike to me. After the meal we washed the dishes, then went among the boys. Some could speak English. Some understood, but could not speak. When they went, the little Eastern bow was given again.

About six weeks later Christiana again phoned, "The boys want to come again; what shall we do?"

"Let them come," we said. "We will be down to help."

As we planned our second meal, China Mary said, "Can you folks find some other people to help in the kitchen; the boys know you now and we want you in the living room more?" Yes, we thought we could. We asked several of our Mennonite friends and two other Christian couples. The dishes were washed in a hurry and we were free to mingle with the boys.

May I turn aside from my account now to inject a conclusion of my own? Dear young people, never think your prayer covering or your modest garb is not a means of witnessing. The top colonel of the group came to the kitchen door and watched us several times as we worked. A church group is usually a jolly group and we were having fun in a Christian way. Here is an account of his conversation with China Mary as she told it to us:

"Who are these people who are working out here?"

China Mary answered, "They are people who love the Lord and want to do all they can to make you boys happy."

He couldn't understand. We raised a question in his mind by our dress and actions, yet we were *only washing dishes.* Later we learned to know and love the Colonel.

We said good-by with mingled feelings to the group as they waved from the bus windows as far as they could see us. They went back to Formosa with a knowledge of God for some and conversion for others. We will probably never see them on earth again.

One of the interpreters stayed here and he begged Christiana not to wait so long to invite the next group.

Again in April the call came for help. China Mary said this time, "I want you to bring in your own people again."

We asked, "Why?" We were surprised when she said, "They leave a good impression, not so much paint and jewelry." I thought, "Other Christian people *do* appreciate us."

This group was new to us, but we knew what we were doing by this time. A splendid Chinese Christian, Miss Helen Ho, had arrived from Seattle and cooked a Chinese dinner and the officers were delighted. We stood watching them eat with chopsticks; then they tried to teach us. My husband did quite well. I'll stick to a knife and fork. Mr. Oliver Hsu, a Chinese minister, spoke to the boys in Chinese. He is truly a born-again Christian and we had many heart-to-heart talks with him. The peace of Christ shines from his face. As I looked across those rows of Chinese faces intently drinking in a most inspiring Chinese message, this thought flashed across my mind: "We tried to stay," Dorothy McCammon wrote; now God has brought them to us, and I knew what we were doing was His will. Again we said good-by, but knew we would see these again if the Lord willed it.

On Sunday, May 20, we had our last meeting with them. Again Christiana begged them to believe in her Lord. Many had raised their hands the other time. We didn't know how much depth the seed had to grow on. Mr. David Wang, another Chinese minister, preached to them very forcibly. While they preached we sent up silent prayers for these our friends.

The Saturday noon before the group came on Sunday my husband and I made the trip to Aberdeen and brought four whom we had learned to know quite well to our home for the night. We witnessed to each one personally (except the one who is a Christian), but could get no results. We had family worship with them; they were quite attentive and respectful. Sunday morning they went to church and Sunday school with us and seemed to enjoy it. At noon we went to China Mary's again, where the rest of the group soon arrived by bus. We had a Chinese dinner again and an American supper.

As they left our eyes were wet, for we knew they too would sail for Formosa in a week. They could hardly go; we could hardly let them go. As I clasped the hand of the lieutenant, who says he is a Christian, I said, "Well, I'll probably not see you on earth again, but I want to see you in heaven." Then I turned to the two majors who were not Christians and said, "I can't expect to see you there." Immediately they replied, "We will write you when we are baptized." God alone knows how sincere they were.

We felt the Lord wanted us to see them once more, so on Sunday, May 27, we with another couple went to Aberdeen. We had gifts for the wives and children of the four we had had in our home and who seem like our own. Such smiles of welcome and rejoicing you seldom see. We stayed with them until 9:30. The officers made a large circle of chairs. My husband put an American between the Chinese (there were other friends there too); we crossed arms and clasped hands with the Chinese boys on each side of us. I told Major Huang to tell the boys what we were doing. Sitting thus with

our hearts full to overflowing we sang, "God be with you till we meet again."

By this time emotions were getting beyond control, so I started for the car. All the boys followed us. There the handclasps were warm and firm. I reminded the majors of their promise to write when they are baptized. This time we had to leave them; and so with the lights from the proving grounds outlining their forms for us, we tore ourselves away. They and we knew it would likely be the last time we would see them. Perhaps they were going back to their death. Had we said enough? We claimed the promise that God gives the increase.

Dear friends, won't you pray with us for these Chinese boys as they go back to their families, that the seed sown will grow and grow and grow. Some of them will command large companies of soldiers. Because of our convictions on military participation, it is hard for us to know just how our heavenly Father will use the seed sown for His glory, but we leave all that in His capable hands.

Soudersburg, Pa.

Not College, but Calvary

I haven't been to college,
But I've been to Calvary;
'Twas there I met my Saviour,
'Twas there He set me free.
There He told me of His love,
And that He died for me,
Shed His blood without a murmur
On the cross of Calvary.

Once I longed to go to college,
But 'twas not my lot to be;
Once I longed to travel far
And earth's many beauties see.
But now it doesn't matter,
For content I'll ever be,
For I've seen the sweetest place of all,
When I went to Calvary.

No, I haven't been to college,
I've no letters or degree,
But, oh! I know my Jesus,
Who is all in all to me.
I'll never walk the halls of fame,
Or the greatest wonders see,
But it's much, much more important
That I've been to Calvary.

If we cannot go to college,
Or the world's great wonders see,
Whosoever will may travel
On this road to Calvary;
'Tis the road that leads to heaven,
Promised land for you and me;
Through eternity I'll praise Him
That I've been to Calvary.

Calvary's road is always open,
No obstruction there you'll see;
By His blood redemption purchased,
Expenses paid, you'll travel free.
So I'm glad that day I met Him
And let Him my Saviour be;
Glad I'll be throughout the ages
That I've been to Calvary.

When at last my journey's over,
And my Saviour beckons me,
And I meet with Him up yonder,
Whom I long and yearn to see,
There throughout the ceaseless ages,
Evermore with Him I'll be,
All because I met my Saviour,
On the road to Calvary.

—Adapted by S. N. Leitner.

Answers to Prayer

By Mrs. Roman Stutzman

Do you *know the author* of the Bible? Do you know Him *personally?* Are you on *speaking terms* with Him? Are you prayed *up to date?* Can you take *everything* to Him in prayer? Do you *allow Him* to talk to *you?*

When you are in trouble, do you say with the psalmist, "Hide not thy face from thy servant; for I am in trouble: hear me speedily"? When in prosperity, do you pray as Nehemiah, "O Lord, I beseech thee"?

Do you have *faith* to believe that your prayers will be answered? Recall the story of the two blind men—"When Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you."

D. L. Moody said, "I prayed for faith, and thought that someday faith would come down and strike me like lightning, but faith did not seem to come. One day I read in the tenth chapter of Romans, 'Now faith cometh by hearing, and hearing by the word of God.' I had closed my Bible, and prayed for faith. I now opened my Bible, and began to study, and faith has been growing ever since."

To the disciples Jesus said, "If ye have faith as a grain of mustard seed, you will say to this mountain, 'Move hence to yonder place,' and it will move; and nothing will be impossible to you. . . . *All* things, whatsoever ye shall ask in prayer, believing, ye shall receive. . . . *All* things are possible to him who believes."

To Martha, at the grave of Lazarus, "If you would believe you would see the glory of God." To Peter, sinking in the water, "O man of little faith, *why* did you doubt?" To Jairus, "Only *believe* and she shall be well." To the woman with the blood issue, "Your *faith* has made you well." To the Syro-Phoenician woman, "O woman, great is your *faith!* Be it done for you as you desire."

Jesus put great emphasis on *faith.* We ought not to be too determined to explain everything that Jesus said about prayer so as to try to bring it within the range of our finite understanding. We must believe! Led by the Holy Spirit, we will not ask amiss.

We must pray, *"Thy will be done!"* By praying, "Thy will be done," we show that we love the Father, and that we trust our Father's judgment. With this prayer we untie the hands of God and allow Him to work in our lives; we cease pleasing ourselves. We are Christians!

Do you know the story of Sammy Morris, "the Kru Boy," the Spirit-filled African native, who gave us a great example in a personal relationship with God in prayer? His soul's sincere desire was to talk to one whom he always addressed, "Father." One day he hastened to the woods, his usual place of prayer, to talk to his Father. He said, "Now, Father, you have called me to preach to my people, but the missionary says I can't preach without an education, and that to be educated I must go to America; and, Father, you know I have not a single cent; please make a way for me to go." In telling this to a friend, later, he added, "and I knew He would." He literally talked with God and relied on the promises of his Father.

Can you pause, bow your head, and immediately make contact with your Father?

Have you had direct answers to prayer in your lifetime? Have you had a direct answer this week? Have you had direct answer today?

His Word is true! Our Father is faithful! Answer to prayer depends on us, Christians!

Kansas City, Mo.

Prepare to Live

By H. H. Smith, Sr.

Just before leaving this world, Jesus told His followers that He was going away to prepare a place for them. The Revised Standard Version of the Bible reads: "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms: if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:1-3).

The unrepentant person is not prepared to die—neither is he prepared to live—to live the life beyond, which God has prepared for those who, through faith and obedience, are His true children. Heaven is a place prepared for those who are prepared for it. But there seem to be countless numbers who think of heaven as a place of such supreme joy and happiness that whoever enters that life cannot fail to be happy, regardless of

A PRAYER

FOR THIS WEEK

Come, most merciful Saviour and Redeemer, and fulfill the godly promises of this book, to the eternal comfort of man. Make haste to the judgment-seat, for a full deliverance of the whole chosen number, that Thy servants may be where Thou art in perfect glory and joy.

—*John Bale (1495-1563).*

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the life he may have lived here on earth. Jesus never taught anyone to believe that. All through His life He made it plain that happiness beyond this life is conditioned upon the way we live on earth.

Immortality Entails Responsibility

Immortality carries with it a responsibility. Dr. Slattery sums up this responsibility in these words: "Immortality throws upon the individual at least four commanding responsibilities: the responsibility to be master of himself in all temptations; the responsibility to be courageous in all the hard places of experience; the responsibility to detach himself from the mere things of life; and the responsibility to buckle to himself a task so great that only eternity is long enough to complete it. If he fulfills these responsibilities he has already passed from death into the endless life. He already stands firmly in the high and beautiful country of immortality."

How can we prepare ourselves for that life which has been prepared for us? Alone, we would be utterly helpless to prepare for the glorious life beyond, but, as followers of Christ, we are not alone. When we fully commit our lives to God, to do His will at all costs, we have the indwelling presence of the Holy Spirit, producing in us "the fruit of the Spirit": "Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, 23, RSV). On earth or in heaven, are there any higher qualities of Christian character than those just mentioned? The important question for us now is: Is my life fully committed to God, and are these lofty qualities of Christian character being reproduced in me day by day? Perhaps our best answer would be in the words of the Apostle Paul: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me His own" (Phil. 3:12, RSV).

Ashland, Va.

♣

Man labored much to invent a weapon whose destructive potential is almost unlimited. Now he does not know what to do with it and he is afraid.

—L. C. Gooding.

If Jesus Were Driving

By M. M. Burkett

If Jesus were the driver of a car, how do you think He would drive it? Your honest opinion is that He would be driving quite differently from the way many people are. Would He drive as you drive?

It is time that Christian people gave the subject some thought. The slaughter on the highways has reached alarming proportions. How many of the accidents involve a lack of courtesy or downright selfishness? Anyone who sits down behind the wheel of an automobile assumes a responsibility to God and man for the way he drives that car.

We can be sure that Jesus would be a safe and careful driver, the kind whom you like to meet on the road. Since He said to treat others as we would like to be treated (Matt. 7:12), and to love our neighbors as ourselves (Mark 12:31), we would expect Him to always be fair to others. He would leave them half the road, their turn at stops, not crowd them at intersections.

Would Jesus stop for a stop sign even if He thought no traffic was coming? Would He drive faster than the legal speed limit? Remember Jesus had great respect for civil government and taught that God stood back of its authority. He said to "render unto Caesar [the civil authority] the things which are Caesar's" (Matt. 22:21). The apostles, when passing the teachings of Jesus on to us, said, "Let every soul be subject unto the higher powers [civil governments]" (Rom. 13:1). And also, "The powers that be [civil governments] are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God" (vv. 1, 2).

Must Christians have the police standing over them before they will obey the traffic laws? Can anyone break those laws and get by God with it?

Do you think Jesus would take chances on the road? Tired of poking behind a line of cars, would He pull out with no opening ahead on the chance He could get in farther up the line somewhere? It was He who said, "In your patience possess ye your souls" (Luke 21:19). Would He drive faster than a safe speed for the time and place and His ability? No, He would not drive dangerously at all. Remember that once when the devil asked Jesus to take a chance, He replied positively, "It is written, . . . Thou shalt not tempt the Lord thy God" (Matt. 4:7).

Any traffic accident is unpleasant, causing unhappiness and suffering. Would anyone want the lifelong memory and regret of the victim whom he maimed or killed one day? Isn't it better to be as careful, as patient, as courteous as possible when you are the driver—always asking God for wisdom and help? Jesus is not here in person to drive a car. But we who are Christians represent Him. Are we a menace or a blessing on the highway?—*Gospel Herald,* Cleveland.

Selected by I. R. Lind.

♣

Misunderstood

By Dorcas S. Miller

If you have never been misunderstood, you needn't bother reading on. This isn't for you. You won't enjoy it. You won't understand it.

But, if you have been misunderstood—and "Who hasn't," you ask. That's exactly it. Who hasn't?

Therefore, why pity yourself exclusively when you suffer from misunderstanding? Instead, give that pity to all those who have been misunderstood, are being misunderstood, and will be misunderstood.

Does that thin self-pity down pretty well? That's the point. Spread your pity over the area it ought to cover and you end up with very little for yourself. And, by way of comparison, do you really need it?

Greenwood, Del.

PRAYER REQUESTS

(Requests for this column must be signed)

Lee and Adella Kanagy, Daniel, Ruth, and David, have reservations on the Topa Topa of the Waterman Lines for passage home, sailing from Kobe, Japan, July 24. Pray for them a safe journey, and a helpful furlough.

During the Kanagys' absence, Matsukuma Takeshi-san, a seminary student, will have charge of the work in Nakashibetsu. Pray for him in his adjustment to working in a new situation.

Pray that the Lord may bless the Fifth Mennonite Sunday School Convention to His glory, and that His leading may be evident.

Bro. Geo. R. Brunk requests the prayers of all Christians for the evangelistic campaigns he is conducting this summer.

Summer Bible Camp of the Hokkaido Mennonite Church is to be held at Nukabira, Tokachi, August 2-5. About one hundred young people will probably attend. Pray that the camp experience may be kept a strong evangelistic outreach in our Christian church in Japan.

Pray for a recently widowed mother whose adopted married son is a wayward, irresponsible husband and father, and a financial burden to her. Pray for his conversion.

OUR SCHOOLS

JOHNSTOWN MENNONITE SCHOOL

June 1 marked the end of another year at Johnstown Mennonite School. Though at first some things looked discouraging, God overruled and gave us one of the best years we have had. School spirit was excellent as the year progressed with 107 pupils enrolled under the direction of five teachers. Bro. Sanford G. Shetler again served as principal and teacher of high school English and social studies. Bro. John A. Lehman taught science and mathematics. The Junior-High room began the year without a regular teacher, but Lorene Kaufman Saylor ably substituted for the first semester and Lydia Beiler of Grantsville, Md., completed the year as teacher in that department. Grades 4-6 were taught by Ellen Kauffman and Grades 1-3 by Pauline Amstutz of Orrville, Ohio.

Johnstown Mennonite School strives to aid the fourfold development of the students. The regular chapel services and Bible classes aid in spiritual growth. Whenever possible we arrange for guest speakers to take part in the chapel exercises. Brethren Paul Roth, Andrew Jantzi, and Howard Zehr, and Sister Edna Beiler were some of the visitors who aided in the chapel services. A number of local lay members and ordained men also visited the school and spoke at various times.

Regular classes and homework were designed to aid the students' mental development while physical development received a boost in gym classes and games organized by the students. A number of well-planned socials helped round out the high school program.

In April, the chorus under the direction of Bro. Shetler climaxed its year in the annual chorus tour. They traveled nearly 1,700 miles into Ohio, Indiana, and Michigan, met many new friends, rendered 9 programs, and visited Bethany Christian High School, Goshen College, Pigeon River Mennonite School, and places of interest around Detroit.

During the month of May the seniors toured Washington, accompanied by Bro. and Sister John A. Lehman. Another high light of the year was the annual junior-senior banquet, held this year in a dining room of the YMCA in Johnstown. The program was concluded by an inspiring message by Bro. Eugene Herr of Scottdale. May 27 and 28 were important days for the seniors. Bro. A. J. Metzler as baccalaureate speaker and Bro. George R. Brunk highlighted the school year with inspiring and challenging messages.

During the year a number of improvements were made in the school plant. Trim was placed in the halls and several classrooms. Many minor repairs were made in the building. Through donations from interested friends play equipment has been made available for the grade children and a good backstop put up on the ball field. Material has been made available and plans have been made to do more work in the building before the beginning of the next school year. We praise God for these improvements, for both teachers and students feel encouraged to do better with new and improved equipment and school plant. These material blessings increase our confidence that in a few more years the Lord will lead so that we can build our much-needed gymnasium-auditorium.

While the students are enjoying summer vacation, several of the faculty are advancing their own training at various universities. Bro. Shetler is studying for his third summer at Cornell University. Bro. John A. Lehman is pursuing a science study course at the University of Schenectady, and Sister Ellen Kauffman is beginning work at Columbia University for her master's degree.

We at J.M.S. are grateful to the Lord for His blessings in time past and desire an interest in your prayers that we may continue to work for His glory.

The Fifth Sunday School Convention

By J. J. Hostetler

Secretary of Sunday Schools

In a few days the campus of Goshen College will be teeming with Sunday-school workers from all parts of the United States and Canada. Some workers from our foreign mission schools will also be in attendance. This group of workers will be comprised of ministers, superintendents, teachers, secretaries, ushers, librarians, departmental leaders, song leaders, parents, pupils, and other persons who have some interest in Sunday-school work. All persons who register will receive the Convention Packet, containing the syllabus of materials used during the convention, official program, informational guides, identification tags, and be recognized as delegates to the convention.

This convention is sponsored by the Commission for Christian Education, whose program is that of helping the local congregation and the district conference in their teaching work. They help plan and prepare teaching materials, such as the lesson helps, summer Bible school books, and teacher training. They also help in providing proper records and guidance in the best organization, so that our teaching work may grow, reach out, and help to lead many persons to a fuller knowledge of Christ. The commission is your working servant. The convention is organized by a commission committee with J. J. Hostetler, Secretary of S.S., as the director and chairman, Paul M. Lederach, Secretary, as worship leader, and Russell Krabill, Assistant Secretary of S.S., as secretary.

A local sponsoring committee has been appointed to represent the hosts of the convention in providing for the physical needs of the convention. This committee has the following personnel: Leland Bachman, chairman, and Samuel M. King, representing the College; John H. Mosemann, representing the College congregation; and Amos O. Hostetler and Paul W. Haarer, representing the Indiana-Michigan District Christian Workers Conference. Russell Krabill also serves this committee as secretary. They have organized a number of area service committees to provide for lodging, meals, and the many other physical aspects of such a large gathering. All the dormitory space, dining facilities, and classrooms of the College will be available to take care of the large number of guests and workshops of the convention. These facilities are ideal for this type of meeting and your convenience.

Many church leaders and recognized Christian education workers will serve on the program and workshops of this convention. Included among the nearly 40 persons are: A. J. Metzler, Paul Erb, Mrs. Alta Mae Erb, Elizabeth Showalter, with others, from Scottdale, Pa.; John R. Mumaw, Harrisonburg, Va.; Richard C. Detweiler, Paul R. Clemens, Earl B. Groff, with others, from Eastern Pennsylvania; Kathryn Aschliman and Gerald Studer, from Ohio; John H. Hess, from Toronto, Ont.; Robert Baker, Mrs. Clara Hershberger, Paul M. Miller, and Dwight Weldy, from Indiana; Theodore Wentland and Mrs. Barbara Snyder from Illinois; Virgil Brenneman and Mrs. Alta Keiser, from Iowa; Paul Marvin Yoder and Evan Oswald, from Kansas; Jess Kauffman, from Colorado; and John D. Zehr, from California. Consult the program for the full list. Many of these have been superintendents, teachers, educators, writers, editors, administrators, and organizational leaders, which qualifies them for special service.

The convention program consists of three parts (1) the public addresses, (2) the sectional workshops, and (3) the displays and exhibits. The speakers and leaders represent twelve different conference districts. The public addresses will follow the specially planned worship periods at the beginning of each session. These are in charge of Paul M. Lederach and Dwight Weldy. Various phases or areas of interest will be discussed by the speakers on the convention theme: "Strengthening the Church Through the Sunday School." The workshop sessions will be held on Friday and Saturday, with age level groups meeting in the morning, and the functional areas in the afternoon. The morning sessions will be continuous, but the afternoon workshops can be changed for the second day. This makes it possible for each delegate to attend three different workshops in the two days. The plan is for each local Sunday school to have delegates in each of the workshops, so that the total program may be shared in the

(Continued on page 718)

CHURCH HISTORY

History of the Nairn Mennonite Church

By Elaine Bender

In March, 1947, Alvin N. Roth from Wellesley, Ont., wrote to the Ontario Department of Agriculture asking if there were any neglected farming areas where the interest of farming could again be revived and carried on. There was a two-fold purpose in this action. The first and primary purpose for this was a missionary motive. The Amish Mennonite churches in Waterloo County and surrounding areas were increasing in membership and, therefore, there was a dire need for expansion. Second, the possibility of building up unused land, again making it arable, had an added attraction to the Mennonites.

In answer to Bro. Roth's letter East and West Williams Townships in Middlesex County were suggested and he was told to contact Mr. Riddell, the Agricultural Representative for Middlesex. Mr. Riddell then referred Bro. Roth to Mr. Alex M. Stewart, a prosperous farmer and seed grower in East Williams Township. Bro. Roth and a group of interested men went to see Mr. Stewart. While interviewing him they learned of a church which was for sale at Nairn. Nairn is situated about three miles south of Ailsa Craig, which is on Highway No. 7 and about twenty miles northwest of London, Ont. Sometime later Alvin N. Roth, Wilfred Schlegel, Floyd Ropp, Floyd Baechler, Elroy Swartzentruber, Lorne Bender, and a few of the members of the Ontario Amish Mennonite Mission Board further investigated the vicinity around the church. Moses O. Jantzi, president of the Mission Board at that time, was enthusiastic about the project. Many of the farms in this area had no buildings, had never been plowed, and were covered with thorn trees. On others the remains of a house or barn or maybe a grove of trees around the spot where a house had once stood were often the only indications that here were the sites of former buildings. Those buildings which still remained on some farms were not in a condition suitable for use in many instances. The reason for this neglect was not due to poor land nor poor farmers but because of their thriftiness and prosperity their children were educated and many followed their profession so when the parents died these farms were left to the professional people living elsewhere who rented them out to cattlemen as pasture land; consequently the buildings were neglected. This community at one time shipped more cattle than any other center east of Calgary. So this land responded favorably to cultivation and most of it has been cropped the last few years.

However, it was not until January, 1948, that things began to happen. After many trips, of which several were disappointing and discouraging, Lorne Bender and Wilfred Schlegel both bought farms and Floyd Ropp rented a farm. Melvin Bender also bought a farm and Reuben Gingerich decided to rent a house for the time. But renting was difficult to do as people were skeptical of these "strange" folk. The Mission Board then bought the neglected church for a sum of fifteen hundred dollars. Floyd Ropp, Lorne Bender, Wilfred Schlegel, and Reuben Gingerich and their respective families from New Hamburg, Ont., were the first to take possession of their lands in late March, 1948. The few months after their arrival the Schlegels, Ropps, and Gingerichs had to make some adjustments in their family life, as they all had to live in one large, old house until their new homes were built. On April 15, 1948, Melvin Bender and family from New Hamburg, Ont., took up residence in their new abode. That evening the four families who were already settled planned a surprise welcome for the Benders and before leaving a prayer meeting was held asking God to guide and direct in the progress of this project. Since that time a meeting such as this has been held every week and God has blessed this community in many ways. During the year of 1948 John Roth and Alvin N. Roth and their families from Wellesley, Ont., and Lloyd Roth and Edward Roth and families from Baden, Ont., moved in. Jonas Wagler and Michael Roth and their families also from Baden and Ervin Zehr and family from Poole, Ont., had raised the number of Mennonite families in the Ailsa Craig area to twelve by the end of 1949.

Within a couple of weeks after the first few families had settled in the community all other work was laid aside and efforts were made to repair the church building, a new roof being the first accomplishment of this task. The church is a white brick building set amidst graceful maple trees. Finally, by the end of April, after much hard work painting walls, scrubbing, staining, and varnishing furnishings and floors the first Sunday-school services were held in the basement of the church. Thus the services continued for some time, with Bro. Wilfred Schlegel appointed as Sunday-school superintendent, and different ministers being supplied weekly by the other churches of the conference.

Immediate attention was next drawn to the main auditorium of the church. The redecoration involved many days of hard work and effort before the replastering, scrubbing, and redecorating of the interior was completed and ready for use. In June, 1948, the dedication services were held with Bro. Amos Swartzentruber, missionary on furlough from Argentina, as the guest speaker. The people of the community showed a great interest by their large attendance. Roy Stewart, a farmer in the district, gave a talk on the history of the church, which at one time belonged to the Presbyterians. It was also stated by a number of people that they were glad that the church was to be used again instead of being torn down as the previous plans had been. From that time on regular services have been held.

At first visiting ministers came to preach, but after consultation with the Mission Board it was decided that there should be a regular minister for this church. Bro. Wilfred Schlegel was ordained and installed into this office on March 6, 1949, at which time Bro. Alvin N. Roth succeeded him as Sunday-school superintendent. In September of the same year Bro. Michael Roth, deacon at Steinman Church at Baden, Ont., moved into the community and was accepted as deacon of the Nairn Mennonite Church.

A summer Bible school was started in July, 1948. This was something new for this community, but the people were interested and their co-operation was soon gained. A school has been held every year since that time and the attendance has steadily increased from an average attendance of 77 the first year to an average of 138 in 1954, in spite of other schools having been started since 1948, by other churches in the community.

The year 1950 seemed to be the time for further projects and expansion of this newly organized church. First, in March, 1950, the local congregation bought the church from the Mission Board. Second, in August, Craigholme, which is a ladies' rest home in Ailsa Craig, was bought. Bro. and Sister Simon Bender from Tavistock, Ont., were employed there as superintendent and matron. Third, in September, 1950, a property on Talbot Street in London, Ont., was bought to start a rescue mission. The purchase of a house in London was made possible because in the summer of 1949 the church rented one hundred acres of land. Much hard work was done in tilling the soil and preparing it for the sowing of wheat as the whole farm had been covered with thorn trees; about half a dozen tractors could be seen at work every evening. The operation of a rescue mission proved to be too large a project for such a small group, so the property was given to the Mission Board, and on January 29, 1951, the Goodwill Rescue Mission was opened with Bro. and Sister Alvin N. Roth as superintendent and matron. Fourth, a Sunday school was started at the Haig farm which is about thirty miles north of Ailsa Craig. This is a huge farm of 7,000 acres of land. The employees of the owner of this farm and

(Continued on page 717)

FAMILY CIRCLE

Riches

By Lorie C. Gooding

I count my wealth in loyal friends.
No silver and no gold
Mean aught to me beside the wealth
Of love a heart can hold.

I count my wealth in loyal friends.
More worth are they to me
Than all the diamonds of the mines,
The pearls of every sea.

I count my wealth in loyal friends;
And not beneath the sky
The world around can one be found
Who is so rich as I.

Holmesville, Ohio.

There's a Baby in the House

BY FERN BACHMAN

Marion Lawrence gives this definition of a baby: "That which makes the home happier, love stronger, patience greater, hands busier, nights longer, days shorter, purses lighter, clothes shabbier, the past forgotten, the future brighter." And with a baby begins our responsibility as mothers. It makes us do some serious thinking when we realize we have been given a tiny soul which will become what we help to make it. The responsibility of motherhood is the largest task anyone has been given. Our children depend on us for their physical needs and it is up to us to see that they receive spiritual training.

It is our job to keep our household on some sort of schedule so that children will have their meals on time and regular sleeping hours. We are all conscious of the fact that our meals must be planned in a way that our family gets the seven basic foods plus their vitamins and minerals. There are the numerous washings to be done to keep drawers supplied with clean clothes. It seems as though the ironing board is set up for several days sometimes in order to get the ironing done so the children will look neat. Mending, bed making, shoe tying, nose wiping, closing doors that have been left open, straightening rugs which have been kicked in a pile, kissing bumps and bruises, putting on coats, caps, mittens, and boots only to turn around a few minutes later and take them all off again, are only a few of the tasks busy mothers gladly do for the little ones so dear to them.

In order to keep them healthy we take them to the doctor for checkups, shots, and vaccinations. We do everything we can to prevent their catching contagious diseases. To us as mothers the health of our children is important and rightly so, for we read in I Cor. 6:19 "Know ye not that your body is the temple of the Holy Ghost which is in you . . .?"

We must provide toys suitable to the ages of our children—toys that develop muscle co-ordination and play materials which help them express themselves. Our homes should be cheerful and full of color, for a cheerful atmosphere helps produce a cheerful child. Too, our homes should be a place to live and play, not a place to keep looking "just so" for fear of what our neighbors will say about our housekeeping. A clean home—yes—but also a place where a child may spread out his blocks and build or keep his hobby where he can work on it as he has time.

A child wants to be able to respect his mother. He wants her to be neat and clean so that he will not be ashamed to bring his friends to his home. How proud is the child of a mother who can take her part in organizations and group meetings. He wants a mother to whom he can tell his secrets and know she will keep them—to know she loves him and is there to lean on when he needs her most.

A wise mother will place great importance upon the spiritual needs of her children. She will begin each day with a prayer for help in guiding them. One of the most valuable things she can teach them is to pray.

Children learn much about God from the way we pray and from us they learn to love, to trust, forgiveness, sharing, gentleness, goodness, meekness, temperance, plus the numerous other things a child observes in his parents and tries to imitate.

We must be good examples for our children, because to them what we do is right. Alta Mae Erb in "The Christian Nurture of Children" gives this illustration—"A young man was expressing his preference for the King James version of the Bible. A friend of his replied 'I prefer my mother's translation,' and to the wondering query he added 'My mother has translated the Bible into the language of daily life. There has never been any obscurity about her version. Whatever printed version of the Bible I may study my mother's is always the one that clears up my difficulties.'"

A lot of what a child does not learn from observing his parents he learns from books, pictures, and music. If we provide good books suitable to his age with attractive pictures and help him to enjoy good music, he will build a taste for the good that will spoil the attractiveness of evil.

As our children grow older we can help them with their social problems by taking them into the right kind of society. We can encourage church camps and Christian youth organizations by making it possible for them to attend. There they have the opportunity to make Christian friends. Marriage counselors tell us young couples come to them seeking counsel because they went to the "wrong places, met the wrong people, and then married the wrong person."

A mother, as she watches her children developing, feels like helping them do things that seem difficult; but a wise mother will let them work things out for themselves and help only when asked. Children of all ages learn more from completing a task themselves in spite of their many mistakes than to have it demonstrated by someone who knows how. In helping children become successful at the things they try to learn and accomplish, we as mothers must have confidence in them. A boy was heard to remark, "No one cares what I do, so why try to do better." Showing an interest and letting him know you're behind him in whatever he is doing will spur your child on to his goal.

As Christian mothers let us diligently strive to obey the Scripture found in Proverbs 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it."

—*The Missionary Guide.*

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me with prayers, cards, flowers, letters, and visits, and other gifts during my illness. May God bless you for the kindness you have shown.—Mrs. Mary Landis, Chambersburg, Pa.

* * *

I wish to express my sincere thanks and appreciation to everyone who so kindly remembered me in prayer, and with cards, letters, flowers, visits, and gifts during my stay in the hospital and since my return home. And a thank you to the many different Sunday-school classes who remembered me too. May the Lord richly bless you all.—Mrs. Martin R. Groff, Bird in Hand, Pa.

♣

The United States Information Agency reports that the Soviet radio has renewed its attack on religion after several months of comparative silence on the subject. Radio Minsk in a Byelorussian broadcast on May 30 declared flatly that the number one task of schools in a communist country is to teach children to become atheists and "irreconcilably hostile" to all forms of religion. The unidentified speaker described religion as a special type of intoxicating liquor. He added that "the most important tasks of the schools in the communist upbringing of youth are: atheistic education, the forming in the minds of pupils of the materialistic world outlook and irreconcilability toward any manifestation of bourgeois ideology, including such anachronisms of the past as religion . . . the only attitude of Soviet schools toward religion is one of irreconcilable hostility."

TO BE NEAR TO GOD

Sunday, July 29

"I am Ground of thy beseeching: first
It is my will that thou have it; and after
I make thee to will it; and after
I make thee to beseech it, and thou beseechest it.
How should it then be that thou shouldest not have thy beseeching?"

Meditate on Philippians 3:13.

Monday, July 30

"The tragedy of life is not that it ends so soon, but that it is begun too late."

—William Van Hart.

Meditate on Mark 8:34 to 38.

Tuesday, July 31

"We mold our lives, not by the way others treat us, but by the way we treat others. Fear, anger, resentment, worry, hatred, and criticism mar our souls—not the people or circumstances themselves."

Meditate on Matthew 5:44.

Wednesday, August 1

"Unwillingness to see carries with it the punishment of incapability to see."

—John Mosemann.

Meditate on Luke, chapter 23.

Thursday, August 2

"It is as if our Lord had said, 'As I am breaking my body, pouring out my life, symbolized in this broken bread and poured-out wine, so you are to break your body and pour out your life in the service of God and man. This do in remembrance of me.' "

—Oswald Chambers.

Meditate on I Corinthians 11:24 and 25.

Friday, August 3

"The well of my soul is deep. But the soul of prayer is need. God has the power; I have the need."

Meditate on John 4:11 and 14.

Saturday, August 4

"Before you rebuke another, be sure that you are free from the faults that you detect in him. When you hear of the failings of some erring brother, ask yourself whether you are perfectly free from them." —F. B. Meyer.

Meditate on Galatians 6:1.

—Marie A. Yoder.

♣

The National Academy of Science has reported the most comprehensive effort yet made in the United States to determine the effect of nuclear action on the future of the human race. The scientists warned that all-out nuclear war conceivably could make the earth uninhabitable. They were surprised to discover that the U.S. public was using up about one third of the safety limit in medical and dental X-rays. The studies indicated that nuclear explosions have no effect on the weather.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Twice Born, by Norman A. Wingert, M.A.; Zondervan Pub. Co.; 1955; $2.50.

Here are thirty-eight conversion stories in autobiographical form by people from all walks of life, well illustrating the Scriptural fact that God regards not men's race or station in life. It illustrates also that there are many avenues through which souls may be led to Christ.

Strongly emphasized is the saving power of Jesus Christ and His never-failing response to the honest seeker. Reading it, the Christian worker, though oft rebuffed, may well, like Paul at Appii forum, "Thank God and take courage." One objection is that the compiler uses without qualification the experiences of several men in military service. Otherwise, the book is strongly recommended for general reading. —Coffman Shenk.

♣

Foreign travel by clergymen and missionaries for religious purposes in 1954 was almost double that of 1948 and nearly three times the level reported in 1938, according to the Department of Commerce in Washington. In the first report of its kind since 1939 the department said that 6,022 passports were issued in 1954 to persons who gave religious reasons as their reason for traveling abroad. This compared with 3,651 in 1948 and 2,053 in 1938. Missionaries accounted for 4,653 of the passports issued in 1954. But while travel for religious purposes has increased, the percentage which it represents of total U.S. travel overseas has decreased. Religious travel accounted for 2 per cent of all travel in 1948 but for only 1.3 per cent in 1954.

A Call to Christian Nonconformity

Sunday School Lesson for August 5

(I Peter 4:1-11)

Who gives this call? To whom? To us? Yes, the principles of Christian nonconformity are the same for all time. The particular temptations for all people may not be the same, but all of us must discipline our lives by the standards and principles of God and Christ.

According to verse two, what makes the conflict for us? How did the people to whom Peter was writing walk when they were sinners? Consider well the works of the flesh. Compare Galatians 5:19-21, Romans 13:13, 14. What are the works of the flesh that are tempting your pupils? What are those outstanding in your community? Perhaps the immorality is not so much sanctified bestiality as in Peter's day of idolatry, but is it any less prevalent? Surely there is need to lift up a voice against fornication. Is it in your church? Have drunkenness, fornication, adultery, carousings, greed, and gluttony become so ordinary that they don't disturb us? Is all our flesh wrong? To what desires are we to set limits? To what desires do we say "No," an absolute "No"? Is not sex a gift from God and a wonderful gift? What limits has God set relative to sex? Don't we need good food? When does eating become a sin? When does pleasure offend God? When does the accumulation of things become sin? Consider the temptations of your pupils. Temperance applies to more areas of life than that of drink.

Now we are ready to hear Peter call us to a life of limits, a life of discipline, a life of nonconformity, a Christian life.

"Arm yourselves likewise with the same mind." What was the mind of Christ relative to making provision for the flesh? We must remember that He lived in the flesh and knew the temptations. Peter lived with Jesus many days and knew His walk. He also had seen Him suffer death to give us victory over the flesh. Christ had given Peter the desire and power to live nonconformed. Recall the old Peter and the new man in Christ Jesus. Truly the fruit of the Spirit was now manifest in Peter.

Verse 4 states an eternal fact—the world will never understand how the Christian can enjoy the limits of God. Why not? Christian joy must be experienced to be understood. Therefore we must not worry when the world doesn't appreciate us and when they speak evil of us. Many people fear to stand against evil and to live nonconformed because of the taunts of the world.

"Gird up the loins of your mind, be sober." How do we do this? We are to set our mind, our thinking, on the will of God. God hath spoken concerning all the evils of the flesh. We must give heed. We must watch unto prayer. The commonness of any sin never makes it right. It may take courage to stand against the extravagance of our friends. If one reads the Word and opens his heart to the Truth, God will show the way of life for His children. And that narrow way is the only way of true happiness. It is even the only sensible way when we truly stop and think.

"Have fervent charity," "use hospitality"—how does love figure in living the nonconformed life?

"Good stewards of the manifold grace of God"—to what extent may I do as I please and be a good steward?

The nonconformed life is the way of discipline and obedience to God's will. Am I walking in this way?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Galen Johns says in the Benton, Ind., bulletin: "I really don't believe a Mennonite home can be without the GOSPEL HERALD."

Bro. J. R. Mumaw, Harrisonburg, Va., spoke at the Central Church, Archbold, Ohio, July 13-15.

The staff of the Gospel Book Store, Goshen, Ind., has been asked by about twenty-five congregations in that area to give a literature program.

Bro. Roy Burkholder, of the Elkhart Mission Board office, is conducting Wednesday night studies in Mennonite Rural Missions in North Goshen, Ind.

St. Johns Chapel is the name of the rural mission in Ohio formerly known as Old Man's Cave.

The Mennonite Revival Singers of Hartville, Ohio, are making a tour of western states.

Bro. Virgil Brenneman, Iowa City, Iowa, spoke at Boone Biblical College the week end of July 15. He also gave five messages from station KFGQ.

Young people from Orrville, Ohio, spent the week end of July 7, 8, at Hillside Chapel in southern Ohio, helping the mission workers there.

Bro. J. C. Wenger, Goshen, Ind., spent several days in Ohio and Indiana recently in the interests of Goshen College Biblical Seminary.

Sister Ellen Kauffman of the Johnstown Mennonite School faculty is studying this summer at Columbia University.

A new roof was on the Shantz Church, Baden, Ont., six days after the old roof was taken away by a tornado. Favorable weather and ample help facilitated the work. The Shantz summer Bible school was moved to the St. Agatha Amish Mennonite Church.

Bro. Resley Tressler, Grantsville, Md., died from a heart attack on July 11. He had served in the ministry since 1937. Obituary next week.

Bro. A. J. Metzler, Publishing Agent, was in Bloomington, Ill., on June 23 investigating possibilities for a bookstore there.

Bro. Mervin Miller, director of personnel at the Publishing House, is temporarily giving about fifty per cent of his time to the Sales Division in the area of merchandise control.

The Board of Directors of Mennonite Church Buildings, Inc., met on July 10 at Youngstown, Ohio, to complete plans for a facility to loan funds to Mennonite institutions and churches for building purposes and other projects on a planned amortization basis. It will also enable members of the Mennonite Church to invest their resources on a sound basis for church-related purposes. All members of the Board are appointed by Mennonite Mutual Aid. They are Abram Hallman, Akron, Pa., president; Ernest Bennett, Elkhart, Ind., vice-president; Harold L. Swartzendruber, Goshen, Ind., secretary-treasurer; Melvin Lauver, Akron, Pa.; William Yoder, Columbiana, Ohio; and J. R. Buzzard, Scottdale, Pa. The office will be located at 1202 So. Eighth St., Elkhart, Ind.

The Willow Springs congregation, Tiskilwa, Ill., on July 19 celebrated the twenty-fifth ordination anniversary of their pastor, Bro. C. Warren Long. Bro. Long served as pastor in Peoria for 17 years. After two years in relief service in Europe, he was installed in 1949 as pastor in Willow Springs. He was ordained as bishop in 1950. Speakers on the anniversary program were A. C. Good, E. B. Yordy, J. D. Hartzler, and J. J. Hostetler.

Bro. John Harshberger, aged deacon at Scottdale, who is confined to his bed by illness, observed his 84th birthday on July 15.

A men's chorus representing the Waldo, Roanoke, and Metamora churches, under the direction of Bro. Oscar Roth, gave a program at Metamora, Ill., on July 15.

A Youth Crusade with Bill and Bob Detweiler as speakers was held at Indianapolis, Ind., the week end of July 15.

Bro. Ray Sala, field representative for Mennonite Mutual Aid, is visiting various congregations in the South Central Conference.

Bro. Darrell Otto, Cheraw, Colo., spoke on the morning devotion hour of station KBNZ, July 16-20.

Bro. Henry Nauman, a bishop in the New Danville District of the Lancaster Conference, died recently of a heart attack at the age of 46.

A Bible school for the deaf was held at the Brethren in Christ Camp, Roxbury, Pa., June 30 to July 7. Bro. Raymond Rohrer served as director. The enrollment of deaf persons, coming from many different places, was 65. A number accepted Christ.

Bro. Milton Troyer was ordained by lot to the office of bishop at Milford, Nebr., on June 3. Bro. L. O. Schlegel was in charge, assisted by the brethren Peter R. Kennel and Samuel Oswald.

Bro. Edgar Metzler has been called as associate pastor of the First Mennonite Church, Kitchener, Ont. Bro. Metzler is now serving in the NSBRO office in Washington. He will move to Kitchener about Jan. 1.

Bro. Glen Brubacher and wife moved to Toronto, Ont., on June 30, where they are taking up their assignment at the Morningside Church.

Bro. Harold D. Groh, former principal of Rockway Mennonite School, Kitchener, Ont., has accepted a position at Chatham Collegiate Institute.

Bro. David Derstine, Blooming Glen, Pa., spoke on July 17 in a song-fellowship service at Rosendale, N.Y. This is an area where Mennonite Disaster Service men worked last year. The meeting was arranged by the Franconia Mission Board.

Bro. Elmer Moyer, Souderton, Pa., spoke on "The Tabernacle" in a Jewish Evangelism meeting held in Bally, Pa., on July 16.

Bro. Samuel E. Miller, Harrisonburg, Va., is attending New York University this summer.

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Calendar

Little Eden Camp, Onekama, Mich.
Family, Young people, and Music Camp, July 28 to Aug. 4.
Christian Business and Professional Week, Aug. 4-11.
Christian Fellowship Week, Aug. 11-18.
Farmer's Week, Aug. 18-25.
Rest, Relaxation, and Meditation, Aug. 25-30.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Junior High (2) for boys and girls ages 13-15, July 28 to Aug. 3.
Young People's Institute, Aug. 4-10.
Mennonite Teachers' Association Workshop, Aug. 11-17.
Music Conference, Aug. 11-17.
Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo.
Family Camping, any time from July 28 to Aug. 12.
Youth Retreat, ages 16 and over, Aug. 13-18.
Hesston College Faculty, Aug. 27-31.
Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Camp Luz, Orrville, Ohio.
Junior High, ages 12-15, July 28 to Aug. 3.
YPI, ages 16 and up, Aug. 4-10.
Chesley Lake Camp, Allenford, Ont.,
Girls' Camp, Aug. 13-18.
Boys' Camp, Aug. 20-25.
Youth Camp, Aug. 24-26.
Virginia Conference and related meetings, Zion Church, Broadway, Va., July 24-27.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Ohio Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 14-16.
Radio Workshop for radio speakers, campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 14-17. For reservations write to Henry Weaver, Jr., Radio Secretary, Box 22, Harrisonburg, Va.
Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Sailing for India for Bro. and Sister Paul G. Kniss has been delayed from July 23 to July 27. The Knisses are leaving from New York City on the S.S. Flying Clipper.

The outside of the new Calvary Mennonite Church, Mathis, Texas, was completed on July 9 when eight VS-ers and some of their families laid the majority of the asphalt shingles.

Address change: Bro. and Sister J. Richard Burkholder, Caixa Postal 6, Goiania, Goias, Brazil.

The brethren of the Eastern Board deputation to East Africa and Europe—Amos S. Horst, Orie O. Miller, Paul N. Kraybill—report good health and blessed spiritual experiences in fellowship with national Christians and missionaries. After visiting Tanganyika, Somalia, and Ethiopia together Bro. Horst expects to meet Miller and Kraybill in Luxembourg after the latter have traveled through the Near East.

The John Driver family, Palo Hincado, Puerto Rico, is scheduled to arrive back in the U.S. on furlough the last of July.

The Ralph Buckwalters, missionaries on furlough from Japan, are scheduled for a service at Nampa, Idaho, Tuesday evening, July 31, on their way to Seattle, Wash., where they will embark for Japan on Aug. 3. They are due in Seattle on Aug. 1 in order to get their luggage on the dock in time for loading.

Eastern Board foreign missionaries and I-W men arriving in the States presently are the Mahlon Hess family from Tanganyika, Dr. and Mrs. Rohrer Eshleman from Ethiopia, Levi and Mary Hurst and daughter Jewel from Tanganyika, and Christian Peifer and Hershey Leaman from Tanganyika.

Eleven members were received by water baptism at the Calvary Mennonite Church, Mathis, Texas, on July 1, Bro. J. Weldon Martin officiating. On July 8, 51 members of the Calvary Church participated in an impressive communion service with different members reading related Scriptures and the congregation singing appropriate hymns before the meditation brought by Bro. Martin.

Personnel needs are urgent in our two children's homes: immediate needs at West Liberty, Ohio—two housemothers and one cook; needs by August 28 at Kansas City, Kans.—three housemothers and one practical nurse. If you are qualified and available, why not consider this your call to service? Write the superintendent of either home or the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

A farewell service for the Dr. Paul T. Yoders, missionary appointees of the Eastern Board who are flying to Ethiopia on August 20, is planned for the afternoon of August 12 at Rohrerstown, Pa.

One teacher is needed for Bethel Springs School, Culp, Ark., when school starts six weeks from now. Either a high school or elementary teacher can be used by shifting teaching responsibilities among the other teachers. This is an opportunity to serve a rural mission situation. Write the principal, Bro. Carl Metzler, Culp, Ark., or the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

The Albert Buckwalter family will leave Wichita, Kans., by plane on July 30 to return to the Argentine Chaco. They will stop in Montevideo, Uruguay, to visit the Nelson and John Litwiller families en route.

Bro. and Sister Frank Raber, who served the Detroit, Mich., Mennonite Church for many years, worshiped with that congregation on Sunday morning, July 15. A fellowship dinner followed the morning service and open house was held at the parsonage from 2:00 to 4:00 p.m. for neighbors and friends.

The migrant program in Potter County, Pa., under the Eastern Mission Board, is expected to begin by August 1. A building for a day-care center there is in process of construction.

The East Side Mennonite Church, Saginaw, Mich., took care of its own summer Bible school by conducting several sections at different times. The Nursery class through second grade had their summer Bible school, June 18-29. Grades three through five came in the forenoons, July 9-20, and grades six through high school and the adult class met from 5:30 to 7:30 p.m., July 9-20.

Three first-term missionaries were appointed at the July 10 meeting of the Eastern Mission Board at Manheim, Pa. Helen M. Landis, R.N., of Mellingers congregation will serve in Somalia, East Africa. Dr. and Mrs. Fred Brenneman, Hesston, Kans., were commissioned to serve for two to three years in Tanganyika during the Dr. Lester Eshleman furlough.

The July 10 second-term appointees of the Eastern Mission Board include James and Beatrice Hess, Honduras; Elva Landis, Tanganyika; and Allen and Eunice Byler, Ethiopia. The last three are expecting to leave for their respective fields the latter part of August.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, will be speaking in Eastern Pennsylvania as follows during the next several weeks: July 25, Palo Alto, Pottsville; July 29, morning, Stumptown, Bird in Hand; evening, Groffdale, Bareville; July 31, Laurel St., Lancaster; Aug. 1, Salford, Harleysville; Aug. 2, Vincent, Spring City; Aug. 4, Line Lexington; Aug. 5, morning, Doylestown; evening, Plain, Lansdale; Aug. 6, Hereford, Bally; Aug. 7, Souderton; Aug. 9, Steelton; Aug. 11, 12, Missions Conference, Cambridge, Honey Brook.

An orientation program for furloughed and newly appointed foreign personnel of the Eastern Mission Board is planned for August 17 and 18 at the Board headquarters, Salunga, Pa.

Bro. J. D. Graber, General Mission Board secretary, will be in Korea, July 25-30, and Hong Kong, July 31 to Aug. 2. Pray that God will grant him journeying mercies and wisdom for his task.

Bro. Elmer Yoder, Allensville, Pa., has been appointed by the Allegheny Mission Board as superintendent at Canan Station, Altoona, Pa.

Sister Virginia Showalter, R.N., returned to Puerto Rico on July 9 as a continuing service worker in the Mennonite General Hospital, La Plata, following several months furlough in the U.S.

(Continued on page 716)

Your Treasurer Reports

A large number of young people are again serving the church through summer voluntary service. These young people serve in various capacities, many of them in connection with mission churches or teaching summer Bible school in many of our local mission programs. We appreciate very much the fine contribution which the young people of our churches offer to the witness being given by the church through summer service.

The voluntary service program of our church is sponsored through the Relief and Service Committee of the General Board. A budget is established through the Relief and Service Committee for this purpose and funds to meet the costs are met here through contributions given as a part of the Relief and Service appeal of fifty cents per member per month or by contributions given designated for the summer voluntary service program.

Some contributions are usually received designated particularly for summer service due to the fact that there are some Sunday-school groups and individuals who wish to contribute for this particular purpose, Since this program is now under way for the summer with approximately 84 young people serving through the General Board program, we would now like to encourage contributions which are to be designated for this purpose. Contributions given for the summer service program should be sent through the regular channels and contributed through your local congregation or district mission board.

Many of our district mission boards also sponsor short-term summer voluntary service programs. We are quite sure that these programs also make a real contribution to the witness outreach within the local conference. We would also like to encourage support of this part of the voluntary service program. Your district mission board treasurer can give you information regarding any program which is sponsored in your local conference.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

La Junta Hospital Looks to the Future

BY EDNA BEILER

In 1908 Mennonites first opened a t.b. sanitarium near Swink, Colo. This was the result of their awareness of the need for care for those who had come there to seek healing. Some twenty years later the institution was moved to La Junta, and that same year the hospital opened its doors. Because of the need for R.N.'s in Mennonite missions and institutions, a nursing school developed.

But time brings changes. After forty-eight years of service, the Sanitarium closed its doors this year. This is in line with present trends in which early detection of t.b., new drugs and surgical methods, and less frequent relapses and re-infection make lengthy hospitalization more infrequent.

In the meantime the hospital census decreased sharply. There were at least four contributing factors: the development of two other hospitals in the same general area, reduced average length of stay of patients because of modern medical practices and new drugs, and increased specialization which sends rarer illnesses to specialists in nearby cities. All of these are coupled with the fact that La Junta is in an area where population is more or less static because of drouth and low farm prices.

When Pioneers Memorial Hospital opened at Rocky Ford (some ten miles from La Junta) in 1952, the administration at La Junta also accepted the responsibility of administering it. This was done with the hope of combining the census of the two for the use of the School of Nursing. However, this plan proved impractical. Therefore, the Nursing School will not be accepting a new class of freshmen this fall in keeping with the studied decision made by the Mennonite Board of Education, which operates the school. The hospital continues to face the problem of empty beds. It is expensive to maintain a staff for one hundred beds when only half of them are occupied. In May the local hospital board met with representatives of the General Mission Board, which operates the hospital, to think through the situation and see what might be done.

They were guided in their thinking by certain fundamental considerations. Whatever direction the future took, any change would need the acceptance of doctors and nurses, the community, and the church. It should also be financially sound and in keeping with modern hospital trends.

The group weighed the factors involved and faced them squarely. Two new hospitals in operation, the financial loss created by the low census, the fact that community spirit has not made a unified approach possible, and the availability of Ford Foundation funds for remodeling—these were all discussed. In La Junta, too many hospital beds are being held for acutely ill and obstetrics patients, while long-term patients (especially the aged) have to go elsewhere for care. Also, there is an increasing need in the church program for trained practical nurses, especially since more and more of the actual bedside care of the patients falls to practical nurses or nurse aides.

The program for the future, as outlined by this group, hinges on more beds for long-term patients and an increase in outpatient services, in an effort to meet existing needs in the community with the facilities already available. They urged that the hospital work toward better public relations with the community—a working together to supply unmet needs. They also envisioned a school for practical nurses sometime in the future.

Several steps in this direction have already been taken. An advisory board consisting of from eleven to fifteen men from the community has been set up. This is in line with the general trend of community-owned and church-administered hospitals—more emphasis on community participation. This advisory board, it is hoped, will be a barometer of community needs and opinions, besides doing its part to inform local citizens and interpret the hospital program to them.

The hospital had already set aside one wing of the main building for the care of long-term patients. This has had a waiting list almost from the first. It houses chronically ill patients, both bedfast and ambulatory. Also admitted here are patients needing nursing or mental health care.

A survey made in 1955 showed that La Junta has 656 people (out of two thousand homes contacted) that are chronically ill or aging. Many of these should have care, but in a less institutional atmosphere than a hospital can afford. In line with this, the t.b. sanitarium is being remodeled to house ambulatory cases. The sunny rooms that once cheered t.b. patients should be just as good medicine for older people. Extensive changes are being made to prepare this building for use later on in the summer.

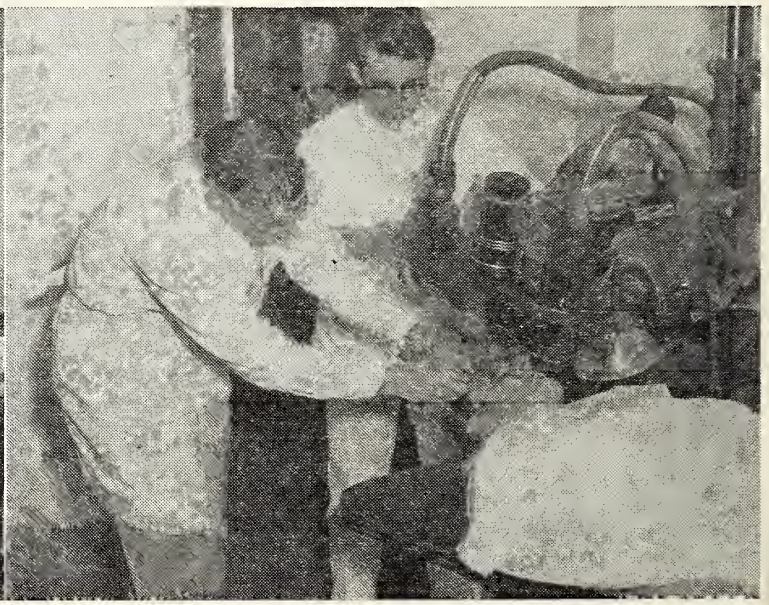
In the outpatient area, a cancer clinic is already going full swing. Once a month, as high as one hundred patients from five counties in southern Colorado and even a few from western Kansas flock in for diagnosis and treatment. There is also a fluoroscopy clinic. Visions for the future include epilepsy and crippled children's clinics plus other expansion of present diagnostic and treatment facilities so that doctors need not duplicate expensive equipment.

A School of Practical Nursing is part of the long-range plan for the future, also. More and more emphasis is being placed on hospital team working together for the good of the patient. In this type of setup, much of the actual care falls to practical nurses, nurse aides, and the physical and occupational therapists. A course for practical nurses should appeal to those who enjoy nursing but are unable for some reason to secure R.N. training. It might help equip foreign missionaries with rudimentary knowledge to handle cases which they are required to deal with.

Thus the La Junta Mennonite Hospital strives to fulfill the reason for its existence—to meet the needs of the community and the church. Administration and staff together try



Ada Bechtel, T. P. N., ministers to a patient on East Third, the ward for long-term patients, Mennonite Hospital, La Junta, Colo.



Cancer Clinic. Dr. R. W. Lackey and Wayne Miller, R.T., prepare for X-ray therapy.

to live up to the long tradition of faithful service handed down to them from the past.

via MBMC, Elkhart, Ind.

A Week of Witnessing in Ameghino

By Lawrence and Dorothy Brunk

During the MRC Spanish relief program, 1937-40, the brethren D. Parke Lantz, Levi C. Hartzler, and others became acquainted with Pastor Sebastian Villar who assisted in the handling of relief supplies and whose picture accompanies this article. Through these and other contacts Bro. Villar learned to appreciate the Mennonites.

Recently in his opening remarks to the Mennonite congregation in Villegas, Argentina, he said, "As I observed the service of the personnel of the various relief agencies I was impressed by the spiritual life of the MRC representatives and have always had a desire to know more about the Mennonites. It was Bro. Villar's immigration to Argentina that has made possible at least the partial realization of this desire. During the last weeks of April he accepted our invitation to minister to two of our congregations in this area. He preached for the Villegas congregation two Sundays and on Monday night, April 30, spoke on the religious persecution in Spain. He was also the evangelist for a week of special meetings in Ameghino, April 21-29.

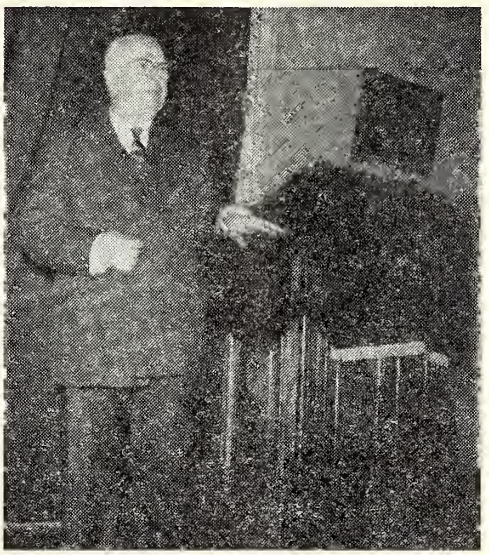
The evangelical message is not new to most of the 3,000 inhabitants of Ameghino. Over the years various missionaries and national pastors have preached and witnessed in that town. Since an evangelistic campaign hadn't been held for some time, the members and we decided that would be a good way to present the message of salvation to the town once again. We used a combination of prevailing methods in evangelistic work in Argentina today.

Invitations to the meetings were given through a loud-speaker from a car driven through the streets two different days and by printed invitations distributed door to door by some of the members. These invitations had a summary of our beliefs printed on the back side.

Each evening we began with a song service and the showing of a Moody Science filmstrip which contained a definite spiritual message. This was followed by a simple clearly presented Gospel message by Bro. Villar, who has been doing evangelistic work in Spain since his youth.

On Saturday, Bro. Floyd Sieber and four of the young people from his congregation in America spent the day helping to do colportage work. A total of 33 illustrated Gospels of Luke and 23 books were sold and tracts given with each contact. The books were collections of five-minute radio messages directed to those who know little or nothing about the Bible and Christianity. The young people, as well as the pastors, were enthusiastic about their work and had many experiences to share at the time of the noon and evening meals at the church.

The logical question for you to ask now is "What were the results?" That is what we are trying to evaluate and we realize that the answer cannot be given yet. In fact, you, dear reader, have an important part to play toward the harvest of this sown Word. Your prayers are needed. The highest number of persons from the town at any one service was nineteen. Of these five to seven were baptized members, others were unconverted persons who occasionally come to services, and still a few others came for the first time. In the latter group was a family of middle-aged parents and their teen-age daughter who came nearly every night and listened very attentively. Pray for them. Also remember those who have bought the literature. We feel many sermons have been left in the town in this form and the Holy Spirit can use them to lead souls to Christ.



Sebastian Villar, evangelical pastor, formerly of Murcia, Spain, who assisted with the Mennonite relief work there 1937-40, and who recently moved to San Raphel, Mendoza, Argentina.

The extreme religious indifference of Ameghino is undoubtedly typical of many parts of this great republic. Pray with your workers here that the people may experience a spiritual awakening.

Villegas, Argentina.

♣

The fact that Jews were arrested in the last year in the Soviet Union is only now beginning to leak out. It appears that they were charged with possessing illegal Zionist literature and after being tried were sentenced to between three and ten years imprisonment. Since anti-Semitism is one of the crimes for which Stalin is being denounced, this may explain why every effort was made to try these Jews with "complete fairness" .... It is necessary to keep remembering that the prevailing credo in Moscow is still "the end justifies the means." While decrying all forms of racialism to suit their new "smiling policy" they would certainly not hesitate to practice it under any other name to help their unchanged aim of world domination.—World Around Press.

Service Opportunities in Newfoundland

By William Regehr

Twillingate Voluntary Service Unit

In September many Newfoundland children will not be in their classrooms. Children on two Twillingate islands will not be in school because teachers are not available. Many children will spend time in schools under unqualified teachers.

There is also a shortage of nurses and nurse aides in the 100-bed hospital here. Frequently nurses stay in Twillingate only a short time due to a lack of social life to occupy their off hours.

Most nursing care in the past has been given by poorly trained nurse aides. Conditions are improving, but improvements will need to continue for some time. Nurses with a Christian motive obviously are needed. Also needed are nurse aides who will be dependable and who will provide an example for other nurse aides.

The Mennonite Central Committee is establishing a unit of teachers and nurses on the Twillingate islands to help bring better standards and a Christian witness. There are several reasons why this is a good location for a voluntary service unit: (1) the acute need for teachers and nurses, and (2) the possibility of unit-type living for MCC personnel. These two islands have a more concentrated population (6,000), making possible a larger unit than in many small outposts.

Newfoundland, the newest Canadian province, is a large island on the eastern shore of Canada. Twillingate Islands are just off the northeast shore of the province. They are picturesque. The interior is decked with 15 square miles of rocky hills, grassy valleys, and ponds. Every cove has a picturesque fishing village. The other two voluntary service units are on the main island at Baie Verte and Wild Cove.

English and Irish fishermen went to Newfoundland more than 250 years ago to escape French attacks in their homeland. These hardy folks have earned their living from the sea—fishing and drying fish in the summer and autumn and then preparing for the next fishing season in winter and spring. Winter also is an opportunity for seal and duck hunting.

In recent years the demand for dried cod has declined. This has unfortunately resulted in the dependence of the population upon unemployment checks and an over-all lackadaisical community spirit.

The church has problems, too. One pastor serves several churches representing nearly 500 families. Few persons see the need of the church or the church's need for them. An organized youth fellowship might be part of the solution, as many teen-agers roam the roads for lack of anything better to occupy their time and talent.

Annually hundreds of young men and women in America are graduated from colleges and schools of nursing—with theories

that need to be put into practice. Twillingate in Newfoundland offers a splendid opportunity to serve in the name of Christ. Inquiries may be sent to Voluntary Service, MCC, Akron, Pa.

via MCC Information Service, Akron, Pa.

Broadcasting

The General Board approved at its recent annual meeting in Ontario the recommendations of its Executive Committee for a slight change in the constitution regarding the Radio Evangelism Committee and for an agreement with Mennonite Broadcasts, Inc., Harrisonburg, Va., to become the Radio Evangelism Committee of the Board and to carry total responsibility for the broadcasting program of the Board.

Direct contributions for any part of the radio program—**The Mennonite Hour, Luz y Verdad,** the **Navaho Bible Hour,** the Japanese radio broadcast—can now be sent to Box 22, Harrisonburg, Va. Such contributions can also go through the regular giving channels via the district conference treasurer, but should be clearly marked for the broadcast for which they are intended. **Heart to Heart Program** contributions should be sent to Box 425, Harrisonburg, Va.

The Mennonite Hour

Olive Arbogast joined the office staff on June 25. She will be helping with the mail process and also serve as secretary to Kenneth Weaver in the business department. Olive has been singing in **The Mennonite Hour** Chorus almost from its beginning and also sings regularly in the Ladies' Sextet.

Joan Musselman concluded four months of secretarial service on July 6. She became the bride of Bernard Martin, Harrisonburg, Va., on July 21.

Moody Press is interested in reprinting **Keep Thyself Pure,** one of B. Charles Hostetter's sermon series preached in 1954. Bro. Hostetter is at the present time rewriting the manuscript, which will likely be published in the early part of 1957.

Eastern Advertising Associates, new advertising agency for **The Mennonite Hour** and **Luz y Verdad,** reports that a large number of calls and letters have been received from various radio representatives who would be interested in carrying **The Mennonite Hour** on their chain of stations. Mr. Berry, President of Eastern Advertising, feels that this interest in the business world speaks well for the broadcast.

Luz y Verdad

Carol Glick, director of **Luz y Verdad's** mixed ensemble, is attending a music workshop at Moody Bible Institute in Chicago during the month of July. Besides her many other duties in the Betania Mennonite School, Pulguillas, Puerto Rico, where she is principal

(Continued on next page)

How God Brought Me to Japan

By Maria Lichti

Do you know how I liked children for many years of my life? If we suddenly got some visitors with children, they came in the front door and I went out the back window of the next room. At fifteen years of age I was saved. When I was 24, Christ became the center of my life. Then I asked the Lord once more as I had done before: "What will be the task of my life?" He only said, "I give you some work with children now." Do you know how I felt? But through His grace I could say "yes."

For the next five months I took care of children from a very poor family—six boys and one girl, between 2½ and 10 years of age. The father, who didn't like to work, went to an institution. The mother was sick and had to go to the hospital at this time. God gave me His great love for children in my heart. Through this the MCC learned to know me, and asked for help in the children's home (Bad Durkheim). There I became interested in the flannel-graph work and other kinds of children's work of the American Mennonites. So one day I asked the leader of the MCC, "Is it possible to go to the States as a housekeeper? Then I could perhaps have a chance to learn to know more about your children's work there."

"You may go as an exchange student to a Mennonite college," he said.

"It is not possible for me. One needs high school education and English. I have neither," was my reply.

"Don't worry," he answered. "We know you will make it."

So the MCC worked on it, but the American government didn't want it at all (because of my lack of education) and that made a lot of difficulties. I didn't worry at all because I said: "If God wants me to go, He will make it possible, and if it isn't His will, I don't want to go either." But He brought me to the States in a wonderful way. I spent 1950-51 in America, and it was a year of rich blessings in many ways.

At Tabor College (Hillsboro, Kans.), I got acquainted with the Mission Band and became a member of it. There the Lord opened my eyes to see the necessity of mission work as a prerequisite for a living home church. I was full of mission ideas. That's what our German church is lacking. I have to pray that God may give them a new vision of mission work. But God knew what I was lacking, so one day He asked, "Are you willing to go?" I was shocked. "Lord, Thou knowest how great the need is in my beloved Germany," I said. "Thou knowest how much we need workers there. Thou knowest me—I don't fit for a missionary." And I told the Lord everything I knew I was lacking. But the greatest battle was to give up somebody I loved. He never would go to a foreign mission field; I was sure of this. Finally God won the victory and gave me grace to say, "I will do Thy will, whatever the price may be. Here am I; send me!"

Coming home in the fall of 1951 I helped on my parents' farm. While there I worried a little. I said to myself, "How will this work out? For many years I have known that I should become a deaconess. I don't see a way to do both (missionary and deaconess)." So I asked God to reveal to me His will in this matter. He gave me the assurance that both would be possible for Him. I wondered how He would work it out, because for eight years my mother had resisted my becoming a deaconess. Then something happened that seemed to keep me at home forever. My oldest sister married a refugee and emigrated with her family to Canada in the spring of 1952. All her life she had helped my father in his farm work (he was a fruit and vegetable farmer) and for the last four years her husband had helped too. Her leaving meant I must take her place.

In all these difficulties it was my comfort to know this: "It is the Lord who wants me in the deaconess home and in Japan and He likes to use difficulties to reveal His glory." Do you know what happened? One day in the summer of 1952 my mother said, "If you are sure that it is the Lord who wants you in the deaconess home, I don't want to be a hindrance. I don't know how Father will do it without you but God will find a way." I was full of thanksgiving!

Then a letter from my sister in Canada told of a serious sickness of her oldest boy. Later on the doctor told the cause of this sickness—the boy was homesick for his grandmother. It got worse and worse and one day the doctor said, "If you don't take this boy to his grandmother as soon as possible, you will be taking him to the mental hospital or the cemetery." My sister said to her neighbors, "I know why I have to go back. It's so that my sister can go to Japan." So she took her two boys (two and four years old) and went home by airplane. It was very hard for her, because they were in a fine community, felt at home, and had a good living. After her husband had paid for the trip he came back, too.

It took some time until she was settled and her boy was well again; then I made things ready to leave home. As people learned about my plans they said, "If you are going to the deaconess home of Speyer you may bury your call to Japan. There they don't let you go." At this time I had no idea how or when or through which mission board the Lord would send me out. Then and in the later difficulties I often said to myself, "I would rather die of too much hoping than miss opportunities to glorify God because of my unbelief."

It would take too much of your time to tell you all the details of how God got me in contact with the Mennonite Board of Missions and Charities at Elkhart, Indiana, and how He swept away all the hindrances within me. I cannot tell you about how God opened the way through great difficulties around me, because the love of Him is closing my mouth. But He overcomes them all in a marvelous way—that is the main point! I not only came to Japan, but I am also in a very fine contact with the deaconess home.

Do you know what I am doing today? I

am looking forward to difficulties and hindrances, because for me they are means to glorify God and to strengthen my faith. And when I am tempted to lose faith because of my shortcomings, then I read I Cor. 1:27-29, RSV, "God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong, God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God." Then I look back to the marvelous leading of the Lord and this reminds me that He has sent me, and I am sure, "He who sent me is with me; he has not left me alone" (John 8:29, RSV), but He says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isa. 41:10).

Tokyo, Japan.

BROADCASTING

(Continued from page 712)

and teacher, Carol finds time to direct this chorus. Members of the chorus also find time from their duties in the schoolroom, hospital, office, and business to practice the Spanish hymns and songs so that the **Luz y Verdad** radio audience may be blessed. Our readers will do well to remember these very busy people in prayer.

Navaho Bible Hour

A few interesting letters recently came from listeners to the **Navaho Bible Hour.** One from Arizona said, "I'm thankful you people are doing a good work for our Navaho Indians. I appreciate it so much. For I wanted all the Navahos to listen to your broadcasts. We know the great majority are lost, still wandering around in darkness."

From New Mexico a listener writes, "Well, I sure like it your program every morning. We were always listen the program from Black Mountain Mission. We all Missionary, I mean we were believe God so hard. We all from Mariano Lake we started believe in God about two years ago, so we sure like it to listen a program from Black Mountain Mission."

One unsigned letter bitterly denounced the broadcast. Please put the **Navaho Bible Hour** on your regular prayer list.

Heart to Heart

The Christian Parent magazine of Highland, Ill., is publishing in November an article written about the **Heart to Heart Program.** The article entitled "Home Building on the Air" was written by Mrs. James Bauman, Warwick, Va. This monthly magazine has been reprinting **Heart to Heart** talks in every issue for over a year.

WKOV (1570) Wellston, Ohio, is now releasing the program at 9:15 a.m. each Tuesday.

WSIV (1140) Pekin, Ill., now broadcasts the program at 6:00 p.m. each Saturday.

Mrs. Miriam L. Weaver, Park View, Harrisonburg, Va., joined the **Heart to Heart** staff as Secretary of Literature on July 2. Mrs. Weaver is the widow of the late Melvin H. Weaver and is the mother of three young daughters.

Via Mennonite Broadcasts, Inc., Harrisonburg, Va.



The new missionary appointees who attended the Missionary Orientation Conference conducted at the Prairie St. Mennonite Church, Elkhart, Ind., June 22 to July 2, by the Mennonite Board of Missions and Charities. Missionary appointees on the picture and the fields to which they have been assigned include Virginia Showalter, Puerto Rico, former service worker; Darrel and Marian Hostetler, Cleveland, Ohio; Paul and Bertha Swarr, Israel; Harold and Pauline Reesor, Quebec; Alice Kehl, Puerto Rico; Herbert and Shirley Minnich, Brazil; Elmer and Lois Miller, Argentine Chaco; Tilman and Janet Martin, Quebec; Robert Witmer, France; Addona and Mary Nissley, Puerto Rico. Nineteen missionaries on furlough were also present for the Orientation Conference.

MISSIONS

EDITORIAL

Living for Eternity Today

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

These words spoken to Daniel by a messenger direct from heaven refer to the resurrection and judgment at the end of the world. The fact that rewards are given for wise choices and soul-winning would indicate their importance in the sight of God and for eternity. Every sober Christian realizes that he is already working for eternity while living in this life, for "here we have no continuing city."

And the crowning achievement is not self attainment, but winning others to Christ. The work of lasting value must deal with everlasting beings, the never-dying souls of men and women, boys and girls. Five requirements stand out if one desires to be a star in God's firmament.

He must have an experience of salvation himself. A salesman has difficulty selling something he hasn't been sold on himself. A Christian who doesn't practice Christianity sincerely will hardly win others to Christianity. The joy of the Lord in the believer stemming from a real experience of salvation makes Christ attractive to others.

In the second place, the successful soul winner must also experience Christ daily. This involves complete yieldedness to the Holy Spirit, a satisfying prayer life, and constant Bible study. Such a daily experience will keep the Christian in trim for soul-winning.

Furthermore, to shine like a star in God's firmament will require a love like Christ's. We cannot be squeamish about the way men and women live if we want to reach them with the Gospel. We dare not take a superior attitude when dealing with sinners. Jesus could reach the Samaritan woman and Zacchaeus because He loved their souls.

Another outstanding requirement for soul-winning is a sense of the meaning of lostness. Our neighbors live so close to us and eternity seems so far away that we forget that to be lost means eternal separation from God, eternal despair, and eternal remorse. Dives realized lostness too late.

Finally, those who will shine like the stars will have made soul-winning the most important activity of their lives, whether they were ministers, teachers, doctors, farmers, housewives, or whatever their occupation. They will have lived in league with Christ who loved men's souls to the extent of dying for them.

God grant us the grace to live for eternity today.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

VS-ers at Ninth Street Mennonite Church, Saginaw, Mich., became an organized VS unit, July 1. Vernon Roth, Petersburg, Ont., has been appointed unit leader. Harmony House now serves as unit home and center. With the summer VS-ers and additional volunteers teaching during the large Bible school, July 10-20, Betty Roth, hostess, serves meals for 16 at Harmony House.

Wilma Shertz, Washburn, Ill., and **Savilla Ebersole,** Elkhart, Ind., have decided to contribute a second year to VS at Mathis, Texas. In the community service programs the second year of service is of increased value since the individual has become prepared for fuller service.

Wayne Kratzer, Orrville, Ohio, transferred June 25 from Camp Rehoboth, St. Anne, Ill., to the La Junta, Colo., VS unit. Don Zehr, Castorland, N.Y., transferred from the Grants, N. Mex., unit to Camp Rehoboth.

The Calling Lake, Alta., VS unit, through the courtesy of D. L. Gingrich, Canby, Oreg., has received funds to purchase a power saw and a cow. Since the unit burns only wood for cooking and heating, the saw will reduce the time formerly needed to provide fuel.

Dean S. Collins, Western Regional Director for the Division of Home Missions Migrant Ministry, suggested the Imperial and Coachella valleys and the area around Ventura, Calif., as possible areas for development of VS units among migrants. He also suggested the San Joaquin and Tulare counties in Northern California. These areas will be investigated by the Roman Stutzmans during their deputational tour to the West Coast.

I-W Services

Paul H. Martin, student pastor at Eastern Mennonite College, Harrisonburg, Va., is planning to visit the Des Moines, Iowa, I-W unit July 18. He has been visiting VS and I-W units throughout the Midwest.

John C. Wenger, Acting Dean of the Goshen College Biblical Seminary, Goshen, Ind., spoke to the Cleveland, Ohio, I-W group at their Thursday evening meeting, July 5. He told about the meeting with the Russian Baptist delegation in Chicago last month.

The Cleveland, Ohio, I-W unit chorus is scheduled to sing at the Pleasant Hill Mennonite Church, Smithville, Ohio, July 15, and at the Oak Grove Mennonite Church, Smithville, Ohio, July 22. The chorus director is Jay B. Landis, Lancaster, Pa.

Roy Burkholder, Elkhart, Ind., I-W Services Co-ordinator, will serve at Rocky Mountain Mennonite Camp, Divide, Colo., July 23-28. During this junior high camp he will conduct a I-W orientation program. Floyd Miller, Jr., Hesston, Kans., who is a VS-er at La Junta, Colo., will present voluntary service as a way to serve the church in I-W. Victor Esch, Elkhart, Ind., also from the I-W Services Office, plans to present I-O orientation to the young people at Little Eden Camp, Onekama, Mich., July 21-28.

Released July 13, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Worker on Loan in Nepal

Rudy Friesen plans to begin construction work in Nepal, a republic north of India in the Himalaya Mountains. He will help in the construction of two hospitals and the remodeling of an old palace for hospital use. His transfer to Nepal came at the invitation of United Mission to Nepal. He has served in flood rehabilitation in the Punjab, and before going to Nepal he will help in a flood area of northern India where the Brethren in Christ mission is located. He also spent some time helping the Benedicts in Calcutta.

On the Berlin Scene

Mennonite refugee families from Berlin's East Zone apparently appreciate the services of Menno-Heim and the West Berlin Mennonite Church. This was indicated by a refugee who before coming to Menno-Heim had spent much time in camps where living conditions were poor.

German Mennonite leaders Adolf Schnebele and Richard Hertzler ministered at the Berlin unit last month and discussed possibilities for providing a full-time pastor at the Berlin church.

J. K. Klassen reports that he visited the registration center to observe screening procedures for refugees who arrive in West Berlin from the East Zone.

Agriculturist to Paraguay

Henry and Joanne Laemmlen of Reedley, Calif., have gone to Filadelfia, Paraguay, where Henry will serve as director of the agricultural experiment farm under the Mennonite Aid Section. They succeed the Robert Unruhs.

Henry is a 1955 graduate of the University of California and studied the past two quarters at Mennonite Biblical Seminary at Chicago. He was a farmer at Kings View Homes for two years. He is a member of First Mennonite Church at Reedley and the son of Mr. and Mrs. Rudolph Laemmlen.

Joanne spent a year and a half in voluntary service at Kings View Homes. She is a member of First Missionary Church at Dodge City, Kans., and the daughter of Mr. and Mrs. S. B. Unruh.

Summer Service Numbers 360

Approximately 360 young people this summer are participating in MCC summer service projects in the United States, Canada, and Europe. There are 85 workers in the U.S. serving in health, recreational, and Christian educational positions. Canadian units have 70 persons; 27 persons including those in the work camp have signed for the educational tour of Mexico in August; and 190 persons are in international work camps in Europe under Mennonite Voluntary Service.

Members of the MVS camps represent the U.S., Holland, England, Germany, Canada, Sweden, Greece, Egypt, Switzerland, Norway, Austria, Lebanon, Iraq, Spain, Yugoslavia, France, Portugal, Turkey, and Ireland.

Voluntary Service Class

Eleven persons have completed orientation school for voluntary service and are taking up their work in various units. They are Mildred Brandt of Reedley, Calif., and Mabel Ruth Campbell of Iowa City, Iowa, counselors at Willow Hall Orphanage at Waterloo, Ont.; Ila Eichelberger of Shickley, Nebr., psychiatric aide at Prairie View Hospital. Glen and Luetta Harder of Mountain Lake, Minn., teachers at Wild Cove, Newfoundland. Warren D. Kauffman of West Liberty, Ohio, psychiatric aide at Brook Lane Farm and later to Ypsilanti (Mich.) State Hospital; Naomi Schellenberg of North Newton, Kans., secretary and receptionist for Chaplain Glenn Martin at the University of Colorado Medical Center at Denver; Frederick and Harold Stoltzfus of Elverson, Pa., counselors and maintenance workers at Boys Village, Smithville, Ohio. Sara Ann Hess of Lititz, Pa., secretary in Voluntary Service Section at Akron. Urie Yoder Kanagy of Hartville, Ohio, truck driver for the Relief Section at Akron.

New Workers in Mental Hospitals

Dennis D. Miller of Mankato, Minn., is the new administrator of Brook Lane Farm at Hagerstown, Md., succeeding Arthur Laemmlen. He is a graduate of Goshen College and Kent (Ohio) State University and has been working in the field of education. He is a member of South Union Mennonite Church at West Liberty, Ohio.

Moody Bryles of Pine Bluff, Ark., has been added to the professional staff at Prairie View Hospital at Newton, Kans., as full-time social worker. He is a graduate of Maryville (Tenn.) College and the University of Missouri.

Twelve persons recently completed a three-weeks training course at Kings View Homes prior to entering service in the three MCC mental hospitals. They have been assigned as follows: **Brook Lane Farm:** Martha Bender of Kalona, Iowa; Fayetta Weaver of Gulliver, Mich.; Luke and Alma Martin of New Holland, Pa. **Kings View Homes:** Olga Voth of Aldergrove, B.C.; Jean Bender of Wellesley, Ont.: Margaret Willms of Bowness, Alta.; and Florence Roes of Millbank, Ont. **Prairie View Hospital:** Anna Marie Zimmerly of Sterling, Ohio; Darreld Saltzman of Shickley, Nebr.; Edwin and Rosanna Ranck of Lancaster, Pa.

New Akron Workers

Ralph Hunsberger of Chalfont, Pa., is the new production assistant succeeding Donald Foth who has become the accountant in the business office. He is a 1956 graduate of Goshen College and a member of Blooming Glen

Mennonite Church. He is the son of Mrs. Rachel Hunsberger.

Freda Hartzler of Goshen, Ind., is a new secretary. She is a 1956 graduate of Hesston College. She is a member of the Yellow Creek Mennonite Church and the daughter of the Roy Hartzlers.

Released July 13, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

"There's always a way to help!" The rebuilding process following a barn fire was accompanied by meals and other extra chores.

Eighteen young women from the Salem congregation, Foraker, Ind., surprised one of their members when they came with their hoes. The garden and truck patch, neglected because of the other extra duties, were hoed. The pantry shelves were also replenished by the food shower which the women gave.

* * *

"I do count it a privilege to attend meetings of this type to become better acquainted with the various projects and personnel," said one district vice-president in reply to an invitation to a regional meeting of district officers at Brook Lane Farm.

Devotional periods for the small WMSA at Filer, Idaho, are arranged by the devotional leader. Usually these periods are conducted by those who have birthdays during the month.

"When you think of us, take that as a reminder to pray for us," wrote one missionary to a friend.

"The suggested WMSA projects are opportunities for you to serve and share in the missionary program," said a district president at the annual district WMSA meeting.

Officers frequently ask what is the share per member to meet the total project. These suggested amounts—50¢ per member for nursing education, a somewhat larger amount for the general fund, and about 25¢ per member for the special project (furnishings for the Brazil missionaries' homes)—are not taxes, but suggestions to help the local auxiliary plan their budget.

* * *

Sales of the Mennonite Cutting Room operated by the Ontario district WMSA were more than $1,000.00 higher this past fiscal year. This was shown in the annual report given at the district WMSA meeting.

A large proportion of this increase was due to the handling of all the articles needed for the Christmas bundles. Ready-made warm dresses, jeans, shirts, wool sweaters, towels, hankies, soap, toys, etc., were kept on hand for those who wished to buy all the things at one place. It was unnecessary to go shopping around from store to store to make up a bundle.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

Christianity is a thinker's faith, and we need men of massive intellect to carry the torch of evangelism.—Paul M. Miller.

From Our Churches

ELKHART, INDIANA

(Belmont Congregation)

Dear Readers:

On July 1 we had a very helpful ministry when Bro. and Sister Walter Rutt, who have returned from work among the needy in Jordan, gave a report of their work. Truly the Lord has been very good to all of us to make it possible to enjoy real peace and satisfaction in our everyday lives. Those very unfortunate people in Jordan need our prayers and help. The freedom we enjoy in America was forcefully brought to our attention when we celebrated the Fourth of July and we thought of our founding fathers and the blessings that have come to our land of America.

Bro. Darrel Hostetler brought a report of the need in Cleveland among the 140 I-W men where he and his wife will be working soon. We are sure they can be of much help in fellowship and encouragement as they work among these men and help them solve their problems.

Our church bulletin reported an average attendance for the first six months this year of 110; our total offerings were $5,715.40, which gives us a weekly average of $219.82.

We ask special interest in your prayers in behalf of our brother, Weldon Troyer, who has some fractured bones caused by a cave-in of a ditch while he was digging on a house construction job. He is making satisfactory progress, but will need to be in the hospital most of the summer. This he was not planning for, but we are sure the Lord knows what is best.

We are hoping to begin the completion of our church building in August. We praise God for the many who are helping to make this possible.

V. E. Reiff.

HOLLSOPPLE, PENNSYLVANIA

(Kaufman Congregation)

Greetings of Christian love:

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

In the past few months the brotherhood at Kaufman has enjoyed many blessings and also been challenged to greater service and loyalty to the kingdom of Christ.

On March 18 John Purves presented the great need in the work at Brook Lane Farm. It is not only money that is so often needed at a place like that, but love and understanding and sympathy.

On April 5 we enjoyed the fellowship with the Goshen College Chorus, whose presence was enjoyed in our homes as well is in the song program.

Communion services were held April 22. Irvin M. Holsopple preached the Sunday morning message and Bishop Aldus Wingard the Saturday evening message.

On the afternoon of May 27 the Johnstown Mennonite School gave a musical program. In the evening A. J. Metzler, Scottdale, Pa., brought the baccalaureate sermon for the graduating class of 10. On Monday evening George R. Brunk, Denbigh, Va., brought the commencement address. Bro. Metzler spoke on "Open Doors," and Bro. Brunk on "Principles in Successful Christian Living."

Our summer Bible school was held June 4-15, with a good attendance. It soared up over the 100 mark.

Paul E. Bender, Springs, Pa., was the guest speaker for our Ascension Day meeting.

In June two of our families moved to the Archbold, Ohio, area—Mr. and Mrs. Robert Eash and family, and Mr. and Mrs. Alvin Holsopple and family. May the brotherhood there be enriched by their lives and testimony.

Pray ye therefore the Lord of harvest that He will send forth laborers into His harvest from this congregation. Mrs. Irvin M. Holsopple.

HOPEDALE, ILLINOIS

(Hopedale Congregation)

During the past six months a great concern of our congregation has been the illness of our bishop, Bro. Simon Litwiller. His long and painful suffering came to an end on the evening of June 30, when he passed away to his eternal reward. Just before his passing, he said to his family, "I'm going Home." On July 3 a large group of people attended the funeral service. He will be greatly missed by the congregation.

The last thing which our bishop publicly did for the congregation was to direct it in the organization of a church council and the electing of its members. This council has been of great value in this time when it was much needed.

We have been privileged to have a number of special meetings and guest speakers during the past number of months.

We were hosts to the Christian Workers Normal held December 28 to April 1. Bro. Norman Kraus from Goshen was guest speaker. A total of 80 young people from the entire state were enrolled.

The men of our congregation have been giving assistance in the construction of the church building at Dillon and also at the Ann St. Mennonite Church in Peoria.

On Feb. 28, Ray Sala, a representative of Mennonite Mutual Aid, was here and explained the various types of insurance to us.

Our MYF was host to the other MYF's of the state on Saturday evening, Feb. 25. The evening was spent with a hymn sing and recreation.

On March 4, Bro. Marvin Dirks and his family of Lombard, Ill., gave the evening program. They were former missionaries to the Far East and prisoners in World War II.

On the evening of March 25 our chorus gave a program of Easter music.

The MYF sponsored Easter week-end meetings March 30 through April 1. Bro. Raymond Kramer of Meadville, Pa., was the speaker. Sunday was an all-day meeting with a basket dinner at noon. The Collegiate Chorus from Goshen College gave a short program in the afternoon in addition to a talk by Bro. Kramer.

Bro. Virgil Brenneman of Iowa City, Iowa, was the speaker in our morning services on April 22.

At a midweek meeting Bro. Lester Hershey, missionary from Puerto Rico, spoke to us concerning the Spanish radio ministry.

It was our privilege to have a youth chorus from Bethel Mennonite Community Church, under the direction of Alex Lark, at our church for an evening program.

We are looking forward to a series of meetings September 9 to 16 with Bro. Glenn Esh, Akron, Pa., as guest speaker.

Mary Faith Springer.

MARION, PENNSYLVANIA

Greetings of Christian love to each reader:

The past few days we have had refreshing showers of rain and almost immediately the vegetation responds with new growth; just so the world should see new growth in Christians when we have passed through special seasons of spiritual refreshment. In April Bro. David Thomas of Millersville brought us 13 messages in our revival meetings.

Bro. Nathan Hege, who formerly lived in this community, brought the morning message in our worship service on April 22, and one evening in prayer meeting he gave a talk of their work on the mission field in Ethiopia.

At the close of our Bible school, which was held in June, the records show we had an average attendance of 155. There were a number of visitors also. Some of the parents came to the program the last night, when each class responded with songs or memory work learned during the school. Four young people received diplomas on completion of the Bible school work.

Although our number in Sunday school is not as large as some, we meet each Sunday in fellowship and worship, doing our part in witnessing of His saving power. Our ministry faithfully feed us on the Word of Life.

As this is vacation time, some of our number are worshiping elsewhere, but a few vacationers have chosen to worship with us.

Lydia R. Hess.

Mission News

CONTINUED

The Franconia Mission Board voted at its annual meeting in favor of starting mission work in Mexico.

Bro. H. Ernest Bennett, Elkhart, Ind., treasurer of the General Mission Board, spent July 11 in Cleveland, Ohio, with Bro. Vern Miller looking for residence and church building property, since the present Gladstone Mennonite Church area is to be industrialized.

The annual summer Bible camp conducted by the Japanese Mennonite Church will be held at Nukabira, Tokachi, Aug. 2-5.

Bro. Eldon L. Hamilton and family, if plans carried, left Honduras on July 11 for furlough in the States.

The Allegheny Mission Board elected Bro. Alpha Smucker, Allensville, Pa., to its executive committee, succeeding Bro. E. C. Bender. Visiting speakers at the annual meeting were Dr. Fred S. Brenneman, just appointed to Tanganyika, Bro. Boyd Nelson, Elkhart, Ind., and Bro. David Shank, Belgium.

Field Notes

CONTINUED

Herold der Wahrheit, whose temporary suspension of publication we announced a few weeks ago, has resumed publication at Kalona, Iowa. Bro. Enos H. Miller, secretary-treasurer of the Publication Board of the Amish Mennonite Publishing Association, is producing the magazine by vari-type and offset printing. We trust this magazine can continue to serve our Amish brethren.

Bro. Ira E. Miller assumed his duties as dean of Eastern Mennonite College on July 1. Bro. Chester K. Lehman, the retiring dean, will continue to head the seminary at Harrisonburg. He is now on a sabbatical leave and is writing the Conrad Grebel lectures for 1957. He will be living this winter at the Student Center in Philadelphia.

Bro. John Lehman, who for the past four years has served as administrator of the Mennonite General Hospital in Puerto Rico under the Mennonite Board of Missions and Charities, will join the faculty of Goshen College on Sept. 1, as Assistant to the President.

Bro. J. Robert Kreider, treasurer of Mennonite General Conference and pastor of the Bethel congregation, Wadsworth, Ohio, has recently accepted a call to serve as Director of Development at Goshen College. In this capacity he will be responsible for planning and supervising the total fund-raising efforts of the college. He will begin his work about Sept. 1.

Henry's Red Sea, popular story of Mennonite refugees by Barbara Smucker, is listed in the American Baptist Missionary Reading and Study Program.

Bro. Nelson King and a group of workers from Fairpoint, Ohio, gave a program at Martins Creek, Berlin, Ohio, on July 15.

The Commission appointed to study higher education needs of the Mennonite Church met at Pittsburgh, Pa., July 11, 12. Also meeting at Pittsburgh on July 13 was the committee planning the study conference on Theology of Christian Experience to be held at Laurelville Camp Sept. 26, 27.

Bro. Harry Kraus, is beginning medical practice at Denbigh, Va.

Announcements

The tenth anniversary reunion of the Ohio, Michigan, Illinois, and Indiana former CPS and I-W men will be held at Camp Mack, Milford, Ind., on Sept. 16. Carry-in dinner at 11:45. Meeting at 1:30. Please announce in local churches.

A. J. Metzler, Publishing Agent, visiting speaker at South Central Conference, Hesston, Kans., Aug. 21-23.

Clarence Fretz will speak concerning missionary work in Luxembourg at Bart Church, one block north of route 372, between Christiana and Bart, one and one-half miles east of Octoraro Cheese Plant, 7:30 p.m., July 26.

Paul M. Miller, Goshen, Ind., at Neffsville, Pa., Sept. 15, 16.

Milo Kauffman in stewardship messages at Little White Chapel, Glendive, Mont., July 23-25, and at Fairview, Mich., July 28, 29.

YPM at Mellinger's, Lancaster, Pa., July 29, Christian Peifer and Hershey Leaman, recently returned from voluntary service in Africa, will speak.

E. M. Yost, Denver, Colo., in outdoor vesper service in La Junta, Colo., July 29.

Lancaster Conference nonconformity meeting in tent at Erisman's Church, with J. L. Stauffer, Stanley Beidler, William McGrath, and J. Irvin Lehman as speakers, July 26-29.

Josef Herschkowitz, Arthur, Ill., Sept. 1, 2.

Group from Meadville, Pa., at Birch Grove, near Port Allegany, Pa., evening of Aug. 26.

Mixed chorus from Martins, Orrville, Ohio, at Meadville, Pa., July 29.

Two mountain mission congregations in Virginia—Morning View and Bethel—wish to purchase good, used church pews. Address Ernest G. Gehman, E.M.C., Harrisonburg, Va.

I-W Bible retreat at Mennonite Center, Brattleboro, Vt., with James Millen, Daniel Reinford, and Paul Peachey as speakers, Aug. 11, 12.

Annual election of officers for World-Wide Gospel Fellowship at Black Rock Retreat, Quarryville, Pa., 7:30 p.m., July 30.

Visiting Speakers

June 24. Wayne North, Vineland, Ont., at First Mennonite, Kitchener, Ont. D. I. Stonerook, Martinsburg, Pa., at Mill Run, Altoona, Pa.

July 1. David Shank, Belgium, and Alvin Becker, Northern Bible Society, at North Goshen, Ind. C. C. Cressman, New Hamburg, Ont., at St. Jacobs, Ont.

July 8. Melville Nafziger, Wilmington, Del., at Wesley Chapel, Newark, Del. Amos Zehr, Fort Wayne, Ind., at International Falls, Minn. E. J. Leinbach, Moorepark, Mich., at Elmdale, near Grand Rapids, Mich. Milo Kauffman, Hesston, Kans., at Protection, Kans. Clayton Sommers, Kokomo, Ind., at East Goshen, Ind. Aaron Mast, New Holland, Pa., at Sandy Hill, Sadsburyville, Pa. Martin R. Kraybill, Elizabethtown, Pa., at Texter Mountain Mission, north of Ephrata, Pa. Paul Longacre, Bally, Pa., at Herstein's, Neiffers, Pa.

July 15. Ralph Winey, Orrville, Ohio, at Pleasant View, North Lawrence, Ohio. David Shank, Belgium, at Scottdale, Pa. Frank Peters, Hillsboro, Kans., at Sunnyside, Elkhart, Ind. Lewis Martin, Harrisonburg, Va., illustrated talk on Sicily, at Buckhorn, Mathias, W. Va. Nathan Hege, on furlough from Ethiopia, at Landisville, Pa. Elmer Groh, Baden, Ont., at Elmira, Ont. Dale Bixler, Goshen, Ind., at Meadville, Pa. Devee Brown, migrant missionary, and S. J. Miller, Grabill, Ind., at Pigeon, Mich. Perry A. Burkholder, Waynesboro, Va., at Ebenezer, South Boston, Va. J. C. Wenger, Goshen, Ind., at Holdeman, Wakarusa, Ind. J. P. Oyer, Columbiana, Ohio, at New Wilmington, Pa. Milton G. Brackbill, Paoli, Pa., at Line Lexington, Pa. Charles Shenk, Goshen, Ind., at South Union, West Liberty, Ohio. K. A. Kantonen, Springfield, Ohio, at Bethel, West Liberty, Ohio. T. H. Brenneman, Sarasota, Fla., at Central and Salem, Elida, Ohio. Robert King, Goshen, Ind., at Salem, Elida, Ohio. Simon Stuckey, Stryker, Ohio, at Lost Creek, Hicksville, Ohio. James Yoder, Harrisonville, Mo., at Argentine, Kansas City, Kans.

July 22. Cleo Mann, Indianapolis, Ind., at Holdeman, Wakarusa, Ind. J. Kore Zook, Goshen, Ind., at Pigeon, Mich. Carol Glick, on furlough from Puerto Rico, at Wooster, Ohio. Joe Nauraine, Puerto Rico, at Zion, north of Morgantown, Pa. Joseph Gross, Doylestown, Pa., at Herstein's, Neiffers, Pa. Albert Buckwalter, Argentina, at Pennsylvania, Hesston, Kans.

Evangelistic Meetings

R. S. Koch, St. Jacobs, Ont., at Springdale, Waynesboro, Va., June 28 to July 8. Norman Bechtel, Spring City, Pa., at Herstein's, Neiffers, Pa., Aug. 5-12. Milo Kauffman, Hesston, Kans., at Bloomfield, Mont., July 15-22. Harold Eshleman, Harrisonburg, Va., at Mt. Vernon, Port Republic, Va., beginning Aug. 12. Paul M. Miller, Goshen, Ind., at Midway, Columbiana, Ohio, July 29 to Aug. 5; North Lima, Ohio, Aug. 19-26. Raymond Kramer, Meadville, Pa., at Neffsville, Pa., Oct. 28 to Nov. 4. Amos Myer, Gettysburg, Pa., at Cedar Hill, Elizabethtown, Pa., closing July 15. Willard R. Mayer, Pigeon, Mich., at Bart, Pa., July 29 to Aug. 5. Paul R. Miller, Walnut Creek, Ohio, at Crown Hill, Rittman, Ohio, Aug. 26 to Sept. 2.

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The delegation of Russian Baptists visiting America, threaded a picket line to attend services at downtown Temple Baptist Church in Los Angeles. They said it was the first picket line that had greeted them on their 30-day tour of the United States. The pickets, numbering about 25, mostly represented Ukraine and Baltic nationalistic organizations; some were from the fundamentalist American Council of Christian Churches.

CHURCH HISTORY

(Continued from page 705)

their families live in houses scattered over this vast area. Most of their children do not go to church and it was felt that this was a great opportunity to witness for Christ. Since 1950 the trip is made every Sunday to bring the Gospel of Jesus Christ to these souls.

In the spring of 1952 Hopedale Farm, one mile south of Ailsa Craig, was purchased for the purpose of providing a home for the weary wanderers who had found their way to the Goodwill Rescue Mission and had no place to go from there. Bro. and Sister Simon Bender were placed in charge of this home while Bro. and Sister Lloyd Roth cared for the ladies at Craigholme. However, this home was open only until November, 1954, when the farm was turned over to the Mennonite Central Committee and is now to be used as a boys' center.

By the end of 1952 three more families made their home in this new Mennonite community. They were Alvin L. Roth and Jacob Roth and their families from New Hamburg, Ont., and Ervin Gingerich and family from Zurich, Ont. Today there are sixteen Mennonite families in this area and there is a church enrollment of about ninety including some men from skid row in London who have joined the church upon their confession of faith. Besides this there are a few people in the community who attend this church regularly and who have accepted Christ as their Saviour, but have not joined the church.

In the fall of 1953 the Nairn church purchased a house in London to accommodate the Sunday school which Bro. Alvin N. Roth had started at the rescue mission. Now regular services are held at this place with Sunday school on Sunday morning, preaching in the evening and also midweek meetings with Bro. Roth in charge. John Wagler and family from Wellesley, Ont., and Alfred Ropp and family from Zurich, Ont., have moved into this house, part of which was purchased by Bro. Ropp. They help in the work in this place where some members have been contacted by means of the rescue mission.

On August 1, 1952, the hearts of loved ones were rent when David Zehr was fatally injured in an automobile and bicycle accident. We know not why this happened, but our trust in God was strengthened by this fatality. In May, 1953, the district was struck by a tornado and many homes and a few loved ones were lost. Again we were able to demonstrate the love of Christ to those in distress by helping to supply their many needs. And so almost seven years have passed since this project was first started. We have grown and our faith in God has been strengthened in a great way within these years. We can see God's merciful and loving hand over us and to Him we give all praise, thanks, and glory.

—Mennonite Historical Bulletin.

Fifth Church-wide Sunday School Convention

Goshen College, Goshen, Indiana; August 9 to 12, 1956

Convention Director: J. J. Hostetler, Peoria, Ill.; Moderator: Richard C. Detweiler, Perkasie, Pa.; Worship Leader: Paul M. Lederach, Scottdale, Pa.; Music Director: Dwight Weldy, Goshen, Ind.

Theme: Strengthening the Church Through the Sunday School

Thursday, August 9

Morning

9:30 Business session of Ind.-Mich. Christian Workers' Conference

Afternoon

1:00 to 5:00—Registration; display of exhibits

Evening

(All district officers on platform)

7:30 Worship Period
7:50 Convention Preface—J. J. Hostetler
8:00 Responses by Districts (1-minute testimonies of district work)
8:20 Special Music
8:30 "Strength Through Knowing and Using the Bible"—A. J. Metzler, Scottdale, Pa.
9:00 Announcements and closing.

Friday, August 10

Morning

9:00 Worship Period
9:20 Address of Welcome—Amos Hostetler, Topeka, Ind.
9:30 "Strength Through Regular Attendance"—Paul Roth, Masontown, Pa.
10:00 Age Level Workshops (note workshop list)
11:30 Closing

Afternoon

1:30 Worship Period
1:50 Presentation of Herald Record and Sunday School Materials—Paul M. Lederach, Scottdale, Pa.
2:10 "Strength Through Use of Summer Bible School Methods"—Paul R. Clemens, Lansdale, Pa.
2:30 Functional Area Workshops (note workshop list)
4:00 Closing

Evening

(All superintendents on platform)

7:30 Worship Period
7:50 "The Challenge of the Superintendent"—Earl B. Groff, Lancaster, Pa.
8:10 Responses: Encouraging Factors—by the Superintendents
8:25 Special Music
Offering
8:30 "Strength Through Developing Skilled Workers"—Don Augsburger, Philadelphia, Pa.
9:00 Announcements and closing

Saturday, August 11

Morning

9:00 Worship Period
9:20 "The Standard School"—Russell Krabill, Goshen, Ind.
9:30 "Strength Through Properly Selected and Graded Music"—Paul Erb, Scottdale, Pa.
10:00 Age Level Workshops
11:30 Closing

Afternoon

1:30 Worship Period
1:50 Presentation of Library Books—Mrs. Alta Mae Erb, Scottdale, Pa.
2:10 "Strength Through Meaningful Worship"—Robert Baker, Elkhart, Ind.
2:30 Functional Area Workshops
4:00 Closing

Evening

(Teachers on platform)

7:30 Worship Period
7:50 "The Challenge of the Teacher"—Mrs. Alta Keiser, Kalona, Iowa.
8:10 Responses: Progress Noted—by Teachers
8:25 Special Music
Offering
8:30 "Strength Through Building Christian Homes"—John R. Mumaw, Harrisonburg, Va.
9:00 Announcements and closing

Sunday, August 12

Morning

Regular services in all churches

Afternoon

2:00 Worship Period
2:20 Panel of Sunday-school experts, to discuss and answer submitted questions
3:15 Special Music
Offering
3:30 "Strength Through Building the Spiritual Life"—John H. Hess, Toronto, Ont.
4:00 Announcements and closing

Evening

(Children on platform)

7.40 Worship Period
7:50 Special Children's Program
8:15 Special Music
Offering
8:30 "Strength Through Utilizing God-Given Resources"—J. J. Hostetler, Peoria, Ill.
9:00 Closing

Age-Level Workshops

Cradle Roll	Mrs. Clara Hershberger, Goshen, Ind.
Nursery	Mrs. Barbara Snyder, Chicago, Ill.
Kindergarten	Mrs. Alta Mae Erb, Scottdale, Pa.
Primary	Kathryn Aschliman, Archbold, Ohio
Junior	Elizabeth Showalter, Scottdale, Pa.
Intermediates	Russell Krabill, Goshen, Ind.
Youth	Gerald Studer, Smithville, Ohio
Young Adults	Theodore Wentland, Arthur, Ill.
Middle Age Adults	Millard Lind, Scottdale, Pa.
Older Adults	C. F. Yake, Scottdale, Pa.
Home Department	Virgil Brenneman, Iowa City, Iowa
Superintendents (Over 100)	David Derstine, Jr., Blooming Glen, Pa.
Superintendents (Under 100)	John David Zehr, Los Angeles, Calif.
Department Superintendents	John H. Hess, Toronto, Ont.
Secretaries and Treasurers	Ellrose D. Zook, Scottdale, Pa.
Pastors and the Sunday School	Paul M. Lederach, Scottdale, Pa.

Functional Area Workshops

Publicity and Promotion	Paul M. Miller, Goshen, Ind.
Teacher Training	Don Augsburger, Philadelphia, Pa.
SS and SBS Music	Dwight Weldy, Goshen, Ind.—Paul Marvin Yoder, Hesston, Kans.
Librarians and Committees	Mrs. Alta Mae Erb, Scottdale, Pa.
Promoting Family Worship	Paul T. Guengerich, Parnell, Iowa
Building and Facilities	Orus Eash, Traverse City, Mich.
Summer Bible School	Harry Brackbill, Paoli, Pa.
Weekday Bible School	Noah G. Good, Lancaster, Pa.
Junior Activities (Club Work)	Evan Oswald, Hesston, Kans.
Sunday Evening Meetings	John R. Mumaw, Harrisonburg, Va.
Missionary Education	Levi C. Hartzler, Elkhart, Ind.
Visual Aids	Jacob Swartzendruber, Goshen, Ind.—Mervin Swartzentruber, Scottdale, Pa.
Church Camping	Jess Kauffman, Colorado Springs, Colo.
District Christian Education Leaders	J. J. Hostetler, Peoria, Ill.
How to Use Story Papers	
Beams of Light Users	Mrs. Betty Springer, Goshen, Ind.
Words of Cheer Users	Elizabeth Showalter, Scottdale, Pa.
Youth's Christian Companion Users	Urie A. Bender, Scottdale, Pa.

For lodging and registration cards, or other information, write immediately to: Sunday School Convention Headquarters, Mennonite Publishing House, Scottdale, Pa.

SUNDAY SCHOOL CONVENTION

(Continued from page 704)

home school afterwards. Some schools expect to have as many as 40 delegates present, and are chartering buses to travel in.

The Saturday evening session will be awards night. Twelve new "Mennonite Encylopedias" will be presented to the twelve Sunday schools that have the most delegates in attendance in proportion to the miles traveled in attending. These awards will be given on the basis of the size of the school and the zones of distance, so that all schools have equal opportunity in filing their attendance reports at the time of the convention. The main objective is to get all the workers there that you can. Awards will also be presented to five juniors and five youths for Sunday-school posters they have made and entered in the contest. Details of this contest have appeared in the June 5 issue of the GOSPEL HERALD, and in July issues of the *Youth's Christian Companion* and the *Words of Cheer*. A number of individual awards will also be presented to those having outstanding Sunday-school records in years of perfect attendance, regular attendance, service as superintendents, teachers, or other offices. People with long-standing records will want to be present for these special services.

A high light of the Sunday afternoon session is the question and answer period with a group of Sunday-school experts in a panel before the microphones. Here is your opportunity to present your particular question for an answer. The Sunday evening session special will include a group of 400 boys and girls on the large platform singing Sunday-school songs and reciting Sunday-school Scriptures. Children are required to memorize certain portions to qualify for this privilege. Special directives and blanks have been provided for those who want to participate in this part of the program. Paul W. Haarer, R. 1, Howe, Indiana, is in charge of this work.

Among the displays you will find many of the recent teaching helps and aids. Class equipment and furnishings essential to successful teaching will be demonstrated. Architectural designs, drawings, plans, and other building helps for new buildings or remodeling, will be displayed by Orus Eash, a trained and licensed architect. Books and literature helps of all kinds will be for sale by the Mennonite Publishing House. All our church organizations and institutions will have displays to show you our church at work in teaching and serving. It is interesting to note that the Sunday school is vitally linked with all our church work and contributes to each part in strengthening the church.

Church leaders, bishops and ministers, friends and relatives, from far and near will meet again to be inspired, to be challenged, to be instructed in the Lord's work. The convention may perhaps be summed up the best in the four objectives of the committee, in planning for the program. These are: (1) Enlargement of our schools and number of pupils, (2) Efficiency in organization and administration, (3) Effectiveness in our teaching and worship, and (4) Establishment of our pupils in Christ. It is the prayer of the commission that these objectives will be achieved, at least in part, through this convention.

J. J. Hostetler, Secretary of Sunday Schools.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Brenneman.—Gerald Bender, Ailsa Craig, Ont., Nairn cong., and Verna Brenneman, Tavistock, Ont., Cassel cong., by Henry Yantzi assisted by Wilfred Schlegel at the Cassel Church, June 23, 1956.

Birky—Birky.—Marlin Birky, Valparaiso, Ind., and Sandra Birky, Kouts, Ind., both of the Hopewell cong., by Samuel S. Miller at the church, June 23, 1956.

Blosser—Mattmiller.—Chester Blosser, Elkhart, Ind., and Myrtle Mattmiller, Wakarusa, Ind., both of the Olive cong., by Elno W. Steiner at the home of the bride, June 16, 1956.

Charles—Wenger.—J. Stanley Charles, Morrill, Kans., and Norma Jean Wenger, Lancaster, Pa., Monterey cong., by Paul Charles at the Lancaster Brethren in Christ Church, June 9, 1956.

Gingerich—Hamsher.—Paul Gingerich, Barrs Mill, Ohio, and Lorene Hamsher, Walnut Creek, Ohio, both of the East Union C.M. cong., by Paul W. Kandel at the East Union meetinghouse, April 8, 1956.

Good—Augsburger.—Milton S. Good, Lancaster, Pa., North End cong., and Anna Mary Augsburger, Delphos, Ohio, Pike cong., by Noah G. Good at the Pike Church, June 30, 1956.

Graber—Nissley.—Joel Dewaine Graber, Middlebury, Ind., Clinton Amish cong., and Marie Nissley, Nappanee, Ind., Maple Lawn Amish cong., by Steve Yoder at the Maple Lawn Amish Church, July 1, 1956.

Graber—Gingerich.—John D. Graber and Betty Jane Gingerich, both of Shipshewana, Ind., Shore cong., by Percy J. Miller at the church, June 17, 1956.

Heatwole—Lahman.—Milton Weaver Heatwole, and Mary Ethel Lahman, both of Harrisonburg, Va., Weaver's cong., by Harold H. Lahman at the church, June 26, 1956.

Kuhns—Miller.—Eli Kuhns, Leesburg, Ind., and Mary Miller, Nappanee, Ind., both of the Amish cong., by Amos J. Graber at the home of Menno Schwartz, March 1, 1956.

Lehman—Wenger.—John Edrei Lehman, Boswell, Pa., Blough cong., and Joanna Elizabeth Wenger, Linville, Va., Lindale cong., by Moses Slabaugh at the Lindale Church, June 23, 1956.

Miller—Miller.—Joe J. Miller, Middlebury, Ind., and Martha Miller, White Pigeon, Mich., both of the Riverview C.M. cong., by Orie Kauffman at the Riverview C.M. Church, June 24, 1956.

Miller—Bontrager.—Robert Miller, Archbold, Ohio, and Norma Jean Bontrager, Kent, Ohio, by Elmer Stoltzfus at the Plainview Mennonite Church, Aurora, Ohio, June 23, 1956.

Mumaw—Ramer.—Harold Mumaw and Alpha Mae Ramer, both of Goshen, Ind., Yellow Creek cong., by Peter B. Wiebe at the Yellow Creek Church, July 1, 1956.

Nissley—Graber.—Homer Nissley, Nappanee, Ind., and Mary Elizabeth Graber, Etna Green, Ind., both of the Amish cong., by her father, Amos J. Graber, assisted by her grandfather, John C. Gingerich, at her home, June 3, 1956.

Schrock—Weirich.—Ammon L. Schrock and Naomi Ruth Weirich, both of Goshen, Ind., North Goshen cong., by Russell Krabill at the North Goshen Church, July 7, 1956.

Troyer—Stutzman.—Marvin Troyer, Plain City, Ohio, United Bethel cong., and Dorothy Stutzman, Dalton, Ohio, Maysville cong., by

Daniel Kauffman, uncle of the bride, at the Maysville Church, June 9, 1956.

Wagler—Schlegel.—Samuel Wagler, East Zorra cong., Tavistock, Ont., and Elda Schlegel, Cassel cong., Tavistock, by Henry Yantzi, assisted by Daniel Wagler at the Cassel Church, June 16, 1956.

Weaver—Graber.—Pete Weaver, Mount Hope, Ohio, and Caroline Graber, Nappanee, Ind., both of the Amish cong., by Amos J. Graber at the home of Earl Schmucker, Dec. 8, 1955.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Nile, son of Edwin and Selma (Schlegel), Brenneman, was born June 11, 1929, in Waterloo, Ont.; died at the Stratford General Hospital on June 2, 1956, after an illness of 3 days; aged 26 y. 11 m. 22 d. In his youth he accepted Christ as his personal Saviour and was a member of the East Zorra A.M. Church, where he served faithfully. On May 31, 1950, he was married to Goldie Yoder. He leaves to mourn his wife, one daughter (Donna), one son (Douglas), his parents, 2 sisters (Mary Jane and Muriel), one grandmother (Mrs. Menno Ropp). Funeral services were conducted at the East Zorra Church in charge of David Wagler and Henry Yantzi, with burial in the adjoining cemetery.

Kauffman, Douglas Craig, son of Weldon and Marilyn (Good) Kauffman, Bloomington, Ill., died July 4, 1956, a few hours after birth. Graveside services were held at the Hopedale Mennonite Cemetery on July 5 with Ivan Kauffmann and Ben Springer officiating. Grandparents are Mr. and Mrs. John Kauffmann, Minier, Ill., and Mr. and Mrs. Alvin Good, Hopedale, Ill.

Litwiller, Simon, son of John and Fanny (Birkey), Litwiller, was born June 29, 1880, near Delavan, Ill., went to his eternal reward on June 30, 1956; aged 76 y. 1 d. He accepted Christ in his youth and became a member of the Hopedale Mennonite Church. On Feb. 7, 1905, he was united in marriage to Katie Ehrisman. His wife and the following children survive (Lester, Carlock; Chancy, Washington, Iowa; William, Minier, Ill.; Allen, Secor, Ill.; Esther, Freda, and Rachel, of Hopedale). Also surviving are 12 grandchildren and the following brothers and sisters (Amos, John E., and Mrs. J. W. Springer, of Hopedale; Aaron of Morton, Ill., and Mrs. Andrew Birkey, Manson, Iowa). Three sisters and 2 brothers preceded him in death. On May 15, 1910, he was ordained to the Christian ministry to serve the Hopedale congregation. On Jan. 11, 1925, he was ordained bishop at the same place. He also had bishop oversight of the Goodfield, Morton, Dillon, and Midway congregations. His first concern was the cause of Christ and His church. Even throughout his illness, the church was uppermost in his thoughts. Funeral services were held July 3 at the Hopedale Mennonite Church with Ivan Kauffmann, Ben Springer, J. N. Kaufman, and A. C. Good conducting the services. J. D. Hartzler was in charge of the services at the Funeral Home, and Howard Zehr at the Hopedale Mennonite Cemetery. Pallbearers were ministers from the Central Illinois Conference.

Miller, Anna May, was born in Iowa County, Iowa, July 9, 1876; died at the home of her sister, Ida, in Kalona, Iowa, June 1, 1956, of the infirmities of old age; aged 79 y. 10 m. 23 d. She was the daughter of Jacob D. and Susan (Swartzendruber) Yoder, and lived her entire life in the Kalona community, with the exception of five years in Kansas as a child, and several years in Fayette Co., Ill. She was baptized in the Amish church at Upper Deer Creek in her youth. On April 3, 1910, she was married to Joseph S. Yoder, who preceded her in death in 1926. She was married the second time to Enos J. Miller of Kalona, on Feb. 13, 1949, who passed away in October, 1955. Surviving are two sisters (Barbara —Mrs. John J. Miller, and Ida—Mrs. Jacob J. Miller), and one brother (Samuel W.) all of Kalona. She was preceded in death by her parents, 3 brothers, and a sister. She had a very hospitable nature and as long as her health permitted, she enjoyed having guests. Funeral services were conducted at the Fairview Mennonite Church on June 4 by Albert S. Miller and Morris Swartzendruber. Interment was made in the East Union Cemetery.

Risser, Minnie R., daughter of the late Peter and Lizzie (Risser), Longenecker, was born March 31, 1882, near Campbelltown, Pa.; passed away at the St. Joseph's Hospital, Lancaster, Pa., on April 26, 1956, after several months' illness; aged 74 y. 26 d. She was a member of the Risser Mennonite Church, where she faithfully attended services and used her talent of sewing for the sewing circle and family. She is survived by her husband, Amos H. Risser, four sons and one daughter (Lloyd L., Clayton L., Amos L., all of Elizabethtown, Pa., Harold L., Bainbridge, Pa., and Edith—Mrs. John L. Musser, Mount Joy, Pa.), 2 brothers (C. R. Longenecker, Lebanon, Pa., and C. H. Longenecker, Pittsburgh, Pa.). She and her husband celebrated their fiftieth wedding anniversary on last Thanksgiving Day. Funeral services were held April 29 at the Risser Mennonite Church with Noah Risser, Walter Oberholtzer, and Harold Forwood in charge.

Roi, Willis, son of Norman and Christena (Bender), Roi, was born in East Zorra, June 12, 1923; died suddenly June 18, 1956, near Port Hope, Ont., in a traffic accident; aged 33 y. 6 d. In his youth he accepted Christ and united with the East Zorra A.M. Church, of which he was a member at the time of his death. On June 11, 1946, he was united in marriage to Mabel Zehr. He leaves to mourn his companion, 2 sons (Robert Allen and Donald Christian), his parents, one brother (Christian, East Zorra), 2 sisters (Doris—Mrs. Daniel Erb, and Agnes—Mrs. Daniel Bender, both of Wellesley). Funeral services were conducted at the East Zorra Church in charge of Daniel Zehr, Moses Roth, and Henry Yantzi, with burial in adjoining cemetery.

Rufenacht, Elizabeth, daughter of Joseph P. and Catherine (Schmucker) Short, was born near Archbold, Ohio, on Aug. 20, 1870. All her life was lived in the communities surrounding Archbold and Stryker. On Dec. 1, 1892, she was united in marriage to Jonas Rufenacht, who passed to his reward in 1940. This home was blessed with one son (J. Elton of Stryker), and one daughter (Lillian—Mrs. Seth Short, of West Liberty, Ohio). Although ill for 6 months, she displayed true Christian patience until the time of her passing at her daughter's home at the age of 85 y. 10 m. 15 d. Besides her husband, 2 brothers and 5 sisters preceded her in death. Surviving are her son and daughter, 2 brothers (Amandus of Stryker, and Simon of Toledo, Ohio), 3 sisters (Josephine—Mrs. Enos Short, Stryker: Malinda—Mrs. Ora Saunders, Wauseon; Ann—Mrs. Anton Grueneis, Archbold), 4 grandchildren, and 4 great-grandchildren. She accepted Christ as her Saviour in early youth, and remained a true and faithful member of the Mennonite Church. Her faithfulness and diligence in upholding her convictions and Christian standards are a challenge to others. Services were held July 8 in charge of D. Wyse Graber and Walter Stuckey, with burial in the Lockport Cemetery.

Ruhl, Emma S., daughter of Samuel and Annie (Hernley) Snavely, was born in Rapho Twp., Lancaster, Co., Pa., on July 2, 1873; passed away at the home of her daughter, Mrs. Miller Hess, Mt. Joy, Pa., on April 6, 1956; aged 82 y. 8 m. 26 d. She was united in marriage to Philip H. Ruhl. Surviving are her husband and children (Mrs. Eva Miller, Elizabethtown, Pa.; Arthur, Almeda—Mrs. Miller Hess, and Signor, Mt. Joy, Pa.; and Emma—Mrs. James Brubaker, Covington, Ky.), 17 grandchildren, 3 great-grandchildren, and one sister (Mrs. Harry Heisey, Hershey, Pa.). One daughter, Luella, one sister, and 2 brothers preceded her in death. She was a member of the Mt. Joy Mennonite Church where she faithfully attended when health permitted. Funeral services were held at the Mt. Joy Church in charge of Graybill Wolgemuth, Henry Lutz, Henry Frank, and Henry Garber, with interment in Hernley's Cemetery.

Short, Peter J., son of Joseph B. and Barbara Short, was born on July 4, 1882, and, after a brief illness, passed to his eternal reward at the Wauseon Hospital on July 6, 1956; aged 74 y. 2 d. As a young man he accepted Christ as his Saviour, and united with the Mennonite Church, and remained a faithful member of the Lockport congregation until death. On Dec. 23, 1913, he was united in marriage with Clara Ellen Eicher. Two sons were born to this union, Oakley of Archbold, Ohio, and Maynard of Wauseon, Ohio. He is survived by his wife, 2 sons, 6 grandchildren, his aged father-in-law, Daniel Eicher of Stryker, 4 sisters (Mrs. Mary Beck, Stryker; Mrs. Leah Werder, West Unity; Mrs. Barbara Armstrong and Anna Mae Short of Archbold), 7 brothers (Elmer, Holland, Ohio; Ira, Wauseon; Emanuel, Simon, Ezra, John and Joseph, of Archbold), and many other relatives and friends. Preceding him were his parents, 3 brothers, and 3 sisters. He was born on a farm near Archbold and lived his entire life in this vicinity. He had been a farmer, auctioneer, and real estate broker since 1908. He was one to whom many went for counsel and advice, and he took much interest in the work of the church. Funeral services were conducted at the Lockport Church on July 9, in charge of Walter Stuckey, P. L. Frey, and Simon Stuckey, with burial in the Lockport Cemetery.

Wenger, Mary, daughter of Samuel H. and Elizabeth (Hershey) Weaver, was born Aug. 4, 1896, near Waynesboro, Va.; death came unexpectedly on June 12, 1956, at the age of 59 y. 10 m. 8 d., when she never returned from early morning fishing along the creek near her home close to Dayton, Va. Her body was found floating near the fishing site where it is thought she probably fell after suffering a dizzy spell or heart attack. She was married on Dec. 26, 1917, to William A. Wenger who preceded her in death on Nov. 16, 1936. Surviving are 2 daughters (Elizabeth—Mrs. David Heatwole, with whom she resided, and Margaret—Mrs. Oren Heatwole), and 8 grandchildren. She will be missed by many with whom she enjoyed visiting and corresponding. Funeral services were held on June 14 at the Weavers Mennonite Church by Daniel Lehman, Richard Weaver, and Oliver Keener, with burial in the Weavers Cemetery.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alvarado, Jesse and Helen (Gonzales), Chicago, Ill., third child, second daughter, Anita, June 26, 1956.

Blosser, Arthur and Ardith (Cullar), North Lima, Ohio, twin boys, second and third children, Allen Ray and Byron Jay, June 21, 1956.

Carpenter, Sterling and Rachel (Wenger), Elverson, Pa., second son, Marvin Ray, July 10, 1956.

Gingerich, Donald and Wilma (Troyer), Wellman, Iowa, first child, Gregory Don, July 5, 1956.

Gingerich, Owen J. and Miriam (Sensenig), Beirut, Lebanon, first child, Jonathan Christopher, July 3, 1956.

Gingerich, Philip E. and Faith (Cooley), Buda, Ill., fifth child, third son, Mark Joal, June 27, 1956.

Gingrich, Paul M. and Ann (Keener), Ethiopia, third child, first daughter, Bonita Elaine, June 29, 1956.

Graybill, Elvin P. and Mary (Blank), Gordonville, Pa., first child, Rachel Ilene, June 27, 1956.

Hackman, Mr. and Mrs. John S., Souderton, Pa., seventh child, fifth daughter, Margie, March 28, 1956.

Kanagy, Gene F. and Wilma (Leichty), Lebanon, Oreg., second child, first daughter, Leisa Jean, July 8, 1956.

Kennel, LeRoy and Pauline (Graybill), Lombard, Ill., second child, first daughter, Rita Jean, June 30, 1956.

Kennell, Mark A., Sr., and Violet L. (Yousey), Rochester, N. Y., first child, Mark Andrew, Jr., June 27, 1956.

Leaman, Paul G. and Erma Lois (Groff), Peach

Bottom, Pa., second son, Carl Edward, June 20, 1956.

Lyndaker, Elmer and Elsie (Zehr), Castorland, N.Y., fifth daughter, Claudia Fern, June 25, 1956.

Martin, Ira M. and Lois I. (Frey), Greencastle, Pa., third daughter, Charlotte Ann, June 26, 1956.

Miller, Levi M. and Clara (Miller), Kalona, Iowa, fourth child, first daughter, Emma Grace, June 30, 1956.

Neuhouser, Merle and Mary (Gardner), Fort Wayne, Ind., fourth child, David Alan, April 5, 1956.

Petre, Wesley A. and Louise (Martin), Hagerstown, Md., second son, David Ray, June 29, 1956.

Shank, Lester C. and Araminta (Lehman), Harrisonburg, Va., fifth child, fourth daughter, Ruth Eileen, July 8, 1956.

Shank, Luke J. and Anna (Metzler), Chambersburg, Pa., third child, second daughter, Debra Louise, June 29, 1956.

Swanger, Ray and Mabel (Whisler), Middletown, Pa., second child, first daughter, Rachel Miriam, June 29, 1956.

Tyson, Ray and Ruth, Wakarusa, Ind., third child, first son, Kermit Ray, June 30, 1956.

Items and Comments

Dr. A. C. Baugher, president of Elizabethtown College, was elected moderator of the Church of the Brethren at its annual conference in Eugene, Oregon. The denomination increased its budget by 20 per cent.

* * *

Nazarenes have announced plans for a new $1,600,000 publishing house at Kansas City.

* * *

American religious groups receive 53 cents out of every dollar that is given for philanthrophy, according to the Department of Health, Education, and Welfare in Washington. The department estimated that philanthropic giving in 1954 reached a record $5,401,000,000, of which churches and other religious agencies received $2,850,000,000.

* * *

A new $375,000 headquarters building for the Christian Reformed Church has been dedicated at Grand Rapids, Michigan.

* * *

Protestants in Zurich, Switzerland, conducted in May a city-wide evangelistic campaign. Emphasis was upon personal evangelism, and public meetings discussed the relevance of the Christian faith to such subjects as marriage, education, social life, vocation, and industry.

* * *

A. R. Duerksen and wife, who have been serving on the staff of the Mennonite Children's Home at West Liberty, Ohio, have been appointed as superintendent and matron of the Mennonite Memorial Home at Bluffton, Ohio. The Duerksens are at home near Goessel, Kansas.

* * *

Goals of the Nazarene church for the next quadrennium include five new churches a week, one million persons in Sunday school, and $14,000,000 for world missions and evangelism. The aims also include 150,000 new members on profession of faith. Church membership in the Nazarene church now stands at 280,000 plus 40,000 in foreign mission fields. Between three and four churches a week have been established since 1952.

* * *

American children are basically more religious than their parents, in the opinion of a University of Texas sociologist. He reports that 85 per cent of American young people have "some sort of religious affiliation, a proportion which is significantly greater than the 59.5 per cent of adults in the United States claimed as church members."

* * *

Mayor Charles P. Taft of Cincinnati will lecture in several European cities this summer on "Religion in the United States" under the auspices of the International Educational Exchange program, according to an announcement of the State Department.

* * *

The Church of the Brethren is planning to observe throughout the year 1958 the 250th anniversary of the founding of the church. Plans are also being made for the first world convocation of Brethren at Schwarzenau, Germany, about August 1, 1958.

* * *

Delegates to the Nazarene quadrennial assembly in Kansas City adopted a resolution declaring that the achievement of racial integration was the Christian responsibility of every member of the denomination. The resolution said that the church "to justify its existence must ever place due emphasis upon the sacredness of personality."

* * *

A study in Detroit reports widespread evidence of discrimination against Negroes in the use of hospital facilities in metropolitan Detroit. The study included the experience of Negroes in 47 hospitals, 9 nursing schools, 2 medical colleges, and 2 nursing colleges. The report said that most hospitals and training institutions professed a policy of nondiscrimination, but that only a few were found to put this policy into practice. A frequent situation was that theoretically Negroes were welcome but actually only a few had applied.

* * *

The Lutheran Church-Missouri Synod voted at its national convention to reserve a "definitive evaluation" of the Revised Standard Version of the Bible until a new edition appears in 1962. In the meantime the Synod decided to "encourage the use of new translations and paraphrases as supplementary aids to Bible study." The delegates endorsed a principle approved by the 1953 convention that the original text of the Scriptures constitute the authority of the Synod doctrine and that it refrain from adopting any version as its official Scripture.

* * *

The Methodist Church which for years has been sending missionaries abroad has decided to bring some overseas preachers to this country to do some preaching. Under a plan approved by the General Conference in Minneapolis, Minnesota, outstanding leaders and preachers from mission lands will be invited to this country in 1958 to lead a "mission to America." The purpose of the mission, the report said, will be "to lead the Methodists of America toward a great spiritual awakening and to deeper devotion to the Gospel of Jesus Christ."—The Alliance Weekly.

* * *

The million-member Evangelical Lutheran Church recently voted in its national convention to seek membership immediately in the World Council of Churches. This action cleared the way for a proposed merger with the American Lutheran Church and the United Evangelical Lutheran Church. The United Evangelical Lutheran leaders had indicated earlier that they were not interested in merger if the new church is not in the international organization.

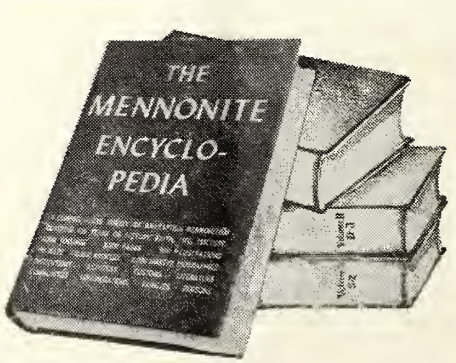
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Gospel Herald

TUESDAY, JULY 31, 1956. VOLUME XLIX. NUMBER 31

MENNONITE BIBLICAL SEMINARY

A Forgotten Command

By Nelson E. Kauffman

Individual Participation in Group Worship

In our search for the reasons for the impotency of the church in its present-day witness to the world, we cannot avoid a study of our church services. The typical Sunday service consists of congregational singing, the reading (often unintelligibly) of a passage of Scripture, the offering of audible prayer (in some cases a period of silence in which all are to participate in prayer), a Sunday-school class experience (most often a lecture), a sermon without opportunity of response, an offering, and a benediction.

In all this experience, in the large majority of cases, there is no intelligent, thoughtful participation of the persons in the pews. The words of the songs are familiar and raise no question for thought in the mind of the person singing, often he is totally unaware of what the words mean. He is not asked to explain what he sang. If any comment is made on the song, it is often a didactic statement or platitude that is to be received without effort or question.

It is commonly supposed, by all appearances, that people are worshiping, because they are present listening to a Sunday vocabulary that elicits no real thought or reasoning, no real participation in sharing in the discussion. Little do most folks realize that without engaging in constructive, appreciative thought there can be no true worship. To cause the audience to think, to feel, and to make decisions to act, is the task of the minister, a task so difficult that few ministers succeed notably.

There are possibly several reasons for this state of affairs. First, the vocabulary of our Christianity is not really understood. It is surprising how few of our people can give an intelligent explanation of very commonly used great Biblical words, such as church, grace, salvation, forgiveness, exhortation, holiness. These words are seldom used except on Sunday, and in a church service setting. Our folks may use them in giving a talk in Sunday school or in young people's meeting, but they use them in the same way they have heard them used, and if someone were to ask them what they mean by their statements they would be completely unable to explain in terms used in their workaday language.

Many pious statements are made, the implications of which have never been thought through in everyday language. "We can do nothing without Christ." Yet how real is Christ in our work? "There is great power in prayer." Yet we would scarcely be able to give one convincing incident. "We can't all go as missionaries but we can all pray." And we say this because we heard someone say it, although it is without Biblical basis. "We Christians live by faith." Yet our neighbors are not impressed that we live differently than they. Nice statements. But they are the kind we make with scarcely any idea of what is meant by them more than that this is the language we have heard good men use, and which we are to use when we give talks in church. Why is this true? Largely because we are never placed into a discussion situation where someone could ask us what we mean, how we apply these things to our daily lives, and what evidences we have had in our experience that these things are true. We hear a good sermon (?) in church and as soon as the Amen is said the conversation is about a completely different subject. Can you imagine attending a political rally and hearing a strong speech and as soon as the meeting is over hear people discussing the color of the new cars and their neuritis? No. They talk politics because they are involved in politics.

Another reason for this lack of spiritual understanding is that the average church member does not participate in making the decisions of the church. Conference does that. The member asks the minister and the minister asks the bishop and the bishop asks conference and the answer comes back via the same route. The member has not been asked to struggle with the question or problem himself. He does not use the language of the church and of the Bible in discussions of daily life. He is not asked to study the Scripture for himself, then compare his ideas with others; therefore he feels unable to handle himself in the use of Biblical concepts.

A further reason may be the fact that the average church member conceives of himself as a person to be served by the Sunday or midweek service. He does not feel that he carries any responsibility to contribute to the thinking of the service. He may feel led to say what he feels is wrong with the service, but feels no responsibility to effect any change; possibly he feels he cannot do anything about it anyway.

This lack of participation makes anemic Christians. Where they should be teachers, they still need to be taught. Heb. 5:12. They cannot communicate their faith. The minister must do that. They can only give answers they heard some "good preacher" give, but they do not know what the answer means. They are sure, however, it is a good answer because a good man gave it.

The Biblical Concept of Church Membership

Somewhere along the line we have failed as pastors and teachers to give our folks the New Testament concept of the responsibility of church membership.

1. The church is composed of members of a body as we have members in our physical body. As such every member participates in any work of the body. Every member is to have the same care one of another. I Cor. 12:25. Every member is necessary and contributes to every other member. One malfunctioning member can incapacitate the whole body. We have a long way to go to help each member to feel that his contribution to the body is important and essential. Paul said, "For ye may all prophesy one by one, that all may learn, and all may be comforted" (I Cor. 14:31).

2. The New Testament concept of the church is a "Fellowship of Saints," a Koinonia. This means that members of the fellowship share with each other, watch over each other, commune with each other. They are to be fellow helpers, fellow servants, fellow sufferers, fellow partak-

Creation's Gift

By Edna M. Mertz

God, thank you for the privilege
Of thinking for myself,
And that I need not follow all
The books upon the shelf.

God, thank you I need not be moved
By influential man,
But with mature and earnest thought
May seek Thy will again.

God, thank you for the pow'r of thought,
For sane and sober mind,
Creation's gift unique, bestowed
In honor on mankind.

Ft. Wayne, Ind.

ers. Being a church is more than having a service on Sunday, even though it certainly is that, but it must be a service where all share, giving and receiving. When the Holy Spirit came on Pentecost all the one hundred and twenty spoke, testified, shared, and witnessed. Following that they all continued in the apostles' doctrine. When they were scattered, all went preaching except the apostles. The apostles were the teachers, and the total membership were the preachers. They knew the language and its meaning and were able to communicate it. God give us such teachers and preachers today.

3. The writer to the Hebrews twice gives a command to his people that they exhort one another. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:12, 13). "And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:24, 25). This Greek word *parakaleo* is also translated "comfort," "beseech," "intreat," "desired." What a different feeling would exist in our congregations if in our prayer meeting every one in the presence of all would comfort, encourage, entreat another person or persons! Do we believe this commandment is necessary? Does the Lord really expect us to talk to each other about our faith and life? Am I my brother's keeper? Am I responsible to encourage, to reprove, to challenge, to teach, my brother? If so, when can I do it? What provision is made in the program of services for me to obey this injunction? How can I do this when my congregation is so large that I scarcely know all my brothers and sisters in the congregation? These are important and pertinent questions if we are to have New Testament church life. It would mean that our meetings would be similar to the old-fashioned Methodist class meeting, when each gave his testimony and if it did not ring true, he was exhorted by his brother.

Paul says, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). "Wherefore comfort one another with these words" (I Thess. 4:18). "Wherefore comfort yourselves together, and edify one another, even as also ye do" (I Thess. 5:11).

Can we as pastors be true to our trust and not make provision for our members to do this? Have we ever had a meeting in which every person present was urged to give words of exhortation for all? If not, why not? How dare we ignore such clear commands from the Lord through Paul? The formality of many of our church services is utterly stifling and deadly! Many of our congregations are so large that the individual is lost. We need persons able to lead group discussions, able to secure the participation of every person.

4. Another clear statement from the New Testament describing participation of all in church life is Gal. 6:1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." The practice of this would be a tremendous help to our brethren in understanding the vocabulary we use in our church services.

There are other Scriptures that could be quoted to further confirm the concept that it is God's will that all members of the church should participate in its life and be conversant in its message. The classic Old Testament reference is Malachi 3:16. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

Some Suggestions

It is one thing to point out weaknesses and discover problems, but quite another thing to find solutions. It is also easier to point out solutions that are impractical and say what cannot be done than to find workable solutions. However, the first step in correcting a situation is to see the problem. Then we must also be convinced that what the Lord commands He also gives grace to perform. I do not want to suggest that we begin with what we do not have.

In the congregation of 100 persons or less it is quite easy to stop in the morning message and ask some questions of the audience and to wait for a number of answers and to ask for explanation of answers. There is no law that demands that the minister do all the talking during his message. Every minister should learn how to ask thought-provoking questions! Nothing will be worse than asking questions whose answers are so obvious that no one wants to answer. This asking of questions to stimulate thought and discover reactions need not be a part of every Sunday morning message, but doing this occasionally and even calling on certain persons to answer will help to realize participation in the service. Some questions might be left with the audience to answer without answers from the minister. The message must be current, relevant, but soundly Biblical.

The adult Sunday-school classes should be small enough that every person in the class may have the opportunity to share in discovering the meaning of Scripture, in discussing its application, and in raising problems for discussion. To be able to ask meaningful questions that provoke thought and discover truth is an art. To learn, persons must think. Pupils may be so used to the lecture method of

(Continued on page 741)

Our Readers Say—

I have appreciated Bro. Weaver's article, "Tensions in the Church," in July 3 issue. I know there are many conditions in the church that should not be and feel it is good to bring them to light.

For myself, I believe submission in the home, to the church, to the state, and in general one to another is an essential part of the Gospel. That submission includes respect at all times and obedience, unless that obedience would mean direct disobedience to the Word of God, at which time there should be respectful refusal on the basis that it would be disobedience to God. In a number of things the principle of right and wrong is not involved but there are others in which it is, as falsehood, stealing, destruction to others. As to the church, I know of nothing the Mennonite Church asks that conflicts with the Bible. I am a Mennonite because I know of no other church that teaches all the Bible as she does. I know submission means a cross, but that is what the Christian life is. It is not the popular or easy way. It should be the normal thing among Christians to find this submission, rather than more or less a rare thing.

Furthermore, I do not, nor encourage others to do those things which distinguish us from other professing Christians on the basis that the church teaches so. I want to do and want to encourage others to do because of the teaching of the Bible. As in the case of dress, I believe the Bible teaches modesty and simplicity. But above this I want to have the ornament of a meek and quiet spirit. As in war and lawsuits, I do not see how we can have the love of God in us and engage in it.

I do not want to be ashamed of my Lord, nor of His church, even in the largest city of this nation, where sin is abounding on every side.

Oh, that we may grow more and more into the stature of the fullness of Christ. Oh, that we might put away all malice and guile, and hypocrisies, and envies, and all evil speaking and desire the sincere milk of the Word that we may grow thereby.

May God bless our God-ordained leaders and give them wisdom and grace to lead the flock of God.—Anna M. Buckwalter, Bronx, N.Y.

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EDITORIAL

A Vacationer and His Church

These are the months when many people are on vacations. This feature of modern life is sometimes pretty hard on the church. There may be enough people gone some Sundays to reduce considerably the attendance. Once in a while someone is so rushed in getting away that he neglects seeing to it that someone else is appointed to take care of the vacationer's work while he is gone. It is hard enough on a church when a number of families are missing; it is worse yet when duties are neglected and made to seem unimportant.

Before you leave home, tell your pastor where you are going and how long you will be away. Some church planning may require this information. He might want to put an item in the church bulletin concerning your whereabouts; the feeling of brotherhood is increased by such information. It would be nice to send a card to the home community occasionally on your trip.

Church people should plan a vacation that will strengthen them spiritually. By attending church somewhere on Sundays they not only recognize the Lord's day, but they may get some helpful suggestions for their home church. Our church camps are excellent places for vacations, combining as they do a restful change with a program of spiritual help. And no matter where one goes, one must not take a vacation from Christian conscience and conviction. Sin is not less sinful when one is away from the watchful eyes of acquaintances.

It is important, too, not to take a vacation at the expense of your church. Home church expenses continue when you are away. Meeting the budget requires regular giving. Leave your usual church offerings before you go, or send them while you are gone. We are getting past a system of church financing in which we drop in whatever we happen to have whenever we happen to be there. Systematic and regular giving requires planning concerning our vacation giving. The trouble about making up for absences by giving extra when we get back is the fact that in many churches the giving is for certain causes on certain Sundays. And so we miss some causes when we are gone. Moreover, there is often little money left on the return from a vacation.

And be sure to come back. Anyone who travels these days must trust the Lord for safekeeping. But careful driving helps. Better get home a little later than in an ambulance. Your home church needs you. We can't afford to offer good workers on the altars of speed and carelessness.

Come home refreshed and in a mood for pitching again into the program of the home church. Return in newness of faith and with an increased sense of the greatness of God and the need for a Gospel witness to lost men. Return with new-found strength to labor for God and for needy men.—E.

The Two-Talent Man

In the parable of our Lord concerning the talents, at the beginning one man had five talents, one had two, and one had one talent. At the time of accounting the five-talent man has become a ten-talent man, and the two-talent man has become a four-talent man. The tragedy of the parable is that there is at the end no two-talent man. The five talents doubled, and the two talents doubled, but the one talent remained in its guilty loneliness. The man who received the one talent did not invest his thousand dollars, but hid his talent in the earth. Whether he did this because of fear or laziness or miserliness we are not told. The reason he gave at the accounting may have been only an excuse. But whatever the reason, at the end of the parable this man had no talent at all. He started out with less than the others, but he could have had two talents at the end. By his failure to invest the one, he had brought himself to complete loss.

We hear a good deal about the many-gifted people who occasionally develop among us. To a rich natural endowment there is added an application which results in extraordinary achievement. We are glad for what these brilliant people can do for us. Some of us may envy them. They should have credit for their use of talent. But what God has endowed them with is no ground for boasting and no reason for honor. They are simply investing the talent given them.

There is a larger number of two-talented people, who by diligent use turn their two talents into four. Possibly most of the world's work is done by this middle class of talent. They are not the unusual, but the usual, everyday sort who have a fair amount of intelligence and ability, and use it for the world's good and, we trust, for God's glory.

But there are also a large number of less than ordinary people. Either because of meager endowment or lack of opportunity they perform only below average. They cannot do a great deal, but what they can do is honorable and worth while. Since God made this class of people, He must have use for them. Some of them by honest application can become two-talented people, and can win the Lord's approbation just as well as their more talented brethren. No man need be despised or condemned because his talent is small.

This parable must not be misread to mean that people of many talents are always faithful, and that people of few talents are always unfaithful. Many brilliant people fail miserably. Perhaps in their youth they showed great promise. But through laziness or selfishness or dissipation their lives are wrecked and the promise of youth is not fulfilled. A man capable of ten-talent performance is a failure if he stays on the five-talent level.

Similarly many people who are intellectually slow become very worth-while people. If they cannot do much, they do faithfully what they can. The work of God's kingdom is perhaps just as much dependent on the faithful one-talent people as upon the few geniuses.

The point of the parable is that a man is responsible for whatever talent he has been given—not for less and not for more. And it is evident that talents have a way of increasing in use. That is true of money which is invested, and it is also true of the modern meaning of "talent," which has come through the teaching of this parable. Doing what we can teaches us how to do more. Our abilities and skills increase through use. No one need remain a one-talent man; for if he uses what was given him, eventually he will have more. Every one-talent man is a potential two-talent man. And if he is

faithful his reward will be in proportion to his ability to receive.

Perhaps the parable does suggest that the people of small talent may be more tempted to think that what they can do is not worth while. In our churches we see people who, because their tithe is not large, feel it is not important that they should tithe; or who, because they cannot give an oration, refuse to give a testimony. Comparing themselves with others, they become discouraged. They should see that the increase from one talent to two is just as great as the increase from two to four or from five to ten.

One of the greatest needs in the kingdom of God is more two-talent men and women.—E.

The Markham Crusade for Christ

June 10 to July 1, 1956

By J. Mark Stauffer

God moved at Markham, for no man or group of men could do what He has done. The Crusade staff recalls with reverent joy the sight of men and women, boys and girls who gave their lives to Christ during the course of the Crusade. Where there was glory, we trust that only God with His Son and the Holy Spirit may share it.

The site for the services was the Markham Fairground—a landmark for many miles away. Situated near the intersection of Route 48 and 7 at the south end of Markham, it was a familiar site for many people. Here the three tents were erected, the four house trailers parked, and the other equipment placed.

The Crusade staff — Myron S. Augsburger, evangelist; J. Mark Stauffer, song leader; Paul Neuenschwander, equipment manager; Elizabeth and Janet Kreider, secretaries; and Abe Gingerich, maintenance man—enjoyed a fine time of spiritual fellowship during the Crusade. Lowell Herr and Paul Schrock were also associated with the staff; they served in tract distribution and assisted in various ways.

In preparation for the Crusade, the local Mennonite churches carried forward a fine house-to-house visitation program; this, with the usual publicity features of window posters, handbills, and visitation cards, gave good coverage in the Markham area. A number of newspaper advertisements and news articles were placed in the local and Toronto papers.

The Mennonite Church membership in the Markham area numbers about 200; these Mennonite churches and the Crusade enjoyed good co-operation from the United Missionary, the Baptist, the Brethren in Christ churches, and other nondenominational groups. Usually, approximately half of the audience was non-Mennonite people. Many friends drove to Markham from various parts of Canada and the States. A large chartered bus brought a group to the service from Baden, Ontario.

Although there were disappointments, there were many happy compensations—the revival of many church members, the evangelism of unsaved souls, the good and increased witness of the Mennonite churches in the community and the beginning of a large, spiritual movement among the young people. This took the form of a prayer meeting which we hope, under God, will continue to strengthen the future church.

What did God do at Markham? We were privileged to see many challenging decisions for Christ, but only God can know what was fully accomplished. We remember the young man from Holland who, after his conversion, sang his testimony to the audience in the words of "Have Thine Own Way, Lord"; the young man who testified of his conversion from the Roman Church; the Catholic priest who, having served the priesthood in Italy for 30 years, came to Canada during the Crusade and gave his life to Christ. These and many others who are rejoicing in their salvation have convinced us that the Crusade was blessed of God.

The Crusade staff is grateful to God for the kindness of the Markham people, for the privilege of becoming personal friends of the Christians there, and for the common spiritual cause that we have shared. We fervently hope and pray that the local churches have been strengthened and that the entire Crusade may have been recognized as a work of God by the people of Markham. Thank God for His Word, His Son, and His Spirit.

Harrisonburg, Va.



50 Years Ago

(From Gospel Witness, July 18, 1906)

Balodgahan is the name of the village purchased [in India].

Total contributions [of the Scottdale congregation] amounted to over five hundred dollars for the current year. [In 1956, over $18,000.]

A card from Metamora . . . sudden and very unexpected death of Bish. John Smith.

It is claimed that the Jews are moving into Jerusalem at the rate of a hundred families a week.

He Shall Be Great

By Stanley C. Shenk

"He shall be great," declared the angel to Mary, in speaking of her coming Son. This was surely one of the great understatements of history. Of course, the angel went on to say that He would be called "the Son of the Highest," that He would be given "the throne of . . . David," and that He would reign forever "over the house of Jacob." But there was still so much left unsaid. Simeon added to it by stating that He would bring "salvation," and that He would be a light to the Gentiles and a glory to Israel.

However, in all these statements we still see so much less than the whole. This coming child was to be miracle worker, mighty prophet, master teacher, and the great physician. He was to be the crucified Saviour, the risen Lord, the Judge of all the earth, and the King of kings.

All of this He was to be, and so it has come to pass. Yet it all means nothing to you and me, unless we *accept* Him.

"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee
Thy soul is still forlorn."

—Angelus Silesius (From *Masterpieces of Religious Verse,* Harper and Brothers, 1948).

—in *Herald Youth Bible Studies*

You cannot be a disciple of Christ until you are dead. Jesus said, "Whosoever shall lose his life shall preserve it."

—L. C. Gooding.

Herod's Little Paradise

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

So at any rate it was known in the days of Herod the Great. And though he himself called it Herodium, and the visitor of today knows it under the name of Mount Franks, if he would enquire about the way to it from the Bedouins who make their spring encampments on the hillside around it, it is for the "Jabal Furdais" that he must ask. And "Furdais," a diminutive of the Arabic word for "paradise," is nothing but the Greek "Paradeisos" still surviving from the days when Herod the Great built his fortresslike palace there. But it is a name not well befitting its present state!

It is a queer volcanic-looking hill, a conspicuous feature from almost any point of view, rising from a ridge to a height of about five hundred feet, and as smooth and even as if it had been turned out of a mold. It stands to the southeast of Bethlehem. Herod seems to have been, as a great builder should be, a shrewd judge of a site, whether for a castle, a pleasure home, or as, in fact, it turned out in the end to be, a burial place!

We come to the base of the mount after a ride on horseback of ninety minutes over a rocky path from Bethlehem. And on a spring day, with the wild flowers in full bloom, with breeze enough to keep one cool, and cloud enough to temper the sun, the country through which we pass is indeed paradise now!

Except that on our way we pass a whole hillside dotted with the tents of the unfortunate refugees, none more than a few feet from its neighbors. Whole families have lived here since they were driven from their homes in Israel, over nine years ago. Many look daily across the fields and point out on the hillside opposite the lands and homes they and their fathers and fathers' fathers owned! They have nothing, for when they fled they were told not to take any of their goods or cattle, having been assured that "in a few days' time you will certainly be back in your homes!" Certainly they know no paradise in their unhappy camp.

A steep ascent of about fifteen minutes on foot brings us to the top of the hill, where the flat surface of the ground forms a space almost eight hundred feet around.

This place was situated nearly sixty stadia from Jerusalem and not far from Bethlehem. The statement, "Jesus was born in Bethlehem of Judea in the days of Herod the King," acquires new meaning to one who realizes how near Bethlehem was to this place. It was this very Herod who caused to be slain the babes in Bethlehem in an effort to end the life of the Manger Child.

The hill was strong and fit for such a building as a citadel, having in it royal apartments of great splendor. It was reached by a wonderful stairway of polished stone two hundred steps high. Scarcely a vestige now remains of this marble stairway. It is a sort of moderate hill, raised by the hand of man!

Here is a natural hill, which Herod the Great heightened by artificial means to make a fitting site for his castle. Human energy meant nothing to this cruel monarch. Slaves labored in an agony of toil.

How far the hill is really artificial I do not venture to say. In appearance, with its well-marked little crater at the summit, it is almost a schoolbook picture of a volcano. The whole of the space is enclosed by the remains of a circular fortress of hewn stones, with four massive round towers, standing one at each of the cardinal points.

Ruins on the hill add artificial to natural desolation. The summit, a great bare crag, is strewn with a tumult of stones which reveal yet the occasional line of a wall or suggest the foundations of a house. That an old Christian town once stood here is evident; the remains of a church are recognizable and a finely preserved baptistry still lies on the ground. Inside, the ground slopes to a hollow in the center, as if the walls had been built on an artificial mound. At the foot of the mount Herod built other palaces for himself and his friends. The whole plain around was also covered with buildings, forming a large city of which the hill and fortress constituted the acropolis. While seen from the summit there is very clearly marked the artificial tank—now a luxuriant cornfield—with the foundations of a round summer house showing through the green corn in the center.

The view from the top of this oasis castle, the palace-tomb of Herod, is among the widest and grandest in the Holy Land. Bethlehem, the Dead Sea, the Mountains of Moab, and great stretches of desert lie about it in cyclorama. The Mount of Olives, fifteen miles away, stands out as if close at hand, and on each side of it, the eye notes hill beyond hill, each a venerable site. To the east the landscape is especially interesting as that of the region consecrated by the stories of David and John the Baptist. To the south stretches a desolate succession of earth's waves, their color dark gray, their outline relieved by no tree or verdure, for the sparse growth to be seen here and there is dried up till it is brown. The ridges of forbidding barrenness are in many cases the walls of yawning ravines into whose depths the sunshine falls only in a passing gleam. A portion of the Dead Sea, twenty-five miles away, and the Jordan Valley seem to lie at our feet. We have immediately before us the home of the viper, the locust, the wild bee, the fox, the jackal, the partridge, and the wild goat. All around is wilderness! Undoubtedly it was the strategic position of the spot that caused Herod to expend so much to reclaim it from the wilderness. He converted the desert into a veritable paradise.

The name "Little Paradise," which the place still bears, may have risen from the beauty of the gardens, no less than of the town, for Herod brought a plentiful stream from the Pools of Solomon to



A reminder of Herod's crime near the city of Christ's nativity is Mount Herodium.

irrigate the soil and supply every want of the community, in an age when public and private baths were considered a first necessity of life.

It has been suggested that this mountain marks the "site of Beth-haccerem, where Malchiah, the son of Rechab, the ruler of that part is said to have repaired one of the gates of Jerusalem" (See Neh. 3:14), and also where the people were exhorted to "set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction" (Jer. 6:1).

As Beth-haccerem is associated with Tekoa, it was most probably somewhere in the neighborhood, and Mount Herodium is admirably adapted for a beacon of fire, to give warning of evil approaching from any direction.

If this be the Herodium, it is the place where Herod was buried. All his lavish expenses only prepared a tomb for his dishonored body. Well for it that it lies in ruins, for it is the burial place of a tyrant.

* * *

As we stand and ponder let us recall the story of Herod's last illness and of his miserable death in Jericho. The cries of the slaughtered innocents were rung out while he lay hopelessly sick. Just in the last moments he gave orders for all the nobles who attended him to be murdered, "that at least his death might be attended with universal mourning."

He died and his body was carried on a golden bier embroidered with very precious stones of great variety, and it was covered over with purple. He had a diadem upon his head, and above it a crown of gold. He had also a scepter in his right hand.

Behind his bier marched the whole army in the same manner as they used to go out to war, and as they used to be put in array by the muster-master and centurions; they were followed by five hundred of his domestics, carrying spices. So they went to Herodium, for there by his own command, he was to be buried!

We see the tomb of Herod on the hill. But though it is a grave of a king, how different are our thoughts as we look on that part of the landscape and the humble homes of those shepherds who were the first worshipers at the cradle of Christ our King!

The history of the word "paradise" would fill a small volume. It has been used to designate the magnificent parks of Persian monarchs, the original abode of man in his integrity and happiness, the residence of righteous souls in the intermediate state, and the heaven of the future. It has been employed as a figure of the Word of God by some of the early Fathers and from these higher uses it has descended to be the name of humbler things—towns, palaces, courts, porches, hotels, berths, and even restaurants!

As we stand on Herod's Little Paradise I am not only struck with its likeness to the little mountain cities that one pictures, but am also wondering how far it may have contributed to the dying thief's understanding of the Third Word from the Cross: "Verily I say unto thee, To day shalt thou be with me in paradise."

Scottdale, Pa.

The Way of Love

By Oliver H. Zook

Luke 6:27, 28. But I say unto you which hear, Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you.

It is quite clear in the message of the two verses in the above Scripture that the Lord Jesus is lifting the standard of *Love* far above the plane of the common run of men. Ordinarily, people think of love as operating within the circle of their friends—those who love and appreciate us, and who have common interests with us. But this kind of love does not satisfy the demands of the Son of God.

It is remarkable how our standards of right and wrong ofttimes shrink under the scrutiny of the Lord Jesus. In the Scripture above quoted, He demands that we go far beyond the circle of our friends and exercise love for our enemies as well. We must not forget that there are two phases in love. The one is sentimental, the other divine. Sentimental love appeals to sentiment, rather than to reason. It is more artificial than real. It has an aspect of selfishness, usually prompted by passion. On the other hand, divine love is both active and practical. It is the kind of love that can meet actions of hate with deeds of kindness; it will match the curses of evil men with blessings, and evil treatment with prayer.

There was very little love manifested for Christ by the Jewish rulers in the three years of His public ministry in return for the many deeds of mercy and kindness which He performed. It is only when we have received His divine nature that we can love as He loved. It is also true that it is only then that we can understand what the Apostle Paul meant when he said in II Cor. 5:14, "The love of Christ constraineth us."

The love of Christ is extravagant. That is, it gives more than is required. The unjust demands of an adversary are more than met. It practices the Golden Rule as only love can. The "love of Christ" in us never stoops to the level of world standards. I Cor. 13 has this to say about charity (which is love in action), It "suffereth long, and is kind; ... [it] envieth not; ... [it] vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, ... beareth, believeth ... hopeth ... endureth all things." This kind of love *never fails.*

The world kind of love is selfish. It operates like this—"If you love me, I will love you; if you'll be good to me, I'll be good to you; if you lend to me, I'll lend to you; if you trust me, I'll trust you." But such a standard of love is not based on the love of God. It could hardly be based on love at all. The love of God is based on His grace. It requires grace to love those who don't love you. It requires grace to do good to them who do evil to you. It is grace that enables one to lend to those who never lend to you. When we fail to operate along these lines, it is an evidence of a lack of grace.

Another evidence of God's love in our hearts is manifested in acts of mercy. Sinners try to cover their sins by magnifying the mistakes of others, but love refuses to condemn. Instead, it is quick to forgive. The world is certain that this standard is sure to fail, but the Lord has proved over and over that it is the only way to peace. It is not for the reward the Christian follows this rule, though he knows God will reward all such labor of love done in His name.

The reason there is so much suffering in the world is that men refuse to follow the pattern given by the Master. Someone has put it like this:

Evil for good is devilish,
Evil for evil is beastly,
Good for good is manly,
Good for evil is godly.

We have four standards of conduct here, and the last one only conforms to the demands of God. Our Lord requires us to follow His standard of "good for evil." God is kind to the unthankful and the unholy, and He wants His children to be like Him. It is against human nature to love the unlovely, but Christ has set the example, and the least we can do is to follow Him. "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law." So said Paul in Rom. 13:10. This is true Christianity. It is also true religion.

It is manly to do favors to them who favor you. Most people of the world do that. But the Christian is to be Christlike in his love for others, even with enemies, and follow the Master, though there is no likelihood of ever being repaid. This is not the easiest way out, but it is Christlike, and we do it for the sake of the Master, who set us the example.

Ultimately, the standard for the Christian is the character of God. He says, "Be ye holy; for I am holy" (I Pet. 1:16). "Be ye therefore merciful, as your Father also is merciful" (Luke 6:36). "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). This standard has been revealed in its fullness in the person of Jesus Christ, and God's plan for all His children is that we be like Him.

The example herein stated is a lesson in practical Christianity. It can be experienced in our lives only as we make our lives to conform to His blessed will. We must live above world standards, and not permit them to draw us away from the standards of God's Word.

Paul said, "Love worketh no ill to his

A PRAYER

FOR THIS WEEK

Our loving Father,

We thank Thee for our church, the Mennonite Church. We praise Thee for her blood-bought heritage, her Bible-centeredness, her deep convictions. Grant, O Lord, that she may be worthy of her heritage, diligent in the study of Thy Word, and true to the Biblical principles for which she stands.

We praise Thee, O Lord, for the host of dedicated disciples who make up the Mennonite Church. Particularly do we thank Thee for those new Christians who have been led to join our ranks through their own study of the Word of God. Give them wisdom, O God, as they remind the rest of us of those things which we often take for granted.

Grant us, O Lord, that we may not be wise in our own conceits. Forgive us for denominational pride, for religious bigotry, for complacency about those matters which should concern us most. While we think we stand, our Father, give us grace to take heed lest we fall.

Help us, O God, to stir up the gift that is in us by the laying on of Thy hands. Forgive us for soft-pedaling Thy Gospel, for hiding our light under a bushel of timidity and apology, for living so inoffensively that the world feels no need to persecute us.

Save us, we pray, from the subtle temptations of materialism. Arouse us from the innerspring mattresses of our beds of ease. Inspire us to leave our sheltered environments for the "crowded ways of life" and for the lands beyond the seas.

Pour out Thy Spirit upon our church, O God. Convert our homes, our churches, our schools, our many organizations, into missionary-factories. Sanctify our beloved Mennonite Church, our Father, for we know that we have come to the Kingdom for such a time as this. For Jesus' sake, Amen.

—Helen Good Brenneman.

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neighbour." It is a high mark of true Christianity for one to bear the reproach of others unflinchingly. The Bible records few instances, indeed, where the Lord Jesus had any fellowship with the world around Him. There were always a few whose love never failed Him, but they were few. "He came unto his own, and his own received him not," yet He had the only remedy for the world's sin.

The Apostle Paul said in I Cor. 13, "Charity suffereth long, and is kind." The picture in Isa. 5:14 is a sad one. "Hell hath enlarged herself, and opened her mouth without measure: and ... shall descend into it." The picture is much brighter in verse 16, "But the Lord of hosts shall be exalted in judgment." God will get glory to Himself in judgment, if He can't get it through His grace.

What we need in the church today, and in the world, is more people to exemplify the great principles of God's love, that lost souls may be drawn to Him because they see "Christ in ... [us], the hope of glory." May God so fill us with His love that our witness for Him may ring true.

Belleville, Pa.

On Being Fishers of Men

By Frederic Howell

I am made all things to all men, that I might by all means save some.—I Cor. 9:22b.

As Americans we are among the most versatile people in the world. We are proficient in all manner of things and these proficiencies can and should be used as a just and good means toward a just and good end.

However, in respect to our Christian witnessing, these abilities will all go a-begging if we do not, as individuals, learn to adapt them to the principles of sympathy, understanding, and knowledge of mankind and become skillful in using them as a means by which we can lead men to the saving Gospel of Jesus Christ.

Indeed most of us are not skilled in soul-winning as was Paul, who wrote the above lines in his Epistle to the Corinthians. Nor do we possess his power, his insight into the inner lives of men. Yet we do possess a measure of these qualities, and it is this measure, this our talent, which must be utilized.

We must, in short, learn to be all things to all men in accordance with that which God has endowed us.

Sympathy is a virtue we all should endeavor, through the Holy Spirit, to acquire. Missionaries especially seem to know of the power contained in real sympathy, and it is these "uncommon" people who have been, in the order of their greatness, generally sympathetic, loving souls.

And if this is true of them, it should be true of us also. A study of the great missionaries shows that they have, for the most part, learned to adjust their affairs, their habits, and their various talents, so as to bring themselves into a sympathetic alignment with the individuals they have sought to save. Can we not endeavor to do the same?

And to save some, we need not fear, as they cannot, the taint of another's sin.

We have all seen the comparatively recent picture, in a nationally prominent magazine, of one of America's greatest evangelists standing with Bible in hand in an English pub and speaking to a group of men, telling them of the salvation which is God's gift to everyone that receives the Lord as Saviour.

Now, surely not even he could have guessed at the results of his just being there, of his being in "sympathy" with those men, or to what extent his "shafts of light" did penetrate their wills. But it is exceedingly doubtful that he would have reached them at all had he been fearful that in so doing he would himself have been overpowered by a desire for strong drink.

In truth, sympathy is essential if we are to save some for Christ's sake.

In winning souls, we should also supplement our talents with an abundance of understanding, and by that is meant, in this case, understanding of man's various and numerous false convictions.

Needless to say, this should be done without argument. Yet it should be done in the sense that we should listen to the afflicted and bear in mind that we ourselves may have held to some such claims and prejudices before our own conversion.

This will keep us from appearing self-righteous and will enable us to gain a

(Continued on page 741)

PRAYER REQUESTS

(Requests for this column must be signed)

Lee and Adella Kanagy, Daniel, Ruth, and David, have reservations on the Topa Topa of the Waterman Lines for passage home, sailing from Kobe, Japan, July 24. Pray for them a safe journey, and a helpful furlough.

During the Kanagys' absence, Matsukuma Takeshi-san, a seminary student, will have charge of the work in Nakashibetsu. Pray for him in his adjustment to working in a new situation.

Pray that the Lord may bless the Fifth Mennonite Sunday School Convention to His glory, and that His leading may be evident.

Summer Bible Camp of the Hokkaido Mennonite Church is to be held at Nukabira, Tokachi, August 2-5. About one hundred young people will probably attend. Pray that the camp experience may be kept a strong evangelistic outreach in our Christian church in Japan.

Ralph and Genevieve Buckwalter, Dawn and Rosemary, have reservations on the *Hikawa Maru,* scheduled to sail from Seattle on August 3, returning to Japan from their furlough. Pray that they may take with them renewed inspiration for the tasks ahead of them.

OUR SCHOOLS

GOSHEN COLLEGE

Eighteen graduates will receive bachelor of Science in nursing degrees at the fourth annual graduation exercises of the Goshen College School of Nursing August 3, at 8:00 p.m. in the Union Auditorium.

Peter Dyck, pastor of the Eden Mennonite Church, Moundridge, Kansas, will deliver the address before President Paul E. Mininger confers degrees.

Orpha Mosemann, director of the School of Nursing, will present the candidates and Dr. Carlos Mendes, in behalf of the Elkhart Hospital medical staff, will award the School of Nursing pins.

The Nurses' Chorus directed by Paul Marvin Yoder will sing "Dearest Jesus Draw Thou Near Me," "Send Forth Thy Spirit," and "To Thee Jehovah." Homer North, pastor of the North Main Street Mennonite Church in Nappanee, Ind., will offer the invocation.

Graduates of the 47-month Collegiate nursing program at Goshen College have completed requirements for a four-year college degree and in addition have met the requirements of the Indiana State Board of Nurse's Registration and Nursing Education. Goshen graduates are eligible to write state board examinations for licensure as registered nurses.

Members of the class of 1956 include Ruth Eleanor Hartzler, Goshen, Ind.; Mary Ellen Hochstetler, Nappanee, Ind.; Mary Kathryn Hostetler, Louisville, Ohio; Esther Ada Litwiller, Buenos Aires, Argentina; Norma Larue Neuhauser, Eureka, Ill.; Maria Luisa Rivera, La Plata, Puerto Rico; Mildred Minnie Schlabach, Scottdale, Pa.; Carolyn Grace Slaubaugh, Parnell, Iowa; Arlene May Smucker, Smithville, Ohio; Pauline Fay Smucker, Smithville, Ohio; Charlene Sommer, Saybrook, Ill.; Julia Leatherman, Elkhart, Ind.; Rosemary Stieglitz, Milford, Ind.; Lois Etta Swartzendruber, Wellman, Iowa; Esther Maxine Troyer, Engadine, Mich.; Shirley Ann Unruh, Harper, Kans.; Ruth LaVerne Yoder, Hollsopple, Pa., and Sara Ruth Yoder, Mill Creek, Pa.

Building Program

Construction is proceeding rapidly on the 51-room dormitory for nurses to be completed and in use for the coming school year.

The bricks have almost all been laid including most of the concrete block room partitions and the main plumbing work is completed.

Due to the location west of U.S. Route 15 the building will be heated independently. An oil furnace will be used. Acoustic tile and flooring contracts have now been let and purchasing of the furnishings is in progress.

The floors of the Arts Building are to be lifted during the early part of August. Bricklayers will begin their work sometime after the 15th. It is expected that the Arts building will be ready for use in the second semester of the 1956-57 school year.

LA JUNTA MENNONITE SCHOOL OF NURSING

On July 16 five students, Esther Geiser, Doris Gerber, Janet Lambright, Mary La Rue, and Regina Smith of the class of 1957 began a six-weeks experience in surgical nursing at General Rose Memorial Hospital in Denver. Florence Burkhart, Clinical Instructor of the School of Nursing faculty, accompanied them and is responsible for concurrent instruction and supervision of student practice.

Also on July 16 the first group of students of the class of 1958 began a month of affiliated experience in tuberculosis nursing at National Jewish Hospital in Denver. This program of instruction is under the University of Colorado School of Nursing. The students in this experience are Norma Jean Kauffman, Marjorie Detweiler, and Fern Stutzman.

Florence Grieser of the Nursing School faculty is enrolled in a six-weeks course in Public Health Nursing at Western Reserve University during the summer.

The fourteen students of the class of '56 who wrote the State Board Test Pool Examination on June 12 and 13 have all successfully passed the examination and are now full-fledged RN's.

Edna M. Amstutz.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Inspired Letters, tr. by Frank C. Laubach; Nelson; 1956; 221 pp.; $1.50.

The world's leading literacy expert has made his contribution, not only of a method of learning to read, but also to the provision of a literature for new literates. This translation of the New Testament epistles "is Number Four in a graded series of books aimed at teaching people to read the Bible. A Graded Series like this is being written in over fifty other languages around the world."

In order to make the epistles clear to new learners, the language, style, and vocabulary are greatly simplified. Words, phrases, even sentences may be added to make the meaning plain. Long sentences are broken up; the very first sentence in Romans (100 words) is broken up into sixteen English sentences. The vocabulary is limited to about 2000 words, besides names and places. So in a sense this is not a translation; it is a paraphrase. But the meaning is there, which is all-important. It has been carefully checked by competent Bible scholars, and the reviewer noticed no mistranslations. One gets here the wonderful sense that he is reading the Bible for the first time. Passages become luminous that were obscure. It is an excellent translation to use when reading the epistles to children. Missionaries should find large use for it.

—Paul Erb.

Orie O. Miller Diary

June 21. Hotel Trocadora, Bangkok, Thailand. Yesterday in Djakarta we agreed on MCC direction and lines of work in Indonesia further, for which Wilbert and Glen had come in, and Winburn Thomas of Church World Service and Hadi were there too. This morning Rev. Marintika, General Secretary of Indonesia Council of Churches, took me to the airport and for another hour's visit. The evangelical church is growing and MCC has a unique place for helping. This evening we envisioned Thailand from Presbyterian Mission guest house. A difficult field and not easier with Buddhism in revival and active.

June 24. Grand Hotel, Calcutta, India. Benedict, Bob, and I attended 9:00 a.m. Church, which Carey, Marshman, and Ward built in 1803, where Carey preached, and where the Adoniram Judsons were rebaptized before going on to Burma. Yesterday afternoon with two missionaries we drove the 15 miles north along the Ganges to Serampore where Carey and colleagues lived and missioned and translated and wrote. A college of 850 and a seminary of some 30 make up Serampore University today. Following the services this morning I walked around the corner and through Old Mission Church—the oldest Protestant church building in Calcutta—where missionary Henry Martyn was pastor for a short time. From this church also Church Missionary Society had its beginning. How much history of India and of England and of Christian missions since those early nineteenth century days! Yesterday forenoon Sister Benedict showed us some of Calcutta's human need pockets today—the refugee glut at Seldah station, the plight of the Anglo-Indians, and the office from which MCC ministers. During supper and evening in the Benedict home we fellowshiped with work colleagues, and Dr. Fleming of the United Mission to newly open and needy Nepal, for which building need a small Pax unit is in request.

A new Spanish religious Christian literature organization was formed at a meeting in Placetas, Cuba, attended by more than 100 delegates from the United States, South America, and Canada. It will be known as Literatura Evangelic Para America Lapina (LEAL). LEAL will be the only organization of this kind in Latin America. It comprises publishers, book sellers, and church and mission groups. Among the projects planned by LEAL are news syndicate for Spanish evangelical magazines, distribution services and a series of training workshops in journalism, colportage work, bookstore management and advertising. LEAL also expects to publish soon a Spanish language magazine for South America to be called Vida. Named as editor in chief was Alejandro Clifford, Argentine journalist and universtiy professor.

TEACHING THE WORD

Church Clubs for Junior Boys and Girls

BY EVAN OSWALD

SECRETARY OF JUNIOR ACTIVITIES

Needs precede methods. A need for church-guided junior activities has been developing in the Mennonite Church in recent years. The Sunday schools, summer Bible schools, and church camps have been partially meeting this need by offering excellent materials and programs on the junior level. The Commission for Christian Education feels that junior club work also offers another potential means for promoting and guiding junior activities.

Very little organized club activity was to be found in the church prior to 1950. A few clubs have now been organized and considerable inquiry is being made concerning aids for club programming. This interest in club work has arisen as a result of changing times and changing needs. Twenty-five years ago the Mennonite Church was a rural church. Today a large number of church families live in urban communities. Those who remain rural have adopted many of the influences of urban life; not the least of which are mechanization, shorter working days, and more leisure. Our youth also find themselves being attracted to many activities outside of the home and church, and a large number are growing up with very little direct church guidance. Properly directed youth clubs can be a partial solution to the problems of leisure, secular attractions, and a direct church contact.

The potential values of club promotion are quite numerous:

(1) A well-planned club program should help juniors interpret their spiritual life through everyday situations. The gulf between the Sunday school and the child's everyday life has often been too wide. The Sunday-school theory needs guided application. The home should provide a great deal of this guidance but the club approach goes a step further by offering opportunities for guidance in group situations.

(2) Club work can provide many worth-while experiences which become part of the lives of the juniors while their minds are still plastic. Most of the basic skills and interests of adults are developed during the early years of their lives. Interests and loyalties developed in juniors will bear influence throughout their lives. Club outings, craft projects, missionary gardens, disaster work (with adult supervision), ball games, sewing projects, and junior choruses stir the imagination, energy, and loyalty of juniors. Attractive activities interest juniors —the first quality favorable to guidance.

(3) Club work can help counteract the attractions of the non-Christian world. These are days of TV, jet planes, "hot rods," Dairy Queens, and circuses in cereal boxes. The world is ablaze with speed, things, and change. Our juniors are a part of this fast-geared world which offers many attractions. Juniors have quick eyes and a ready heart to be taken up with anything which interests them. A club program can help to attract those eyes and hearts away from the activity provisions of the world. Even if the club program content is similar to the non-church club program the purpose and influence is different. The junior should be able to find in the church his joy of living. Why should he have to look to the public school or community for an attractive program of activities? If the church is concerned about foundation building she must meet the juniors on the level of their everyday lives.

Our doctrine of the Spirit should be Bible-centered, and not experience-centered.
—Chester K. Lehman.

(4) Club work can provide another avenue of church evangelization; particularly is this so in city mission work. Club work in the Mennonite Church originated in city missions for the purpose of attracting and holding youth attendance. While club activities are especially suitable for city mission work, rural club efforts can have the same attracting quality to the community boy or girl who does not attend church. Also we must not overlook the fact that Mennonite youngsters, not just nonchurch-attending youngsters, need to be taught *the way*. Club work should be *the way* in action.

(5) Club activities help to develop qualities of leadership, fellowship, and companionship. Youngsters learn to be social beings—to mix, to lead, and to follow—by living with others. One of the strongest urges of the junior-intermediate is to belong and to be with his or her group. This is a good quality. He or she is learning to enjoy being with friends. If deprived of the opportunity to mingle with their age group while juniors, they are likely to find it difficult to mix, to speak, and to lead out when they become older. Club work also binds the young people together and develops a greater loyalty to the church. Can youngsters give their first loyalty to a church that only has them one half hour a week and enters into their thinking very little during the week?

(6) Club activities can help train for Christian service—that is, if service activities are included. It is quite easy to develop a club program which provides only self-centered club activities. The club program should be well flavored with service activities. Sewing projects for missions, fixing toys for less fortunate children, special offerings, and disaster work will give a depth of meaning to the club program. The giving and serving heart should be developed at an early age.

These stated values, of course, are idealistic, but so are Christ's teachings. Club organizations will not solve all the problems; few things have. Club programming does not come the easy way. Worth-while achievements are not obtained with ease. Youth club work demands planning and an abundance of continued effort.

Leadership is the key to a successful club program. The juniors are still followers. They are not mature enough to plan and direct the program. The adult leaders might counsel with the youngsters but by and large the leaders must plan and promote the program. The club is only as strong as its leadership. In fact, it is better not to have a club program than to have a haphazard program in which weak leadership encourages poor behavior and engenders disrespect for church programs.

The Commission for Christian Education is preparing materials for club work. It is planned that by this fall a club leader's manual will be published by the Mennonite Publishing House with boys and girls achievement manuals soon to follow. The purpose of these materials will be to offer a number of approaches to club organizations which can be adapted to meet the needs of varying local situations.

Special workshop sessions for junior club activities are scheduled to be held during the Sunday School Conference at Goshen College, August 9-12. Interested people are encouraged to attend.

The secretary of junior activities for the Commission is interested in hearing from all leaders of presently organized youth clubs (craft clubs, etc.). He also desires to hear from churches that are interested in club work for juniors. Address such inquiry to Evan Oswald, Hesston, Kansas.

To lay a building foundation forms are needed to catch and mold the cement. The cement would be useless without the forms. The juniors of the Mennonite Church are the foundation cement of tomorrow's church. We can either let these youngsters grow up without any church-provided "forms" or we can build a strong foundation for tomorrow's church by using the best available "forms" for molding youth.

Partial obedience is total disobedience.
—J. Otis Yoder.

FAMILY CIRCLE

Enough of Death

By Edna Beiler

Enough of death! I will remember you
As once you were before the light went grey
In days when you walked lightly through the blue
Of bluets swarming on the meadow-way,
Or skimmed a garden path to check on bloom,
Or coaxed a rose to flower with a word.
I turn my thoughts away from present gloom
Back—back to magic music I once heard:
The haunting little wordless tune you hummed
While mending endless stacks of faded clothes.
Then there are all the vital things that summed
Your love for us. I will remember those—
Brief golden memories of a happier day
That even death can never take away.

Grantsville, Md.

Vital Statistics Report

By ORVILLE R. STUTZMAN

During the second quarter of 1956 the following statistics were reported in the GOSPEL HERALD:

Births

During the second quarter 434 births were reported, of which 215 were males, 219 were females. First children numbered 99. Largest family reported was 12. Two sons and three daughters were stillborn. Other children numbered approximately 833. Five pairs of twin sons and three pairs of twin daughters were reported.

Family names numbered 247, of which 137 occurred only once. Names occurring most often were; Martin and Miller 22 each, Yoder 17, Hershberger and Schrock 8 each and Wenger 7. Given names numbered 162 males and 162 females, of which 93 males and 88 female names were used only once. Used most often were: (male) Ray 17, James 15, David 14, Paul 12, Lee 11, and Dean, Jay, John (or the French equivalent, Jean), Lynn and Robert 10 each; (female) Ann 29, Jean 22, Louise 14, Marie 11, Joy and Jane 10 each, and Elaine and Mary 9 each.

Births were reported for 141 different days. One birth was reported for 40 of these dates. Days with the highest number of births reported were: March 9, 14, 28 and April 4 had 12 reported; March 27 had 10, and April 1, 11 and May 26 each 8. For the months of March, April, and May only two days, April 15 and May 31, had no births reported.

Marriages

For the quarter 150 marriages were reported by 98 officials, with 113 weddings being held in churches, chapels, and mission stations. One official reported 10 marriages, one reported 6, one reported 5, and three reported 4. Seventy-two officials reported one marriage each. Marriages were reported on 63 days with one reported for 33 days. Nine were reported for March 24, 8 were reported on March 31, April 14, and May 5. In 25 marriages the bride and groom were from different states, provinces, or countries.

Deaths

During the quarter 146 deaths were reported, of which 78 were males and 68 were females. Two sons and three daughters were stillborn. Two females and one male died in highway accidents, one male was crushed by a falling tree, one male aged 11 years was crushed when a tractor overturned, one female aged 3 months died in a home fire, and one male aged 5 years died in an accident of a nature not stated. Two ministers, one bishop's widow, two ministers' wives, and two ministers' widows were reported.

These 146 persons lived an approximate total of 9,758 years, 3 months and 10 days, or an approximate average of 67 years, 6 months, and 10 days. The oldest person reported lived past his 96th birthday but the exact age was not stated. Eighty-eight or 60 per cent lived beyond their 70th birthday. Fifty-four or 37 per cent lived beyond their 80th birthday.

Of the 146 deaths reported 118 persons left descendants. These 118 left an approximate total of 2,721 descendants. A total of 521 children, 1,319 grandchildren, 865 great-grandchildren, and 16 great-great-grandchildren were reported. The largest number of surviving children left by one person was 13. The largest number of descendants left by one person was 126.

Anniversaries

Only three anniversaries were reported during the quarter and all of these were golden anniversaries. All three couples were married during March, 1906.

By Months

	Births	Marriages	Deaths
September, 1950	1	0	0
November, 1951	1	0	0
April, 1955	0	1	0
June, 1955	2	0	0
July	1	1	0
August	0	0	1
September	1	1	0
October	1	1	1
November	3	2	2
December	8	3	2
January, 1956	14	3	6
February	39	7	25
March	136	38	43
April	124	39	35
May	92	37	31
June	7	16	0
No date	4	1	0
Total	434	150	146

Deaths by Ages

Under one year	9
1 - 9	2
10-19	4
20-29	3
30-39	3
40-49	5
50-59	10
60-69	19
70-79	37
80-89	41
90-over	13

By States, Provinces and Foreign Countries

	Births	Marriages	Deaths
Not given	4	0	0
Ariz.	2	0	0
Ark.	1	0	0
Calif.	2	1	1
Colo.	2	0	1
Del.	8	4	0
Fla.	6	2	0
Idaho	2	1	1
Ill.	14	6	6
Ind.	35	20	12
Iowa	29	5	7
Kans.	9	2	6
Ky.	2	0	0
Md.	10	4	3
Mich.	12	6	7
Minn.	2	0	1
Mo.	7	0	2
Mont.	1	0	0
Nebr.	7	7	6
N.H.	1	0	0
N.J.	1	0	0
N.Y.	4	3	1
N. Dak.	3	0	1
Ohio	64	22	17
Okla.	1	0	1
Oreg.	12	1	1
Pa.	137	48	43
S.C.	1	0	0
S. Dak.	0	0	1
Texas	1	0	0
Utah	0	0	1
Va.	16	7	7
Vt.	0	1	0
W. Va.	2	1	6
Wis.	0	1	0
Alta.	4	3	1
Ont.	24	5	13
Brazil	2	0	0
Argentina	0	2	0
India	2	0	0
Japan	1	0	0
P. R.	1	0	0
Uruguay	2	0	0

Newton, Kans.

(Again we call attention to the cards which may be secured by ministers to be used in reporting marriages. These cards help in reporting all information needed so that the gift subscription can be sent to the newlyweds. They may also get birth report cards to give to parents. The use of these cards is a great convenience in the Gospel Herald office. Write to Gospel Herald, Scottdale, Pa.)

To Our Unborn Child

This morning as I sewed, my mind was very busy with deep thoughts. You see, I was making tiny garments for you and naturally my thoughts, as they often are, were of you. I couldn't very well forget you—your insistent kicking and squirming wouldn't let me! It's such fun to get things ready for you and dream and plan for the future.

Did you know, my dear, that you are an extra-special baby? No, I don't mean at all you're going to be a perfect child or that you'll always be what we want you to be. But you're a special gift from God in answer to our prayers, and in response to that answer we consecrated you back to Him months ago.

It doesn't really matter at all whether you will wear pink or blue booties. If you are a boy or a girl, we will love you with all the love of which we're capable. I would be very happy to have a little boy who would grow up to be like his daddy—a wonderful, thoughtful gentleman and consecrated Christian! Or a sweet little girl whom we could teach to be gracious, loving, kind, and equally as consecrated to Christ, would be just as welcome to us!

(Continued on page 742)

TO BE NEAR TO GOD

Sunday, August 5

"We are not called to explain the antagonisms of life, but we are called to be witnesses of the grace of God in the midst of them."

—William Van Hart

Meditate on I John 1:5b and II Corinthians 12:9.

Monday, August 6

"Be critical of world culture! The world crucified Jesus once; it would do it again. I don't want its stamp too deep on me."

—Paul Miller.

Meditate on Romans 12:1 and 2.

Tuesday, August 7

"Every Christian is a contradiction to this world. He crosses it at every point. He stands against the current of a world always going the other way." —Oswald Chambers.

Meditate on Acts 17:6 and 7.

Wednesday, August 8

"The greatest evidence of divine life within us is a forgiving and forbearing spirit."

—Jesse Short.

Meditate on I Peter 2:21 to 23 and Ephesians 4:32.

Thursday, August 9

"How much must we love each other? Only as much as Jesus loved us! What a standard for the depth of love God demands of His children!"

Meditate on Ephesians 5:1 and 2.

Friday, August 10

"God has planned just enough joy and exactly enough sorrow to make Today balance perfectly.

"Don't drag yesterday's load, nor pull tomorrow's burden into Today, or you'll throw everything out of balance.

"But you can draw your brother's load into today and every today. There is always room for that!" —Paul Miller.

Meditate on Hebrews 13:3 and II Corinthians 1:4.

Saturday, August 11

"Though thy name be spread abroad
Like winged seed from shore to shore,
What thou art before thy God
That thou art, and nothing more!"

Meditate on Hebrews 4:12 and 13.

—Marie A. Yoder.

In the middle of June the German sensational police-type magazine, **Der Spiegel,** published an article named "Between Queen and Raspoutin," in which it described how the Netherlands' Queen Juliana no longer reigns independently, but has come completely under the power of a faith-healer, Miss Greet Hoffman. Miss Hoffman, said the article, utilized the ailment of Juliana's near-blind youngest daughter, Princess Marijke, to gain influence over the Dutch government, causing a Cabinet crisis. This story has been translated and quoted in many American papers. Although there exists a difference of opinion between Juliana and Prince Bernhardt regarding the practicality of faith-healing, there never was any violent conflict that would lead to an unavoidable divorce and abdication.

On June 29 Queen Juliana and Prince Bernhardt issued a joint-communique: "The way in which it was judged necessary abroad to expose to the public our family life and relations to our close environment has both disappointed and grieved us. We deem an investigation into this case necessary and have appointed three of our elder statesmen to investigate and give us counsel."

Miss Hoffman, who has been a regular guest at the court for many years, is a very religious and deeply serious person. She says: "I am not interested in any form of politics. I do not share the idea that we can improve life in this world. We must show our willingness to bear the cross and follow Christ only."

—Jan Gleysteen.

Approximately one in every thousand Americans is behind bars, states **U.S. News and World Report.** Population of state and federal penal institutions is at a new high with 182,051 inmates. Women convicts continue to be a small portion of the total; they make up less than 4 per cent of those in state prisons and reformatories and less than 5 per cent of those in federal institutions.—**Gospel Banner.**

The Way of Christian Fellowship

Sunday School Lesson for August 12

(I John 1:1-10)

What is the first thought that comes to you when the name of the apostle John is mentioned? With Jesus in the garden, on the mount, at the table of the last supper, or . . . or . . . ? He was always close to Jesus. Why? No doubt because he was in close fellowship with the spirit of Jesus.

This epistle is a love letter written to the great family of God. It is full of words expressing close relationship, such as "little children," nine times; "child of God," four times; "his brother," nine times; "beloved," nine times (in the three epistles); "brethren," three times (according to William M. Smith).

To what groups of people do you belong in which you can have fellowship, communion of spirit? Two that will be given in answer no doubt are the family and the church. Time might well be given to a short discussion of what mars the fellowship in each of these. This will prepare the way for the study of the lesson text.

What is the basic fellowship that makes one's joy full, according to John? What puts us in fellowship with the Father and His Son? It is after one is cleansed from sin that he can come into fellowship with Christ and God. This cleansing Jesus made possible by His death. What is my part?

Why does John make so much of recognizing and confessing one's sin? We all know of sinners who think they have nothing to confess. They are deceiving themselves. They make God to be a liar, for He says that all have sinned and come short of the glory of God. There is no possible fellowship with God until we see ourselves in the light of His Word and this light will lay bare our sin. If I am not now enjoying fellowship with God and Christ, I may well look for the sin that is hindering me.

What is the light and truth that John speaks of? Are we giving God a chance to convict us through His Word? After we are in fellowship with Him, we must walk in His commandments to keep in fellowship. To do this we should daily see light in His light.

Let your pupils testify to the joy they have when God's light drives away all darkness.

Then there is another fellowship John speaks of. Verse 7, "fellowship one with another." For the believers this would be the church especially. What is it that binds the members of a church together into a fellowship? Is it not **love** for the same Lord; **appreciation of forgiveness** of sins (which we have confessed); **walking together in the same light,** the same commandments; **loving one another** (love is of God); striving for **the same goals** in life; **felt need for help** from others; **appreciation of personality** like that of Jesus.

Why in preparing for partaking of the communion of the saints are we asked if we are at peace with God and with our fellow men? Further questions for consideration—What is the relation of the closeness of the fellowship in a church and that church's testimony to the world? What are the weak points in your church fellowship? How do you account for them? Personally do you feel one with the brethren? Do the children in your church feel a part of the fellowship? (They may belong to the congregation even before they come to the age of accountability and experience Bible salvation.) Jesus appreciated all peoples and offered His salvation to all. Does your fellowship open the door to anyone who is saved? The highest source of joy will be found in bringing others into the fellowship of Christ and into the true fellowship of the church of Christ. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Barrville, Pa., for twenty years a mission point under the Maple Grove congregation, Belleville, Pa., was organized as a separate congregation under Allegheny Conference on Wednesday evening, July 25. Brethren John L. Horst and Millard Lind, representing the conference, had charge of the meeting. Bro. Elam Glick was installed as pastor of the congregation for the coming year.

Bro. I. Mark Ross, Hesston, Kans., was recently called by the Pleasant Hill congregation, Smithville, Ohio, to serve as associate pastor for the nine months of the coming school year, while their pastor, Bro. Gerald Studer takes additional school work at Goshen College.

Readers of the Herald Adult Bible Studies for the present quarter should note a mistake of misplaced type on page 30 in the discussion of the lesson for August 5. The eight lines at the end of the section, "Interpreting the Word," should go to the bottom of the page in the same column under "What to Do in the Crisis."

Bro. and Sister John Umble, Goshen, Ind., where Bro. Umble has been on the teaching staff of Goshen College for twenty-five years, recently celebrated their fiftieth wedding anniversary a bit ahead of time because they expect to be in Florida next winter. The exact anniversary date is on next Christmas day.

The Weaver congregation, near Harrisonburg, Va., until recently had the distinction of having in its membership eight couples who were married fifty years or more. The oldest two couples in the group were married 64 and 62 years respectively. A few weeks ago one of the couples, married nearly 59 years, was broken by the death of the wife.

A music conference was held at the Skippack, Pa., Church, on the afternoon and evening of July 29. Speakers were Clarence Fretz and Daniel Krady.

The Lansdale, Pa., Church observed an anniversary program on July 22. Brethren Elmer Kolb and Noah Hershey were speakers.

A joint program of the Weaver and Mt. Clinton congregations, near Harrisonburg, Va., was held on Sunday evening, July 29, consisting of congregational singing, devotional exercises by juniors from both churches, special music, and a message by Bro. Oliver Keener. The meeting was held at Mt. Clinton.

Bro. Addona Nissley, under appointment as a missionary to Puerto Rico, was ordained to the ministry at the Zion Church, near Beckersville, Pa., on July 29, if previous plans were carried out. Brethren Jesse B. Martin, Waterloo, Ont., and Ira Kurtz, Morgantown, Pa., were in charge.

Bro. C. F. Yake, of the Publishing House staff, graduated from Winona Lake School of Theology, Winona Lake, Ind., on July 27, with the degree of Master of Arts in Religious Education.

The second conference of Mennonite Mutual Aid Organizations was held at Chicago, Ill., July 19, 20, when a permanent organization was set up. An article concerning this will appear later.

The La Junta, Colo., congregation has been conducting church services both preceding and following Sunday school of recent weeks. An interesting disclosure coming out of this arrangement is that more people attend the 8:30 service than the one at 10:45.

A group of five persons from the staff of the Mennonite Children's Home, Kansas City, Kans., presented a program on the work of that institution at Mt. Zion, Versailles, Mo., on Sunday morning, July 29, and at Walker, Mo., in the evening.

Change of Address.—Bro. Mahlon M. Horst, from R. 5, Hagerstown, Md., to R. 1, Stanley, Va.

Sunday School Posters.—Announcements were made concerning a poster contest for the Fifth Church-wide Sunday School Convention at Goshen, Ind., Aug. 9-12, in the following papers: Gospel Herald, June 5; Words of Cheer, June 24, Youth's Christian Companion, July 1. More posters are needed. Parents and teachers should encourage children and pupils to take part in the contest in the terms outlined.

The Lombard, Ill., congregation has completed arrangements for securing a new church site on Madison St. and Edgewood Ave.

Two persons were received into church fellowship by water baptism at the Dillon Church, Delavan, Ill., on Sunday morning, July 22. That evening the Midway Church, Pekin, Ill., had charge of the service. The Dillon congregation is also anticipating a church building program.

Brethren Roy Selzer, Aaron Willems, and Crist Beyler were installed as elders to the church council of the Protection, Kans., Mennonite Church, by the pastor, Bro. Sanford Oyer, on July 8. Bro. Milo Kauffman, district overseer, preached the morning and evening sermons for the occasion.

A Christian Fundamentals Conference was held at the First Mennonite Church, Indianapolis, Ind., Saturday evening, July 28 and Sunday morning and evening, July 29, with Bro. Paul Peachey, Harrisonburg, Va., as speaker.

Bro. Tilman Martin, under appointment as a missionary to Quebec, was ordained to the ministry at the St. Jacobs, Ont., Church on Sunday afternoon, July 22. Bro. Roy Koch officiated at the ordination and Bro. J. B. Martin preached the sermon. Sister Martin was consecrated as a missionary at the same time.

Bro. Andrew Glick, Minot, N. Dak., spoke at the Maple Grove Church, Belleville, Pa., on Sunday morning, July 22, regarding the mission work of the North Central Conference.

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Calendar

Little Eden Camp, Onekama, Mich.
Family, Young people, and Music Camp, July 28 to Aug. 4.
Christian Business and Professional Week, Aug. 4-11.
Christian Fellowship Week, Aug. 11-18.
Farmer's Week, Aug. 18-25.
Rest, Relaxation, and Meditation, Aug. 25-30.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Junior High (2) for boys and girls ages 13-15, July 28 to Aug. 3.
Young People's Institute, Aug. 4-10.
Mennonite Teachers' Association Workshop, Aug. 11-17.
Music Conference, Aug. 11-17.
Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo.
Family Camping, any time from July 28 to Aug. 12.
Youth Retreat, ages 16 and over, Aug. 13-18.
Hesston College Faculty, Aug. 27-31.
Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Camp Luz, Orrville, Ohio.
Junior High, ages 12-15, July 28 to Aug. 3.
YPI, ages 16 and up, Aug. 4-10.
Chesley Lake Camp, Allenford, Ont.,
Girls' Camp, Aug. 13-18.
Boys' Camp, Aug. 20-25.
Youth Camp, Aug. 24-26.
Annual meeting Allegheny Christian Education Conference, Maple Grove, Belleville, Pa., Aug. 5, 6.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug. 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Ohio Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 14-16.
Radio Workshop for radio speakers, campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 14-17. For reservations write to Henry Weaver, Jr., Radio Secretary, Box 22, Harrisonburg, Va.
Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Ont., Sept. 1-3.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The Virginia Mission Board has purchased the house in which the Warren Metzler family has been living in Constant Spring, Jamaica. Negotiations are also underway for the purchase of the property in Palermo, Sicily, where the Sicily church has been meeting.

Judith Diane was born to Bro. and Sister Jacob Flisher, M.P., India, on July 7.

Bro. and Sister Robert Witmer, missionaries under appointment to France, are the parents of Debra Rene, born on July 14.

Sixty-eight boys and girls from the Mennonite Spanish Church, Chicago, Ill., returned home last week from a two week stay on farms in Illinois, Iowa, and Indiana.

The annual Christ for You evangelistic campaign sponsored by the Glad Tidings Mennonite Church, Bronx, N.Y., will begin at North Bergen, N.Y., this Saturday evening, Aug. 4, with Bro. Noah Hershey, Parkesburg, Pa., as evangelist, and Bro. John Freed from Glad Tidings as song leader.

The Mid-state Mennonite Men's Chorus from the Metamora-Eureka-Roanoke, Ill., area under the direction of Bro. Oscar Roth will be singing in the Chicago churches on Sunday, Aug. 5, as follows: 10:00 a.m., Mennonite Spanish Church; 11:00 a.m., Bethel Mennonite Community Church; and 2:30 p.m., Union Ave. Mennonite Church.

The Goodwill Rescue Mission, London, Ont., served 884 free meals and provided 560 free beds during the month of June. The Mission is receiving contributions toward a deep freeze unit since local bakers contribute surplus bread and cakes which, with such a unit, could be conserved until needed. The Mission also rents a locker for keeping meat, which could also be kept in a unit at the Mission. Contributions for this purpose should be marked "Freezer."

An Inter-City Christian Life Conference is being planned for Aug. 24-26 with the following churches participating: Gladstone, Cleveland, Ohio; Rockview, Youngstown, Ohio; Ninth St. and East Side, Saginaw, Mich.; Bethel, Chicago, Ill.; Rehoboth, St. Anne, Ill.; and Fair Haven, Ft. Wayne, Ind. Outside speakers in addition to workers and members of the above churches include Bro. Milo Kauffman, Hesston, Kans., and Bro. Urie A. Bender, Scottdale, Pa. The Central Mennonite Church, Archbold, Ohio, is serving as host to the conference.

The Executive Committee of the General Mission Board met at the Elkhart, Ind., headquarters on Monday, July 30. One of the main items of business included the appointment of boards of directors for the various institutions under the Board's supervision.

Bro. John H. Mosemann, Goshen, Ind., president of the General Mission Board, is planning to leave for an administrative visit to the Gold Coast and Algeria on Aug. 11, as earlier authorized by the Executive Committee. The Gold Coast Mennonite Church has developed as a result of contacts made with Mennonite workers in Brussels, Belgium, and London, England, by Bro. T. George Thompson who was baptized and commissioned to witness and establish a church in the Gold Coast by Bro. Quintus Leatherman, London.

Sister Anna K. Massanari, missionary teacher on summer furlough from Puero Rtico, left Chicago by plane to return to Puerto Rico on Friday, July 27.

Bro. T. George Thompson, Accra, Gold Coast, W. Africa, indicates in a letter to Bro. Quintus Leatherman, London, England, that the local congregation at Accra now numbers 30 with a few more than 30 children also attending. The Accra congregation is also establishing branches out in the villages.

The tentative date for the dedication of the new Calvary Mennonite Church auditorium, Mathis, Texas, has been set for Aug. 12. The Sunday school wing has been in use for some time.

Special tenth anniversary services are being planned for the Betania Mennonite Church, Pulguillas, Puerto Rico, Aug. 15-26. This is also the tenth anniversary of the Mennonite Church in Puerto Rico. Bro. Ernesto Suarez will be participating in the program en route back to Argentina.

At the request of parents, the Mathis, Texas, MYF began a schedule of regular Saturday evening meetings on July 21. These meetings are designed to meet the needs of young people and help overcome temptations to attend Saturday night dances and movies. Bro. Gerardo Gonzalez, who attended Hesston College, Hesston, Kans., during the past school year, is MYF president.

The monthly Missions Night of the Elmira, Ont., Mennonite Church has been postponed from July 25 to Aug. 1. New missionary appointees, Robert Witmers, France, and Tilman Martins, Quebec, will be the speakers.

With the beginning of the cotton harvest, a large number of migrant workers have moved into Mathis, Texas, temporarily. Bro. J. Weldon Martin and the local Baptist minister with their congregations are co-operating in holding several weekly meetings in the barracks where the migrant workers live. About 100 came out the first night to see the film, "Thy Sins Are Forgiven," and to listen to a Gospel message following.

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Wycliffe Bible Translator's missionary, Rachel Saint, sister of the late Nate Saint, has been working for many months in Ecuador on the Auca language with the help of an Auca woman who is one of four who fled from the tribe in fear of their lives. We know you are praying that the Lord will yet make it possible to reach this tribe of savage people with the Gospel.—**IFMA News.**

Your Treasurer Reports

I would like to suggest in this report that we do not have a vacation in giving. During the summer months most of us are privileged to arrange for some type of vacation from our daily work. This is a good thing to do and I am sure helps all of us to do our work better.

In financing the program of the church we find that our expenses go right on during the summer regardless of whether or not vacations are involved. Sometimes we are pressed quite heavily financially during summer months due to the fact that there is decreased giving during this time. It may be that there is such a thing as a "vacation" in giving. I would like to take this opportunity to encourage regular and systematic giving for the work of the church even though we may find it possible to take time off from our tasks sometime during this period.

We have appreciated very much the way in which contributions have been given for the work of the General Board and particularly the fine way in which relief and service contributions have been maintained on a more systematic and regular basis. We would certainly like to encourage that this be continued and would also like to urge continued contributions on a regular basis for the mission program of the General Board.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

New Chapel Burned in Colombia

At midnight on December 13, 1955, a group of fanatics burned a Protestant chapel in the country district of Palmira, province of Magdalena, Colombia, S.A. The chapel, seating 120 persons and valued at $2,000, had been built by believers connected with the ministry of Rev. Elof H. Anderson of the Evangelical Alliance Mission.

The building had been dedicated in March, 1955—pews and pulpit were to have been dedicated on Christmas Day.

A few days before the incident, Father Jose M. Jaramillo had visited the area of Palmira, instigating hatred against the Protestants and ordering the people to stone them. He had listed the Protestants by name, vowing that they must be driven out of that area. The priest himself had led a mob to the house of Sr. Santos Flores, shouting, "Down with the Protestants!" And a little later an unsuccessful attempt was made to assassinate another Protestant, Sr. Lorenzo Llega.

The burning of this chapel brings to 46 the number of Protestant chapels and churches destroyed in Colombia by fire or dynamite since 1948.—**EFMA Missionary News Service.**



Volksdeutsche (German origin) refugee children receive MCC material aid near Vienna, Austria. They are considered the poorest national Austrian people.

Mennonite Central Committee in Austria

BY ROBERT SCHRAG

Mennonite Central Committee is completing ten years of relief services in Austria. This easternmost unit of European MCC co-ordinates its activities from Vienna, the country's capital city where the Austrian relief work began in 1946. A main outlet for MCC relief supplies during early postwar years, the historic city on the Danube is today a strategic point for reaching Austria's needy eastern provinces. Until last year Vienna was in the Russian zone of occupation.

Slow to recover from World War II, this east-central European country like Berlin, still has dramatic relief needs. Unlike most present MCC aid to West Germany and France, usually supplied through charitable institutions, MCC in Austria still regularly gives relief food and clothing by means of large distributions. Although showing a marked decrease since the peak distribution period of 1946-49, MCC relief supplies to Austria last year totaled 118 tons, valued at over $100,000.

Help Extended

Continuing poverty in parts of Austria is actually one of the "by-products" of postwar East-West tension. After the war, Austria, its eastern boundaries cutting a blunt wedge into the Soviet satellite block, became a major recipient of refugees from communist-controlled countries. In addition to the resulting refugee problem, the country's location made it somewhat isolated from Western Europe and therefore unable to share to a great extent in the continent's return to more prosperous times.

In 1945 Austria's refugees numbered about one million. Since then, mainly through help from the United Nations, many have been repatriated, some 150,000 aided to emigrate and another 100,000 naturalized as Austrian citizens.

But today there are still 160,000 refugees on the UN register. The majority are ethnic German expellees who, for fear of reprisal, cannot go back to the communist-dominated land of their birth. As in Germany, living conditions for Austria's refugees are usually subnormal. Many have lived in crowded camps for more than ten years.

But refugees are not Austria's only unfortunates. The scores of impoverished persons also include many native Austrians who often lost as much as the refugees, yet have received little outside aid.

These two needy groups—refugees and poor Austrians—are the principal concerns of the Mennonite Central Committee Austrian material aid program, administered by Irene Bishop of Perkasie, Pa., and Clarence Sakimura of Grantham, Pa.

Complex Task

Miss Bishop, a veteran MCC worker, states very simply that the Austrian relief program's aim is "to help wherever there is need," for distributing relief supplies to several thousand persons is a complex procedure.

Long before actual distribution can begin, the workers must determine the exact extent and nature of needs in a given area. This "pin-pointing" is accomplished either by direct MCC investigation or through information supplied by government welfare agencies, church groups, and other contacts. After needs have been ascertained and compared with the type and quantity of relief goods available, only then are supplies ordered out from the Vienna warehouse.

This relief food and clothing reaches poverty-stricken persons in three main ways. (1) For distributions in outlying districts MCC normally channels aid through the welfare and refugee departments of the Austrian provinces whose personnel then dispense the supplies. (2) In Vienna, MCC holds regularly scheduled distributions at its material aid center. (3) Bulk supplies go to charitable institutions for redistribution.

Aid Given

The eastern provinces, less than a year ago the "Russian Zone of Austria," are areas where MCC has recently concentrated its relief efforts. Although limited help previously went to that section, the evacuation of foreign troops was the go-ahead sign for increased relief activity in eastern regions. Irene Bishop said, "Any province formerly under Russian occupation is usually a needy area."

In two former Russian-zone provinces, Burgenland and Styria, MCC relief reached about 2,900 refugees and poor Austrians through a series of distributions in late 1955 and early 1956. Personnel of the provincial welfare departments handled the supplies.

Relief workers Bishop and Sakimura made inspection visits to principal distributions like the one at Neusiedl am See, a small east Austrian town. Here 15 miles from the Hungarian border the close proximity of the "iron curtain" was evident, since about half the recipients were ethnic German expellees from Czechoslovakia and Hungary.

By two's and three's, they were admitted to the supply room. Each displayed his invitation, showing that he was an authorized recipient. Three Austrian welfare workers distributed the MCC supplies from the large stock of neatly sorted clothing, canned food, and boxes of soap.

Tragic Stories

Many were aged persons—their deeply lined faces, gnarled hands, and shabby clothing reflecting the last decade of poverty and insecurity. Their stories were tragically similar. Typical was the account given by a 72-year-old woman. Born in Hungary and speaking very broken German, she and her enfeebled husband were nevertheless of German parentage and therefore expelled from Hungary to Austria where they have lived as refugees since 1945. They were now existing on a government stipend of 400 schillings (about $16) a month.

The Neusiedl am See distribution, lasting over a week, served nearly 500 persons. It was one of seven district distributions held in the Burgenland province. All told, about 2,100 impoverished people, including some recent escapees from Hungary, received MCC supplies through the welfare department.

In an earlier series of distributions in the province of Styria, nearly 800 persons were contacted and aided through the local authorities. To prepare for future distribution MCC is in contact with government welfare offices in the needy provinces of Lower Aus-

tria and Upper Austria, where 30 refugee camps are concentrated.

Varied Program

Venerable and tradition-bound Vienna, world renowned for music and the arts, today also has several points of Mennonite interest. For not only is this city of one and a half million population the center for relief work in Austria, it is the location of a Pax unit and a Mennonite congregation as well. In this three-phase program, MCC works closely with the Austrian Protestants, the (American) Church of the Brethren, and Swiss Mennonites.

The relief phase is administered from an apartment where the workers have office and living quarters. From a two-room material aid center provided by the Austrian Protestant Relief Agency, regular food and clothing distributions are made to needy Viennese. Periodically supplied to a regular list of 170 persons are large food parcels usually containing flour, canned beef, cheese, butter, and dried milk. The Protestant agency also uses MCC supplies for some of their distributions.

Warehouse facilities are large rooms of the unfinished Karls School, also made available by Protestant Relief. This large war-damaged Protestant school, the only one of its kind in this predominantly Roman Catholic country, is being rebuilt by Mennonite and Church of the Brethren I-W men in a jointly administered Pax unit.

Church Formed

The Mennonite congregation in Vienna is a significant result of Mennonite Central Committee's ten-year service in Austria. Although the country has only a handful of Mennonites and less than 20 live in the Vienna area, nearly 100 persons often attend the twice-monthly church services held in the YMCA. These people came into contact with the church through MCC's relief work.

The minister is Ernst Wyss, a Swiss Mennonite who came with his family to Vienna in September, 1955. Supported by Swiss Mennonites and MCC, Pastor Wyss has charge of the active church program which includes regular worship, children's services, Bible studies, and a ladies' sewing group.

In Austria, as in other European countries, a large part of the relief supplies are shipped in bulk form to welfare and church institutions for use in their projects. Some bulk supplies go to refugee camps via state refugee departments. Several mission groups receive MCC relief goods to be given to the needy contacted while spreading the Gospel.

Relief to Yugoslavia?

Even as the Cold War has to a great degree created the needs which MCC serves in Austria, the future course of the East-West conflict will play a major role in the future of relief work in that region. For if tensions ease and the formidable barbed-wire barriers are removed, the Vienna unit's strategic location—a scant 50 miles from both Hungary and Czechoslovakia—could be the base for beginning material aid operations in Eastern Europe.

But until that happens, there is still much to do in Austria and a strong possibility of starting relief aid across the border in Yugoslavia, a country under a communist regime. Returning from a trip to investigate needs and contact local authorities, Irene Bishop recently reported good progress in this effort to bring help "In the name of Christ" to another country.

via MCC Information Service, Akron, Pa.

(This program is supported through the monthly relief and service offerings in your congregation. Give and pray for the workers. —Ed.)

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In Paris, about one per cent of the population of 5,000,000 are nominally Protestant. Paris has about 1,000,000 children and as many teen-agers. Less than one per cent are being reached with the Gospel.—The Bible Christian Union **Progress.**

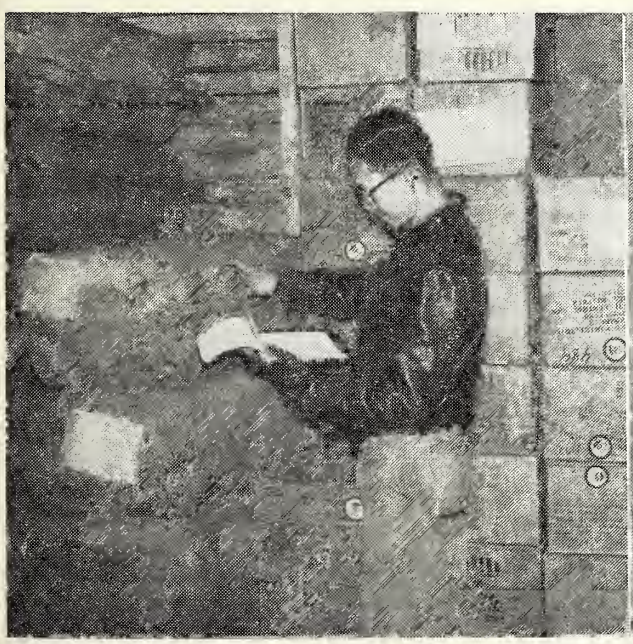
Bumpsy Says, "No!" God Says, "Go!"

By Jacob H. Flisher

Perhaps you would say "no" too if you had to go like Bumpsy does here in India. You will not feel too hard about her once you know what all the conditions are of her service. She has to be ready to go at any hour of the day or night. For three to four months of the year she has to go through rain and mud. For an equal amount of time all she sees is dust. Through all of this Bumpsy has very rarely complained about her work, but was always willing to be of service whenever needed. Bumpsy is getting old now and the signs of age are beginning to show on her.

Do you know Bumpsy? If you have read Sister Elizabeth Penner's report of last year you will remember that Bumpsy is the car that is used in the Roadside Leprosy Clinics. Bumpsy is now over ten years old, and the many years she has spent in the service of the Roadside Leprosy Clinics are certainly a credit to any good "Chev." Perhaps you think this is not very old for a car, but then we do not have roads in India like in America, so the cars wear out fast. One of these days Bumpsy is simply going to refuse to go. Already her fenders are beginning to drop off, and her springs are getting weak. Her motor also is not what it used to be, and requires many repairs and adjustments.

On the other hand, however, God is saying, "GO!" When we hear this clear directive of God we must needs stop again and consider what service we are rendering, and how we must needs carry out the call we have received. When we have two conflicting directives it is not always the easiest thing to find a workable solution to the conflict, but we are certain that God can provide for each need as it arises.



Relief worker Clarence Sakimura takes inventory of MCC supplies stored in Vienna. Last year's MCC aid to Austria was valued at over $100,000.



These Austrians were some of the 2,900 persons to receive MCC supplies in recent distributions to east Austrian provinces, formerly under Russian occupation. MCC worker, Irene Bishop, is giving out the clothing.

The work of the Roadside Leprosy Clinics was started and is still being carried on primarily to help those who have contracted leprosy. In our area of India, which is largely rural, the leprosy rate is quite high. Not all who have this disease can be treated in hospitals such as the one at Shantipur, and according to leprosy authorities it is not necessary that they be, provided reasonable care is taken, and they can receive adequate medical attention. In all the clinics we have about 364 names on the register of people who receive leprosy treatment. Of course, not all of these come all of the time, but many do come to receive regular treatment.

Within the last few years new drugs have come out which greatly benefited the work among the lepers. This does, however, involve someone to give adequate supervision to their treatment. Herein is the call for service. If not all can be cared for in institutions, then certainly it is in our place to obey the command of God and go to serve and make Christ known to these needy people.

India has progressed rapidly in the past five or ten years, but there are still many villages which do not have adequate medical help, and the people do not have the transportation facilities to get to the place where medical work is established. Here, too, God has bid us go. Leprosy treatment is only about half of the work which we do on the clinics. We also treat other patients who come for treatment.

Each week we go out three days and have clinics at five different places, besides the leprosy clinic that is conducted here at Sankra itself. It is hard to say just how many patients come because on some holidays we have very few and then on other days there are very many. In the average week there must be between 150 and 300 patients who come for treatment. Some say that this treatment is not adequate, but still we are able to help many who would otherwise probably not receive any treatment at all.

All of our work, however good it might seem, would be of little value if we were to leave Christ out of the picture. Were it not for the love of Christ compelling us we could leave this work to government agencies and private individuals. We are, however, interested primarily in fulfilling Matthew 28:19, 20, and so our major concern is to bring the message of Christ to the people whom we serve. We endeavor to do this in two ways. One is by serving in the spirit of love and in the name of Christ. We also have a service at each place before we begin our work. The whole staff joins together in singing a song and then our Bible woman has a talk about the way of salvation. Quite often, too, one of the other workers gives this talk. Many people who have heard the Word many times seem to be hardened to it, but we know that the Spirit of God can melt even the hardest of hearts.

God has called us to go, but we cannot go alone. We do need your help. We are in need of something to replace Bumpsy, but our major concern is for your help in prayer. Think of the hundreds of souls with whom we come in contact in a year's time who are so in need of a Saviour. Won't you pray that God will open the hearts of these people that they may be open to receive the Word, and that it might find lodging in their hearts? May we all say with Isaiah, "Here am I, send me."

Jamgaon via Durg, M.P., India.

[Funds are now being received by the treasurer of the MBMC, 1711 Prairie St., Elkhart, Ind., for the India Leper Clinic Car Purchase Fund. If you want to help replace Bumpsy, send in your contributions designated for this fund.—Ed.]

Is the Door to Evangelism Closed?

BY O. P. LAL

Christianity was cradled in a country not far from India. How fortunate for her that within her own borders the religion of Jesus was not introduced by a Westerner. There seem to be good reasons for believing that the first preacher of the Good News was none other than one of Jesus' own disciples, Thomas, and that he gave his life as a martyr in this country.

All during the days of the British administration of India, mission work was readily carried on in this land. Foreign mission boards sent missionaries and through them have established many large institutions and at the same time carried on a vigorous evangelistic program. But now with the advent of Independence, bringing this vast country completely into the hands of Indians themselves, foreign Christian workers together with national Christians are finding themselves face to face with some very acute problems relative to evangelism. In this situation we must not forget that we are Christians, namely, believers or "those who have found faith." It therefore behooves us to walk as those who have faith and to see that our faith is supported and duly attested to, regardless of the circumstances.

The newly adopted Indian Constitution, drawn up by Indians themselves, has recognized the religious liberty of all peoples, and has sanctioned the full liberty to propagate one's faith. Christianity has been recognized as one of the established religions of India, which is no small accomplishment.

A new conviction for evangelism has likewise seized Christians. We are being driven to this new approach. Evangelism by foreigners and by foreign funds is no longer acceptable. Not only non-Christians but Christians themselves share in this conviction. Up to the recent past it has been only educated people and those in political circles who have taken offense at our efforts. The common man has not given much thought to this matter. He is as yet open and ready to hear the Gospel message whenever one goes out to conduct a meeting. There are yet many people who at our coming will gladly set aside their work and give reverent audience and respect to the preached Word of God. Indeed, these are greatly surprised when after a long lapse of time we may chance to come to their village for a service. They still look for us.

In this country followers of other faiths, especially our Hindu friends, have difficulty in understanding the relationship between preaching and conversion. This is because a conversion experience as we know it just does not exist within the experience of a follower of that faith. It is not spoken of. For this reason they stumble on the idea of "converting," violently oppose any effort in that direction, and do not wish to see any person become a member of the Christian church. In places where men and women are turning to Christ every effort is being made to close the door to the preaching of the Word.

A few years ago when I was conducting a series of meetings in a village, three young men expressed their desire to become followers of Christ. This was in the evening before the meeting started. In the quiet of a place away from others they prayed to God and in the name of Christ also said "Amen." But somehow word of their interest and their intent became known in the village and we were assailed with severe opposition at once. It is a tragedy that to date these three young men have not as yet fulfilled their promise to the Lord. My earnest request for the church in America is that she would not fail to pray for individuals such as these, and their number is not a few.

Radio evangelism is now beaming the Gospel message to the threshold of many non-Christian people. We praise God for the ever-increasing number of Christian broadcasts, but we must not forget radio's weakness. Those who are receiving the benefits from these services are largely Christian people. The outsider's ear has not yet been touched. Christian people are going to have to find ways of actually getting people to hear.

Right now India is passing through the dark valley of transformation! Government bills are being introduced and passed which are revolutionizing the old traditional pattern of living for Hindus. All this should be a matter of rejoicing to Christians because we can now be assured that our preaching of former days has not been in vain. The very evils against which the church has been preaching to the dismay of our Hindu friends (because they saw in it the breakdown of their faith) are now the very things they themselves are admitting and advocating! For example, recently wide distribution was made of a poster quoting the words of Mahatma Gandhi.

> "Our Constitution regards all peoples ONE. There is no place in religion for untouchability. To observe caste discrimination is gross sin and is a rebuke to God! To serve the untouchable is to serve Society; . . . It is to serve our country; and is true service to God. Our first duty to ourselves is to root out caste discrimination."

Today yet, people are hungry and thirsty for things spiritual. They are always ready to listen to the Christian message. During the recent Billy Graham meetings many Hindu and Muslim men and women were present. I am sure that many from among them must

have experienced a transformation in their lives. God grant that such messengers of God from the East and the West may continue to come to this land.

Finally, may I say that there is a tremendous responsibility placed upon the shoulders of the follower of Christ in this land. As long as there exists but one believer, there will continue to exist the open door to witness.

Jamgaon, via Durg, M.P., India.

Broadcasting

A Workshop for Radio Speakers, the first of its kind in the Mennonite Church, is to be held August 14-17 at Eastern Mennonite College with Dr. Charles A. McGlon, Professor of Speech at Southern Baptist Theological Seminary and Dr. Eugene K. Bertermann, one of the key leaders of the **Lutheran Hour,** as main speakers. Also appearing on the program is Warren Brann, chief engineer of WSVA, Harrisonburg.

Here is an outstanding opportunity for radio speakers in the church to improve broadcasting techniques. For workshop program and/or reservation write at once to Henry Weaver, Jr., Secretary for Broadcasting, Mennonite Board of Missions and Charities, Box 22, Harrisonburg, Va. The size of the group will be limited to give individualized attention to all participants.

The Mennonite Hour

Messages for Youth will highlight the August broadcasts. The August 5 and 26 programs were produced on the Hesston and Goshen College campuses, respectively, with singing groups from each college participating.

A Mennonite Youth Fellowship interview will be part of August 12 program. The Vesper Quartet—R. Wade, A. Buckwalter, R. Buckwalter, D. Shank—will sing on the August 19 program plus an interview with the Buckwalter brothers. These specials were recorded at Mission Board Meeting held in Ontario.

KIOA (940) Des Moines, Iowa, will start releasing The Mennonite Hour on Sunday, August 5, 10:00-10:30 p.m. The time will change to 3:00 p.m. beginning October 7. The broadcast is sponsored by the Iowa-Nebraska Mission Board.

"I want to get right with God, as it would be a real calamity to die a sinner," writes a 72-year-old Ontario man. Will you remember this urgent prayer request?

The children's department of an Indiana church recently sent two $100.00 checks—one for The Mennonite Hour (English) and one for Luz y Verdad (Spanish).

Luz y Verdad

Three stations add broadcast. On July 15 WLAN (1390), Lancaster, Pa., began releasing Luz y Verdad for the summer months at 12:00 p.m. to reach the Spanish-speaking persons in that area. Starting July 29 WONW (1280) Defiance, Ohio, at 6:30 a.m. will cover Archbold, Bryan, and reach into Fort Wayne areas. WTEI (860) Philadelphia, Pa., every Sunday at 6:00 p.m., will release Luz y Verdad starting August 5.

You can help advertise these new Spanish Gospel broadcasts by inviting Spanish-speaking people to listen.

Jim Hodgkins, radio production technican for Luz y Verdad, and his wife have just completed six weeks of Spanish orientation. Jim is back in the studio now continuing to build it up to good standards. New equipment is being added. Your continued giving and prayers will be appreciated in this behalf.

A New York City broadcast is now partially pledged for by two congregations. Cost per week is $85.32. WWRL will reach the approximate one million Spanish-speaking people in that great metropolis. To help get New York ready for the 1957 Billy Graham revivals, send your contribution marked "New York Spanish Broadcast" to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

Heart to Heart

We praise God for letters telling of blessings gained and victories won as a result of the Heart to Heart women's program. God is using the spoken words and printed messages for His glory.

From Pennsylvania: "I really appreciate your Heart to Heart program. It is like food when you are hungry . . . . I only wish I would have been privileged to hear such a program in my younger married years."

From South Dakota: "I just finished reading your June and July Heart to Heart Monthly Letter and five of your radio talks and I must say I am a changed person. Oh, what a wealth of spiritual uplifting! I am a very busy housewife and have become too materialistic and have let spiritual things slide. But from this day on it shall be different. We must get your program over a local station so many more women can receive the help you have to offer to busy housewives."

From Kansas: "Please send the talk, 'We Have Four Friends.' That message was for me—it helped me to search myself. I'm planning to use the talk for a young people's program in our church. It may help others."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

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Biola Expands Medical Program

The School of Missionary Medicine of the Bible Institute of Los Angeles has received California State accreditation. Short-term courses especially geared for the missionary have been added. Missionary Nursing (four months work) begins classes in September and January. The four-months courses in Missionary Dentistry and Dispensary and Laboratory Science begins in January only.

During the past eleven years Biola School of Missionary Medicine has trained young men and women who have gone out to the five continents of the earth to serve the Lord under at least sixty-seven mission boards.—**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

Utilizing the Midweek Service for Missions

Mention of the midweek service brings a tired look over many people's faces. Pastors and persons charged with conducting these services constantly face the attendance problem. Some congregations have attempted to increase attendance by conducting separate age group meetings. Other congregations have used the midweek service for the promotion of missions.

Mission study kits are available for Africa, India, Argentina, Puerto Rico, and Japan. Some materials are available on the Navaho Indians. These kits include books about the country and peoples, information in study form regarding the Mennonite mission program, and some include materials for junior study. In addition, a new course is being prepared for teen-agers on "Getting Acquainted with Mennonite Missions." Part I, or the first ten lessons of this course, is now available. All of these courses should be ordered through the Mennonite Publishing House, Scottdale, Pa.

Most of the mission study courses contain from ten to twelve lessons. This means that they would require about three months of an annual midweek service program. Colored slides and black and white pictures are available from the Information Services Office, MBMC, Elkhart, Ind., to be used in supplementing the materials in the kit. If you are looking for new ideas for your midweek service, why not consider mission study?

Usually the midweek service includes a prayer period. The common procedure is for the leader to say, "We will now go to prayer. Are there any requests?" Most heads drop and blank looks come across the faces of those present while the more earnest try to think up requests quickly to keep the service interesting.

How much better it would be if someone had requests carefully prepared in advance. Those who serve on committees and boards, whether in church work or in business, know how important it is to prepare the agenda and the reports carefully in advance. Is it not just as important to have our agenda ready when we come before God for fellowship and consultation in prayer?

Carefully prepared prayer requests covering local needs and items from the church-wide program of missions, relief and service, institutions, publications, education, and radio evangelism will make possible intelligent and

(Continued on page 740)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

The Relief and Service Committee met July 20 at the headquarters of the General Mission Board, Elkhart, Ind. Members present were Atlee Beechy, Goshen, Ind., H. S. Bender, Goshen, Ind., H. Ernest Bennett, Elkhart, Ind., Mahlon Blosser, Harrisonburg, Va., H. Raymond Charles, Lancaster, Pa., Marcus Clemens, Quakertown, Pa., John Mosemann, Goshen, Ind., and Calvin Redekop, Hesston, Kans. Boyd Nelson, Elkhart, Ind., secretary for Relief and Service, and other members of the headquarters administrative staff were also present.

Voluntary Service

Persons interested in the Kansas City, Mo., VS reunion should note corrections of a July 2 publicity release from the present Kansas City unit. The reunion will be held at Camp Hermon, Tonganoxie, Kans., rather than at Tonganoxie, Mo. The reunion high light will be Sept. 2, rather than July 2.

The Calling Lake, Alta., VS unit was asked to conduct funeral services for an Indian chief. Elma Riehl, R.N., Quarryville, Pa., had been treating the 103-year-old chief since her arrival in January. The chief just recently returned from the hospital. VS men made the coffin; unit leader, Isaac N. Glick, Smoketown, Pa., conducted the service; and a mixed quartet of VS-ers sang.

Ray Horst, director of VS, Elkhart, Ind., plans to visit the Calling Lake unit Aug. 1-10. During that time he and Isaac Glick will meet with Willis R. Yoder, Mirror Landing, Alta., and Linford D. Hackman, Carstairs, Alta., who are both ministers in the Alberta-Saskatchewan Conference, to discuss the future church in the Calling Lake community as well as the developing service opportunities there.

The 20 VS-ers who attended orientation school at Elkhart, Ind., July 10-20, have been assigned to eight VS units:

David and Mary Groh, Preston, Ont., Barbara Nafziger, Minier, Ill., Leona Beachy, Pigeon, Mich., and Loren Stichter, Bremen, Ind., are going to Puerto Rico.

Shirley Herschberger, Topeka, Ind., Francis Miller, Milford, Ind., Elwin Fay Zook, Clarksville, Mich., and Dana Kauffman, Clarksville, Mich., will serve at the Mennonite Hospital, La Junta, Colo.

Sarah Yoder, Elverson, Pa., returns to the Mathis, Texas, VS unit and Richard Swartzendruber, St. Johns, Mich., returns to the Hesston College unit, Hesston, Kans.

Freeman and Eileen Lehman, Apple Creek, Ohio, have been assigned as unit leader and hostess of the Grants, N. Mex., VS unit.

Solomon Hostetler, Washburn, Ill., goes to West Liberty, Ohio. Erma Reesor, Markham, Ont., will serve at Camp Rehoboth, St. Anne, Ill., Esther Gamber, Scottdale, Pa., has been assigned to the Fairview Home for the Aged, Preston, Ont. Anna Rose Nafziger, Archbold, Ohio, will serve as kindergarten teacher at Calling Lake, Alta. Grace Shenk, R.N., Harrisonburg, Va., joins the summer VS unit at South Bend, Ind. Both Donald Nyce, Doylestown, Pa., and Joseph Hostetler, Kalona, Iowa, are going to join the summer VS unit at St. Louis, Mo. After this assignment Joseph will go to Mathis, Texas.

I-W Services

Bill and Bob Detweiler, of the **Calvary Hour** radio broadcast, Orrville, Ohio, met July 14 and 15 with a youth crusade at Indianapolis, Ind., sponsored by the I-W unit there. The Sunday noon fellowship dinner was held at the I-W center.

Paul Peachey, Harrisonburg, Va., secretary of the Peace Problems Committee, will speak at the week-end services of the Indianapolis, Ind., I-W unit, July 28, 29.

Erie Renno, a former CPS man, now pastor of the Woodland Conservative Mennonite Church, Reedsville, Pa., spoke to the Norristown, Pa., I-W unit, July 19.

Released July 21, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Delegation to Russia Postponed

The delegation of Mennonites to Russia has been postponed until further consideration by the MCC executive committee in August. Visas for the Canadian members of the delegation were not authorized by the time the group was scheduled to leave. H. S. Bender's visa was authorized, but when postponement became necessary he returned to the U.S. from Germany where he was on business for the Mennonite World Conference. H. M. Epp, Abbotsford, B.C., and David B. Wiens, presently in Neuwied, Germany, were the other members of the delegation.

Volunteers for Trans-Chaco Road

Five new volunteers will begin training at Caterpillar plant in Peoria, Ill., July 31, for Pax Services in Paraguay where they will help construct the 250-mile Trans-Chaco road from Fernheim Colony to Asuncion, capital of the country. They are Robert Ediger and Johnny Huebert, Henderson, Nebr.; Floyd Bauman, Waterloo, Ont.; Peter Harder, Aldergrove, B.C.; and Laverne Graber, Freeman, S.D. Harry Harder, Mountain Lake, Minn., will serve as a foreman. He did similar work on inter-colony road building in 1952-53.

The road, which ultimately will boost the earning potential of Mennonite colonists there, is a joint operation of the Mennonite colonists, the Paraguayan and U.S. governments, and the Mennonite Central Committee. The U.S. government is furnishing equipment and an engineer. Paxman Bruce Boshart has been helping engineers survey the roadway. Responsibilities of the Paxmen will be to maintain machinery and to instruct local men to operate the machinery. A farewell consecration service is scheduled August 12 at the Metamora (Ill.) Mennonite Church. They will be at Akron a few days before going by air to Asuncion.

Aid to Lower Austria

Material aid was recently given to more than 600 dependent persons in St. Polten in Lower Austria—the first distributions in that area. Clothing and soap were given in a children's home where they stay a night or two while waiting placement in institutions.

Another Austrian city, Weiner Neustadt, received supplies for all persons on the social support of the city. Children's Village at Altmunster in Upper Austria received food, clothing, and covers. This village provides family life for children from broken homes.

An all-day clothing distribution in the Hamburgerstrasse cellar in Vienna aided 25 families. A mass distribution clothed 390 persons, 149 of whom were refugees. Another distribution of 262 packages was made to the Volks-Deutsche (Germans living in other countries retaining German citizenship) from Czechoslovakia. Some distributions from the Vienna center this summer go to Mennonite voluntary service camps.

Korean Boys' School

Twila and Kenneth Brunk report the boys at the Mennonite school have donned straw hats and are harvesting the barley and rice crops. The boys tended some pigs for another agency a short time and now have three pigs of their own. The school has received some type for their printing classes, but as yet an instructor has not been secured. Glass work on the greenhouse roof has been completed.

The Brunks say their work at the school is indeed full-time and they turn down many requests to teach English classes. They say Koreans are eager to learn English and they have a desire to go to America.

Summer Service at "The Sally"

Members of the summer service unit arriving at the Waterville, N.Y., migrant camp had an unexpected opportunity to minister before work officially began. The group had been entertained by Independence Day fireworks nearby. Late in the evening when they returned they saw a fire truck streaking for "The Sally," the name of a run-down migrant camp where they were to do some of their work. Next day MCC unit members served meals to 80 migrants. In town they mentioned the need for clothing and were promptly swamped with clothing from townspeople, which unit members distributed quickly.

Homes for Trainees Needed

Placements for a few trainees are still available. The 26 trainees representing six nations are scheduled to dock August 14 and will live with Mennonite families for a period of six months, then move to another location for the second six-months period. Requests for placements may be made immediately to Mennonite Aid Section, MCC, Akron, Pa.

New Workers

The Ernst Harder family recently sailed for Germany, where he will be assistant to the

pastor at the Frankfurt Mennonite Church for the next year. After that they plan to go to Paraguay under the mission board of the General Conference Mennonite Church. The past two years he was chaplain at Bethel Deaconess Hospital at Newton, Kans. Prior to that he served Mennonite churches at Pulaski, Iowa, and Asuncion, Paraguay. He is a graduate of Bethel College and attended Bluffton College and Mennonite Biblical Seminary.

The Arnold J. Dietzel family of Moundridge, Kans., moved to Akron, where he has become the assistant in Menno Travel Service. He has been a teacher at Tabor College the past year and had previously taught at Goshen and Hesston Colleges. The Dietzels served in India as missionaries for some time.

The voluntary service unit at Junior Village at Washington, D.C., has been reactivated with the arrival of Mildred Brandt of Reedley, Calif., and Mabel Ruth Campbell of Iowa City, Iowa, who will be counselors. They were previously assigned to an orphanage at Waterloo, Ont.

Released July 20, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The junior girls of the Blenheim, Ont., congregation were invited to join with the adult WMSA for a special meeting the first week in July. It was announced there would be a special speaker. The work was also special—a quilt and comforter, gifts for the pastor and his bride.

About 50 women and girls gathered for an evening of work and fellowship. The mothers and older sisters quilted the quilt the little girls had appliqued. Others sewed a "long stitch" comforter.

The junior girls were busy preparing favors and gifts for the guests at Fairview Home. Their next meeting was to be a visit to this Home for the Aged.

* * *

Cash report blanks for district WMSA treasurers were prepared last year. These blanks were designed to help the district WMSA treasurer to itemize her report. They also provide some uniformity of reporting to the general WMSA treasurer.

One district treasurer forwards a carbon copy to the district president for her information. This is one help to keep the district president informed.

* * *

The WMSA special project for this year is furnishings for the Brazil missionaries' homes. The goal we have set is the same as in preceding years—$2,000.00 for adult auxiliaries.

Girl's circles have for their goal $300.00 for furnishings for Brazil missionary children's rooms.

Brazil missionaries on the field now include Richard and Susan Burkholder, David and Rosanna Hostetler, Glenn and Lois Musselman, Peter and Alice Sawatsky, and appointed this year, Herbert and Shirley Minnich.

There are six missionary children in Brazil. Their names and birthdays follow: David Michael Hostetler, Oct. 27, 1953; Chrissie Ann Musselman, Sept. 20, 1954; Steven Peter Sawatsky, May 21, 1955; Evelyn Rachel Burkholder, May 28, 1955; John Marcus Hostetler, April 20, 1956; and Sonia Maria Musselman, April 28, 1956.

* * *

From Grantsville, Md.: "One of our local businessmen takes our relief goods to Ephrata. All of the Amish and Mennonite churches bring their relief goods to one place and they are transported together. More and more our groups are working together."

Office of the WMSA Executive Secretary
1711 Prairie Street, Elkhart, Ind.

From Our Churches

STERLING, ILLINOIS

(Science Ridge Congregation)

Dear Readers:

In the past year the Lord has done great things for us, which we are grateful for. Bro. J. Frederick Erb has accepted the call as pastor of Science Ridge. He and his family arrived on Jan. 1. On Jan. 8 he was installed with the installation service in charge of Bishop Richard Yordy of Freeport. Since then we have very inspiring, instructive sermons. May the Lord bless Bro. Erb and family as they continue to serve.

The MCC canner was here on Feb. 9, 10, and 2,528 cans of food were contributed for relief.

On Feb. 17, World Day of Prayer, a missionary program was prepared by the WMSA.

A program was planned in honor of our retired pastor, Bishop A. C. Good, on Feb. 25, 26. This was also his 50th ordination anniversary. Special speakers were the brethren J. D. Hartzler, J. N. Kaufman, Amos Kreider, and Sanford Yoder. Bishop Richard Yordy and the Science Ridge congregation assigned Bro. Good as Pastor Emeritus. May the Lord bless Bro. and Sister Good as they continue to serve.

March 4 was our spring missionary Sunday, with Bro. Ernest Bennett, Elkhart, Ind., as speaker.

A ladies' quartet from Goshen with Arnold Roth as leader gave an evening program on March 18. Other programs were as follows: April 1, the church chorus gave an Easter message in the evening; April 8, Goshen College Collegiate Chorus under the direction of Ralph Wade; April 18, Lester Hershey, missionary from Puerto Rico, at our midweek service; April 22, Youth Conference with Bro. Lawrence Burkholder as speaker; May 13, several parents dedicated their children to Christ and the church; June 11-22, summer Bible school with J. Frederick Erb as director, and Sister Lila Ebersole as superintendent, with an enrollment of 186 pupils; July 5, Bro. and Sister Ralph Buckwalter, missionaries from Japan, gave an interesting program.

Hazel Bare.

WASHINGTON, D.C.

(Woodridge Congregation)

Christian Greetings:

Easter Sunday evening the intermediate class, taught by Leonard Baer, rendered an interesting program. Henry Weaver, Jr., of Harrisonburg, Va., was the Sunday morning speaker.

On April 21 we were again privileged to observe communion, when Bishop John L. Horst and C. Nevin Miller were with us.

The evening of May 6 Bro. B. Charles Hostetter and the Mennonite Hour quartet gave an inspirational program. The attendance was good.

A group from the church conducted the Friday evening service at Central Union Mission. The men's quartet sang several selections.

Bro. and Sister C. F. Yake of Scottdale, Pa., were recent visitors in the Edgar Metzler home. Bro. Yake was the Sunday morning speaker. Other speakers during the recent past were Moses Slabaugh, Richard Weaver, and Henry Weaver, Jr., all of Harrisonburg, Va.

We are happy to announce that Bro. John R. Martin of Harrisonburg has answered the call and has been installed as resident pastor of this place. A property has been purchased in nearby Hyattsville, Md., to be used as a parsonage. Several of our members reside in this area. Bro. John's wife is the former Marian Landes of Blooming Glen, Pa. We praise the Lord for these consecrated young people who are willing to forego plans and come here to labor in this needy field. On May 20 Bro. C. Nevin Miller delivered his farewell message. He was our pastor for approximately four years, commuting from Harrisonburg. We sincerely appreciate his faithful service and wish him and his family God's blessing as they serve the church in Detroit.

Vacation Bible school closed June 29. Average attendance was 86, highest 93. It was a pleasure to see last year's pupils come in the first morning. Several whole classes were back, bringing new pupils with them. About two thirds of them were colored. Over 170 were present at the evening program.

A daughter, Brenda Lee, was born to Mr. and Mrs. Orris Bassinger.

We always enjoy the visitors who worship with us. The church is located on 22nd St. N.E., just off Rhode Island Ave., which is Route 1.

Hazel Sharpes.

WESTOVER, MARYLAND

(Holly Grove Congregation)

Christian Greetings:

We are enjoying the fellowship of Bro. George Hostetler and family from Richmond, Va., through the summer months, and also that of Bro. Edward Good, who is vacationing here until school opens at E.M.C. this fall.

We have just closed a very profitable Bible school (our twentieth) with an enrollment of over 80. Our minister, Bro. Amos King, was superintendent. Teachers from a distance helping were Bro. Abram Baer from Maugansville, Md., Bro. George Hostetler, Richmond, Va., Sister Linda Kauffman, Belleville, Pa., and Sister Anabelle Martin, Waynesboro, Pa.

Sunday morning and evening, June 24, Bro. Baer brought inspiring messages. He also had charge of the Bible study at our Wednesday evening meeting on June 27.

On July 1 we were happy to have Bro. and Sister Melville Nafziger and two children, Wilmington, Del., with us in the evening service. Sister Nafziger had an interesting children's meeting, after which Bro. Nafziger brought the message. His subject was "Live and Die, Die and Live."

On July 8 Mary Miller's Sunday-school class met at the home of Viola Huffman. She has been a shut-in for some time and enjoys having our people visit her. Our young people have cottage meetings with her once a month.

At present the young people are giving out The Way at Crisfield the first Sunday in each month; the second Sunday they have jail services at Princess Anne, the third Sunday they sing at the Crisfield Hospital, and the last Sunday they have cottage meetings for a number of shut-ins.

Pray for the work at Holly Grove.

Ruth Hostetler.

WOOSTER, OHIO

(Salem Congregation)

Dear Brothers and Sisters:

Greetings to all! We have much for which to be thankful. The Lord has blessed us with refreshing spiritual showers as well as much rain for the crops.

On Feb. 19 Bro. Paul Showalter was licensed for one year to help in the ministry of this church. The Showalter family consists of Paul,

his wife, Nancy, and Carolyn 5, James 3, and Margaret 2. They came here from Meadville, Pa.

We enjoyed the searching and encouraging messages of Bro. Gerald Studer during our revival meetings March 18-24.

The week-end of May 20 our congregation joined the Sonnenberg congregation in a Home Conference. Bro. John R. Mumaw was the speaker and he gave many helpful admonitions concerning the Christian home. What a blessed, happy place when the home is really Christian! God grant us wisdom, patience, and much love to rear our families for His sake!

Again Bible school was a joyful time for us. Our average attendance was 61, which we felt was very good. May the pure truths taught bring praise to His name.

Bro. Enos Hartzler, who has been ill for some time, has been moved to West Virginia where he continues his convalescing with his sons. Last reports were that he is improving.

On June 2 our congregation joined the Pleasant View congregation near North Lawrence, Ohio, for a music festival. The festival was the conclusion of a series of singing lessons over a period of several months. Paul Showalter was the instructor.

The young people have organized a group called The Salem Service Youth Band. For their missionary project they are raising popcorn. They have many enjoyable times together in Christian service, working and playing as they meet each Friday evening.

We are enjoying the privilege of helping to support Sister Maria Lichti, a German Missionary now in language study in Tokyo, Japan. It gives us an added interest in the work over there.

Our desire is to be Scriptural Christians. As someone has said, "We are no more spiritual than we are Scriptural."

Mrs. Nancy Showalter.

MISSIONS EDITORIAL

(Continued from page 737)

responsible praying. The prayer period in any midweek service warrants a special leader who has taken time to prepare a careful agenda of prayer requests. Materials for these are available through the GOSPEL HERALD, other church papers, local church bulletins, and releases from our general church agencies.—L. C. Hartzler.

Field Notes
CONTINUED

A conference-wide meeting on various phases of Christian separation was held in a tent near the Erisman Church, Manheim, Pa., July 26-29. Some of the main speakers were: John L. Stauffer, Wm. McGrath, David Thomas, Lloy Kniss, Mervin Baer, Stanley Beidler, David Weaver, and Paul Angstadt.

Announcements

Youth meeting at Stony Brook, York Co., Pa., on Saturday evening, Aug. 11.

Annual Inspirational Meeting, at Long Green, Md., Saturday, Aug. 18, beginning with a noon fellowship hour and continuing with an afternoon service. Bro. Lloy Kniss will give the address.

Open-air Song Service at Martin's Church, Red Run, Pa., Sunday, Aug. 5, at 1:00 o'clock.

Youth meeting at the Willow Street, Pa., Mennonite Church, Saturday evening, Aug. 4, 7:45. Brethren Hershey Leaman and Christian Peifer will speak on "Three Worth-while Years in Africa." Sponsored by the Lancaster Conference Youth Committee.

Pastors, Superintendents, Teachers Officers, Pupils

All persons interested in the work of the Sunday School

Plan to attend the Fifth Church-wide Sunday School Convention at Goshen College, August 9-12.

Send immediately for registration and lodging reservation tickets to:

Sunday School Convention Headquarters
Mennonite Publishing House
Scottdale, Pa.

Annual Open-air Hymnsing at the Atlee Mullet home, one mile north of Berlin, Ohio, on State Rt. 62, Sunday afternoon; Aug. 5, at 2:00 o'clock, EST.

Open-air meeting on the Hess Church in the churchyard, Aug. 8; speaker, Harry Y. Shetler, Davidsville, Pa.

"The Bible Foundation for Christian Education," will be the YPBM topic at Miners Village, Pa., Aug. 5. Speaker, Eugene Landis.

Monthly meeting on Jewish evangelism at the Vine St. Church, Lancaster, Pa., at 7:30, Aug. 6. Topic, "Tabernacle Studies." Prayer service preceding at 1:00 p.m.

Young people's institute at Crossroads Church, Richfield, Pa., and at Buffalo Mennonite Church, Union Co., Pa., Aug. 4, 5. Director, Russell Baer.

Home-coming at Masontown, Pa., Church, Sept. 2.

Harvest Service and Sunday School Meeting at Rissers Church, Elizabethtown, Pa., Aug. 11, 12.

Ontario Christian Workers' Conference at United Missionary Pavilion, near Kitchener, Ont., Sept 1-3. Guest speakers: John C. Wenger, Goshen, Ind., and Milton G. Brackbill, Paoli, Pa.

Home-coming at Martinsburg, Pa., Church, Aug. 19. Names appearing on the program are: A. J. Metzler, Clifford Honsaker, and Paul Huddle. Former members and friends of the congregation and their families are invited to this fellowship.

Eleventh Annual Civilian Public Service Reunion, eastern district, at Landisville Camp Meeting Grounds, Landisville, Pa., Sunday afternoon, Aug. 12. Fellowship luncheon, 1:00 p.m.; program 2:00 p.m., rain or shine. Speaker, B. Charles Hostetter, Harrisonburg, Va.,; song leader, Cleo Weaver, College Park, Md.

Farewell service for the Nelson Kauffman family at Hannibal, Mo., Aug. 5. Installation services for Bro. Harold Kreider the same evening. Pea Ridge and Mt. Pisgah congregations will also participate.

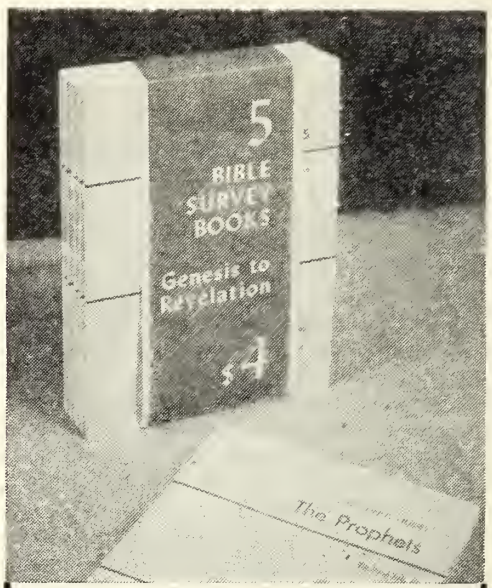
Visiting Speakers

July 15. **D. D. Miller,** Berlin, Ohio, at Protection, Kans. **Henry Ruth,** Souderton, Pa., at Denbigh, Va., telling of mission work in Minnesota and Lake-of-the-Woods, Ont. **Alvin J. Miller,** Kent, Ohio, at Canton, Ohio, speaking on "The Christian Faces Communism." **James Hess,** on furlough from Honduras, at Rainy River Mission, International Falls, Minn. **Ernesto Suarez,** Argentina, at La Junta, Colo.

July 22. **J. C. Wenger,** Goshen, Ind., at Imlay City, Mich. **Paul M. Lederach,** Scottdale, Pa., at Tressler Church, Greenwood, Del. **Roy Bucher,** Metamora, Ill., at Monterey, Pa., morning; Neffsville, Pa., evening. **Clarence Fretz,** on furlough from Luxembourg, at Scottdale, Pa., morning; **Takio Tanase,** Japanese student, evening. **Addona Nissley,** on appointment to Puerto Rico, at Nappanee, Ind.

Evangelistic Meetings

Willard R. Mayer, Pigeon, Mich., at Bart, Pa., Aug. 4-12, in place of dates previously announced. **Peter Wiebe,** Goshen, Ind., at Clinton Frame, Goshen, Ind., Aug. 19-26. **Kenneth Good,** Morton, Ill., at Woodridge, Washington, D.C., July 22-25.



5 BIBLE SURVEY BOOKS

The new BIBLE SURVEY SET is perfectly suited for your home—a fine, yet inexpensive set of study books on the entire Bible written by Harold Bender, Paul Erb, and Chester K. Lehman. These distinctive, newly designed paper-back books can help you, almost immediately, in your Sunday-school teaching, and in your understanding of the Scripture. Order them, for your home, today. Price: $1.00 each. The Set: $4.00.

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- Epistles and Revelation—Lehman

MENNONITE PUBLISHING HOUSE
SCOTTDALE, PENNSYLVANIA

Indiana-Michigan Conference

Bethany Christian High School, Goshen, Ind.
Benton congregation, host. June 6, 7, 1956

I. The Conference Sermon was given by Clarence Yoder, Midland, Mich. Other messages were "The Believer's Devotional Life" by J. B. Shenk, Elkhart, Ind.; "A Genuine Christian Experience" by Vernon Bontreger, Goshen, Ind.; "Biblical Discipline" by Edd P. Shrock, Washington, Ind.; "Leadership that Is Positive" by E. J. Leinbach, Moorepark, Mich.; "The Role of the Minister's Wife" by John H. Mosemann, Goshen, Ind.

II. Significant actions taken throughout the sessions of conference were:

1. Final disposition on the revision of the Constitution, Rules, and Discipline.

2. Adopting the recommendation in the Ministerial Committee report which read as follows: "We recommend that each organized congregation elect for each Conference session a lay brother of maturity and sound faith who with the ministry shall represent the congregation as a delegate with full privileges. We further recommend that each lay delegate of the congregation be elected, by ballot vote, for a two-year term, and that any material regarding matters to be dealt with at Conference be sent in advance to the lay delegates."

3. The recommendation from the Executive Committee that our conference participate in the expense-sharing plan of the General Boards as recommended by the General Council of General Conference was carried.

4. The report of the Divorce and Remarriage Committee was received and acted upon. This report contained three resolutions which were separately presented for action as follows:

a. "In contrast with people of the world the children of God are to be pure and holy in life. The Word of God calls particular attention to this in connection with the securing of a life companion. Christians shall keep their bodies unstained by sin so that they may be fit tabernacles for the Holy Spirit. The child of God shall in holiness and honor obtain a life companion, 'not in the lust of concupiscence.' The apostle also calls upon Christians to follow the Golden Rule of love and not to take advantage of a brother in the matter, 'because that the Lord is the avenger of all such.'

"So beautiful in God's sight is the loving union of husband and wife that it is made in the New Testament the symbol of the relationship which obtains between Christ and the church. The home God meant is a home of love, of kindness and gentleness, of much joy and happiness, of comradeship, of prayer and devotion to the Lord. It is a home which has family worship. It is a home where husbands love their wives, and where wives love and co-operate fully with their husbands. Marriage is intended by God to be the lifelong union of one man and one woman in the Lord. Christians shall enter into this relationship only with those of like precious faith. No one shall put away his companion except for unfaithfulness which is unrepented of. If a couple separates for incompatibility, they shall either be reconciled or remain unmarried. As a church we call upon all Christians to make their homes Christian, and to resist the current blight of broken homes, divorces, and remarriages." Resolution adopted.

b. "Inasmuch as marriage is a sacred institution ordained by God Himself and endorsed by Christ as the permanent union of one man and one woman, and since divorce is prohibited by Christ except on the ground of adultery, and since the very foundations of human society are being threatened, and great harm and suffering are being caused to many men and women, and also children, by the alarming amount of marriage breakdown as indicated by the increase in frequency of divorce, we again reaffirm our position on the sin of divorce, that members who are the aggressors in a divorce action forfeit their membership, that our ministers are not permitted to officiate at marriage ceremonies where either one of the partners has been divorced and has a former marriage partner living, that a strong teaching program on the sanctity of marriage and the sin of divorce be maintained. While we recognize that the case of candidates for church membership who have been involved in the sin of divorce and remarriage before conversion or in ignorance of the true import of the Scripture teaching on divorce and remarriage may be different from that of members of the church who enter deliberately against light into this sin, nothing should be done in handling such problems which will in any way militate against the basic Scripture teaching." Resolution adopted.

c. (1). "That as an alternative course of action in dealing with candidates for membership involved in divorce and remarriage, if a congregation feels it necessary to consider other possible solutions beyond separation in either form, it be allowed to do so and to deal with each case as it deems best in the light of Scripture requirements, provided the bishop in charge and the congregation and two other bishops whom he has called in for consultation agree.

"The additional possibilities for action are as follows:

(2). "Reception as members in full fellowship by confession of sin and evidence of true repentance without further requirements, if all other approved solutions are unworkable, but with the provision that any person with divorce in his past record is ineligible for ordination.

(3). "Reception as members as in (2) above, but without restriction as to eligibility for ordination.

(4) "If adopted the above resolution shall apply only to candidates for membership from the outside and not to excommunicated Mennonite members."

The committee had prepared written ballots giving opportunity for separate expression on the four points of Resolution c. In the balloting the entire Resolution was lost.

5. Moved and carried that the Executive Committee consider the printing of the Constitution in conjunction with other constitutions related to the church work in our district.

III. Reorganization results:

Executive Committee: Mod., John C. Wenger, 1958; Asst. mod., Peter Wiebe, 1957; Secy., Galen Johns, 1959; Fourth member, T. E. Schrock, 1958; Fifth member, Russell Krabill, 1957. Examining Committee members for two years: A. G. Horner, Early Bontrager. Ministerial Study Committee for two years: Percy Miller, Elno Steiner. Publication Board: Wayne Wenger, 1958. Mission Board Member for two years: William Miller. Bethany School Board for three years: Harold S. Bender.

Respectfully submitted,
Galen Johns, secretary.

A FORGOTTEN COMMAND

(Continued from page 722)

teaching as to rebel against the audacity of the teacher who disturbs their daydreaming or whispering to a fellow pupil, but after becoming acquainted with the benefits of participation they will never again be satisfied without sharing. The pastor should set the example and assist the teachers in the development of this art of stimulating participation and spiritual growth.

Possibly one of the best times to secure group participation in services is the midweek service. This is often the service with the poorest attendance but may be a service which no member of the church would want to miss except for emergencies. One of the most helpful experiences of the Christians' week can be the prayer meeting evening when a Scripture that has deep meaning for practical everyday living, the matter of personal relations, Christian love and brotherhood, are discussed so that the meaning of forbearance in love, humility of mind, forgiveness, and love, become clear in terms of current life. Members may bring to these meetings the problems they face, and they may exhort one another to patience and faithfulness.

A word should be said here concerning the size of the congregation. One of the most potent factors that contribute to nonparticipation is large numbers. In large congregations the only answer is dividing the group so that a discussion situation and an exhortation atmosphere is possible. While superior congregational organization and administration may overcome the liability of membership running into hundreds, the advantage clearly is in favor of the smaller congregation. Strenuous efforts should be made to have the congregation build another place of worship when the membership goes above 200 or 250, rather than enlarge the building or build a new and larger one.

A final suggestion is that the congregation prepare itself for communicating the Gospel intelligently by a program of visitation. There is possibly no better way to assist a person in developing an understanding of the meaning of salvation. We should lead our people to discuss their faith and its application. Many of the false sects far surpass us in this. Why should not every congregation have Bible women, witnesses of Christ going from house to house conducting Bible classes? Our sisters are not inferior in intelligence or ability. We pastors have not taught "all" the Scripture. We are not minimizing the work of the pastor by emphasizing the fact that every member needs to participate in church worship services.

The keeping of the commandments includes also "Wherefore comfort [exhort] yourselves, together and edify one another, even as also ye do."

Hannibal, Mo.

FISHERS OF MEN

(Continued from page 727)

more ready audience. It will equip us with a more firm basis, a deeper sense of humility. It will arm us in our efforts to aid the sin-sick in their mortal struggle to rid themselves of fallacious concepts that they might the more quickly come to Christ Jesus.

Knowledge of men, too, must come into the picture, and in this area of thought and activity, as in all others, the only true knowledge we can gather to ourselves must stem from our knowledge of God, a knowledge which is found in the Scriptures.

By way of illustration, a consecrated missionary, who kept himself always in daily, obedient contact with God and His Word, was, a long time ago, sent to convert a certain tribe of Indians.

At first he was quite unsuccessful in his efforts. He seemed unable to make any headway at all. But then one day, while on his knees, the Holy Spirit made it clear that he had never honestly tried to learn just what these people were really like.

So at once he set about to learn more of their customs and of their language. And it paid off, paid off in souls. With his newly gained weapon of knowledge, he was able to lead many to Christ; his first conversion being a woman, who, upon hearing the Gospel in her native tongue, exclaimed joyfully: "This is what I have waited all my life to hear."

Surely, we are to be all things to all men if we are to do like Paul and save some. True, we are to be zealous and fearless, but we must also add to these virtues our own individual talents and then round them out with an overflowing fullness of sympathy, understanding, and a knowledge of those we seek, as fishers of men, to save; so that through prayer and a constant poring over the Word, we might add to the sons of God.

Peoria, Ill.

FAMILY CIRCLE

(Continued from page 730)

Your daddy and I are so happy and thrilled about your coming—and yet you rather frighten us. We're beginning to realize now what an immense responsibility it is to become parents. You will depend entirely upon us to supply your every need and you will look to us as the final authorities in your first few years. Then you will go to school and learn that there are other people who have different ideas about life. You will be subjected and exposed to all types of godless theories and practices. Will you have had a firm enough foundation to know what you believe and why, so that your faith will not be destroyed?

We won't be able to give you everything you want; in fact, we'll have to pinch pennies, probably, to supply all of your needs. We won't be able to pay your way through college, but we'll give you all the help and encouragement we can. Your mother and daddy got their college education by earning their own way and we're not a bit sorry. Hard work has never hurt anyone; it strengthens character.

We're not rich in money or possessions, but we feel we're *very* rich in our love for each other, in having true friends, in having our needs supplied, in knowing the riches of Christ's love and salvation, and in the promise of a new little life to love!

These are big thoughts for you to comprehend now, but maybe when you grow up and are expecting your first baby, you will understand some of the feelings your daddy and I have now!

—Contributed.

EXPRESSIONS OF APPRECIATION

I wish to thank my many friends, and also the different Sunday-school classes, for their prayers in my behalf, and for the cards and gifts during my stay in the hospital and since my return home. May the Lord richly bless you is my prayer.—Mrs. Mahlon W. Martin.

* * *

I wish to express my sincere thanks and appreciation to everyone who remembered me in prayer, and with letters, greetings, visits, gifts, and flowers during my hospitalization and convalescent days. May the Lord abundantly bless and reward you for your kind thoughtfulness.—Anna Ruth Hess, Willow Street, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Augsburger—Busick.—Carol R. Augsburger, Elida, Ohio, Salem cong., and Catherine Busick, Elida, Ohio, Central cong., by Merlin Good at the Salem Church, July 8, 1956.

Barg—Hallman.—Benjamin George Barg and Esther Jean Hallman, Kitchener, Ont., by Arnold Gingrich at the First Mennonite Church, June 23, 1956.

Burkholder—Kauffman.—David O. Burkholder and Elva Kauffman, both of Red Lake, Ont., Weavertown, cong., Pa., by Stephen Yoder, Nappanee, Ind., at the Weavertown A.M. Church, March 17, 1956.

Collins—Neff.—Charles O. Collins, Hillside Chapel cong., Jackson, Ohio, and Mary Berniece Neff, Lagrange, Ind., Shore cong., by Percy J. Miller at the home of the bride's parents, July 14, 1956.

Gehman—Nicholson.—John E. Gehman, Harrisonburg, Va., Morning View cong., and Elizabeth Rose Nicholson, Harleysville, Pa., Salford cong., by Ernest G. Gehman at the Salford Church, assisted by Elias Landis, June 16, 1956.

Good—Fox.—Paul T. Good, Stevens, Pa., Weaverland cong., and Vera Fox, Ephrata, Pa., Indiantown cong., by Mahlon Zimmerman at the home of the bride, July 14, 1956.

Hartman—Miller.—Wilmer J. Hartman, Delphos, Ohio, Pike cong., and Lois Ann Miller, Plain City, Ohio, Sharon cong., by D. W. Miller, assisted by Moses Slabaugh, both uncles of the bride, at the Sharon Church, July 15, 1956.

Mast—Gingerich.—Lee Roy Mast and Louella Gingerich, both of Plain City, Ohio, Old Order Amish cong., by Wallace Byler at the home of Noah Beachy, April 27, 1956.

Miller—Kurtz.—Robert T. Miller and Betty Mae Kurtz, both of Huntsburg, Ohio, Conservative Mennonite cong., by Nevin V. Bender at the Conservative Church, June 10, 1956.

Sauder—Ranck.—Menno G. Sauder, Lancaster, Pa., Mellinger cong., and Esther A. Ranck, Lancaster, E. Chestnut St., cong., by Henry E. Lutz at his home, July 12, 1956.

Smith—Hartzler.—Maurice Edward Smith and Evelyn May Hartzler, both of the Sycamore Grove cong., Garden City, Mo., by James D. Yoder at the Sycamore Grove Church, June 27, 1956.

Stoltzfus—Lantz.—Jacob King Stoltzfus and Barbara Ellen Lantz, both of Goshen, Ind., North Goshen cong., by Russell Krabill at the North Goshen Church, July 15, 1956.

Stoltzfus—Myer.—Paul H. Stoltzfus, Gap, Pa., Millwood cong., and Mary H. Myer, Quarryville, Pa., Mechanics Grove cong., by Jacob T. Harnish at the Mechanics Grove Church, June 23, 1956.

Sweigart—Stoltzfus.—Melvin Sweigart, Morgantown, Pa., Conestoga cong., and Gladys Stoltzfus, Kinzers, Pa., East Goshen, Goshen, Ind., cong., by Ray Keim at the Monterey Church, Bird in Hand, Pa., June 30, 1956.

Wissler—Stauffer.—Jay Glenn Wissler, New Holland, Pa., Groffdale cong., and Mildred G. Stauffer, Ephrata, Pa., cong., by Mahlon Zimmerman at the home of the bride, July 14, 1956.

Yoder—King.—Darrel Yoder, Bellefontaine, Ohio, South Union cong., and Sharon King, Bellefontaine, Oak Grove cong., by Stanley Shenk at the South Union Church, June 24, 1956.

Yoder—Leidig.—Don Merle Yoder, West Liberty, Ohio, Bethel cong., and Hazel Lavern Leidig, Midland, Mich., cong., by Clarence R. Yoder at the Midland Church, June 16, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bontrager, Maynard and Mary (Martin), Topeka, Ind., first child, Marva Jo, June 11, 1956.

Burkholder, Jacob and Emma (Martin), Williamsport, Md., third son, Lewis David, June 21, 1956.

Gingerich, Dr. Orie and Miriam (Derstine), Kalona, Iowa, fifth child, third daughter, Lora Louise, July 3, 1956.

Gongwer, Dale and Verna (Blosser), Goshen, Ind., second son, Steve Ray, May 29, 1956.

Hershey, Abram and Ethel (Shelly), Lititz, Pa., first child, J. Marlin, June 19, 1956.

Hinkle, Earl and Evelyn (Smith), Annville, Pa., fourth child, second son, Kenneth Scott, June 22, 1956.

Hofer, George and Elizabeth (Hofer), Raymond, Alta., seventh child, fifth daughter, Grace Kathleen, May 15, 1956.

Hoover, Ernest and Lizzie (Martin), Elkhart, Ind., fifth child, first son, LaVerne Arden, June 18, 1956.

Horst, Abram S., Jr., and Marian (Leaman), New Holland, Pa., second child, first son, William Roger, July 17, 1956.

Hostetter, John M. and Aletha (Martin), Hagerstown, Md., fifth child, fourth daughter, Marie Sue, July 7, 1956.

Kolb, Robert C. and Gladys (Gehman), Spring City, Pa., second child, first daughter, Shirley Ann, May 27, 1956.

Kraybill, Daniel N. and Amy (Zimmerman), Dillsburg, Pa., fourth child, third daughter, Audrey Ann, July 3, 1956.

Martin, John J. and Flora Jean (Hostetler), Hudson, Ohio, third child, first daughter, Sharon Elaine, July 2, 1956.

Martin, Samuel H. and Georgia (Lefever), Ephrata, Pa., first child, Robin Dale, June 25, 1956.

Miller, Gideon and Dora (Birky), Beemer, Nebr., seventh child, fourth son, Michael Gideon, July 14, 1956.

Miller, Val W. and Polly (Bontrager), Greenwood, Del., sixth child, fourth son, Alan LaVern, July 7, 1956.

Nolt, Elmer W. and Esther (Gehman), Denver, Pa., fourth child, third daughter, Grace Louise, July 2, 1956.

Nussbaum, Dallas Earl and Bernice (Brenner), Dalton, Ohio, fourth child, first son, Dallas Earl, Jr., July 10, 1956.

Reeser, Charles and Margery (Roth), Shedd, Oreg., first child, Wesley Charles, July 10, 1956.

Sauder, Roy E. and Frances (Buckwalter), Lebanon, Pa., second child, first son, Roy Edwin, July 6, 1956.

Schmidt, Kenneth H. and Phyllis (Egli), Greensburg, Kans., first child, Arlin Karl, June 5, 1956.

Smucker, John Ivan and Irene (Yoder), Harrisonburg, Va., first son, Dennis James, July 4, 1956.

Stamm, Duane E. and Carol (Graber), Archbold, Ohio, first child, Gwen Marie, July 13, 1956.

Stewart, Dan and Norma (Vandiver), Harrisburg, Oreg., second daughter, Debara Renee, June 30, 1956.

Stutzman, George E. and Maxine (Hershberger), Millersburg, Ohio, third son, Maurice William, July 1, 1956.

Vale, Joseph and Sarah (Bauman), Bloomingdale, Ont., third child, second daughter, Ruth Marie, June 14, 1956.

Weaver, Gerald E. and Rhoda (Hartz), Royersford, Pa., first child, Duane Larry, July 12 1956.

Weaver, Samuel and Sarah Marie (Alderfer), Wyoming, Del., first child, Janet Fern, March 15, 1956.

Yoder, Carl E. and Ruth (Martin), Elkhart, Ind., first child, Bonnie Lou, June 23, 1956.

Zimmerman, G. Harold and Irene (Frankhouser), Langhorne, Pa., first child, Cynthia Faye, July 13, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Baer, Lavina, daughter of the late John and Mary (Shantz) Nahrgang, went to be with her Lord on June 11, 1956, following a heart seizure; aged 74 years. She accepted Christ as her Saviour in early life and served Him faithfully. After her marriage to Ephraim Baer in 1904, they located on a farm near New Hamburg, Ont., where they lived until the passing of Bro. Baer in 1953. After this she took up residence with her daughters in Baden, Ont. She is survived by 7 sons (Oscar and Mervin, New Dundee, Ont.; Sylvester, Portage La Prairie, Man.; Moses, Jeremiah, and Martin, Drumbo, Ont., and Allen, Fordville, N. Dak.), 7 daughters (Zelma, Elmira, Ont.; Leah and Mary, Baden, Ont.; Martha, Ailsa Craig, Ont.; Vinetta, serving under Missionary Alliance at Bhongir Reccan, India; Barbara—Mrs. Gordon Bindernagel, Kitchener, Ont.; Viola—Mrs. Roderick McKenzie, Galt, Ont.), one sister (Mrs. Dilman Hunsberger), and 47 grandchildren. Funeral services were conducted June 14 at the Biehn Church by Elmer Grove and Curtis C. Cressman, with interment in the church cemetery.

Geiser, Lena, daughter of Jacob and Anna M. (Neuenschwander) Nussbaum, was born near Berne, Ind., Sept. 17, 1892; passed to her eternal reward at her home near Kidron, Ohio, June 23, 1956, after a lingering illness; aged 63 y. 9 m. 6 d. On April 17, 1908, she was baptized and received into the Sonnenberg Mennonite Church, of which she was a faithful member at the time of her death. On Oct. 8, 1910, she was united in marriage to Fred F. Geiser, who survives. This union was blessed with 9 children, one daughter stillborn. Besides her husband, she leaves 3 daughters and 5 sons (Ellen—Mrs. Alvin Steiner, Denbigh, Va.; Mary Ann—Mrs. Sylvan Lehman, Dundee, Ohio; Noah, Long Branch, N. J.; Alvin, Millersburg, Ohio; Harvey, Orrville, Ohio; George, Fredericksburg, Ohio; Paul, and Lena—Mrs. Clifford Lehman, both of Apple Creek, Ohio), 44 grandchildren, 4 sisters, 6 brothers, and a large host of relatives and friends. Her parents, 3 brothers, and 3 sisters preceded her in death. Although her sickness was of a long duration, she bore it patiently and always expressed her readiness to go. Funeral services on June 26 at the Sonnenberg Church were in charge of Louis Amstutz and Myron Amstutz, with burial in the church cemetery.

Groff, Christian M., son of the late Christian and Mary (Mowery) Groff, was born Aug. 11, 1873, near Quarryville, Pa.; passed away at the home of his son Ira, New Danville, Pa., with whom he resided, on May 9, 1956; aged 82 y. 8 m. 28 d. He was a member of the New Danville Mennonite Church for many years. On Jan. 27, 1898, he was married to Olive Ressler, who died April 10, 1903. On Aug. 6, 1908, he married Mary Shaub, who died on Feb. 29, 1924. On Aug. 23, 1927, he married Martha Shaub, who died March 28, 1941. Surviving, in addition to his son Ira, are the following children (Columbus, Peekskill, N.Y.; Mary—Mrs. Orvin Keperling, Lancaster, Pa.; Chester, Sterling, Ill.; Elizabeth—Mrs. Lloyd Huber, Leola, Pa.; Gladys—Mrs. Abner Zimmerman, Mount Joy, Pa.), also a stepdaughter (Florence—Mrs. Clarence Moore, Strashurg, Pa.), these hrothers and sisters (Mrs. Barbara LeFever, Sterling, Ill.; Mrs. Katie Hammon, Quarryville, Pa., Simon, Lancaster, Pa.; Atlee, Quarryville, Pa.; John, New Providence, Pa., and Harry, Quarryville), 22 grandchildren, and 13 great-grandchildren. Funeral services were held in the New Danville Mennonite Church on May 14, in charge of David Thomas, James Hess, and John Zercher. Burial was made in New Providence Mennonite Cemetery.

Herr, Fannie K., daughter of Abram and Esther Huber, was born Jan. 17, 1870, in Lancaster Co., Pa.; entered into rest May 24, 1956, at Lancaster General Hospital; aged 86 y. 4 m. 7 d. On Feb. 25, 1890, she was married to David E. Herr, who preceded her to the glory world on April 13, 1943. To this union were born 5 children (Ella H., who died in infancy; Hettie H.—Mrs. Sanford A. Landis, Strasburg Pike; Fannie M.—Mrs. Irvin K. Kreider, and David H., both of Lancaster; and Roy H., East Petersburg, Pa.). Surviving also are 13 grandchildren, 17 great-grandchildren, and one sister (Mrs. Mary K. Harnish.) She was a faithful member of the Mennonite Church at Millersville, Pa. She died suddenly at the hospital, following an operation performed three weeks previously. Funeral services held at the Millersville Church on May 28 were in charge of Christian K. Lehman and Benjamin Eshbach. Interment was made in the adjoining cemetery.

Hershberger, Jacob Y., son of Abraham and Rachel (Yoder) Hershberger, was born Oct. 9, 1878, in St. Joseph Co., Mich.; died April 16, 1956, at the family home in Vistula, Ind., after a long illness; aged 77 y. 6 m. 7 d. He was united in marriage to Bertha M. Lovejoy on May 29, 1901. To this union was born one son (Harold C.). Surviving are the wife, son, two grandchildren, and many other relatives. He was a devout Christian and faithful church member, having taught a Sunday-school class for nearly 50 years. Funeral services were held at the Vistula Christian Church, with interment in the cemetery at Vistula.

Johns, Ira S., was born July 10, 1879, the son of Daniel J. and Nancy (Yoder) Johns; passed away very quietly at his home near Goshen, Ind., on June 27, 1956; aged 76 y. 11 m. 17 d. On Aug. 17, 1901, he was married to Elizabeth Rickert. They had 8 children (Vivian—Mrs. Ezra Schlabach, Vera—Mrs. Vernon Stutzman, Vesta—Mrs. Niles Kauffman, all of Goshen; Miriam—Mrs. Lester Wyse, Hartville, Ohio; Daniel, Conneaut Lake, Pa.; Mary—Mrs. Melvin Birkey, Knox, Ind.; Pauline—Mrs. Paul Horst, Gladstone, Mich.; and Galen, Benton, Ind.). Surviving also are a sister (Luella—Mrs. L. J. Pletcher, Middlebury, Ind.), a brother (O. N. Johns, Louisville, Ohio), 36 grandchildren, and 9 great-grandchildren.

He was converted at the age of 13 and became a member of the Mennonite Church, which he served in various ways. On July 18, 1909, he was ordained deacon in the Clinton Frame congregation near Goshen and was ordained minister on April 27, 1924. He served as secretary of the Amish Mennonite Conference of Indiana for 4 years, and as secretary of the Indiana-Michigan Mennonite Conference for 24 consecutive years, beginning in 1923. His active life came to a close after about a year of leukemia. Funeral services were held at the Clinton Frame Church on June 30 with Vernon Bontrager in charge. O. S. Hostetler and D. A. Yoder brought the messages.

Newcomer, Sarah G., widow of the late Jacob B. Newcomer, passed away at her home near Mountville, Pa., June 4, 1956. At different times over a number of years she had not been well. The past three months she had been in failing health but was not bedfast all the time. She passed away very suddenly of coronary occlusion. She was always of a cheerful disposition and did very little complaining. Her hushand passed away just less than five months previous to her passing. They are both missed very keenly in the home. Born Aug. 2, 1875, in West Hempfield Twp., she was the daughter of the late Jacob M. and Anna (Lane) Greider. She and her husband had celebrated their 58th wedding anniversary in Nov. 1955. She was a member of Habeckers Mennonite Church. She is survived by one daughter (Ruth—Mrs. Roy R. Nissley, at home), 4 grandchildren, and 3 sisters (Mrs. Lizzie Mumma and Mame—Mrs. Benj. Rohrer, hoth of the Oreville Mennonite Home, and Mrs. Annie Erb, Florin). Services were held at Habeckers Church, June 7, in charge of Christian Lehman and Christian Charles, with interment in Habeckers Cemetery.

Sidehamer, Mary K., was born in Berlin, Germany, of German and Bohemian parentage, April 9, 1878; died at her home near Mt. Pleasant, Pa., on May 23, 1956; aged 78 y. 1 m. 14 d. Her husband, Andrew Sidehamer, died 16 years ago. She came to this country at an early age from the area which is now Czechoslovakia. She was the mother of 13 children, 9 of whom survive (Andrew and Albert, Greensburg, Pa.; Frank, at home; Mrs. Agnes Hribal, Pittsburgh, Pa.; Barbara, Cleveland, Ohio; Mrs. Emily Bell, Ravenna, Ohio; Mrs. Irene Zubek, San Fernando Calif.; Mrs. Dorothy Wilson, Vestal, N.Y.; Marie, at home). Also surviving are 21 grandchildren and 5 great-grandchildren. She became a member of the Mennonite Church in 1950 through a contact made by Way mailings over a rural route. She was a loyal and devoted member of the church, although she had never attended church since coming to America. The funeral was held at her late home on May 26 by Harold Brenneman and John L. Horst. Interment was made at the Mt. Pleasant Cemetery.

Sommer, Daniel P., son of Peter and Anna (Gerber) Sommer, was born Aug. 27, 1873; passed away at the Dunlap Hospital after a brief illness, July 12, 1956; aged 82 y. 10 m. 15 d. In his youth he accepted Christ as his Saviour, and his life was a consistent testimony to his faith. On March 3, 1898, he was united in marriage to Dinah Moser. To this union were born 5 children (Clyde at home; Allen, Clark, Ohio; Oren, Millersburg, Ohio; Ruth—Mrs. Waldo Lehman, Apple Creek, Ohio, and Selma—Mrs. Willis Gerber, Dalton, Ohio.) Surviving are his aged companion who has been totally blind for four years, 5 children, 11 grandchildren, 7 great-grandchildren, one brother (Joel), 2 sisters (Fanny and Emma), all of Orrville. His parents, 3 brothers, and one sister preceded him in death. He was a lifelong resident of the Kidron community. Forty of the 58 years of married life were spent on a farm south of Dalton, the last 16 years in retirement in Kidron. The community will miss him as a friend and counselor. Funeral services were held at the Kidron Church on July 14 with Reuben Hofstetter, Allen Bixler, and I. W. Royer in charge. Burial was made in the adjoining cemetery.

Tressler, Resley, son of the late Benjamin and Polly (Stevanus) Tressler, was born March 6, 1897, in Elk Lick Twp., near Salisbury, Pa., died suddenly of a heart attack on July 11, 1956, while in an ambulance on the way to the hospital; aged 59 y. 4 m. 5 d. He was married to Florence Mae Briskey, who preceded him in death. To this union were born 14 children, 3 of whom preceded him in death. Surviving are his second wife, the former Beulah Butler, 7 sons (Resley Jr., Cumberland; Dwain and Donald, Salisbury; Bradley, Meyersdale; Marvin, Orlando, Fla.; Mark, Salisbury, and Abram, at home), 4 daughters, (Mrs. Beulah Maust, Springs, Pa.; Mrs. Violet Hetrick, Fort Hill, Pa.; Mrs. Evelyn Durr, Accident, Md.; and Mrs. Marvette Hollada, Fort Hill), and 22 grandchildren.

He was ordained to the ministry in 1937 for service in the Casselman Valley, where he served faithfully for 19 years until his death. He was pastor of two churches in this district, Dry Run, Swanton, Md., and Meyersdale, Pa. He was also active in the church work in the Maryland mountains, and served occasionally in evangelistic work.

Funeral services were held July 14 in the Springs Church, with Roy Kinsinger officiating. Interment was made in the church cemeterv.

Yoder, Emma, daughter of the late Alexander and Catherine (Miller) Miller, was born near Berlin, Ohio, Aug. 9, 1885; died at her home near Louisville, Ohio, July 11, 1956; aged 70 y. 11 m. 2 d. On Jan. 27, 1907, she was united in marriage to Fred Yoder. To this union were born 4 sons and 3 daughters. In 1920 she with her companion and family moved from Berlin into the Louisville area, where she spent the rest of her life. In 1898 she accepted the Lord as her Saviour, was baptized and received into the Martins Creek Church. When they moved to the Louisville area, they transferred their church membership to the Beech Mennonite Church, in which fellowship she continued faithfully until her pasing on. On Tuesday evening, while work-

ing in the garden, she suffered a cerebral hemorrhage and early the next morning she passed on. Besides her parents, one daughter, Mabel, one brother and 2 sisters preceded her in death. She is survived by her husband, 4 sons, (Orris, Raymond and Paul of Louisville; and Orville of Orono, Maine), 2 daughters (Esther—Mrs. Harry D. Linder of Canton, Ohio, and Ruth—Mrs. Robert Nyce of Fayette, Ohio), 10 grandchildren, 2 brothers (John, Berlin, Ohio, and Robert, Millersburg, Ohio), 4 sisters (Martha Miller, Mrs. A. S. Wenger, and Mrs. Sevilla Miller, of Berlin; and Mrs. John Zook, Smithville, Ohio), and many other relatives and friends. Funeral services were conducted at the Beech Church with O. N. Johns and Eldon King officiating. Interment was made in the church cemetery.

Items and Comments

Dawson Trotman, head of the evangelistic organization known as The Navigators, with headquarters at Colorado Springs, died recently as he was preventing the drowning of a girl who had been thrown into the water from a speeding boat. Trotman's organization devised the system of Bible instruction and follow-up which the Billy Graham team has been using. Billy Graham said of Trotman, "I think Daws had personally touched more lives than anybody I have ever known. He lived to save others."

* * *

The Lutheran Church-Missouri Synod voted at its national convention in St. Paul "to respectfully decline the invitation" to join the Lutheran World Federation. Delegates adopted the resolution stating co-operation in the federation "would involve us in a union in spiritual matters with groups not in doctrinal agreement with us." The president of the Synod said in arguing against the federation, "I am personally convinced on the basis of all our experience that if we are in the federation our testimony will be choked."

* * *

Liberalization of its policy toward divorced persons who have remarried was voted by the Synod of the Christian Reformed Church at its annual meeting in Grand Rapids. For nearly 50 years this church has refused membership to such persons "unless in addition to repentance for their sin they cease to live together in the ordinary marriage relationships." The Synod went on record as saying that Scripture does not demand that such persons forsake the second marriage to prove the sincerity of their repentance.

* * *

The Methodist Church has picked four countries for special evangelistic efforts for the next four years—Korea, Bolivia, the Belgian Congo, and Sarawak (Northern Borneo). They were chosen because their "time of decision" for a new faith was at hand, in the opinion of officials of the church.

* * *

Conversations on closer relations between the Church of England and the Methodist Church have been begun in London.

The Ford Foundation in its annual report reveals that grants and appropriations during the fiscal year ending September 30, 1955, totaled $137,063,164, the largest sum in the Foundation's history. In December, 1955, after the close of the fiscal year, appropriations of $500,000,000 were made to raise college faculty salaries, improve medical education, and expand community hospital services. Of the many causes aided by this Foundation in the United States and in other countries some of the more interesting ones are $2,346,500 for the improvement of secondary and higher education in India; $400,000 to assist in the publication of books in four southern India languages; $600,000 to the National Probation and Parole Association to assist in problems of juvenile delinquency; $100,000 for the training of nurses and midwives in Pakistan. Funds committed by the Foundation for all purposes since its establishment in 1936 now total approximately $875,000,000.

* * *

Southern Baptist leaders have petitioned Congress to end federal grants to hospitals operated by religious groups. They urged the government to make long-term loans instead of outright construction grants as now provided in the Hill-Burton Act. Southern Baptists oppose federal grants on the ground that it violates the separation of church and state.

* * *

The Prague radio announced that the state publishing house in Czechoslovakia has printed several hundred thousand miniature copies of the Koran for distribution in the Arab countries. The copies measure one inch by two-and-one-half and contain 500 pages.

* * *

The National Federation of Music Clubs has recommended Hymns of the Month from June through May, 1957. The July selection is "God of Our Fathers." "For the Beauty of the Earth" is the hymn recommended for August, and "Spirit of God, Descend upon My Heart" for September.

* * *

About 100,000 Bibles will be distributed this year in the Soviet Union, according to a secretary of the American Bible Society. The Bibles will be printed from mats sent behind the Iron Curtain by the Society. Half of them will be printed under Russian Baptist auspices and half under Eastern Orthodox auspices.

* * *

Secretary of Agriculture Ezra Taft Benson announced that government-owned wheat flour, corn meal, rice, dry edible beans, and nonfat dry milk solids will be made available to church and other private welfare agencies for distribution to needy persons abroad.

* * *

The Attorney General of Colorado has ruled that the distribution of Gideon Bibles to school children in Colorado violates the principle of separation of church and state.

* * *

David Livingstone will soon be walking the shores of Lake Victoria and ministering to the needs of the African people. No relation to the famous English explorer missionary of a century ago, he was commissioned in a service at the National Convention of the Church of God in Anderson, Indiana. He will go to Africa in September. Dr. Livingstone received his medical degree a year ago and has been interning in Panama specializing in tropical diseases. In Africa he will serve at the Church of God Mission Hospital in Upper Kenya.

* * *

The Lutheran Hour broadcast will be heard, starting this fall, over some 1,350 stations in 64 countries and territories and in 54 languages.

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By Frank C. Laubach

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Gospel Herald

TUESDAY, AUGUST 7, 1956. VOLUME XLIX. NUMBER 32

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Knowing and Using the Bible in the Home

By J. Howard Kauffman

I. *The Significance of the Home*

The importance of the home in the personality development of the child is a principal theme running through the current literature on child psychology and human development. The influence of the home is believed to be more important than that of church, school, friendship, work, and other groups; perhaps more influential than all of these put together.

The home is a primary factor in the development of one's habits and attitudes. Although attitudes can, and do, change, they tend to persist through long periods of time. One's attitude toward religion and the Bible may therefore be largely a result of his early experience in the family.

What did the Bible mean to you when you were young? Was it merely a book that lay on the shelf and gathered dust? Was its message remote from the experiences of everyday life? Was it a "big stick" that father held over your head to justify his expectations of strict obedience? Was it something over which church leaders argued and split the churches? Or was it a book of inspiration to spiritual living, a challenge to Christian service, an answer to perplexing problems, a comfort in time of sorrow, a source of strength to overcome temptation, and a hope of eternal life? The answers to these questions rest in part on what happened in the home.

II. *Learning to Know the Bible*

The Bible is the Christian's handbook. It is his guide to life. It is therefore imperative that he know its meaning and its message. This learning process cannot begin too young. Paul's testimony concerning Timothy was that *as a child* he had known the holy Scriptures which were able to make him "wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). God's formula for preserving the law among the Israelites involved a program of teaching in the home:

> "And these words, which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

This should not lead us to conclude that the home should be the only institution teaching the Bible. The church, the Sunday school, and the Bible school are much-needed agencies for Bible instruction and spiritual nurture. Especially when the home Bible-teaching program has been weak, these agencies are a major bulwark against ignorance of the Bible. Nevertheless a primary responsibility rests upon the home in the giving of religious instruction to the oncoming generation. The formal teaching of the "three R's" may be properly delegated to the school, but the teaching of the Bible ought not be abandoned to agencies outside the home.

The Bible is our guide to the understanding of right living. It teaches us the principles of truth, love, justice, obedience, honesty, and many other qualities of man-to-God and man-to-man relationships. But these principles must be translated into practical life experiences. They must be lived, and the home is the primary place where they are spelled out into living reality. Therefore knowing the Bible means more than reading it, more than knowing what it says. It means knowing it to the extent of practicing its teachings.

At this point we should note that, in the training of the child, the parental example is of primary importance. Someone has observed that "religion is caught, not taught." This suggests that children learn to practice Biblical principles of living by observing the behavior of others, principally their parents. They learn to love God and fellow men if they have felt loved by their parents. They learn to trust if they have been trusted.

Polaris

By Lorie C. Gooding

Earth changes. Through long years the river cuts
A newer course, and mountains wear away.
New lakes are made and old lakes disappear;
Great rocks abrade to dust, and trees decay.

But one sure guide remains as heretofore
And shines as brightly as a coin of gold.
Men steer their ships across the ocean by
Polaris, even as men did of old.

And knowledge changes with the changing years.
New kingdoms rise and flourish, fail and fall.
And what was known of old is known no more.
But the sure Word of God outlasts them all.

Steadfast, immovable Polaris stays
Fixed in his place, nor ever flickers dim,
To guide the mariners of sea and sand.
And safe are they who set their course by him.

And still from ancient times, even until now
Stands for our guard and guide "Thus saith the Lord."
And safe the mariners on life's rough sea
Whose course is charted by the Holy Word.

Holmesville, Ohio

They learn to be truthful and honest if their parents have exemplified truthfulness and honesty. No amount of formal "teaching" about God and the Bible can compensate for parental failure to live up to the teachings. The child will soon detect any discrepancy between teaching and practice. Therefore, learning to know the Bible means, in part, learning to live by its principles.

Above all, the Bible speaks a message of salvation. As the child grows older, he gains a rational understanding of sin and God's plan of redemption. A spiritual parent can do much to help a growing child to understand his own sinful nature and the joys of forgiveness of sin. As the child matures, the parent has the opportunity to cultivate in the child a sense of responsibility to the lost and underprivileged in the world. It is this sense of responsibility that prompts the individual to accept God's call to Christian service.

III. *Using the Bible in the Home*

The use made of the Bible in the home will vary according to the presence and age of children and the training and spiritual experience of the parents. Let us assume for the sake of our discussion that every Christian parent wants to make use of the Bible in the home.

Naturally the use of the Bible tends to center around the family worship period, when such is observed. In some homes Bible passages are read in each worship period. The use of the daily readings based on the Sunday-school lesson is widespread in this connection. This procedure provides an effective tie-in of family worship with Sunday-school lesson preparation. The use of the *Prayer Guide* will enrich the prayer part of the worship period.

A resourceful parent may be able to select, for the family worship period, Scripture passages which have more direct bearing on the problems and concerns of the family members collectively or individually. Mere reading of a brief passage can become perfunctory if little thought is given to its selection. This can be offset by appropriate comment or discussion on the reading selection, either before or after the reading. All members of the family who are old enough to read well should share in the family Bible reading. This increases the sense of individual participation over what obtains if one member of the family always reads the Scripture.

When children in the home are young, the Bible may be taught best through the medium of children's Bible story books, written in a simpler language, which faithfully represent the Bible message. The Bible is written in adult language. Many passages are difficult even for adults to understand, especially when they appear in a "foreign" language of over 300 years ago. For this reason, a modern translation is often more easily understood by children and parents alike. It might also be added that the Sunday-school lesson daily Bible readings, being selected for adults, often are not appropriate for reading to young children.

The family worship period should be planned so that it will be interesting to children as well as to adults. When small children are made to sit perfectly quiet, and have to pay attention to readings they cannot understand, the family worship period may become very distasteful to them. This is very serious,

Thoughtless unkindness hurts as much as deliberate rudeness.
—Lorie C. Gooding.

since many attitudes toward religion are formed early. If a child (whether young or older) merely "endures" family worship, rather than enjoying and participating actively in it, he may build up frustrations and resentments which, if allowed to continue for long periods of time, may result in negative attitudes carried throughout life. It is a hard saying, but perhaps true, that a family worship period poorly conducted is worse than none at all.

The use of the Bible in the home should not be limited to the family worship period, of course. Every family member should prepare his Sunday-school lesson well, and the Bible is central in this. In addition, children and adults should occasionally read the Bible through in order to improve their knowledge of the full sweep of God's dealing with men in Bible times. Children may be encouraged in Bible reading by the offer of tangible reward for reading the Bible through, or some portion of it.

It is doubtful if anyone ever spent too much time reading or studying the Bible. We commonly err on the side of reading too little. Our busy schedules crowd in upon Bible-reading time. For this reason families need to consciously plan so that Bible-reading time is available, especially for parents and older children. In addition to the family worship pe-

(Continued on page 752)

Our Readers Say—

I have just read your editorial, "Mennonite Co-operation," in the GOSPEL HERALD, July 17, 1956. It is a very good practical article; however, as is the case of so much of this thought among us, the doctrinal imperative toward unity is not seriously considered.

For example, may I quote: "We want unity, but worse than that we want truth and faithful obedience to God's Word." I hope that is the position of us all. The matter is not so simple, however, when we note that unity is also one of the doctrines of the Scriptures to be obeyed and expressed in actual life as are all the other doctrines. Do I need to argue the point that unity is also one of the doctrines to be obeyed? It is not only one of the doctrines, but it would seem to be a very important one, judging from the great portion of the New Testament devoted to this doctrine and exhortation of its practice. John 17, Corinthians, Ephesians, etc. Just because we are Biblical Christians we cannot be passive about this matter of unity; we must believe it and aggressively seek to express it.

Just what does the expression of the doctrine of unity mean? As you say, it does not mean mere organizational unity. The best standard toward which we might aim is perhaps stated by Jesus, ". . . that they may be one, even as we are one. . . ." This standard for the church, the unity of the Trinity, certainly means acceptance of one another and interaction of life. If the church is divided it suggests also a divided Christ. I Cor. 1:13.

If we accept the doctrine of the unity of the church as a doctrine to be expressed in obedience, it certainly does place us in a difficult position, for there are other doctrines to be expressed in obedience also; and what shall we do about those whom we acknowledge as churches and who do not even concern themselves with obedience to certain doctrines?

But we are not the only ones who are "on the spot." For the most glaring violation of the church's unity today is not denominationalism but nationalism. Can those who press so vigorously for ecumenicity ignore that expression which is its greatest violation? Can the churches be content to federate in a World Council of Churches which then engages in war with itself (either "cold" or "hot")? Certainly the doctrine of the unity of the church, if it demands any expression at all, demands Biblical pacifism and aggressive love for one member of the body for another.

I cannot solve the problem of the church's disunity. If Christ is divided by our disunity, I feel inwardly wrenched by it also. If we accept the unity of the church as one of the doctrines of the Bible, then it seems to me that whether we realize it or not, all of us must accept something of a hierarchy of doctrines. Some would place unity first; there are probably few of those among us. Others would place unity last; there may be more of those among us. Those who do this logically end up with a church of one; likely they cannot see exactly eye to eye on all points of doctrine and its expression with anyone.

Most of us probably place the doctrine of unity somewhere between these extremes. Personally I would acknowledge all those who confess Jesus as Lord as my brethren in Christ. However, I must confess that I cannot have too dynamic a unity with those who express too little of His Lordship in their lives. Especially

(Continued on page 753)

GOSPEL HERALD

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EDITORIAL

More Than Others

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?—Matt. 5:47.

The teaching and example of our Lord requires plus living. It is not enough that we do as others do. Custom dare not determine our practice. The norms of society are too low for the Christian. The call of Christ is an upper call. We live with Him in the heavenlies. And the heavenlies are higher than the earthlies. What advantage is there in being a disciple if we live as all the undiscipled publicans do? It is a fundamental assumption of the Christian Gospel that the transformation which we profess has made us different. Earlier in His great Sermon on the Mount Jesus pronounced blessing, not on the proud, but on the poor in spirit; not on the frivolous, but on those who mourn; not on the overbearing and intolerant, but on the meek; not on the self-satisfied, but on the hungry and thirsty; not on the cruel, but on the merciful; not on the foul, but on the pure in heart; not on the quarrelsome, but on the peacemakers; not on the persecuting, but on the persecuted. He expects His followers to give light in the darkness, to have a righteousness that exceeds the conventional. He commands that they be free of anger and adultery, the two great sins of the world's passion; that they refuse oaths and revenge; that in a nonresisting spirit they do more than is required of them. In all these things they do not aim at the human average, but at the divine perfection.

What are we doing more than others when getting and spending are our chief interests in life? Or when we find our recreation in the very same sports and avocations that attract the worldly? Or when we use the same doubtful business standards in making a living? Or when we give to the church and to charities not a conscientious tithe, but our spare change? Or when we live by the current luxurious standards? Or when we grovel in sexual immorality? Or when we allow our homes to disintegrate under the blows of a secular society? Or when we follow immodest and expensive fads in clothing? Or when we worry and fret about security? Or when we cultivate a cantankerous and faultfinding spirit? Or when we contribute to misunderstandings rather than to brotherhood? Or when we stubbornly insist on having our own way? Or when we choose the easiest possible roads to travel? Or when we leave large estates for lawyers and heirs to haggle over? Or when we pay more in income tax than to the Lord's treasury? Or when we turn over to the state the responsibility for our children? Or when we depend more upon human organization, even if it is ecclesiastical, than we do upon the working of God's Spirit?

After all these things do the nations seek. We need only to open our eyes wherever we are to see what the world's conduct is. God expects something better of us. A good morning prayer: Help me today to do more than others.—E.

Lose That Investment

Amaziah was king of Judah. He "did that which was right in the eyes of Jehovah, but not with a perfect heart" (II Chron. 25:2, ASV). In preparation for a military campaign against the children of Seir he added to his own troops a hundred thousand men of the northern kingdom, paying a hundred talents of silver ($200,000) for their services.

But a man of God told him that these men of the wicked kingdom of Israel should not go with him. Immediately Amaziah thought of the money he had already paid to hire them. "But what shall we do for the hundred talents which I have given to the army of Israel?" he asked. The prophet answered, "Jehovah is able to give thee much more than this."

So Amaziah sent the men of Israel home again, and the Lord gave him a great victory without their aid.

People have often found themselves in the dilemma of having made some kind of an investment which later they see to be wrong. They don't want to go ahead in an evil course. But neither do they like to lose their investment. It might be an investment in a business which later they learn has unethical implications. It might be the acquirement of property which hurts the instructed conscience. It might be training in knowledge and skills whose use the Lord through His Word or Spirit condemns. "What shall we do for the hundred talents?" we ask. The answer is, "The Lord is able to give you much more."

Thank God for people who are willing to do right at a financial sacrifice, who dare to trust God as they send the hired armies away. Our God loves to show Himself strong in behalf of those who obey Him. A man to whom the argument of an investment of time and money is stronger than the argument of God's holy will is not fit for the kingdom of God. He sells his conscience for dividends, and sacrifices peace of mind for profits. In the end he has made a bad investment indeed; for a bit of earth's pelf he has lost his testimony, the joy of the Lord in his soul, the approval of his Judge, probably even his faith.

How much wiser the man who lets stocks and bonds and lands and houses go, in order that the Lord's blessing may be upon him. It is a wonderful thing to be able to look up into the face of God without compunction and shame. And the Lord knows how to reward those who put His will first—perhaps not with earthly riches, but certainly with the peace and spiritual prosperity of the righteous.—E.

Orie O. Miller Diary

June 28. Taj Mahal Hotel, Bombay, India. On Monday and Tuesday representatives from five of the six India MCC constituent group missions met with us in Calcutta to discuss the committee's role in surplus commodities distribution, Bihar flood relief, CWS relationships, and areas where MCC through MRCI is essential. The India Mennonite and Brethren in Christ churches now number between 32 and 35 thousand members, and are growing in numbers and maturity and the groups' need of each other. Tuesday night Weyburn Groff and Paul Verghese met us at Nagpur airport. We drove the 93 miles to Yeotmal through rain, rain, rain, halting at one river crossing nearly an hour for safety to cross, and arrived for 7:00 a.m. breakfast. The students were coming in (80 anticipated). The faculty retreat is set for today.

We saw much change from two years ago in better student housing, enlarged library, and more adequate facility all around—and much yet ahead to do to provide the minimum essentials for this pastor and worker training school—probably already the largest Protestant facility of its kind in India. Paul Verghese

arranged these two days in his busy Christian Student Conference and Retreat schedule for seeing Yeotmal too and visiting us, and we appreciated the visit and sharing the vision of his work and calling, based 1500 miles to the south, and to learn of his plans to return to U.S. again for further theological studies. We came back to Nagpur last night together—he going on to a Calcutta weekend conference and I here en route tomorrow to Tanganyika.

July 2. Mennonite Mission, Musoma, Tanganyika, East Africa. Friday morning at 7:00 Air India Constellation left India soil at Bombay. There was an hour's stop at Aden seven hours later and then, at 6:00 p.m., 3,100 miles distant, we touched ground at Nairobi, Kenya. By 8:00 p.m. I was at the A.I.M. guest home. Saturday morning a single engine Cessna brought me to Musoma by 10:30, where Amos Horst and Paul Kraybill and some of the missionaries met me as we had planned months before. The mail, a brief exchange of past two months' experience, lunch at the Bukiroba Smoker home, and Paul and I left for Shirati. Sunday morning I took in part of the service at the Leper Colony (about 225 present) and marveled at the colony and buildings change since two years ago, and then also took in part of the Shirati church service (130 present). Shirati hospital is now 104-bed capacity with about 95 average inpatient census. The Leper Colony numbers about 400. We certainly do need a doctor for Shirati! Sunday night we spent at Mara Hills School, 40 miles east. The school has capacity preenrollment for next term of 32—grades 1-7.

This morning we drove to Kisaki, the Mission's sixth and newest station, and less than two years established. The station seems well located in a rapidly growing population. After lunch we came in the 40 miles via Bumangi Station and Middle School. So, a fleeting bird's-eye view again of five of the Mission's six centers, and now we are set for three days of Annual Mission Conference. Weather is cool and the countryside looking the year's best.

Pranks

By Grace Dorothy Lehman

Some vandals broke into a shop,
And changed the price tags 'round;
Now nails were ninety cents apiece,
And stoves were marked 'way down.

The devil broke into our world,
And mixed up price tags, too;
Now things are valued more than men;
Club chairs replace the pew.

Lancaster, Pa.

Picturesque Expressions Used by Ezekiel

Selected by MYRA K. RISSER

The bow that is in the cloud in the day of rain (1:28).
As honey for sweetness (3:3).
People of a strange speech and of an hard language (3:5).
As an adamant harder than flint (3:9).
Scatter into all the winds (5:10).
A reproach and a taunt (5:15).
Evil arrows of famine (5:16).
More desolate than the wilderness (6:14).
Bloody crimes (7:23).
The pomp of the strong (7:24).
Clothed with desolation (7:27).
The stumblingblock of his iniquity (14:7).
Exceeding beautiful (16:13).
Abundance of idleness (16:49).
Mighty army and great company (17:17).
All fowl of every wing (17:23).
Desolate palaces (19:7).
All knees shall be weak as water (21:7).
Stood at the parting of the way (21:21).
Brutish men, and skilful to destroy (21:31).
Captains and rulers clothed most gorgeously (23:12).
Laughed to scorn and had in derision (23:32).
The cup of astonishment and desolation (23:33).
The choice of the flock (24:5).
Situate at the entry of the sea (27:3).
Benches of ivory (27:6).
All sorts of things (27:24).
Chests of rich apparel (27:24).
Perfect in beauty (28:12).
A pricking brier (28:24).
A staff of reed (29:6).
Distresses daily (30:16).
Groanings of a deadly wounded man (30:24).
Cedars in the garden of God (31:8).
Horribly afraid (32:10).
Continual employment (39:14).
The gate whose prospect is toward the east (42:15).
The difference between the holy and profane (44:23).
This holy oblation (48:10).
The suburbs of the city (48:17).

Palmyra, Pa.

A full-page article describing Pax in Europe, including pictures, appeared in the feature section of **Stars and Stripes** on May 27. This newspaper published for the U.S. armed forces in Europe has 150,000 daily circulation, reaching at least 24 countries. Besides relating some Mennonite history and beliefs the feature gave an explanation of how conscientious objectors obtain the I-W classification and do civilian work. . . . One of the daily's staff writers visited Pax headquarters and the nearby refugee housing project at Enkenbach. The feature story resulted.—**Euro Pax News.**

75 Years Ago

(From Herald of Truth, August, 1881)

The COMPLETE WORKS OF MENNO SIMON . . . in the German language . . . will . . . perhaps by the end of the year be completed.

At the late Annual Meeting (Dunkard) . . . it was decided to install into office only those who do not use tobacco. . . . Nearly the whole congregation rose in opposition to the wearing of hats [for ladies].

A Sunday School has again been organized at the Deep Run Church, in Bucks Co., Pa.

The first services in the new meetinghouse at Weaver's . . . , Virginia, were held . . . . It is a plain, substantial frame building, costing about twelve hundred dollars.

Illinois Outreach

By JOE KAUFFMAN

The Illinois Mission Board tried something new in Bloomington this summer. After having tried without success to rent a building for Bible school, a tent was rented and used quite effectively. Curtains were used to divide it into classrooms, and picnic tables provided adequate work space for the children. Teachers came from the nearby communities of Hopedale, Fisher, and Eureka. Average attendance was 28.



Tent used in Bloomington, Ill., for Bible School.

The Bible school was located on the west side of the city. Some Mennonites from nearby communities have moved to Bloomington and work there. The Mission Board is working toward the establishment of a church with a definite mission outreach in the city. The Bible school has served as an introduction but it is only a beginning. May the Lord lead and direct the building of His church in Bloomington.

Making the Word Effective

By Ruby P. Zook

God's Word contains all the knowledge that man needs to fill the longing of his soul and to solve all his problems. It is the only Book, out of the millions printed, that offers man a redemption and points the way out of all his dilemmas. No wonder, then, that it has always been the world's best seller.

F. Bettex has written: "The Bible! Indeed, not an ordinary Book! Hated and hounded as no other book has been, and yet highly esteemed, declared dead, and yet alive. Mighty emperors and kings and priests have shunned no toil and no guilt in order to exterminate it; wise and scholarly men have, in the sweat of their brow, thoroughly refuted it; and now that higher criticism lords over it and science has done away with it, it is spreading over the whole earth with astonishing rapidity in millions of copies and hundreds of languages, and is being read and preached from pole to pole."

First of all, I believe a knowledge of the Bible is essential to making it effective. This requires persistent effort and work in private meditation and devotion, in prayer and Bible study and memory work. Each day portions of the Word should be thoughtfully studied and meditated upon. Here one finds inspiration, counsel, advice, and guidance. Just as we need bread, potatoes, vegetables, milk, and meat in our daily diet to maintain and build our physical strength, so do we need to partake of the Bread of Life daily to make the Word effective in our spiritual life. In Romans 10:17 we read, "So then faith cometh by hearing, and hearing by the word of God." As we read God's Word the pages seem like mirrors held up before our very eyes. They reflect our prides and prejudices, our failures, our humiliations, our false accusations, our dishonest dealings, our greed and envy and strife—in fact, all our sins and sorrows.

Secondly, we must reveal the nature of God if His Word is to be effective. In His Word God has given a revelation of Himself. We learn to know Him and want to follow His rules which are set forth in His Word by Himself. All Scripture has been given by authority and by inspiration of God. These rules must be applied and followed by every Christian who has the hope of salvation in his heart. The great Sermon on the Mount is used for our code of conduct and we follow the standard of Christ as revealed in His Word. We want to work together with God. We must want to do this if His Word is to be effective. We must have a burning desire to tell of the loving and guiding hand of God. What is ours belongs to God. We work together with Him. Before we reach any decision, He must be consulted. To appreciate God's abiding presence reveals the true secret of happiness. It brings fullness of joy. It helps one to develop all the Christian virtues that one must practice to make His Word effective.

Everyone who has experienced the wonderful deliverance from sin and knows the power of salvation unto every good work wants to make it effective by telling it to others. This is the Lord's business, and He expects His children to attend to it. The Word of God declares that to the Christian is committed "the word of reconciliation" and that "in Christ's stead" we are to beseech men to become reconciled to God. II Cor. 5:19, 20.

There are sick people to be visited. There are discouraged ones who need encouragement. There are those who are drifting from the truth who need to be brought back to the true way of life. There are those who have never heard of Christ. These need salvation. "The fields . . . are white already to harvest." God is asking, "Where are the laborers?" The Lord is depending upon His children to make His Word effective to all these—and to all the world. "May He then depend on you?"

John C. Wenger, in his recent book, *Introduction to Theology,* has this to say in the chapter entitled, "God as Revealer." "The Bible employs the language of common people in everyday life as they experience their trials and difficulties and receive divine grace from God. It is just these truly human factors which make the Bible meaningful to millions of people in all ages of the world. Fortunate, indeed, it is that the Lord did not allow His Word to be written in the language of science, philosophy, and theology. The purpose of the inspiration of the Scriptures is to make the sacred writings able to instruct us for salvation through faith in Christ Jesus, 'that the man of God may be complete, equipped for every good work.' "

"How can I best serve the Lord?"
Is the question we often ask.
"Should I serve in a foreign land?
Should preaching be my task?"

But if we cannot preach the Word
In a land that's far away
What can we do to serve the Lord
On the road of life each day?

Jesus said, "Do to the least. . . ."
Give the hungry meat;
Dry the tears on a widow's face;
Put shoes on unshod feet;

Visit the sick and afflicted;
Go the second mile;
And don't forget the value
Of a handclasp and a smile.

The serving of our fellow men
Is the one *effective* way
To serve our Lord and Master
Each hour of every day.

—Rosalie Nickler Miller.
La Tour, Mo.

Objectives of Christian Workers

By the late J. Wilbur Miller

Christian work is a matter of reaching out to others in order to help them. Naturally some system, some aims and methods, must be kept in mind in order to keep Christian work moving in the right direction. The paragraphs which follow describe the general objectives of the Christian worker. Specific instances might require different or added objectives, but these general aims would apply to any type of Christian work.

Before I think about my aims in dealing with other people, there are certain objectives which relate themselves wholly to me and which I would like to consider first. There are certain goals which each individual must strive for and, to a great extent at least, attain, before he is ready to help other folks in spiritual distress.

Every Christian worker must keep a close relationship to his God. It is taken for granted here that every worker for the Lord must be a true born-again individual with a vision of service for Christ. But one experience with the Lord is not enough. There must be a continual communion with God, a communion that can be taken up at any time, and which will serve to bolster the faith of the Christian worker, refresh his thinking about God, and give him a new zeal to devote all his energy in the service of the Master.

This communion is vital and necessary and cannot be forfeited at any cost, for doing so means a serious loss to the spiritual resources of the Christian worker. Communion like that manifests itself outwardly in a life of devotion to God. Inwardly, it is a means of making plain to the Christian worker God's plan for his life. The two joined together in one life, and this is as it should be, result in a Christian who is not only prepared to get into the battle for the Lord, but who is willing to take his place there in whatsoever task Christ provides. A life of devotion to God and submission to His will is a sure witness to the power of the Gospel, and is the avenue through which God can reach men.

When a person catches a vision of the devotion he owes to God, he also becomes interested in God's work. He becomes interested to the extent that he will offer himself upon the altar of service. Consecration to the task of winning men for Jesus is the first active step on

the part of the Christian toward entering his field of service. Real consecration to the work makes for a sincere testimony and a winning personal Gospel. It is the only way God can use the Christian worker to save souls.

Lastly, the Christian worker must have a message. Therefore, all Christians must be familiar with God's Word. No salesman is less respected than the one who does not know his product. So it is with the Christian worker. Unless he can build his message on the foundation of God's Word and unless he can interpret saving grace in the light of the Gospel, his work is a failure, and his message goes unheeded. The message must come from God.

These, in brief, are the objectives which I would like to keep in mind for myself. They are perhaps ideals, but I like to think of them as incentives, as guides, and sources of power, without which a desire to help others would not only be meaningless but useless as well.

There are three things which I like to keep in mind as guides and rules in my Christian work. They are: (1) I want to make use of every present opportunity I have to witness for Jesus Christ. (2) I feel an obligation to prepare for further service as the Lord leads. (3) I want to always be in a position which is such that God can use me. The successful operation of these three principles, I believe, is necessary for maximum usefulness in Christian work.

My primary aim as a Christian worker dealing with other people is to make Christ known to men. This involves a lot of things. Christians can recommend Christ by their actions, conversation, and attitudes toward life and its meaning. There is a great sense in which the Christian even recommends the Gospel which has transformed him, by the nature of his own disposition. As Christians, we must remember that these factors have their influence upon others, and their judgment and acceptance of the Gospel of Jesus Christ may depend to a great extent on one of these seemingly minor details in our own lives.

Naturally, the first step is to lead men to a saving knowledge of Jesus Christ. The Christian worker must be on hand to do all possible in aiding the formation of a decision for Christ. This is the great challenge of Christian work—the evangelization of souls. People are waiting for someone to lead them into the initial phases of salvation. As a Christian worker, I want to reach those people, and present to them a message that will win a response in the hearts of men and bring them to the foot of the cross, seeking and finding atonement for their sins. Without this basic step, all work has no meaning. With it, life takes on all the meaning God intends it to have.

My second aim with regard to others is that I may aid them in making the social adjustments which a Christian must necessarily make to society. The development of such attitudes as love for fellow men, peace and good will, mutual helpfulness, a willingness to co-operate in a unique fellowship—all these require time and usually outside help that the individual may absorb the meaning of the Christian life. These attitudes do not come all at once. They require coaching, and discouragements must be relieved and helped. As a Christian worker I want to help Christians to make these adjustments.

Stewardship is another important development in the Christian life, in which the new Christian especially must be instructed. The right attitude toward possessions is and continues to be one of the hardest ideals in Christian living to achieve. The Bible gives plenty of information to guide us and our task is to help Christians apply these canons of stewardship in their daily lives.

Society as a whole presents a problem to many Christians. Just how far to go in co-operating with the present-day social standards and activities is a hard line to draw. The Christian worker has a grave responsibility here. The New Testament states the principles. The Christian must be guided in earnestly seeking the interpretation of New Testament principles in contemporary life. This may be difficult at times, but with the guidance of the Spirit, I feel that I am obligated as a Christian worker to help other Christians reconcile the practices of today with Bible standards.

Finally, it is my aim as a Christian worker to aid other Christians in living a victorious Christian life. This means helping others to overcome temptations, to meet and conquer the problems and conflicts of life, and to learn to overcome the discouragements which come to all Christians. The Christian worker must be a spiritual morale-booster for others who are striving to live the Christian life.

These are some of my aims as a Christian worker. To me, they seem exhaustive enough to cover all the opportunities for service which may come to me. Taken as a whole, these ideals present to me a real challenge for Christian service to others.

♣

Three American rabbis who visited the Soviet Union report that the Jewish state is threatened with extinction there. But they said the position of Jews is somewhat better than two years ago. They said Jewish religion and cultural life in Russia was "desolated" and that they were "shocked to find the major institutions of Jewish religion and culture all but vanished, leaving a Judaism that is anemic and moribund." They found no religious schools for Jewish youth and were informed by the State Council on Cults that such institutions were forbidden. In the latter years of the Stalin regime, the rabbis said, government policy was openly anti-Jewish. But the present Soviet government does not appear anti-Semitic, although its basic policy is antagonistic to all religion.

"The Blood of the Poor"

By H. H. Smith, Sr.

John Wesley resolved to be an "out-and-out" Christian and expressed his desire in these words: "I wish to be, in every point, great and small, a Scriptural, rational Christian." It was his belief that one's life should be thoroughly consecrated to God and that there is no middle ground. "I resolved," he said, "to dedicate all my life to God, all my thoughts and words and actions—being thoroughly convinced that there is no medium; but that every part of my life (not some only) must either be a sacrifice to God or to myself—that is, in effect, to the devil." Stewardship is seen at its best in the life of this great man, for he fully dedicated to God his time, talents, possessions—everything. Once when accused of laying up treasures on earth he replied: "I have two silver teaspoons at London and two at Bristol. This is all the plate I have at present, and I shall not buy any more while so many around me want bread."

Wesley's benevolent heart and sensitive conscience are revealed in the following incident: "Many years ago," he said, "when I was at Oxford, on a cold winter's day, a young maid called upon me. I said, 'You seem to be half-starved; have you nothing to cover you but that thin linen gown?' She said, 'Sir, it is all I have.' I put my hand in my pocket but I had scarcely any money left, having just paid away what I had. It immediately struck me: Will the Master say 'Well done, good and faithful servant'? Thou hast adorned thy walls with the money which might have screened this poor creature from the cold. Oh, justice! Oh, mercy! Are not these pictures the blood of this poor maid? Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor."

There was much poverty in London during those days (200 years ago) and much suffering among the poor. No one was more concerned for the needy than John Wesley, who sometimes gave his last cent to relieve someone in distress. When the poor girl mentioned above sought help, he was greatly disturbed to find that he had no money to give her. Was it an oversensitive—or morbid—conscience that made him condemn himself for having some pictures on his walls? People can live without pictures, but they can't live without bread, he argued with himself, and said: "Are not these pictures the blood of this poor maid?" Wesley always lived frugally and abstemiously, and the pictures, no doubt, were no more expensive than those generally found in the homes of people of moderate means, but he would a thousand times rather have bare walls than to think that money spent for pictures deprived some needy person of food or clothing. That's what he meant by those

A PRAYER

FOR THIS WEEK

Eternal God, our gracious Father, Thou art great and worthy of all praise and adoration. We are Thine, for Thou hast made us and Thou hast redeemed us. As our day is, so Thou dost grant us strength. Thou hast given us eternal life through Christ our Saviour, and daily we are more than conquerors through Him. For all these blessings accept our praise and thanksgiving.

Forgive us, our Father, wherein our actions and our attitudes have been unbecoming of Thy children, and wherein we have been selfish and proud. Help us to see that living abundantly means giving abundantly, serving abundantly, and sharing abundantly – sharing not only material blessings but sharing also the good news of salvation. Grant us a vision of a sick and needy world and a realization that the Gospel of Jesus Christ can meet the needs of our world. Bless the world through us, in the name of our Lord Jesus Christ. Amen.

–Milo Kauffman.

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searching words: "Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor."

Searching words indeed—and a challenge to every person who claims to be a follower of the Master. The plain meaning for us today is this: Too many people—and that includes many church members—are spending their money for the things they *want,* rather than for the things they *need;* consequently, it is often the case that, when there is an appeal in behalf of those in dire need, there is little left to give. And, by the way, here is where tithing comes in. A man who had begun to give a tenth of his income said that one advantage of tithing was that, when he was called upon for help for some needy cause, he could always go to his "tithing box" and find something to give.

In various parts of this troubled world today there are urgent calls for help—for food, clothing, shelter, hospital treatment for the ill, and orphanages for homeless children. If, by being economical and careful in our expenditures for the things necessary for our own use, and by practicing self-denial, we are enabled to give more, and thus save some who might otherwise have perished—then we may understand what John Wesley had in mind when he said: "Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor."

Ashland, Va.

Babies in Church

When shall we start taking children to church? Don't the members expect to worship God without disturbance from the cooing and crying of babies? Should we expect little children to sit still in church when they can get so little out of the service?

We were much impressed recently, at an evening service in a local Presbyterian church, by the number of children attending with their parents. Whole families sat together. There were many little babies. Some of them slept on their mother's or their father's arm. There was relatively little annoyance. When a restless baby cried, the mother or the father walked out for a few moments until the child was quiet. The interesting thing is that this congregation has a good record for holding its young people, for maintaining the Gospel message, and for having a high percentage of lay people active in the work of the church.

Perhaps this ought to make us stop and ask the question: Would we rather be annoyed by a few babies crying in the church or by these same children staying away from church because they really never learned to attend? In our own experience it was invariably true that the earlier we started our children in church the easier it was for them to adapt themselves to it. Little children do get something out of the service, especially if the pastor puts something in his sermon for them, such as a simple story to illustrate the main point. They get something out of the singing. There is a training value in attending the service, though they may not be conscious of it. Keeping the service dignified and undisturbed may be a fine solution for adults, but it does not help the children if it keeps them from learning to worship regularly.

Modern psychologists are impressing us more and more with the fact that children develop life habits very early in childhood. If we want them to develop the habit of worshiping God regularly, perhaps a little crying is not too much to endure.–from *Advance,* selected by Sanford G. Shetler.

Observer or Participant?

Recently a lady was invited to attend the worship services of our church. Her response was that she would be very willing to come, provided it was understood that her presence was that of an observer, not a participant.

Most people are not that candid. Otherwise, this lady is not so solitary a figure. She has had a lot of kindred spirits through the years. At the most tragic spot in all history there were plenty of mere spectators. ". . . and sitting down they watched him there." How do you feel about people who merely look on, even at the sight of a dreadful cross?

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the Lord may bless the Fifth Mennonite Sunday School Convention to His glory, and that His leading may be evident.

Ralph and Genevieve Buckwalter, Dawn and Rosemary, have reservations on the *Hikawa Maru,* scheduled to sail from Seattle on August 3, returning to Japan from their furlough. Pray that they may take with them renewed inspiration for the tasks ahead of them.

Pray for a student of nursing who is being severely tried.

Many churches suffer today from a lack of thorough, wholehearted participation on the part of all members. The total group of members comprise the church, and express (however imperfectly) its message. The church, by its very nature, has to function and exert its influence as a total community, a total body. The church must be the church in terms of worship, witness, nurture, service, and fellowship. How do we rate in each of these areas?

In the worship of the church: an observer or participant?

In the witness of the church: a spectator or a "martyr"?

In the nurture of the church: an onlooker or a builder?

In the service of the church: in the grandstand, or at the crossroads of life's crowded ways?

In the fellowship of the church: aloof or identified with our brother and sister in Christ?

In this game there are no gate-customers; all are players. In this drama there are no reserved seat holders; all are involved. In this warfare there are no armchair strategists; all are warriors. In the church, everyone must *be* the church. Whatever grandstands may appear, and however inviting they seem, they are after all of man's making. They are collapsible, unsafe for occupancy.

Where do *you* stand in relation to *your* church?–from *The Parish Messenger.*

The American Mission in Egypt, a United Presbyterian group, has announced that its eleven schools will comply with the new Egyptian law which requires all Christian schools to teach the Islamic religion to their Moslem students. The Ministry of Education had warned that Christian schools who refuse to comply would face confiscation.

Ohio and Eastern Conference Condensed Report

Midway Church, Columbiana, Ohio
May 15-17, 1956

1. Accepted as members of conference: John Garber, Noah K. Mack, Chester Kanagy, Wilbur Smoker, Eby Lehman, Ford Berg, Willis L. Breckbill, J. Robert Detweiler, J. William Detweiler, J. Lester Grabill, Eldon King, John C. King, Sanford Miller, and Paul Showalter.

2. Conference letter granted to John J. Yoder.

3. Recognition of Executive Committee appointment of Roy Sauder to bishop office.

4. Conference sermon by Walter Stuckey.

5. Approval of following plan on bishop tenure and appointment:

"a. If a resident man is bishop, and no term specified, he automatically serves until he is 70 years old unless a cause for removal or withdrawal arises. He may be asked to continue beyond the age of 70 by constitutional provision.

"b. If a man is nonresident bishop, with no term specified, he will need to come under the new constitutional provision that a specified term be stated in such charges. To accomplish this, we recommend that all such nonresident bishops come up for consideration at the end of three years following the adoption of our constitution (May, 1955) and be considered for a specified term, normally a three-year term, by the Executive Committee with the approval of the congregation.

"c. Where there is no bishop, or where the bishop charge expires, the Executive Committee shall appoint and/or charge a man for a specified term, normally three years, in consultation with the leadership of, and with the approval of, the congregation or congregations involved, working toward a geographic area of bishop oversight as feasible."

6. All congregations were urged to share in the Ministers' Retirement Plan.

7. Approval of appointment of a committee to implement a sales campaign for Ohio and Eastern Conference history, and of a subsidy by offerings.

8. Four messages on Christian Experience by J. R. Mumaw.

9. Adopted recommendation on conference schools:

"(1) That a corporation not for profit and for the purpose of establishing a Christian High School be established and organized consisting of a membership of said corporation, not to exceed one hundred in number, to be elected or appointed upon recommendation by the Ohio and Eastern Conference in a meeting duly assembled. In view of the fact that from time to time persons with special abilities may be highly desirable as members, it is recommended that the actual number to be elected or appointed at this time be limited to not more than thirty-five of which not less than one member of the Executive Committee of the conference must be a member.

"(2) That the members so elected be authorized by the conference to form a corporation and to elect from their membership a Board of Trustees to be seven in number, with both ordained and lay brethren eligible for election. It is further recommended that consideration be given to the geographical location of the school in relation to the residences of the persons to serve on said Board of Trustees. To meet legal requirements, this Board of Trustees would also be authorized to first serve in the capacity of incorporators.

"(3) That the Board of Trustees so elected shall form the corporation and shall be authorized to draft a Constitution and Bylaws, which must be submitted by the Board to the members of the corporation and the Executive Committee of conference for approval.

"(4) That the Executive Committee of conference in behalf of loyalty in the interests of the conference membership act as a liaison (go-between) group between the conference and the corporation. In view of support arising from the conference for the school, it is also recommended that annual report of the administration of the school and the corporation be submitted to conference.

"(5) By virtue of the duties of the Board of Trustees they shall be responsible for the selection of a building site, and the general supervision of all improvements to be erected thereon. The Board shall likewise be responsible for the promotion, administration, and operation of the school, and all matters which are normally and customarily required in the administration of any school.

"(6) The title of all school property shall be vested in the corporation, which corporation through its Board of Trustees shall be the proper body to receive all bequests and/or legacies which may arise in the future on the part of individuals desiring to provide financial support for the educational program of the school."

10. Decided to elect full quota of delegates to next General Conference.

11. Adoption of Polity and Practice.

12. Reception into conference of the following congregations: Stoner Heights (Louisville, Ohio), North Side (Hagerstown, Md.), Wesley Chapel (Newark, Del.), Sandy Hill (Sadsburyville, Pa.), Zion (Archbold, Ohio).

13. Quota of 35 cents per member for conference expenses was continued.

14. Authorized the Study Committee on Divorce and Remarriage to sponsor study conferences throughout the district and to disseminate in mimeographed form throughout the delegate body the various articles and studies available.

15. Elected the following: Moderator, Harold Bauman ('58); Fifth Member of Executive Committee, Gerald Studer ('58); Publication Board Member, Edward Stoltzfus ('58); General Mission Board Member, Maynard Wyse ('58); Nominating Committee: Abram Kauffman, Harold Lehman, Ernest Martin, Warren Miller, Elmer Yoder.

16. Appointed 34 brethren to school corporation.

KNOWING AND USING THE BIBLE

(Continued from page 746)

riod, family members should be encouraged to have private Bible reading, study, and prayer. Real Christian growth normally results when this is practiced. Perhaps an ideal pattern would be family worship in the morning, and private reading and prayer at bedtime. Of course, the time for those will vary greatly according to the family activities.

The art of telling Bible stories from memory is a great asset to any parent in his program of Bible teaching to young children. Every child likes a storytelling period—at bedtime or other time. If the parent tells the Bible story instead of reading it, he is able to make it more interesting and adapt it to his own child's needs and understanding. Moreover, it enhances the child's feeling of being appreciated and loved by his parent. Very probably a child's love of Bible stories, and the Bible message in general, is directly proportional to the delight which he experiences in being taught the Bible stories.

There are other aids to Bible learning in the home. Scripture texts displayed on the wall serve to remind us of important Bible truths. Parents should try to make maximum use of the excellent Sunday-school and Bible school materials which children receive. Having the child relate his Sunday-school lesson story to other members of the family will go far in helping him remember it. Each child who receives the *Beams of Light* or other child's paper should have it read for him by a parent or older child. Parents can do a lot to encourage children to memorize Scripture verses. Here again the work of the Sunday-school can be promoted by the parent.

Table conversation is an effective method of elaborating on Bible stories and religious truths. The religious faith and understanding of older children especially can be enhanced when parents promote a family discussion on vital religious issues of the day. This can be done, of course, only if the parent himself endeavors to keep abreast of the issues of the day. Here again, the church papers are an invaluable asset.

A program of Bible use in the home will be most effective if all family members share in planning the family worship exercises and family discussions. Children should frequently be allowed to select Scripture passages, songs, and stories and poems to be read. They can be encouraged to raise questions for discussion. Sometimes their selections may be inappropriate, viewed by adult standards. They may even be foolish at times, since children normally like to test their parents to see how far they may go. When this occurs, parents need to be patient and understanding, realizing that the right to choose or select carries with it the risk of poor choice. Good judgment, in religious as well as other matters, comes only through practice, and often through failure. Hence, if family worship is really *family* worship, it needs to be tolerant of the shortcomings and immaturity of childhood, using each shortcoming as a steppingstone to higher levels of social and spiritual growth.

In summary, this article makes three points: (1) The home is the most important agency in the development of attitudes toward the Bible and spiritual truth. (2) Knowledge of the Bible should be fostered at home and should begin early in life. (3) The Bible and Bible aids may be used in a great variety of ways to promote Bible knowledge in the home. The resourceful parent selects methods and creates a family atmosphere conducive to pleasant experiences in Bible study and discussion, so that children may grow up with a warm appreciation for the Bible because they have enjoyed its use in the home.

Goshen, Ind.

The battle against malaria, curse of tropical countries, is gaining great headway in India through the National Malaria Control program. The campaign against the mosquito-borne disease is based on the spraying with insecticides of all houses as well as of swamps and other mosquito-breeding locations.

CHURCH MUSIC

Last Call

This is a last call urging our pastors and song leaders to attend the Church Music Conference at Laurelville Mennonite Camp, Aug. 11-17. There you can have a restful vacation change in a Christian atmosphere. You can meet people of like interests and enjoy Christian fellowship. You can receive instruction which will improve the singing services of your church. You can enjoy many hours of singing with others. You can learn new songs and hymns. You can participate in a discussion of church music problems. You can go home with a new enthusiasm for your music leading.

Bring your families along. Instruction is provided for the children, except the very small ones. Bring too your "Songs of the Church." Be prepared with bedding, etc., for camp living. If you have not seen a program, ask your pastor about it. Be seeing you!

—Paul Erb, Director.

Musical Instruments

BY P. M. YODER

What kind of church music do we want? We are all agreed that we want congregational singing in which every man, woman, and child joins heartily and joyfully in corporate praise, petition, and testimony. We want four-part music in which a simple melody is supported by a strong harmony and is sung well in tune. Spiritual singing where the devotional heart lifts the voice in worship acceptable to God is our desire.

We are agreed, too, that we want vocal music in which music exists for the sake of beauty, and meaningful words are sung in tune. We want dignified singing in the best traditions of sacred song and in keeping with the simple character of our worship service. We want a type of music which has come to characterize us and is found in scarcely any other denomination.

It is agreed that this is what we expect our congregational singing to be, but hastily add that in many instances it falls far short and the worship music loses its effectiveness. There may be a strong desire to join heartily and joyfully in corporate worship of God, but if the music is out of tune, the case is hindered. A desire to do is not enough—it also demands a know-how.

Occasionally someone states an opinion advocating musical instruments in our churches in order to alleviate the problem of ineffective singing. Those who assert themselves on this problem deserve to be heard because they often represent individuals who are concerned for our music. Certainly we must consider this objectively and with an open mind, remembering the variety of situations found in the Mennonite Church, ranging from the established congregation to the mission outpost.

One cannot ignore the argument in favor of unaccompanied singing based on the fact that the New Testament church and the later Christian church both followed the synagogue type of service. And the synagogue music was unaccompanied singing. However, the mere absence of musical instruments in some earlier time does not constitute a positive prohibition against them.

Which would you rather be, a big nothing or a little something, for God? (I Cor. 13:2).

—H. C. Blough.

A more pertinent argument against introducing pianos or organs into our Mennonite churches is the fact that these instruments would do damage to the type of singing which is the highest ideal of our worship. Strong four-part harmony heard in our congregations which have paid proper attention to their music is a kind of church singing seldom heard elsewhere in Christendom. When an instrument leads the way the sure dependence of most singers is lost. It becomes conventional for everyone to sing soprano, leaving the harmonization for the instrument. Very soon harmony of any kind becomes practically impossible. Try to get people who are used to singing with a piano or organ to sing without it and see what happens. Bringing in instruments would not so much add something to our music as take something away.

One of the reasons people ask for an instrument is because they have difficulty singing without it. It should be apparent, therefore, that we need to make our singing so good that an instrument would be unnecessary. This means that our people must continue to be educated in the art of four-part singing.—In *The Conference Messenger.*

Of the 285 hymns sung in the Sunday services, 202 were used only once. Forty-seven of these hymns were sung twice and twelve, three times. One, *I Love Thy Kingdom, Lord,* was sung four times, and another, *Teach Me, O Lord, Thy Way of Truth,* five times, and, *The Lord My Shepherd Is,* six times. To me this seems like a wide range of selections from our *Church Hymnal.*—Reuben R. Carper, in *Warwick River Tide.*

Men Rejected God

Once in time God's own life was lived out in the flesh, and the One who thus revealed the Eternal was executed as an enemy of the community. Jerusalem, the holy city, the site of the temple, the seat of authority in religion, murdering good men! Little wonder that Jesus broke down and cried over the city!

Amos and Jeremiah and the Suffering Servant, and in the near future Stephen and Peter and Paul! How long, O Lord, how long! Men entrenched in authority blindly stone the innovator as a threat to the status quo from which they derive privilege and prestige. Arrogance closes their minds to the possibility that the prophet may be speaking words of truth and redemption.

Fear of change, apprehension over the consequences of a new message, often cause men of religion to become cruel and ruthless in removing the source of the threat. Sometimes ecclesiastics stone the prophets, while often it is found that some of them merely stand by, indifferent to the fate of the pioneer and not sufficiently concerned to go to his aid.

It was this combination that led to the crucifixion of our Lord—blindness, arrogance, fear, indifference. He went about doing good, but because His goodness was different it was suspected. So intimate and vital was His relationship to God that He spoke with authority, but His words were condemned as blasphemy.

He challenged men to worship God in spirit and in truth, knowing that out of the heart spring the issues of life, but His message was looked upon as a menace to the institutions of the day. His character was godlike, but He was accused of being the very devil, Beelzebub, the prince of demons.

Is it I, O Lord, is it I? Is it we, O Lord, is it we? Have mercy upon us, O God, have mercy upon us.—Kirby Page.

OUR READERS SAY—

(Continued from page 746)

is this true of those who make a great ado about the ecumenicity of the church but in reality are at war with part of it.

But I must remember that the Lordship of Christ which I expect in another must be in evidence in my own life also. And a part of that expression of Lordship must be obedience to the command to express the Biblical imperative of the church's unity. As I search the Scriptures I feel that I must place the doctrine of unity quite high in my hierarchy of values—certainly before ceremonial practices which I find enjoined in the Scripture.

What I think must be established is that unity and its expression is also a part of the "truth and faithful obedience to God's Word." The question is, how important does the Bible make it? I personally have the feeling that we tend to place it much lower in our scale of values than does the New Testament, especially in our interrelationships with other Mennonite groups who stand with us against the church's division by a sick nationalism. We look for expressions of the Lordship of Christ in others; just how much expression of His Lordship on this point of doctrine do we ourselves have?—Millard Lind, Scottdale, Pa.

FOR OUR SHUT-INS

Just a Little Slip of Paper

By Grace Cain

Just a little slip of paper,
Only three by two,
Came to me when I was lonely
And so very blue.

Just a little slip of paper
To a lonely heart
Brought me comfort and a blessing;
Someone did his part.

Just a little slip of paper
Telling of God's love
Lifted me from lonely sorrow
To the realms above.

Just a little slip of paper—
You will never know
Till you stand before the Father
How you've helped below.

Seattle, Wash.

Healing the Brokenhearted

By Oliver H. Zook

He healeth the broken in heart, and bindeth up their wounds.—Psalm 147:3.

One of the unpleasant things a Christian must sometimes face in this life is the experience of a "broken heart." There are many causes for broken hearts. For instance, death enters every home sooner or later, and removes a loved one from our midst. For those who know the Lord, death is grim enough, but where one is removed from our midst without hope, death is tragic.

Again, we sometimes meet with crushing disappointments. It may be in love affairs, social affairs, business deals, economic frustrations, bad marriages, or broken homes. It is well to remember at all times that we are living in a world which is being ruled by the powers of darkness and governed by the enemy of our souls.

There is endless disappointment for us all when people or events don't behave as we think they should, and the tendency is to unjustly criticize. There is One who came to bear our burdens for us; then why should we not the more gladly take them to Him and leave them there? We should always be conscious of the fact that our turn will eventually come when we will have to bear the burden of "a broken heart." One of the things for which Christ came was to bind up our wounds and heal our broken hearts.

It is thrilling to read the life story of men of God like Jeremiah, and yet this man of God showed a lot of human weakness when he cried out in chapter 8:15, "We looked for peace, but no good came." And in verse 22 he said, "Is there no balm in Gilead; is there no physician there?" Jeremiah was not "looking up." People with broken hearts are slow to "look up." And the testimony of David in Psalm 121:2 rings clear, "My help cometh from the Lord, which made heaven and earth." And my soul cries out, Hallelujah.

The first recorded sermon our Lord preached in His home community after He began His public ministry was based on Isa. 61:1, a part of which reads, "He hath sent me to . . . [heal] the brokenhearted." From time immemorial we have the accounts of people in all walks of life who suffered from broken hearts. The precious verse at the beginning of this article says, "He healeth the broken in heart, and bindeth up their wounds." It cost Him His life and the separation from His friends, but He paid the price. What a Saviour! And what love!

We have many indications that Jesus Himself died of a broken heart. And how could it be otherwise? He hung for six terrible hours in agony on the cross, stripped of everything: clothing, friends, honor, strength, and even of His flesh with the awful scourging. Why was He crucified? Because His own sinless life made the lives of the rulers look like the blackness of coal in the white of fallen snow. They crucified Him because they hated Him. "He came unto his own, and his own received him not" (John 1:11). "They hated me without a cause" (John 15:25). They hated Him. *They hated Him.* "Without a cause." So they crucified Him. He "bare our sins in his own body on the tree" (I Pet. 2:24).

Was His heart broken? Did He know and experience the awful loneliness of being forsaken, not only by an ungodly world, but also by His closest friends? Did His body feel the awful scourging, chastisement, exposure, suffering, pain, crucifixion, loneliness? Even the Father had to withdraw from Him or He could not have died. "He suffered, bled, and died, alone, *alone.*" Was His heart broken? And for what cause? It was the price of your salvation and mine. Does He know how the broken in heart suffer? Does He understand? Is there balm in Gilead? Is there a Physician there? *Does He care?*

Listen, friend. He *does* know, and He *does* care. He experienced a broken heart so that He might heal the brokenhearted. That is why He came. But Christ not only heals the broken in heart; He also brings the Father to us, in whose control are all the events of life and death. When our hearts are broken, we are tempted to think the world has gone mad, but this is not the case. We may lose control at times, but the Father never does. We may not always know the reason "why," but above and beyond is the eternal *God,* our heavenly Father, who has all the answers for all our woes.

One of the terrible things about a broken heart is the bitter loneliness it brings. But countless believers in Christ know that He is a companion in whose hand we can place ours, and when we do, we will find the climb less difficult, and the pathway less lonely.

In Psalm 34:18, we read, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." The ungodly world has nothing like this to offer. We cannot expect help from any source, but *God.* Christ made the extreme sacrifice so He could be a Saviour for us, and a Friend. He tells us, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." When we fall, He offers us a nail-pierced hand and lifts us up again. Christ came to heal the broken in heart. How many times we read in the Scripture of the marvelous love and forgiveness of *God.* If we could only realize more fully why He loves us so, why He gave His Son to die for us! How glad and thankful we are that we can go to Him with our broken hearts and burdened souls and know He speaks peace to us and covers our sins with His precious blood.

No matter how unpleasant our experiences may be, by His grace it is our privilege to come through every trial better and stronger, cleaner and finer, and more heavenly-minded, because we have made the grade. A broken heart can mar us, or it can make us stronger. Many people go down in defeat because they don't trust God. The world, the flesh, and the devil are against us, but Christ is for us, and "they that be with us are more than they that be with them." "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

Broken hearts are sure to come, but they are intended to bring us closer to Him. There is indeed balm in Gilead. A thousand years before Christ came, it was said He would heal the brokenhearted. We sing, "Oh, anywhere my Saviour leads, I'll put my trust in Jesus." But do we? We sing, "Then trust Him in shine and shade; trust Him, be not afraid." But are all our fears removed? Are we really trusting Him?

The motto, "Jesus Never Fails," hangs on the wall in many of our homes. Let us go to Him in confidence; He never fails. He *never* fails. Praise God, *He never fails.* Glory to His name!

Belleville, Pa.

The hiss of the serpent is in gossip. —J. Otis Yoder.

TO BE NEAR TO GOD

Sunday, August 12

"He is a sinner," you are pleased to say.
Then love him for the sake of Christ, I pray.
If on His gracious words you place your trust—
"I came to call sinners, not the just"—
Second His call; which if you will not do,
You'll be the greater sinner of the two.
—John Byrom.

Meditate on John 8:7.

Monday, August 13

"Is your religious experience your own, or is it a secondhanded affair?" F. W. H. Myer makes Paul ask it this way:

"Oh, could I tell, ye surely would believe it!
Oh, could I only say what I have seen.
How should I tell, or how can ye receive it?
How, 'til He bringeth you where I have been?"

Meditate on John 18:33 and 34.

Tuesday, August 14

"We underestimate the power of Satan when we doggedly struggle along alone with our own prayer burdens. God meant for us to pray together.

"Paul calls it 'helping together by prayer' " (II Cor. 1:11).

Helping together by prayer is possible only when we lay aside our pride, trust each other, and frankly share our needs.

"Where Jesus is, Satan cannot be, but Matthew says this victory isn't won by one man alone."

Meditate on Matthew 18:20.

Wednesday, August 15

"Within each heart there is a cross and a throne. When Christ is on the throne, 'I' am on the cross. When 'I' am on the throne, then Christ is yet on the cross."

Meditate on Galatians 2:20.

Thursday, August 16

"I will look upon this day's interruptions as God's way of changing me." —Kraemer.

Meditate on Psalm 138:3 and 7 and 8.

Friday, August 17

"Those who count themselves able to speak will never become God's mouthpiece."
—F. B. Meyer.

Meditate on Jeremiah 1:4-9.

Saturday, August 18

"How will the world know we are children of God? Man has his own ideas about this. Although God mentions this point only twice in the whole Bible, yet His plan for distinctiveness is clear."

Meditate on John 13:35 and John 17:21.
—Marie A. Yoder.

The Grounds of Christian Assurance

Sunday School Lesson for August 19

(I John 2:28—5:1)

There is one word that appears many times in the Book of I John. Assign chapters 2, 3, 4, and 5 to class members and let them find the word "know." It is found in such phrases as "ye know," "we do know," "we know," "hereby know ye." Also look to see what we know.

Why does John write like this? Someone needed assurance. Someone must have been trying to disturb the peace of faith that these believers had. No doubt it was Satan. He does it today all the time. If the members of your class do not need more assurance today, they may tomorrow. Again they may meet someone tomorrow who needs assurance.

How can we be assured in a salvation by faith in Jesus Christ? Find the answer from John. The particular order may not be important. Proceed from verse 19 perhaps. Here the word "hereby" leads us back to the previous verses to find our ground of assurance.

"We know . . . because we love the brethren." How does the love of God in the heart express itself? In courtesy, in respect, in kindness, in long-suffering, in envying not, in hearts of compassion, in sharing, in not hating, in enduring rebuffs, in preferring another, in treatment of enemies.

Don't hesitate to break love down to action in real living. Love must be "in deed and in truth." A heart of love gives one great assurance because we know that only Christ in the heart can give Christian love. Such love passes the understanding of the non-Christian.

"We know that we are of the truth" because "we walk in the light" rather than in darkness. Read 1:5-7; 3:6-8. Doesn't a Christian ever sin? Yes, he may, but he has an advocate to get purging. If we continue in willful sin we walk in darkness. Some people feel condemned and separated from God if they sin. Help your pupils to assurance through the knowledge of our great Advocate. The growing Christian will not be continuously asking forgiveness for the same sin. Jesus' blood cleanses. But the enemy will ever be tempting us on new points. The truth is that Jesus died to cleanse us from all sin and that He will give victory if we believe on His power. Encourage one another to stand on the promises of God; also to walk in the light (the Word points the way of light). As we abide in the truth, God's way, we will have assurance of salvation.

"He that keepeth his commandments dwelleth in him, and he in him." "Hereby we do know that we know him . . . ." One's attitude toward the commands of God, toward the way of life He lifts up for man, is an index of one's standing before God. It is by His Spirit that we understand the godly way, and He gives us the desire to walk in that way. The man who is not in Christ can't enjoy the Christian way of life. We need not be surprised or perplexed if the world hates us because of the way we live.

When some spirits not of God would try to woo us away, we must learn what they think of Christ. This is the test. There is just one Christ, one Lord, one way of salvation. Hew out no leaking cistern. Jer. 2:13.

Our position as Christians, "of God," always gives us the right to the listening ear of God. He will give us victory over any doubt. If we can't pray about our problems, might it be that we know we are not walking pleasing to Him? Even then we can pray the prayer of the publican.

To believe in Jesus is to believe all that His name implies—the Son of God, the Author of our salvation, the Lord of our lives, the great Advocate, the great Giver of rest and peace. He will assure our hearts if we abide in Him.
—Alta Mae Erb.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

True Nonresistance, by J. A. Toews; Board of General Welfare and Public Relations of the Mennonite Brethren Church of North America; 1955; paper, 63 pp.; 25¢.

This is a satisfying addition to Mennonite peace literature, for the following reasons:

1. It is Biblical, giving full place to divine command, and yet interpreting the Bible as a whole, not as a collection of prooftexts.
2. It is deeply spiritual, seeing nonresistance in the context of Christian discipleship and sanctified living.
3. It shows familiarity with earlier writers in this field, quoting Rutenber, Hershberger, Grubb, Farmer, Smucker, Epp, Yoder, Horsch, Heering, and Bender.
4. It is written by a Mennonite Brethren leader. It is good to have this branch of the church speak up so boldly and so clearly on this historic Mennonite doctrine.

This booklet deserves a place on the lengthening shelf of literature setting forth the Bible teaching against participation in war. We heartily recommend it as an excellent brief treatment. —Paul Erb.

One of the few chapels within penitentiary walls was dedicated recently at the new $1,800,000 Dauphin County prison near Harrisburg, Pennsylvania. The new chapel seats 90 persons. It is of modern design with colored glass but heavily barred windows. It will be the only place within the institution where men and women prisoners can meet. At the dedication Jewish, Roman Catholic, and Protestant clergymen joined in praying for "a society where there will be less and less need for prisons."

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Paul Friesen, Hesston, Kans., is supplying the pulpit at Crystal Springs, Kans., while the pastor, Bro. Alvin Kauffman, is vacationing in Idaho.

Ministers of Iowa had a fellowship meeting at Iowa Mennonite School on July 26.

Bro. Paul T. Guengerich, Parnell, Iowa, spoke to the Mennonite Students' Fellowship in Iowa City on July 27.

The South English, Iowa, congregation gave a program at Parnell, Iowa, on July 29.

The twenty-fifth wedding anniversary of Bro. Harold Sommerfeld and wife was observed by the Hesston, Kans., congregation in a basket dinner on Aug. 5.

The church building at Palmyra, Mo., has been dismantled and the lumber will be used in the rebuilding of the church at Pea Ridge. Former members of Palmyra are attending at Pea Ridge or Hannibal.

A Youth meeting was held at the Ambler Pa., Tent Crusade for Christ on Aug. 4. There was singing by the Spring City mixed chorus, and Bro. Don Augsburger spoke on "Young People Face the Task of Evangelism."

The Arthur, Ill., congregation has voted to provide a recreation room at Rockome for the use of the congregation.

Bro. Harry Martens, Akron, Pa., spoke in an organization meeting for Mennonite Disaster Service at Albany, Oreg., on July 27.

A congregation was organized at Logsden, Oreg., on July 29. Bro. Eugene Lemons has been licensed to serve as pastor.

Appointed missionaries Tilman and Janet Martin and Robert and Lois Witmer spoke at Elmira, Ont., on Aug. 2.

Bro. Howard S. Bauman, Elmira, Ont., served as camp pastor at Chesley Lake the week of July 22. Over one hundred persons attended services there on July 22.

Correction: The office of Mennonite Church Buildings, Inc., is at 1202 So. 8th Street, Goshen, Ind., instead of Elkhart, Ind., as reported in the issue of July 24.

Bro. Eugene Herr, Scottdale, Pa., served as camp pastor for junior high week at Laurelville Camp the week of July 29.

Bro. Harold E. Bauman, after a year of study at Louisville, Ky., has returned to his pastorate at Orrville, Ohio. Bro. Lester Graybill, who has served in his place during the year at Orrville, will return to Goshen this fall to continue his seminary work.

Ordination services were held recently at the Marlboro, Ohio, Conservative Mennonite Church in which Bro. Jerry S. Miller was ordained bishop and Bro. Elmer Yoder, minister. Services were in charge of Bro. E. B. Peachey, Belleville, Pa., assisted by Bro. Ray Miller, Johnsville, Ohio.

The Calvary Hour staff gave a program at Pleasant View, North Lawrence, Ohio, on July 22.

Present-day conditions as interpreted by the Bible were discussed in a tent meeting at Fairview, N.J., Aug. 4, 5, by the brethren Noah Hershey, Parkesburg, Pa., and B. Harold Thomas, Bronx, N.Y.C.

Bro. Vern L. Miller, Cleveland, Ohio, spoke in a youth conference at Plain City, Ohio, the week end of July 29.

Bro. Ralph Palmer is now distributing tracts in the middle Atlantic states.

Bro. Edgar Metzler, Washington, D.C., is serving as director of the Young People's Institute at Laurelville Camp, Aug. 4-10.

A Men's Chorus from Hydro, Okla., gave programs at Cheraw, Pueblo, and Colorado Springs, the week end of July 29.

Funds are now being solicited for the church-chapel which is to be erected on the Goshen College campus by the Goshen College congregation and the Mennonite Board of Education.

Bro. C. F. Derstine spoke recently on the weekly "Church of the Air" religious broadcast which is heard every Sunday afternoon over the Canadian Broadcasting hookup. Music was furnished by the Mennonite Brethren choir of Kitchener.

The Children's Home staff from Kansas City conducted the worship service at Versailles, Mo., on July 29.

Bro. Robert Keller, after Sept. 10, may be addressed at 1907 So. Union, Chicago 16, Ill. He will be studying hospital administration at Northwestern University while on a nine-months leave of absence from the Kiowa County Hospital, Greensburg, Kans. During his absence Sister Marie Naffziger, director of nursing service, will carry certain administrative responsibilities.

The Puerto Rico Conference, which was received into Mennonite General Conference last summer, has sent a substantial check for the General Conference expense fund.

The Monterey MYF gave a program to the Neffsville, Pa., MYF on July 31.

Bro. Joseph Miller was chosen by lot and ordained to the ministry at Sunnyside, Lancaster, Pa., on July 28. The service was in charge of Bro. Jacob T. Harnish.

The Martins mixed chorus gave programs the week end of July 29 at New Wilmington, Conneaut Lake, and Meadville, Pa.

Bro. John W. Hess, Akron, Pa., spoke in a Harvest Meeting at Good's, Elizabethtown, Pa., the afternoon of Aug. 4. In the evening he spoke on his trip to Palestine.

Bro. Elam Hollinger, Range, Ala., gave an illustrated talk at the Congregational Mennonite Church, Marietta, Pa., on Aug. 1.

The Holdeman MYF, Wakarusa, Ind., gave a program at Dunlap, Elkhart, Ind., on July 29.

Sister Helen Alderfer presented the interests of Brook Lane Farm to women of the Franconia Conference at the Rockhill Church, Telford, Pa., on July 30.

The Mennonite Disaster Service of eastern Pennsylvania held its first business meeting at Blooming Glen on July 31.

Studying Home Economics this summer at Pennsylvania State University, State College, Pa., are Sisters Catherine Mumaw and Mary Emma Showalter, Harrisonburg, Va.

The funeral of Deacon Daniel G. Gehman was held at the Deep Run, Pa., church on July 30.

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Calendar

Little Eden Camp, Onekama, Mich.
Christian Fellowship Week, Aug. 11-18.
Farmer's Week, Aug. 18-25.
Rest, Relaxation and Meditation, Aug. 25-30.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Mennonite Teachers' Association Workshop, Aug. 11-17.
Music Conference, Aug. 11-17.
Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo.
Family Camping, any time from July 28 to Aug. 12.
Youth Retreat, ages 16 and over, Aug. 13-18.
Hesston College Faculty, Aug. 27-31.
Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Chesley Lake Camp, Allenford, Ont.,
Girls' Camp, Aug. 13-18.
Boys' Camp, Aug. 20-25.
Youth Camp, Aug. 24-26.
Annual meeting, Allegheny Mennonite Conference, Maple Grove, Belleville, Pa., Aug. 7, 8.
Church-wide Sunday-school Convention, Goshen, Ind., Aug., 9-12.
Illinois Conference annual meeting, Aug. 14-16, at EUB Campground, Groveland, Ill., Morton Church hosts.
Ohio Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 14-16.
Radio Workshop for radio speakers, campus of Eastern Mennonite College, Harrisonburg, Va., Aug. 14-17. For reservations write to Henry Weaver, Jr., Radio Secretary, Box 22. Harrisonburg, Va.
Conservative Mennonite Conference, annual meeting, Greenwood, Del., Aug. 14-17.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting, Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Ont., Sept. 1-3.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The John Driver family arrived in Hesston, Kans., from Puerto Rico on July 26 for a year of furlough in the U.S.

A farewell service was held for Paul Knisses, missionaries returning to Bihar, India, at the Oley, Pa., Mennonite Church on Sunday evening, July 22. A bus load of friends and relatives accompanied the Knisses to New York on July 27, the day they sailed for Bombay, India.

The second semester of the Bragado, Argentina, Bible school began on July 31 with no dropouts in students. A representative of the Bible Society will spend Aug. 2-6 at the Bragado Bible School to give demonstrations to the students about how to sell Bibles. Each student will be given a two-hour demonstration of door to door Bible selling and evangelism.

An ordination service was held for Bro. Addona Nissley, missionary under appointment to Puerto Rico, on Sunday morning, July 29, at the Zion Mennonite Church, Birdsboro, Pa. Bro. J. B. Martin, Waterloo, Ont., represented the General Mission Board at that service. The congregation provided a fellowship meal at noon, and a farewell service was held for the Nissleys in the evening with an inspirational message by Bro. Arnold Dietzel, former missionary to India, now serving with Menno Travel Service, Akron, Pa.

Sisters Carol Glick and **Anna K. Massanari,** missionary teachers home on summer furlough from Puerto Rico, arrived back in Puerto Rico on July 27.

Pastor Arnoldo Canclini, Argentine evangelical pastor who recently spent three months in an evangelistic tour of Spain, will be speaking at the Bragado Bible School regarding the Spanish situation, Aug. 11, 12.

Eight persons were baptized at Coamo, Puerto Rico, on Sunday evening, July 22, bringing the total membership to 17. Three were fathers of families, two girls in their early twenties, and three boys of 14 and 15 years of age. Sister Gladys Widmer, the local missionary at Coamo, will be leaving Puerto Rico for furlough on Aug. 8.

The Ralph Buckwalters were able to spend one day in Oregon, Aug. 1, with friends and relatives en route to Seattle, where they were scheduled to sail for Japan on Aug. 3.

The Guavate, Puerto Rico, congregation has asked Fidel and Patricia Santiago to serve them at their Sunday morning services. The Santiagos report an average attendance of around 40 persons.

The barn at the Kansas City, Kans., Children's Home was scheduled to be torn down, Aug. 1-3. The local board has authorized the construction of a storage building to replace the barn.

Bro. Vern Miller, Cleveland, Ohio, participated in a Youth Conference at Plain City, Ohio, July 29. Bro. Warner Jackson ministered to the Gladstone congregation in Cleveland that day.

Sister Carol Glick, missionary teacher to Puerto Rico, gave an illustrated message at the Wooster, Ohio, Mennonite Church on Sunday evening, July 22.

Sister Mary Groh, Information Services Office, Elkhart, Ind., is spending her vacation, July 21 to Aug. 4, teaching summer Bible school at Memegos in Northern Ontario along with other members of her home congregation, the Wanner Mennonite Church, Hespeler, Ont.

Bro. Jacob Enz, Mennonite Biblical Seminary, Chicago, Ill., preached for the Union Ave. Mennonite Church on Sunday morning, July 22, while the local pastor attended the 25th ordination anniversary of Bro. C. Warren Long, Tiskilwa, Ill. Bro. Long serves as bishop of the Union Ave. church.

Summer Bible schools in Puerto Rico were well attended this summer according to reports. A new school was conducted at La Cuchilla with the brethren John Driver and Allen Kanagy in charge. Bro. Manuel Medina, Tocoa, Honduras, La Plata Bible Institute student, taught in several schools.

Sister Mabel Cressman, missionary on furlough from the Argentine Chaco, is scheduled to leave Miami, Fla., to return to her field of service on Aug. 25.

The summer Bible school program held at the Calvary Mennonite Church, La Plata, Puerto Rico, June 29, drew a record crowd of pupils, parents, and friends. Bro. Samuel Rolon, director of the school, led the group activities prepared by the six teachers and their assistants. Sister Margaret Derstine, missionary appointee to Cuba, and Sister Grace Snyder had charge of the music. Prizes were given for perfect attendance, best finished book, and best conduct.

A Bible school was held at Ninth St., Mennonite Church, Saginaw, Mich. The total enrollment was nearly 400 with average attendance just below 300. Seventeen teachers and six helpers composed the teaching staff. Kindergarten through grade five met in the mornings with grade six to adults in the evenings. A neighboring church and Harmony House next to the church were used for the school. Again a very high community interest was manifested this summer.

Word has been received that Bro. Edgar Taylor, Elverson, Pa., drowned on July 26 while on a visit to his missionary daughter, Sister Dora Taylor, R.N., in Honduras. A small boat in which Bro. Taylor was traveling is reported to have capsized. Burial took place in Honduras. Other members of the group visiting Honduras were Sister Taylor and Bro. and Sister Clarence Garber, Lancaster, Pa.

Two weeks of day camping have been planned by the Ninth St. Mennonite Church, Saginaw, Mich., at Harmony House. Children of ages ranging from 6 to 8 years will attend July 30 to Aug. 3, and those of ages 9 to 10 years, Aug. 6-10. Camp will begin each morning at 9:30 and close at 4:00 p.m. A regular schedule is followed. Each camper brings a sack lunch. A small fee is charged for crafts expense. The morning program consists of singing, memory work, a Bible lesson, and crafts and games. A special activity is planned for each afternoon.

The annual Missionary Training Institute sponsored by the Eastern Board in Philadelphia, Pa., is to be held this year from July 30 to August 6. Thirty-eight persons have enrolled. Teachers include the brethren H. Raymond Charles, J. Irvin Lehman, J. L. Stauffer, Milton Brackbill, J. Paul Graybill, Clarence Fretz, Ira Buckwalter, and Henry F. Garber.

The Lee Kanagys left Japan by air on July 28, returning to the U.S. by way of Honolulu, where they spent several days before coming on to Seattle, Wash. They planned to visit briefly with the Ralph Buckwalters before they left for Japan on Aug. 3.

The Buckwalter missionary families gave a farewell program at Pennsylvania, Hesston, Kans., on July 22.

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Your Treasurer Reports

At the recent annual meeting of the General Mission Board a building budget was approved for the church building program in Paris, France. Bro. Orley Swartzentruber and family have been serving in a suburb of Paris for several years and have been able to establish a Christian fellowship there. There has been a need for several years to have available an adequate church facility. Considerable attempt has been made to find existing facilities which could be rented or purchased, but this has proved to be impossible.

In order to meet this need the Board has now authorized the construction of a church building. During the coming year a budget of $12,000.00 is anticipated for this building, which will be about half of the total cost. It is hoped that some part of the cost can be secured from present property in which funds have already been invested.

It seems to me that we as a Mennonite Church can well support a witness outreach in France, and we would like to encourage contributions designated for this particular church building program. The lot for this building has already been secured and construction plans have been submitted for approval. It is anticipated that construction will get under way late this summer and, therefore, funds will be needed now to help complete this church building. All funds should be designated for the France Church Building Fund.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Medical Work Brings Problems and Challenges

BY PAUL CONRAD, M.D.

Of all the medical work carried on by the Mennonite Church in India, the hospital at Dhamtari is the largest. Its work is threefold: healing, nursing school, and evangelism and Christian witness. The staff is busy and all the rooms are usually full. We actually have about 106-108 beds, and we do at times put people on the floor. We had 90 per cent daily occupancy last year on the basis of 100 beds. This is an undesirable situation. It means that often people who want and should have hospitalization are turned away. Sixty per cent occupancy is considered the very maximum for a well-administered institution; so we conclude that we are poorly administered.

That brings the problem, "Should we expand, and if we do, how much?" Just how big a hospital should a church of 1500 members be expected to administer? There is no limit in sight to the possibilities of expansion in view of the need, but should a church of this size expand beyond 100 beds? If we do, might it not be said that we as a church are medically top-heavy? Should not expansion be on the basis of a growing church, a church which is increasing in numbers and stewardship? That means evangelism and church building, thus providing a broader administrative base.

Lacking this, the problem of need still bears down on us and we should expand. So another suggested solution for our growth and the broadening of our administrative base is integrating ourselves into an interchurch fellowship beyond the bounds of the local church, such as the United Church of North India. This is plausible also on the basis that the work of the hospital reaches far beyond the boundary and interests of the local church. In this way pressing needs for expansion could more justifiably be made, knowing that the administrative base is broad enough to care for a larger institution.

In the hospital we attempt to emphasize witnessing, service, and soul-winning. Fifteen minutes each morning are reserved for formal witnessing on the wards and in patients' rooms. This is carried on by the students and graduate staff. It makes the new day make sense to tell the story of salvation from sins as a starter. After this fifteen-minute period there is a fifteen-minute chapel period before the work of the day starts.

A full-time chaplain visits practically every patient daily and also operates a bookstore and lending library. He also gives the Gospel via lantern slides three nights weekly. The witness of Christian people working together amidst the unsaved cannot be forgotten either. Yet we must always remind ourselves that new converts are not being made. Why is not the Holy Spirit working? This is a humiliating and disturbing question to us.

Our nursing school is a great challenge. Here we have young people's lives to shape. Nursing ethics are Christian ethics. Bible classes and nursing ethics somewhat dovetail. And then comes the opportunity to carry out in practice what is learned. The motive of our school is not to provide employees for church institutions, but we aim to train nurses to send out into the world to work where they can find work and there give their testimony. This is a real chance to "salt the earth."

The nursing, midwifery, and compounding schools are yearly taking more of an Indian complexion by the sending of at least one person yearly for postgraduate work. These return and take over much of the teaching load. We are still looking for the one to finally head the school. That day may be distant, yet God will have that person, if He wants the school to continue after the last American nurse has left the field.

Another great need at the hospital remains uncared for—that of a business manager, or hospital administrator. With a staff of forty employees and a budget running over 150,000 rupees a year, entirely too much of the doctor's time is robbed from the patients for managing these things. The result is that sometimes neither job gets done very well, nerves get frayed, and everyone suffers. The securing of a hospital administrator has been a serious problem for the last three years, but up to now the solution is not clear.

The outstation dispensaries have also had their ups and downs. This is the first year that all are staffed with qualified help. Mohadi has a compounder and is daily growing. Dondi has a compounder, and there, too, the work has taken on a new impetus. Sankra has a doctor, Dr. Daniel, and a staff of two nurses and one compounder. They have ten beds and all are often filled. Three days weekly they go out for the roadside leper work. Sankra is a growing work—one that will more and more come before our attention. Balodgahan has a nurse, and a doctor goes weekly from the hospital. There have been no attempts to keep inpatients there, but now one of our young teachers who suffers from tuberculosis will become the first inpatient. Shantipur Leper Home and Hospital will give a separate report.

Ghatula remains the number one problem. The church feels that the fine buildings there should be used for a hospital. This is a good plan, but up to now a suitable doctor has not been found. Tuberculosis is on a serious increase in India, and among the members of our own church we also find new cases from time to time. There is a real need here and it has been proposed that Ghatula should be developed into a tuberculosis center. All we lack is a doctor. Let us continue to pray for God's work at Ghatula. At present a dispensary there is staffed by a compounder.

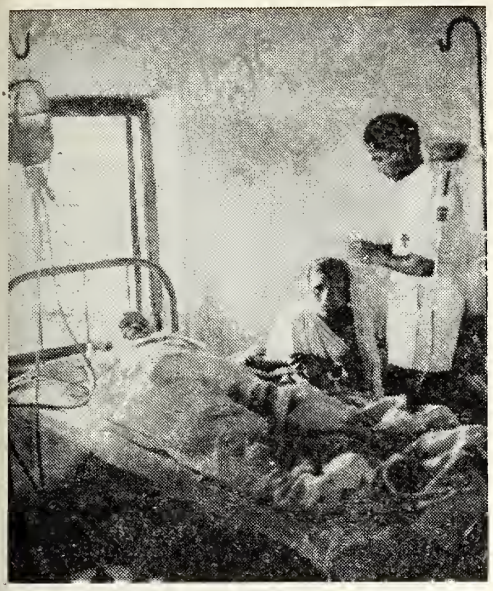
Our medical work is about 90 per cent self-supporting except for the leper work. We feel



Nurses' headquarters at Dhamtari Christian Hospital



John Friesen and Evangelist Rajaram Christi speak with a patient at the Dhamtari Christian Hospital.



Patient on men's ward of Dhamtari Christian Hospital, with Wangensteen and intravenous fluids going. Student nurse Jiwanlal has now graduated.

this is about a correct situation. Full self-support or making profit doesn't seem quite right to us. As funds from abroad become less, it is our hope that this deficit will be raised here locally. This will require time and teaching, but we see signs of more and more interest in the medical work on the part of the church. Do pray that we may not "run a medical program," but rather build the church, that our expansion will complement that of the church and not weight it down by becoming top-heavy.

Dhamtari, M.P., India.

Strengthening the Church Through Education

By J. W. Samida

The Educational Council of the Mennonite Church in India consists of nine members representing all institutional and noninstitutional interests including religious education. The Council seeks ways and means through the educational work of the church to present a Christian witness to the non-Christian and to strengthen the church. It makes provision for primary, secondary, and higher education for our Christian boys and girls and seeks to unify the educational effort of the church.

This past year the Council administered six primary schools, employing 18 Christian teachers. The majority of these schools are in villages where the masses of people are non-Christians, and it is their children who are largely in attendance in our schools. This becomes, therefore, an effective channel for Christian witnessing to the non-Christian villagers.

We are also operating one English middle school, one normal school for training primary teachers, and one high school. These schools are managed by local administration committees. These schools are serving to provide the foundational requirements of our Christian children, though quite a large number of non-Christian children also attend. Government restrictions have limited the amount of time that can be given to religious instruction in private schools receiving government subsidies, but we are attempting to fulfill the spiritual needs of the students through the daily morning chapel services.

There are three hostels for boys, two for girls, and one widows' home. All of these institutions are carefully looked after. The general health of the residents has been very good. They keep their own hostels neat and clean. They look after the sanitation, food, and other needs of their hostels. The boys and girls draw up schedules for their prayer meetings. We are happy to report that they all grow in the Christian experience each day. These are charitable institutions and as yet the Mission Board has been undertaking to a large degree their support.

Parents of children are assessed fees on the basis of their income. With the diminishing support of the Board for running these institutions, school and hostel fees have been on a steady increase. If financial help is withdrawn to such an extent that the parents will not be able to support their children in the hostels, then it will not be possible for us to run them.

Students who graduated from our schools this last year have done very well. All of the students from the normal school, Christian and non-Christian, have been successful in finding employment as teachers. The high-school graduates have also been quite successful in finding posts.

The church has been able to use quite a number of our Christian boys as clerks and teachers. A number of these young people have felt a call to serve the church and have gone on for further Bible training. A number have found it possible to go on for higher education. These young people are the pillars of our church of tomorrow, and we are grateful to God for raising up this harvest of young people for us.

The educational policy of our government is undergoing changes, and because of this we also are being required to raise the standard of our schools to put them on a par with government schools. This is involving us in additional expenses. So far we have been able to manage with the financial aid that we receive from the Mission Board, but in view of her policy to gradually cut down the financial aid that she is giving, we are deeply concerned about how we may be able to maintain the raised standards of our schools. But our faith in God is certain and we know that He will surely open up ways and means to help us. We need to pray for God's power to help us through this difficult period.

Dhamtari, M.P., India.

Brethren missionaries in Argentina are now privileged to broadcast the Word of God daily at 1:00 p.m. and 8:00 p.m. from Buenos Aires. This has resulted in hundreds of requests for New Testaments and Christian literature.—**IFMA News.**

Broadcasts Unite to Serve Missions Better

By Henry Weaver, Jr.
Secretary for Broadcasting

Recently a man in Jamaica asked to take the Bible correspondence course offered by **The Mennonite Hour.** Since it would be quite costly for him to mail all the lessons back to the United States, arrangements were made for Warren Metzler, Mennonite missionary there, to administer the course and grade the lessons.

Similar things are happening in Mennonite mission fields around the world. Churches in India and Ethiopia are helping to administer the courses in their countries. A British subject wanted to send **The Mennonite Hour** a gift. He was instructed to send it by way of our missionaries in England, so that he could use his currency. The possibilities of using radio as a means of supporting our other mission efforts are growing.

A few months ago the opportunity to begin broadcasting in the Navaho language presented itself to our missionaries at Black Mountain Missions. Because our broadcasting efforts were linked to the General Mission Board it was possible to move rapidly and get the broadcast started in a very short time.

These incidents simply underscore the necessity of having our broadcasting interests closely allied with our General Mission Board. To provide for a better operation, the Board took action at its last annual meeting which created a new relationship between the Mission Board and our broadcasting interests. A new corporation, **Mennonite Broadcasts, Inc.,** has been created to administer all the broadcasts of the Mission Board. This corporation replaces the Radio Evangelism Committee and is now responsible for the direct operation of **The Mennonite Hour,** the Spanish program, **Luz y Verdad,** and the Navaho program, **The Navaho Bible Hour.** The **Heart to Heart Program** is also under the supervision of this new corporation but continues to be self-supporting. With this new administrative setup it is hoped that more advantage can be taken of the tremendous opportunities in foreign broadcasting.

Those serving on the board of **Mennonite Broadcasts, Inc.,** are Lewis Strite, Richard Weaver, Norman Derstine, Harley E. Rhodes, Daniel Suter, Earl M. Maust, H. Ernest Bennett, J. D. Graber, and Mahlon Souder.

In this new setup, the **Mennonite Broadcasts, Inc.,** will be responsible for raising all the funds for these programs. Contributions, whether for the English, Spanish, or Navaho program, should now be directed to **Mennonite Broadcasts, Inc.,** Box 22, Harrisonburg, Va. Funds for the **Heart to Heart Program,** which is also associated with the corporation, will continue to be sent directly to the **Heart to Heart Program,** Box 425, Harrisonburg, Va.

The continuation of our present outreach, the beginning of new broadcasts such as the Japanese program, will be possible only as we continue to support this important arm of our Mission Board. Harrisonburg, Va.



Widow at Balodgahan Home is weaving tape for making beds, Anna Lois Rohrer supervising.

A Home for Widows at Balodgahan

BY P. J. MALAGAR

The widows' home is one of the oldest charitable institutions maintained and operated by Mission Board money. Today we have as many as forty-three women. Thirty-two of them are physically very much worn out. They cannot move out much beyond their hut premises. Other able-bodied persons have to fetch water, food, and other necessary things for them. They are supplied two meals a day and two changes of clothing in a year.

The Board donation per person per month comes to about $2.00, which covers their food, clothing, medicine, spending money, and church collection. One of the older dais serves as the matron and does it cheeringly in spite of the many odds that she has to face in the course of her manifold duties.

Ramsilla Dai is an experienced matron. If she were just a little educated in order to manage and keep accounts, we would not need any one else to be in charge of the Home. She plans the meals, daily routine, and sees to their many needs. She hardly gets her labor's worth but she works with great skill and out of love. In her are enshrined many Christian virtues which bare words cannot express. She has also a helper who assists her in time of need and in her absence.

This Home is attached to the Mission Farm since we came last July. A few of the women do seasonal farm work such as weeding and harvesting in the rice fields. A few of them are regularly engaged in the Dihi, which is managed by the Economic Service Council of the church. We thank the Lord for their co-operation and Christian attitudes of life and community. Without this it would have been extremely difficult to run this institution.

Only one dai died this year, and she died of old age. Others keep fit and well in spite of old age and ailments. Names of many missionaries are fresh in the minds of these residents. They cannot forget the George Beares, especially Mrs. Beare, who spent most of her missionary career in this work. Others are also remembered with grateful memory.

The following is the roll call for the widows currently finding shelter here. This is given in the hope that the former missionaries who know any of them may remember them in their prayers.

Ramsilla	Konkuwar
Surjotin	Naseeban
Ramkuwanr	Punai
Jamuna	Bodhanee
Sumitra	Nira
Dashoda	Laganee
Muttana	Lella
Sumitra	Boadhanee
Birjhha	Barchha
Mehrin	Manki
Milapa	Beetawan
Maltee	Hatoiya
Bishree	Rupoteen
Bhageen	Dhansir
Phulmat	Sonai
Dukhia	Kondi
Deo Kuwanr	Thanwareen
Sonareen	Gyana
Gaitree	Bishahin
Duloreen	Purain
Kulwanteen	

With prayers for God's continued help in this institution.

Balodgahan, M.P., India.

♣

Christian churches of Asia are planning to hold a conference in Sumatra in March, 1957.

Special Service—Seven Speakers

BY JOHN H. HESS

Five missionaries and two relief workers told of their call and assignment at a fellowship meeting at Warden Park Mennonite Church, Toronto, Ont., on June 27. It was a most unusual service. The seven speakers will soon be scattered: one to South America, two to East Africa, and four to Indo-China. All seven were enrolled in the School of Linguistics in Toronto during the month of June.

Mabel Cressman will be leaving in August for her second term of service in the Chaco, Argentina, under the General Mission Board. She has endeared herself to the people of Warden Park by her visits during her year of furlough. She gave her testimony to the "all sufficient power of God."

Victor Dorsch and his wife are leaving for Tanganyika Territory, East Africa, under the Eastern Board. They told how the Lord led them to prepare for service and guided in many details. They will be supported by the St. Agatha Church which is their home congregation.

James Stauffer and his wife are leaving a pastorate in Ohio to be missionaries to Viet-Nam. They will be the first to enter this field under the Eastern Mennonite Board of Missions and Charities. The chief religion of this country is Buddhism.

Due to the desperate need of Viet-Nam, the Mennonite Central Committee has opened up relief service. This area of opportunity was presented to us by Harry Lefever and his wife who have an assignment under the MCC and will be working out from their headquarters in Saigon.

Each speaker received rapt attention from the people of Warden Park Mennonite Church whose backgrounds represented as many countries as those which the guest speakers introduced. There was Bill Tierney, a young Christian who was born in Wales; Wennie Bron in Holland; Mrs. Ford, cradle roll superintendent, in Scotland; Mr. Ford, chairman of church board, in England; three in the United States and the others in Canada. Our prayers will follow these who have inspired us with their dedication, their testimony will be our inspiration, and God shall be praised for the privilege of such fellowship.

Toronto, Ont.

♣

More than 40,000 of Israel's nearly 2 million inhabitants are Christians according to a statistical report released at the end of 1955. (The term "Christian" refers collectively to Protestants and Catholics.) Over half of these are Roman and Greek Catholics. Jewish newspapers express alarm at the number of Jews who have become adherents of one of the Christian faiths since the advent of the Jewish State. Pray that Israelis who have truly experienced conversion will live such joyful, consistent, Christian lives as to be a constant rebuke and wonder before those who still reject Christ.—**Missionary Mandate.**

Broadcasting

The Mennonite Hour

KEOK, Fort Dodge, Iowa, will start releasing **The Mennonite Hour** starting Aug. 12 at 9:00 a.m. each Sunday. This broadcast is sponsored by individuals in the Manson area in the interests of expanding the missionary outreach of the church.

1,000 "The Bible Speaks on Drinking and Immorality" booklets have been ordered by the national headquarters of the Women's Christian Temperance Union. Due to demand the booklet is now in its second printing.

Young people, don't forget that the messages on **The Mennonite Hour** this month are for YOU. We suggest that parents and ministers call special attention to this series.

Two more foreign stations will shortly carry The Mennonite Hour. They are ELWA, Liberia, reaching the growing radio population in West Africa, and HOXO, Panama, carrying the Gospel to Central America. Both of these stations are operated by Christian men interested in spreading the Gospel.

This missionary advance is made possible as you join in "proclaiming the Living Christ for a dying world." Send all contributions to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

Luz y Verdad

Some questions asked: From Spain a listener writes, "Where does it speak of hell in the Bible? And, is it a real place?" A Puerto Rican person says, "In John 14:17, 18 it speaks of 'Holy Spirit dwelleth with you' and 'shall be in you.' Does it speak here of two manifestations of the Holy Spirit?" From Costa Rica comes this question, "Why should a believer in God's Word cut her hair and then cover it with a veil? I believe we are commanded not to cut our hair, and that we are to cover our heads when we pray."

The MYF's of the Indiana-Michigan Conference have voted again to support the radio station in San Antonio, Texas. Soon KIWW will begin its third year of broadcasting the Gospel through **Luz y Verdad.** We express our appreciation to these youth of Indiana-Michigan, and God bless you.

A group of prayer-believing Christians in Waynesboro, Va., led by Roy Martin, heard our Spanish radio pastor one evening last May. From this contact, this prayer group decided to support the Guatemala broadcast, TGED-TGEF. Appreciation is expressed hereby for their decision, and we hope that TGED-TGEF can continue to be supported not only financially for the whole year, but also by their prayers.

Puerto Rico Replies:

"A million thanks"—"Thanks for sending me the booklet, 'What Every New Christian Ought to Know.' And let me give you a million thanks for the correspondence course you helped me take. I have now finished it, and have received the certificate."

"I am a faithful Catholic"—"I am a faithful Catholic, but I listen faithfully to your broadcast every Sunday. It is the one most people listen to here in my community. I am asking you to send me your booklet, 'Twice-born.' Thank you."

"Served to increase my faith"—"I listen to your broadcast every Thursday over the Caguas' station. They have served to increase my faith in my Saviour."

"My father is a fanatical spiritualist"—"I want to inform you that I listen to **Luz y Verdad** and I am very happy for your teachings. I will tell you that my father is a fanatical spiritualist and doesn't want to believe the Gospel. Since he is sick in bed I turn on the radio, and even though he doesn't want to listen, he has to."

Heart to Heart

From a hospital chaplain in Denver, Colo., comes this word: "I would like to have the tape of the talk, 'I Am the Child,' on hand at all times to play to new mothers that come into the hospital here." In this area the **Heart to Heart Program** cannot be heard on the air; so we are especially glad to see an idea like this carried out.

Women of many denominations are finding the **Heart to Heart Program** helpful, although it is a Mennonite broadcast. Because the program has pointed out the family's need of Christ, and value of belonging to a Bible-believing, Christ-honoring church, we have interested listeners from many denominations. A leader of one church group wrote, "You folks are certainly to be commended for the presentation of material on the home and child life. This is a field which needs a greater attention, and you are to be commended for it."

(Via Mennonite Broadcasts, Inc., Harrisonburg, Va.)

Chinese Evangelicals Suffer Restrictions

At the time of the communist capture of China in 1950, there were one million Protestants in the country. The majority of them—perhaps about 60 per cent—have never signed the Communisty Manifesto, believing that such an act would be a denial or compromise of their faith. Throughout the five years since, the signing of the Manifesto has been the controversial issue which has divided both the Protestant and Catholic churches into two camps—the Progressives (those who co-operate with the government) and the Reactionaries (those who have not co-operated). There are evidences now of increasing restriction against the evangelical churches in China. Some evangelicals have been imprisoned, and others have been prohibited from having meetings in homes. Deserving students in the high schools and universities are being failed on the ground that "their political training is inadequate." Pray that Chinese Christians may be conscious that they are upheld by the mighty hand of God, and that they may receive strength to endure whatever lies ahead. **—Missionary Mandate.**

According to a new ruling, missionaries applying for a visa to Japan must present a letter of invitation from the church or mission organization in Japan rather than from the United States as formerly. However, this ruling should not hinder the missionaries from gaining entrance to Japan.—**Missionary Mandate.**

MISSIONS

EDITORIAL

You Decide

The concept that service and mission work supplement each other has long been accepted by the Mennonite Church. The MCC and the MRSC both developed out of the church's World War I experience, the former to represent all Mennonite groups and the latter to represent our own denomination. We believe that we should give food and clothing to the world's needy "in the name of Christ"; that we should help refugees find new homes or help them build new homes; that we have a responsibility to war orphans, even after the war emergency is over; that we have a peace witness that is valid for all people at all times.

At the July 20 meeting of the MRSC, the MCC representatives made clear that the foreign relief program which includes all of the above will need to be curtailed further for want of funds. In fact, some of our foreign workers are constantly embarrassed because payment of bills must be postponed until the next month's check comes from headquarters.

A careful check of funds on hand indicated that MRSC could increase its present sendings to MCC, which was then approved. However, the increased sendings will not begin to take care of the need because the church is not yet giving sufficient to meet the demand of our present foreign commitments.

Where shall the MCC cut off? A children's home in Germany or Korea? The medical program in Viet-Nam? The peace program in Japan? The refugee resettlement program for East European Mennonites? The ministry to Arab refugees in Jordan? The Pax program? You decide.

In fact, you are deciding by what you give in the monthly relief and service offering, or in your 50¢ per member per month. Actually MRSC has had to cut its total budget to about 25¢ per member per month in order to keep the program within the giving of the church. Sendings to MCC must come out of that 25¢.

Perhaps you haven't taken time to read the purple-edged MRSC folder, "Lovest Thou Me? Feed My Sheep," which was released to all the churches in April. It contains an itemized MRSC budget showing the sendings to MCC. These sendings should be increased and can be practically doubled along with the rest of the program, if everybody contributes his 50¢ per member per month.

An informed church is a giving church. Every effort is being put forth to keep the church informed of the need. Shall the relief program be curtailed further? You decide.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Christine Weaver, Elkhart, Ind., will be living in the Iowa City unit home while she teaches and studies at the university this fall. She will contribute to the student fellowship outreach program of the unit. More opportunities are available at Iowa City for VS-ers to serve as nurse aides and orderlies in the university hospitals. At present there is a unit of 12.

Paul H. Martin, Harrisonburg, Va., student pastor at Eastern Mennonite College, recently completed a month visiting MRSC, VS, and I-W service units. He found that the unit members expect and appreciate pastoral visits. His activities included conducting unit devotions, preaching, counseling, and giving inspirational talks.

VS Orientation will be conducted for prospective VS-ers, Sept. 6-18, Oct. 2-13, Nov. 6-17, and Jan. 8-19. Interested persons should write to the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Walter Smeltzer, Elkhart, Ind., returned Algerian Pax man, is now serving in the Summer Service Office replacing Victor Esch, Elkhart, Ind., who is again giving full time in the I-W Office. Walter will continue to work part time as he attends Goshen College this coming school year. Next summer he will give full time to the Relief and Service Office.

When the summer service unit at St. Louis, Mo., contacted a local recreation director about donating services to him he made an offer. One evening a week after the special organized playground activity he will gather from 50 to 60 children at the community recreation center. The VS unit will then conduct a youth meeting.

I-W Services

Fort Wayne, Ind., I-W men report that the Spiritual Life Crusade, July 15-22, was a time of spiritual refreshing. The speaker was Paul M. Miller, bishop of the East Goshen Mennonite Church, Goshen, Ind.

Two home pastors of I-W men and their wives visited the Cleveland Mennonite Fellowship, Cleveland, Ohio, July 22. They were Mr. and Mrs. Henry F. Garber and Mr. and Mrs. Henry W. Frank, Mount Joy, Pa. H. Ralph Hernley, Scottdale, Pa., production manager of the Mennonite Publishing House, and his parents, Mr. and Mrs. Henry Hernley, also visited the unit the same day.

Walter Dick, Richfield, Pa., a General Conference Mennonite pastor, spoke at the Norristown, Pa., I-W unit meeting, July 26.

Released July 27, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Building in Viet-Nam

"It is so nice to build up something," remarked Juliette Sebus. She is a Dutch nurse with the medical team serving neglected Raday people in north-central Viet-Nam.

As their most recent project she and nurse Margaret Janzen, Ontario, Canada, gave care to nonleprous children of leprous parents. In addition they are learning the Raday language, doing housework, and doing some carpenter work in getting their living quarters ready. They have now moved into their apartment, formerly a barracks located near the leprosy mission.

Juliette said, "I discovered that there are very many things in nursing that are different from what we do in Holland. Not only the language I have to learn, but syringes, thermometers, and the way of applying them are different too."

Jordan Medical Work

The annual epidemic of eye diseases is leaving many sufferers in its wake, reports Dr. Willard E. Kaufman in Jordan. This type of eye disease is unknown in the U.S., he said; so he studied the disease in the Jerusalem Eye Hospital before the epidemic struck. He is now helping in a campaign to combat the disease.

Regarding the disturbance along the Jordan-Israeli border Dr. Kaufman wrote, "There has been no serious disturbance as yet. People here are optimistic for the most part and do not think there will be serious trouble. We are thankful for the peace that there is, but we also realize that it will take some careful maneuvering to actually bring about a settlement."

Javanese Express Thanks

The annual synod of the Mennonite Church in Java sent official thanks to North American Christians for the medical assistance given in Java. Letters signed by synod chairman Djojodihardjo and synod secretary Sastroadi stated, "We in the name of the synod want to express many, many thanks to you brethren who have helped us to want to work in the health program. Our health committee has received much aid from you brethren so that now the work is able to go on. Through this aid our bonds in Christ have been strengthened and will make us closer in Jesus Christ."

Summer Health Service

Emotionally disturbed children at Governor Bacon Health Center at Delaware City, Del., need someone to understand and appreciate them. That is the calling of five girls serving there as recreational assistants in the Summer Service unit.

"The children are from many different and interesting backgrounds," writes Marion Smith, Eureka, Ill. "Many are from broken homes. Many feel unwanted and some have had serious problems in school."

Another unit member Anni Dyck, a German exchange student, said recreational assistants have access to the case studies of all children, which is helpful in giving special understanding to their difficulties.

Carolyn Smith, also of Eureka, says there is real satisfaction in giving positive leadership to a child who once said, "Nobody can make me do anything."

Summer Counseling

Writing her impressions as a counselor in the Summer Service unit at the Institute of Logopedics at Wichita, Kans., Mary Elizabeth Harms, Whitewater, Kans., says she realizes what a privilege it is to live a normal life and have the privilege of helping those who are less fortunate. In aiding the child with speech and hearing defects she listens to him read, helps with arithmetic, and renders other types of guidance. Most of these children are spastic and cannot control their hands enough to write on paper; so each receives individual help. Three other girls serve in the unit.

California Migrants

Vacation Bible School classes in an alfalfa field.

That is the way Voluntary Service teachers in the migrant camp at Coalinga, Calif., did it part of this summer. Later they used a private lawn. Most of the children in the camp attended at one time or another. The high attendance mark for one day was 32.

Released July 27, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

The average number of members in the local circle varies from district to district. The smallest number of members is found in the North Central Conference, where the circles average about ten members each. Two districts share in having the largest number of members per circle—Iowa-Nebraska and the Pacific Coast with averages of 25 members for a circle. Ohio is a close second, averaging 24 members per auxiliary.

From the Puerto Rico Hospital Mrs. Florence Hower writes: "The progress being made on the construction of the new hospital is quite encouraging. . . . We are encouraged to see that it will soon be a reality, this dream that has been shared by many as an avenue to serve the Lord here in Puerto Rico."

Hannah's Helpers WMSA, Pinto, Md., sponsored a mother and daughter dinner. About 50 mothers and daughters were present, ranging in age from eight years to in the seventies. Mrs. Henry Yoder, Allegheny district president, was the guest speaker for the occasion.

Gifts of flowers were given to the oldest mother, the newest mother, the mother with the most daughters, the oldest daughter who wasn't a mother.

From Kansas City, Mo., Voluntary Service Unit, Mrs. Roman Stutzman writes, "The school kits filled a gigantic need during our summer Bible school."

About 100 school kits were sent to the Kansas City Unit. There were pencils, rulers, scissors, crayons, pencil sharpeners, erasers, and pencil cases for the children to use. The money which was forwarded to the WMSA district treasurer for summer Bible school books was used to buy the pupils' books and other needed materials for the school.

More school supplies are needed now! School supplies are needed in MCC orphanages, in France, Germany, Korea, and Jordan. There are also other schools and orphanages where MCC workers are able to help the children by giving some school supplies. A good education is the child's best chance in countries which are overcrowded—where there is unemployment, homelessness, and political tension.

Supplies needed include: pencils, tablets, crayons, paste, notebooks (spiral), coloring books, construction paper, pencil sharpeners, drawing paper, pen holders, colored pencils, modeling clay, scissors, rulers, erasers, paints and brushes.

Send the school supplies to the nearest MCC clothing collection center. Adults may wish to join with the boys and girls in this special project. While the children buy the less expensive items, adults may contribute the more expensive items, so that a good assortment of the sixteen items are included in the collection.

Office of WMSC Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

CLARKSVILLE, MICHIGAN

(Bowne Congregation)

Greetings to HERALD Readers:

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land" (Ps. 37:34).

Several of our young people attended winter Bible school at Fairview.

Esta Kauffman is in voluntary service at the Sturgis Old People's Home. Dana Kauffman and Fay Zook left today for I-W service. Mary Jackson is in nurses' training in Kansas.

Our summer Bible school was held June 11-22.

Visiting speakers for the last six months were the brethren Alvin Becker, Eli Miller, Wayne Wenger, and Etril Leinbach. William McGrath was with us for a Bible Conference June 16, 17.

The Johnstown chorus, under the direction of Sanford Shetler, gave a program in song on April 21. We were also privileged to have two foreign students from Goshen College here on April 14; one was from Argentina and the other from Japan.

Brethren and sisters from this congregation helped with the disaster service unit working in Grand Rapids after the tornado had struck.

We are looking forward to the Michigan Ministers' meeting to be held here Aug. 21, 22. May the Lord bless each one of His faithful servants.

Joan Sutter.

ELKHART, INDIANA

(Olive Congregation)

Dear Readers:

In reviewing the activities of the past months we find there has been work for all in the varied program of the church as we endeavored to make Christ known by word and deed. Monthly services at the County Home and at the South Bend Rescue Mission, tract distribution, singing for shut-ins, men helping in tornado area at Flint, Mich., sisters cleaning mission building in Elkhart and preparing Christmas bundles for relief, teaching summer Bible school here and in other localities, have been some of the activities engaged in by various individuals and groups.

We have also undertaken the project of supplying clothing and equipment for Lois Marks, now on furlough from Ethiopia, who expects to return for another term of service. We are also raising a thousand dollars towards the purchase of a new car for Bro. Daniel Stoltzfus, pastor of our mission outpost, Hudson Lake.

A refugee family, Mrs. Eugenia Lech and four children, sponsored by our congregation, arrived at New York in March, and are now located in our community.

Bro. and Sister D. A. Yoder observed their 50th anniversary March 17, and on the following day held open house for their many friends.

Recent guest speakers have been Raul Garcia from Argentina, Ross Goodall of Kitchener, Ont., who spoke on Jewish evangelism, Mrs. Ralph Buckwalter from Japan, at the Sewing Circle meeting in February, Bro. Peter Wiebe, who brought soul-stirring messages during Passion Week, and Dr. Jonathan Yoder, on the evening of July 1.

On June 10, we had a S.S. picnic at the Free Methodist Camp Ground near Elkhart, and enjoyed an afternoon of fellowship.

Summer Bible school was held June 11-22, with our pastor, Bro. Elno Steiner, serving as director. A public program was given on the last evening with a short program by the children, followed with a message by Bro. John Lederach from the Sunnyside Mission.

Our bishop, Bro. J. C. Wenger, conducted a course in Mennonite Church History for the adult midweek meetings, which gave us a greater appreciation for our church and her historical background.

Roger Haines will be returning this month from a period of service with MCC at Akron, Pa., and Bro. Carl Smeltzer in a few months from Europe, after completing a term of Pax Service. Bro. Walter Smeltzer who had spent two and one half years in Pax, has joined the MRSC staff at Elkhart on a part-time basis.

We are looking forward to a series of meetings in November with Bro. E. M. Yost of Denver, Colo., serving as evangelist.

Beulah Shank.

GAP, PENNSYLVANIA

(Old Road Congregation)

Dear Readers:

Christian Greetings. "O magnify the Lord with me, and let us exalt his name together."

The reorganization of our Sunday-school officers is as follows: Donald Hostetter, supt.; Roy Benn, asst. supt.; Frank Kurtz, secy-treas.; Amos Hershey, chor.; and Leon Neff, asst. chor.

During the past winter and spring months a number of our group were hospitalized, including several of our Sunday-school teachers and our deacon. We praise the Lord that He saw fit to restore most of these shut-in folk to health and strength again. At the present time several of our sisters are unable to attend services because of ill health. Pray with us that they may be restored to health and strength again if not asked against His will. Sister Verna Hostetter, wife of our superintendent, went Home to be with the Lord following a long illness. She is sadly missed in her home, community, and the church, especially in her Sunday-school class, in which she took an active part. We know our loss is her eternal gain.

Our outpost Bible school at the Caln Friends meetinghouse is scheduled for July 30 to Aug. 10. Our prayer is that souls will be helped and blessed in our study of God's Word.

Our monthly prayer meetings are a blessing and inspiration to all who attend.

The young people are continuing their activities in working with the Hershey and Meadville congregations in the distribution of tracts and The Way, in our community and in Philadelphia, also in remembering shut-in folk, cottage meetings in the homes of the sick and aged folk and unsaved in the community. A Lord's acre has been planted again this year.

The Lord has blessed us with a bountiful harvest. As we see the great spiritual need in our community, we think of the words of Jesus in John 4:35, "Lift up your eyes, and look on the fields; for they are white already to harvest." Pray with us and for us that our small congregation will shine as a lighthouse in this community.

Anna Mary Martin.

HARRISONBURG, VIRGINIA

(Chicago Avenue Congregation)

Dear Friends,

Greetings in the name of our Lord Jesus Christ. Our Bible school just closed with the largest attendance we have ever had. The enrolment was 219 with many of the children coming from non-Mennonite homes in the city of Harrisonburg. Bro. Paul Miller served as principal, and Sister Edith Showalter as secretary.

Our pastor, Bro. Harold Eshleman, held evangelistic meetings for two weeks this summer at Gospel Hill. It was a privilege to have David Wu, a Christian Chinese boy whose ship docked for two days in Baltimore, Md., give a talk at one of the meetings. During the winter Bro. Eshleman also served on week-end conferences on the Christian Home at East Bethel, near Waynesboro, and Crossroads Church, near Broadway, Va. On the week end of April 15 he gave a series of messages on the Book of Hebrews at the Hammer Creek Church in Lancaster County. On May 13 he was with the congregation at Cedar Grove, near Greencastle for a Sunday-school meeting. He will begin an evangelistic meeting near Grottoes, Va., on Aug. 12.

Communion services were held on Easter Sunday. It is an added blessing to commemorate the Risen Lord with this holy sacrament.

The Mennonite Evangelistic Crusaders sponsored tent meetings on the Mennonite Hour grounds from June 3 to 17 with Bro. Don Augsburger as the evangelist. We thank the Lord for the decisions that were made and the strengthening and reviving messages given.

Bro. and Sister Fred Shank have answered a call for voluntary service and are now at the Mennonite Hospital at La Junta, Colo. The Paul Miller family has accepted a call from the Illinois Conference for full-time work under their Mission Board. Our congregation will certainly miss them as they have served the church faithfully in many ways. We wish both families the Lord's blessing and our prayers will be with them as they serve in His name.

Deepest sorrow has touched our congregation during the past winter. Five of our group have been called Home. Mr. and Mrs. Robert Martin, Sanford Martin, and Sam Kauffman lost their lives last fall in an airplane accident. "They Lived in Faith"—"They Died in Faith" were the titles of the sermons preached by Bro. B. Charles Hostetter and Bro. Harold Eshleman. The uncertainty of life makes us realize the necessity of living daily in the faith so whenever we are called Home we can also die in faith.

Also, Marion R. Weaver passed away very suddenly and unexpectedly on April 10. His death was due to a heart attack, and his absence is keenly felt by his family and friends. Bro. Harold Eshleman had charge of the service, choosing as his subject "Arrayed in White Robes" from Revelation.

During the winter months the adult prayer meeting enjoyed a series of messages by Bro. M. T. Brackbill entitled, "Scaling the Heavens and Finding Man's Place in It." Bro. Grant Stoltzfus gave several messages on the Book of Genesis; Bro. B. Charles Hostetter presented Romans 8; Bro. Samuel Miller, returned missionary from South America, spoke on missions, and we are now studying the Book of Jonah.

The youth group had a series of talks on vocations, Bro. Herbert Minnich gave several talks on "Evolution and Our World," several evenings were spent conducting cottage meetings in

. . . (Continued on page 765)

Mission News

CONTINUED

A Gospel Team from the Ninth St. Mennonite Church, Saginaw, Mich., gave the Sunday evening program at the Fairview, Mich., Mennonite Church on Aug. 5.

Correction: Bro. S. Allen Shirk's appointment for Steelton, Pa., is Aug. 30 instead of Aug. 9. After Sept. 1 Bro. Shirk may be addressed at E.M.C., Harrisonburg, Va.

Sailing dates for Eastern Board missionaries are announced as follows: Daniel and Betty Troyer to Luxembourg, Aug. 23. Elva Landis to Tanganyika, and Lois Marks to Ethiopia, Aug. 29.

Field Notes

CONTINUED

Speakers at a mission meeting held at Bloomingdale, Ont., on July 29 were Robert Witmer, David Groh, and Edward Gilmore.

Bro. Sanford G. Shetler, Hollsopple, Pa., is attending school this summer at Cornell University, Ithaca, N.Y.

Church Hymnals for the Kingview Church, Scottdale, Pa., were purchased recently by the young married people's class.

The twenty-second annual out-door singing held at Kennel's Grove, near Atglen, Pa., on the afternoon of July 29, was attended by approximately 4,700 persons. In charge were Isaac G. Kennel and Abner G. Stoltzfus; the singing was directed by various song leaders. Bro. Kenneth Good, Morton, Ill., was the guest speaker. Seven states were represented in the attendance. Bro. Harold Fly presented a plea for a much-needed new airplane for the Northern Light Mission among the Indians of the lake region of Ontario. An offering taken for this purpose amounted to $2,002.48.

The Hopedale, Ill., MYF helped the Dillon MYF to pull nails from old lumber which is to be used in the new church building at Dillon.

Bro. Virgil Vogt, who has just completed a term of service at MCC, Akron, Pa., spoke to the Lockport MYF, Stryker, Ohio, on July 31 concerning "Opportunities for Christian Service."

Bro. A. J. Metzler, Publishing Agent, spoke to family campers at Rocky Mountain Camp the week of July 29.

In charge at Camp Luz Young People's Institute, Aug. 4-10, are Bob and Bill Detweiler.

Announcements

Erland Waltner, Newton, Kans., guest speaker for annual retreat of ministers of the Allegheny Conference at Laurelville Camp, Sept. 14, 15.

Abram M. Baer, Maugansville, Md., at Bethel, Mummasburg, Pa., Aug. 12.

Christian Life Meeting of Lancaster Conference at Metzler's, Ephrata, Pa., with Winfield Ruth, Souderton, Pa., and T. E. Schrock, Clarksville, Mich., as visiting speakers, Aug. 8, 9.

Guest speakers at the Ohio Christian Workers' Conference at Orrville, Aug. 14-16, are Paul M. Miller, Goshen, Ind., Robert Baker, Elkhart, Ind., C. F. Yake, Scottdale, Pa., Mary Royer, Goshen, Ind., and David Shank, Belgium.

Annual Sunday-school meeting and Harvest Home services at Slate Hill, Shiremanstown, Pa., all day Aug. 12. Speakers: Ira Miller, Harrisonburg, Va., and Raymond Peachey, Allensville, Pa. Lunch will be provided.

Stanley Freed, Morwood, Pa., speaking at Harvest Home service at Upper Skippack, Creamery, Pa., at 2:00 p.m., Aug. 18.

An order was placed on July 26 for a Cessna 180, equipped with floats and skis, for the Northern Light Gospel Mission in western Ontario. At the time of placing the order the fund was still in need of approximately $8,000 to obtain delivery of the plane on Aug. 20. Congregations or individuals who would like to share in this should make checks payable to Northern Light Gospel Mission Plane Fund and send to Reuben L. Christophel, Treasurer, Lansdale, Pa.

In memory of Bro. William G. Detweiler, neighbors and close friends assisting in securing a modest marker for his grave felt that perhaps some other friends might wish to help. This was not suggested by the family, who have a heavy load trying to carry on the Calvary Hour. Anyone wishing to contribute address Milton Rohrer, Route 1, Orrville, Ohio.

Church School Day, Aug. 26. Plan for an observance on this day or some other more suitable to you. Theme, "Christian Schools Today for a Growing Church Tomorrow."—Educational Agent.

Mennonite Teachers' Association Workshop, Aug. 11-17. If you have not yet registered for this week of teacher-pupil guidance courses, plan now to come to Laurelville Mennonite Camp by Saturday afternoon, Aug. 11. A unique opportunity to prepare for better teaching and secure one hour of undergraduate credit.—Educational Agent.

Missions Conference at Cambridge, Pa., with Nathan Hege and Allen Shirk as speakers, Aug. 11, 12.

Howard Zehr, Fisher, Ill., in special services at Midway, Pekin, Ill., Aug. 10-12.

Mast Family reunion at Rock Church and adjoining grove, west of Elverson, Pa., Aug. 25.

Dedication of new church at Fish Lake, Ind., and ordination of James Christophel to the ministry, afternoon of Sept. 9.

Harvest Home services at Line Lexington, Pa., afternoon of Aug. 11, followed by Christian Life Conference in evening and all day Aug. 12. Ernest Bontrager, Estacada, Oreg., speaker.

Sunday School Secretaries!
Please Note!

It is again time to send your orders for Sunday-school supplies. The orders for October-December should be sent before August 15 to allow for prompt delivery.

Thank you.

Mennonite Publishing House.

Visiting Speakers

July 15. Laurie Mitton, Belleville, Pa., at Masontown, Pa.

July 22. Arnold Cressman, New Dundee, Ont., at International Falls, Minn. Melvin L. Ruth, Phoenix, Ariz., at Albuquerque, N. Mex. John T. Krieder, Kansas City, Mo., at East Union, Kalona, Iowa. A. Lloyd Swartzendruber, Kalona, Iowa, at Chappell, Nebr. Orland Gingerich, Baden, Ont., at Alma, Ont. Millard Shoup, Narvon, Ohio, at Crown Hill, Rittman, Ohio. Don Augsburger, Philadelphia, Pa., at Martinsburg, Pa. G. G. Yoder, Hesston, Kans., pictures of Palestine, at Hutchinson, Kans. Michael Shenk, Sarasota, Fla., at Frazer, Pa. Milton G. Brackbill, Paoli, Pa., at Methodist Church, Bryn Mawr, Pa.

July 29. Amos Martin, Moorefield, Ont., at Alma, Ont. Gordon Bauman, Alma, Ont., at Zurich, Ont. Norman Yutzy, Harrisonburg, Va., at Martinsburg, Pa. Don E. Smucker, Lombard, Ill., at Kingview and Market Street, Scottdale, Pa. J. L. Horst, Scottdale, Pa., at Wesley Chapel, Newark, Del. Ralph Buckwalter, en route to Japan, and John Driver, on furlough from Puerto Rico, at La Junta, Colo. Elam Hollinger, Range, Ala., at Neffsville, Pa. William Klassen, acting pastor, Calvary Mennonite Church, Washington, Ill. at Metamora, Ill. A. Lehman Longenecker, Pinto, Md., at First Mennonite, Johnstown, Pa. Herman Weaver, Goshen, Ind., at Wooster, Ohio. J. M. Nissley, Sarasota, Fla., at Kralls, Cornwall, Pa. Roy D. Roth, Hesston, Kansas, at Fairview and Rockway Chapel, Minot, N. Dak. Kenneth G. Good, Norton, Ill., at Maple Grove, Atglen, Pa. Walter Stuckey, Stryker, Ohio, at Leo, Ind.

Aug. 5. Abner Stoltzfus, Gap, Pa., at West Chester, Pa. Willis Hallman, Scottdale, Pa., at Maple Grove, Belleville, Pa. Harry Shetler, Davidsville, Pa., at out-door YPM, Hess Church, Lititz, Pa.

Evangelistic Meetings

George R. Brunk, Denbigh, Va., at Metamora, Ill., Nov. 4-11. J. Frederick Erb, Sterling, Ill., at Morton, Ill., Oct. 28 to Nov. 4. Don Augsburger, Philadelphia, Pa., at West Chester, Pa., Aug. 19-26. John J. Yoder, Goshen, Ind., at Fish Lake, Ind., beginning Sept. 9. John David Zehr, Los Angeles, Calif., at South Union, West Liberty, Ohio, Sept. 16-23.

The Crusade for Christ Tent Campaign at Williamsville, N.Y., closed Sunday evening, July 22. The Crusade Staff is grateful for the splendid interest and co-operation of the sponsoring Mennonite churches and the many other religious groups that supported the meetings. The daily prayer meetings were well attended and warm hearted. There were many responses for salvation and consecration from a large variety of churches. Praise God for again sending revival to His people.

Plan to attend
Fifth Church-wide Sunday School Convention

If you have not registered, or made lodging reservation, plan to attend anyway. Registration in the College Union, Thursday, Aug. 9, 1:00 to 5:00 p.m.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Cressman—Garber.—Arnold W. Cressman, New Hamburg, Ont., minister of Blenheim cong., and Rhoda E. Garber, Burton, Ohio, cong., by John F. Garber, father of the bride, at the Burton Church, July 13, 1956.

Crow—Converse.—Floyd Crow, Jr., Monclova, Ohio, and Janet Converse, Swanton, Ohio, both of the Springfield Twp. Chapel, by Raymond Richer, assisted by Leonard Raney, at the Springfield Twp. Chapel, June 17, 1956.

Graber—Broaten.—Simon Wayne Graber, Mylo, N. Dak., and Diane Broaten, Wolford, N. Dak., both of the Lakeview cong., by John Stoll at the home of the bride's sister, July 3, 1956.

Martin—Musselman.—Bernard Ruel Martin, Harrisonburg, Va., Weaver cong., and Joan C. Musselman, Harrisonburg, Va., Rocky Ridge cong., by Russell B. Musselman at the Weaver Church, July 21, 1956.

Moyer—Harting.—Harold J. Moyer, Ephrata, Pa., Indiantown cong., and Ruth S. Harting, Reinholds, Pa., cong., by Mahlon Zimmerman at his home, July 21, 1956.

Swarm—Frey.—Herbert Eugene Swarm, Liberty cong., Clark Lake, Mich., and Treva Marie Frey, Roselawn cong., Elkhart, Ind., by Clarence A. Shank, assisted by Verle Hoffman, at the Roselawn Church, June 10, 1956.

Yoder—Miller.—Otis Yoder, Milford, Ind., and Eunice Madrene Miller, Kalona, Iowa, by Jake J. Miller, father of the bride, and Elmer G. Swartzendruber at the Fairview Church, June 3, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Brubaker, Daniel A. and Nellie (Rhodes), Harrisonburg, Va., fifth child, third daughter, Evelyn Sue, July 5, 1956.

Buckwalter, Richard and Sara (Hostetter), Gap, Pa., fourth child, third son, John Galen, July 10, 1956.

Buehler, Melvin and Erla (Martin), Wallenstein, Ont., first child, Darrel Wade Eli, June 27, 1956.

Byler, Wilmer T. and Nancy (Stoltzfus), Belleville, Pa., sixth child, fourth son, Calvin Ray, July 12, 1956.

Conrad, Dr. Paul and Nancy (Hernley), Dhamtari, M.P., India, fourth child, third son, Paul Leslie II, July 23, 1956.

Cressman, Howard S. and Miriam (Snider), Hespeler, Ont., first child, Howard Dale, June 19, 1956.

Esch, Claude and Luella (Handrich), Mio, Mich., sixth child, third son, Paul Wendell, June 11, 1956.

Fath, Chester and Doris (Oswald), Dalton, Ohio, first child, Kenneth Alan, June 22, 1956.

Flisher, Jacob and Arvilla (Miller), Shantipur, M.P., India, second daughter, Judith Diane, July 7, 1956.

Groff, Norman and Edith (Gehman), Mifflinburg, Pa., fifth child, first daughter, Sarah Grace, June 10, 1956.

Gunden, Leon and Goldie (Brenneman), Pigeon, Mich., second child, first daughter, Coralee Ann, May 30, 1956.

Hess, David M. and Ruth (Brenneman), Ephrata, Pa., fifth child, second daughter, Cheryl Jean, May 7, 1956.

Hoover, Herbert and Anna Mary (Beiler), Denver, Pa., fifth child, third son, Paul Nelson, July 13, 1956.

Kreider, Wilmer H. and Lois Jean (Longenecker), Marietta, Pa., third child, second daughter, Jean Elaine, July 3, 1956.

Landis, Paul M. and Mary (Kurtz), Portsmouth, Va., fourth child, second daughter, Ruth Hope, July 8, 1956.

Leis, Vernon and Arvilla (Schultz), Milverton, Ont., first child, Timothy Allen, July 3, 1956.

Lichti, Laverne and Nelda (Swartzentruber), New Hamburg, Ont., twins, fourth and fifth children, first and second daughters, Ruth Elda and Ruby Nelda, June 23, 1956.

Martin, Chester M. and Pauline (Martin), Narvon, Pa., fourth child, third son, Shelly, July 14, 1956.

Martin, Leroy L. and Edna (Hege), Hagerstown, Md., third child, first son, Richard Glen, June 12, 1956.

Miller, Clifford and Ellen Marie (Schrock), Goshen, Ind., twins, second and third sons, Myron Lee and Byron Dee, July 2, 1956.

Miller, Earlis and Ann (Erb), Frazee, Minn., first child, Bruce Dean, July 6, 1956.

Nissley, Wilmer R. and Ruth C. (Metzler), Manheim, Pa., fourth child, third daughter, Donna Sue, July 14, 1956.

Sharp, Crist D. and Bertha (Good), Lewisburg, Pa., tenth child, fourth daughter, Mary Lois, April 1, 1956.

Wickey, John J. and Eva Mae (Kauffman), Middlebury, Ind., fourth child, third son, Myron Dean, June 9, 1956.

Witmer, E. Luke and Dorothy A. (Boll), Columbia, Pa., second child, first son, Ray Eldon, July 16, 1956.

Yoder, Joe and Esther (Esch), Mio, Mich., first child, Helena Kay, born May 4, 1956, adopted same day.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beachy, Nancy L., wife of Bishop Lewis M. Beachy, died of a heart attack at her home near Gortner, Md., June 20, 1956; aged 74 y. 4 m. 20 d. She was a daughter of the late Eli C. Yoder and Dora (Hostetler) Yoder, and was born near Meyersdale, Pa., Jan. 31, 1882. Surviving are her husband, her aged mother, one daughter (Mrs. Eli D. Beachy), 3 grandchildren, one great-grandchild, 6 sisters and one brother (Mrs. P. J. Kinsinger, Stuarts Draft, Va.; Mrs. Eli Beachy, Arthur, Ill.; Mrs. Effie Yoder, Meyersdale, Pa.; Mrs. Simon Swartzentruber, Oakland, Md.; Mrs. Clarence Bender, Catlett, Va.; Claude E. Yoder, Meyersdale, Pa.; and Mrs. Milton E. Yoder, Grantsville, Md.). She was preceded in death by 2 brothers and 2 sisters. Funeral services were held June 23 at the Amish Church, where she was a member, by Simon Yoder, and Eli M. Yoder. She was laid to rest in the Slabaugh Cemetery.

Deputy, Emily Sue, daughter of Timothy and Ruth (Weaver), Deputy, was born March 14, 1949, in Harrisonburg, Va.; died at her home near Dale Enterprise, Va., May 25, 1956; aged 7 y. 2 m. 11 d. Emily had not been well for the past year, but her courage to live beyond her affliction was an inspiration to all who knew her. Death was due to rhabdomyosarcoma. Besides her parents, she is survived by one sister (Margaret Allene), 3 brothers (Ronald LeRoy, Lowell Weaver, and Merlin Oliver), all at home, and her grandmother (Mrs. Oscar Wenger, Dale Enterprise). A sister preceded her in death in 1946. Funeral services were held May 27 at Weaver's Church, conducted by Oliver M. Keener and Harold G. Eshleman, with burial in the nearby cemetery.

Leichty, Infant, stillborn son of Glen and Luora (Roth), Leichty, was born Feb. 4, 1956. Surviving are the parents and grandparents (Mr. and Mrs. Earl Roth, Parnell, Iowa, and Mr. and Mrs. William Leichty, Mt. Pleasant, Iowa). A graveside service was conducted at the Bethel Mennonite Church cemetery by Vernon Roth and Willard Leichty.

Metzler, Anna Mary, daughter of Christian and Suzanna Weaver, was born Aug. 10, 1874, in Weaverland, Pa., passed away May 16, 1956, in Ephrata, Pa., aged 81 y. 9 m. 6 d. In her youth she united with the Mennonite Church and remained a faithful member till the Lord called her home. In December, 1897, she was married to Samuel Metzler. Her husband and 2 sons (Amos and Samuel) preceded her in death. She is survived by 2 daughters (Sue and Mary), one son (Walter), 2 grandsons, and one sister (Mrs. Hettie Shiffer). Funeral services were conducted May 19 at Metzler's Church, with burial in adjoining cemetery.

Smith, George Arthur, son of the late Mr. and Mrs. James Smith, was born in Ontario, Canada, Dec. 23, 1864; died as a result of a stroke, June 10, 1956, at his home near Attica, Mich.; aged 91 y. 5 m. 18 d. On Nov. 21, 1892, he was united in marriage to Mary Pierce, who preceded him in death in 1952. To this union were born 3 children, a daughter (Bertha—Mrs. Floyd Reed) and 2 sons (Robert, of Attica; and Charles, of Metamora); he also leaves 9 grandchildren and 13 great-grandchildren. As a child he moved with his parents from Canada to Michigan and they made their home in Lapeer County. Because his mother was blind she depended upon her son, Arthur, to read the Bible to her. To the best of our knowledge he read the Bible completely through six times. He enjoyed his Christian life very much and read his Bible with a reading glass. In 1952, after the passing of his wife, who was a Christian, he gave his heart to the Lord. He was baptized by M. L. Troyer and was received into the fellowship of the Bethany Mennonite Church near Imlay City, Mich. Funeral services at the Bethany Church, June 14, were in charge of the pastor, Paul A. Wittrig. Interment was made in the South Attica Cemetery.

Yoder, Lloyd Ray, son of Tobias and Katie (Stutzman) Yoder, was born in Lagrange Co., Ind., Jan. 31, 1922; was killed as a result of a freak accident while blasting stumps in building a road for a logging company near Sweet Home, Oreg., June 21, 1956; aged 34 y. 4 m. 21 d. He was united in marriage to Lois Maxine Emmert, on July 21, 1946. To this union were born 2 sons and one daughter (Mike 8, Wendy 5, and Rex 3). Surviving, besides his wife and 3 children, are his parents, a twin brother (Floyd), and 2 other brothers (Charles and Lyle of Middlebury, Ind.). One sister preceded him in death. He accepted Christ as his Saviour in early youth and united with the Middlebury Mennonite Church of which he remained a faithful member until his death. He lived a very active life, filling many positions in the church. He lived most of his life around Middlebury, except for a few brief intervals in Oregon after he was married. The family had just moved to Oregon from Indiana in early April of this year. Funeral services were held on June 23 at Sweet Home, Oreg., and then the body was taken to Middlebury, Ind., where funeral services were conducted at his home church on June 27 in charge of Wilbur Yoder and Harold Yoder.

FROM OUR CHURCHES

(Continued from page 763)

homes, at the Alms House, the Mennonite Home for the Aged, and now they are studying the Book of James.

There are also classes each Wednesday night for the primaries, juniors and intermediates.

Visiting speakers during the past month have been the brethren Lawrence Brunk, returned missionary from Argentina; Irvin B. Horst, returned from Europe; Bro. Clarence Horst from Mountain Home, Ark.; J. Ross Goodall, director of the Ontario Hebrew Mission; talks by the foreign students attending E.M.C.; John Purves, a representative from MCC gave a talk on the Mental Health Program of the Church; and Don Augsburger, summer evangelist with The Mennonite Evangelistic Crusade.

We praise God for His blessings and request your prayers in behalf of Chicago Avenue Mennonite Church.

Mrs. Winston O. Weaver.

JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear Readers:

God has been good to us, both naturally and spiritually speaking. We have sown and are expecting a material harvest, by God's grace and mercy. Spiritually, Bro. Paul Angstadt, Wernersville, Pa., was with us in evangelistic work from May 10 to 20, resulting in a harvest of ten young souls. These have been instructed in the doctrines of the Bible and the church and were received into church fellowship on July 1. However, one of the ten was not received into fellowship as the desire of her parents was otherwise. We believe there are still others who are counting the cost. May we remember these in prayer? Yes, Christ commanded each Christian to be a witness for Him and there is much to do on every side. Our mission station at Headrick enjoyed a Gospel message from Bro. Angstadt on May 20.

Some time ago our Helping Hands sewing group motored to the old people's home at Somerset, Pa., and spent the evening singing for them. This was appreciated, especially the old hymns and the children who were with their mothers. Our group received rich blessing in doing this also, and so we decided to go singing more often for the aged and sick. Therefore we have since sung for two invalids and one who has been partially paralyzed for several years. These three are in our community and they also begged us to return again soon. We enjoyed these visits also, and returned to our homes appreciating our health a bit more than when we went. Pray for us as we continue to sing for Him from time to time.

In February, Bro. and Sister Richard Kissell, from our congregation, arrived safely at Araguacema, Brazil, where they are now located. They find the natives friendly and ready for the Gospel story. A number have traveled many miles on foot for medicine and to hear the Gospel. They are busy building the mission homes and conducting services. Already a number have been received into church fellowship. Prayer is requested for this new church in Brazil as well as for the workers, as seemingly the field is white to harvest.

On Feb. 26 Bro. John H. Purves, Hagerstown, Md., presented the need of the expanding work at Brook Lane Farm. In response to this appeal an offering of $316.92 was lifted and given to Bro. Purves for the work there.

Bro. Urie A. Bender and family from Scottdale, Pa., were with us for Good Friday evening services and for communion services on Easter.

A program of song, testimony, and sermon was given to us on March 29 by a group from the Gladstone Mission, Cleveland, Ohio. The house was filled to overflowing, and we believe the program proved a blessing to all.

Our summer Bible school was held June 4-15 with a staff of 13 teachers, plus 2 helpers. Our enrollment was 125 and interest and regular attendance were very good. During our school session a young girl gave her heart to the Lord, for which we praise Him. She joined the class of ten that were being instructed at that time and was also received into the fellowship of the church on July 1.

This year our MYF group helped solicit for our Bible school. They went out two by two and enrolled over 100 pupils in one evening. This year the group did not plant a truck patch but chose to take care of the church cemetery and lawn, for which they are paid.

At present most of our college students are in the home community again, and we welcome them home. However, ere long some will be returning to school, others will be leaving for their first year of college work, and others will be teaching and entering other fields of service. May God bless them wherever they go to work for Him.

On May 5 a number of sisters motored to Masontown, Pa., for a day of fellowship and worship at our annual sewing circle conference.

From June 21 to 23 many of our MYF enjoyed a youth retreat at Laurelville, Pa., which is sponsored yearly by the district MYF group. At present some of our girls are enjoying girls' camp at Laurelville and still others will probably enjoy later camp sessions.

Some of our number also attended the dedication services at Belleville, Pa., when their new church was dedicated on June 3. Some also attended the Allegheny Mission Conference at Scottdale on July 14. Bro. and Sister S. K. Eash had the privilege of attending the Mission Board meeting at Elmira, Ont., and our pastor and his family spent a week visiting relatives and friends at Kidron, Ohio, recently.

During the last six months quite a bit of sickness was experienced in our community. Bro. Joseph Saylor had been ill, but had recovered sufficiently from a siege of pneumonia to attend services again, when on Sunday evening, he had the misfortune of falling at the Blough Church and fracturing his hip. He is confined to his bed at this time at the Mercy Hospital, Johnstown Pa. May we remember him in prayer. Bro. James Saylor is enjoying fairly good health and is at services regularly.

On July 8 the Johnstown Mennonite School men's quartet had charge of the young people's meeting and gave us a splendid program.

At the present time some of our number are planning to attend the coming Sunday School and Church Conference at Belleville, as well as the tent meetings which are being held near Altoona, Pa., with Bro. Don Augsburger in charge.

Pray for us as we continue to serve Him in this portion of God's vineyard.

Fannie E. Thomas.

LANCASTER, PENNSYLVANIA

(North End Congregation)

Greetings in Christ:

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

We appreciate the messages our pastor, Bro. Wert, has been bringing to us in the past. It is that which strengthens and encourages us as His children to go onward in the work of the Lord, even though the devil would suggest that it is no use. We pray that our minister and deacon will continue to warn sinners of the wrath to come, and strengthen the saints with the Word of God, as they have been doing faithfully in the past, and that each of us will be a prayer partner and warn others also.

In the past three months we have had much activity. In the Easter Sunday evening service Bro. James Hess, missionary from Honduras, preached for us. We were glad to have Bro. Hess back after being away for almost five years. April 7, 8, Bro. Don Augsburger gave us several very instructive messages on nonconformity. April 22, at our young people's meeting, the subject was "Power." Bro. Melvin Barge spoke on "How We Become Strong." On May 13 Bro. Lloyd Eby spoke on "The Home" at YPM. Sunday morning, June 10, Bro. Paul Hummel, Millersburg, Ohio, preached for us. There were no services here that evening so that each one had the privilege of going to the World Wide Missionary Conference which was being held on the Lancaster Mennonite School grounds. On Sunday, June 17, Fathers' Day, the subject for our YPM was "The Influence of the Father in the Home, Church, and Community," discussed by the brethren Melvin Charles and Kindig Miller. On Sunday evening, June 30, we had a surprise visit from Bro. William Lauver, who works among the Spanish-speaking people.

Average attendance for our summer Bible school the last two weeks of June was 138, which was very good. We appreciate the faithfulness of each Bible school teacher that was willing to help at North End this year. May the Lord reward you for your work.

Will you pray that His will may be done in the North End community?

John S. Bechtold.

HANNIBAL, MISSOURI

(Mennonite Mission Church)

Dear Readers:

We praise God for another profitable Bible school with an average attendance of 130 and a good many colored children attending. The out-of-town teachers were Glenda Bontrager from McPherson, Kans., and Alice Zehr from Manson, Iowa. These girls came to stay on to assist in our Christ for Today tent meetings scheduled for July 10-27. Because of the illness of Bro. E. M. Yost's wife he was not able to keep his appointment and at the last minute it was impossible to obtain another evangelist. This disappointment was very keenly felt by many throughout the town. The girls, however, consented to stay their full six weeks to help carry on an extensive visitation program. Interest was excellent as I conducted four classes in personal evangelism. Meetings are being planned now for early fall. From 50 to 75 attend our midweek prayer meetings.

On Aug. 5 Bro. Harold Kreider, who has been our assistant pastor for the past five years, will be installed as pastor and move into the mission home. We are moving to Elkhart, Ind., and I will be giving full-time service to the Mission Board as Secretary of Home Missions, a work we are both tremendously interested in after serving twenty-two years here at the Hannibal Mission.

During these years we have learned to know and appreciate many people. The members of the church are especially close to us, and we will greatly miss their fellowship. We trust that the friends of the mission will continue their interest, prayers, and support for the work and workers. We wish to thank again our many friends throughout the church for their faithful prayers and kindnesses during these past years. The work of the pastorate still holds its strong appeal for us. The strength of any brotherhood continues to be measured by the vitality and life of the local congregation. May God give great grace to all our local pastors.

The prison ministry will continue both at the county jail and the state prison, with regular visits every two weeks. With ministers only being permitted on these visits the co-operation of the other congregations of Missouri will be greatly appreciated.

At a recent meeting of the church council Bro. Peter Hartman was elected as chairman and Bro. Harold Nofziger as secretary.

The Evangel Singers, the chorus of the congregation, under the direction of Bro. Ben Eberly, is planning to give a program at Birch Tree, Mo., on Sunday, July 22. A ladies' quartet has been singing in the hospital and rest homes.

Nelson and Carol Kauffman.

LEETONIA, OHIO

(Leetonia Congregation)

Greetings to all Readers:

What does the Lord require of us but to love mercy, to do justice, and to walk humbly with Him?

The World Day of Prayer conjoint meeting of the North Lima, Midway, and Leetonia churches was held at Leetonia the afternoon of Feb. 18. Sister Orpha Troyer, Walnut Creek, Ohio, was guest speaker. The offering was divided between the American Bible Society and the Hostetler Memorial Fund.

On Feb. 19, Bro. D. D. Miller, Berlin, Ohio, brought us the morning message. In the afternoon we witnessed an impressive ordination service when Bro. John Oyer was ordained to the ministry, with the ordination sermon by John C. Wenger, Goshen, Ind., ordination ceremony by S. A. Yoder, and prayer by D. D. Miller.

Our Easter meetings were enjoyed at Midway this year with Bro. John Mumaw as guest speaker.

Our communion service was commemorated on April 8, with the sermon by our bishop, S. A. Yoder. In the evening the men's octet sang at the Beech Church, Louisville, Ohio. Bro. John Oyer gave a missionary sermon. A few of us motored along to worship with the congregation there.

Bro. Lester Detwiler was our delegate to the church conference held at Midway in May, and Bro. Albert Blosser to the Mission Board meeting at Maple Grove in Holmes County in April. They both came back with interesting reports.

April 29 the Milton Falb family from Wayne County showed slides from Puerto Rico and told of the work there.

On May 6 Bro. Nathan Nussbaum, pastor of Maple Grove, gave us the morning message. A fellowship dinner was enjoyed, followed by a short program. Bro. Nathan gave many good thoughts to help us enjoy family week, which was the following week.

On June 10 Bro. Ralph Buckwalter, Japan, gave the morning message. In the evening we were privileged to hear the Vesper Quartet at Midway.

Our summer Bible school closed with a program the evening of June 17. There were two weeks of intensive Bible study. The children seemed eager and ready to respond to the Bible stories and singing. Our prayer is that the seed sown in the young lives will bear fruit. Most of the children were from non-Mennonite homes.

We are studying J. C. Wenger's **Doctrines of the Mennonite Church** in our midweek prayer service.

On June 24 Nathan Hege, Ethiopia, worshiped with us. We are always reminded that the missionaries' work is not in vain, and that we must keep on praying and giving.

Sixteen Christmas bundles were dedicated and sent from our congregation this year.

Bro. Milo Kauffman, Hesston, Kans., plans to be with us for evangelistic meetings Oct. 23-30. We are prayerfully looking forward to this time.

Mrs. Lois Cullar.

MIDLAND, MICHIGAN

(Midland Congregation)

Dear Christian Friends:

Bro. Harry Shetler, Davidsville, Pa., was here March 7-15 for Bible Conference and revival meetings. He also had Tabernacle studies each evening.

On the evening of March 31 a group from E.M.C. gave a program here.

Since my last writing, Gerald and Shirley Cassell and Mrs. Herman Kauffman were added to our membership, and Janet Gordon, from another denomination, was taken in as a member. We are glad for these additions.

On April 23 a group of students from Johnstown School gave a program.

Bro. Lloyd Miller recently preached for us in our morning and evening services.

On the evening of June 13 Bro. and Sister Herr and Bro. and Sister Ira Landis of Lancaster, Pa., were here, and Bro. Landis brought a Gospel message.

Bro. and Sister Ralph Buckwalter told us of their work in Japan on the evening of June 19.

We are glad to have Morris Ropps of Kalona, Iowa, here for two weeks. They helped teach Bible school at Herrick for a week. Our church also conducted a week of Bible school at Cady, with a good attendance, and two weeks at our church, with average attendance of 107.2.

Shirley and Mamie Kauffman taught Bible school in upper Michigan recently.

Pray for this congregation that each individual member will have a conviction and a desire to let his light shine and be a light to the world, and not to follow the world.

Amanda Miller.

Items and Comments

Chinese Anglican Bishop K. H. Ting is visiting in England. This is the first visit to Europe by a high ranking churchman from communist China. It is supposed that Bishop Ting will attend the Lambeth Anglican Conference in 1958. This visit to England is supposed to be the result of efforts made by a British Quaker Mission which went to China in 1955.

* * *

The May "American Issue" reports that the breweries at their exposition of progress in New York this last spring evinced the intention to capture a $16,000,000,000 Negro market. One of the purposes of the exposition was to provide an opportunity for showing their wares directly to Negro customers.

* * *

Twenty-five church laymen are launching a move to provide support for the nation's 475 church-related colleges. The Executive Editor of the **Chicago Sun Times** has been named chairman of the group. The committee will not do any money raising, but will rather create a climate of opinion that will encourage gifts to churches and colleges. Chairman Akers says that more than 300 church-related colleges have gone out of existence or have been taken over by the state; and that within the next ten years the country faces an enormous increase in the number of students going to college.

* * *

Donald O. Soper, prominent Methodist leader of England, recently visited the Methodists of Poland. He found there a church with 20,000 members in spite of the indescribable sufferings which they have been through in the past 20 years. The Methodist Church is recognized by the government of Poland and functions with a measure of freedom. Soper says the loyalty of these people to their Lord is certain as is their ideological opposition to Marxism. Practically, of course, they must live under the regime which is governing Poland.

* * *

Larry K. Kaufman of Windom, Kansas, was drowned on June 20 in the Belgian Congo of Africa, where he was in I-W service under the Congo Inland Mission. He was a member of the General Conference Mennonite Church in McPherson.

* * *

White and Negro Clergy Alliances in Little Rock, Arkansas, have merged to form the Greater Little Rock Ministerial Association.

* * *

The motto "In God We Trust" will not start to appear on United States currency for at least a year, according to an announcement from the Treasury Department. Congress passed an act last year requiring use of the motto on paper currency as well as coins. To change the design of the present engraved currency plates before the conversion to an anticipated new style of printing would be extremely expensive, according to the Department.

* * *

Walter W. Van Kirk, well known Protestant clergyman, died of a heart attack on July 6. Van Kirk became known to many between 1936 and 1949 when he spoke regularly on a program entitled "Religion in the News."

* * *

The American Bible Society distributed nearly 3½ times as many Scriptures in Central America last year as it did in 1945, and is establishing an even better record this year. The Society distributed 111,104 during its first decade of activity in Central America 1892-1902. This year it will average more than that number every three months.

* * *

Weekday religious education is on the threshold of becoming a "power in the nation," in the opinion of 300 Christian educators who held a conference at Oberlin, Ohio. The newly vitalized program now reaches 3,000,000 children of all faiths.

* * *

In Jerusalem there is a Biblical Zoo in which are assembled 400 animals, birds, and reptiles, many of which are mentioned in the pages of the Bible. Here is the raven that fed Elijah, the lion that Samson smote, even the dove which Noah sent from the ark. A recent exhibit featured the locust which has threatened Middle Eastern agriculture since Biblical times. This is probably the only zoo to which practically every home has a guidebook—the Bible. Some of the cages bear Bible verses, for instance, that of the fox: "Take us the foxes, the little foxes that spoil the vines."

* * *

After the opposition party walked out, the West German Parliament passed a draft bill. So great, however, is the opposition in Germany to a military draft that it is likely to be a leading issue in an election in September.

* * *

A strongly worded resolution opposing racial integration was adopted by the American Baptist Association at Little Rock, Arkansas. This fundamentalist group has nearly 300,000

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members and more than 2,000 churches, mostly in the South. "God created the races distinct from one another," the resolution said. "He scattered the races over the face of the earth at a time when they attempted to integrate and become one. All flesh is not the same flesh and just as animals, fish, and birds are of a flesh peculiar to their kind, so He has also drawn the lines of demarcation between the black and white races."

* * *

At the National Educational Association Convention it was charged that some 1000 Negro teachers in the South, 200 from Oklahoma alone, have lost their jobs in the last two years as a result of integration. The Superintendent of Schools in Louisville, Kentucky, however, where full integration will go into effect this fall, says this will not happen in Louisville. Teachers will be assigned regardless of color where their abilities can be used.

* * *

A Seventh-Day Adventist speaker criticized popular song writers who are capitalizing on the current religious revival. "Because we have so many people craving a religion of escape," he said, "we now have a wave of jukebox religion with its silly, shallow sentimentality. Song writers are capitalizing on the new trend and with its mixture and a few pious words the invitation is given for youth and older ones to 'talk to the man upstairs' or the question is asked 'Are you friends with the king of kings?' It is impossible to harmonize holiness and hepcats, sanctification and swing."

* * *

Jordan police and officials of the Jordan Department of Antiquities are keeping a close watch for the appearance of new Dead Sea scrolls. They have been on the alert ever since the Director of the Dominican Archaeological School informed them he had discovered another recently rifled cave which probably held an important cache of scrolls hidden by the ascetic Essene sect. The priests said there were indications that the cave was entered by robbers only a few days before he examined it. Numerous wrappings and scraps of parchments suggest that it contained a number of scrolls.

* * *

A Norwegian merchant who was on a business trip to Poland at the time of the Poznan Uprising reported that demonstrators carried posters which read, "We want a return to religion."

* * *

Divorces in Communist Hungary increased 178 per cent last year over the 1954 figure, according to the Budapest Radio.

* * *

The Billy Graham evangelistic crusade in Oklahoma City attracted a total of 501,000 attendance; an average of 19,300 a meeting. Total decisions for the crusade were 7,148.

* * *

At least half the world's people over ten years of age are totally illiterate; another 15 per cent are partially illiterate.

* * *

A cable received at the Mennonite Brethren Board of Foreign Missions Office at Hillsboro, Kans., on July 10, reported violence at its La Cumbre Station in Colombia on July 5 and 8. The cable read, "LaCumbre Station experienced Acts 8:1 Thursday and Sunday night. Only nationals were injured. Several buildings were damaged. Friesen residence by fire. Pray for us for the national believers." It had been several years since the Mennonite Brethren work at LaCumbre had been molested. LaCumbre is in the Colombian province of Valle and lies to the southern end of the Mennonite Brethren field in that country. Meanwhile in the Chaco, a Colombian province to the north of Valle, there are continued obstacles to the presentation of the Gospel by Mennonite Brethren missionaries. Worship services are not permitted. Medical work has been reopened but direct evangelization is not permitted. Believers must worship in secret. Missionaries work under continued danger of their lives. A call for prayer regarding the situation in Colombia has been presented by the Board office to the Mennonite Brethren constituency.

* * *

An Appalachian Religious Workers' Conference was formed at Berea, Kentucky, by representatives of eight Protestant denominations. The conference will study the conditions of people in the mountains and see what the churches can do to help them. The eight denominations represented in the conference are: Baptist, Disciples, Methodist, Presbyterian (U.S., U.S.A., and United), Seventh-Day Adventist, and Church of God. They account for more than 90 per cent of church members in the Appalachian range. However, this total includes only about 3,200,000 of 8,000,000 people who live in the Appalachians.

* * *

Church construction in the United States set a new record for the first six months of 1956. The figure is $336,000,000, exceeding by $1,000,000 last year's mark for similar period.

* * *

Dr. Alan Walker, an Australian evangelist, charges that there is no more serious development in world-wide Christianity than "its failure to win the working class masses." He criticizes Protestant churches for "withdrawing from the inner belt of great cities and easily becoming middle-class institutions."

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Gospel Herald

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Using the Bible in Worship

By Roy S. Koch

"How dusty is your Bible?"

Certainly we have one, probably several, but how well do we use them? This article is one of several to inspire us to brush off the dust, open our Bibles, and really learn to know them and use them.

D. L. Moody once said, "The Christian is the world's Bible, and very often a revised version is needed." We are Bibles in shoes. Maybe we are not dusty, but may we be poor type? Can it be that our type is poor because our Bibles are dusty?

"But how can we blame people for not knowing their Bible when it is such dull reading?" someone asks. Horace Bushnell, the great preacher, once said, "I find that the Bible is dull when I am dull." Maybe that's the secret. If so, we should learn another secret that Bushnell learned, that when he came to the Bible alive and set upon the text, it opened, multiplied, discovered and revealed depths faster than he could note them.

On Sunday mornings we go off to church with our Bible and Sunday-school quarterly in our hand. Did you ever stop to think what place the Bible has in your worship service? Suppose we had no leather-bound, gold-embossed Word of God, nor even a Gospel portion, no, not even the snippets found in our quarterlies. How would you worship? Indeed whom would you worship? These are mere suppositions, of course, but how *do* you worship? This last question has real point. How about looking squarely at our subject and investing ten minutes on it?

Private Worship

This is not our subject, basically, but if it is true, as someone said, that meaningful personal worship and a love for the Bible is the best way to secure a deep meaningful worship in the church service, then we should look at this angle at least briefly. Of many suggestions for personal worship that might be given let us look at only five.

1. Read daily. Make it a habit. The Bible won't always be sweeter than honey or the honeycomb—it may be positively dull at times—but the formation of a good habit is worth infinitely more than many isolated good experiences. The habit established insures repeated good experiences. Become addicted.

2. Read in various versions successively. Read the same passage and see the light pouring in from many windows.

3. Read much in the Gospels and Acts. Do so especially in times of doubt or danger. Feel the assuring reality of Christ and the Holy Spirit.

4. Read a book at a sitting. You will be delighted to see the message whole and entire; it will bless your soul.

5. Read an hour a day. Try it. Give your soul the luxury of a daily time exposure to the Word of God. You will be surprised what an unhurried, meditative sixty minutes will do for you—and to discover that you have read through the entire Bible as well.

Public Worship

1. In the Sunday school.

Let us not go to *discover* a worshipful atmosphere but to *make* one. A few minutes of quiet meditation at home or at the church before the service begins enables us to make the right kind of atmosphere in the service.

The song leader can lead into worship attitudes by selecting and leading hymns expressing great Biblical truths. These truths, reinforced by good music, reach and bless our souls. The song leader should know and love his hymnbooks as the preacher should know and love his Bible.

The approach to the Bible in the Sunday school should not be factual only but appreciational as well. Many teachers talk too fast. The pause, the inflection of the voice, the meaningful gesture and the brief prayer can add infinitely much to a mere recitation of facts. These things can lead the pupil into the very presence of God. If God is real to the teacher He will become real to the pupils as he unfolds the Word.

2. In the young people's services.

Here is the place for concentrated training in worship and Bible appreciation. Young people are interested in the Bible. They should be encouraged to read and study whole books of the Bible. Diagrams and charts may be used to show the relation of the parts to the whole. Simplicity should be the keynote in worship planning for smaller groups. No extraneous materials should be used unless they aid in genuine worship. Young people who are trained in worship and the use of the Bible will find new doors opened into light that would otherwise remain closed.

3. In the church worship hour.

Here the pastor is the key figure. As Clarice Bowman says in her book *Restoring Worship,* "He creates a contagion of respect and reverence—or of disrespect and irreverence—by the way he handles the Bible before the people, by his tone of voice, by his general attitude, whether of casualness or of eager anticipation. The moment of opening the Scriptures should be a high point in the group's worship. Up to that point the voice of man is heard. Now the Word of God is about to be heard! Let there be a hush . . . ."

The pastor must worship privately till his people feel that he is a man of God, till they are sensitive to the Presence. He must know and love the Holy Word. Any deficiency here is certain to be felt with harmful consequences. He needs to catch the spirit of the Bible and emphasize what the Bible emphasizes. He should fill the worship hour with the Word, not with barbed wire. Fences are needed, yes, but every farmer knows that the poorer the pasture the stronger the fences need to be. When the pasture is succulent, fresh, and filled with vitamins, Christians will go in for worship and out for service.

Preach the Word; preach it confidently and without apology. Preach it simply, devoutly, humbly, boldly, and with deep conviction. The strongest preachers are those who preach the Bible implicitly. As soon as confidence in the

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Wonderful Word

By Lorie C. Gooding

Sweet secrets of the Word of God!
Oh, wonders deep and marvelous!
Bright visions, heavenly and true,
That He in love hath given us.

Oh, counsels wise and wonderful,
And promises that heal and bless;
The sweet perfection of His love
In joy, and peace, and righteousness.

Sweet secrets of the Word of God,
Light of our life, wherein we trace
The great Eternal Mystery,
The revelation of His grace.

Holmesville, Ohio.

Word wavers, the bugle will give an uncertain sound. Do not preach as did one man, "My dear friends, you must repent —as it were; and be converted—in a measure; or you will be damned—to a certain extent."

The expository sermon is the best form of Bible preaching. It presents the Word and applies it to the experiences of John, Henry, Sam, Ruth, and Mary. It makes it worth while to carry the Bible and use it in the worship service. Every preacher should master the expository method of preaching. The responsive reading of the Scripture portion to be expounded is an additional aid to making the Bible known and loved.

4. The response in worship.

Everyone should form the habit of making notes in his Bible. Good ideas and outlines of sermons can be jotted into the margins and on the blank pages of the Bible. D. L. Moody said in his introduction to his book *Notes from My Bible,* "I take this opportunity of impressing upon you . . . the advantage of making notes . . . whether you are a minister or a layman, you will find that you will grow more deeply interested in your Bible day by day if you follow the course of making notes of sermons, and of anything that helps to light up some well-known truth and fasten it in the memory."

Knowing and using the Bible in worship does not end in the worship hour. We must do like the Chinese student did who wrote to his friend, "I am now reading the Bible and behaving it." In his book, *Methodical Bible Study,* Robert A. Traina says, "Truth discovered in the Bible must be incorporated into life. The appropriation of Scriptural truth leads to increasing insight, whereas the failure to do so results in spiritual atrophy." Scriptural truth must be presented as something to be done as well as something to be known.

Clarice Bowman, in her afore-mentioned book, *Restoring Worship,* says, "But the greatest devotional use of the Bible is to translate its truths into Christian living and serving. . . . Where worship is real it fires people with moral earnestness and influences their ethical zeal. . . . Whatever the area of living with which the sermon has dealt, the worshiper should be called upon to take *some* forward step in his life. . . . Every great spiritual advance recorded in the Bible came as the direct result of covenants made with God by individuals."

Whether in quiet, secluded personal Bible study or in the dignified worship service of the church or in testifying in the haunts of wickedness and sin, all Christians should love their Bibles and know how to use them to the best advantage in building up the kingdom of the Lord.

St. Jacobs, Ont.

Two Nurses Drown in Korea

Two nurses serving with Mennonite Central Committee in Korea accidentally drowned August 2, according to a cablegram received at Akron. Further details will be reported when they are available.

The nurses are Katherine Dyck of Rosthern, Sask., daughter of Mr. and Mrs. Jacob G. Dyck, and Bertha Kornelson of Abbotsford, B.C., daughter of Mrs. Bertha Kornelson. They served in two different hospitals for children in Pusan, Korea.

Miss Dyck began service in Korea in October, 1953. Prior to that she was a nurse at Brook Lane Farm at Hagerstown, Md. She studied a year at Canadian Mennonite Bible College at Winnipeg, Man. She had previous nursing experience at Quill Lake (Sask.) Union Hospital and Saskatoon (Sask.) City Hospital. She was a member of the General Conference Mennonite Church at Rosthern.

Miss Kornelson began service with MCC last September. She studied two years at Mennonite Brethren Bible College at Winnipeg. Her nurses' training was at Vancouver (B.C.) General Hospital. She had postgraduate study in surgery. She had six years of nursing experience at Abbotsford General Hospital and at Vancouver General Hospital. She was a member of South Poplar Mennonite Brethren Church at Abbotsford.—via MCC.

The first group of cancellation dies bearing the slogan "Pray for Peace" were put in use in 50 of the nation's major post offices on August 1. As rapidly as dies can be manufactured, all first- and second-class post offices in the United States will be furnished with them. The new dies will be attached to high speed cancellation machines and will print the slogan on millions of pieces of first-class mail every day.

Our Readers Say—

The letter by D. Lowell Nissley in a recent GOSPEL HERALD on the use of "Reverend" and "Brother" has freshened my concern on a related topic. Not long ago I used "Reverend" in addressing a letter to a Mennonite brother in the States. I'm not sure what his reaction was, but I think it may have helped the postmaster get the letter to the right person. Bro. Nissley speaks wisely when he says, "Words mean what we want them to mean."

Half a dozen times during the past year I have carefully changed "I solemnly swear" to "I affirm" on legal forms—on draft board forms, a passport application, on a claim for lost travelers' checks, and so on. Recently a Supreme Court decision involved witnesses who refused to "solemnly affirm" rather than merely "affirm." The Court agreed that "affirm" was sufficient. In other words, for legal purposes, it makes no difference whether we "solemnly swear" or whether we "affirm." Legally they are identical. As Shakespeare said, "A rose by any other name would smell as sweet."

Thus what is really important is not the words we use (like "affirm" or "brother") but the spirit behind our usage. (I know of one atheist who refuses to "solemnly swear" because this would concede God existed!) Have we been fooling ourselves with a meaningless maneuver? Shall we abandon our tradition of affirming? By no means! On many occasions this provides an excellent opportunity to present a brief statement of our beliefs to the legal officers involved.

On the other hand we must be careful about patting ourselves on our backs and thinking, "Oh yes, we follow the Sermon on the Mount quite strictly—for instance, we never swear any oaths." We cannot be dulled into thinking that we follow this commandment merely because we strike out "I solemnly swear." Rather, we must earnestly seek to find the spirit of this teaching. "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil" (RSV). We can hardly hope to avoid completely governmental legalism, but between Christians can we justify such legal devices as contracts and promissory notes? Certainly we cannot operate in modern society without a few receipts and agreements, but I would like to suggest that we give more attention as to how far we dare go.—Owen Gingerich, Beirut, Lebanon.

* * *

I am glad our editor introduced the subject of ecumenicity to the HERALD readers in the July 17 issue. This is a live subject in the mind of every thinking Christian in the Mennonite Church today. Some are terribly afraid of this movement, and have great reason to be cautious about it. Others are inviting it, seeing here a way of escape from creed and discipline. Still others see in this ecumenical wave the inevitable —the prophesied apostate church. Since this thing is filtering through the Mennonite brotherhood, we are in need of explicit teaching as to how to maintain a Scriptural testimony lest we lose our Anabaptist identity and disappear in the maze of religious cults. I am hoping and praying that this clear-cut editorial on this timely subject will stir up some of our alert and able writers and give some needed teaching to the brotherhood. What attitude should one take? How much should we be afraid? Is ecumenicity a thing that can be evaded?—Moses G. Gehman, Denver, Pa.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Colleges for 1970

It was a fine Negro lad, a high school junior, whom we had picked up at the Turnpike gate. He was from Dayton, Ohio, and had been asking for rides all night. Before he dropped off into the sleep of exhaustion we asked him what he was going to do when he was through high school. "I hope I can go to college," he said.

His expressed hope is typical of our times. More young people than ever before are going to college. Already the college facilities of the country are being used almost to the limit. Many studies, including that of our own Study Commission on Mennonite Higher Education, reveal that a great wave of enrollment is about to engulf our colleges. By 1970 we will need twice the college facilities which we have now. Already in the East it is becoming difficult to secure admission to college. The lad from Dayton had only a hope that he could go to college. Perhaps all the colleges where he will apply will say they are full. Perhaps he will not be able to finance further education. But he is one of thousands of his age and younger who are already saying, "I hope I can go to college." A rapidly increasing proportion of Mennonite youth are saying it. Surveys are revealing that most of our people think we should provide college facilities for a certain number of non-Mennonites also. Upon the vision and action of the Mennonite Church today depends the fulfillment of the hopes of many thousands of young people. If we want Mennonite young people to be able to attend Mennonite colleges, and if we want to do something to provide Christian education to non-Mennonites, we must say so now, and do the necessary planning to write our words into campuses and buildings and facilities and libraries and laboratories.

The appointment of the above-mentioned Study Commission was an excellent step in this direction. For the first time we have sat down together to look at our educational picture and to try to plan its future. The work of the Commission has given us a great deal of significant data. We now know statistically what our needs are for the next fifteen years. From the Commission should come some recommendations which will give our boards of control some of the direction which they require.

The observance of Church School Day on August 26 should give our entire brotherhood a chance to think together concerning the kind of education we want to give our young people, and the steps necessary to provide this education. The theme is provocative: *Christian Schools Today for a Growing Church Tomorrow*. Obviously a growing church tomorrow will also require growing schools. We hope every congregation, either on August 26 or on some more suitable day, will hear sermons and talks on our educational opportunity. Many will take offerings on this day to provide funds for our schools.

The financial question looms large. We all know by now that educational institutions cannot be self-supporting. We do not want Christian education to be the privilege only for the rich man's son. The church, partly because we have only recently gone into the business of educating, must make major capital investments in schools. In addition to this, we must provide the funds for current operations. How can we best raise these funds?

We urge all to read the article by Bro. Nelson E. Kauffman, President of the Mennonite Board of Education, which is found on the Our Schools page of this issue. He describes what seems to us a forward step in our financial procedures. Here our school officers are making a careful appraisal of needs, showing that they are not beyond our abilities. There is an over-all program which considers all the needs. Conferences are getting behind a plan to take upon themselves the responsibility for fund-raising, instead of using the expensive and competitive plan for solicitors. Pastors are properly recognizing that they should lead their congregations into more effective financing, as well as in other graces. Needs of local schools as well as those of colleges are incorporated into the plan. There is a working together, instead of at cross purposes.

There are evidences that the Mennonite Church is ready for at least a degree of budget giving, i.e., giving to total needs rather than to a variety of special appeals which in our extensive program have become so numerous as to be distracting. Many congregations have made out a budget for a year's giving, and are meeting specific needs through that budget. Other congregations are interested in the plan. The success of Missions Week in wiping out deficits for both general and district mission boards has gone far to demonstrate the advantages of this plan. On this read Treasurer Bennett's statement in this issue. There is general sentiment throughout the brotherhood for the continuation of the Missions Week plan.

Now comes the plan of our brethren in the western conferences for the use of this method in raising funds for all of our schools. We predict the success of this plan. We believe our people will prefer it over the frequent visit of solicitors. And probably our eastern conferences will soon see the advantages of united, congregation-directed fund-raising.

By united efforts we can balance our giving among missions, education, relief, charities, and other causes. We can give to all worthy causes promoted by the church, not just to those which can gain a place on our offering schedule. We can protect ourselves from fly-by-night causes that often move our emotion beyond control of our thinking. We can still give to causes that appeal to us, or to emergency needs that have not got into the budget. But our basic giving will be to regular needs; other causes can take our extra giving. And there will still be plenty of room, by literature and by speakers, for giving information to motivate our giving. But that will not be our chief resource. In the main we shall be giving to a church in whose causes we believe. We shall be giving to the Lord as He works through His servants.

To return to our college theme, we can hardly at the present moment have an emotional motivation for providing college facilities for the freshman of 1970. Even though he is your son or grandson, 1970 is pretty far away. But unless we are wise enough to plan now and to give accordingly, these sons of ours may need to go to a student-flooded state university because our own schools have no room for them, or are not equipped to meet their needs. There are plenty of unanswered questions ahead. We may not yet know just how

big we should allow our colleges to get, or when or where we need other schools. We may not know just which of our young people should be encouraged to go to college, and which should be dissuaded. We may not know just which courses should be offered. But we do know now that we need in the fifteen years ahead all the facilities we now have, and about twice as many more. If we have prophetic ears we can hear a great chorus of voices saying wistfully, "I hope I can go to college."—Ed.

A Day in the Life of a Refugee

BY SALOME ROTH

The refugee *Lager* (camp) is a home for refugee families. The author had the privilege of visiting one where approximately 1,200 find refuge at present. Some are there for a few weeks or a few months, and others have been there for over two years.

Usually a play room is provided for the children, a kitchen where meals are cooked in large kettles, and also a small kitchen where women can prepare meals for themselves or little extras at least. This kitchen is open from 5:00 a.m. to 12:00 p.m., especially to warm milk for the babies. There is also a big washroom used for bathing and personal hygiene, and for laundry purposes, too. Then there is the tailoring room where refugees can order their clothes made, but it will all be charged to their account. Generally the tailoring is only for labor as most of the clothing is obtained from the relief room. Should the refugee once get a job he will have to pay for all lodging or whatever the total cost was while he was in the *Lager*.

At noon they get a cooked meal, which might be a stew or potatoes and vegetables. Meat is a very scarce item. At this time they also receive their bread, sausage, and margarine for supper and breakfast. Hot drinks are also available mornings and evenings. Adults say they often have to go hungry, but where there are small children the bread ration is plentiful. Children get an orange every few days. Outside of that, fruit is very scarce. Sick people get special diets.

The few that have jobs but no private home yet must pay 2.50 D.M. (approx. 60¢) per day. With many it all seems so hopeless. Those that can pay get smaller rooms, while others stay in the large rooms. As many as five families live in these rooms. Some rooms have as many as 80 persons, some with only blankets for partitions, but most of them with nothing at all between the beds. Even with blankets the neighbors' ears are not closed.

You will hear the remark often from folks, "Oh, yes, the refugees, they have it nice. Everything is done for them: their meals are cooked, their clothes are given to them, etc., etc." But let's look at the everyday life in the *Lager*. For instance: Let's pull these blankets back. Let a little light in here. To the right are two metal beds with a colorful covering to bring a bit of brightness into this drab, dark place. A box covered with plastic serves as a seat. Four chairs are shoved together, covered to imitate a couch. Just any little thing is done to make it look a bit like home. Four metal beds over each other bunk style accommodate father, mother, and four or six children. A bare table with pans and papers stands ready for the food for breakfast and supper. On the other end of the table Father is helping two boys do schoolwork. On the bed mother is sitting feeding the baby. The other children may be out playing when the weather permits. A radio blares away through the whole room. On the other side of the blanket a man and wife are quarreling. These are folks that never seriously quarreled before, but living so close and in such circumstances brings it on. Many times families are separated for many months. The husband is flown out and as soon as he finds work and rooms, the family can also fly out. Quite often, though, the husband takes advantage of this refugee problem and deserts his family. One *Lager* director said that 30 per cent of the refugees come to the *Lagers* because of family troubles. At night the children cry. The mother quickly tries to quiet the child but already another child has been awakened. Others that forget their troubles in sleep are awakened and are not able to go to sleep again. School children also awaken, and so it goes. A night is often almost a nightmare when children will not go to sleep or cry much during the night.

Our slow comprehension sometimes makes it difficult to know the will of God.
—C. N. Hostetter, Jr.

Some *Lagers* have a library, but it is hard to read and concentrate because of the noise. If you want to speak about private matters you have to whisper or go out walking.

Here is a young woman that came through the rain. She is ironing her wet coat. She looks very unhappy. She says it's her fault that they are here. "Why didn't I shut up—I talked too freely," she began to cry. "The police came, so we had to flee; but my husband is lucky, he has work already. I want to work too, so I can get out of this *Lager*." But many will say, "Oh, we'll get out of here all right. Everything will be fine in spite of the hopelessness."

There are of course those that left home and family to enjoy free love and to live a carefree life. Just a few days ago one woman came to this house (*der Oeffenen Türen,* meaning House of Open Doors) from the East Zone to visit her husband. Soon after she was here her husband came in with another woman. His wife asked to have a private interview but the other woman did not permit it. Before she went back home she told us that her husband was always jovial and pleasant, but he was too lazy to work. He also told many lies. He had no reason whatsoever to leave the East Zone. (Jeremiah 3:3, "thou refusedst to be ashamed.") It is this type that cause so much concern, as it seems the authorities are at a loss as to what procedure to take in dealing with such. Then there are others that cannot endure this *Lager* life very long and commit suicide.

There are two kinds of *Lagers*. The one kind, transit or "passing through," is where the refugee finds refuge immediately when he comes. If he is classed as a political refugee, he will be flown out of Berlin within a few weeks, if he has a place to go to and if he is able to work. In this *Lager* the refugee is screened very thoroughly. If after the third examination he is rejected, then he will be shifted to the other kind of *Lager:* the *"Stamm"* or permanent *Lager,* like the one in our community. We have all types of characters here.

There are also those that drink to forget their troubles. Of course, there is trouble most of the time. Others are careless and so the industrious kind of folks suffer, as there is no difference made. They must all live in the same room. As long as the refugee is not recognized as a political refugee, he is classed as a nomad. Although he might have been born and always lived in Germany, he cannot vote or get any government job whatsoever.

Berlin, Germany.

25 Years Ago

(From GOSPEL HERALD, *Aug. 6, 1931)*

. . . Milo Kauffman . . . well-filled tent . . . nineteen souls accepted Christ . . . twenty-two reconsecrated their lives [Pigeon, Mich., Berne congregation].

. . . this [Ontario] Board is willing to release Bro. and Sister L. S. Weber from their work at Toronto Mission for work in S. America. . . .

Meals will be served on [General] Conference grounds at 20¢ per meal.



Outside her hamlet, once the home of the witch of Endor, the wife of our host bakes bread in haste for her unexpected hungry visitors.

A King Consults a Witch

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Among the low hills of the Plain of Esdraelon there nestles a poverty-stricken Moslem village known as Endor. For thirty centuries it has kept its name unaltered.

Endor is now a tiny, wretched hamlet with its fifty gray-massed hovels set in a dark green environment of olive and other fruit trees with the usual cactus boundary. We walk through the village and inspect its suspicious-looking hovels. Endor has indeed shrunk from its former extent. It might all be fancy, but the place has a strange, weird aspect. A noble view afforded from the hamlet's rocks is the only natural charm of the village.

The village is full of caves, and the mud-built hovels are stuck onto the sides of the rocks in clusters and are, for the most part, a mere continuation and enlargement of the caverns behind, which form the large portion of this human den. The burial caves, some natural and some artificial, the grain pits, and the cisterns dug in the rock attest the ancient importance of the place.

As we walk through the village we come in sight of a hovel in which sits an old woman of perhaps eighty-five years, who might very well muster as one of the witches mentioned in the Bible! Around her are grouped many cradles in which lie the babies of the hamlet, left to the tender mercies of this helpless old soul, while their mothers are winnowing wheat on the threshing floor. Walking on we observe that cattle are sheltered in the lower part of the caves, while their owners occupy the other end. It was probably thus in the time of King Saul. The witch whom Saul consulted may have dwelt in one of these caves, and in its dark recesses secretly performed her damnable sorceries.

At the mouth of the cave we see a few calves kept there from their mothers, which are at pasture under the care of a shepherd. There is nothing unusual in this sight, but seeing calves makes us think of the calf which the witch killed for Saul on that dismal night he sought her dwelling.

The cave in which the witch of Endor dwelt is pointed out to us! Tradition has designated the most remarkable cave as the home of this famous woman! It is a deep and solemn cave. The entrance is guarded by two massive rocks and is partly covered by the branches of an aged fig tree, imparting an air of secrecy to the spot.

The stream of crystal water called Ein Dur that still trickles from this cave is the same stream that ran there in the time of Saul and undoubtedly gave its name to the ancient as well as the present village.

The suggestion here made is that in the name Endor there may be a reminiscence of the rivulet-encircling dance which at one time was performed at the "Spring of Dor." Is it possible, then, that the name Endor really means "Spring of Encircling" and that this spring was a sacred one, the name retaining a reminiscence of the ritualistic encircling dance which was once performed here?

Was it merely fortuitous that the witch of Endor should have taken her abode at this spot? May it not rather have been the cave that she chose to practice her art at a spot which could claim ancient sacred associations, in the neighborhood of a spring which tradition held to be sacred?

From the rocks above and on either side trails of maiden-hair hang like curtains of lace. From the cave's inner chamber come deep and mournful echoes, and the alternate light and darkness within give the cave an air of witchery. It is not unreasonable to suppose that the witch of Endor, placed under a ban of the kingdom, should have sought a retreat so difficult of access in which to perform her necromantic feats.

As I enter this gloomy grotto and look around on its dark, riven sides, I feel how suitable such a spot would be for the interview between Saul and the witch.

The witch of Endor has left to her female descendants the impress of her brazen-facedness. There is an archness in their countenance and a boldness in their behavior not characteristic of woman in any other part of the Holy Land!

These old women, grinning at us from the yawning mouths of their blackened habitations, look more like witches than women! They may still traffic in unhallowed arts, for the necromancy of old seems to have left an enduring breath of blight and blackness upon the place. Though sorcery was prohibited then, and is even now, there is among the Moslems superstitious belief and desire for divination by magical power, a medium before some critical event.

* * *

As we look back on the road we have just traversed, we can fancy the walk which Saul took over the eastern shoulder of the hill to reach the abode of the witch. No one can come to Endor without recalling the secret visit of Saul by night to consult the "woman that had a familiar spirit."

The story is told in I Samuel 28. Saul, who had grown old and wretched, with his country all in confusion, his conscience tortured by memories, the subject of insane fits of melancholy and frenzy, was encamped with his army on a cold hillside, with the Philistines camped opposite him. He knew that he must fight them in the morning and that they were too strong for him.

Brave as Saul was by nature, his resolution and courage were shaken at the

sight of the vast forces of horses and foot soldiers in full armor arrayed against him, to be opposed only by the spears and slings of Israel. Yet if Saul had been a man of faith in God, none of these things would have moved him.

The scene in which Saul seeks the help of the witch is intensely dramatic. The desperate king, conscious that divine approval has departed from him, gropes in the darkness of his soul for some comfort. He cannot pray. He has, therefore, ceased to hope. Heaven, it seems, is shut to him. "When Saul enquired of the Lord, the Lord answered him not." God is silent when man's ears are shut. Spiritual deafness and spiritual blindness are the worst diseases we can have.

Saul sinks into melancholy and despair. He thinks of the great Samuel and wishes he were alive so he might go to him for comfort. But Samuel is dead. Saul, in his agony, tries to bring on dreams in his sleep, hoping thus to get revelations. But even dreams are refused him.

The tortured man then resolves to consult a medium, who is to reveal to him the secrets of the future. He himself had driven the spiritualists and mediums from Israel. Now in his extremity he turns to these whom he has persecuted. But Saul's servants have no need to "seek"—the medium at Endor is well known to them.

Forsaken of God, and in the depth of his despair, Saul now crosses over the ridge of Little Hermon to Endor to consult the sorceress in flagrant disobedience to God's command in Deuteronomy 18:10, 11. In the darkness of the night, the night before the battle that destroyed him and his royal house, Saul is disguised in a long cloak, and accompanied by two trusty servants climbs the slight hill to the dwelling of the witch.

It has been well said that the power and somber tragedy of this story hold the reader spellbound. Death is in the air. A man with only a few hours to live is about to question the spirits of the dead.

An old woman, a sorceress, still lingers at Endor, for where there is superstition, it will find agents to turn it to profit.

Saul's day of grace is over. Accordingly we find him driven to the most humbling expedient to which a man can stoop—seeking counsel from a quarter against which, in his more prosperous days, he had directed his energies of destruction.

He has been most zealous in exterminating a class of persons abounding in Eastern countries who pretend to know the secrets of the future and to have access to the inhabitants of the unseen world. Little could he have dreamed in those former days of fiery zeal that a time would come when he would rejoice to learn that one poor wretch has escaped the vigilance of his officers and still carries on a nefarious traffic.

Saul did not consider that there are times of despair when the soul that does not know God will seek counsel even of men with a "familiar spirit." He little dreamed that such would be the case with himself. The extreme desolation and misery of the unhappy king!

The witch receives her mysterious visitor with the caution of all persecuted seers and fortunetellers. Her fears having been overcome, she consents to hold a seance.

Conjurations and mutterings follow to bring before Saul some apparent phantom whom she might pronounce to be Samuel. But both she and Saul are appalled by the result. What she can never have done herself is divinely vouchsafed. An apparition, we are told, suddenly rises before them.

Then follows the sort of conversation that goes on in the dark today as it went on in the dark of the hilltop on the night before the Philistines drove Saul to his death. The voice speaks to Saul. Saul is convinced that he is speaking to the prophet Samuel. And this voice that has once told him he should be king now tells him that God has become his enemy. The voice comes with no words of comfort or hope.

Rather than having his fears allayed and his burden removed, Saul is made to see from Samuel's communications that there is nothing but ruin before him. Knowing it is Samuel who speaks, Saul bows with his face to the ground and does obeisance—grovels on the ground with his face to the earth.

Saul cannot have expected the interview with Samuel to be a pleasant one, but he never imagined that Samuel would announce such awful calamities. Samuel, however, speaks the whole truth.

It is not until the phantom has vanished that the king arises and sits down upon the edge of the bed, weak, stunned. Dreary as the house of the witch must have been in the light of the sun, it would be a place of horror in the depth of the night!

We might think that a calling such as that followed by the witch of Endor would have destroyed all the humanities in her nature and she would have looked on the king's distress with a cold, stoical eye, and her only concern would be to obtain a good fee for herself.

But the fee she demands of him for having risked her life is that he should partake of the best in her house. She thus shows much of the woman left in her after all. She is filled with alarm. The king of Israel lies like one dead. Should he perish in her retreat, what will be the consequences to herself? She, therefore, becomes anxious to comfort and take care of the stricken king. She knows that he will be lying dead on the plain before the sun has set on the following day. He cannot hurt her. He is unable to punish her for breaking the law as he has commanded her to do. Her one thought is to heal his body and to give him strength to go out and meet his fate!

A faint man like Saul, who has eaten "no bread all the day, nor all the night," must have found it exceedingly trying to wait until a calf is slaughtered and cooked and bread baked, and all this after midnight!

After finally partaking of the meal, Saul retraces his dreary way to the heights of Gilboa. We can hardly exaggerate his miserable condition. He has much to think of. He knows defeat is coming, the last day of his life! Surely thoughts must have come as to what would happen when he stands before the Almighty God.

In this picture of Saul, all is as dark and bitter as guilt and despair can make it. Jealousy, superstition, frenzy, pride have closed down together on this ruined man. And what is this misery but just a picture in strong, bold colors of our civilized lives! The tragedy of the deteriorating life is everywhere seen. Everywhere there are bright boyhoods turning into guilty and desperate old ages.

Our safety is to abide under the keeping of God and the care of His Holy Spirit. We should seek not a medium but Christ, the one and only mediator between God and man.

Scottdale, Pa.

The Cross of Christ

By Oliver H. Zook

But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.—I Cor. 1:23, 24.

It is strange, indeed, how the preaching of the crucifixion of our Lord affects different people. When the apostle started out preaching "Christ crucified," he was met with bitter opposition. The idea of a man winning prestige by being nailed to a cross was so farfetched that it was a stumbling block to the Jews and foolishness to the Greeks. It would seem like a miracle that Paul was able to convince anyone.

But whether his message was accepted or rejected, he certainly never once modified his sermons to suit a skeptical crowd. They could "take it or leave it," but he kept right on preaching Christ crucified. He had the only message that could save a world of sin, and bring peace to a troubled soul.

The Apostle Paul began his ministry where many others are slow to start. The stubborn fact that sin is the cause of all the trouble in human hearts, and must be conquered before peace can come, seems difficult for lost souls to grasp. You can go anywhere in the world today and you will find conditions the same. The trouble is sin.

A PRAYER

FOR THIS WEEK

O God our Father, we thank Thee that the Lord Jesus Christ has redeemed us from the curse of the Law, having been made a curse for us. We thank Thee for the freedom of him who is in Christ. We thank Thee that we are not under law, but under grace. We thank Thee that Christ nailed the ceremonialism of the Law to His cross so that we need not be subject to human ordinances. We thank Thee that Christ is the end of the law for righteousness to every one who believeth. We yield ourselves wholly and unreservedly into Thy hands, praying that the life of Christ might be lived in us by the power of the Holy Spirit. Bless us to this end through Jesus Christ our Lord. Amen.

—John C. Wenger in *Separated unto God.*

Paul started his career as a Christian minister at the right place. With him it was Christ crucified by sin and for sin. It made no difference whether his message was accepted or rejected; he knew he was right, and therefore he kept right on preaching the message of the cross. He was keenly conscious that the "wages of sin is death," not only natural death, but spiritual death as well. Sin separates us from God and makes moral cowards of us all. It isolates us from courage, hope, and faith.

Sin is a barrier between us and God which cannot be crossed. Sin isolates us from loved ones and the fellowship of other believers. It makes us self-conscious of our own lost condition and our need of the Christ of Calvary, who is our only hope of salvation. Sin always hurts you and involves you in your suffering. Sin is never a private affair only; whether we know it or not or whether we believe it or not, our sin always hurts others.

It was the sin question that nailed Christ to the cross. Paul declared, "We preach Christ crucified." It seems plainly evident with the apostle that if there had been no sin, there would not have been a crucifixion. In the cross of Christ we have the wonderful manifestation of the marvelous love of God. For God *so loved the world* that He gave our Lord a ransom for our sin. The cross of Christ stands as an emblem of the grace and power of God to redeem a lost world; there is no other way. The cross of Christ is the sinners' only hope. So Paul preached "Christ crucified," to the Jews a stumbling block, to the Greeks foolishness, but to them that believe, it is the power of God for redemption.

Belleville, Pa.

What It Means to Be a Nurse in Korea

By Betty Klippenstein

My greatest challenge in Korea lies in the medical profession as a nurse. Since December of 1955 I have taken an active part in the Presbyterian Mission Hospital at Taegu as foreign adviser, counselor, and superintendent of nurses.

The lack of medical knowledge among Korean lay people is astonishing. It is in this area in which we channel our greatest efforts in order to bring health and sanitation to those who live in ignorance.

Most of our patients come to the hospital only after they have aggravated their condition by trying various old-fashioned home remedies, or after they have indulged in potent Chinese herb medicines. We are expected to heal those who already have one foot in the grave.

Therefore, because we receive mostly serious cases, it is of utmost importance that our nursing care and technique be the best. This is where I fall in line and join the parade of other foreign personnel in battling for cleanliness, health, and sanitation.

A boy came to us who at the advice of his relatives had worn a tourniquet 20 hours instead of 20 minutes. He had been stabbed by a friend. By the time he was brought to us the circulation of the limb had been cut off and the arm was black and swollen. His arm had to be amputated.

Stomach cancer and perforation of the bowel are common diseases here. These are believed to be partially caused by the Korean "Kimchi" (consisting of hot red peppers) and strong cathartic medicines taken internally. I was extremely surprised that many children and young adults are affected as much as older persons. It seems so much more pathetic to see a youth wasting away under the strain and pain of cancer.

Probably the greatest tragedies are the attempted suicides. Cases of unsuccessful attempts are brought to us. Many persons have become weary or desperate with life and seek to end it by a gun shot, knife stab, overdose of sleeping pills, or a cup of caustic lye.

We have helped produce both physical and spiritual healing in many cases. What a joy overwhelms us when a discharged patient carries with him the mark of contentment and happiness because he has received Jesus as his personal Saviour. His future has hope and he knows he will have the care of a Higher Power.

A refugee widow, mother of five children, became so despondent because of a lack of food and money that she hanged her children from a tree, then took her own life with knife stabs. Two of the oldest boys were rescued by neighbors. What a gruesome mental picture for these boys! How many more there are who chose a similar course because no one has told them of a true spiritual Friend! The physical and spiritual needs in Korea are tremendous.

In addition, there is a vast field of service in baby homes and orphanages. These youngsters need to receive care and love, for they were found not wanted and left to perish in sewer ditches. on doorsteps in freezing weather, or on streets amid traffic. Will you respond by giving your life in the medical profession in Korea?

Via MCC Information Service, Akron, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a student of nursing who is being severely tried.

Pray that God's blessing may go with 125 copies of the New Testament which have again been sent for the new students at Christian Medical College, Ludhiana, Punjab, India. A considerable number of those who receive these Testaments are non-Christians.

Pray for the annual meeting of the Illinois Conference, in session this week.

Prodigal

By Nora Oswald

Seek me not, guiltless One! Come not near me.
The love you show me I don't deserve.
My veil screens secret sins. Oh! let me swerve
From Thy pleading, Thy goodness, Thy purity.
I wander far from Thee. Forget Thee
I must. I run. I flee from inner wants.
Thy perfection my going haunts.
My fleeing, my hiding, my resistance you observe.
Your compassion supersedes my flight. So,
Search me again, follow me, penetrate my soul.
Dauntless Love that will not let me go.
Draw me. I come. Woo me. Grant me a new role.
I break my alabaster. At Thy feet I throw
My life. My sins are crushed. I am whole!

Goshen, Ind.

♣

We should stop thinking like an organization, and learn to think like an organism. There is no place in the church for "rugged individualism."

—L. C. Gooding.

OUR SCHOOLS

Christian Education in Stewardship Plans

BY NELSON E. KAUFFMAN

True Christian experience includes giving—proportionate giving. Mennonites, like many others, as a rule have given largely when causes were presented that touched their emotions. They have often given largely and unwisely to persons and causes that are highly questionable, and at the same time neglected their own program.

Because of the multitude of causes which come to the local pastor and the resulting impossibility of asking his congregation to give to each cause, he must consider finding a way for his people to give to the total church program, rather than, or in addition to, specific causes. This is sometimes called budget giving. When congregations adopt this plan their giving usually rises rapidly, and they are able to give their proportion to every phase of church work. The reason for increased giving on the budget plan may be that folks then give more of their total tithe in the offering because they know they will not need to reserve some for solicitors that will be making their appearance. They are then also prepared to give more than the tithe on occasion of very special needs and drives.

We believe that most of our people want to give to every phase of the church-wide program that contributes to the furtherance of the Gospel—to missions, schools, relief, voluntary service, and literature. Each of our church-wide boards feels that its work is very important. We all want missions, and that takes trained and prepared people. We must have literature and teaching material. Again, that requires trained and prepared people. We all want our own missionaries, leaders, writers, teachers, and other skilled workers; therefore we must have our own schools.

Hesston College attempts to offer a program that will attract students from all geographical areas of the church, but feels a particular responsibility for and obligation to the area west of the Mississippi River, which has in its six conferences approximately 11,700 members. In this area are two conference high schools which must have adequate support—Iowa Mennonite School at Kalona, Iowa, and Western Mennonite School at Salem, Oregon. Hesston College and its Board of Control, the Mennonite Board of Education, realize that they cannot, nor would they want to, take away from their constituencies the support which the high schools need, even though the high schools have the same constituencies that Hesston has. We should not fail to mention the elementary schools in several congregations which need funds.

The people living in these conferences do not wish to give all their offering to one cause and neglect the others. They want to contribute to missions, relief, and radio evangelism, conference and congregational expenses, as well as to schools. Thank God, they should, they can, and they will, if and as the total church need, general district, and local, is presented, explained, and a total stewardship plan is presented. They can give so all needs are supplied, and they will still have offerings for other charities and causes.

It is to this stewardship goal that the Hesston College administration has addressed itself, with the approval of the Mennonite Board of Education. Bro. Daniel Kauffman, Hesston College Business Manager, has carefully ascertained from responsible officials in the general Mission Board, General Conference, district Mission Boards, treasurers of conference high schools, Hesston College, and local congregation treasurers and pastors, what it will require per member to finance the present total church program. He found out that when all the figures were in, each conference member would need to give from $84.00 to $97.00 per year, if all the present needs are to be provided.

This means for a husband and wife, members of the church, the tithe on an income of $1,600.00 to $2,000.00 per year. The income per person in the U.S.A., released by the department of commerce, is $1,700. The tithe of one half that amount per person would be sufficient to meet our church needs. It is reasonable to think that Mennonites are not realizing much below the average American income; therefore this figure does not seem unreasonable. It would mean that a man and wife would give $14.16 per month, or $2.88 per Sunday and an additional $1.44 per child per Sunday for each child that is a member of the church. This again does not seem like an unreasonable amount if one has an average income and a Scriptural sense of stewardship. There are of course members who could, would, and should do much more, because in our mission areas some members survive on a pension of $55.00 per month, and others have only slightly higher income.

This picture of total church needs and stewardship plan was presented by Hesston College and Board of Education officials to three of our western district conferences, and will later be presented to the other three. The three conferences took action approving the plan for providing funds for schools, without a house-to-house solicitor, although not committing themselves to the per member amount suggested for any of the aspects of the total church program. The conference actions approved further contact with pastors, encouraging presentation of this program to their congregations.

While each pastor will need to adapt the presentation to his congregation, it is our hope and prayer that this will be a means of increasing our sense of total Christian stewardship, provide our educational funds without solicitation, just as our mission and relief funds are forthcoming without solicitors. The key to the success of our stewardship program is the pastor of the congregation. With his encouragement and counsel most congregations will respond and rejoice with satisfaction at the deepening of spiritual life which will result from increased giving, for the words of Jesus are still true, "It is more blessed to give than to receive." Elkhart, Ind.

GOSHEN COLLEGE

More than the $175,000 goal has been subscribed for the construction of a church building for the Goshen College Mennonite Church congregation in a solicitation campaign climaxed on July 29 in a Fellowship of Thanksgiving held in the College Union.

The Goshen College Mennonite Church of over 500 members has never had the privilege of using a church building of its own. It has always worshiped in the Goshen College buildings and facilities.

For the past number of years the college congregation and the college have been working together and have agreed to build jointly a Church-Chapel building to be used by the congregation for all its religious functions and by the college for chapel purposes.

Within the next three years Goshen College will raise $175,000 as its share toward the construction of the $350,000 building.

The structure will accommodate 1,000 persons in the sanctuary and also will include a fully equipped Sunday-school wing attached to the main building.

A study of the congregation's needs together with an interpretation of the church's idealism have been submitted to the architect, Orus Eash of Fort Wayne. Construction is expected to start sometime in 1957. It will be located on South Main Street, immediately south of the Union Building.

Charles V. Gardner, local businessman and a member of the College Mennonite Church, led the successful campaign. Many of the pledges are payable over a period of three years beginning immediately.

The Building Committee, which supervises the planning and construction phases of the program, is made up of six appointees each from the College Mennonite Church and the Mennonite Board of Education. John H. Mosemann, pastor of the church, is chairman of this committee. Paul Mininger, president of Goshen College is associate chairman.

PEACE AND WAR

Brethren, Friends, and Mennonites Converse

By Paul Peachey

For the second time in recent years members of the Brethren, Friends, and Mennonite churches met in late July for study and discussion of peace concerns. Convened by the Continuation Committee of the Historic Peace Churches, this conference met at Manchester College, a Brethren institution at North Manchester, Ind., July 24-27, 1956. About 125 people attended: 48 Brethren, 38 Friends, and 36 Mennonites.

The theme of this conference was "The Expression of Christian Love in the World Today." According to the invitation sent to participants the purpose of the conference was not to regard it "as a vehicle for developing a program of action by the Historic Peace Churches." Nevertheless this committee did believe that out of "meditation, discussion, and prayer in fellowship with each other and with God" there would come "insights which will enable us to give some significant united expression of our faith." The invitation was signed by Orie O. Miller for the Mennonites, W. Harold Row of Elgin, Ill., for the Brethren, and Errol T. Elliot of Richmond, Ind., for the Friends.

The conference was built around four major addresses, one from each of the three groups, and a fourth one by a nonpacifist who was invited for this purpose. The conferees were divided into ten groups for discussion on how Christian love can be expressed more effectively in our world today. Brief reports from each of these groups were submitted to a panel for discussion in a plenary session.

The addresses were each in its own way unique and sobering. William Beahm (Brethren) of Bethany Seminary in Chicago, reached back to the "three R's" to tell us the meaning of love—Rooted in the nature and purposes of God, Revealed in Christ, and Relevant to the problems and hopes of men. Therefore peace is possible.

Kenneth Boulding (Friend), Professor of Economics at the University of Michigan, in describing the world we live in, told us that each of the last five centuries has produced a "peace" church: the 16th, the Anabaptists; the 17th, the Friends; the 18th, the Brethren; the 19th, the Adventists; and the 20th, the Jehovah's Witnesses. This led him to ask whether God may find it necessary to raise up new movements as each in turn does not fulfill its mission.

Donovan E. Smucker (Mennonite) of the Mennonite Biblical Seminary in Chicago, in discussing the strategies of Christian love, asked whether we may not be choking love off in our highly institutionalized churches. He asked further whether love is not compromised by the economic extremes in our own brotherhood.

Professor Paul Lehmann, formerly of Princeton, now of Harvard, lectured as a nonpacifist on the expression of Christian love in the world today. In a critique of the peace churches, he warned that, while our point of departure is a Biblical one, yet in emphasizing mutual love among men, we come short of recognizing that the love of God is something wholly other than mere human effort. Probably most of his audience, who were pacifist, were confirmed in their conviction by this address, and yet were chastened by his penetrating insights. Professor Lehmann's performance was brilliant yet sympathetic.

Failure to learn is fatal.
—J. E. Gingrich.

The discussions of the conference reflected a wide variety of views. There were those who stayed close to the older traditions of the three groups. Others strongly favored greater social and political activity as a means to reduce conflict in the contemporary world.

Yet as the conference progressed two convictions gradually took form. In the first place it became evident that there was much uncertainty as to the real heart of our faith. In the second place, this uncertainty is reflected in the difficulty we experience in devising methods of work and witness that are effective. It was observed that in all three groups the service (relief, etc.) agencies and the mission agencies are separate organizations. This is sometimes reflected in the attitude of those working in them. Missionaries may be less interested in peace, and peace workers may be less interested in evangelism.

Sometimes the thought became vocal that the theologies of these groups are too diverse for fruitful meetings of this kind. As separate denominational sessions were held to evaluate the conference, it became clear, however, that the exchange of views had driven each group to examine its own convictions more carefully, and nearly all felt that further meetings of this kind should be held at proper intervals.

As a means of sharing these convictions with the churches, the following statement was adopted in the final plenary sessions of the conference:

A MESSAGE TO OUR HOME CHURCHES

About 150 of us—Brethren, Friends, and Mennonites—came together on July 24 to 27 at Manchester College to consider the theme, "The Experience of Christian Love in the World Today." We met by invitation from the Continuation Committee of the Historic Peace Churches which in 1954 had sponsored a similar study conference at Bluffton, Ohio.

Throughout our meetings for worship and discussion we were sustained by a clear vision of Christian love, although its full meaning was as unsearchable as ever. The world of today with its problems and need was also very real to us; however, we realize that our insights were limited. When we came to consider the expression of Christian love, we found ourselves in still greater need of the Spirit's guidance and the sharing of insights from the three groups. It was indeed humbling to recognize how often we fail in representing God's love to mankind. Because of these experiences which we had together we are moved to share with you some of the concerns arising out of the conference:

We note a growing sense of meaningful fellowship and mutuality among members of the Peace Churches. This experience was a significant part of our conference. We recommend that in our home communities more be done to establish fellowship across peace-church lines. We particularly cherish this experience for many of our young people in college, I-W service, and in our communities in general.

We sense an urgent call for a renewed examination of the basis of our pacifism. Within our churches there are developments which make for uncertainty. From without has come chastening in recent years, particularly regarding the theological basis for our beliefs. We must accept these challenges and devote more careful thought to the doctrinal aspects of our position.

The situations in our American life where Negroes and other minority groups are discriminated against lie heavy on our conscience and are of great concern to us. It is urgent that we first set our own houses in order, in the North as well as in the South. The problem is most obvious in many of our own churches at eleven o'clock on Sunday morning. An acceptance of this challenge to open our churches completely to interracial membership is surely the first step towards the larger task of race reconciliation to which we must also devote our energies, and to which we must call and train others to assist.

We are humbled to reflect on how solidly ethnic our group remains and how few members are added to our churches from other cultures and backgrounds. It is our conviction that both evangelism and social service should be motivated by the love of God and therefore ought to be characterized by a deep love and continuing concern for persons. Both are part of the same task and we find no basis for separating them. Do we love all people as genuinely as we should? If so, surely it should be reflected in a greater goal in behalf of the outreach of the church.

We are concerned about the militarization of the minds of our youth, which proceeds apace in our public schools and through various forms of mass media. Ways and means need to be found to counteract these detrimental influences.

These are some of the major concerns which we have felt during these days together. May the Holy Spirit lay them on the hearts of all our people.

Harrisonburg, Va.

Congress was asked by the Schwenkfelder church to pay a claim of $61,728.20 for destruction of its printing plant in Leipzig, Germany, by American planes during World War II. Representatives of the 2,500 member sect, all of whom live in Pennsylvania, said that in 1943 a bombing raid destroyed all plates and existing copy of 14 volumes of a comprehensive history of their church.

FAMILY CIRCLE

The Last Task

By a Sister

One more work for the Master,
One more task to do
When these two hands are resting
In the eve when day is through.

What is the last task of evening,
That we for the Lord must do?
Is it praying? Oh, no, but trusting—
Trusting the whole night through.

Fellowship of Aged Christians

BY AARON MAST

On July 11, through the invitation and hospitality of Harry Hoover, Bareville, Pa., 168 aged people gathered together in a fellowship meeting from one-thirty to four o'clock in the afternoon.

People from the ages of seventy and beyond were invited by newspaper announcement. The area of years ranged from seventy to ninety-three. Three had passed ninety years; sixty-seven had passed eighty; and ninety-eight had passed seventy years.

Daniel Geist, at one time a schoolteacher in the community, was master of ceremonies. Noah Sauder, New Holland, led in singing. Joseph Boll, Lititz, favored the group with a short address applicable to the occasion. The writer, as a first-time guest, led in prayer.

This gathering has developed into an annual fellowship during the past five years, and there was a pleasant afternoon of fellowship, when old acquaintances were renewed, new ones made, and reminiscences of the past enjoyed by veterans of the community.

It was not principally a Mennonite Fellowship group, rather a Christian Fellowship group, composed of the aged from the other churches in the community. The attendance last year was 159. Twelve of last year's group have passed to the great beyond, we hope to a greater fellowship, where "they shall run, and not be weary; and they shall walk, and not faint."

A number of young men provided the seating and assisted the aged in any way needed. A committee of ladies served refreshments, which consisted of ice cream, lemonade, coffee, potato chips, and pretzels. Everyone present enjoyed the pleasant afternoon of fellowship.

The wise man says, "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16:31). The Bible gives many delightful glimpses of childhood—Samuel consecrated from birth to the Lord; Moses over whom God had charge from his birth until he fell asleep. We are permitted to bend over the cradle of many a newborn babe and share the joy of parents. God taught the Jew that a child was a gift of God, and a mark of favor. Old age is not omitted from the sacred record; we follow Moses for 120 years, Jacob 149, Isaac 180, Noah 950 years. These had a long time to live after the 65 limit.

There is beauty and sweetness in life's sunset that many do not observe. Often before sunset the day is very calm. The sun hangs golden in the west, making everything look beautiful. As I sit at my desk at sunset writing these lines, after the fellowship with the aged, the laborers from the shop are going home to seek repose, tired after a day's work; children are leaving their play to gather in the home, possibly a few for the evening blessing and prayer, and rest and sleep.

William the Conqueror introduced the ringing of the curfew bells in England. Curfew meant that all fires were to be put out or covered, all lights extinguished, and all people were to retire to rest when the bell rang in the steeple. Without doubt for the 168 who met today the curfew will soon sound, the fears of life be banked, and they will go to sleep. But whether there be rest and glory all depends on whether the "hoary head be found in the way of righteousness."

Many aged feel they have no place in life, nothing to live for, society has no place for them, for them no possessions, all paths closed except the one to the tomb. If the world has nothing to offer, it has little to annoy; if many things are gone, many more remain that are unaffected by some of the pernicious influences of an evil world. The world has not lost its influence over the aged because physical powers have weakened, but because they have learned to put right values on things. The earth has nothing to give the soul.

The aged Christian has reserved for him the most potent agency in life—a prayer warrior. Possibly somewhere in a humble cot on the West Virginia hills petitions may ascend that may change the course of the president of the United States, or some sinner on the brink of eternity. Sometimes we wondered why preaching was so easy, the attention and attendance unusual, but after meditating we knew that someone, who, because of the weight of years, was denied worship period and was confined to his room, did not fail to pray for the preacher during the worship period.

An aged grandfather, worn out physically but mentally alert, in his retiring years lived with his son. He often found his way to the attic on his hands and knees after the noonday meal. One day his son went to the attic door and listened. He heard his father pray for his children, grandchildren, great-grandchildren, and unborn generations. The greater part of his posterity remain in the communion of his faith.

The aged Christian may lean on Christ. A man, crippled in both feet, roomed with a friend on the fifth floor. After a work day, tired and in pain, he found it impossible to mount the stairs alone. He rang the bell and down came a young man who was strong, and who took him under his arm. He grabbed the handrail with the other hand. His friend said, "Are you leaning? Lean hard on me." How beautiful is old age, when cheered by the conscious presence of the strong One, without doubts or fears, he is "Leaning on the everlasting arms."

The aged Christian can witness for Christ. A man at a prayer meeting in the Baptist Church was told of a horse jockey who was taken sick. After he was convalescing, an aged man went to visit him and asked the jockey to accompany him to church. At first he scoffed at the idea, but went, was convicted, accepted Christ, gave up the business, and entered college. The man for whom he drove horses sent him a telegram to meet him in Kalamazoo, Mich., on a certain day. "Come back to the track and I will raise your wages." The former jockey refused the offer. These thoughts came to the young man. "Life's evening will take its character from the day which has preceded." If we are to come to the close of life's day with the comfort of Christian's hope, we must prepare for it while it is yet day. The hoary head is a crown of glory when it is found in the way of righteousness.

New Holland, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our many kind friends and neighbors who remembered us in their prayers, and with cards and expressions of sympathy during the illness and passing of our dear husband and father. May the Lord richly bless each one of you.—Mrs. Eli L. Landis and Family, Brownstown, Pa.

* * *

I want to thank my friends and relatives for their prayers, cards, flowers, and visits during my recent stay in the Ephrata Community Hospital, after giving birth to a stillborn daughter.—Mrs. Milton Nolt, Ephrata, Pa.

* * *

I want to express my thanks to all who remembered me during my stay in the hospital and since my return home, by visits, cards, letters, fruit, flowers, money, and other gifts, and especially for the prayers for me and my family. May God bless you.—Mrs. Christ B. Yoder, Elverson, Pa.

TO BE NEAR TO GOD

MESSAGE TO THE CHURCHES

The Lord of the Church

Sunday, August 19

"VISITOR" AT CHURCH TODAY

You'll have to watch for Him and put on your best church manners. If the church is crowded you may not notice Him. You may see Him in the pulpit although He likes to sit beside you and nudge you occasionally. Actually He's the Owner of the church and walks up and down the aisles and among the pews and as He recognizes you He says, "Oh, I know you."

He is the Rev. 2:1c to the Rev. 2: two to seveners!

Monday, August 20

THE SUNDAY TO THE SATURDAY

Do you have access to a fairly large University Library? Take a look and see that practically every last book there is made up of twenty-six letters repeated over and over. If one knew enough he could probably write down all that Christ means with those same letters. As it is, about the best we can do is our first-grade exercise: A stands for Antecedent, B stands for Basis, C for Contract, etc. until you come to Z is for Zenith. He's that First and the Last. He's the Sunday-to-Saturday-Man.

He is the Rev. 2:8 for the Rev. 2: nine to eleveners.

Tuesday, August 21

THE TWO-EDGED WORD

Love has two edges: compassion and justice. So has faith: believing and obeying. And hope: vision and mission. Even God means Saviour and Judge.

He is the Rev. 2:12 to the Rev. 2: thirteen to seventeeners.

Wednesday, August 22

EYES AND FEET

They need each other. The beautiful eyes see where the burnished feet must go. The sure-footed feet take the piercing eyes where they can work their purification. The far-seeing eyes strengthen the tired feet. The tireless feet cool where the loving eyes can feast.

He is the Rev. 2:18 to the Rev. 2: nineteen to twenty-niners.

Thursday, August 23

THE SEVEN SPIRITS OF GOD

Isn't that enough? Or would you prefer not to meet some of them? Can you name them? Is Isaiah 11:1 the answer?

Does your church have an overdose of right activities, but with wrong motives and attitudes?

He is the Rev. 3:1 for the Rev. 3: two to sixers.

Friday, August 24

THE KEY MAN

Are there any closed rooms in your life? Stuffy, moldy, cluttered up, unswept, unlighted? Perhaps it's time to air them out. But the lock and the hinges are rusted tight.

Call the Key-man over. Phone number: Rev. 3:7 for the Rev. 3: eight to thirteeners.

Saturday, August 25

THE OMNI-ALL-ONE

A D A P T A B L E
I N E X H A U S T I B L E
I N D I S P E N S A B L E
I N V I N C I B L E

He is the Rev. 3:14 for the Rev. 3: fifteen to twenty-twoers!

—Elvin V. Snyder.

Both Roman Catholic and Protestant authorities have sharply repudiated charges that foreign missionaries in India have political motives and are trying to revive "Western supremacy." The charges were made in a report issued by a committee appointed two years ago by the Madhya Pradesh government to investigate Christian missionary activities in the central Indian state. The consensus of Protestant-Catholic groups seemed to be that the committee had gone far beyond its terms of reference. They claimed that instead of being a fact-finding body, as the Madhya Pradesh government had claimed, it had gone out of its way to offer comments and make administrative recommendations.

Strength Through Trial

Sunday School Lesson for August 26

(James 1)

Here's an old brother, James, writing a very practical and encouraging letter. To whom did he write? He wrote also to all who are living the Christian life. All who live in Christ will have trials and temptations. This world is not a friend of Christ and therefore not of the Christian. But James has all the confidence that the life can be lived victoriously. To give help in dealing with the hard things is James's letter-writing purpose.

James begins with a paradox—count your trials as joy. What difference does it make what attitude one takes toward trials? Let the pupils give illustrations of times when they pitied themselves or worried or maybe even questioned God's love. Also of times when they prayed and endured and did not complain. Think of people in your community who have had hard trials, losses of property or loved ones, or of health. What difference has their attitudes made?

What is the explanation that James gives for counting trials as a good thing? He talks as one who knows by experience. Trials should be occasions for rejoicing, since they can become means of spiritual growth. What are trials? What does James mean when he speaks of the trying of the Christian's faith? When living as a Christian ought to live becomes hard or difficult or tending to discouragement, the Christian may be tempted to think, "Is it worth while to follow Jesus? Does Jesus understand the temptations of my age? Would He want to make life so hard for me? Does He really love me?" and to doubt the love and power of Jesus.

James suggests that we must think and know that these trials will work patience, and patience is a great factor in one's Christian growth. What is patience? Is it only passive? How can it be active? Think of the situation in which a man is going toward home in a snowstorm. Patience would not just lead this man to hold out against the storm but to go on into the storm, to press toward home. Patience is active perseverance. Jesus steadfastly set His face to go to Jerusalem. Instead of selfish considerations which may lead to doubt and failure, we need to go on with Christ. He endured and counted it joy. Patience in believing works great things in the Christian life. If faith in Christ is not good for hard times, it is a weak thing. Real faith makes for strong character.

What are some resources for victory in trials? Wisdom is needed. What is wisdom? Where do we get it? And how? What God gives is insight. He gives us understanding deep in the soul. He gives us power to endure, power to rightly interpret, power to enjoy, and satisfaction in any circumstance. Wisdom is more than knowledge. It comes from God only. Lack of wisdom is one of our greatest deficiencies. The rich man needs wisdom and the poor man needs it.

Another encouragement to enduring trials patiently is that of the crown. The Lord is on our side now and eternally. Look up. Look beyond. II Cor. 4:17.

Again James gives an error to avoid. What erroneous thinking might one do when temptations come? Most of us don't have a great enough God; at least we act as if we don't think He is able to deliver and that He will give only the best. Remember how God answered Job when he cried concerning his trial? God revealed to Job His tremendous power and majesty. Job abhorred himself and repented.

Trials may be stepping stones to stronger Christian life and stronger faith. Will you make yours such? —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A new congregation was organized at Osceola, Ind., on July 29. The work here was organized as an extension from the North Main Street congregation in Nappanee in Oct. 1951. There are 26 charter members of the new congregation. Bro. G. Maurice Long is pastor. Bro. Homer F. North had charge of the organization service, assisted by Bro. D. A. Yoder. The congregation worships in a basement building; however, plans are being made to erect the superstructure.

Sister Carol Jean Roupp, Hesston, Kans., began work Aug. 6 at the Publishing House at Scottdale. She will be secretary to the publishing agent, A. J. Metzler.

The Youth Fellowship of the Holdeman congregation, Wakarusa, Ind., gave a program at Sunnyside, Elkhart, on July 29.

The young people's meeting at Belmont, Elkhart, Ind., on July 22, was about the Navaho Indian migrant unit. Speakers were Maxine Kauffman, who has just completed a year of service in this work, and Freeman and Eileen Lehman, who are just beginning work there.

The experiment at La Junta, Colo., with two different services on Sunday morning has resulted in a vote of approval by the congregation for the continuation of this arrangement during the summer months. The proposal to continue with two services throughout the year until more adequate seating could be provided did not carry.

Morning devotions over station KBNZ at La Junta, Colo., were conducted recently for a week by the VS unit there. The following week the devotions were conducted by Bro. Wilbur Nachtigall.

The brethren J. R. Mumaw and Ira E. Miller attended a workshop on Higher Education in Small Colleges at Portland, Me., the week of Aug. 5.

Eleven denominations were represented in the summer Bible school enrollment at Strasburg, Pa.

Bro. Roy Bucher, Metamora, Ill., spoke at Hopedale, Ill., on Aug. 9.

Bro. Boyd Nelson, Elkhart, Ind., spoke at Arthur, Ill., on Aug. 3, in a meeting sponsored by the Mennonite Service Organization.

The Sunday morning service at Chicago Avenue, Harrisonburg, Va., is being broadcast over the new radio station WHBG during the month of August.

Bro. Paul Peachey, Harrisonburg, Va., spoke to a I-W reunion at Cleveland, Ohio, on Aug. 4. He spoke at Iowa City, Iowa, on Aug. 2.

Bro. Darrel Hostetler is succeeding Bro. Jay B. Landis as director of the Cleveland Mennonite Fellowship Chorus.

Sister Ida Showalter, formerly a worker at Scottdale, is learning to be a medical record technician at Marymont Hospital, Cleveland, Ohio.

Bro. Merrill Swartley, Divisional Secretary of Sacred Music for the Ind.-Mich. Christian Workers' Conference, was the guest song leader at Roselawn, Elkhart, Ind., in a conjoint service of the Roselawn and Belmont congregations.

Bro. Homer Mumaw, Harrisonburg, Va., spoke at Upland, Calif., on June 27.

A new bulletin in our mail is from the Edmonton Mennonite Fellowship in Alberta where Bro. Howard M. Snider is serving as pastor. We appreciate receiving it. If other congregations have bulletins and are not sending one to us, we suggest that you put the GOSPEL HERALD, Scottdale, Pa., on your mailing list.

Sister Helen Brenneman, Iowa City, Iowa, spoke to the WMSA of West Union, Parnell, Iowa, on Aug. 1.

The Youth Fellowship at Iowa City, Iowa, held its annual retreat at Delhi, Iowa, Aug. 4, 5.

Bro. J. Robert Kreider, Wadsworth, Ohio, recently attended a workshop in fund-raising at the Chautauqua Center of Syracuse University in New York.

Congregations sending correspondence to the GOSPEL HERALD this year up to the end of July number 112. Most wrote only once. One congregation wrote four times, two wrote three times, and 22 wrote twice. There are 545 organized congregations in our denomination.

Bro. Mervin Martin, Smithsburg, Md., spoke in the annual harvest home meeting in Landisville, Pa., on Aug. 11.

Bro. Melvin Gingerich, assistant MCC director in Japan, spent June 5-20 with General Conference missionaries in Kyushu. While there he addressed a number of different groups. On June 30 to July 6 he visited Brethren in Christ missionaries in Hagi and other cities. He spoke there also to various church and school groups.

Bro. Jason Martin, who has been working with migrants near South Bend, Ind., was the guest speaker on Aug. 12 at Naubinway, Mich.

Bro. J. R. Mumaw preached the conference sermon for the recent Virginia Conference. There was a large attendance of laymen at this conference, which is a wholesome sign.

Tenth anniversary services were held at the Riverdale A.M. Church, Millbank, Ont., on July 22. Speakers included the brethren Herbert Schultz, C. F. Derstine, and Menno Zehr, pastor of the church.

Ordination services were held, if plans carried, on Aug. 5 at Fairview, Albany, Oreg. A minister and a deacon were to be ordained.

The congregation at Glenwood Springs, Colo., has purchased a lot where they hope to erect a church. The lot is about five blocks from the Valley View Hospital. This congregation is participating in Union Vesper services for four Sunday evenings. Bro. John Hershberger directs the community chorus.

Bro. Daniel Widmer, Glenwood Springs, Colo., attended a Hospital Accountants' School, at Indianapolis, Ind., July 16-20.

Ordination services: Bro. M. John Kauffman was ordained to the office of deacon at Pleasant View, Goshen, Ind., on Aug. 5. Bro. H. S. Bender preached the sermon, Bro. J. C. Wenger gave the charge, and Bro. Orie A. Kauffman, brother of M. John, offered the prayer.

Bro. Raymond Mishler was ordained on Sunday evening, June 24 to serve the Sheridan, Oreg., congregation as bishop. Bro. E. S. Garber, moderator of the Pacific Coast Conference, officiated, with all the bishops of the conference present.

Sister Florence Snyder, an employee of the Publishing House, was called to her home in Kitchener, Ont., because of the death of her father, Menno Snyder, on Aug. 7.

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Little Eden Camp, Onekama, Mich.
Farmer's Week, Aug. 18-25.
Rest, Relaxation and Meditation, Aug. 25-30.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Missionary Bible Conference, Aug. 18-24.
Rocky Mountain Mennonite Camp, Divide, Colo.
Hesston College Faculty, Aug. 27-31.
Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Chesley Lake Camp, Allenford, Ont.,
Boys' Camp, Aug. 20-25.
Youth Camp, Aug. 24-26.
Annual meeting, South Central Conference, Hesston, Kans., Aug. 21-23.
Annual meeting Ohio MYF, West Liberty, Aug. 24-26.
Annual meeting, Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Ont., Sept. 1-3.
Lancaster Conference, regular session, Mellingers, Sept. 20.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Ernesto Suarez, Pehuajo, Argentina, is spending two weeks visiting Puerto Rico Mennonite churches on his reutrn from a school year at Goshen College, Goshen, Ind. After his arrival Aug. 3 he was scheduled to conduct special services at the Calvary Mennonite Church, La Plata, Aug. 4-6, and to speak at the opening of the Mennonite Bible Institute, La Plata, Aug. 6.

Bro. and Sister Lee Kanagy, missionaries on furlough from Japan, are scheduled to speak at the Sweet Home, Oreg., Mennonite Church on Aug. 15.

The David Shank family left Quebec, Canada, on Aug. 1 on the S.S. **Scythia** for return to Belgium following North American furlough. Pray for them as they return to their field of service where their leadership is greatly needed.

Two persons were added to the Coamo Arriba, Puerto Rico, congregation by baptism on July 22. Bro. John Driver officiated with Bro. Lester T. Hershey aiding. That same afternoon the pastorship of this congregation was turned over to Bro. Hershey. One of the students from the La Plata Bible Institute will be helping out in this work very soon.

The Albert Buckwalter family arrived safely in Montevideo, Uruguay, on Aug. 1, en route back to the Argentine Chaco. They will visit with the Nelson and John Litwiller families before going on to their field of service.

The members of the Coamo, Puerto Rico, church met to organize themselves into a congregation separate from the Betania Mennonite Church on July 27. A church council was organized with the following members: Florencio Amadeo, Aida Ortiz, Librada de Colon, and Jose Rosa as treasurer. The pastor, Lester T. Hershey, and co-pastor, Samuel Rolon, are ex-efficio members of this council.

The H. James Martins report from Montevideo, Uruguay, that they have fixed up a small chapel in their home where they have services twice on Sunday. Morning attendance averages about 20 and evening attendance, 29.

The Bible school in Bihar, India, began another term on July 16. Two of the students have been ill and unable to attend classes.

An impressive service was realized at the Coamo Mennonite Church on July 29 when Bro. Samuel Rolon was licensed to serve as pastor of this congregation. Visitors were present from the Betania, Calvary, and Guavate congregations. Bro. Paul Lauver preached the consecration sermon, Bro. E. V. Snyder led in the consecration prayer, and Bro. Lester T. Hershey led the service. These brethren are vice-president, secretary, and president of the Puerto Rican Conference respectively.

The Don Heisers have now moved into the parsonage at La Cuchilla, Puerto Rico, and have taken over responsibilities for La Cuchilla and Palo Hincado congregations. Earlier the church council of the Palo Hincado congregation had called Bro. Heiser to be their pastor in the absence of Bro. John Driver, who left for furlough on July 25.

Rains are slow again this year in the Bihar, India, district. Unless more rain comes, this will be another year of food scarcity for the area. The John Beachys have been giving relief milk to seventeen to twenty children who come to their home daily.

The appointment for Bro. S. Allen Shirk, missionary on furlough from India, for Aug. 9 at Steelton, Pa., has been changed to Aug. 30. Bro. Shirk will give an illustrated message on India to the New Providence Youth Meeting at the home of Bro. Harold Breneman, Quarryville, Pa., on Aug. 13, and at the New Holland, Pa., High School on Aug. 17.

Bro. Manuel Medina, Honduras Mennonite student at the Mennonite Bible Institute in La Plata, is helping with the morning services at La Cuchilla until Bro. Jose Santiago returns from the States in September. Bro. Santiago is also a student at the Bible Institute.

Word has been received at the Elkhart General Mission Board headquarters that the S. Paul Millers have been granted visas for returning to the M.P., India, as missionaries.

A Mennonite men's chorus from Illinois directed by Bro. Oscar Roth, Flanagan, Ill., gave a program at the three Chicago churches on Sunday, Aug. 5—at the Spanish and Bethel churches in the morning, and at the Union Ave. Church in the afternoon.

Bro. Lawrence Greaser and family are now helping at the Usabon, Puerto Rico church on Sunday mornings. The Tuesday evening meeting has been changed to Thursday evening, and the "Caballeros de Betania" (men's organization from Betania) are taking charge of this service. Bro. Pablo Gonzalez is the leader of the group and Bro. Domingo Mendez is the secretary-treasurer.

A son, Steven Kent, was born on July 28 to Bro. and Sister Kenneth Long, Culp, Ark. Bro. Long teaches at the Bethel Springs School at Culp, Ark.

A regional picnic and MYF rally is scheduled at Ojibway Island Park, Saginaw, Mich., on Aug. 19. Young people from Midland, Pigeon, Imlay City, St. Johns, Detroit, and Pinckney, Mich., will attend, as well as those from the Saginaw missions.

Bible school enrollment at the East Side Mennonite Church, Saginaw, Mich., reached 184. Ninety-five children had perfect attendance. Both morning and evening sessions were held for different age groups. Three teachers came to help the local mission staff with the schools, but the East Side congregation took care of all expenses.

One hundred and ninety persons attended the Sunday morning service at Betania, Pulguillas, Puerto Rico, on July 22, and 188 on July 29. The attendance at these services has been higher than at this time the year previous. This is due to a revived interest on the part of some who had not been coming to church for some time and also to added personnel from the Ulrich Foundation. Bro. Jose Delgado is the Sunday-school superintendent.

Bro. J. D. Graber, Executive Secretary of the General Mission Board, arrived safely in Saigon, Viet-Nam (Indo-China) on Aug. 2. While there he attended a national church meeting.

Bro. and Sister Benno Barg, Kitchener, Ont., are helping in the work of the East Side Mennonite Church, Saginaw, Mich., for six weeks this summer.

(Continued on page 788)

Your Treasurer Reports

I have recently been advised regarding plans being made by Hesston College and the Board of Education to encourage support of their program through a systematic planned giving program by conferences in the western part of the country. I have had the privilege of reviewing the information released to the churches in that area encouraging local congregations to support the work of the church through this planned giving program.

I would like to express my personal support of this plan as I feel that it is in line with the kind of financial planning which should be encouraged for our Mennonite churches. This certainly is very much in line with the program which our General Mission Board would like to see sponsored throughout the church. We have noted particularly that the program being suggested by the Board of Education encourages local congregations to plan for their total program including the amount which is needed for the General Mission Board as well as funds needed by other major church boards including Hesston College. Any congregation which adopts a plan of this kind certainly can get a clear picture of their responsibility in supporting the church's program. It also seems to me that the planning of this kind will help to encourage systematic and planned giving both by the congregation and by individuals in the congregation. The General Mission Board will be ready to lend its assistance and support in helping any congregation who wishes to work out a planned giving program whereby it will carry its responsibility in supporting the work of our church and the major boards which require contributions for the operation of their programs.

I would like to express my appreciation for the planning which has been done by our brethren at Hesston and trust the church will find this an acceptable way to plan for systematic giving.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bethany Mennonite Church—1946 to Today

LESTER T. HERSHEY

In August, 1956, the first Mennonite Church to open its doors to the preaching of the Gospel on the Island of Puerto Rico will be 10 years old. With it, the Mennonite Church in Puerto Rico also celebrates its tenth anniversary. Special meetings will be held from August 15 to 26. Argentine minister Ernesto Suárez, Mexican minister J. F. Rojas from Texas, and Bishop S. C. Yoder, Goshen, Ind., first bishop of the Bethany Mennonite Church, will participate in its joyous festivity. Let us look at the Lord's blessings over these 10 years, especially at the Bethany Mennonite Church.

Bethany has reached out into several directions and opened new places of worship, such as Coamo Arriba where a small congregation has a chapel. Usabón is an area about six miles away by the road and less if one flew like a crow, where a small congregation of nine members and an average of 35 children and adults worship on Sundays and Tuesdays in a rented hall. In Coamo, a city about 11 miles away, there is also a small congregation established with nine members and an average Sunday attendance of 40. A group of about 10 are awaiting baptism.

Bethany has increased its membership from nine to 107. Many others have been baptized, but some of these have moved away to other places, taking their membership with them, while others have slipped back into sin. Several have been reclaimed again. Others have already met their Lord face to face in glory. A total of 135 have been baptized and taken in by letter during these 10 years.

Bethany has inspired several of its youth to Christian service. Three have studied at the Mennonite Bible Institute in La Plata. Others have gone to the States for further training. Of these only one has returned and is living faithfully in our community. Mothers and fathers have seen the value of training their children at home for the Lord. Our Christian families have appreciated the place Bethany Mennonite School has made in the community and church life. Some of these parents have been challenged to be a real example to their children and through prayer and example are trying to bring them up in the nurture of the Lord and for the church.

Because Bethany has seen the Biblical teaching of giving and tithing, offerings have gone up from a total of a few dollars to a total of $3,604.14 in 1955. Of this amount $1,928.93 was given to missions. For 1956, the missions budget is $2,062.00, part of which is given to support the Luz y Verdad broadcast over ZPQ, Asuncion, Paraguay, and help the Usabón and Coamo churches monthly. Also, a large amount of this is given to the Pastor's fund of the Puerto Rico Conference to help smaller congregations support their pastors.

Bethany continues to have a membership and attendance at its several services of both Puerto Rican and continental persons. The continental has increased rather than decreased. But fellowship between the two is good. From both groups, Sunday-school teachers, officers, and leaders of the various departments of the Wednesday night meeting are secured.

Since employment has increased in the community, the wage per family has also increased. This is due to the economic level rising over the whole Island. For example, in 1947, the average annual income per wage earner was $525.00. Today it is over $1,200.00. By 1960 it is supposed to be $2000.00. But we must admit that the continental Mennonites who have opened farms and industries in our community have also aided in raising the standard of living by offering employment. With the rise of the economic level, other problems have also come into the church which are being met.

Bethany is endeavoring to provide guidance and fellowship for its women in its weekly Women's Society; for the men, in its weekly fellowship of the Caballeros de Betania; and for its youth, in its weekly MYF. Converts are divided into two classes: adult and children. The adults follow one instruction course and usually are baptized after three months unless their lives do not conform to their testimony. The children follow a different course which continues the year around, and when some of these show spiritual growth, they are baptized. Some of these converts come from surrounding communities such as Aibonito, Asomante, and Cuyón.

Bethany has seen that it must help its members in times of need. Hence, a mutual aid fund was set up several years ago. From this fund, families have been aided when death struck its hard blow; or when a father has been laid up due to an accident or illness, it has sent weekly financial help. On several occasions money has been loaned to members of the church, or hospital bills have been paid which wages could not cover. In one case a brother received a pair of glasses through this fund.

In Bethany's pulpit have stood many ministers of various denominations. Missionaries from Argentina, relief workers from Palestine, a Salvation Army officer from Buenos Aires, a lawyer from Puerto Rico, an ex-opera singer from New York, a Costa Rican seminary's men's quartet and Gospel team, and ministers from the continent and the Island have together exalted our Master and have called souls to repentance. Week-end conferences on themes such as "The Victorious Life," "Biblical Doctrines," "Christian Stewardship," "Evangelism," and "The Christian Family," have been instructive. A song-fest each Labor Day has drawn a church full of eager listeners. Each year that it has entertained the annual meeting of conference, the congregation has been greatly inspired.

And Bethany has grown from a former garage, to a tabernacle, to its present building which was dedicated in 1949. It has held its largest crowd of over 300. Its highest attendance at a Sunday morning regular service was 221 in December, 1955. Pastors Paul Lauver, T. K. Hershey, Lawrence Greaser, and Lester T. Hershey have served the congregation and community. (The back rooms of the church building have housed the recording studios of the Spanish broadcast since 1949.) Missionary workers Beulah Litwiller Gonzalez, Marie Yoder, Anna K. Massanari, Carol



Bethany Church, Pulguillas, Puerto Rico. This church is set up on top of a high hill just alongside a main road into the rural area from the main highway which runs through Aibonito from San Juan to Ponce.

Glick, Doris Snyder, Elmer and Clara Springer, Dr. and Mrs. G. D. Troyer, B. Nortell and Elda Troyer, Marjorie Shantz, Linda Reimer and Lydia Rodriguez Cender have served in the congregation and community together with other duties. And we don't want to forget the help that laymen Dr. and Mrs. Earl Stover and Robert Ehret at the beginning plus others in recent years have given to the advancement of Bethany.

So in a brief ten years we have seen the Lord's hand blessing Bethany with life and health. Not all who have heard the Gospel have taken advantage of it. Not all have stayed within the fold to grow strong and firm for the Master. Not all have been a bright light to the world for our Lord Jesus. But those who have come wounded and broken to the altar finding peace and rest of soul and have taken a daily nourishment from the Word thereafter, have grown into maturity and great grace has been upon them. Your prayers have been answered in many ways. Your offerings given for Puerto Rico have been blessed of the Lord. Your missionaries have been kept by His power, even under straining loads of many duties.

Aibonito, Puerto Rico.

New Vision for a New Time

EDWIN I. WEAVER

The church is in the world. The world is constantly changing. These changes, some for better, others for worse, bear hard on the life of the church. There is an optimism in India that I have never known. There is new hope born in the hearts of men for a better way of life. Great social, economic, even religious changes of revolutionary proportions are taking place in all of India.

Just yesterday a Hindu told me that within twenty years the deeply intrenched caste system will all but have disappeared. He also said that faith in idols is rapidly disappearing. The new generation of educated children and young people do not believe in idolatry. Intercaste marriages are rapidly coming in. The new development of industry and economy is something to cause wonder to someone who has been in India for at least the last twenty years. The things that are happening before our eyes would have seemed impossible ten years ago.

Many of the old patterns of church polity and thinking are changing. The church does not want to carry on the same type of missionary program instituted by the foreign missions. There is a strong desire to make the institutions of the church independent and self-supporting; the kind that will naturally fit into the needs of the church here, while at the same time helping them become a true witness for Christ and His church. We are having to think and plan in an entirely different setting and atmosphere than that of even ten years ago. These are truly times of great possibility for the church in India.

There are some interesting developments in the ministry of the church that you ought to know about. I. Joseph has been ordained a minister and is serving the Durg congregation as pastor. Six of our India brethren were given licenses to act as pastors of the following congregations: Pritam Singh for Mohadi; C. K. Jebiar for Ghatula; Simon P. Singh for Kanker; Jagat Paul Singh for Mangal Terai; Joseph Isaac for Dondi; and A. K. Graham for Rajnandgaon.

P. J. Malager was ordained bishop for the church. Bro. Malagar was first ordained minister in 1944, along with O. P. Lal, D. A. Sonwani, and O. P. Ram. I. Joseph was the tenth Indian brother to be ordained to the ministry. It is of special interest that Bro. Malagar is the first Indian brother to be ordained bishop of the India church.

Another interesting observation is the granting of licenses of brethren to act as pastors. We needed more ordained men as pastors, but the time did not seem right for this. It is entirely possible that from among those given licenses in the future some will be chosen for ordination. The licensed brethren have full authority to do the work of a pastor, except they are not permitted to conduct communion services, perform marriages, and baptize.

There are at least four or five other centers where three to five families are living where a resident leader appointed by the conference should be made responsible for the spiritual ministry and leadership of these families. If there is a resident natural leader in such groups, he can well be appointed the licensed pastor to lead these small congregations in their weekly religious services.

The ministry of the church has developed in a different way from that of the church in America. The church in India has always had a paid ministry; in our American Mennonite church this is just beginning to be true. The first pastors were the missionaries. They were all paid by the foreign church. Then when Indian brethren were ordained and appointed to the pastorate it was natural that they, too, should be paid.

In India we are now making an effort to return to a voluntary, unpaid ministry. With the need for a large number of ministers, the church at this stage is not able to pay salaries to so many pastors. It perhaps can in a few larger congregations, but not in all. So, for some years it is likely that the church here will appoint pastors from among farmers, teachers, etc., who will do their work as pastors at the call of the church without extra salary for this service to their Lord and His church.

There is considerable moving into our area at this time of Christians from other churches who will want to worship with us and eventually make their church home with us. In several new areas there are more Christians of non-Mennonite background than from our own church. This presents both a problem and an opportunity. Certainly we have a responsibility we must fulfill. These Christians need nurture and a church home. We must seek to provide these things for them.

Up to this time so many of our Christians have moved out of our area. Now the tide is turning. This brings with it more and greater pastoral problems. For this work of shepherding we need men who know the Lord by personal experience and who are living in constant fellowship with Him, men who seek and receive the power and guidance of His Holy Spirit.

Dhamtari, M.P., India.

Activities of the Pastoral and Evangelistic Council

S. N. SOLOMON

The year 1955 has been an exploratory year for us and a year of adjustment to the principle accepted in the 1954 Evangelistic Conference that paid evangelism is no longer an effective answer to the church's call in this field. It has increasingly become a stumbling block to the outside community and is beyond the means of the church in India.

This has naturally raised the question of what is to be done with our present employed evangelists. It has been the council's suggestion that these workers be settled on farms or in businesses by advancing capital for the same and that they be settled as far as possible in our smaller stations or in villages away from the bigger established congregations and that they be used for preaching the Gospel and witnessing for Christ through their day-to-day dealings and contacts. They could also give spiritual leadership to the smaller congregations wherever existent. Our idea is to concentrate on voluntary evangelism which is more effective and life giving to the church. Thus the task of evangelism round about the established congregations is left to individual congregations. New areas far away from the reach of congregations would be tackled by the council.

Part of this adjustment can be made by absorbing former evangelists into other appointments. At present five of our smaller congregations are using evangelists as pastors. If permanent arrangements for their maintenance can be made, it would also be a step in the solution of our pastor problem. We thank the Mission Board for their sympathetic co-operation with us in this matter so far.

Special Evangelistic Projects

There are indications of sincere conviction for evangelism. During the past year the church engaged in a number of profitable evangelistic projects. In the Dhamtari area the congregation invited two young men from the Youth for Christ movement and two weeks of very profitable meetings were held, The first week's meetings were primarily for the congregations and the second week open-air meetings on the middle school grounds were held expressly for the town people. This was the greatest single effort so far to attempt to reach the people of Dhamtari for Christ.

During the month of February, 1956, the Council arranged for a Christian stall in the



Pastor D. A. Sonwani (left)—Dhamtari, on personal visitation.

annual Rudri mela (fair). For two days under Bro. I. P. Bachan's direction, Christians sang songs over the microphone, gave their testimonies, and distributed tracts and booklets to the masses of people who attended this religious function on the banks of the Mahanadi River, four miles out of Dhamtari. In the evening pictures were shown on the life of Christ. Both of these experiences were good for the church.

Because of the Neogi Commissions investigations we have been apt to be more timid than we should. Touring in the villages and conducting series of meetings as we used to do in years past was done on a very limited scale this year. Two congregations had teams out. Each congregation is trying to work out a program best suited to it. Shantipur has established a regular biweekly visitation program to Ranibagicha, a leper community on the outskirts of Dhamtari. The church is discovering opportunities for witnessing in many ways which formerly were considered insignificant.

Literature Evangelism

Service through literature appears the most effective way of evangelism at present. The churches in India are concentrating more and more on this these days. There is much demand for good Christian literature. It therefore presents a challenge to us. The Council has shown keen interest in this field and has given much thought to a long-range program of literature production.

During the past year a pamphlet on "War, Peace, and Nonresistance" was published and distributed. Other publications on the press or being prepared at the moment include "Choruses and Songs of Spiritual Life," a compilation by S. N. Solomon and Irene Weaver; a booklet entitled "Principles for a Fruitful Church According to Acts," by E. I. Weaver; a translation by S. N. Solomon of Costen J. Harrel's "Walking with God"; and Andrew Murray's "Secret of Power from on High." These were to be in our hands by March, 1956.

We are interested in giving these books a wide circulation throughout the church with the help of a subsidy. It is hoped that they may be used as study material in our congregations. The council is also collecting material for six devotional booklets for home use.

A combined literature production program with the General Conference Mennonite Mission is under way. We plan to adapt the Scottdale summer Bible school course in five grades. Our group will undertake the preparation of courses II and III. The General Conference Mennonites will prepare I, IV, and V. These we hope can be ready by the summer of 1957. Since there is no such summer Bible school material yet available in India, we hope the course will fill a real need and can be widely used. May the Lord use our services to His honor and glory, with your help and co-operation.

Dhamtari, M. P., India.

A Thank You

The Palo Hincado Mennonite Church, Barranquitas, Puerto Rico, has recently completed a new church building. Half of the funds were provided by the General Mission Board and half by the local congregation.

The following letter dated July 8, 1956, was recently received at the General Board headquarters in Elkhart, Ind.

Dear Brethren of the Mennonite Board of Missions & Charities:

Our uppermost desire is to express our sincerest thanks for your wonderful cooperation in the building of our church. To you and many brethren with God's help we owe our beautiful house of worship, which we have erected to the praise and glory of our Lord Jesus Christ. With your aid we have been able to obtain it. For that reason we give thanks to our Saviour. We continue to pray that He will bless so that we will be able to continue co-operating the one with the other.

We remain gratefully yours,
The Palo Hincado Mennonite Church
Isidoro Rivera
Israel Hernandez
Irene Vega

Persons who have been giving for the work in Puerto Rico will want to continue their prayers for the Palo Hincado believers and their giving for the work. May the fellowship between Puerto Rican believers and believers in the U.S. increase.

via MBMC, Elkhart, Ind.

Christ Changes Lives

With the Goodwill Rescue Mission, London, Ont., expanding its facilities and program, there is also an increased correspondence to be taken care of, considerable of which has to do with official reports such as probation and police reports, letters to government departments, and seeking information of mission wives and husbands and regarding men who have come to the mission for help. It was expedient that the Mission procure a typewriter.

Norman Cumming, who during the winter has found hope and help in God at the Mission, gave a substantial contribution towards the purchase of the same. Norman is now reestablishing himself in his profession, in which he was once a topman in his field. So the Mission has bought a new typewriter on which there is still a balance of $80.00. Any friends of the Mission who would like to help lessen this balance could send a small donation marked "for typewriter."

Norman's story is as follows: "After many failures which seemed to get progressively worse, I again hit the bottom. I have found that each time I have hit the bottom that the level is lower. When I walked into the Mission, my good friend Alvin Roth recognized me and asked me to join in a bowl of soup. After having lost confidence in my own ability, I was forced to try some other way of



A view of the new church at Palo Hincado, Puerto Rico.

getting along. It was an absolute necessity on my part to ask God for help even though I was not convinced that help would be given.

"Strange as it may seem, the willingness to acknowledge defeat and ask for help starts some spiritual process working. The Lord Jesus, having some help from Alvin and Roger (Smith) seemed to give my footsteps a new lift and guided them into a new sphere of living. I am again making a new start. The help which I have received here at the Mission has enabled me to get help from God in my daily living. It is true that I have been called stupid, crazy, hypocritical and phony, but I have found that with a proper attitude of mind other things will fall into place. When our Lord and Master died and again became a living being, He gave me a chance to live again."

—Goodwill Rescue Mission Newsletter, London, Ont.

Broadcasting

Seven branch offices are being opened, most of which are in foreign countries. From some of these offices foreign broadcasts originate. Other offices will aid in correcting Bible correspondence course test papers of foreign enrollees. The Canadian office will acknowledge Canadian gifts, thus making them deductible.

Canada, Puerto Rico, New Mexico (Navaho), India, England, Japan, and Jamaica are the locations of these branch offices.

The Mennonite Hour

IMPORTANT NEWS!

Telegram reveals prayers answered. "Wonderful news. Radio Ceylon has agreed to continue Gospel broadcasts. **Mennonite Hour** can therefore continue its enlightening program in Far East through this all-powerful station," telegraphed our New York agency which handles all foreign accounts. A Ceylon missionary also wrote expressing joy in prayers answered.

Radio Ceylon had notified all religious broadcasts that they would be discontinued when present contracts expire. This action was brought about by a change of government in the spring elections.

But God answered prayer. Christians around the world were praying that this "mighty voice" would continue beaming the saving Gospel to all corners of the globe.

Thank God for this 20th-century miracle.

Luz y Verdad

Please observe the time over WONW. We had earlier announced the time for this broadcast as 6:30 a.m., but it is now officially operating from Defiance, Ohio, at 7:00 a.m., at 1280 kc on your dial. This station is being sponsored by the Spanish and Central Mennonite Churches of Archbold. If you know of any Spanish-speaking people in the areas of Defiance, Bryan, Fulton County and Fort Wayne, let them know of this change of time.

Luz y Verdad is now being produced and copies made at its studios back of the Bethany Mennonite Church, Pulguillas, P.R. Previously, due to the need for a radio technician, the original made at Bethany was sent to the Weaver Audio Service in Harrisonburg, Va., where copies were made and sent out to stations. Now Jim Hodgkins, VS worker from Reading, Pa., is producing the program and making the copies which are sent out to 19 stations.

Pray for the Luz y Verdad staff.

1. Pray that another men's quartet may be found to sing God's Word. Pray for the chorus that sings, and Carol Glick the director.

2. Remember the radio pastor, Lester T. Hershey, as he prepares the sermons, and the announcer, Paul Lauver, that as he and the pastor speak they may bring the radio audience into a closer relationship with God.

Pray for Luz y Verdad listeners.

1. Pray for an invalid father that is a spiritualist. His daughter turns on the radio every Sunday so that he will hear the Gospel and be converted.

2. Pray for a 12-year-old girl whose father is an Adventist. She writes that she wonders whether it is right to observe Saturday and refrain from eating meat.

Heart to Heart

A change of time has been made for the Illinois broadcast. The **Heart to Heart Program** can now be heard on WSIV (1140) Pekin, Ill., at 9:30 a.m. each Saturday morning. We are pleased to have a morning spot on this station, and hope our audience includes many women who tune in to **Heart to Heart** on their kitchen radio sets in the morning even though they watch TV in the evening.

Heart to Heart Program fills definite needs of readers and listeners:

"I enjoyed so much receiving the printed talk, 'The Parent Who Must Carry On Alone.' It seemed to be written just for me since I lost my husband only a short while back . . ." (Nebraska).

"What a lovely program I heard today. . . . Please send me a copy of leaflet #318, 'I Am the Child.' I'm a PTA president and would like to present the same program to them" (Iowa).

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

♣

World Dominion has an excellent article on "The Chinese Dispersion," in which they report that in various areas of Asia, not including Formosa, there are some twelve million Chinese. China Inland Mission and others are trying to reach them. Pray for these efforts. It is reported that there was a conference in Peking in March attended by 250 Christian leaders of 70 different denominations. Pray that those who are truly born again might be preserved from having to follow the communist party line.

The Chinese Nationalist Government reported that a tragic famine has hit twelve provinces in China affecting about 270 million people. How our hearts should go out to China in these difficult days!—**IFMA News.**

MISSIONS

EDITORIAL

Unsung Heroes of Faith

The recent Sunday-school lesson from Hebrews 11 and 12 brought us face to face again with two classes of heroes: those who accomplished great things by faith and those who endured cruel persecution or hardship by faith, the passive heroes. Too often we forget about the latter group. We become enamored by the glory of the former who "conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness. . . ."

We shrink back from those who "suffered mocking and scourging, and even chains and imprisonment," who were "stoned, . . . sawn in two, . . . killed with the sword," and who went about in skins of sheep and goats, destitute, afflicted, ill-treated. . . ." Yet these later heroes are also recognized as having participated in a great spiritual warfare which brought little reward to them while they were on earth.

There is a group of spiritual warriors about whom we hear very little today. They keep in close touch with the Scriptures and sense the spiritual struggle going on in the world. Their part is not to conduct mass evangelistic campaigns or accomplish spectacular soul-winning feats. They are the silent ones who like Enoch and Daniel keep close to God and talk to Him about the needs in the world.

Daniel's experience as recorded in Daniel 9 is a good example. He says in the record that he perceived that the seventy years of desolation for Jerusalem prophesied by Jeremiah had passed. Therefore, he began to implore God to restore Jerusalem and the people called by His name, after confessing his sins and the sins of his people.

Daniel could hardly be classed as a missionary in the usual sense. He was a refugee in a foreign country, but he used all of his remarkable powers to serve that country as he had opportunity, meanwhile worshiping his God. He also accomplished a great missionary feat when he refused to worship Darius and spent a night in the lions' den. The decree that Darius sent out about Daniel and his God went to all the known world. Daniel would be what we call a self-supporting missionary.

Another important phase of Daniel's ministry was his prayer life in behalf of his people. This ministry is all too lacking in the church today, and yet it can be the ministry of many unsung heroes. Perhaps more of these heroes are now operating in the church than we are aware of. The church needs them. If you are called to be such a hero, may you have the courage to become an unsung hero of faith.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Velda Miller, Elkhart, Ind., started working as a secretary to Boyd Nelson, in the Relief and Service Office, Elkhart, Ind., on Aug. 6.

Voluntary Service

The summer VS Unit at St. Louis, Mo., reports that they have many opportunities to explain who the Mennonites are and what they believe. Several times they have been called on to report to other young people's church groups about the activities of Mennonite youth organizations. They have also had the opportunity to sing for the church services of a nearby church.

Joseph Hostetler, Kalona, Iowa, and Donald Nyce, Doylestown, Pa., have joined the group to assist with the recreational program which is planned for the teen-agers of the community. These fellows will also be assisting with the visitation work of the unit. The unit closes, Aug. 17.

This is the first time Mennonite work has been done in this city. The unit members have been called on to witness to other churches of the community as well as to those who have no church affiliation.

The South Bend, Ind., summer VS migrant unit began serving July 21. There are five young people serving in this unit. They conduct Bible schools, recreational activities, and a sewing class for the people of four migrant camps in the South Bend area.

Edna Beiler, Grantsville, Md., on VS writing assignment arrived in Calling Lake, Alta., Aug. 1. She expects to remain there approximately six weeks. During that time she will also visit missions in that area of the Alberta-Saskatchewan Mennonite Conference.

Dr. and Mrs. Ben Kenagy, and daughter Carol Ann, Albany, Oreg., and Dr. and Mrs. E. Lavern Gerig, Wayland, Iowa, left for a VS assignment in Puerto Rico, Aug. 2. They will be serving at the La Plata Mennonite Hospital and the neighboring clinics.

Wilma Roeschley, Graymont, Ill., completed a one-year term of service at La Junta, Colo., July 12, 1956. Wendell King, Bellefontaine, Ohio, completed a two-year term in Puerto Rico, July 12, 1956. Rawley Shank, Harrisonburg, Va., completed a one-year term of service at St. Anne, Ill., July 27, 1956.

Donald Zehr, Castorland, N.Y., transferred from Mathis, Texas, to St. Anne, Ill. Esther Gamber, Scottdale, Pa., transferred from Elkhart, Ind., to Preston, Ont., and Alvin and Marianna Miller, Kalona, Iowa, transferred from Mathis, Texas, to Grants, N. Mex.

I-W Services

J. B. Shenk, pastor of the Prairie Street Mennonite Church, Elkhart, Ind., visited the I-W men serving in Hammond and Westville, Ind., Aug. 3.

The I-W Services Office, Elkhart, Ind., is planning to include the **I-W Mirror** and the Agape papers in their pre-draft mailings. This will mean that 18- and 19-year-old Mennonite young men will be receiving these papers before beginning I-W service.

Roy Burkholder, of the I-W Services Office, Elkhart, Ind., will present I-W orientation at the Young People's Institute at Laurelville Mennonite Camp, Mt. Pleasant, Pa., Aug. 4 to 11.

Released August 3, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Appropriation for Paraguay Road

The United States government has appropriated another $100,000 for the Trans-Chaco road in Paraguay for the purchase of road-building equipment. This is in addition to an earlier appropriation of the same amount. Construction of this road is to begin this autumn and will ultimately provide the first farm-to-market road for Mennonite colonists extending from the Chaco to Asuncion, capital of the country.

It is a joint project of Mennonite colonies, MCC, the Paraguayan and U.S. governments. Six Paxmen currently are in training at the Caterpillar plant in Peoria, Ill., prior to going to Paraguay to be mechanics and instructors with the project.

Allocation for Kings View Homes

The hospital advisory board of the state of California has allocated state and federal funds amounting to $160,018 to help in the expansion program of Kings View Homes at Reedley. This is two thirds of the total amount needed for the expansion program. This leaves the remaining third ($80,000) to be raised by the west coast constituency. The MCC executive committee in its August meeting will discuss plans for raising the funds.

These funds are granted under the Hill-Burton Hospital Expansion Act, which provides a third of any hospital expansion program. California is one of the few states which matches the federal grant. Funds were appropriated for 19 other hospitals and public health agencies in the state.

The expansion at Kings View when completed will add 10 beds and double present outpatient facilities.

Camp in Jordan

North American children and young people are not alone in summer camping experiences. Workers in Jordan provided the same privilege for Arab youngsters. They pitched a tent near the unit house. Arab children came in groups of 10 to 14 for a week at a time—both from Jerusalem and from Jericho.

Each day they were told stories, had recreation and handcrafts. Boys made leather purses and belts while girls sewed little aprons. Field trips took them to the airport, the telephone exchange, the old city Jerusalem and to the Mount of Olives.

Teaming as instructors were Leona Yoder; Ernest and Mary Lehman; Paxmen Lavern Unruh and Vernon Frey; Arab workers Sophie Farran, Hennieh and Salem; and Esther and Florence Hoover, Mennonite teachers on vacation from a school at Sidon, Lebanon.

Lefevers Sail for Viet-Nam

Harry and Esther Lefever sailed for Viet-Nam, where they will join the relief unit at Banmethuot. Harry is the son of the Harry S. Lefevers and a member of Mellingers Mennonite Church at Lancaster, Pa. Esther is the daughter of the Shem Peacheys and a member of Bart Chapel at Quarryville, Pa. Both are graduates of Eastern Mennonite College and attended the Toronto (Ont.) Institute of Linguistics.

Camp Paivika Summer Unit

Summer Service unit members at Camp Paivika in California are kept busy from early morning until night in their effort to minister to the social and spiritual needs of crippled children. Ten girls compose the unit. The camp, sponsored by the Crippled Children's Society of Los Angeles County Inc., serves approximately 600 crippled and handicapped children in five two-week sessions.

One of the unit counselors, Jane Graber of Pretty Prairie, Kans., reports one of her experiences: "Before I tucked Helen comfortably in her bed for the night she said, 'I want you to pray for me tonight. I had a terrible day today, I feel I don't have a friend in the world.' I told her I would pray for her. The following day she said, 'God does answer prayer, things went better today. I am glad I have a counselor who knows Christ and can pray for me.'"

New Workers

George Janzen of Dominion City, Man., is the new administrative assistant in the regional office at Reedley, Calif. His wife, Katherine, formerly of Niagara-on-the-Lake, Ont., will be a nurse in Kings View Homes. He is the son of Jacob Janzens, a member of the Arnaud Mennonite Church, and a graduate of Canadian Mennonite Bible College at Winnipeg and Bethel College of North Newton, Kans. She is a graduate of Canadian Mennonite Bible College and St. Catherines (Ont.) Hospital school of nursing.

Mrs. Wilma Steiner of Orrville, Ohio, joined the staff at Brook Lane Farm at Hagerstown, Md., as a cook. She is the wife of staff worker Tillman Steiner and a member of the Wisler Mennonite Church.

New at Akron, Pa., headquarters are Robert Rigal of Nimes, France, a trainee, in maintenance responsibilities, and Twila Hershey of Lititz, Pa., serving at the clothing center.

Released August 3, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

WMSA at Belleville, Pa., took advantage of the presence of visitors in the community on June 23. Officers of the six local women's groups met for an informal discussion. Mrs. Elmer Brubacher, Kitchener, Ont., president of the Ontario district WMSA, Mrs. J. L. Horst, Scottdale, Pa., former vice-president of the general WMSA, and Mrs. John M. Yoder, Allegheny district secretary of girls' activities, took part in the discussion.

Wherever there is more than one organized adult group in a congregation, there is danger of overlapping on some projects and neglecting others. When the officers of all the organized groups meet together to discuss the local and district projects, it is easy to make a fair distribution of the projects to each group. Sometimes the work for the entire year can be distributed or assigned in one such meeting of officers.

* * *

WMSA district officers from the Virginia, Franconia, and Allegheny conferences met with members of the general WMSA committee and executive officers of the MCC at Brook Lane Farm, July 18, 1956.

Following a tour of the present buildings, plans for the future expansion and added facilities were presented. These three districts along with the Lancaster County, Pa., WMSA, who have already given a large contribution, decided to present the needs to the local circles of their respective districts.

More than $10,000 is needed immediately for the kitchen and dining room equipment. Other equipment to be added as funds are supplied will require almost another $10,000.

We know that every organized women's and girls' group in these conference districts, and those in nearby districts, will want to share in the support of this project.

Send your contribution for Brook Lane Farm furnishings to your district WMSA treasurer within the next month if possible.

Many secular papers and magazines have articles concerning the subject of mental health, but few consider it from a Christian viewpoint. We now have opportunity to give toward the supplying of these added facilities at Brook Lane Farm. We can encourage our young people to train to serve in these areas. We can pray, not only for the patients, but for those who minister to them.

* * *

A worker at one of our Homes for the Aged recently told of a need she had observed. Many folks come to the home to visit friends or relatives, but few of the guests are invited out—for a visit in a home, for a meal downtown, or for a drive in the country.

Some of the guests would like someone to go shopping for them to get some hairpins, or thread, or other personal items. Others could go shopping if someone would accompany them downtown.

This type of project cannot be listed easily on the regular report blanks, but can be undertaken by an organized group or individuals who are living near a church or community Home for the Aged.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

From Our Churches

CANTON, KANSAS

(Spring Valley Congregation)

Dear Readers:

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

The Hesston College Chorus gave a worship program in song on March 11.

Bishop Harry A. Diener was with us on March 18 for counsel meeting and on April 22 for communion services.

On April 22 the Allen Byler family worshiped with us. Bro. Byler gave a talk and showed pictures on Ethiopia. Sister Byler had children's meeting.

Virginia Showalter told about her work in Puerto Rico and showed pictures on May 6.

Our 86th semiannual Sunday School Conference was held on May 20.

Our Bible school started May 21 and closed June 1. The program was held on Thursday evening.

Rachel Diener.

MANSON, IOWA

(Manson Congregation)

Dear Readers:

Greetings in our Saviour's name.

On the evening of March 29, the I.M.S. Chorus brought us a message in musical numbers. On April 2 the Hesston College Collegiate Choral program was given.

Our spring communion service was held on the evening of March 30. We are grateful for the privilege of partaking again of the sacred emblems which typify the suffering and death of our Lord.

Bro. Nelson Kauffman brought the morning and evening messages on April 8. He spoke on Home Missions and also encouraged us to participate in the service by thinking constructively as the Word is preached instead of just passively listening.

A service of dedication for our building program was held Sunday afternoon, April 15. Bro. Stoltzfus spoke on "Jesus Christ, the Cornerstone" and Bro. Birkey on "Building Together in Unity." Prayers were offered by the chairmen of the various committees. Contractor Joe N. Reschly and his family moved from Mt. Pleasant to Manson where Mr. Reschly is personally supervising the work. The main section of the new "T" shaped brick church will be 44 x 72 feet, with extensions on each side for educational units. The basement had been dug at the time of the dedication. Since then the work has progressed according to plans with the exception of some delay in the arrival of the necessary steel. At present the workmen are in the process of bricklaying.

Willis Grimm from Chicago brought the morning message on May 6.

Bro. Gideon Yoder gave a series of very stimulating lectures on Child Evangelism from May 25-27.

On June 17 Bro. Sam Oswald, Beemer, Nebr., delivered a most impressive morning message.

Our Bible school at East Lawn, Fort Dodge, was held June 11-22 and at Manson June 25 to July 6. Marion K. Yoder, Wellman, Iowa, was director. Bro. Yoder brought a much-appreciated message to the congregation on the morning of June 24.

Ernesto Suarez, a native pastor of Argentina, spoke Thursday evening concerning his conversion and the work in Argentina.

Bro. and Sister Stoltzfus worshiped with the congregation at Alpha, Minn., on Sunday evening, July 18. Bro. Nick delivered the message and Sister Edna had children's meeting. A girls' trio contributed to the service by several numbers in song.

Bro. and Sister Cy Sutter of our congregation have left their home here to live at the Sunset Home at Geneva, Nebr. Cy is an invalid and his wife, Ada, is a semi-invalid. They are unable to be cared for in their home here at Manson. They would deeply appreciate hearing from friends and acquaintances during their shut-in days there. Helen Sutter.

HUTCHINSON, KANSAS

(Pershing Street Congregation)

Greetings in Jesus' name to all HERALD Readers:

In our regular morning service on July 10 Bro. Ernesto Suarez, Argentina, brought the message. In the evening service of the same day E. J. Hoover, pastor of a Lutheran Church in York, Pa., preached for us. He with his family were visiting in the Will Lietzel home.

On Sunday, June 10, Joe Miller, Amish minister from Madison Co., Ohio, preached for the Amish congregation in the Partridge District in the morning and in the Yoder District in the afternoon.

Bishop D. D. Miller and wife from Berlin, Ohio, recently spent a night in the home of his brother, Alf. B. Miller, and wife, on their way farther west.

Raymond Sala, field representative for Mennonite Mutual Aid, spent a day in this community several weeks ago.

Martha, wife of Wm. A. Bontrager, passed away at a Wichita hospital July 12. Funeral the following Sunday at the Yoder Church was in charge of Harry A. Diener and Edd P. Shrock from Washington, Ind. A number of relatives from Indiana, Iowa, and Oklahoma were here to attend the funeral.

On July 1 Bro. Milo Kauffman gave a report of the General Mission Board Meeting held at Elmira, Ont., June 14-17.

Bro. Noah J. Schmucker, Evangelical Mennonite minister, passed away at the Grace hospital on July 16. Funeral was held at the Sterling Evangelical Mennonite Church on July 19.

We were glad to have Bro. Paul Roupp and family worship with us on July 22. Bro. Roupp served as superintendent of the mission work here for three years in its early history.

Last Sunday evening Bro. G. G. Yoder showed pictures and gave a talk about his tour to Europe and the Near East. Seeing and hearing about sad conditions in many other countries should help us to appreciate our blessings and to be willing to share them with others.

Four junior boys from our congregation are attending the Rocky Mountain camp this week.

Correspondent.

PORT TREVORTON, PENNSYLVANIA

(Susquehanna Congregation)

Dear HERALD Readers:

Greetings. Again we rejoice in the many wonderful and glorious blessings we have received. It is joy unspeakable and full of glory.

During this past winter there has been much sickness among our members but God in His great mercy restored most of them to health. But we were greatly saddened by the death of our minister, Bro. John Reinard. Just 18 months prior to this our elderly Bro. Wm. A. Shaffer passed away.

We are praying God will in some way meet our need here. We are very grateful to Bro. and Sister Walter Graybill, Richfield, Pa., who come to us, and Bro. Graybill preaches for us.

Our communion was held on April 29. And on March 11 we had the delayed baptismal service. Bro. and Sister Oran Shaffer's baby was drowned just two days before baptismal services were to be held.

Bro. James Hess, returned missionary from Honduras, was with us in May. On May 22 the elderly Bro. Joseph Boll preached in German from Ps. 103:1, 2, a very edifying message.

Our Bible school was held June 4-15, and was well attended. Much interest was shown. May God bless the truths presented to our youngsters in all the Bible schools. They will be our future church.

On July 2-6 we had a series of meetings conducted by Bro. William McGrath on the subject "Biblical Separation unto God Through Mercy" (nonresistance). They were truly inspiring.

Bro. Noah Burkholder held revival meetings at Locust Grove schoolhouse July 7-15.

Sara Hinkle.

Mission News

CONTINUED

On one Sunday in July a notice appeared in the Betania church bulletin, Pulguillas, Puerto Rico, asking for special giving on Sunday, July 22, to help erase the debt one of our sisters had in the burial of her son last May. The expense was only $90.00 but the brethren responded with $170.32. Mutual aid is being practiced in the Betania congregation, and they are very happy with these efforts.

Bro. and Sister Addona Nissley arrived in Puerto Rico Aug. 3 for their first term of missionary service. Bro. Nissley has accepted the call to serve as pastor of the Calvary Mennonite Church, La Plata. He is well known in the area, having served previously with the MCC at La Plata Mennonite Project. An installation service was scheduled for Aug. 11.

A record registration is expected at the Bethany Day School, Pulguillas, Puerto Rico, this year. Classes began Aug. 13. New teachers on the staff are Carlos and Mabel Erb Lugo, Rio Piedras; Alicia Rivera, La Plata, former student of Hesston College; Leona Beachy, Goshen, Ind.; and Fred Springer, Aibonito.

The La Junta, Colo., Mennonite Church enjoyed the services on July 29 of the Ralph Buckwalters, missionaries returning to Japan, and the John Drivers, missionaries on furlough from Puerto Rico. Sisters Genevieve Buckwalter and Bonita Driver were in La Junta for a reunion of the nursing class of 1946.

A second son, John Alan, was born Aug. 6 to Bro. and Sister Peter Sawatsky, missionaries in Sao Paulo, Brazil.

Field Notes

CONTINUED

Announcements

Memorial services for Edgar Taylor, who lost his life while visiting his daughter in Honduras, will be held at the Frazer Mennonite Church on Saturday, Aug. 18, at 2:00 p.m., in charge of Marcus Swanenburg and Milton G. Brackbill.

Theodore Wentland, Arthur, Ill., at Detroit, Mich., Aug. 19.

Two-week Bible Conference held in a tent near Belleville, Pa., with Paul Erb, B. Charles Hostetter, and Andrew Jantzi as speakers, Aug. 26 to Sept. 9.

An outdoor sunset inspirational song service will be held, DV, at the Slackwater Church, near Millersville, Pa., 7:30 p.m., Aug. 19. Bro. Martin Ressler will be in charge. Bring cushions, blankets, **Church and Sunday School Hymnals,** and **Life Songs Number 2.**

Bible Meeting at Manchester, York Co., Pa., with John R. Mumaw and Norman Bechtel as speakers, Saturday evening, Aug. 25 and all day Aug. 26.

The Lancaster Conference Youth Committee will sponsor a program at East Chestnut Street, Lancaster, Pa., at 7:45 p.m., Aug. 18. Bro. Clyde Witmer will give a biography of an India mission pioneer, followed by Bro. Allen Shirk speaking on "What the Lord Is Doing in India."

Ordination services for Bro. J. Alton Horst at Amity Chapel, at Claremont, Ill., the afternoon of Aug. 19. Bro. Archie Unzicker, who has served at Amity for several years, will give a farewell message in the morning. Bro. Horst will preach in the evening.

The Christian's Everyday Speech will be discussed at the Lititz, Pa., YPM on Aug. 19 by Bro. Willis Detweiler, Akron, Pa.

I-W reunion for all present and ex-I-W's who served in Indianapolis is being planned for Aug. 26 at Indianapolis. There will be a carry-in dinner and a guest speaker.

Inspirational song service at Bair Church, Hanover, Pa., along Route 116, between Hanover and Spring Grove at 2:00 p.m., Aug. 26. Everyone welcome.

Guest speakers at the Illinois Conference, Chester K. Lehman, (conference sermon), and Harold S. Bender.

W. F. Williams, World Evangelization Crusade, at Kingview, Scottdale, Pa., Aug. 19.

Wanted: a consecrated Christian teacher for our Christian Day School, for grades V through VIII, in a new building with good facilities; about 25 pupils. Will you let the Lord use you in filling this place? Contact Chester T. Derstine, Secretary, Dublin, Pa.

Harvest services at the Providence Church, Yerkes, Pa., Saturday, Aug. 18, 7:30 p.m.

Twentieth anniversary of the Steelton, Pa., Mennonite Mission will be observed Aug. 19. Speakers include Samuel Miller, Ira E. Miller, Frank Hertzler, Verna Brandt, Bill Yovanovich, and Isaac Baer. A hearty welcome to all former workers, members, and Sunday-school attendants.

Visiting Speakers

July 8. **M. E. Brenneman,** Albany, Oreg., at Portland, Oreg. **Allen Ebersole,** Canton, Ohio, at Prairie Street, Elkhart, Ind.

July 15. **Arthur Becker,** Brethren Church, at Prairie Street, Elkhart, Ind. **Henry Ruth,** Salford, Pa., at Warwick River, Denbigh, Va. **John M. S. Steiner,** Goshen, Ind., at Olive, Elkhart, Ind.

July 29. **Bro. and Sister Virgil Brenneman,** Iowa City, Iowa, at East Union, Kalona, Iowa. **Joe Kauffman,** Bloomington, Ill., at Arthur, Ill. **Norman Kraus,** Goshen, Ind., and Vernon Bontreger, Goshen, Ind., at Nappanee, Ind. **Harry A. Diener,** Hutchinson, Kans., at Prairie View Hospital, Newton, Kans. **Jacob Shetler,** Ontario, Calif., at Los Angeles, Calif. **S. S. Miller** and quartet from Hopewell, Kouts, Ind., at East Goshen, Ind.

Aug. 5. **B. Charles Hostetter,** Harrisonburg, Va., at Woodridge, Washington, D.C. **Daniel Troyer,** under appointment to Luxembourg, at Gingrich's, Annville, Pa. **H. W. Stevanus,** Atmore, Ala., at Elora, Ont. **Takio Tanase,** Japan, at North Scottdale, Pa. **L. C. Hartzler,** Elkhart, Ind., at Market Street, Scottdale, Pa. **Michael Shenk,** Sarasota, Fla. and **Mahlon Blosser,** Harrisonburg, Va., at Warwick River, Denbigh, Va.

Aug. 12. **Lee Kanagy,** on furlough from Japan, at Albany and Fairview, Albany, Oreg. **Kenneth Good,** Morton, Ill., at Hopedale, Ill.

Evangelistic Meetings

Rudy Borntrager, Fort Wayne, Ind., at Roselawn, Ind., Nov. 1-11. **Andrew Hartzler,** Newport News, Va., at Cullers Run, Mathias, W. Va., beginning Aug. 12. **Eli Nissley,** Plain City, Ohio, at Glendive, Mont., Aug. 5-12, and at Leader, Minn., the following week. **William McGrath** Goshen, Ind., at Zion, Broadway, Va., Sept. 14-23.

The Crusade for Christ with Myron S. Augsburger preaching, and J. Mark Stauffer as song leader, began at Berne, Ind., on July 29 and continued through Aug. 12. Approximately 1,750 people, largely from the town of Berne, came to the tent for the first service. The interest remained good. The Crusade was sponsored by the following churches: General Conference Mennonite, Evangelical Mennonite, Nazarene, Missionary, and Conservative Mennonite. From Berne, the Crusade for Christ moves to Salem, Oreg., Aug. 24 to Sept. 16.

♣

"The surest way to pin yourself into a corner is to leave God out of your plans," our speaker said tonight. Inwardly I said a quiet "Amen," and for a short time reflected on the times I had pinned myself into a corner.

There was the time I had several important assignments to complete; I thought that I couldn't possibly finish them before the deadline. But then I prayed—and I was actually surprised at the minutes I had left over.

There have been decisions, the most difficult ones of my life, when it seemed that with either alternative it would mean sacrifice, or "losing face," or detachment from the things I thought I liked most. Minor things became gaping monstrosities, out of proportion to their real value. My set of values became oddly jumbled; I wished I could press a button and everything would be decided. I was "pinned into a corner."

But then, when God decided it was time to work on my case (He had been working all along) these values sat up straight and seemed to have a number on them so that I could put them in order in their own compartment. What God thought I should do became the principal thing, not what friends thought. Those monstrosities became insignificant again and took a definite back seat. God was in my plans—all was right with my world.—Virginia Ann (Brenneman) Ryan.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Baker, Leslie and Betty (Black), Pocomoke City, Md., third child, first daughter, Nelsia Dawn, June 27, 1956.

Benner, Willard and Marjorie (Bechtel), Phoenixville, Pa., second child, first son, Wayne Lee, July 21, 1956.

Borntrager, Orville and Annette (Edenfield), Uniontown, Ohio, second child, first daughter, Gladys Arlene, June 18, 1956.

Brubaker, J. Clarence and Grace (Stahl), Manheim, Pa., third son, James Lee, July 12, 1956.

Cressman, Vernon L. and Doris A. (Gingrich), New Hamburg, Ont., first child, Keith Ross, May 24, 1956.

Detweiler, Willis F. and Odena (Schrock), Akron, Pa., second child, first son, Marlin, July 18, 1956. (First child adopted.)

Frederick, Charles R. and Sara Lu (Graber), Pigeon, Mich., second child, first daughter, Catherine Ann, July 2, 1956.

Geissinger, Willard A. and Ada A. (Hunsberger), Royersford, Pa., second daughter, Doris Lorraine, July 8, 1956.

Hershey, John L. and Helen (Herr), Paradise, Pa., second daughter, Karen Joy, July 19, 1956.

Huber, George A. and Erlene (Gingrich), Alma, Ont., second daughter, Diane Ruth, June 28, 1956.

Jones, Joseph D. and Barbara (Weiser), Spring City, Pa., second child, Joseph Abram, July 19, 1956.

Kauffman, Charles and Ardice (Yoder), Dayton, Ohio, first child, Patricia Ann, July 17, 1956.

Long, Kenneth and Nancy (Yoder), Culp, Ark., second son, Steven Kent, July 28, 1956.

Mast, Oliver and Betty (Diller), Elverson, Pa., third child, second daughter, Julia Mae, July 26, 1956.

Mellinger, Carl and Phoebe (Blank), Leola, Pa., second child, first daughter, Janet Elaine, May 24, 1956.

Miller, Mose and Edna (Yoder), Hartville, Ohio, fourth child, second son, Steven Ray, July 13, 1956.

Miller, Orval J. and Alberta (Boese), Wayland, Iowa, fourth child, third son, Sheldon Ray, Jan. 28, 1956.

Moser, Elton J. and Maxine (Zehr), Copenhagen, N.Y., first child, Lyndon Wayne, July 22, 1956.

Moyer, Joseph O. and Clara L. (Watters), Bartonsville, Vt., third son, Robert Dale, July 3, 1956.

Oberholtzer, John Jacob and Rebecca (Stoner), Bird in Hand, Pa., third child, John Carl. (A brother and sister by adoption).

Rhodes, Jay and Emma (Schlabach), Warren, Ohio, first child, David Lynn, June 26, 1956.

Snyder, Glenn and Mary (Wert), Mt. Joy, Pa., first child, Lou Ann, July 19, 1956.

Snyder, Melvin and Ilse (Friesen), Colorado Springs, Colo., first child, Heidi, July 19, 1956.

Weaver, Irvin and Ruth (Hurst), Denver, Pa., third child, second daughter, Betty, July 27, 1956.

Wickey, William and Florence (Miller), Burr Oak, Mich., second child, first daughter, Faith Lorraine, July 19, 1956.

Witmer, Clyde W. and Betty (Weaver), Lancaster, Pa., first child, Gary Lyn, July 15, 1956.

Witmer, Robert W. and Lois (Martin), St. Jacobs, Ont., second daughter, Debra Rene, July 14, 1956.

Yoder, Gene and Dorothy (Miller), McPherson, Kans., third child, first daughter, Beth Elaine, July 12, 1956.

Yoder, Ike and Maretta (Gingerich), Kalona, Iowa, second daughter, Juliana, July 19, 1956.

Yoder, Wilbur and Dorothy (Yoder), Columbiana, Ohio, third child, second son, Calvin Edwin, July 31, 1956.

Zeager, Clarence and Ethel (Kreider), Watsontown, Pa., seventh child, fifth daughter, Rebecca, May 18, 1956.

Zehr, Michael and Dolores (Lehman), Woodville, N.Y., first child, Keith Michael, July 19, 1956.

Anniversaries

Kaltreider.—Howard T. Kaltreider and Claudia Mae (Landis) celebrated their fiftieth wedding anniversary on May 27. They were married on May 27, 1906, by W. A. Korn at Hallman. The couple enjoyed open house in the afternoon and evening when over one hundred friends called at the home.

Mr. Kaltreider, 73, is the son of Mrs. Leah C. Kaltreider, who is 94.

They are the parents of four children, Mrs. Naomi Black, Clarence L., Raymond F., and Marian—Mrs. Charles Herr. The family includes eleven grandchildren and five great-grandchildren.

They are members of the Stony Brook Mennonite Church, York, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Buckwalter—Lehman.—Galen N. Buckwalter, Atglen, Pa., Maple Grove cong., and Gladys L. Lehman, Greencastle, Pa., Marion cong., by Harvey E. Shank at the home of the bride, June 5, 1956.

Emmert—Hostetler.—Ralph Emmert, Sweet Home, Oreg., and Evelyn Hostetler, Aurora, Oreg., by C. I. Kropf, assisted by Archie Kauffman, at the Zion Church, Hubbard, Oreg., June 23, 1956.

Fecht—Mishler.—Wilbur Fecht and Ada Mishler, both of the Metamora, Ill., cong., by Roy Bucher at the Metamora Church, June 30, 1956.

Figueroa—Colon.—Jose Delgado Figueroa and Ana Maria Ortiz Colon, both of Pulguillas, Coamo, P.R., Bethany cong., by Lester T. Hershey at the Bethany Church, July 21, 1956.

Glick—Anderson.—Ray Glick, Parkesburg, Pa., Maple Grove cong., and Helen Anderson, Denver, Colo., First Mennonite cong., by Glenn B. Martin, July 28, 1956.

Good—Witmer.—Clarence R. Good, Martindale, Pa., and Lois Irene Witmer, Mountville, Pa., by Christian K. Lehman at Mountville, May 19, 1956.

Good—Erb.—Floyd S. Good, New Hamburg, Ont., Blenheim cong., and Wilma Mae Erb, Milverton, Ont., Riverdale cong., by Orland Gingerich at the Riverdale Church, May 19, 1956.

Hatter—Maynard.—Warren Austin Hatter, Lyndhurst, Va., Mountain View cong., and Virginia Louise Maynard, Crab Orchard, W. Va., cong., by Mark Wolfe at the Brethren Church, June 2, 1956.

Herr—Miller.—John B. Herr, Lancaster, Pa., Chestnut St. cong., and Martha Miller, Archbold, Ohio, West Clinton, cong., by E. F. Frey at the West Clinton Church, July 21, 1956.

Hershberger—Miller.—Floyd Hershberger, Elkhart, Ind., and Barbara Miller, Goshen, Ind., both of the Salem cong., by Jency L. Hershberger at the Salem Church, June 10, 1956.

Kreider—Lehman.—Norman Herr Kreider, East Petersburg, Pa., cong., and Dorothy Mae Lehman, Greencastle, Pa., Marion cong., by Harvey E. Shank at the home of the bride, June 23, 1956.

Kuepfer—Roth.—Levi Kuepfer, St. Agatha, Ont., cong., and Beatrice Roth, East Zorra cong., by Orland Gingerich at East Zorra Church, April 14, 1956.

Mann—Detwiler.—John E. Mann, Goshen, Ind., Prairie St., cong., Elkhart, and Jean Detwiler, Goshen, Ind., College cong., by Allen B. Ebersole at the 8th St. Church, Goshen, July 7, 1956.

Near—Stauffer.—Richard G. Near, Millersville, Pa., and Doris S. Stauffer, Masonville, Pa., by Christian K. Lehman at the Masonville Church, May 23, 1956.

Smucker—Imhoff.—Ronald Smucker, Plain City, Ohio, and Mary Lu Imhoff, Eureka, Ill., Metamora cong., by Roy Bucher assisted by Abram Kauffman at the Metamora Church, June 30, 1956.

Stauffer—Stoner.—J. Marvin Stauffer, and Mary Ann Stoner, both of Lancaster, Pa., Mellinger cong., by Elmer G. Martin at the Mellinger Church, June 16, 1956.

Yoder—Beyler.—Dale Yoder, McPherson, Kans., West Liberty cong., and Vera Beyler, Protection, Kans., cong., by Clayton Beyler, brother of the bride, at the Protection Church, July 27, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bontrager, Martha, daughter of Jonas and Fannie (Hostetler) Yoder, was born Jan. 17, 1898, near Yoder, Kans. Here she grew to womanhood and gave her heart to the Lord, being baptized in the Amish Mennonite Church in 1918. On May 7, 1921, she and her husband transferred their membership to the Yoder Mennonite Church. On March 25, 1920, she was united in marriage to William A. Bontrager. This union was blessed with 6 sons and 2 daughters (Morris, Laura—Mrs. Allen Schrock, Howard, Alvin, Linford, William Jr., Alice, and David). Alvin and William Jr. preceded her in death. All the children live in Reno County, Kans. Surviving are her husband, the 6 children, 9 grandchildren, the following brothers and sisters (Milo, Ervin, Mary Ann—Mrs. Jonas Mullet, Elmina—Mrs. Alvin Kauffman, Barbara—Mrs. Felty Schrock, Goshen, Ind., Fannie—Mrs. Edd P. Schrock, Washington, Ind.; Edna—Mrs. Pete Yoder, Katie—Mrs. John Kauffman, Milford, Ind.; Joe, Hutchinson, Kans.). One sister preceded her in death. Also surviving are her stepmother (Mrs. Susie Yoder), 2 half brothers and 3 half sisters (Samuel, Fred, and Polly—Mrs. John Keim, Haven; Anna—Mrs. Sam Bontrager, and Susie—Mrs. Charles Gough, Hutchinson). With the exception of about 2 years when they lived in New York, the family has always lived in Reno County, Kans. Early in this year she showed the need of medical help. After two serious chest operations, when part of her lung was removed in the hope of her recovery, she quietly passed away on July 12, 1956, at the Wesley Hospital, Wichita, Kans.; aged 58 y. 5 m. 25 d. Funeral services were held at the church in charge of Edd P. Shrock and H. A. Diener, with burial in the church cemetery.

Burckhart, Andrew M., son of Henry and Nancy (Martin) Burckhart, was born Sept. 24, 1883; died at his home near Orrville, Ohio, on May 26, 1956; aged 72 y. 8 m. 2 d. He had lived in the same community practically all his life. For the last 3 years his health had been failing. He made his decision for Christ, was baptized, and received as a member of the Mennonite Church in 1907. He was a faithful member of the Martins congregation at the time of his death. He was married to Francis Kreider on Nov. 18, 1906, and they were looking forward to their golden wedding anniversary this year. This union was blessed with 7 children. He is survived by his wife, one son (Le Roy, Massillon, Ohio), 4 daughters (Esther—Mrs. Melvin Roher, Wadsworth, Ohio; Anna Mae—Mrs. Clair Lehman, Orrville, Ohio; Elsie and Irene of the home), 2 brothers (Christian, Orrville, and Amos, Akron, Ohio), 2 sisters (Mrs. Susie Kilmer, Seville, Ohio, and Mrs. Fannie Koppes of Wadsworth), and other relatives and friends. He was preceded in death by 9 brothers and sisters and 2 sons (Elmer and Ira). Funeral services were

in charge of Stanford Mumaw, Robert Detweiler, and O. N. Johns. Interment was made in the Martins Cemetery.

Frank, Mary E., daughter of the late Frank and Amanda (Ebersole) Landis, was born July 20, 1894; died as a result of an automobile accident near Elizabethtown, Pa., June 13, 1956; aged 61 y. 10 m. 23 d. She accepted the Lord at the age of eleven at the first evangelistic meetings held in the Elizabethtown Mennonite Church in 1906 in which Noah Mack was the evangelist. She attended Eastern Mennonite School and graduated from the Bible Course in 1930. She was one of the workers at the Columbia Mission in the year 1921, and served at the Reading Mission for three years. At the time of her death she was a practical nurse at the Oreville Mennonite Home, Lancaster, Pa. She was married to Phares Frank in March, 1940. He died four years later, August 13, 1944. She is survived by three stepsons (Christian, Salunga, Pa.; Henry, Mt. Joy, Pa.; and Irvin, Elizabethtown, Pa.), also the following brothers and sisters (John, Lancaster, Pa.; Clayton, Middletown, Pa.; Chester, Mrs. Paul Zeager, and Mrs. Joseph Wert, all of Elizabethtown, Pa.; Paul, Wernersville, Pa.; Mrs. Clyde Lamp, Malvern, Pa.; and Mrs. Clayton Hess, Bethel, Pa.). Two brothers and a sister preceded her in death. Funeral services were held June 17, 1956, from the Oreville Mennonite Home, Lancaster, Pa., conducted by Landis H. Brubaker and at the Elizabethtown Mennonite Church by Walter L. Keener, Jr., and Clarence E. Lutz. Interment was made in the Mt. Tunnel Cemetery, Elizabethtown, Pa.

Good, Christian J., son of Christian and Lena Good, was born April 6, 1893, in Fulda, Minn.; died unexpectedly at the age of 63 y. 6 m. 20 d. He was crushed to death on July 26, 1956, when the tractor he was operating upset into a ditch with him underneath. When he was 14 years old, he accepted Christ as his Saviour. He was baptized and became a member of the Mennonite Church at Saybrook, Ill. On Jan. 21, 1915, in Beemer, Nebr., he married Mary Birky. In 1921 he and his family moved from Nebraska to the Kouts, Ind., community where they have made their home since then. He was a faithful member of the Hopewell Mennonite Church at Kouts. He found joy in living and his smile and kindly spirit were an inspiration to all who knew him. Surviving are his wife, one daughter (Evelyn—Mrs. Arthur Birky), 3 sons (Orvin and Allen of Kouts; and Verlin Paul of Valparaiso, Ind.), 11 grandchildren, one great-grandchild, and a host of relatives and friends. His parents, 3 sisters, and one brother preceded him in death. Funeral services were held in the Hopewell Church on July 29 in charge of Samuel S. Miller. Interment was made in the church cemetery.

Greenawalt, Elmer C., son of Adam and Catherine (Schrock) Greenawalt, was born Feb. 11, 1885, in Lagrange Co., Ind.; departed this life July 26, 1956; aged 71 y. 5 m. 15 d. Death came very suddenly on the home farm as he was going about his daily activities, apparently in good health, while en route from the house to the barn. As a young man he taught school for 12 years, before taking up farming. In his youth he accepted Christ and united with the Maple Grove Mennonite Church, Topeka, Ind. In 1914 he transferred his membership to the Emma Mennonite Church, where he was a faithful member until death. On April 5, 1914, he was united in marriage to Catherine Yoder, who survives. Also surviving are one son (Howard), 2 grandchildren, and 2 nephews. He was preceded in death by his parents, one brother and one foster sister. Funeral services were held at the Emma Church on July 29 in charge of O. S. Hostetler, Amos O. Hostetler, and Ivan Miller.

Helmuth, Viola, daughter of the late Daniel and Anna (Knopp) Conrad, was born near Louisville, Ohio, Aug. 13, 1909; died at the Timken Mercy Hospital, Canton, Ohio, July 26, 1956; aged 46 y. 11 m. 13 d. In 1922 she accepted Christ as her Saviour, was baptized, and received into the fellowship of the Beech Mennonite Church, in which she served faithfully until the end. On April 9, 1933, she was united in marriage to Alvin S. Helmuth. To this union were born 8 children (Paul, Edward, Ray (deceased), Kenneth and Kathryn (twins, deceased), Carl, Ina Ruth, and Stanley). For some time she had not been enjoying the best of health, and toward the last her body weakened rapidly. On July 26 she quietly and peacefully passed on, having been resigned to the will of God. Besides her parents and the three children, one brother also preceded her in death. She is survived by her husband, 5 children, all of the home, 3 sisters (Ella—Mrs. M. O. Krabill, and Pauline of Louisville, Ohio, and Wilma—Mrs. Sam Helmuth, Alliance, Ohio), 3 brothers (Arthur, Columbiana, Ohio; Lloyd, Wakarusa, Ind., and Richard, Louisville, Ohio), and many other relatives and friends. Funeral services were held in the Beech Mennonite Church with O. N. Johns, Eldon King, and Ray Bair officiating. Interment was made in the church cemetery.

Hileman, Elza, was born near Morgantown, W. Va., June 4, 1870; died in the Uniontown, Pa., Hospital, June 29, 1956; aged 86 y. 25 d. Two years previous he gave his heart to the Lord and became a member of the Masontown Mennonite Church. He is survived by his wife Lydia Hileman, 3 daughters, (Mrs. Ewing Brady and Mrs. Andrew Brady of New Geneva; and Mrs. Marie Rager of Point Marion), 18 grandchildren, 42 great-grandchildren, and 4 great-great-grandchildren, and one brother (Martin Hileman of Morgantown, W. Va.). Funeral services were held in the Herod Funeral Home, Point Marion, with Paul M. Roth officiating. Burial in the Greendale Cemetery, Masontown.

Landis, Eli L., son of the late Isaac and Susan (Landis) Landis, was born June 9, 1876, at Oregon, Pa.; passed away at the Ephrata Community Hospital on June 29, 1956; aged 80 y. 20 d. He had been under the care of a physician for a number of years. He accepted the Lord early in life and was a member of the Groffdale Mennonite Church, serving as trustee for a number of years, and always having a desire to be there whenever health permitted. On Nov. 18, 1897, he was married to Hettie H. Nolt, who survives; also surviving are 3 sons and 2 daughters (John N., Brownstown; Mabel—Mrs. Will Rohrer, Nottingham; Harry N., Willow Street; Anna—Mrs. Wilmer Kreider, Manheim; and Eli N., Jr., Christiana), also 17 grandchildren, 21 great-grandchildren, and one brother (John L. Landis, Bareville, Pa.). Services were held at Groffdale in charge of Mahlon Witmer assisted by Eli Sauder. Interment was made in the adjoining cemetery.

Nolt, Elizabeth G., stillborn daughter of Milton W. and Margie (Gehman) Nolt, Ephrata, Pa., was born July 19, 1956, at Ephrata Community Hospital, Ephrata, Pa. Besides her parents she is survived by 8 sisters and 5 brothers (Irene—Mrs. Andrew Ebersole, Glyndon, Md.; Ira, Elvin, Wilmer, John, Eugene, Evelyn, Naomi, Ella Mae, Betty, Dorcas, Barbara, and Brenda, all at home), her grandparents (Mr. and Mrs. Jonathan Gehman, Farmersville, and Mr. and Mrs. Mahlon Nolt, Stevens, Pa.). Interment was made in the Metzler's Mennonite Cemetery.

Yoder, Silas Abraham, son of Israel and Josephine (Kropf) Yoder, was born near Garden City, Mo., Feb. 13, 1885; passed away very suddenly of a heart attack on July 21, 1956, at his home near Hubbard, Oreg.; aged 71 y. 5 m. 8 d. At the age of 4 he moved with his parents to Oregon where they established their home. In his youth he was born again and united with the Zion Mennonite Church, to which he remained faithful until called home. On Nov. 1, 1913, he was united in marriage with Lomie Hartzler, who passed away on Feb. 5, 1921. To this union were born 4 children. On June 21, 1933, he was united in marriage with Lillie Alice Hostetler, who survives. To this union was born one daughter. Also surviving are the children (Glenn A., Sweet Home, Oreg.; Lora—Mrs. Jack Marshall, Oregon City, Oreg.; Mabel Irene, Hubbard, Oreg.; Dorothy—Mrs. Lyle King, Sweet Home, Oreg.; Violet June, Hubbard, Oreg.), a sister (Fannie—Mrs. Frank Hostetler, Canby, Oreg.), and 4 grandchildren, and many other relatives and friends. He spent a great deal of time singing sacred songs, both in public and at home, leaving many pleasant memories to the family and his neighbors. The last song he learned and taught to his grandson Donnie is "How Great Thou Art." His last day was an especially joyous one, being spent at the beach with part of his family. He planned most of the day's activities and seemed unusually active and happy.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Great Neglected Bible Prophecies, by Dr. Merrill F. Unger; Scripture Press; 151 pp.; $2.50.

The writer was a graduate student with high honors from Johns Hopkins University, with degrees from other institutions. Pastor in Buffalo, New York; Dallas, Texas; Baltimore, Maryland. At present professor of Old Testament and chairman of that department in the Dallas Theological Seminary, Texas. The book is Biblical, evangelical, conservative, inspirational, highly informing, readable, and scholarly.

The writer bypasses much of the great prophecies, which have become history, such as the predictions concerning ancient Tyre, Sidon, Egypt, Moab, Ammon, Babylon, Greece, Rome, the Coming of the Messiah at His first Advent. Large segments of the prophetic Word, however, still remain unfulfilled. . . . Some of these unfulfilled prophecies concerning the future of the Jews, the Gentiles, and the church have been treated exhaustively in prophetic literature in general. However, there are certain aspects of unfulfilled predictions that have been commonly bypassed by students of Bible prophecy. These neglected themes, including Israel's restoration nationally and religiously, prefigured in Ezekiel's vision of the "Valley of Dry Bones," and the "Millennial Temple"; Paul's revelation of the Bema of Christ in connection with the "Believer's Works," together with the apostle's remarkable portrayal of "Israel's Future" as it pertains to God's plan of salvation for the Jew and Gentile in this present age, furnish the subject of these studies.

Dr. Unger is a keen interpreter of the prophetic Word. In neglected areas, he is a scholar of vast disclosures. He dodges eschatological theories which close, rather than reveal the truth. He rather floods with light, than veils in darkness. He stimulates the paralyzed students of Ezekiel, Isaiah, Daniel, and Revelation, who approach the Bible with emotions akin to terror, which seems to paralyze them into an agnostic attitude of "I don't know. I can't know!" He sheds light upon the minister, teacher, and student, who "bungle" in their attempt to reconcile their interpretation with the vision of the divine exposition. He takes the reader to the Word; back to the days of the early church; away from the Constantinian days, which blossomed into the Catholic viewpoint; which has been channeled into the Protestant church of today. Viewpoints which obscure the truth, rob Christians of the true key which unlocks the prophetic portion of the Word.

The writer believes that it was a master stroke of Satan when he succeeded in over-

throwing the healthy millennialism of the early church. The cessation of persecution, the influx of worldliness, confounding the church and the kingdom, under the imperial favor of Constantine in the fourth century, the allegorizing of the influential Alexandrian School and of Origen, notably by the great Augustine—these made way for the error which has had 1,500 years to get the strong foothold it has today.

Apart from this prophetical study, the writer clears the atmosphere on the much debated "Millennial Temple of Ezekiel." He presents strong reasons for the necessity of some mode of "Memorial Worship" during the forthcoming "Reign of Christ" (pp. 64-86).

You will find an extraordinary exposition of the "Judgment Seat of Christ" (pp. 97-123). This alone is worth the price of the book. This reviewer will keep this book in his library. He tackles the difficult problem of the Jew, nationally on the sidetrack today, from a New Testament viewpoint—St. Paul's Olive Tree and Israel's Future. Pp. 129-149. Procure this book to be informed and inspired.—C. F. Derstine.

Items and Comments

Joseph L. Hromadka, Czech Protestant theologian, predicted that there would be full religious liberty for all people behind the Iron Curtain once the communist leaders consolidated their rule. In an address to a meeting sponsored by the World Council of Churches and reported by the West German radio, the theologian also said: "Although Christians must live with communism, they would never be converted to it." He conceded that Christians behind the Iron Curtain still have many difficulties to overcome because many personal rights and liberties were being restricted.

* * *

A South Dakota law designed to prevent expansion of the 15 Hutterite communal colonies in the state was held void in a circuit court decision.

* * *

A twelve-room mansion, formerly the home of the founder of the Sunmaid Raisin Growers Co-operative, was purchased at Fresno, California, by the Pacific District of the Mennonite Brethren Church of North America. It will be used by the Mennonite Brethren Biblical Seminary this fall. The church group also acquired 53 acres of land adjoining the 6-acre estate for subdivision and as a site for Pacific Bible Institute.

* * *

Senator Frank Carlson of Kansas was re-elected president of the International Council for Christian Leadership at its annual meeting in The Hague. Laymen from twenty countries attended the sessions which were opened by Princess Wilhelmina, Dowager Queen of the Netherlands, who is honorary president of the international organization. Vice-presidents elected included Dr. Charles Malik of Lebanon. The ICCL sponsors prayer, breakfast, and luncheon groups for businessmen, educators, and political leaders in many cities throughout the world. The movement was launched in Seattle about twenty-five years ago. World headquarters are now located in Washington, D.C.

* * *

The first of many of thousands of tons of surplus United States rice shipped by American Protestant and Roman Catholic relief agencies, including the Mennonite Central Committee, arrived in Saigon for distribution to refugees and other needy persons in South Viet-Nam. The occasion marked the first time in the history of Viet-Nam that foreign-grown rice has come to the docks of Saigon. For the past ten years Viet-Nam's great Southwest rice bowl has been rendered virtually barren by constant internal trouble. The rice will be distributed to all in need, regardless of their religion.

* * *

A new low in liquor merchandising is the teen beer for juveniles which several brewers are preparing. It contains one half of 1 per cent alcohol or less, thus avoiding state and federal regulations and taxes, but it is calculated to create in teen-agers a taste for beer.

* * *

In Delaware a state police study of the 1955 traffic accidents revealed that intoxication from alcoholic beverages played some part in 63 per cent of the 91 fatal accidents which occurred in the state last year.

* * *

In New York Schenley Distillers' Company announced a three-year multi-million-dollar advertising campaign. They bragged that they had spent over $100,000,000 in advertising in the past 25 years. Said the company's president, "No expense will be spared."

* * *

President Eisenhower has signed a bill passed by Congress which will allow juries to recommend the death penalty for persons who sell or give heroin to anyone under 18 years of age.

* * *

Cornelius Krahn, one of the editors of the Mennonite Encyclopedia, has learned that his mother, whom he has not heard from for nine years and whom he has not seen for 30 years, is still living in Siberia.

* * *

From Italy comes a World Around Press report of conditions such as are causing revolts among landless peasants all over the world. A certain baron in South Italy owns approximately 59,000 acres of land. One third of this he keeps as a game reserve. Within the reserve olives are left on the ground as food for the wild boars. An old woman who collected a kerchief full was sentenced to two months imprisonment.

* * *

An unusually large vote in the English House of Lords defeated the death penalty abolition bill which had passed the House of Commons by a small majority. Constitutionally, if a bill is again passed by the Lower House and the Lords again reject it, it can be submitted for the royal assent without the approval of the Upper House. No British sovereign has vetoed a bill since 1707.

* * *

America has found it easier to "spread blue jeans and Coca-Cola" than qualities of mind and spirit, declared Charles P. Taft of Cincinnati to 70 delegates from east and west Europe, Britian, and North America at a conference dealing with Christian attitudes toward world affairs. "It is the mind and spirit and not the clothes and gadgets that constitute our attitude toward our Christian obligations. Gifts must come to an end and people must be helped to help themselves. Knowing how to do this is terribly difficult." —WAP.

* * *

The Search for Bridey Murphy, with its pagan inferences of reincarnation, has run its course as a best seller. The "memories" induced by hypnosis, investigators have revealed, were only imaginative reconstructions from the subject's childhood. A neighbor's maiden name was Bridey Murphy.

* * *

Twenty per cent of the people of the United States have been involved in divorce directly or indirectly.

* * *

The Coroner's Office of Seattle reports that "among members of a certain religious sect that advocates self-healing, about 10 per cent of the cases of death without medical attention could have been avoided."

* * *

Alcohol last year killed more Frenchmen than tuberculosis: 17,400 deaths from alcoholism and cirrhosis of the liver, with the rate still going up; 13,000 from t.b., with the rate still going down.

* * *

The owner of the Coastal Fisheries in New Bedford, Massachusetts, reports that there is "more harmony and a better work relationship than ever before" in his plant since he instituted a weekly prayer service for employees. The 30-minute service is conducted on company time by a local pastor and is well

He spoke for Anabaptism!



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attended by both men and women fish-cutters, even though the participation has been put on a voluntary basis.—**Herald of His Coming.**

* * *

There are 3,600 students at the Hebrew University in Jerusalem. This figure will probably reach 4,000 this year. There are 600 faculty members.

* * *

The population of Israel is very young in age. Forty per cent of the Jewish inhabitants are below the age of 19. Among the immigrants from North Africa, 55 per cent are of that age.

* * *

Alcoholics are multiplying twenty times faster than Alcoholics Anonymous or all other rehabilitation groups can salvage them.—**Watchman-Examiner.**

* * *

The **New York Times** reports great anxiety among the Jews in Morocco and Tunisia. As the states of northern Africa come into greater independence, the Jews are fearful of what the effect of the Arab League might be upon them with respect to religious freedom. Some of them, especially the poorer Jews, are hoping to emigrate to Israel.

* * *

Georgia is evading the order to desegregate all public amusement facilities by leasing most of its state parks to private citizens. Virginia has closed most of its public parks for the season.

* * *

Five Kansas colleges—Bethany (Lutheran), Bethel (Mennonite), Friends (Society of Friends), Kansas Wesleyan (Methodist), and McPherson (Church of the Brethren)—ran an advertisement in the **New York Times** saying that registration is still open in Kansas colleges. It is reported that eastern schools have already approached the overcrowded point and it is difficult for students to enter a great many eastern colleges.

* * *

Twenty-five Amish churches in the Holmes County, Ohio, school district have employed two attorneys to represent them in working out a solution to the school attendance problem, which has been the source of much difficulty in that county during the past few years.

* * *

Polish and Czechoslovak Jews enjoy slightly better conditions than their coreligionists in the Soviet Union, according to two American rabbis who recently visited communist countries. They said that only 18,000 of a prewar Jewish population of 350,000 are left in Czechoslovakia. In Poland, where only 50,000 Jews remain out of a prewar total of 3,000,000, the rabbis found a very fine Jewish historical society with many rare manuscripts and a Yiddish-language daily newspaper that is planning a section on religion. Warsaw's Jewish population has been reduced from 300,000 to 6,000. The rabbis praised the "tremendous will to survive" of all Jewish communities they visited in the Soviet Union as well as the satellite states, and described it as a "struggle of epic proportions."

* * *

At the peak of the cotton season there are 100,000 migrants in the harvest areas of Arizona. This is one out of every eight persons in the state.

* * *

Martin Niemoeller sharply criticized the Synod of the Evangelical Church in Germany for failing at its recent meeting to sound "an unmistakable and clear warning" against the introduction of military conscription in West Germany.

* * *

About 75 per cent of today's American youth are outside the church. About 85 per cent of all persons who make decisions for Christ do so before they are 21. These facts certainly make it important to win our young people.

* * *

A committee appointed by the Madhya Pradesh government to probe Christian missionary activities in the state has recommended that all foreign missionaries engaged primarily in proselytizing be withdrawn from the country. It urged also that the Indian constitution be amended to give only citizens of India the right to engage in religious propagation and to outlaw conversions brought about by "force, fraud, or other illicit means." The recommendations were made in a report released by the committee in Nagpur and broadcast in summary form by the All India Radio. The report was heavily loaded with charges that Christian missions are being used in some areas to revive Western supremacy in India and to disrupt the solidarity of India's non-Christian communities. Another crucial recommendation by the committee was that the property now registered in the name of foreign mission bodies be transferred to national churches or holding bodies or to an international holding group. It said the best course for the Indian Protestant churches to follow in the meantime is to establish a united independent Christian church that would not have to rely on foreign support. The committee reported it had visited 77 centers and contacted 11,350 persons during its two-year inquiry. In addition, it stated, it received statements from 375 persons and interviewed others from about 700 villages.

* * *

On the Island of Lombok in Indonesia there are only five doctors for 2,000,000 people; in the United States there is a doctor for each 770 persons. East Pakistan has only 270 trained nurses to serve a population of 45,000,000. United States has 244 graduate nurses per 100,000 population. In the West Punjab half the deaths are among children under 10 years of age. The average income per person in Asia is $50 per year, compared to $1,952 in the United States.

* * *

There are still 92 displaced persons camps in West Germany, with about 27,000 non-German refugees.

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Menno Simons on Child Evangelism

"It seems to me it is high time to awaken and to give heed to the Scriptures. To innocent and minor children sin is for Jesus' sake not imputed. Life is promised, not through any ceremony, but of pure grace, through the blood of the Lord, as He Himself says: Suffer the little children to come unto me and forbid them not; for of such is the kingdom of heaven. But concerning baptism He did not command anything" (p. 131).

"And even as Abraham and the children of Israel, the female as well as the male, were in covenant not through the sign but through the election, so also are our children in the covenant of God, even though unbaptized. The word of Paul is secure; He has chosen us in Him before the foundation of the world and has ordained us His children through Jesus Christ.

"To repeat, to children the kingdom of heaven belongs, and they are under the promise of the grace of God through Christ, as has been said, and therefore we truly believe that they are saved, holy and pure, and pleasing to God, under the covenant and in His church, but by no means through an external sign. There is verily not a word in all the Scriptures whereby to maintain that children should be incorporated into the covenant and the church by such a sign. Besides it is very evident that they cannot be taught or admonished by word or sacrament as long as they are without the ability to hear and to understand" (p. 133).

"As often as we are asked why infants are not to be baptized since they are in the church of God, in grace, in covenant, in promise, we answer, Because the Lord neither taught nor commanded it" (p. 136).

"Dear reader, if faith always brings forth good fruits, all manner of righteousness, and is the substance of things hoped for, the evidence of things not seen, what fruits and righteousness which are evidence of faith do our little children bring forth? All they do is nurse, drink, laugh, cry, warm themselves, play, etc., as has been the nature of children from the beginning. Besides, they often show, as they grow, the evil seed of Adam; and as they get a little older, they manifest it still more; but the fruits of faith, or of the new birth, they do not show, as may be plainly observed. And if you do not believe this from your daily experience, then believe the Word of God which never will deceive you. Moses says, Your children, which in that day had no knowledge between good and evil. Deut. 1:39. They had not knowledge between good and evil, as it appears—where then is their faith which has knowledge?" (p. 240).

"But he [Ecclesiasticus] teaches that the fear of God is granted to the believers from their mother's womb and that it would be given them in due season, because God with His eyes as of flaming fire, which observe all things from beginning to end, foresaw while they were as yet in their mother's womb that they would at the appointed time hear His holy voice, believe with the heart, and through the same faith fear God and be justified. For true faith cannot be without its fruits, as has been often proved" (p. 241).

"Little ones must wait according to God's Word until they can understand the holy Gospel of grace and sincerely confess it; and then, and then only is it time, no matter how young or how old [Menno recognizes that the age of accountability does not come at a uniform point in the maturation of children. J.C.W.], for them to receive Christian baptism as the infallible Word of our beloved Lord Jesus Christ has taught and commanded all true believers in His holy Gospel. Matt. 28:19; Mark 16:16. If they die before coming to years of discretion, that is, in childhood, before they have come to years of understanding and before they have faith, then they die under the promise of God, and that by no other means than the generous promise of grace given through Christ Jesus. Luke 18:16. And if they come to years of discretion and have faith, then they should be baptized. But if they do not accept or believe the Word when they shall have arrived at the years of discretion, no matter whether they are baptized or not, they will be damned, as Christ Himself teaches. Mark 16:16" (p. 241).

"Dear reader, since infants are not so disposed and since the Holy Spirit does not operate nor reveal Himself to be in them, and since they cannot serve in the body of Christ as is required by the Word of God (as is plain to all intelligent persons), therefore they should not be baptized, as we have abundantly proved to all the pious children of God and from God's Word.

"Therefore I conclude in regard to this matter of baptism with these plain words: Inasmuch as Christ Jesus, the true Teacher, sent of the Father, has commanded us to baptize believers, and since the dear holy apostles have in the above adduced Scriptures explained that that which is represented by the baptism pertains to none but to the believing, and since infant baptism is no such baptism because it is evident that children have neither faith nor its fruits, which faith and fruits are the things symbolized by baptism, therefore we are forced by the Word of the Lord, by faith, and by the love of God diligently to teach and to receive believer's baptism, to defend it at such a price to the praise of the Lord before lords, princes, and the whole world as true witnesses of Jesus Christ" (pp. 274, 275).

"But little children and particularly those of Christian parentage have a peculiar promise which was given them of God without any ceremony, but out of pure and generous grace. . . . This promise makes glad and assures all the chosen saints of God in regard to their children or infants. By it they are assured that the true word of our beloved Lord Jesus Christ could never fail. . . . Tell me, who has the strongest ground and hope for the salvation of his children? Is it he who places his hopes on an outward sign, or is it he who bases his hopes upon the promises of grace. . . ?" (pp. 280, 281).

"But when Gellius says that in the New Testament preaching and baptizing take place without differentiation as to age, this is in my opinion so flatly contrary to Scripture, common sense, and his own words, that he should properly be ashamed of himself for the assertion. For what can we teach a little, irrational child unto repentance by the Word of God? Christ wants us to preach the Gospel to those who have understanding and to baptize those who believe it. Nor has He left in His Gospel any other com-

Lasting Impressions

Walter L. Eberly

The hardest marble is defaced,
Cut by the tooth of time;
But teachings of a mother's love,
Or of a mother's crime
Impressed upon a little child
Are not erased by time.

Orrville, Ohio

mand, ordinance, or example concerning this matter.

"Besides, Gellius acknowledges that the children, on account of their lack of understanding, cannot grasp the doctrine, as already heard. Yet he writes in the face of this plain ordinance of the Almighty God, and his own confession, that in the New Testament teaching and baptizing are commanded without respect to age. Behold, thus bluntly do they err who reject the Word of the Lord" (p. 684).

"But this rule [that all who are in the church must become so by baptism, G. C. S.] does not at all apply to minor children. For they have no ears to hear nor hearts to understand. Nevertheless they are in grace, children of the kingdom, heirs of the promise; not through any outward sign, I say, but by the adoption of grace in the reconciliation, mediation, and merits of the death and blood of Christ, as the Scriptures teach. The New Testament treats with those of years of discretion, and its sacraments belong to the penitent. Let this be to you a sure and eternal doctrine and principle" (pp. 692, 693).

". . . I ask whether in any part of the Scripture bringing is called baptizing. If they say Yes, then they cannot produce proof. If they say No, then they admit that they also adulterate the Word of God, by explaining and construing bringing to mean baptizing.

"In the third place, I ask whether Christ baptized the presented children with water. If they say Yes, then I answer with John, that Christ Himself did not baptize. John 3:5. But if they say No, then they acknowledge in the third place, that to defend infant baptism on the strength of this bringing in is erroneous" (p. 698).

"This promise (of the grace of God, and of the eternal covenant) is made to the unbaptized children no less than to the baptized believing ones, so long as they are clothed with innocence and go on in simplicity. But when they come to rationality [What is now commonly called the age of accountability—J. C. W.], and accept the preached Gospel of grace through faith, then the Scriptures teach us to baptize them. Matt. 28:19; Mark 16:15. But if they reject grace, and lead an easy, impenitent life, then neither Christ's blood nor death will avail them; much less word and water. For, He that believeth not (the Scripture refers to those of years of discretion) is condemned already. John 3:18" (p. 704).

"Similarly in the New Testament. The Gospel is preached, and all who believe it and are baptized, shall be saved; be they men or women. They are members of the church of Christ, in God's covenant and grace. They are joint heirs of the kingdom of God, and children of eternal life. So also the children, although they are not baptized" (p. 706).

"I say moreover, if now they wish to place the children of both believing and unbelieving parents in the same grace, which according to my opinion would not be altogether contrary to the Scriptures [In other words, Menno regards the children of unbelievers as well as of believers as safe in Christ—J. C. W.], . . ." (p. 707).

The common ancestry of the human race makes us all blood brothers.—J. D. Graber.

"We offer Gellius and all the learned ones [notwithstanding Eph. 5:25 and 26—G. C. S.] the entire Scriptures, besides all reason and experience, that we can teach little children the Word of God, from which originates the true cleansing of the heart; or that the Scriptures of the New Testament anywhere deal with them by the Word and sacrament. If they can do this, then we will grant that they are cleansed by water through the Word, or in the Word. But if they cannot do so, then it is already settled that these words of Paul were not written of little children" (p. 707).

"That the children should be considered in the church on account of the promise, to this we consent. But we deny that they should be included in the ordinances of the church, for this is out of keeping with all of Scripture and reason, as Gellius himself will have to say presently" (p. 708).

"Oh, No! True faith, which counts before God, is a living and saving power, which through the preaching of the holy Word is bestowed by God upon the heart; a thing that stirs, changes, and regenerates it to newness of mind; restrains all ungodliness in us; destroys all pride, ambition, and selfishness; makes us like children in malice, etc. Behold, such faith it is to which the Scriptures refer, and not a dead, vain, and unfruitful fancy, as the world dreams. And that such faith is not found in children of two, three, or four years, both Scriptures and common sense teach us" (p. 709).

Our Readers Say—

The poem entitled "Go and Play" in the July issue impressed me as coming from one who has tried to answer honestly the question which arises in most parents' minds at some time or other, namely—"What is my first duty in Christian service, God or my family?" There is peace of mind in being able to say, "My first duty to God is my family." But perhaps not everyone may be able to answer it for themselves in just this way.

We are commanded in the Word to love God above everyone or everything. The Word also says, "Children are an heritage of the Lord." Where is there a more fertile field than the active mind of a child? Where is there richer soil to sow with love than the heart of a child?

Children receive this first conception of God through their parents. Surely none of us are ever so busy (or are we?) in Christian service that the personal needs of family members are neglected. Love displayed is one of a child's needs.

I believe when Jesus told His disciples to begin preaching and teaching at Jerusalem, He was speaking in a special way to parents. Jesus had time for the little ones. One can picture Him, wearied by the exhausting ministry, resting by the way. He opened His arms to receive the little ones brought to Him by solicitous mothers. It was just as important to Him to lay His hands on them in blessing as it was to lay those same hands on the sick in healing power.

May God help us as Christian parents never to neglect to show love, affection, and understanding for the little ones God has entrusted to our care!—Mrs. Harley King, West Liberty, Ohio.

"The reason why Christ called unto Himself the child, embraced it, and placed it in the midst of His disciples was that the disciples were contending as to who would be the greatest. He set the child before them as an example, and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. And so we must receive the kingdom of God as a child (as to malice, that is), as Mark and Luke write. Paul says, In malice be ye children. For whosoever therefore shall humble himself, said Christ, as this little child, the same is greatest in the kingdom of heaven; and whoso shall receive one such little child (that is, one who has humbled himself as this child) in my name, receiveth me. But whoso shall offend one of these little ones which believe in me [he says, which *believe* in me] it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Behold, thus Christ Himself explains to what kind of 'children' we should refer this" (p. 710).—Compiled by Gerald C. Studer from the new edition of *The Complete Writings of Menno Simons.*

GOSPEL HERALD

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EDITORIAL

Straight A's

"God never gives straight A's on man's report card; rather He fails each child," says a recent writer. Do you agree?

In our schools there is an occasional brilliant and industrious student who makes in all his courses the highest possible grades. It is difficult, but it can be done. Some hard-boiled teachers never give anyone A's; they say nobody can be that nearly perfect. Some tenderhearted teachers give too many A's; they hate to make a hard-working student feel bad. Some say the grades of a large class ought to make a bell-shaped curve: a few A's, more B's, mostly C's, some D's, and a few F's. That shows how hard it is for a student to make that A sector in all his courses. But still, it is done every year, probably, in every school. Some students are just that good.

But in God's school nobody is good enough to make straight A's. Among ourselves the gap of knowledge between some teachers and students is not very wide. In fact, it must be admitted that before your editor stopped teaching there were some students who knew more than their teacher. But in God's school that gap is infinite. In knowledge, in holiness, in love, in ability God is simply beyond man's reach. If God's goal is to make us like Him, then at every test we all fail most miserably. God is so far beyond us that any attempt to reach His perfection is fore-doomed to failure. Who of us does not need to acknowledge again and again his abject failures?

This, however, does not plunge us into despair. It does not make us give up hope of standing in God's presence uncondemned. It does not keep us from continual effort to be approved in His sight. It does not drive us as failures from His school.

For we have learned of God's grace. We have received the Word of grace, the Gospel of grace. We have been taught in God's school that, though we cannot earn His favor, we may nevertheless be saved—by grace. We have received a report card which says our names are written in the book of the achievers—by grace. We have been awarded eternal life as a gift. We have been invited, unworthy as we are, to come to His house, to spend eternity with Him. We are under no illusions that we deserve all this. It is the outpouring of the gracious mercy and loving-kindness and forgiveness of our Lord. Because we believe in Him, He has arbitrarily *made* us worthy of His favors.

Not everyone understands this. Some still try to accumulate a supply of merit. They achieve a sort of morality. They are careful to observe sacraments and ordinances. They give liberally to all kinds of charities and church causes. They become proud of the reputation for piety which they acquire. But over it all God still writes His F. It simply is not in man's flesh to please God.

God writes the A of His Approval upon those who have faith in Him, who put their trust in the salvation which He has provided in Jesus Christ, who walk in His ways because they desire to please Him, not because they think that they can earn His favor.

All our righteousness is nothing. It is dung, good only to be cast away. It is rags, vermin-infested and worthless. God never gave man A on what he could do of himself.—E.

The Opening Devotion

"Bro. ———— will conduct the opening devotions." Most Mennonite meetings, after the opening hymns (almost always two), begin that way. Perhaps it is "the opening," or only "devotions." A variant might be ". . . open the meeting." It is refreshing to hear occasionally, ". . . will lead us in our worship." Better yet, (remember we have already been singing), ". . . will lead us as we continue to worship."

We have a feeling, proper enough, that we can hardly get on with the meeting until we have read the Bible and prayed. But such important features of public worship should not be thought of as mere opening formalities. They should not be put in a setting of late arrivals, distracted attention, and general thoughtlessness. Better not read the Bible at all than to read it inattentively and irreverently. Better not pray than to merely say words in which our hearts are not. If having an "opening" is just a pious chore, then we should consider our ways.

These considerations may help:

1. Plan this part of the service. A Scripture passage may require study before it can be read with good interpretation. The leader may need to get himself into a worshipful mood. If he does not worship, neither will his audience. He may need to review in his mind the subjects for prayer. Especially is this true if this is the main prayer of the morning service, the pastoral prayer.

2. Choose the Scripture portion for its worship values. That is much more important than to read the context of the text for the sermon which is to follow. This is not a pre-sermon feature. It is the very heart of the worship service.

3. Don't preach. Historically, the "opening" was probably a short sermon before the main one. We don't profess now to have more than one sermon. There isn't time for more than one. But the idea sticks that this is the place for a little harangue. Especially is this true if the one who conducts the "opening" wishes he could preach the sermon. He makes the most of the opportunity he has. Your editor is one who hesitates to suggest the chapter of the text for the "opening." He is afraid the opener will take off from his text and preach his sermon.

4. Be brief. Take enough time to control the thoughts and mood of the audience. Don't take so much time that you lose that control.

5. Keep late arrivals at the door until this worship period is over: not just during the prayer, but during the Scripture reading too.

6. Get audience participation: careful listening, responsive or concert reading. Some people have never discovered that this part of the service is supposed to have anything for them. In one church the congregation stands during the Scripture reading. That is a gesture of respect that should help. It is good for the worshipers to follow the reading in their own Bibles unless they are so slow in finding the place that the turning of pages disturbs the reading.

7. If you are in the audience, determine that you will worship. Be hungry to meet God. Come on time, wait quietly, join the singing, listen with care, think intensively, pray earnestly. Re-

member that this is God's house, and you have come here to receive something from Him.

The "opening" is an essential part of the service. It is not just a door; it is the first room. It can be so blessedly meaningful to you that if the service went no farther, you could go home richly fed.

—E.

Don't Call Me Reverend

BY HAROLD G. ESHLEMAN

On numerous occasions, much to my dislike, I have seen my name and the names of my fellow ministers appear in print preceded by the title, Rev., the abbreviation for *reverend*. Is this a proper title for a minister of the Gospel? It seems to be universally accepted in Christendom. This, however, is no criterion for deciding whether it is right or wrong.

The word reverend is a derivative of revere. Venerate, worship, and adore are synonyms of revere. Reverence is a gesture of profound respect, mingled with love and awe, given only to one in an exalted position. *Reverend* is defined as being worthy of reverence.

Only once is the word "reverend" used in the Bible. In Psalm 111:9 we read: "holy and reverend is his name." Truly "reverend" is that name which is "above every name." What a name! The name that shall cause every knee to bow and every tongue to confess! Shall I accept a title of which only God Himself is worthy?

If I have labored faithfully and have been diligent in admonishing those over whom the Lord has made me overseer, then I am worthy of their love. Paul admonishes the church to esteem their ministers very highly in love for their work's sake. But in no sense do I want to be revered.

Christ was bold in His condemnation of men who accepted and loved titles of which they were not worthy. There were those who loved to be called, "Rabbi, Rabbi," of men. Rabbi meant master. What right did any man of God have to consider himself a master. Christ said, "One is your Master, even Christ; and all ye are brethren." Still others loved to be called "Father," a title implying a spiritual relationship. Christ again positively forbids the use of that title, "Call no man your father upon earth for one is your Father, which is in heaven."

Any title that is right is Scriptural. A faithful minister is given many titles in the Bible such as an elder, an evangelist, a laborer, a messenger, a minister, overseer, pastor, preacher, servant, shepherd, steward, teacher, watchman and others. Such titles as these I gladly could accept if I were only worthy.

If I have unselfishly labored day and night that the flock might be fed from the life-giving Word, the sick visited, the weak encouraged, the hungry fed and the naked clothed, then let them call me a *minister*.

If I am wiser because of my experience over the years and thus can serve as an able counselor to the young and the old, the rich and the poor, then let them call me an *elder*.

If I have, by the power of the Spirit, exalted Christ before the unsaved and led some souls to the altar there to unload their sins and receive Christ into their lives, then let them call me an *evangelist*.

If I have found a place where each disciple in my flock can do something worth while, encouraged and guided safely by me, then let them call me an *overseer*.

If I have been a true shepherd to the flock, willing even to lay down my life for them, sensitive to the needs of the sheep and even the lambs, always ready to go before them and show them the greenest pastures and the purest waters, then let them call me *pastor*.

If I have been instant, in season and out of season, in declaring the Gospel, making it so simple that even the children can understand, yet so deep that the most mature minds are challenged, then let them call me a *preacher*.

If I have been alert to evil influences that threaten the flock, boldly exposing heresy, ready always to warn against changes that war against the spiritual man, then let them call me a *watchman*.

Call me a minister, an elder, an evangelist, a pastor, a preacher, or a watchman if I have done my duty, but please don't call me "Reverend."

O Lord, forgive me for my past feeble protest against being called "Reverend," I, who am but dust and ashes, only a sinner saved by grace. Forbid that I should hold myself in high esteem, but always esteem others better than myself. And then, dear Lord, when my earthly labors terminate, may I hear from Thy lips only one title, "Thou good and faithful servant." Amen.

Harrisonburg, Va.

Why Jesus Prayed

In the record we read that Jesus often got up a great while before day and went out to pray, and that sometimes He spent the whole night in prayer. Why so early? Why so long?

Surely the answer is, because He enjoyed God and because He needed God. From the moment of birth He was surrounded by the spirit of worship, and had partaken of prayer with His mother's milk. As a child He had wandered across the hills, becoming saturated with the beauty of God's earth and feeding His soul upon its glories.

No certainty was so sure as the presence of God, and to converse with His Father was as natural as breathing. Through the years Jesus came to know the love of God as no man before had ever experienced it. God was more real than any human friend was real, and companionship with the Father was the supreme joy of His life. From these hours of glorious friendship, Jesus earned the right to speak of the joy which He longed to share with His disciples.

Jesus went early and stayed late also because He needed God; He required insight and vision, faith and courage, hope and fortitude. Compassion brought upon His shoulders the burdens of the people, and love caused Him to weep over the city. No man was ever so sensitive to pain in others, so responsive to another's sorrow, so grieved over human sinning.

But everywhere He found men encrusted in tradition, dominated by appetite and passion, separated from God and their fellows. Indifference and inertia and despair had settled as a pall of doom upon the people. How to awaken them, instruct them, nurture them, redeem them, how, how, how? So He sought companionship with His Father in order to be guided and empowered. Thus He arose early to pray, and sometimes He prayed all night.—Kirby Page.

50 Years Ago

(from Gospel Witness, Aug. 1, 1906)

Bro. Clayton Graybill of Juniata Co., Pa., who was but recently married to Sister Bertha Shelley, has settled down at Scottdale.

[Resolved,] That we use unfermented wine in our communion [Alberta Mennonite Conference].

After twelve years of imprisonment, exile, deprivation and censure, Alfred Dreyfus has been officially reinstated to his station and rank in the French army and relieved from all the stigma attaching to his false conviction and punishment.

(from Gospel Witness, Aug. 8, 1906)

Bro. John K. Yoder . . . passed . . . on . . . Smithville, Ohio. . . served the church . . . more than half a century.

When a small child ran to her mother crying, complaining that the other children were mistreating her, her mother told her to hit them back, not to take their unkindness so meekly. After the child had gone out to play, the mother turned to her guest and said, "I know we are a nonresistant people, but we must make the children stick up for themselves." Do you think she was right?

—Mt. Clinton Church Bulletin.

Zacchaeus

(Luke 19:1-10)

By T. K. Hershey

Zacchaeus was a rich poor man. His position as a publican caused people to hate him. However, he was anxious to see Jesus, of whom he had heard so much. Being small of stature, he could not "for the press" see him. So he fell to the idea of running around the crowd and climbing up into a sycamore tree, the limbs of which were thick and close to the ground. So there he sat with feet dangling in the air and waiting patiently for the passing of Jesus. Soon he sees the crowd push forward. But little did he suppose that Jesus would notice him and much less know him by name.

To his surprise, he hears the Master cry out "Zacchaeus, make haste, and come down; for to day I must abide at thy house." I imagine that Zacchaeus came down faster than he went up, for the Bible says, "he made haste, and came down, and received him joyfully." Verse 8 says, "Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." He must have had a guilty conscience to suggest what Jesus had not asked for. Jesus said, "This day is salvation come to this house, forsomuch as he also is a son of Abraham."

Zacchaeus was not only a publican, but he was the chief of publicans. Farrar says: "The publicans used to regulate the duties of the export and import of goods. They were the chief classes in Jericho. In the New Testament times, they were employed as the tax collectors of the Roman Senate." Farrar goes on to say, "that they were farmers and the direct taxes were given to the publicans. Contracts of this nature fell into the hands of the richest classes of Romans." They appointed managers which corresponded to our Customhouse officials today.

These collectors would take a bale of goods exported or imported, assess its value, more or less, as they thought, ticket it, and enforce payment. When they had an opportunity, they would charge excessively. Luke 3:13. They brought false charges of smuggling in the hope of receiving "hush money." Luke 19:8. They detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this brought the publican into disrepute and ill favor everywhere. Such things brought out all kinds of imaginable vices of the Jewish character. This despised feeling was augmented because many Jews thought they should not be paying tribute at all, for they were God's people. Zacchaeus being chief among the publicans implies that there must have been degrees of position among them. The name and profession of *publican* were hated and despised terms.

The significance of the term *publican* may be seen in Matt. 18:17, when Jesus refers to a trespassing brother and says, "Let him be unto thee as an heathen man and a publican." Also in the murmuring of the people when they heard Jesus say to Zacchaeus that he would abide with him that day. They whispered and said, "He was gone to be guest with a man that is a sinner."

Matthew was a publican, perhaps as some think, an inferior one, for he was sitting at the receipt of custom. Jesus was reprimanded for making friends with publicans and for eating with them. His reply was that the publicans and the harlots will go into the kingdom of God before these accusers. Then, too, we have the story of the Pharisee and the publican that went to the temple to pray, which shows the distinction between the two classes—hypocrisy on the one hand and humility on the other. The tax collector was despised, but because of his repentance, he went to his house justified rather than the other.

"I must abide at thy house." Why did Jesus say this to *Zacchaeus* when there may have been hundreds of others to whom He might have said the same thing? Why did Jesus have to single out Zacchaeus? Why did He go to Zacchaeus' house and not to someone else's?

Jesus wanted to bring salvation to this house. He knew Zacchaeus. He knew his life. He knew what was lacking in his life and in his house just as He knows what is lacking in your life and mine.

Zacchaeus made haste and came down, and perhaps he and Jesus had a conversation on the way to his house. Then he "stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold." Here we have a condemned conscience. He was guilty and he confessed it. A great many people today, even church members, do things that are wrong but are not willing to confess them. They may not have been given an opportunity to make restitution, so they go on hiding their sin and committing others equally bad, and wonder why they do not grow spiritually. They should be given a chance to make their wrongs right. Restitution is seldom taught from the pulpit today. If it is, it is done in a way to be careful not to stir up any folks or hurt somebody's feelings.

In my evangelistic efforts, I found many scandalous things that church members had committed and were committing. But they were passed over and nothing was done about it, and the individuals, if they were somewhat guilty, were passed over. Many have a guilty conscience, but it is seared as if with a hot iron and they go on as good loyal church members. I believe that we preachers are often to blame and are afraid to cry out to the Zacchaeuses of our congregation.

Jesus knew Zacchaeus. We should know our individual members in their actions and deeds. I repeat, we are afraid to cry out if we know sin exists among our young people. We hush up for fear some things will come to light, so we pass them up and nothing is done about them. We know that unbecoming things take place among our young people in churches and colleges, but we pass them by and say nothing. Then we wonder why our young people have a tendency to indifference and to ape after the things of the world.

You and I, brother, need to make haste in our preaching and plead with those of little spirituality to quit their sinful ways and to get right with God. Many are the illustrations that could be given where some get into a predicament because they are not ready to make restitution. Jesus wants to abide in our lives and our homes. Will we let Him?

May God help our young people to clean up and allow Jesus to say, "Make haste." He knows what is taking place in your life and homes and He is saying, "I want to abide in your house." Will you consent to this?

Goshen, Ind.

Orie O. Miller Diary

July 6. New Stanley Hotel, Nairobi, Kenya, East Africa. At 12:00 noon the conference ended. By 1:15 we had lunch. We said good-by to most of the missionaries and drove six miles to the Musoma airport, where the taxi was already awaiting us. Paul Kraybill had the pilot fly via Shirati for air pictures of the Leper colony and station buildings. By two hours after take-off we landed at Nairobi West Airport.

Tuesday was unique at Bukiroba in what was the first official meeting between U.S. and Tanganyika church representatives. The Executive Committee of the Tanganyika Church Council (a committee of ten—seven Africans and three missionaries) met with the deputation all day. The Tanganyika church now has 13 ordained brethren and a number of elders. These ordained brethren plus half as many elected elders plus the ordained missionaries constitute the General Council, from which the Executive Committee is chosen. Wednesday, Thursday, and today we sat with the missionary group in annual conference—about 40 of us—and in review of mission work and strategy and setting the course ahead and in seeking His will and leading in the mass of crucial challenge

and need. Accredited nurses training at 104-bed Shirati hospital, a Girls' Middle School to round out the educational program, and a Girls' Domestic Arts School for our own members, are new projects in mind.

July 9. Mennonite Mission Home, Mogadiscio, Somalia. Wilbert Lind, Chester Kurtz, and little Daniel Lind met us on Saturday's noon arrival at the airport. In the afternoon Pax man Marvin Musser arrived by ship. So for a week 12 of us (including the three on deputation) represent the church in this interesting little country of 1-1/2 million and which will join the world's free countries in 1960. Sunday we sat in the various meetings here, attended by some 50 Somalias, and closed the day in joint prayer fellowship with the S.I.M. groups of four workers and their deputation guests, Rev. Playfair, General Director of S.I.M., and wife. During the day a group of Somalia young men wanted an appointment to plead for an expanded mission school here.

At 6:00 a.m. Monday six of us left on the 300-mile trip west to the lower Juba River area, where the Swedish Mission had had four stations from 1896 to 1933 and then was ordered by the Italian Government to vacate. Here reside remnants of the Bantus, and here is Somalia's most promising agricultural area. We were over night in Chisimaio, port city, and then checked the proposed Pax services project at Torda (a few miles below the equator) and the proposed Margherita mission site 18 miles farther north (a few miles above the equator). The communities seem eager for the mission to come. The population in the area is healthily growing. It would seem the mission's strategic spot for Station 3 and rounding out the strategy for the 15-worker force to this country.

July 14. Crescent Hotel, Aden. Amos, Paul, and I are here over night between Somalia and Ethiopia on account of air connections, and it is hot! Mogadiscio was cool in comparison. Yesterday all nine Somalia workers plus the deputation plus the six children met at Station 2, Mahaddei Uen, in final business session in the forenoon and communion service in the afternoon. At this station the residence and garage are complete, the school almost done, and the clinic building about to begin. The community seems pleased and eager for school and clinic. Wednesday we saw the chief Italian administrator, looked out a Mogadiscio building site, and spent the evening with the S.I.Mission family at their headquarters. This morning we called on three of the new Somalia Government Ministers and on the U.S.A. Point 4 Administrator. All were kind and courteous and welcomed the mission and assured us of every possible help they could give. It is a unique thrill to thus witness a new country coming into being, this Somalia people to political independence and freedom, and to realize the influence the mission and workers can have on its coming leaders.

July 17. Bedeno, Ethiopia, Mission Home. Here is the outermost station in Ethiopia Mission—Nevin Horsts and nurse Mary Byer are the present workers. A beautiful scenic station setting, but a hard six-hour ride, terrible roads, to do the 65 miles from Dire Dawa to reach this 8,000-foot altitude area. Rich farming valleys are en route—coffee and a drug akin to tobacco are the chief export crops. Probably 50,000 folks, mostly Moslem Gallas with no other evangelical witness. Like everywhere in the world's underprivileged areas, there is growing hunger for health and education. The station school has passed the hundred figure and six grades, and a nice clinic facility serves some of the sick. There have been a few baptisms of boys who have gone to Addis and Nazareth. The mission stands well in the community. A hard but challenging field. Saturday night's stopover at Aden gave us a breather between visits at these two fields. We arrived at Dire Dawa at 3:00 p.m. Sunday.

July 19. Mennonite Mission, Nazareth, Ethiopia. For this fifth visit to Nazareth (the sixth to Ethiopia since 1945) we came in from Dire Dawa early this morning by night train—sleeping berth accommodation. We have now met all but three of the 26 missionaries on this field. All but two will be in conference together at Addis (blind school facilities) the coming four days. Here at Nazareth the 80-bed hospital continues at capacity census. Government requests the mission to expand to 130 beds and to consider t.b. services and offers to provide plant and facility.

The nearby Wangi Sugar Works population concentration challenges to a shepherd and pastor to the several hundred Evangelical Christians scattered there. So now where the first two MCC workers began 11 years ago are still concentrated our largest group of mission workers. And here the largest group of baptized believers. In Deder area yesterday and here one marvels at the country's material progress the past two years. Here too this translates into hunger for more schools and learning and this applies to the believers' group as well. Several sisters go to Beirut next month for nurses' training, and the mission plans a Bible Academy in Addis to begin a year hence. A small but vigorous church is coming into being here too, and one thanks God and prays for mission and Board vision to continue in effective witness and help. The mission will continue from its present five stations probably until the door opens into British and French Somalilands—probably by or after 1960.

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A man's prayers are tied to his daily life.—J. Otis Yoder.

Formalism in Worship

By Stanley C. Shenk

What do we mean by formalism in worship? One might answer with two illustrations. The first illustration concerns a painting of the interior of a great cathedral. The ceiling is high-ribbed and soaring. Massive and richly carved pillars rise from the floor to the roof. Far up ahead, at the main altar, an elaborate ceremony is being held. It is too far away from the foreground of the picture for the viewer to analyze any of the details of the service, but there is a blaze of lights, a rich modulation of colors, and the dark figures of a small company of people. Having glimpsed the faraway ceremonial glitter at the front of the cathedral, the eyes of the viewer are then attracted by two figures in subdued colors in the left foreground. One is a woman, kneeling in anguish behind the rear pew, and just behind her is the compassionate figure of Jesus, with arms outstretched in a benediction upon her. For a person seeing the picture for the first time, it usually takes several seconds for the sudden realization of the intent of the artist to strike the mind with shocking force. The artist is saying: Christ is not up there at the front, where people with empty hearts are going through the elaborate details of a formal ceremony; He is here at the rear of the church where a single individual kneels with a broken and a contrite heart.

The second illustration is of a large Mennonite church I once attended. The building is simple—severely so. There are no colored windows, no rugs, no decorations, no color scheme worthy of the name, and no patterns in the woodwork. Nor was an effort made in the service itself to appeal to the senses. It was a good plain church. But during the sermon at least one third of the people were talking, and it was difficult to hear the preacher. Paper wads occasionally sailed through the air, and the singing ranged from fair to indifferent. Then when the congregation knelt for prayer, all bedlam broke loose. Safe from observation behind the bench back, several score of conversationalists opened up at once.

In the first illustration there was a ritualism or formalism of building and ceremony, and in *both* cases there was a great deal of formalism of the *heart*. In other words, the participants in the cathedral ceremony, *as well as* the misbehaving youth and adults of the "plain" church, were simply going through the forms, going through the outward things that were to be done, whether those things involved organs, choirs, liturgies, vestments, colored lights, repeating the Apostles' Creed, singing the "Gloria," or simply sitting, kneeling, and singing.

Formalism is a tragic perversion of worship, whether it be the formalism of

A PRAYER

FOR THIS WEEK

Dear Lord and Father of mankind,
Forgive our foolish ways;
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper rev'rence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

O Sabbath rest by Galilee!
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love!

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe thro' the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak thro' the earthquake, wind, and fire,
O still, small Voice of calm.

—J. G. Whittier.

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building and ceremony, or the formalism of the heart. Three things remain to be emphasized. First, not *all* the folks who worship in big cathedrals have a formalism of the heart. Second, very many of the folks who attend plain churches (with simple ceremonies) are still guilty of heart formalism. Third, we seriously question the wisdom of the more elaborate cathedral-type churches and complex ceremonies because they tend to confuse the issue as to what worship is. The presence of beauty and complex ceremony in such a church often leads a person to feel that he is worshiping, when actually he is doing nothing of the sort—his heart is simply responding to beauty, and his mind is simply being massaged by ceremony.

There are some people in our Mennonite Church today who are saying that we are getting too close to the cathedral-like type of church building and to the complex type of ceremony. They point to new trends in our church architecture, and to our church bulletins with their printed order of service. Are they right? It's a difficult question. We all want order, reverence, quiet, and a certain simple dignity in our churches, and there's certainly a lot to be said for a church building that cannot be mistaken at a distance for a barn! Moreover, there are certainly advantages in church buildings that eliminate glaring light and that muffle the sound of scuffling feet. Christianity has no argument with beauty, and true beauty is simple.

However, we *do* need to be careful in connection with our buildings and our ceremonies. The pendulum could easily swing too far from our plain churches and simple forms to something quite extreme in the other direction. Surely, there is much food for thought in these words by Elaine Sommers Rich: "At least in our informal weekday meetings, when we meet in one another's homes or in our churches to pray and to share our deepest religious experiences, let us keep away from a set ritual, symbols, or a service centered around a single person, the minister. Let us practice Paul's suggestions in I Cor. 14:26-33. One may have a hymn, another a lesson. Another may speak words of edification. Paul suggests also that we take time to weigh what is said. And 'if a revelation is made to another sitting by, let the first be silent. For you can all prophesy one by one, so that all may learn and be encouraged.' "—*Youth's Christian Companion*, June 20, 1954.

West Liberty, Ohio.

Ocean Waves Claim Lives of Two Nurses in Korea

Funeral and memorial services were planned for two Mennonite Central Committee nurses who lost their lives by drowning the evening of August 2 near their place of service at Pusan, Korea. Two servicemen also perished in the tragedy.

The nurses were Katherine Dyck of Rosthern, Sask., daughter of Mr. and Mrs. Jacob G. Dyck, and Bertha Kornelson of Abbotsford, B.C., daughter of Mrs. Bertha Kornelson. Names of the servicemen have not been made known. The nurses served in two different hospitals for children at Pusan.

According to a report from Donald Klippenstein, MCC representative in Korea, the two nurses went to the beach with co-worker nurse Margaret Wiens and two servicemen active in the U.S. Army chapel and interested in orphanage and hospital work.

The group did not swim, but looked at the scenery from the rocks. Margaret Wiens, however, was farther away from the shore while temporarily watching their vehicle, Klippenstein said.

"Without warning a monstrous wave swept everyone from the rock," his report said. "The men got back to safety but the nurses could not manage to get back to the shore before the next big wave hit them." Giant tidal waves are common in this area and would be particularly treacherous if a storm was brewing at sea.

One of the servicemen jumped into the treacherous water to rescue the nurses but his efforts were futile and he perished. Apparently Miss Kornelson was seriously injured when the first wave dashed her against the rocks.

Miss Dyck struggled heroically for an hour and a half while onlookers tried to rescue her. The Army military police arrived. They could not launch boats in the churning sea. They threw ropes but the attempts failed to rescue her.

Another wave swept several military police off the rock and one of them drowned. A helicopter, which might have been used to save her, was not available on such a short notice. Her body was found at 6:00 a.m. the next morning, August 3. Miss Kornelson's body was recovered at 6:00 p.m. August 3.

Miss Dyck's body is being returned to Canada for funeral and burial services. Miss Kornelson's previous request was honored that her burial be in Korea should something befall her.

—via MCC, Akron, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that God's blessing may go with 125 copies of the New Testament which have again been sent for the new students at Christian Medical College, Ludhiana, Punjab, India. A considerable number of those who receive these Testaments are non-Christians.

Pray for a 12-year-old Jewish girl who accepted Christ as her Saviour while visiting as a Fresh Air guest. Pray that when she returns to New York City she will remain true to her Saviour and keep her trust in Him. Also that through her, the family may become Christians.

Pray for the effective witness of one of our ministers in a southern state in whose yard a cross has been burned in protest against his teaching on race equality.

Officials of the World Presbyterian Alliance re-established contacts with leaders of Reformed and Presbyterian bodies in Romania and Poland for the first time in more than ten years when the Alliance's Executive Committee met in annual session recently in Prague. The meeting also marked the first time in 81 years that the Executive Committee convened in eastern Europe. The Alliance comprises 67 Presbyterian and Reformed communions with a combined membership of more than 42,000,000 persons.

OUR SCHOOLS

GOSHEN COLLEGE

Eighteen graduates received bachelor of science in nursing degrees at the fourth annual graduation exercises held by the Goshen College School of Nursing on Aug. 3 in the Union Auditorium.

Peter Dyck, pastor of the Eden Mennonite Church, Moundridge, Kansas, delivered the commencement address entitled "Not Yours —But You." "Why did you choose to serve as a nurse?" he asked the graduates. He then went on to describe natural man's relationship to God and offer three possible motives for service.

The New Testament examples of Ananias and Sapphira and the Old Testament example of Saul's disobedience illustrated man's natural desire to give gifts to God but withhold self. "God desires fellowship, companionship, love. Man gives God substitutes," Bro. Dyck emphasized.

"No gift or pilgrimage to Rome is acceptable unless one surrenders oneself first to God," he declared.

"All service springs from one of three motives," he then went on to say. Self-enrichment, the love for suffering humanity, or the response of our relationship to God were offered as possible motives.

The first motive he pointed out is beautiful, true and selfish. It is true that to enjoy life one must release it, but this is not the Christian's basic motive.

The attraction to suffering humanity is an inspiring challenge. "Not to feel compassion is hard, cruel, and heartless." However, Pastor Dyck warned, this motive alone breaks down in the hour of deepest need. "No matter how it tugs at the heart something is lacking."

"Our response to God for His love for us in Jesus Christ" was offered as the Christian's basic and enduring motivation. "It is because we have received so much that we want to give all. Thus motivated," Bro. Dyck declared, "our service will please God." As a concluding remark to the eighteen graduates he said, "May God bless you at your best and accept you at your worst."

The candidates for degrees were presented by Miss Orpah Mosemann, director of the School of Nursing and President Mininger conferred degrees. Dr. Carlos Mendez awarded the School of Nursing pins which were given by the Elkhart General Hospital medical staff. Each nurse was also presented with an orchid by the Elkhart General Hospital board.

At the close of the exercises members of the class, the Elkhart General Hospital staff, college faculty, and friends of the graduates met in the college lounge for a reception.

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P. J. Zondervan, of Grand Rapids, Michigan, was elected President of Gideons International at the organization's annual convention at Atlanta, Georgia.

Church School Day

By C. F. Yake, Educational Agent

Sunday, August 26, is designated for the church-wide observation of Church School Day. In the morning and evening services of this Lord's day it is hoped that every church will give special consideration to the need of Christian education, the task of promoting it, the responsibility of supporting the church's school program with money, prayer, and students, and the problems which we face. We should make a concerted effort everywhere in our denomination to respond to the call of observing the day, and sister denominations are invited to join with us in this observance.

No church will be a thinking church, until it is a reading church.—Link.

Christian Schools Today for a Growing Church Tomorrow is the theme. Around this topic the program of the day should be built. Directly and indirectly the discussions should bear upon this theme. All of us should be made aware of the rapidly growing school population, and therefore of the need of more schools. How much of this need can be provided for by Christian schools operated and administered by us? It is estimated that in the next ten years we will need approximately 1,600,000 new teachers to take care of the children of our nation. But at the present rate of training teachers the nation will produce only 800,000—half the number needed. How many of these will be Mennonite teachers teaching either in the public schools or our church schools? Here is the teacher challenge.

What kind of schools will we need for this growing church of ours? You will answer "Christian schools." And without casting any reflection upon any of the good work that is being done by the public schools, let us assume that that is the correct answer. Then let us ask ourselves again, "What kind of Christian schools do we need for this growing church today and tomorrow?" What now will be your answer?

When you attempt to answer that question, you face some very realistic facts. You can't answer that question by saying merely "Good Christian schools," for the term "good" is relative. For example, there is a "good" tobacco crop; or even "good" tobacco, or that was a "good" movie; and so on indefinitely. The term "good" can mean anything, and is too general to apply to a Christian school unless we know what the standards are for determining the "good" school, or who the person is that describes the school.

I would, therefore, like to have you give consideration this Church School Day to characteristics that make a good Christian school according to the minimum standards determined by the Elementary and Secondary School Councils and approved by the General Educational Council which is responsible for promoting Church School Day. I will not attempt to duplicate these standards which are published in pamphlet form with a self-evaluating questionnaire, but merely refer to a few of the most determinative ones. The pamphlet may be secured free of charge from this office when the present low stock is replenished upon revision and reprinting. (Date indefinite; to be announced later.)

I will take the Christian element in all these points for granted; that means that I will be dealing with simple facts that are fundamental to making the Christian school standard. These facts will be enumerated briefly.

1. A school board comprised of persons qualified as well to start and operate a school as they are qualified to do the work in which they specialize to make a living. That is a high standard. The persons on the board should know the minimum standards necessary to make a good school, and have the zealous determination to carry out these standards. If they do not feel themselves competent, they should invite counsel from persons experienced in school work. The office of the Education Agent is a source from which such help can be secured upon request.

2. Well-planned and attractive modern school buildings with rooms sufficiently large to meet tomorrow's needs—nothing fancy, but substantial. Plans for possible enlargement should be taken into consideration. Adequate and modern equipment and the minimum necessary facilities. I use the word "modern" because our children deserve the best, and we will need to meet public school competition to have the support of our children. You should not take from this the idea of luxury or extravagance.

3. Well-trained teachers with personalities that draw the children. If the teachers are experienced, so much the better. They should know how to teach, and should be expected to be able to teach. If untrained teachers are hired, because no others are available, then natural capability and endowment should be evident. We can't have good schools without having good teachers.

4. Teachers should be given a "living" wage—sufficient to make it possible to increase their learning and lay in store for a rainy day. There should be a simple written contract binding teacher and board to terms that are indicative of the nobility of the teacher's task.

(Continued on page 813)

TEACHING THE WORD

Christian Education and Conversion

BY THE LATE J. WILBUR MILLER

The ultimate goal of the church's work is very evidently salvation of souls. The result if successfully carried out is a definite decision on the part of the individual for Christ. This experience we call conversion. What part does Christian education play in bringing about this desired experience? Is Christian education the means to this end, or is it merely helpful in conditioning the prospective Christian's mind for the new experience?

Life is made up of a series of decisions, but the most significant one and the one which has the most far-reaching effects is the decision each individual must make as to what he will do about his soul's salvation. The decision to accept God's grace and salvation may be made at almost any time in the life of a normal being. In actual practice children often accept Christ as their Saviour at a very early age, while many live to be very old before they give attention to the life after death.

There are several types of conversions which must be clearly defined. One is the abnormal. An abnormal conversion takes place when a person unexpectedly overcomes certain handicaps in his environment or his personality and surrenders himself to Christ. A good example would be an old man who near the close of life turns from his sinful ways to serve the living God.

The second type of conversion is the catastrophic. The best example in the New Testament is Paul. Once in a very great while such a conversion may take place today. The person may be living indifferently or deep in sin, when suddenly, out of a clear sky, some great thing happens in his life which completely changes him in a relatively short period of time. His conversion is catastrophic—sudden, powerful, and revolutionary.

The greater number of conversions, however, are entirely normal ones. The individual is brought into contact with religion at an early age, very likely in the home. Teaching, admonitions, and instruction are given to him through the entire period of early childhood, and so probably early in adolescence, the young person, prompted by either his own feelings or outside influences, decides to accept Christ as his Saviour. This is the most desirable type of conversion and also the type in which Christian education can play the most effective part.

The Christian church today is interested in bringing about the conversion experience in all with whom it comes in contact. Evangelism, in its true sense, is the very heart of the program of Christian religion, but to be successful, evangelism must be promoted through various methods such as teachings, preaching, Christian education, revivalism, and personal work. All of these methods are legitimate and Christian, and under the direction of the Holy Spirit they are effective in bringing men to Christ.

Of all these methods, Christian education is probably most closely related to evangelism. "All Evangelism to be finally effective must be educational; any educational plan or effort must be evangelistic to be Christian. The two are as inseparable as the two sides of one board." Evangelism and Christian education must work together in order to produce conversion and subsequent growth in the Christian life.

We are not in the world to "win friends and influence people," but to be friends and help people.
—C. N. Hostetter, Jr.

Now in certain cases this may not be possible as much as in others. A man who is very suddenly converted at a late age or very soon before death cannot be helped much by Christian education. Under the influence of strong revivalism men may yield their hearts to God without learning to know very much about God in the initial experience. But in normal cases, Christian education may instruct the individual in such a way as to lead him to salvation, and after conversion continue to teach and nurture him so that the new experience will take root and grow. This is by far the richest and most successful type of experience. It provides for a more stable and foundational Christian experience than is possible where evangelism and education cannot work together in producing the Christian viewpoint and experience.

The average normal case runs something like this. The church takes the child at an early age and begins to instruct him in religious things. Sunday school, summer Bible schools, and various other agencies contribute to the training of the child. The parents are also enlisted to do their part, and Christian training in the home becomes a basic part of the life of the child. He learns to pray, to delight in reading the Scriptures, and to think in terms of Christlike attitudes in daily living.

And so the child grows physically and spiritually. At about the Junior High School age he decides to give his heart to the Lord. Christian education has nurtured him to the point where a decision is necessary, and urged by the evangelistic tone of the religious instruction which is given him, together with various other possible revivalistic pressure, he becomes a Christian.

But Christian education does not relax at this point. There are hard years of temptation and doubt ahead. The young Christian must be nurtured, protected, and influenced in the right way. He must become intellectually and spiritually better acquainted with God. His Christian character must be strengthened and fortified so that he can successfully resist the temptation to give in to sin. This is a process which should continually be worked at in both formal and informal ways until the person reaches at least physical maturity. After that religious education continues, but more with the purpose in mind of broadening and enriching an experience which is established with surety.

Such an experience is the most desirable and successful one. It is the type of plan which the average church will follow in producing within the body of the church strong Christian individuals.

But many people are not fortunate enough to have had this rich background, especially in childhood. Their conversion may come about in a more unusual way. Here Christian education is challenged with an even greater task. When a person is suddenly converted, his life must be not only molded along Christian principles, but new patterns of life must be substituted for old ones. There must be a transforming experience which produces a new life, and this is very often accomplished with great difficulty. A persistent program of indoctrination is necessary, accompanied by other contacts, such as personal work and counseling. Christian education must not cease to function in the unusual instance, but instead the church must work harder at the program of instruction in order to make up for lost time.

In either case, the program of Christian education following conversion is to aid the individual in growing into a well-rounded spiritual life. The idea is always to help the person to grow into a richer experience with God. Evangelism provides the initial incentive in the Christian experience, but it must be preceded if possible and always succeeded by a strong program of religious education.

♣

The draft law passed by the German Parliament permits conscientious objectors to perform nonmilitary service in lieu of bearing arms. The government has expressed itself willing to work out a system of alternative service similar to that in the United States. This is the first time in German history that any legal provision has been made recognizing the CO. Meanwhile the East German government has rejected a proposal that legislation be approved recognizing the right of conscientious objectors to refuse military service.

FAMILY CIRCLE

Sweet Be Thy Rest

By Esther Weber

Sweet be thy rest, fair child.
Sweet be thy rest;
May we be reconciled,
Feel God knows best.
And in our loneliness,
Father, we pray,
Come close to us and bless
Each sorrowing day.

Sweet be thy rest, fair child.
Sweet be thy sleep—
Innocent, undefiled,
No more to weep.
Angels watch over thee
On that bright shore,
From earthly sorrow free
Forevermore.

Sweet be thy rest, fair child,
When life is past.
May we, then, undefiled
Meet thee at last.
Sweet be thy slumbering
Till that glad day,
When from our sorrowing
We too pass away.

Elmira, Ont.

Come—Rest—Be Blessed

By Robert Jaberg

One needs only to travel the busy highways to see hundreds of family cars speeding along with every available space packed with the necessities for that long-planned vacation. You wonder, where are they all going to spend their vacation? We do know that out of the 52-acre tract of woodland on the western slopes of the Allegheny Mountains there came a call, "Ho, everyone that thirsteth, come ye to the waters, Come—Rest—Be Blessed." Yes, this was a call to vacationers to come to Family Week June 30 to July 6, at the Laurelville Mennonite Camp. Responding to this call were 28 families with 52 children and 8 other individuals. The adults had an age range up to 85 years, the children eight months to 14 years. There were nine families present with three or more children. The largest family had six children, ages three to thirteen years. States represented were Pennsylvania, Florida, Delaware, Ohio, Indiana, and Illinois. The family names were numerous, from Miller to Pierantoni, but at Family Week there was only one name exalted above all, that of Jesus Christ.

In the morning there were classes for children and adults. We were blessed as Paul R. Clemens, Lansdale, Pa., instructed us in "Studies on Victorious Living," and Paul M. Miller, Goshen, Ind., on "Home Relationships." The afternoons were free for recreation and family activities. The evening programs on "Health," in charge of Dr. Ernest Smucker, Fisher, Ill., were educational and very helpful. "Books for the Home" by Alta Mae Erb is always appreciated at Family Week.

Yes, the fellowship was rich as we sang, worshiped, prayed, talked, and played *together*. As one heard the testimonies of the brethren and sisters as we lived together for a week, one was assured that the spiritual food being received was lifting us to a higher plane of living in Christ. Praise God for the men who had the vision to establish Christian camps for our children and a vacation place for the entire family. Have you ever taken a family vacation together? Why not take a vacation which has eternal values? Start to plan now, today, to go to family week next year. "Come—Rest—Be Blessed."

Walnut Creek, Ohio.

White House Blessing

Engraved in gold on the new black marble fireplace in the formal dining room at the White House is a blessing written for the White House by President John Adams in 1800. "I pray Heaven to bestow the best of blessings on this house and on all that shall hereafter inhabit it. May none but honest and wise men ever rule under this roof."

The blessing was originally placed on the old stone fireplace in the same room at the instigation of President F. D. Roosevelt, but after the White House decoration it was discarded until President Eisenhower recently asked to have it restored.

♣

Are we as careful to provide good reading matter for our children as we are to look after their material needs? And do we have the standard resource works of our faith: *Martyrs' Mirror, The Complete Writings of Menno Simons, The Mennonite Encyclopedia,* as well as more modern books on our faith and life? We have just one opportunity to mold these lives for Jesus!—J. C. Wenger.

The Prayer of a Righteous Man

By Frederic Howell

Once when D. L. Moody was on an ocean liner during a terrible storm, the passengers gathered to pray. But Moody was not among them, and, as his presence was known on the ship, it was felt that he should be at the meeting.

A call went out and finally a passenger found him on the deck, looking over the rail at the surging, tumultuous sea.

"Mr. Moody!" the passenger exclaimed in perplexity. "What are you doing here? Why aren't you praying with the others?"

Then Moody turned and said calmly: "I am prayed up."

His prayer had already been offered and in confidence he rested in the conviction that he would get an answer, that the storm would cease—and it did.

Peoria, Ill.

Water from Many Wells

By Nora Oswald

Giving-up or Giving

To many, the Lenten season means giving up luxuries. Vying for originality has taken on the form of a contest. Things sacrificed that one might mention are ice cream, candy, nuts, gum, parties, trips, lectures, desserts, etc. One neighbor boy, in giving up his candy, lost five pounds. This is a good indication of the amount he spent for the luxury.

Ann Bartos says that she, too, was caught in this Lent-bent for outdoing while a child. Years later, however, she was impressed by a certain sermon in which the minister admonished, "Why give up? Why not give?" Having received enlightenment thus, Miss Bartos evaluated her belongings that she possessed but could not spare. She chose *time*. Ann gave two hours every Friday to a physical therapy center. Her patients were crippled children whom she entertained during waiting-periods between therapy treatments. Ann became a real "story lady." She states, further, that she remembers not their handicaps but their happy faces. Hers were many blessings and rewards. Her Lenten giving had turned into a gift.

Goshen, Ind.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who remembered me in prayer and with cards, visits, gifts, and flowers during my two times at the hospital. Also the various Sunday-school classes who remembered us at this time. May the Lord reward each and every one for your kindness.—Mrs. Omer Charles, Millersville, Pa.

TO BE NEAR TO GOD

THE WORTH OF THE CHURCH

Sunday, August 26

THE SPIRITUAL DETERRENT OF EVIL.

The church of Works-to-prove-your-faith (Ephesus) knew what she was fighting against. She abhorred evil; she appointed committees to find out how much money the liquor companies contributed to the church (conscience salve—hush-hush); she started a clean-up-vice week; she made rules governing women's styles and television and the use of the hydrogen bomb.

Intolerance of evil is one of the very necessary functions of the church—but see next Sunday, and **read Rev. 2:2, 3.**

Monday, August 27

SUFFERING THAT ENRICHES.

Must you have a modern air-conditioned church building with upholstered seating to be a Christian? Could you be a Christian in a cave? Some Mennonite Christians in Colombia know what that means. What is your norm for being a Christian—prosperity? industry? education? sanitation? How about a little redemptive suffering?

Can you imagine Polycarp, the martyr minister of this church, singing lustily to the accompaniment of the ring of the cash register: "Jesus, I my cross have taken" . . . ?

See Rev. 2:9-11.

Tuesday, August 28

HOLDING YOUR OWN.

Do you have to live in a solid Mennonite community to be a Christian? Why do you? Is it the environment that makes you a Christian? If that is so, then what should have happened to Saint Paul on his first missionary journey? Or to William Carey? Or to J. W. Shank?

Or are you a Christian changing the environment of your community—by "holding your own"—by "holding fast a name"? What name?

Read Rev. 2:13.

Wednesday, August 29

EXUBERANCE.

A church whose "latter works exceed the first" must have some good qualities! In spite of the lack of discipline (See next Wednesday). In the growing of fruit, I suppose one of the difficult scientific problems is how to change the strength, the exuberance of the soil, into fruit. Is your church growing love, faith, patience, and service—or is it growing suckers?

Read Rev. 2:19.

Thursday, August 30

REPUTATION.

Does your church have a reputation for big crowds—when there's a visiting preacher? Is her mark of distinction the long list of committees that are appointed—to stand, sit, or wait? Or the glowing report of so many meetings held during the year, or the padded balance of funds on hand, etc., etc.?

But a good reputation must be kept good, by hard work, vision, sacrifice, research, reconsecration.

Read the meager recommendation (Rev. 3:1c) and remember Rev. 3:3.

Friday, August 31

PHILADELPHIA.

"A little power . . . not denied my name . . . kept my word . . . an open door"! A church does not need a thousand members to be strong. One is enough to start a revival. Perseverant steadfastness may not extract much of an applause among the "telivisitors" but it can keep a church going. A mere refusal to deny the name of Christ may not be a very convincing testimony but, at least, it doesn't put on the brakes. Why don't you major in "keeping the Word," brother?

See Rev. 3:8.

Saturday, September 1

0+0=0.

What a verdict! Can it be that churches exist about which not one good thing can be said? No baptisms, no accessions by letter, no excommunications, no restorations, nothing for missions, nothing for relief work, nothing for the minister, **nothing for nothing.** What would such a church be working at? Is everyone in the community saved? No evils to correct? No good to do? Nothing to live for—but self, which equals zero—a nice round capital **zero.**

Better read Rev. 3:15-17.

—Elvin V. Snyder.

Impartiality in Christian Fellowship

Sunday School Lesson for September 2

(James 2:1-13)

What does the "im" in the word impartiality mean? It may be easier to speak of not being partial in the lesson hour.

Being partial may also be spoken of as discriminating. Is it true that there is discrimination shown within the Christian fellowship? Yes, and in this lesson we want to be frank and attack the evil.

A Sunday-school child says, "Teacher has a pet." Mary tells her teacher that her mother likes Jim, her brother, better than she does her. One father said, "I wish the missionary could visit us, but I suppose he won't. They always go to _____." One timid young man said, "I wasn't on the program all year." (Teacher might give one or two illustrations but it will be best to let pupils give illustrations showing the practice of partiality that may exist among us.)

Read and discuss the example that James gives in verses 2-7. How do we discriminate in favor of the wealthy? One woman asked, "Will Mrs. _____ dress well enough to go with us on the trip?" Do the poor children in your church sit in the seats with the others? Are the men of some means specially favored in your church? Suppose a noted speaker came to your church. To whose home would he go for dinner?

What does God through James say about showing partiality?

It is not Christlike. 1:2. He who has faith in Jesus doesn't respect persons. Why not? all have sinned and all are accepted by God through Jesus' work on the cross. Someone has said, "At the cross the ground is level." No one was worthy of His salvation. It was all of grace. Therefore how can I be better than another?

Then it is not like Christ to discriminate. Let the class recall incidents in Christ's life to prove this.

It (partiality) is absurd and unreasonable. 1:5. A poor man may be rich in faith. So may a rich man and vice versa. We can't judge from appearances and circumstances. Can't you name some fine Christian woman who is not the best of housekeepers? Also some good housekeeper who is not very spiritual as she lives in the fellowship? God looks on the heart. We look on the beauty of appearance, the color of the skin, the similarity of the culture to our own, the amassed worldly possessions, the education and social standing.

It is a sin. 1:8-13. How does James explain that partiality or discrimination is sin? Why is the law that is broken called the royal law? Recall what God said to Peter, "What God hath cleansed, that call not thou common." Peter thought it would be a sin to take a Gentile into the church. But God taught him otherwise. And Peter saw the point. Is there any snobbery in me? Is it sin?

Respect of persons is a denial of the law of love. The strength of the fellowship in your congregation depends on the love of each member for each other member. Even the children must be respected, each one, if they are someday to come into the church of Jesus Christ. They must be respected in the family, in the Sunday school, and in the church.

The royal law in action in a fellowship makes the fellowship sweet and conducive to growth. It also testifies loudly in the society about the believers.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The South Central Conference, scheduled to be held at Hesston, Kans., Aug. 21-23, will be held, it is unofficially reported, in Hutchinson, Kans., instead because of the water shortage in Hesston.

A special consecration service for Pax men about to leave the community for Paraguay was held at the Metamora, Ill., Church on Sunday evening, Aug. 12. Special speakers were C. L. Graber and Harold Zehr.

Four persons were received into church fellowship by baptism at College Church, Goshen, Ind., on Sunday, Aug. 5. A number of others were to be received later.

Farewell services were held at the First Mennonite Church, Kitchener, Ont., on Aug. 19, for two outgoing missionaries: Mabel Cressman, to the Chaco in Argentina; and Alice Kehl, to Puerto Rico. Sister Kehl served as deaconess for the congregation during the summer.

The young people of the Kitchener, Ont., congregation conducted two summer Bible schools—one at Rockway Mennonite School for the Kingsdale area; and the other at the Blair, Ont., Union Church building.

Bro. Ira E. Miller, Harrisonburg, Va., was guest speaker at a Sunday-school conference held at Slate Hill Church, Shiremanstown, Pa., Sunday, Aug. 12.

Change of Address for Bro. Paul Good from Harman, W. Va., to Box 375, R. 2, Harrisonburg, Va.

Bro. Jacob W. Frederick of the Norris Square Mennonite Church in Philadelphia, has changed his address from 7360 Frankford Ave., to 2151 N. Howard St., Philadelphia 22, Pa.

Mennonite Revival Singers, Uniontown, Ohio, gave a program at the First Mennonite Church, Colorado Springs, Colo., Wednesday evening, Aug. 8.

A Mother-Daughter meeting was held by the Fairview WMSA, Milford, Nebr., on July 5, with a record attendance of 76 mothers and daughters.

Bro. Aaron Mast, New Holland, Pa., who recently underwent an operation at St. Joseph's Hospital, Lancaster, Pa., is recovering nicely at his home. He was unable to attend the annual meeting of the Allegheny Conference held at his home church at Belleville, Pa., Aug. 7, 8.

A group of young people attending the State University, State College, Pa., conducted the service, Sunday evening, Aug. 12, at Maple Grove Church, Belleville, Pa., in the form of a panel discussion on the theme, "The Christian and His Education."

A Gospel team from Goshen College gave a program at the Benton, Ind., Church, Sunday evening, Aug. 5. The speaker was Bro. Sanford Yoder, a student at the College.

A men's chorus from the Pleasant View Church, Hydro, Okla., rendered a program of sacred music at the East Holbrook Church, Cheraw, Colo., on Sunday evening, July 29.

The evening program for Aug. 5 at the Toto Mennonite Mission, North Judson, Ind., was given by the East Goshen, Ind., MYF, on the theme, "Cautions for Christians."

The Sonnenberg Chorus, Kidron, Ohio, gave a music program at the Chestnut Ridge Church, Orrville, Ohio, on Sunday, Aug. 5, with Alvin G. Becker of the Northern Bible Society serving as guest speaker.

Bro. I. Mark Ross, Smithville, Ohio, served on a program of Music Emphasis at Friendship Church, Bedford, Ohio, over the week end of July 29, and also as instructor and music director at Camp Luz, Orrville, Ohio, Aug. 4-10.

In connection with a harvest and Sunday-school meeting held at Rissers Church, Elizabethtown, Pa., over the week end of Aug. 12, two sermons were preached on Saturday afternoon, one in German and the other in English.

The West Liberty congregation, Windom, Kans., gave the program at the Pershing St., Church, Hutchinson, Kans., on Sunday evening, Aug. 12.

Bro. Paul M. Lederach, Scottdale, Pa., is the newly elected moderator of Allegheny Mennonite Conference.

Bro. Claude Beachy was installed on Aug. 12 as pastor of the Oak Grove congregation near Grantsville, Md.

The Indiana-Michigan Christian Workers' Conference held a business session at Goshen, Ind., on Aug. 9. The usual meeting of the conference was not held this year because the Church-wide Sunday School Convention was held in the district.

Bro. I. Mark Ross will serve as pastor of the Pleasant Hill congregation, Smithville, Ohio, this winter while Bro. Gerald Studer is taking more school work at Goshen College Biblical Seminary.

Workers from International Falls, Minn., conducted Bible school for two weeks on Chippewa Indian Reservation at Morrison, Ont.

Two mothers were baptized at International Falls, Minn., on Aug. 12, with Bro. E. G. Hochstetler officiating.

The Church Music Conference held at Laurelville Camp Aug. 11-17, had an enrollment of forty. At the same time the Mennonite Teachers Workshop which was held simultaneously had an enrollment of thirteen. The Conference Chorus rendered a program at the Scottdale Church Friday evening, Aug. 17.

The last young people's institute under the direction of a committee of the Allegheny Conference was held at Laurelville Camp Aug. 4-10, with an enrollment of approximately 100. Action was taken at the recent conference to have the Campground Association care for the institute work in the future.

Word reaches us of the sudden passing of the wife of Bro. Curtis C. Cressman, New Hamburg, Ont. The funeral was held on Tuesday, Aug. 14, at the Biehn Mennonite Church. May the Lord comfort our brother and his family in their bereavement.

One of the children in the MCC children's home in France has lost the address of a girl in Lancaster County, Pa., whose Christmas bundle she received. All the record she has is that her name is "Gloria Jean," and that she recently spent many months in the hospital for rheumatic fever. Her pen pal in France would appreciate if she would write again to Francine Marichal, 66 rue de Turenne, Valdoie (Belfort), France.

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Calendar

Little Eden Camp, Onekama, Mich.
Rest, Relaxation and Meditation, Aug. 25-30.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Rocky Mountain Mennonite Camp, Divide, Colo.
Hesston College Faculty, Aug. 27-31.
Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Chesley Lake Camp, Allenford, Ont.,
Youth Camp, Aug. 24-26.
Annual meeting Ohio MYF, West Liberty, Aug. 24-26.
Annual meeting, Iowa-Nebraska Conference, Milford, Nebr., Aug. 28-31.
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Ont., Sept. 1-3.
Annual Ontario A.M. Sunday School Conference, New Hamburg Community Centre, Sept. 8, 9, 10, 1956.
Lancaster Conference, regular session, Mellingers, Sept. 20.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Canton Bible Shool, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Ground-breaking ceremonies were held Wednesday evening, August 8, for the new Mennonite Church located in the Kessler community in northwest Indianapolis, Ind. Persons participating in the service included Bro. Ralph Stahly, president of the Indiana-Michigan Mission Board, sponsor of the project; Bro. Cleo Mann, local pastor; Bro. Paul Myers, Kokomo, Ind., construction superintendent; David Lehman, D.D.S., former I-W man and dental student; and Wilbur Kauffman, I-W unit director. Sixty-five persons were present including six former I-W couples residing in the city.

Kent LeRoy was born to Bro. and Sister LeRoy Bechler, city missionaries in charge of the Ninth St. Mennonite Church, Saginaw, Mich., on Aug. 7.

Sister Alice Kehl, Kitchener, Ont., missionary under appointment to Puerto Rico, was ordained a deaconess in anticipation of her missionary service by her home bishop, Bro. C. F. Derstine, on Aug. 5. A farewell service has been planned by her home congregation for Sunday evening, August 26, at 7:30 p.m. She will speak to the entire Sunday school at the morning service on that day. She is scheduled to leave New York for Puerto Rico on Aug. 31.

The Lee Kanagys, who arrived in Portland, Oreg., by air from Japan on July 31, kept the following appointments in the far west: July 31, Rock of Ages Rescue Mission, Portland; Aug. 1, Portland Mennonite Church; Aug. 3, Albany; Aug. 5, morning, Zion Mennonite Church, Hubbard; Aug. 5, evening, Sweet Home Mennonite Church; Aug. 6, Western Mennonite School, Salem; Aug. 7, Bethel Mennonite Church, Canby; Aug. 8, Fairview Mennonite Church, Albany; Aug. 9, Sheridan Mennonite Church; Aug. 10, Tangent Mennonite Church; and Aug. 12, Nampa, Idaho. The Kanagys' furlough address will be 1124 S. 8th St., Goshen, Ind.

Sister Gladys Widmer, Coamo, Puerto Rico, arrived home on furlough on Aug. 9. She can be addressed at R. 2, Wayland, Iowa.

The David Shank family arrived safely in Brussels, Belgium, for a second term of missionary service on Aug. 9.

Sister Blanche Sell, missionary on furlough from India, has been serving in a number of summer camps and young people's institutes during the past month: July 14-20, Girls' Camp at Laurelville, Mt. Pleasant, Pa.; July 21, 22, Young People's Institute, Lainesville Mennonite Church, Dry Fork, W. Va.; July 23 to Aug. 4, Junior High Camps, Laurelville, Mt. Pleasant, Pa.; Aug. 4-11, Young People's Institute, Laurelville; Aug. 13-18, Bible Memorization Camp conducted by the Middlebury, Ind., Mennonite Church near Silver Lake, Ind. Sister Sell was scheduled to speak in North Scottdale, Pa., on Sunday morning, Aug. 19, and at the Market Street Church, Scottdale, in the evening.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, is scheduled to speak at the Maple Grove Mennonite Church, Atglen, Pa., on Sunday morning, Aug. 26, and to the Mellinger's YPBM, Lancaster, Pa., in the evening. He is also scheduled to give an illustrated message on India at Witmer Fire Hall, Witmer, Pa., on Aug. 25. Bro. Shirk spoke at Andrew's Bridge, Christiana, Pa., on Sunday morning, Aug. 19.

The Gospel Team from the Ninth St., Mennonite Church, Saginaw, Mich., gave their program at Fairview, Mich., on Aug. 12 instead of Aug. 5 as earlier announced.

Correction: The last paragraph of the article in the July 10 **Gospel Herald,** "Effect of of the Gospel in Cuba," stated incorrectly that the Spanish broadcast, **Luz y Verdad,** was providing the correspondence course on the Gospel of John for the use of the local missionaries when in reality this course is being provided by the **Los Piños** seminary in Cuba and being administered for the seminary by the missionaries. **Luz y Verdad** is also providing a Gospel of John correspondence course for its listeners.

All of the children at the Kansas City, Kans., Children's Home left for a three-week farm vacation on Aug. 9. They went to farms in Kansas, Nebraska, Missouri, Iowa, and Illinois.

The Virginia Mennonite Board of Missions and Charities at its recent annual meeting decided to seek another missionary couple for service in Jamaica.

Eight Brethren from the West Union congregation, Parnell, Iowa, and one from South English, Iowa, spent Aug. 1-3 at the Mennonite Children's Home, Kansas City, Kans., assisting with the taking down of the old barn in preparation for using the same material in the construction of a storage building. Four brethren from the Sycamore Grove congregation, Garden City, Mo., assisted with the work on Aug. 1 and more were planning to help on Aug. 2, 3.

The Executive Committee of the Mennonite Church in India, Dhamtari, has authorized the Church Calendar Committee to prepare for a Jacob Burkhard Memorial Day service on Sept. 19.

The MYF of the East Bend Mennonite Church, Fisher, Ill., is earning money for a missionary project by cleaning the weeds out of local farmers' bean fields.

Bro. Calvin Redekop, member of the Hesston College faculty, Hesston, Kans., taking graduate work at the University of Chicago, spoke at the Union Ave. Mennonite Church, Chicago, on Sunday evening, Aug. 12, on the topic, "The Church Faces the City."

Four young people from the Jefferson St. Mennonite Church, Lima, Ohio — Rozella Benjamin, Susanne Bowsher, Larry Esmonde, and Ben Greider—will be entering Goshen College, Goshen, Ind., this fall. Arlene Short of Jefferson St. will be going to Goshen at the same time to serve as a cook in the Moore Convalescent Home.

Bro. Paul Peachey, Harrisonburg, Va., brought the evening message at the Gladstone Mennonite Church, Cleveland, Ohio, Aug. 5.

A goal of $10.00 per member for operating expenses for the coming year was set by the Virginia Mennonite Board of Missions and Charities at its recent annual meeting.

(Continued on page 812)

Your Treasurer Reports

About a week ago I had the opportunity of spending a few hours at each of our mission churches in Chicago. Several things were evident regarding this part of the mission outreach of the church. I was again impressed by the very large challenge which is presented to each of our city mission workers of the need for the Gospel about them. There is a real need for a Christian witness in all of our metropolitan areas and effective mission work can be carried on by consecrated Christian workers. I recognized the real sacrifices that are being made by the missionaries who are serving in our urban areas and I would like to encourage continued prayer support on the part of our constituency for all of our workers who have dedicated themselves to take the Gospel to the lost people of our urban areas.

I was again made conscious also of the fact that it is difficult to build a congregation in an urban area and that to do so facilities are required. It is the present policy of our mission work not to make physical facilities of prime importance in building a city congregation but rather to have the church facilities developed as the congregation grows. However, one does recognize that an adequate facility to work with is important.

Just now a number of urban areas are being opened to the Gospel and we are hopeful as a General Board that the Lord will call out personnel to enter these new fields. We also recognize that expansion in this area will require an enlarged financial budget. We cannot help but believe that our constituency will be ready to support an effective outreach of the Gospel.

Therefore, may we urge your continued prayer and financial support of the city mission and evangelistic program of the General Board.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Tillie Yoder substituting for real parents reading the bedtime story to children at the Kansas City Children's Home.

Delinquent Parents

BY ORVAL SHOEMAKER

Offending children is a serious thing and it can be done in some very subtle ways. Jesus speaking of such an offender said, "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones" (Luke 17:2).

For years it has been an accepted fact that if a horse is mistreated he will become vicious, but we may be reluctant to admit that a mistreated child would have reasons for turning out the same way. In marital conflict many times the children are caught in the middle of the strife and are torn up in the process. As the rift grows between husband and wife, each one tries to build a life of his own without expecting any contribution from the mate. They treat each other with a cool indifferent air and each one grows a shell of immunity so they are not affected by the other person's behavior, feelings, or moods.

The children involved find themselves in a difficult position because they have blood ties to each parent which they cannot renounce, and they have a need for love and security which they must secure somehow. The parents also have natural ties to the children, but their feelings about each child are colored by their relationship to the mate, and they may feel the other parent has prevented them from being close to the child. The one parent may feel the other parent has been overindulgent with the children or has turned the children against him or her.

By trial and error the parents eventually learn that it is pretty difficult to communicate with each other directly because any and all bids for attention are deliberately ignored. They may sulk, pout, keep quiet, walk off, cry, become ill, throw temper tantrums, and put on all sorts of demonstrations to impress each other, but actually get no sympathy or attention whatsoever. Consciously or subconsciously they are looking for a way to get even for the injustices they have suffered, but the other party seems immune to any and all sorts of mistreatment.

The parents often realize all too soon that it is possible to hurt each other a great deal by mistreating the children, so they adopt such a plan. This may take place in many ways. They may choose to give one child all sorts of favors and attention and ignore the rest. If one parent favors or neglects one child, the other parent may retaliate by treating another child the same way. A mother may punish one or more children severely for being untidy like the father, and she justifies her actions on the basis that she doesn't want them to become like the father. A father may restrict his children and deny them social privileges in order to punish the mother whom he cannot restrict. The one parent may make a decision on a problem the child is concerned about and the other parent may promptly reverse the decision, which naturally leaves the child in conflict.

Many parents fight all of their battles over the children because this is the area in which each has the greatest investments, and any activity in this area will be quickly noticed by the other parent.

Strange as it may seem, many parents who use their children as pawns in their quarrels may be only vaguely aware of it and do not know why they act in this manner. The results of this kind of parental behavior are many and tragic. This sort of activity makes the children feel frustrated and they are constantly torn between their parents. It also gives the children the feeling they are troublemakers because they realize that no matter how hard they try to prevent it, their parents still quarrel. This in turn may prompt the child to leave home at his earliest opportunity.

The child may be afraid to confide in one parent because he may be afraid the other parent will dislike him or mistreat him. This practically forces the child to keep his feelings to himself and these feelings may later ooze out in one of many different ways such as fear of the dark, fear of people, screaming nightmares, stomach cramps, or asthmatic attacks.

The solution to the problem is obviously not in getting treatment for the child, but rather is a matter of helping the parents who created the problem in the child. The parents need to develop some awareness that the child's problems are symptomatic of the disturbed relationship between the parents. Until the parents come to grips with the problems in their relationship to each other and demonstrate some real Christian love, they cannot expect any constructive solution to the child's problems.

North Newton, Kans.

Home from Santa Fe

BY DORA TAYLOR

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28). We certainly would not have chosen the experience that came to us last Thursday morning, July 26, but believing that the Lord permitted it and is working out His purposes through it, we humbly and even joyfully accept it. Mother has asked that I write this account since doubtless there will be many wondering just what happened.

Jean's parents, J. Clarence and Vera Garber, and my parents, E. H. and Verna Taylor, had arrived in Trujillo just a week before to spend a few weeks with us here. It was a full and happy week for all of us. Many people of the town had sent gifts and had come to welcome them and to congratulate us for having them here. They had visited several homes with us and had gone to Cristales Sunday afternoon for the service on the beach, which all enjoyed very much. Wednesday evening the English Bible Study hour was given over to them. Mother spoke on "Why I Became a Christian," Mother Garber on "Why I Remained a Christian," and Father on "How to Have Victory in the Christian Life." I appreciated his message greatly, and others expressed themselves the same way. Most of the afternoon he had sat on the front porch with his Bible, reading and meditating and preparing for the topic.

Thursday morning was the time set for a trip to Santa Fe, the village six miles west of Trujillo where we planned to visit the believers and hold clinic. At 5:50 we left in the Caridad, the mission's dugout canoe with inboard motor. The group consisted of George Miller and his son, J. Mark, Stanley Colon, captain of the boat, Bro. and Sister Garber, Father and Mother, and me. On the way we enjoyed the beautiful mountains along the shore to our left and the expanse of the Caribbean to the right. When within about a mile of Santa Fe, we could see the smoke of the village. Suddenly without warning the boat tipped sharply to the left and then turned completely over and we were all in the water. Each of us had a cushion lifesaver but we went out without them. When I came up the boat was righting itself with Mother in it. It turned around again, however, and when it righted itself the second time she was still with it and climbed in. I saw all the others. Sister Garber was the farthest away but was still on her back. Father was on the opposite side of the boat and I started for him, grabbing two lifesavers on the way. But before I reached him he stopped struggling. It did not occur to me then, but we believe now that he had a heart attack, as he was subject to them, and died at that moment. When I reached the boat with him, George and I outside and Mother inside managed to get him in and I got in to give him artificial respiration. However, there was so much water in the boat that we had to turn him face upward and I could not do much. The bailing dipper and paddles had stayed with the boat and George bailed while Mr. Colon paddled for shore. George, J. Mark, and Bro. Garber were clinging to the boat and Sister Garber was still above water. She did not know how to swim but she tried to and every time she turned over she asked the Lord to put her on her back again. Just about the time she was exhausted a man from Santa Fe who had seen her from the shore reached her in a cayuco (dugout) and saved her. As soon as we reached land we started artificial respiration on Father and kept it up for probably an hour, until the official from Santa Fe arrived and took charge. Mother sat on the shore and prayed that the Lord's will be done. When we saw there was no hope of life her prayer changed to praise and we were able to rejoice that Father had gone to be with the Lord. The Moreno people began arriving from Santa Fe and they were very kind in their expressions of sympathy. Two of the believers who have been at odds for months became reconciled there on the shore and Emilio with tears in his eyes forgave Nicolas, saying that the Lord had forgiven him much. Nicolas also agreed to forgive Emilio. Mother told them that she had been praying for them daily for a long time that they would make up their quarrel in love, asking the Lord to use whatever it would take to bring this about. Then a glorious service was held on the shore with the hundred or more people present.

Arriving back in Trujillo in a boat sent down for us we were greeted at the pier by a great crowd of people, including the governor, who expressed their sympathy and gave their help. From then on we were never left alone until after the funeral, which was held Friday morning at 7:30. A dozen soldiers from the cuartel next door acted as pallbearers, relieving each other. The church was filled, and most of the people there had never been inside of it before. It was a beautiful service, with the Gospel message given out in both Spanish and English and Mother gave a testimony at the end which amazed many people. There was sorrow in our hearts, of course, but the joy that the Lord gave us was greater, and one woman was heard to remark that our religion gives more consolation than theirs. Another one came to Mother the next day and said she had never seen a smile on the face of a dead person before. Thursday evening during family devotional period in the Miller home, J. Mark, who is eleven years old, accepted the Lord. So we see that the Lord is receiving glory through what occurred, and we trust that the blessings will still go on. Please be in prayer that the Lord will continue to use this incident to bring people to Him because there are so many yet who have not responded to His first call.

Trujillo, Honduras, C.A.

Broadcasting

The Mennonite Hour

Aug. 26—Sept. 2 Pastor B. Charles Hostetter will participate in a Bible conference held near Belleville, Pa.

Don't miss the Aug. 26 broadcast which was recorded at Goshen College.

Prayer Partners Needed

From Christian and unsaved, from sick and healthy, from young and old come requests, "Please remember me in prayer." Every day the office staff spends time in praying for those who write in their prayer burdens.

Each month almost 600 receive the **Prayer Calendar** which lists many of these requests —one for each day of the month. Prayers are being answered because many have a concern for the spiritual impact which the broadcast can make on its hearers.

The Prayer Calendar is sent free to all who will faithfully pray for the radio ministry. Send your request for the **Prayer Calendar** to Mennonite Broadcasts, Inc., Harrisonburg, Va.

Some Recent Requests

Virgin Islands: Please pray for me. I am not fit to call God's name .... Do call my name to Him and have special prayer for me .... I am a Catholic .... I never hear preaching like yours."

United States: "I haven't heard from my wife in over six weeks, but I will keep praying for her ... keep praying for me and my family." (A prisoner).

Jamaica: "I am a schoolgirl. Will you please pray for me so that I'll be a blessing to someone each day."

Canada: "My husband and my oldest son are not saved. Please pray for them."

Honduras: "I am asking the interest in your prayers that I may keep faithful. I am only 21 years old ...."

Netherland Antilles: "Will or can a fisherman be a disciple of God today? I am now willing to give up all I have and move in this work of my Saviour .... Please pray for me."

Luz y Verdad

Pastors of other denominations have become interested in our Bible course and have sent in names of members or converts. Recently a Methodist pastor of a new congregation in San Juan, P.R., sent in three more names.

The new broadcast on NONW, Defiance, Ohio, carries a spot announcement at the end of the program announcing the Spanish Mennonite Church in Archbold, Ohio, at the crossing of Routes 66 and 2. We feel that through the radio ministry, our church should receive more publicity, thus Spanish-speaking people in those areas can know that they are welcome.

The Big Valley Men's Chorus, Belleville, Pa., recently gave a program at the Belleville Mennonite Church and decided to give the entire offering for the support of **Luz y Verdad.**

The Spanish Bible correspondence course on "The Life of Christ" now has 1,132 students enrolled. Of these, 92 have finished the 24 lessons.

In Appreciation of the Bible Course

A sea of beautiful experiences. "I have found in this study a sea of beautiful experiences which have been of much blessing to me. Also, I have been able to study the Bible better."

Enjoy studying about the Lord Jesus. "I feel very happy to have finished this course. I would like to take another one because I enjoy studying about the Lord Jesus, and I want to learn more and more of Him."

Ready to take all the Bible courses. "I want to inform you that I am ready to take all the Bible courses you can give me. The first one I now finished taught me many things."

A new desire to study. "Let me recognize my appreciation to you for all your help to me through the Bible course. I learned much and have taken on a new desire to study God's Word. I want to tell others about it, so they can also be blessed as I was."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Oriental Missionary Society

reports the graduation of thirty-one who had completed their three years of training in the Bible Institute and Bible Seminary in Seoul, Korea. These young people had come through one of the world's most devastating wars and a period when thousands were massacred by the communists because they bore the name of Christ.

In a land of uncertainty and insecurity when nought but suffering ahead seemed sure, these thirty-one young people had chosen to tread a path that, naturally speaking, was fraught with certain dangers. Yet they came and begged to be taken in that they might be trained to carry on the Christian heritage that had come to them.

Thirteen of the graduates were young women. As trained Bible Women theirs is to be a ministry through the churches to reach into the seclusion of the homes of the people.

As these thirty-one left the halls, there were eighty more to "follow in their train" and that were accepted as the new freshman classes of 1956.—**Gospel Herald** (Cleveland, Ohio).

Testimonies by Former Missionaries

Prepared in commemoration of the 50th anniversary of the Mennonite Board of Missions and Charities.

I

I praise God for that early vision that came to the church in Antioch regarding foreign missions. It was that Christ-centered vision that opened a new epoch in history. Christ must have spoken to the hearts of those people as He spoke also to the church of Philadelphia, when He said: "Behold, I have set before thee an open door, and no man can shut it."

Why have we not as a Christian church fulfilled the God-given mission? In no generation since Christ have we done so. Because we have not, we must gather as we are now to talk about this unfinished task.

Some of us are old at the job of missions. Thank God, He has not ceased to call us, and we pray that He may never stop calling as long as we have life and a voice to proclaim this great salvation to a dying world.

One year after my birth (1882) the Mennonite Evangelizing Committee was formed. Surely God inspired those men with a heavenly vision.

In my twelfth year, in 1893, our first city mission was opened in Chicago. When I was seventeen the first missionaries to India were appointed. In 1904 at 22, I had the first opportunity as a student to study missions and to hear occasional missionary messages. Then there came a great conviction that seemed to me like an ever-ringing bell calling and calling me and all the Christians of my generation to this world-wide task of missions.

When I offered myself as a volunteer to go where I might be called, I was challenged of the Lord to seek adequate preparation for service.

Some years later, being called to pioneer beyond the equator as a prospector for missions in South America, I heard the following expressions from resident missionaries:

"Tell your mission board that we welcome you people to help us in the great task in South America. Tell them to lay their plans well because nobody can fish with pin hooks in these waters."

Twenty-five years of service in Central Argentina have taught us lessons such as the following:

First, that in order to meet effectively the religious ignorance, superstition, atheism, and unconcern in South America, evangelical Christianity must greatly increase her efforts.

Second, (and this is a point for new missionaries to note), that no missionary can ever afford to get homesick. How can he if he knows the Lord has called him to a field where so much is to be done? How can he when the daily tasks crowd upon him, leaving no time for loneliness?

Third (and here is a lesson that the missionary hard at work must learn), that when overwhelmed by his inability to evangelize the district assigned to him, God answers him with such words as these: **You must find converts to help you and you must train them for the task.** This challenge drives him to a greater prayer and greater zeal for God.

Fourth, (for the missionary who begins work in a new area and knows that his supreme task is to build congregations), that he is a brother to the Apostle Paul. He is doing all over again such a work as Paul did. There will be misunderstandings; there will be backsliders; there are those who are mercenary and selfish. There may even be strife within the flock and your own bright ideas may prove to be dull ones.

But you toil on. There are many rewards. New families come into the church; a new section of town is awakened; an outlying village becomes an open door; new congregations begin to form; you win converts of a higher social standard; you discover promising persons for future workers. New days are dawning for your mission.

Furthermore, seven years among the Chaco Indians taught other lessons:

1. How important it is to adapt oneself to a poor, superstitious, and ignorant people.
2. How necessary to study in the school of humility, forbearance and patience.
3. How urgent to tell and retell, to re-illustrate and to re-emphasize all that is basic in Gospel truth.
4. How rewarding it is to see those whose lives were drab and hopeless respond ardently to religious instruction and show a great hunger and thirst after righteousness.

It is my prayer that this Annual Mission Board Meeting and those in the years to come may adequately inspire young and old in our church to live with this motto:

Christ in our church life;
Christ exemplified through us in our community;
Christ borne through our witness to all the world.

—J. W. Shank.

II

"We love him, because he first loved us" (I John 4:19). Out of God's great mercy He led me to realize that I was a sinner in need of salvation, and in His love drew me to Himself where I experience the joy of forgiveness and a sense of belonging to Him. I wanted to express my gratitude to Him for His blessings. Through His Word He showed me that I could do so through service to others. I have since learned that there are almost unlimited opportunities of service through which we can express our love to God.

The world is full of people who do not know His love. The most effective way for them to know God is through us who do know Him. This is God's way to reach them. They present to us not only an opportunity but a duty.

I am thankful to God, to the church, and especially to the General Mission Board for the experiences of Christian missions I have had under their direction. With the Apostle Paul I can say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." I have memories of the all-sufficiency of God in the lives of people of different cultures, in different lands, who have yielded themselves to Him. This shall always be an encouragement to me.

With the Apostle Peter I want to give testimony to the fact that "The Lord is not slack concerning his promise." In whatever lonely or discouraging situations we found ourselves, He was there as the all-powerful One. Though we are retired from the foreign mission field, we shall not retire from service. It is my desire to faithfully live the Christian life and express my love to God all the days of my life in such a way that others may want Him too.—Selena G. Shank.

III

The missionary impression was made on me long before I was called by the Mennonite Board of Missions and Charities. It really began when I was a boy of eight. It was then that I felt the Gospel should be taken to places where it was not known.

This desire was enlarged when a young man in my home town. That desire was deepened when I was asked to go to Youngstown, Ohio, to be superintendent of the mission there. The three years of personal contact with what the Church calls "mission work" opened my eyes to the possibilities of someday carrying the Gospel to other parts of the world. I was much impressed with opportunities that were presented to us. We saw the field ready to harvest as we had never seen it before.

However, my impressions were really augmented when we reached Brazil, the first port in South America, and saw the immense country with its thousands of people unsaved. We cried out with Isaiah, "O Lord, how long? How long will they wait?"

Looking at the map of South America. I was impressed with its shape—like a great big bottle turned upside down with its widest part running through upper Peru and Brazil and corked at Cape Horn.

I saw countries within countries where millions did not possess the Bible. I contemplated the change it would have on them should they be told of salvation through our Lord Jesus Christ. I visualized the outcome of some years of active mission work by placing the Bible in these large centers; churches being established here and there. In my imagination, I enjoyed the life hid with Christ in God with them. One could easily be impressed, not so much with numbers as with unsaved souls, the most of them never having seen a Bible.

We sailed on to our destination, Buenos Aires, and soon we were in the heart of that big bottle preaching and helping to distribute the Word of God. As the Gospel took root and individuals believed the Word of God and were born again, that big bottle now burst, more or less, in the center of the Province of Buenos Aires. Pieces flew in every direction until we found ourselves with national Bible readers, kindergartens, and Sunday schools; lay preachers, ordained ministers, and spiritual instructors in our institutions.

After much prayer, at last our vision was realized in having a full-time director of the

Bible Institute. We praise the Lord for the nationals who are shouldering the work of sowing the good seed of the Gospel. Our continued prayers are with the national brethren and missionaries in their varied responsibilities in building the Argentine Church for our Lord and Master.—T. K. Hershey.

IV

Congratulations and blessings from God our Father to the members of the Board on the occasion of this 50th anniversary. Well do we remember 1906, 50 years ago. That was the year our daughter Beatrice came into our home. She will also be celebrating her Golden Jubilee. That was the year that we were contemplating owning a home near Gap, Pa. There was a lovely spring of soft water running through a little meadow, fine for a poultry ranch; a large grape arbor bearing luscious fruit; an orchard of early and late apples—in fact, a place that to the onlooker might have seemed bright and ideal for a young couple to have a prosperous future.

But for us, we did not feel easy and settled. There was a disturbing note within, waiting for an answer to the call of an unconditional surrender to the service of the Lord. Yes, fifty years ago we made the decision to follow the Lord wherever He might lead.

For the next ten years our experiences were many and varied from that little home in Eastern Pennsylvania to Tennessee where the Hertzlers lived, on to Illinois, in Indiana, to Ohio, out to Colorado, and back to Ohio. Some of these years were spent at Goshen College, where we by the help of the Lord and good counselors were privileged to finance our way. We had $60 in cash on arriving in Goshen and had $60 when we left for Youngstown, Ohio, four years later.

We were invited to take charge of the work at Youngstown since the former worker and family were leaving and it was imperative that someone should fill in the vacancy. Youngstown was where our son Lester came to brighten our home. In a little more than three years, we were forced to leave Youngstown for La Junta, Colo. Bro. Hershey had contracted laryngitis.

At La Junta, we began to think that our call to serve as missionaries had now come to an end. So, we again negotiated for a home, but after two years we definitely saw the hand of the Lord opening another door of service, and we must move on.

Then after ten years of wandering, we reached Argentina, South America, where almost half of our life was spent serving the Lord of the harvest. Through all these years, our heavenly Father has never failed us, but has given us health and strength, both physical and spiritual in our zeal for carrying the Good News to them for whom it really was news.

We also wish to extend our gratitude and appreciation to the brethren of the Mission Board, as well as to those of York County, Ontario, and any others for what they have done for us and are continuing to do so.

The Lord Jesus enjoins us two great duties: **Watch and Pray.** These are the bulwarks of every sincere missionary. How we have seen these work in our missionary activities!

After fifty years of experience, we are led to praise the Lord with the Psalmist: "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" (Ps. 104:24). "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Ps. 116:1, 2)—Mae Hertzler Hershey.

via MBMC, Elkhart, Ind.

Missionaries Wed

A lovely, impressive wedding was held on the lawn of the Hudson Bay Post at Sandy Lake, Ont., June 18, at 1:30 p.m., when Sister Beverly Carlson became the bride of Bro. Willard Moyer. The bridesmaid was Sister Jean Krepps. The groom was attended by Bro. Durrel Hange.

The service was opened with the singing of several songs in the Indian language. Sister Jean Krepps sang two songs in English. Bro. Irwin Schantz brought a message from God's Word after which the marriage vows were spoken. Bro. Jonathan Stoltzfus interpreted the message for the benefit of the many Indian guests. Sister Jean sang another hymn and a closing prayer was offered.

Every girl who has become a bride usually has a few anxious moments. This wedding was no exception. Getting married at Sandy Lake presented some unthought-of problems. It was even impossible to set the wedding date.

The wedding was to be held on June 3, but because the weather did not co-operate and there was still ice on the lakes, the date was changed to June 17. Bro. Schantz flew Johnny and Durrel to Sandy Lake on June 16. Willard and his attendants were now in a position to have the wedding if the bride arrived. Bro. Schantz flew back to Deer Lake to spend the night, expecting to return to Sandy Lake with the rest of the wedding party the next morning.

At this particular time several forest fires were raging in the vicinity, one of which was only a few miles away. On Sunday morning the smoke was so thick that visibility was limited to one-half mile. At noon it had lifted some and the party decided to go. They flew about sixteen miles but had to turn back again. Result: no wedding.

Monday, June 18, began as a cloudy, rainy day, but cleared about 10:30 a.m. The group decided to try for Sandy Lake and this time made it.

Bro. and Sister Moyer, after visiting friends and relatives, are making their home at Sandy Lake.—Adapted from **Northern Light Gospel Mission Newsletter.**

♣

It is reported that of the 40,000 Christians in Israel, approximately 23,000 are Latin and Eastern Rite Catholics. Protestants number 2,000. Of the 1,000 Christian clergymen in Israel, about 700 are Catholic.—**Missionary Broadcaster.**

MISSIONS

EDITORIAL

They Served Well

You will read testimonies from several of our first missionaries to Argentina in this issue of the GOSPEL HERALD. God has spared their lives so that they may be with us beyond the strenuous years of missionary service. Others of our early missionaries gave their lives on the mission field. Some have passed on since returning from their service.

With the present emphasis on youth service in the church, it is also fitting that we recognize those who gave their youth to Christ and the church and continue with us to this day. They have something to say to us and we ought to listen.

When the baby Jesus was brought to the temple by His parents for presentation before God according to the Mosaic law, the Word of God recognizes two aged persons who were present worshiping, Simeon and Anna. Although they were old, they made a definite contribution to the account of Jesus' life by recognizing Him as the Saviour of men.

When the time came for Elijah to leave the earth, his young servant Elisha, recognizing all that Elijah's life had meant to him and to his people, refused to leave his master for an instant lest he lose something of the influence or blessing which Elijah's passing might give him. For his recognition of the great service Elijah had rendered, Elisha was granted his request: to receive a double portion of his master's spirit.

Too many times we write off those who have stepped out of the strenuous stream of service in the church and retired to complete their earthly careers in worship, prayer, and counsel to those upon whom the burden of the work must fall. This should not be so.

It is true that God does not grant every person the same type of conclusion to a life of service. To some He grants a clear mind to the very end. To others He permits senility to set in. Some must maintain their spirits in a weakened and infirm body. Our task should be to make possible service according to strength and to show appreciation for service rendered to Christ and the church in every way possible.

Those who have passed the age of active service and are granted continued days with us have the problem of adjusting to a less active life and quietly retiring to the background. We can help them with their problem by giving honor where honor is due.

God bless our faithful aged who have served God well at home and abroad. May we not forget to pray for them and recognize them as our spiritual fathers.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Clarence Lutz, Elizabethtown, Pa., spoke at the Mont Alto I-W unit, South Mountain, Pa., July 24. July 31, Henry Ginder, Manheim, Pa., showed pictures of his trip to Japan at the Mont Alto unit services.

I-W men of the South-East Michigan area conducted the Sunday morning service at the Detroit Mennonite Church, Detroit, Mich., Aug. 5. The I-W quartet from the Ford Hospital participated in the service.

The Cleveland, Ohio, I-W unit held its annual reunion Aug. 4 and 5. The Fellowship Chorus sang for the group on Saturday evening and Paul Peachey, professor of Church History and Sociology at Eastern Mennonite College, Harrisonburg, Va., spoke. He also brought the message at the worship service held at the Mennonite Fellowship Center on Sunday morning.

Voluntary Service

On July 30, Isaac Glick, Smoketown, Pa., VS unit leader, met with community people at Sandy Lake, Alta., 60 miles north of Calling Lake, in the interest of supplying a schoolteacher for them. This isolated village is made up of possibly a dozen trappers and their families with about 15 school age youngsters. Some children who are 15 years old have never been to school. Now, although a building and desks are available, no teacher has been obtained.

Any single fellow or married couple, elementary teacher or college student interested in roughing it (mail twice a month, no plumbing or electricity) should apply to the Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind., immediately.

The La Junta, Colo., VS unit consented to take the 15-minute broadcast over KBNZ during the week of Aug. 5. This devotional broadcast is sponsored by the La Junta Ministerial Association.

The Christian Activities Center, Dayton, Ohio, where three summer VS-ers are serving, has met all the requirements and applied for a license to operate a day nursery. Marianna Gerig, Wayland, Iowa, summer VS-er, writes, "We have finished two wonderful weeks of Bible school and are looking forward to helping with the day nursery." The summer VS-ers also work in the restaurant of the center and help as needed with many odd jobs.

The Spanish Language School, La Plata, Puerto Rico, opened to a new class of short-term students on Aug. 5. Class members include the two new doctors for the hospital, Dr. and Mrs. E. Lavern Gerig, Wayland, Iowa, and Dr. and Mrs. Ben Kenagy and daughter, Carol Ann, Albany, Oreg., who after spending two days at Elkhart, Ind., in orientation arrived in Puerto Rico on Aug. 2. The doctors will give their service in the clinics and the hospital. Also in the class are the secretary and the mechanic who were in the last Elkhart orientation VS school, Barbara Nafziger, Minier, Ill., and Loren Stichter, Bremen, Ind., replacement personnel for the Ulrich Foundation, and some La Plata workers who wanted refresher studies.

A two door 1956 station wagon has been purchased for the Grants, N. Mex, VS unit serving the Navaho Indians. Funds for this came from the earnings of the Iowa City, Iowa, VS unit.

Released Aug. 10, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Medical Work in Viet-Nam

Voluntary agencies in Viet-Nam have been made eligible for a free market exchange rate which makes local purchases possible that formerly had to be ordered from Hong Kong.

Workers have been making food distributions to leprosy patients besides giving medical treatments, which include morning clinics, dressings, and physical examinations. The leprosy treatment at Banmethuot is reaching a greater number of patients. Workers expect to set up segregated leprosy villages in co-operation with the American Leprosy Mission. They hope to train Viet-Nam personnel in the central leprosarium.

Grace and Willard Krabill of the Viet-Nam staff report: "The way in which we have found ourselves swamped with work is evidence that we did not overestimate either the needs or the opportunity for service here."

Newfoundland Needs Teachers

A critical shortage of public school teachers is reported in Newfoundland for the coming term. Newfoundland is an island province off the eastern coast of Canada. A voluntary service program is set up to help supply teachers for these needy communities, where educational standards are poor. It is reported that in some cases Newfoundland teachers have earned only an eighth-grade diploma. School children often are left unsupervised and consequently they do not study.

Voluntary service units of teachers and nurses are maintained at Baie Verte, Wild Cove, and on Twillingate island. Inquiries may be sent promptly to Voluntary Service, MCC, Akron, Pa.

Tuberculosis in Java

The treatment of tuberculosis poses one of the greatest problems connected with medical clinics in Java. The damp and warm climate of the country is conducive to the growth of the tubercle bacillus. It is believed that someone in Indonesia dies every four minutes from this disease. Most tubercular patients are unable to afford medications as recovery requires extended rest and working persons cannot afford to be away from their jobs. Many persons wait too long before going to clinics for treatment. Some begin treatments but do not complete them, thinking they are cured. Medical workers say they are grateful for the provision of skim milk from the U.S. which they give to tuberculosis patients for combating the disease. They also appreciate shipments of streptomycin from the U.S.

Kaiserslautern Center Dedicated

Dedication services were held August 12 for the new Mennonite House at Kaiserslautern, Germany. Principal speakers were Cornelius Wall and Orie O. Miller. Also participating were pastors from local churches and other Mennonite leaders from Germany. Chairman of the ceremony was Milton Harder, director of the project.

The Mennonite House, built with funds from North America and with some voluntary labor from Pax Services, will serve a number of uses. It will serve the city of Kaiserslautern with a kindergarten and a library. The house also serves as headquarters for European Pax Services and for Mennonite Voluntary Service. The two top floors are to be used for offices and apartments.

Peace Conference

Two French churchmen were leading speakers at the annual Peace Conference August 9-11 at Backnang, Germany, sponsored by European Pax Services. Pierre Widmer gave an address on "Why I Am a Nonresistant Christian." He is secretary of the French Mennonite Church and editor of the church's monthly publication, "Christ Seul." Andre Trocme, pastor in the French Reformed Church and secretary of the International Fellowship of Reconciliation, gave an address on "The Witness of Conscientious Objectors in Areas of Conflict."

Attending the conference were members of Pax Services and English-speaking European youth. The Pax unit at Backnang provided lodging and eating accommodations and meetings were in the Backnang Mennonite Church.

Workcamp in Mexico

The 13 participants in the summer workcamp at Cuauhtemoc, Mexico, are engaging in a wide variety of projects. Men have built a fence and helped Harold Voth with agricultural experiments. Some worked on painting jobs at the Mennonite school and at the secondary school. Some render health services, giving vaccinations and inoculations to hundreds of persons. Others give piano lessons. Some assisted in a vacation Bible school in a local church—the church's first attempt at this project. Still others cleaned a nearby orphanage.

The workcamp group was joined August 5 by 14 persons for the annual educational tour through Mexico directed by Dr. Willard Smith of Goshen College.

Ernst Brauns to Paraguay

Ernst and Else Braun of Langley Prairie, British Columbia, have gone to Asuncion,

Paraguay, where they will serve as houseparents in the MCC center. They succeed the Otto Geisbrechts of Beamsville, Ont., and will provide spiritual and social care for Mennonites passing through Asuncion. The Brauns are members of Bethel Mennonite Church at Aldergrove, B.C. They moved to Canada from Germany in 1948 and had been engaged in lumbering and strawberry raising.

Released August 10, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From Elsie Cressman, Leper Hospital, Tanganyika. "Just recently I got a flour sack full of knit bandages. We have enough to go around now. It is a pleasure to see ulcers tied up in such a way that the raw ulcer is not always finding its way into the dirt again. These knit bandages have enough elasticity to them that they stay in place. The elasticity of the bandage also has a healing effect on the ulcer.

"The old type of bandage strips of cloth were always thready and rolling up in a cord. They never seemed to keep the ulcer protected when they walked on them. Each patient has two bandages; while one is worn on the ulcer the other is washed, ready to put on the next day."

In the three months since Elsie has handed out the first knitted bandages, she has seen two that are showing signs of wear. Bandages knitted from cotton string can be sent as medical supplies which enter duty free.

From Mrs. Robert Milne, Fortuna Ledge, Alaska. "The WMSA is certainly to be commended for the efficient and prompt attention to our needs. How thrilling it has been to open parcels. We have gotten nice articles. I am trying to distribute some of these things wisely and hold on to others for emergencies which arise all too often here. To some newlyweds, and an aged grandfather on a sickbed, I gave pillowcases. To newborn babies go the layettes.

"This past week, I was even more grateful for the divine providence of the Lord. A little three-month-old Eskimo girl came into town on the mail plane. Her parents were out at the mouth of the river fishing for the summer, about 250 miles away. I gladly took her in and kept her here with our family for nine days, until her parents would come again. Several weeks ago we had sent her to the hospital in a coma expecting her to die before she reached Bethel Hospital. I wonder what I would have used for diapers, shirts, blankets, and gowns, if those from the WMSA had not arrived just a short time previous to the baby.

"How we need the prayers of all for wisdom and guidance as to our every step!"

Thirty-one missionaries and missionary children have birthdays during the month of September as listed in the **Daily Prayer Guide** prepared by the WMSA. The **Prayer Guide** is prepared for the year, May 1 to April 30. The price is 30 cents a copy. Order several copies now. Send one with each of the young people going away to school next month. Let us pray one for another.

Send orders for the **Prayer Guide** to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.

Blenheim junior girls, New Dundee, Ont., eighteen in number, recently gave a program at Fairview Mennonite Home, Preston, Ont. Each guest was given a small favor which the girls had made at the previous meeting. Following the program the girls enjoyed the games and picnic supper arranged for them at a nearby park.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana.

From Our Churches

CLARENCE CENTER, NEW YORK

(Clarence Center Congregation)

Dear Friends:

"Thanks be unto God for his unspeakable gift." Our church community has been receiving many spiritual blessings during the past months. On April 29 we were privileged to partake of the Lord's holy communion. How grateful we are for this reminder of our Lord's suffering and death and of our pledges to Him.

A group of interested members spend every other Sunday afternoon visiting and singing to patients at our County Old People's Home.

We were happy to welcome into our church membership James Wall, one of the prison converts from Jefferson City, Mo. His mother, with whom he resides in Kenmore, N.Y., also attends our services.

The Homemakers' Fellowship invited all the adult Sunday-school members to a fellowship dinner on June 9. Bishop E. C. Swalm of the Brethren in Christ Church was the guest speaker.

The Vesper Quartet brought us a service in song and messages on June 11. We especially appreciated hearing them again when we remembered the miles which had separated them, but that their common goal and interest had brought them together again.

On June 17 Bro. Richard Yoder, Midland, Mich., a recent graduate of Goshen College Seminary, brought the morning message in the absence of our pastor who was attending Mission Board. His timely message on "Does It Pay to Be a Christian" was challenging to each hearer.

Our daily summer Bible school was held June 25 to July 6, with good attendance—an average of 120.

We have been fortunate to have two European trainees, Horst Neufeld of Germany and John Bunning of Holland, in our community the last six months. We have appreciated their sincere interest and their fine testimonies. They spoke at our regular Sunday evening service on July 29, concerning their countries and their impressions of American Mennonite life.

Five families from our community worship together regularly at Arcade, N.Y. LeRoy Yoder is in charge of the work. They recently organized a midweek prayer group, a sewing circle, and they hope to have Sunday evening services soon. At the present they meet together in a home, but they are looking forward to having a regular church building.

Our church areas as well as our local communities have been richly blessed during the past weeks as the "Crusade for Christ" staff was in our midst July 6-22. Much prayer, work, and interest had gone into the campaign and the results were evident as many found Christ for the first time and many more renewed their pledges to Christ and the church. We especially appreciated the practical, straightforward messages of Bro. Augsburger, both at the tent services and on the local radio program.

Preceding the campaign, Bro. Diener brought us a series of messages on preparing for revival. Now that the campaign is over, he is turning our attention to the results of revival and the continuing evidences of a revival.

We sincerely pray that our work here may prosper and that we may be faithful in all things. M. Wideman.

WASHINGTON, INDIANA

(Providence Mission)

Christian Greetings:

The revival meeting from March 16-24 in charge of Bro. Joe Swartz, Rexton, Mich., resulted in several confessions and reconsecrations. The messages were practical and spiritual and brought us closer to our precious Lord. They were also a warning to sinners to flee from the wrath to come.

Easter Sunday morning Bro. Leland Bachman and three foreign students from Goshen College, representing South America, Germany, and Marshall Islands, worshiped with us. Bro. Bachman brought the message.

In the evening of April 8 Bro. and Sister Ralph Yoder and family of Hicksville, Ohio, worshiped with us and Bro. Yoder brought the message.

Our summer Bible school was held July 2-13, with Bro. Tobias Slaubaugh as superintendent. The average attendance was 70. May God bless the seed sown in the lives of these children that it may bring forth much fruit.

On July 31 the Bible school children with their teachers were taken out on a picnic to the Ervin Graber farm, which they enjoyed very much.

We earnestly solicit the prayers of God's people that the unsaved in this community may be made very conscious of their lost condition, and that we as a group may labor together in love, ever seeking to glorify the name of Jesus.

Hannah Yoder.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Victorious Christian Living, by Dr. Alan Redpath, Fleming Revell; pp. 254; $3.00.

This book, truth gleaned from the Book of Joshua, is from the prolific pen of Dr. Alan Redpath, present pastor of the Moody Memorial Church, Chicago, Illinois. Well worth the price. Within its pages, I believe, we will find the secret of so much that is lacking in Christian experience today. This Old Testament book, so ably treated, was the first book expounded in the notable Chicago Church, when the author left the Duke Street Church, Richmond, Surrey, England, pulpit. This indeed is noteworthy.

Joshua—first of the twelve historical books of the Old Testament—covers twenty-five of the most exciting years of Israel's history. Dr. Redpath interprets the events as they occurred and applies lessons they impart. He uses the Book of Joshua as a prophetic trumpet call for the adoption of the New Testament standard of living. The chief emphasis of the book is on going forward after conversion. Canaan, the Land of Promise, is not a state of future bliss, but the experience of the "Abundant Life" to be enjoyed, here and now. As Dr. Graham Scroggie says on occasion: "All Christians have eternal life; but not all Christians have abundant life." This book is a guide to "Victorious Living," not a mere the-

ory to be discussed and admired—but to be realized and enjoyed. The writer points out the "Royal Road" to the blessings of "Possessing our Possessions."

Likewise, the book has a negative value. Quite ably, the things which cripple the church's testimony are set forth. These things roll like the Jordan between us and God's best. He states: "There are many 'Three Cheers in Hell'" because of the things which bog down churches and denominations with minor problems, rather than the facing of basic issues.

Not every reader will give unqualified approval to every turn of phrase or every doctrinal implication. Arminians will feel that the book is mildly Calvinistic. Eradicationists won't approve the book. But none can fail, I should suppose, to be probed and profited by the author's central message. Gentle hint to the reader, from the pen of Dr. Paul S. Rees: "It is better to be a **Consumer of Truth** than a **Connoisseur of Terms.**" We can well agree with the conclusion of the writer, "that we do not need new methods, or more committees; rather God needs more **New Men.**" This book qualifies in the making of better men. This reviewer expects to keep this book in his library, and to make use of some of its spiritual inspirational and challenging features.

—C. F. Derstine.

Mission News

CONTINUED

Bro. Jesse Beachy, a member of the Hope Rescue Mission staff, South Bend, Ind., spoke concerning the Rescue Mission work at the Iowa City, Iowa, Mennonite Church on Sunday morning, Aug. 5.

Bro. John Friesen, Shantipur, M.P., India, has been appointed editor of the **Mennonait Patrika,** official Hindi organ of the Mennonite Church in India.

The following officers were elected at the recent meeting of the Virginia Mennonite Board of Missions and Charities: Mahlon Blosser, president; John F. Shank, vice-president; Daniel Suter, secretary; and Harold Eshleman, fifth member of the Executive Committee. Bro. Blosser will continue to serve in the office of treasurer until his successor is appointed.

Address change: Bro. and Sister Don Reber from Hombetsu, Hokkaido, Japan, to Minami 7 jo, Nishi 11 chome, Sapporo, Hokkaido, Japan.

A memorable service was held at Kamishihoro, Japan, in the home of Ruth and Rhoda Ressler on Sunday, July 29, when four young people were taken into church fellowship to become the first members of the church there. Shimanuki-san, Kokitsu-san, and Sugimoto-san were baptized and Yamaguchi-san received upon confession of faith. Bro. Carl Beck, Obihiro, officiated. Pray for this new church in the Ressler home.

The evangelistic team serving the Mennonite churches on Hokkaido, Japan, this summer will be preaching in the Taiki area, Aug. 22-29. They served in Hombetsu, Aug. 6-20, and will be going to Nakashibetsu on Aug. 31. Pray for this evangelistic effort.

Word from Puerto Rico states that Hurricane Betsy struck the area of La Plata, Pulgillas, and Aibonito on Sunday forenoon, Aug. 12. A number of buildings were unroofed in the La Plata Valley, including four from the unit. Telephone and electric services were interrupted. The sixteen patients in the hospital were moved to the Community Center before the storm.

Field Notes

CONTINUED

Announcements

Bro. C. F. Derstine, Kitchener, Ont., is scheduled as Bible conference speaker at Cannon Beach, Oreg., Aug. 25-31. This later date was requested to avoid the summer rush of farm work. He will also speak at Youth for Christ, Portland, Oreg., Saturday evening, Sept. 1, and all day Sunday, Sept 2, at Salem Mennonite Church, near Salem, Oreg.

Ordination services, the Lord willing, at West Chester, Pa., Sunday afternoon, Aug. 26, for the ordaining of a minister.

Canton Bible School Reunion at 2:30 p.m., Sept. 3, at the Canton, Ohio, Church. An interesting program has been prepared. There will be special music, a recounting of experiences, and an address by Bro. Kenneth Good, Morton, Ill.

Harvest Home services at Hereford Mennonite Church, Bally, Pa., 2:00 p.m., Aug. 25. Message by Lester Moyer, Quakertown, Pa.

Bible instruction meeting at Mennonite Gospel Chapel, 1703 North W St., Pensacola, Fla., Aug. 26 to Sept. 2, each evening, Harold Brenneman, Ephrata, Pa., speaker.

Open-air singing, 2:00 p.m., Sunday, Aug. 26, in the woods on Benj. Lapp's farm near Turbotville, Northumberland Co., Pa.

District harvest services at Shirksville, Pa., Church, Saturday afternoon, Sept. 1.

Bible Conference at Black Rock Retreat, four miles south of Quarryville, Pa., Sunday evening, Sept. 2, and all day, Sept. 3, with Henry Frank, Mt. Joy, Pa., and A. J. Metzler, Scottdale, Pa., as speakers. Sponsored by Vine Street Church, Lancaster, Pa. Theme: The Trinity.

Western Mennonite School opening will be Sept. 11, instead of Sept. 4, as announced in the brochure which has been distributed.

Week-end Home program at Lynside, Lyndhurst, Va., Sept. 9. Speakers: Milton Brackbill, Charles Hostetter, John H. Shenk.

Visiting Speakers

July 22. **Mark Lehman,** Hopkins Park, Ill., at East Bend, Fisher, Ill. **I. Mark Ross,** Smithville, Ohio, at Turkey Run, Bremen, Ohio.

July 29. **J. Robert Detweiler,** Orrville, Ohio, at Maple Grove, New Wilmington, Pa. **Walter Oberholtzer,** Elizabethtown, Pa., at Chestnut Ridge, Orrville, Ohio. **Frank Leaman,** York, Pa., at Bethel Church, Mummasburg, Pa.

August 1. **Harvey Birky,** Birmingham, Ala., at East Bend, Fisher, Ill.

August 5. **William Martin,** Menges Mills, Pa., at Springdale, Waynesboro, Va. **Roy Roth,** Hesston, Kans., Clinton Frame Church, Goshen, Ind. **Ernest Bontrager,** Estacada, Oreg., at Steelton, Pa., evening. **John Stoll,** Minot, N. Dak., at Kidron, Ohio. **J. M. Nissley,** Sarasota, Fla., at Meyersdale, Pa. **E. M. Yost,** Denver, Colo., at Colorado Springs, Colo. **Raymond Kramer,** Meadville, Pa., at Maple Grove, New Wilmington, Pa. **John Sollenberger,** Chambersburg, Pa., at Lynside, Lyndhurst, Va.

August 12. **Mark Kniss,** India missionary, at Steelton, Pa., evening. **Mahlon Hess,** missionary to Tanganyika, at Elizabethtown, Pa. **Joseph M. Nissley,** Sarasota, Fla., at Cumberland, Md. **John David Zehr,** Los Angeles, Calif., at College Church, Goshen, Ind. **Waldo Miller,** Harper, Kans., at Maple Grove, Belleville, Pa. **Millard Detweiler,** Doylestown, Pa., at Market Street Church, Scottdale, evening, **Amos Hess,** Holtwood, Pa., at Lynside, Lyndhurst, Va. **John Hess,** Toronto, Ont., at Clinton Frame, Goshen, Ind.

August 19. **Edward Stoltzfus,** West Liberty Ohio, at Maple Grove, Belleville, Pa. **Norman Kraus,** Goshen, Ind., at Scottdale, Pa., morning.

Evangelistic Meetings

Don Augsburger, in evangelistic tent meetings at Ambler, Pa., Aug. 5-19. **Joe J. Swartz,** Rexton, Mich., at Midland, Mich., Sept. 20-30. **Stanley Shenk,** West Liberty, Ohio, at Grand Marais, Mich., Aug. 19-26. **Paul D. Angstadt,** Wernersville, Pa., at Bernville, Pa., Aug. 26 to Sept 2. **Leonard Haarer,** Waterloo, Ont., at Meadville, Pa., Sept. 2-9.

When as a Child

By Miriam Sieber Lind

When as a child
I walked beside my mother,
She gave her hand—
Her large, strong, gentle hand
To me; and would have taken
My small hand in hers,
To break my fall—if I should fall.

But I, being (as I thought) Big.
Even with so tiny a hand,
Ignored her care of me.
I chose to do the holding
—And that, only her little finger!

And when I stumbled (as I often did)
Or tripped upon a heaving edge of concrete—
Her hand, though swift in comfort,
Could not ease my fall.
For I had been Too Big to let her hold me;
And I was skipping proudly
With only a light clasp on her little finger.

Today
In the Silence
Those walks with my gentle mother
Flashed in the waiting innerness. . .
And I thought—
I thought of my walk
With God.

Scottdale, Pa.

OUR SCHOOLS

(Continued from page 800)

5. Textbooks should be selectively chosen to secure the best and most satisfactory for use in a Christian school. The office of Educational Agent has a list of recommendations that may be secured upon request and a three cent stamp. Books should be taken care of and be kept attractive from year to year.

6. Supervision of school is a necessity. One director, capable to do so, should be designated to visit school at least once a month for the entire year. Patrons and other board members should visit school from time to time, but one selected director or other responsible person chosen by the school board should visit the school monthly. This will be a great help to teachers, the board, patrons, and the school. Furthermore, the Educational Agent's visit will prove more profitable if the above suggestion is carried out.

7. Periodic parent-teachers' meetings are essential to keep a sympathetic understanding constant between parents, teachers, and pupils. Teachers must have the support of the parents who are not to be partial to their children if they want a standard Christian school.

If these standards are set and constantly striven for in administering a Christian school, there is every reason to believe that the school will be really a good school. Remember, we are having Christian schools to train our children for Christian service. We must give them the best possible. The cost is high, but the necessary sacrifice is not too great for the goal that will be attained if the work is done well.

Scottdale, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Cressman — Snyder. — Willard Cressman and Beulah Snyder, both of New Hamburg, Ont., Biehn cong., by Curtis C. Cressman at the Biehn Church, July 31, 1956.

Dietz — Pletcher. — Jeremy J. Dietz, Intake, Mont., Red Top cong., and Juanita Faye Pletcher, Perryton, Texas, cong., by Paul H. Holdeman at the Perryton Church, June 1, 1956.

Geyer—Kaufman.—William Geyer, Johnstown, Pa., Lutheran Church, and Edith Kaufman, Johnstown, Pa., Thomas cong., by J. E. Gingrich at the First Mennonite Church, June 27, 1956.

Gingerich—Erb.—Elroy Gingerich, Baden, Ont., and Hilda Erb, Petersburg, Ont., both of Steinman A.M. cong., by Orland Gingerich at Steinman's Church, May 12, 1956.

Gingerich—Jantzi.—Ralph Gingerich, St. Agatha, Ont., A.M., cong., and Louise Jeanette Jantzi, Millbank, Ont., Riverdale A.M. cong., by Orland Gingerich at the Crosshill A.M. Church, June 9, 1956.

Good—Moyer.—Harold H. Good, Waterloo, Ont., Erb Street cong., and Doris Moyer, Blooming Glen, Pa., cong., by David Derstine, Jr., at the Blooming Glen Church, Aug. 4, 1956.

Hartzler—Reesor.—J. T. Hartzler, Latour, Mo., Sycamore Grove cong., and Martha E. Reesor, Kansas City, Kans., Argentine cong., by Elmer H. Burkholder, Markham, Ont., Aug. 2, 1956.

Hollinger—Mack.—Paul S. Hollinger, Denver, Pa., Indiantown cong., and Eunice Mack, Collegeville, Pa., Providence cong., by Elmer G. Kolb at the Skippack Church, Aug. 4, 1956.

Howard—Rogers.—Billy Howard and Lucinda Rogers, both of Fall Rock, Ky., Wild Cat cong., by Merlin Good at the Wild Cat Mennonite Church, Aug. 4, 1956.

Hummel—Zehr.—Keith Hummel, Greenwood, Del., and Phyllis Zehr, Bridgeville, Del., both of the Greenwood Conservative Mennonite cong., by Nevin V. Bender at the church, June 29, 1956.

Moyer—Derstine.—J. LaVerne Moyer, Perkasie, Pa., Blooming Glen cong., and Mildred G. Derstine, Telford, Pa., Franconia cong., by David Derstine, Jr., at his home, May 12, 1956.

Moyer—Detweiler.—Robert K. Moyer, Perkasie, Pa., Line Lexington cong., and Betty Jane Detweiler, Blooming Glen, Pa., cong., by David Derstine, Jr., at the home of the bride, July 14, 1956.

Oswald—Eichelberger.—Rolland Oswald and Marilyn Eichelberger, both of the Plum Creek cong., Beemer, Nebr., by Sam Oswald, father of the groom, at the Plum Creek Church, July 15, 1956.

Rogers — Gregory. — Gerald Rogers, Sturgis, Mich., Moorepark cong., and Audrey Gregory, Brutus, Mich., Maple River cong., by Earl Hartman at the Petoskey Church, Aug. 4, 1956.

Shenk—Philips.—Raymond J. Shenk, Jr., and Mary Ann Philips, Cottage City, Md., cong., by R. J. Shenk, father of the groom, at the First Methodist Church of Laurel, the bride's former church home, May 12, 1956.

Smucker—Gerber.—John R. Smucker, Smithville, Ohio, Pleasant Hill cong., and Donna Gerber, Walnut Creek, Ohio, cong., by Paul R. Miller and Gerald Studer at the Walnut Creek Church, July 21, 1956.

Srof—Pletcher.—Lore Srof and Wilma Pletcher, both of the Perryton, Texas, cong., by Paul H. Holdeman at the Perryton Church, June 14, 1956.

Steckley—Miller.—Maynard Steckley, Beaver Crossing, Nebr., West Fairview cong., and Wilma Miller, Milford, Nebr., East Fairview cong., by Wm. R. Eicher at the East Fairview Church, Aug. 3, 1956.

Swartzentruber—Nofziger. — Nelson Swartzentruber, Petersburg, Ont., Steinman A.M. cong., and Irma Nofziger, Milverton, Ont., Poole A.M. cong., by Orland Gingerich at the Poole A.M. Church, May 26, 1956.

Yoder—Miller.—Paul Marvin Yoder, Harper, Kans., Pleasant Valley cong., and Gail Eileen Miller, Middlebury, Ind., cong., by Roy D. Roth assisted by Wilbur Yoder at the Middlebury Church, Aug. 5, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alderfer, Richard Henry and Lois (Ziegler), Denbigh, Va., third child, James Richard, Feb. 26, 1956.

Beck, Verden and Letha (Short), Archbold, Ohio, fourth child, third son, Neal Henry, July 9, 1956.

Boyd, Waive and Vera (Yoder), Millersburg, Ohio, fourth child, third son, Stan Carter, July 22, 1956.

Brenneman, Elwyn and Eva (Yoder), Kalona, Iowa, fourth child, third daughter, Debra Lee, July 24, 1956.

Brubaker, Jacob N. and Orpha (Apple), McAlisterville, Pa., fourth son, Ronald Jay, July 28, 1956.

Davis, G. Willis and Ruth (Hershberger), Waynesboro, Va., second daughter, Susan Lavonne, July 9, 1956.

Ebersole, Herbert S. and Edna (Stoltzfus), Pensacola, Fla., fourth child, third daughter, Rebecca Rose.

Eby, Wayne A. and Cora E. (Hege), Greencastle, Pa., fourth child, third son, Delmar Ray, July 11, 1956.

Eshleman, James M. and Ada (Strite), Chewsville, Md., twins, second and third daughters, Lorraine Mae and Louise Faye, July 19, 1956.

Geissinger, Darwin and Sara (Halteman), Quakertown, Pa., fifth child, third son, Merrill, July 23, 1956.

Gingerich, Alvin R. and Lydia (Ropp), Iowa City, Iowa, fifth child, second daughter, Celeste Evangeline, July 26, 1956.

Graybill, Lester and Esther (Ramer), Goshen, Ind., first child, Raymond Loyal, July 17, 1956.

Hackman, Samuel and Esther (Meyers), Barto, Pa., sixth child, fourth son, Mark, July 12, 1956.

Hartline, Frank and Alice (Bond), Wooster, Ohio, first child, Marilyn Kay, July 29, 1956.

Heatwole, Nelson J. and Florence (Driver), Harrisonburg, Va., third child, second daughter, Brenda Fay, July 27, 1956.

Herr, Eugene and Mary (Yutzy), Scottdale, Pa., first child, Phillip Ray, Aug. 12, 1956.

Hollinger, Lloyd L. and Edith (Horst), York, Pa., sixth child, fourth daughter, Brenda Joyce, July 28, 1956.

Hostetler, Leon and Ruth (Beisel), Boswell, Pa., third child, Galene Kay, July 17, 1956.

Hostetter, Harold L. and Jean (Mumma), Columbia, Pa., third child, first son, Clair M., July 27, 1956.

Kirch, Robert and Adeline (Widrick), Croghan, N.Y., fifth child, third daughter, Diane Lena, June 18, 1956.

Kolb, Linwood and Alverda (Blank), Pottstown, Pa., first child, Roland Dale, July 23, 1956.

Kolb, Roy and Alice Elizabeth (Allebach), Spring City, Pa., third child, second daughter, Eunice, July 28, 1956.

Lehman, Paul and Mary Alice (Long), Nappanee, Ind., third child, second son, Charles Bryan, July 31, 1956.

Long, Kenneth and Nancy (Yoder), Culp, Ark., second child, Steven Kent, July 28, 1956.

Miller, Reuben J. and Phyllis A. (Snyder), Milwaukie, Oreg., second child, Randall James, June 23, 1956.

Nofziger, Delmer E. and Lauretta (Wyse), Archbold, Ohio, second child, first son, Jon Mark, July 29, 1956.

Redcay, Amos N. and Ruth (Mast), Elverson, Pa., fourth child, second son, Randall Lee, July 25, 1956.

Roth, Maurice and Eileen (Stutzman), Dorchester, Nebr., third son, Clark Dale, July 28, 1956.

Sawatsky, Peter and Alice (Leichty Classen), Sao Paulo, Brazil, second son, John Alan, Aug. 6, 1956.

Steffy, Jason J. and Maribelle (McGinnis), ———, Pa., second son, Jason Scott, July 7, 1956.

Sutter, Clarence and Josephine (Ring), Sutherland, Iowa, fifth child, fourth son, Daniel Dean, July 27, 1956.

Swarr, Russel E. and Gladys (Ranck), Mount Joy, Pa., first child, Jeffrey Craig, July 28, 1956.

Swartley, Kenneth and Miriam (Anders), Gardenville, Pa., third child, second son, Arden Kenneth, May 27, 1956.

Thoman, Richard A. and Helen (Regier), West Liberty, Ohio, second child, first daughter, Joy Ann, Aug. 2, 1956.

Yoder, Irvin E. and Ruth (Stoltzfus), Mohnton, Pa., fifth child, second son, James Allen, July 27, 1956.

Yoder, John, Jr., and Grace (Thomas), ———, Pa., fourth son, Samuel Jay, July 26, 1956.

Yoder, Joshua D. and Rebecca M. (Glick), Reedsville, Pa., second son, Wayne Robert, July 15, 1956.

Yutzy, Vernon L. and Frances (Farmwald), Plain City, Ohio, third child, second daughter, Mary Elizabeth, Aug. 5, 1956.

Zehr, Walter E. and Ramona (Lyndaker), Castorland, N.Y., third child, second son, Vern Daniel, July 6, 1956.

Zook, Jesse P. and Edna R. (Byler), Austin, Ind., second child, first daughter, Anna Irene, July 5, 1956.

Zuercher, Wilfred and Celesta (Kaufman), Dover, Ohio, first child, Sharon Kay, Aug. 6, 1956.

Anniversaries

Eshleman. George and Amanda (Weaver) Eshleman of Maugansville, Md., celebrated their fiftieth wedding anniversary on Aug. 1, 1956, at the home of their son, Dr. Merle Eshleman, E.M.C., Harrisonburg, Va. They were married on Aug. 1, 1906, at Hagerstown, Md., and have lived near Hagerstown all of their married life. They have two children, Dr. Merle Eshleman and Mrs. Clarence Fretz, also of Harrisonburg, Va. Both of their children have spent most of their married lives in missionary work, Dr. Eshleman as missionary doctor in Tanganyika for 13 years, and Mrs. Fretz in Luxembourg for four years, and 11 years at the Norris Square Mennonite Church in Philadelphia, Pa. The Eshlemans have six grandchildren.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Christner, David, son of David and Lavine (Raber) Christner, was born at Goshen, Ind., on Jan. 22, 1899; departed this life at the Elkhart General Hospital on July 23, 1956; aged 57 y. 6 m. 1 d. He was married to Caroline Burkholder at Corfu, N. Y., on Sept. 3, 1928. This union was blessed with 3 sons and 3 daughters. One son, Elmer Joseph, preceded him in death on Sept. 18, 1952. Surviving are his wife, 5 children (Jonas, Fort Wayne, Ind., Edna—Mrs. Floyd Miller, Goshen, Ind., Viola Fern, Freda, and John David, all at home), 2 grandchildren, 3 sisters and 2 brothers (Laura—Mrs. Daniel Yoder, Mendon, Mich.; Anna—Mrs. Ephraim Brenneman, Kalona, Iowa; Lula—Mrs. Willis Guengerich, Greenwood, Del., Daniel, Alden, N.Y., and Joseph, Shelbyville, Ill.). On Sunday, July 15, after returning from church, he went out to investigate an electrical power failure, when he accidently came in contact with a high voltage wire which left him in a critical condition for 8 days. During this period of intense suffering, about which he never complained, he was in almost constant prayer. In early youth he accepted Christ as his personal Saviour and united with the Conservative Mennonite Church of which he was a faithful member until his departure. Services were conducted at the Pleasant Grove Church on July 26 with Homer Miller and Clarence Yoder in charge. Interment was made at the Clinton Union Cemetery at Goshen.

Detweiler, Ellen M., daughter of the late Samuel and Maria (Moyer) Godshall, was born June 20, 1875, in Rockhill Twp., Pa.; died July 21, 1956; aged 81 y. 1 m. 1 d. She resided at the home of her daughter in Blooming Glen, Pa., since the death of her husband, Abram H. Detweiler, in 1928. The last few years she suffered from a heart ailment which was the cause of her death. She passed away in the home of her daughter and son-in-law, Mr. and Mrs. Willis Bishop. She was a member of the Blooming Glen Mennonite Church. Surviving besides her daughter are 2 sisters and one brother (Mrs. Amanda Moyer, Telford, Pa.; Mrs. Valentine Detweiler, Plumsteadville, Pa.; and Allen Godshall, Blooming Glen). Two sons and a daughter also preceded her in death. Services were held in the Blooming Glen Church on July 25 with David Derstine, Jr., in charge. Burial was made in the adjoining cemetery.

Erb, David, son of Seth and Mattie (Hershberger) Erb, was born in Holmes Co., Ohio, April 23, 1903; died April 18, 1956, at the Pomerine Memorial Hospital, Millersburg, Ohio; aged 52 y. 11 m. 18 d. He was united in marriage to Saloma Christner on June 12, 1930. Surviving are his wife, 2 daughters and 2 sons (Violet, Omar, Marie, and Clyde, all of the home), 2 brothers and 2 sisters (Abe, Hartville, Ohio; Michael, Mt. Eaton, Ohio; Mary—Mrs. Eli Miller, Dundee, Ohio, and Mrs. Tena Miller, Millersburg), his stepmother (Mrs. Seth Erb), and a foster sister (Lydia Miller), both of Millersburg. He was preceded in death by an infant daughter, his parents, 3 sisters, and one brother. He was a member of the Conservative Mennonite Church which he joined in his youth. For the past 13 years he had been in ill health and unable to do any heavy work. In September he had virus flu, and gradually got weaker. On April 15 he was taken to the hospital and on April 18 the Lord called him home.

Heller, Anna, daughter of the late Daniel and Hettie (Hershey) Denlinger, was born Feb. 10, 1878; passed away Nov. 22, 1955; aged 77 y. 9 m. 12 d. On Nov. 20, 1900, she was united in marriage to Abram L. Heller, who preceded her in death. To this union were born 6 children. Surviving are the following (Clarence D., Willow Street, Pa.; Ira D., Elizabethtown, Pa.; and Esther—Mrs. James Graham, Lancaster, Pa., who made her home with Mother and who, with the rest, faithfully cared for Mother during her long illness), 10 grandchildren, and 3 great-grandchildren, and 7 brothers and sisters (Aaron Denlinger, Lizzie—Mrs. Benjamin Leaman, Hettie—Mrs. Tobias Leaman, all of Lancaster, Pa.; Jacob Denlinger, Elkhart, Ind.; Mary—Mrs. Adam Esbenshade, Strasburg, Pa.; Lydia—Mrs. Ezra Long, Sterling, Ill.; Katie—Mrs. Harry Neff, Strasburg, Pa.). She was preceded in death by three sons. In her earlier years she accepted Christ as her Saviour and became a member of the Mellinger Mennonite Church, remaining a faithful member until death. For many years she taught the small children of the Sunday school and all through life was especially interested in the young people of the church and the home. In later years, when health would not permit her to be present at her regular place in church services, she very greatly appreciated the many young folks, as well as older ones, and also the many deaf, who came to worship and visit with her in her home; all were helped by her many encouraging words and her smile. Funeral services were held Nov. 26 at Mellingers Church, conducted by Elmer Martin, David Landis, and Harry Lefever, with interment in the adjoining cemetery.

Hunsberger, Mary Magdalena, daughter of the late veterinarian, Dr. Amos and Magdalena (Swartley) Mover, was born in Hilltown Twp., Pa., Nov. 29, 1862; died at the home of her birth July 9, 1956; aged 93 y. 7 m. 10 d. She is survived by her husband, Alvah R. Hunsberger (to whom she had been married for over 66 years), one daughter, 2 sons, 2 grandchildren, and 3 great-grandchildren. She was a lifelong member of the Blooming Glen Mennonite Church where services were held on July 13, with David Derstine officiating. Burial was made in the adjoining cemetery.

Jantze, Jack Lee, son of Lee and Lola (Eicher) Jantze, was born Feb. 25, 1933, near Milford, Nebr.; met his death in a lake near Fremont, Nebr., after his boat capsized, on July 25, 1956; aged 23 y. 5 m. He was baptized and received as a member into the Milford Mennonite Church in 1946. He leaves to mourn his early departure his parents, 3 brothers and 2 sisters (Larry, Maurice, Marilyn, Joseph, and Sherry), a fiancee (Shirley Henning), his grandparents (Mr. and Mrs. Warren Eicher and Mrs. Kate Jantze), and many other relatives and friends. Funeral services were held at the Milford Mennonite Church on July 28 in charge of Milton Troyer, with L. O. Schlegel and Oliver Roth assisting.

Miller, Lydia B., daughter of Amos and Lydia (Brenneman) Smith, was born near Elida, Ohio, Sept. 20, 1880; died at her home near Bremen, Ohio, on Aug. 3, 1956; aged 75 y. 10 m. 3 d. On April 12, 1914, she was united in marriage to Josiah Miller. To this union were born 3 daughters (Emma Jane—Mrs. Lamar Foust, Elida, Ohio; Edna—Mrs. Samuel Reynolds, Crossenville, Ohio; and Cora Alice of the home). Surviving are her husband, 3 daughters, 9 grandchildren, an aged invalid sister, (Sarah Smith, Spencerville, Ohio), a brother (Samuel Smith, Harper, Kans.), and a half brother (Perry Smith, Elida, Ohio). She united with the Mennonite Church near her home in Allen Co., at an early age; after her marriage she transferred her membership to Turkey Run Church, Perry Co., Ohio. Funeral services were conducted Aug. 5 at the Turkey Run Church, Marion Good and Menno Troyer officiating, with interment in the adjoining cemetery.

Musselman, Jacob G., son of the late Jacob and Hannah Musselman, and husband of the late Dianna (Gehman) Musselman, was born Jan. 29, 1875; passed away on June 10, 1956, at the home of his daughter where he had lived for many years; aged 81 y. 4 m. 11 d. He is survived by one daughter and 2 grandchildren. His wife preceded him in death in Oct., 1950. A daughter also preceded him in death. He was a long-time member of the Blooming Glen Church where funeral services were held, with David Derstine, Jr., officiating. Burial was made in the adjoining cemetery.

Myers, Samuel M., son of the late Henry and Barbara (Myers) Myers, was born March 12, 1885; died March 9, 1956, in Bedminster Twp., Pa.; aged 70 y. 11 m. 27 d. He had been in ill health for a year but was able to be about and do some work. Death was due to a cerebral hemorrhage. He was a faithful member of the Deep Run Mennonite Church. On April 3, 1909, he was married to Hannah Overholt. Surviving are his wife, one adopted daughter (Margaret—Mrs. Claude Bishop, Souderton, Pa.), 3 grandchildren, 3 brothers (Erwin M., Pipersville, Pa.; Levi M. and William M., Dublin, Pa.). Funeral services held at the Deep Run Church on March 13 were in charge of Erwin Nace, Abram Yothers, and Dalton Myers, a nephew of the deceased. Interment was made in the adjoining cemetery.

Rush, J. Paul, son of the late Jacob and Mary (Moyer) Rush, was born Dec. 15, 1897, in Plumstead Twp., Pa.; passed away on April 5, 1956, following a heart attack; aged 58 y. 3 m. 20 d. He had been under the physician's care for the past three months. He was married to Barbara Wismer on Oct. 15, 1921. This union was blessed with 7 children. He was a faithful member of the Deep Run Mennonite Church. He loved singing and was gifted to lead singing. Surviving are his wife, the following children (Wilmer, and Mrs. Paul Godshall, both of Perkasie, Pa.; Howard, pastor of the Bristol, Pa., mission; Mrs. Lester Overholt, Perkasie; Elwood,

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Blooming Glen; J. Nelson, Lititz, and Mrs. Robert Gehman, Plumsteadville), 4 sisters and 3 brothers (Mrs. I. Erwin Yothers, Perkasie; Mrs. Henry Rice, Dublin; Mrs. Henry Rosenberger, Chalfont; Mrs. Elmer Wismer, and Raymond, both of Plumsteadville; Isaac and Theodore, Doylestown). Funeral services held at the Deep Run Church on April 9 were in chrage of Wilson Overholt and Joseph Gross, with interment in the adjoining cemetery.

Stauffer, Amos S., son of the late Abraham and Martha (Shenk) Stauffer, was born April 3, 1870; passed away at his home near Lancaster, Pa., on July 5, 1956, after a lengthy illness; aged 86 y. 3 m. 2 d. On Nov. 6, 1894, he was united in marriage to Emma Susan Rutt, who preceded him in death 8 years ago. Surviving are one son (Abraham R., East Petersburg, Pa.), one daughter (Annie—Mrs. Joseph Widders, Lancaster, Pa.), 3 grandchildren, and 5 great-grandchildren. He was a member of the East Petersburg Church where funeral services were held on July 8 in charge of Henry Lutz, James Siegrist, and Irvin Kreider. His body was laid to rest in the adjoining cemetery.

Items and Comments

A decision has been made against opening the prayer room in the United States Capitol to view by tourists during a Congressional recess. However, religious groups visiting the nation's capitol can make special arrangements to see the room at any time that Congress is not in session. Individuals visiting the capitol can also arrange to see the room by contacting their congressman. During the time that Congress is in session the room is reserved for the use of members only.

* * *

Gideons International is providing Bibles for the thousands of athletes and spectators flocking to Melbourne, Australia, in November for the quadrennial Olympic games.

* * *

Free marriage counseling service has been set up by Protestant churchmen in Oklahoma City, Dallas, Tulsa, Washington, Detroit, and a number of smaller communities.

* * *

Food gifts contributed by Americans to the Christian Rural Overseas program reached the Greek island of Thira less than 24 hours after it was recently swept by earthquake and tidal wave.

* * *

Pupils from a Christian high school in Osaka, Japan, have written many letters to students at the University of Alabama saying, "We pray the time will soon come when all people whom God loves will be welcomed as friends on your campus."

* * *

Religious leaders in Israel have pressured Premier David Ben Gurion to forbid the breeding of pigs in Israel. He refused to do so thus: "God Himself saved the pig when He ordered Noah to put two of them in the ark. Who am I to liquidate them?"—Israel My Glory.

* * *

The Greeting Card Association, made up of publishers and distributors throughout the United States, has announced a program aimed at eliminating offensive greeting cards. The association has pledged to conform to accepted standards of good taste, good morals, and good social usage. They are agreed to not distribute cards which are definitely offensive in sentiment and design.

* * *

Jehovah's Witness groups all over the world are petitioning leaders of the Soviet Union to liberate some 9,000 sect members reportedly held in more than 50 penal camps in Russia.

* * *

People in Japan are begging for Bibles in greater numbers than Gideons International can supply them, according to its representatives in that country.

* * *

An interracial group of high school students recently were withdrawn by Methodist officials from a work camp at Camden, South Carolina, where they had gone to help pupils of Mather Academy, a Methodist institution for Negroes, paint the school's dormitory for boys. The young people were called off the project after it became apparent that local sentiment was endangering the Negroes for whom they were working. The young people were distributed to other camps.

* * *

An East Berlin church building used as a Soviet army depot from 1945 until last year was recently rededicated as a house of worship. Repair and decoration of the church was financed by contributions from churches in Berlin and throughout West Germany as well as churches in other countries.

* * *

A bill making "In God We Trust" the official motto of the United States was passed by the Senate after having received earlier House approval and President Eisenhower signed it into law. In 1865 Congress voted to permit the phrase to be used on certain coins and in 1908 made it mandatory on some coins. Last year the national legislature voted to require use of the motto on all coins and all paper money. Currency bearing the phrase is expected to appear in circulation about the latter part of 1957. "In God We Trust" also appears on the three-cent stamp of the 1954-55 regular postage issue and on the eight-cent stamp used for overseas correspondence. The senator who promoted this bill says that "e pluribus unum," long considered an unofficial motto, is unsatisfactory because few people know what it means.

* * *

George Cabot Lodge, U.S. Delegate to the U.N., states that since the armistice was signed in August, 1949, the Palestine question has appeared on the Security Council's agenda no fewer than 90 times, more than any other question before the United Nations.—**Gospel Herald** (Cleveland).

* * *

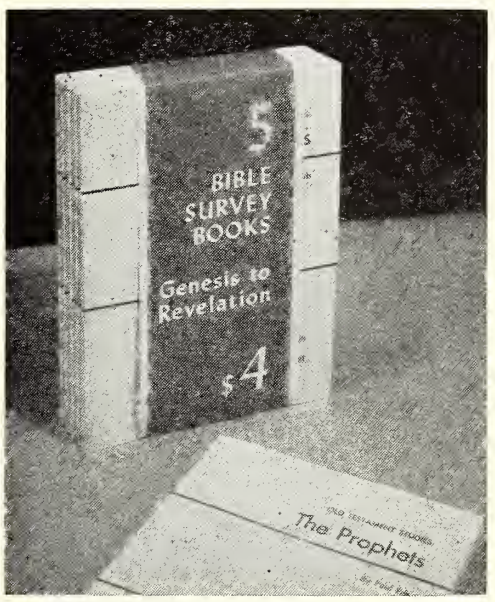
A bill which would ban the serving of alcoholic beverages on commercial airlines was defeated in Congress when the Senate Interstate and Foreign Commerce Committee failed to report the House-approved measure to the floor before adjournment. The House passed the bill despite objections of the Air Transport Association and the Civil Aeronautics Board, which had contended the legislation was unnecessary as a safety measure. Religious and temperance groups had urged enactment of the bill at public hearings as did spokesmen for associations of airline pilots, stewards, and stewardesses. In a last-minute concession the President of the Air Transport Association announced a voluntary agreement among domestic trunk line air carriers not to serve more than two alcoholic drinks to a customer and not to advertise the availability of cocktails on flights.

* * *

Five Amish CO's in a West Virginia prison camp were on starvation rations for a month because of their refusal to wear prison clothing which they could not conscientiously accept. At the end of the month the prison authorities allowed the men to alter the regular prison garb according to their convictions.

* * *

In spite of vigorous opposition by clergymen and church leaders, the State Legislature of North Carolina adopted at a special session a plan aimed at preventing racial integration in public schools. Among the series of bills adopted by the legislature was one calling for a referendum on an amendment to the state



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constitution. The amendment would authorize a system of tuition grants for private school education and give each community the power to close its public school by majority vote of the people in the district. Another bill would abolish the state's compulsory school attendance law.

* * *

Gideons International last year distributed more than 2,000,000 copies of the Scriptures, three fourths of this total being distributed in United States. During the year new branches of the Gideons were established in Formosa, Hong Kong, Australia, and New Zealand.

* * *

The annual uniform crime report of the Federal Bureau of Investigation reveals that alcohol-related arrests represented 59 per cent of all arrests for all offenses in 1955.

—Clipsheet.

* * *

California leads all other states in the number of alcoholics per 100,000 population with a rate of 7,800. Other states with high rates are Connecticut, Nevada, Delaware, New York, New Jersey, Massachusetts, and Illinois, according to a report of the Yale University Center for the Study of Alcohol.

—Clipsheet.

* * *

Last-minute efforts to amend the McCarran-Walter Immigration Act as recommended by the president and by various religious groups failed as the House of Representatives adjourned without voting on them. As a result all visas issued under the 1953 Act will expire December 31, although it is estimated that at least 40,000 applicants will not have been processed by that date.

* * *

Seventy per cent of the nation's Protestant ministers emphasize total abstinence rather than moderation in the use of beverage alcohol, according to a recent survey.

* * *

The National Chairman of the Fellowship of Reconciliation has called upon the United States and the Soviet Union to abandon tests of H-bombs and other nuclear weapons. The appeals were made in a letter to President Eisenhower and a cable to Soviet Premier Nikolai Bulganin on the occasion of the 11th anniversary of the atom bombing of Hiroshima. In his letter to the President the fellowship chairman said, "We believe that the continuance of tests in the Pacific exasperates millions upon millions of people in Asia and leads them to believe that America holds Asian lives very cheap."

* * *

President Eisenhower signed into law a bill amending the federal tax laws to facilitate the making of bequests to religious, educational, and clerical institutions by aged administrators of estates. The new law applies only to administrators 80 years old or over. It allows a deduction for estate tax purposes in the case of certain bequests in trust to which no deduction was previously allowed. Under the measure tax deductions are now permitted in cases where the estated administrator files an affidavit—following the death of the person setting up the trust—of his intention to make such bequests to specific organizations and thereafter carries out the intention.

* * *

Membership in the Orthodox Presbyterian Church, which was founded in 1936, is now 8,900. In a recent assembly of this denomination Edward J. Young, Westminster Theological Seminary professor and author of numerous books, was elected moderator.

* * *

More than 1000 delegates from all parts of United States and Canada attended the 7th Annual Convention of the Christian Booksellers Association in Chicago. More than 100 publishers of religious literature and suppliers of religious articles had exhibits at the five-day convention.

* * *

Relief activities of Lutheran World Action and Lutheran World Relief since their organization has passed the $100,000,000 mark. Funds and goods from these organizations have been sent to and distributed in more than 20 countries.

* * *

The President of the Christian Council of South Africa told a recent missionary conference that "the press is one of the most powerful agencies in the onward march of the people. The more education spreads in Africa, the mightier will that agency become. In our schools we have taught vast multitudes to read and we must not leave it to the non-christian or even the anti-religious section of the population to supply them with reading matter." Another speaker at the conference urged that pictures of angels in literature for the Africans should be black and not white.

* * *

Martin Niemoeller, in preaching the opening sermon of the German Evangelical Church Day Conference in Frankfurt, referring to the rally's theme, "Be ye reconciled to God," said that this theme was closely related to another need. "Let us reconcile with our brothers."

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Gospel Herald

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The Fifth Sunday School Convention

Notes by the Editor

This was different! Your editor did not get to attend the Sunday School Convention four years ago. He is something of an addict to attending church-wide meetings. He knows about what to expect of a General Conference, a general Mission Board meeting, the annual sessions of the Publication Board, and the Board of Education. But here is a church-wide meeting that is so new it is only setting patterns and precedents. One was never sure that he knew what would be done next and how it would be done.

And this was such a group as we have never seen together before. True, many of those attending this convention also attended the other meetings we have mentioned. But the rank and file of the folks here were not preachers and church executives. They were members of district Christian Worker conference committees and cabinets, the superintendents and officers of our Sunday schools, a whole host of teachers and a multitude of pupils. These people have long been getting together by districts, but here they were from Oregon and Pennsylvania, from California and Ontario, from Illinois and Virginia, from Kansas and Maryland, from Iowa and Arkansas. There were visitors from the Mennonite Brethren and the General Conference Mennonites in Manitoba, and from the United Brethren (Old Constitution).

The Theme

The program theme was "Strengthening the Church Through the Sunday School." This theme was displayed on a large banner over the platform. The topics for discussion developed the theme: Strength Through Knowing and Using the Bible, Through Developing Skilled Workers, Through Meaningful Worship, Through Building the Spiritual Life, and a number of others.

The purposes of the Convention were stated as being Enlargement, Efficiency, Effectiveness, and Establishment.

The Worship Periods

We did not only talk about worship at this convention. We worshiped! Each session began with a twenty-minute period of praise and meditation and intercession. Bro. Paul M. Lederach was in charge; Bro. Dwight Weldy led the singing. The worship spirit was aided by a relative freedom from interruption. The ushers closed the doors at the beginning and tried to keep them closed till the close of the prayer. It was good thus to draw near unto God.

There were not enough ushers, however, to watch all the doors, and a few people kept sifting in during the worship period. Some of these, probably, were in the lobbies earlier and could have been on time. Thus were illustrated several of our Mennonite weaknesses. One is tardiness—which comes from the feeling that we are on time if we get to church sometime during the worship period. As we straggled in at Goshen, one's imagination could multiply these into the multitude in our churches over the country who miss a spiritual blessing because they are tardy.

Another weakness is too low an estimate of the importance of worship. The Sunday school is a teaching institution. Our church services are built around the sermon, which is largely teaching—exhortation. We do not as a rule have good worship practices. We often think of the worship period as a preliminary, not an essential part of our service. We have little or no embarrassment when we interrupt the worship of others.

This can be changed. At Goshen there was a little improvement as people began to get the idea. The convention was worth what it cost if those in attendance go home with better worship concepts and techniques.

The Workshops

The people did not have to sit in long sessions to hear speech after speech. For the last part of each forenoon and afternoon the audience divided into smaller group work-shop discussions. The forenoon groups were for different age levels of Sunday-school work; the afternoon workshops for functional areas. The delegates were well distributed among these workshops. According to reports we heard, ideas stimulated in the workshops will be the greatest continuing influence of this convention.

The Administration

The convention was sponsored and conducted by the Mennonite Commission for Christian Education. Bro. Richard C. Detweiler, Chairman, was the Moderator. Bro. J. J. Hostetler, Secretary of Sunday Schools, was Convention Director. Sister Elnora Schrock was Convention Secretary.

All of these, as well as Bro. Paul M. Lederach, Field Secretary, and Russell Krabill, Ass't Secretary of Sunday Schools, did a great deal of pre-convention planning. There was the program to think through, so that there would be unity, thrust, and coverage. Speakers and discussion leaders had to be selected and their acceptance secured. Arrangements had to be perfected with the College and with the congregation, so that all social facilities would be ready. There were various printed items to prepare—writing, editing, printing. There was the program to print, with all its supplementary information about our entertainment. A new brochure described our Sunday-school literature. A large booklet with spiral binding contained outlines for the work-shop discussions. There were registration forms and an identification label with a new adhesive that made pins unnecessary. The planners even thought of a slip upon which questions might be written as they occurred to the mind. There was a little book for taking notes.

And the administration of the program was very efficient. Things went forward without fuss and confusion. There were no last minute arrangements, so far as we could see. Announcements were few. They would have been fewer yet if people had been more efficient in reading the materials in their hands. Introduction of speakers did not repeat facts printed in the programs. The human element did not get in the way of the spiritual objectives.

Music

The congregational singing in the convention was excellent. Bro. Dwight Weldy, song leader, directed with interpretations that helped to get thought and to experience worship. The theme number, sung at the beginning of most sessions, was "To Thee, O Lord, I Lift Mine Eyes." Sunday-school workers must be good singers, for the singing, in those few prodigal moments when your editor did not help, in order to listen, sounded like a great chorus. What a rich heritage we have in our hymn-singing!

There were appreciated numbers by local ensembles and by a choral group made up of people attending the convention, under the direction of Bro. Weldy. In one session Bro. Raymond Troyer served as song leader, in another, Bro. Merrill Swartley.

On the Platform

The commodious platform of the auditorium made it possible to have various groups sitting there in some of the sessions. On Thursday evening the Commission members and secretaries and the officers and cabinet members of district organizations and representatives of other denominations were there. On Friday afternoon Bro. Lederach presented the writers of our educational materials. Friday evening some 100 Sunday-school superintendents sat on the platform and some of them gave testimonies to the address of Bro. Earl B. Groff, Lancaster, Pa., on "The Challenge of the Superintendent." Saturday morning Russell Krabill had a set of graphic charts to help present Sunday-school goals. Saturday afternoon Alta Mae Erb had two tables full of books, of course, as she presented church library concerns. On Saturday evening the platform was well filled with a host of Sunday-school teachers. On Sunday afternoon a panel of eight "Sunday-school experts" discussed questions that had been handed in during the convention. And on Sunday evening more than 350 children were on the platform, and they gave a short program under the leadership of Paul Haarer.

The Exhibits

In the corridors and in the lounge there were many exhibits: Sunday-school literature, periodicals, church furniture and janitor supplies, projectors and recorders, promotion of voluntary service, church camps, missions, Mennonite Hour, our colleges, church architecture, Mennonite Central Committee, Mennonite Mutual Aid, Commission for Christian Education, winter Bible schools, Ontario Bible Institute. One large section was devoted to books, for sale by the Mennonite Publishing House. There were many browsers and buyers.

Arthur Smucker was chairman of exhibits, only one of the many whose work behind the scenes made the convention possible.

Attendance

The attendance at the Convention evidenced a great interest in the Christian education work of our congregations. Almost a thousand people registered. Evening crowds, which included many local people who did not register, totaled more than 1,500. (An estimated 3,000

attended the closing Sunday evening session.) There were some elderly people, and some young people. But the bulk of those who came were the younger and middle-aged married people who are carrying the heavier responsibilities of our Sunday schools. One doesn't see some of these folks at other of our church meetings. But they were here, and were in real earnest.

On Saturday evening recognition was given to those congregations who were best represented, in view of registrants and distance traveled.

Posters

In a poster contest there were 35 entries. Karl Massanari, Olive Wyse, and Evan Oswald served as judges. Winners in the Junior-Intermediate class were Karen Nofziger, Lebanon, Oreg.; Gloria Jean Lehman, Elkhart, Ind.; Leila Carole Candill, Knox, Ind.; Junior class, Arthur, Ill.; Esta Moreland, Pinto, Md. In the high school class winners were Mildred Ziegler, Richmond, Va.; Patricia Lou Headings, Lebanon, Oreg.; Ethel Marie Moyer, Manheim, Pa.; Ruth Geiser, Apple Creek, Ohio. Prizes were books and art materials. The posters showed not only constructive ability but excellent ideas about Christian worship and living. Stimulation of our young people into such activity seemed to us very worth while.

Sunday Morning

There was no convention program on Sunday morning. Visitors attended various churches of the area, and many participated in the services. We did not secure a complete list of ministers who preached, but this was one meeting where Sunday-school workers ranked above preachers.

The Entertainment

The convention enjoyed the excellent facilities of the Goshen College campus and the Goshen community. United sessions were held in the Union Auditorium, which even in the very first session was almost filled. The corridors of the Union building served for the registration desk, for the lodging booth, for the exhibits, for the Publishing House book display, and for the social commingling that is so important a part of every church gathering. Meals were served in the college dining hall, and lodging was furnished in the dormitories and in the homes of the College congregation and others nearby.

The weather was an aid to a good convention. Rain on the first day cooled the atmosphere and greened up the campus. The temperature was warm, but not oppressive.

Resolutions

A Resolutions Committee, consisting of Ellrose D. Zook, Raymond Kramer, and Paton Yoder, attempted to gather together the great scope of thinking in this convention, and to make a statement, which might be called findings. This will serve as a reminder to those who attended, and will give some idea to those who were not there what went on. This statement follows:

Statement No. 1

In the light of the great spiritual need among all age groups in our churches, homes, and communities today, in the light of the growing enthusiasm for improvement in our Christian education work, and in the light of the many useful ideas received during the sessions of this Convention and through Christian fellowship, we offer the following resolutions:

1. **Resolved,** That the Sunday schools in our brotherhood adopt the 1957 Goal for each Mennonite Sunday school suggested by this Convention, and that similar goals be set for succeeding years. The 1957 Goal is as follows:

(1) Enrollment gain of 5 per cent.
(2) Organized home department.
(3) Organized cradle roll.
(4) Regular teachers' meetings.
(5) A teacher-training class.
(6) An active library.
(7) Two volumes for each pupil.
(8) An organized Bible-reading program.
(9) Records for each pupil.
(10) An active missionary program.

2. **Resolved** also, That we renew our effort to stimulate a vital interest in teacher training; that we seek a better understanding of the relation of the Sunday school to the home; that our officers and teachers make an honest evaluation of their Sunday-school program, seeking the Spirit's guidance in making improvements, with special emphasis on more meaningful worship experiences.

Statement No. 2

Since we, as delegates to this Fifth Mennonite Sunday School Convention, have enjoyed the rich blessing of the Lord through the presence of the Holy Spirit, and since the sessions, both general and workshop, have provided much inspiration, encouragement, and challenge to Sunday-school workers who have been present, we offer the following resolutions:

1. **Resolved,** That we express our sincere thanks to our hosts—Goshen College, the Goshen College congregation, and the Indiana-Michigan Christian Workers' Conference, all of which are represented on the Local Sponsoring Committee—for the fine Christian hospitality College campus, and for the assistance of all personnel serving on college campus, and for the assistance of all personnel serving on subcommittees.

2. **Resolved,** That we express our appreciation to all exhibitors for their interesting exhibits and for their suggestions on how to build better Sunday schools through improved facilities and equipment, especially to the Mennonite Publishing House for its support and literature service.

3. **Resolved,** That we express our gratitude to the Mennonite Commission for Christian Education, for planning this Convention and for the innumerable benefits which we have received, and especially to the officers of this Convention for their vision and enthusiasm in leading us forward in the work of the Sunday school.

4. **Resolved,** That we urge the Mennonite Commission for Christian Education to plan for another church-wide Sunday School Convention for 1960 in order to continue the growing enthusiasm among our Sunday-school workers as well as to provide an opportunity for others to benefit from these helpful sessions.

5. **Resolved,** That we encourage the Christian Education leaders in our district conferences to give helpful counsel and support to education efforts of the local congregation, sharing with each Sunday school in so far as possible the enthusiasm and ideas of this Convention.

Our Readers Say—

A number of questions have been raised in my mind concerning the method used to boost the attendance of the fifth Sunday-school Convention.

Does the end justify the method used?

In different church publications we have seen the words, **compete, contest, awards,** used to describe the impetus to be given the attendance by counting persons and multiplying by miles traveled, to determine which group might be most worthy of a prize.

It has always been a cause of regret to me when Christian businessmen, and brethren of our own faith in particular, have resorted to the drawing of prizes to boost attendance at openings, or the introduction of some new product. If the church stoops to the same tactics, may not many be encouraged to use methods that are even more questionable?

Our Sunday school has called me to teach a class of young brethren in their late teens, and it is not hard to discern that the inherent nature indwelling many of us to acquire something without giving an equivalent in return needs no stimulus whatever.

Some time ago I read an article, stating the churches were responsible for the law not being able to abolish the bingo fad. The question in my mind is, how great is the difference between the one that pays for his place at the bingo table to compete, perhaps for a useful prize, or the one who pays for an extra tankful of gas in order that his school may win a useful prize? May the Word and the Spirit draw us into a fellowship that will cause the attendance at all of our church functions to be what it should be.

—Marvin D. Ruth, Lansdale, Pa.

* * *

I read with appreciation the article by Nelson E. Kauffman, July 31, 1956, "A Forgotten Commandment." It reminded me of the many times I went away from a church service without being fed, not because of a lack on the part of the speaker, but because I wasn't worshiping (or wasn't thinking).

I was also glad for the suggestions given and hope to put some of them to use. I have sometimes come home from church after preaching and wondered, "Did everyone or even anyone get fed today?"

May God help us to lead the people in worship that comes up to the standard Christ set, "in spirit and in truth."

—Omar Stoltzfus, Snow Hill, Md.

GOSPEL HERALD

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EDITORIAL

Be Comfortable

"When you are located in your new home, look for a church where you can be comfortable." This was the advice which one minister gave to "America on the move." A church advertised on its bulletin board: "Jesus Saves. Worship in air-conditioned comfort." Church building committees are shown the latest in air conditioning and cushioned pews.

Now there is no point in torturing our bodies with backbreaking seats and sweat-box churches which can't be ventilated. There can be little argument for making a big contrast between the comfort of our homes and the discomfort of our churches.

One must also admit that people should feel at home in the church that they choose, if that is what the preacher meant. One should be able to subscribe wholeheartedly to the doctrinal position of the church which he chooses. He should thoroughly enjoy the type of the service conducted. He should find among the members hospitality and fellowship. He should feel that this is the sort of church in which he wants to bring up his family. In these senses one should be comfortable in the church which he chooses.

But the cult of comfort is far too dominant in our church life today. Not only do we want physical comfort in up-to-date buildings and equipment. We also want no disturbance of the spirit as we settle down at ease in Zion. We want peace with God and all men. We want to feel that we are doing about all that could be expected of us. We want to believe that we are very good people, just such folks as the Lord likes to bless. We want to relax in complacent quietness of spirit, the best of all possible people in the best of all possible worlds.

But comfort is not a Christian condition nor goal. The follower of Christ should be continually driven by a divine discontent. He should have such a goal of holiness as he can never attain to his satisfaction. Even when he attains last year's goal, his conscience will be so instructed that there are new conquests before him. He must be always growing in his service to mankind and to the Lord. However much he may be doing, he knows that relative to what he might do he is still an unprofitable servant. It is a preacher's job, not to make his congregation comfortable, but to make them uncomfortable. A church's program should be such as ever to draw the members into greater endeavor.

We should build our churches well and equip them for the service they should give. But let there be always such a note of austere restraint as to symbolize the fact that the church is not the place to settle down in comfort and ease. "Be comfortable" is not God's word to us. It is rather, "Arise, bestir yourselves, labor, strive, endure hardness." We are not at home, but rather on the way. It is a strenuous pilgrimage, which calls for the best that is in us.—E.

Self Respect

For I say . . . to every man that is among you, not to think of himself more highly than he ought to think . . . . Rom. 12:3.

How much ought one to think of himself? Not too much, everyone knows. The egotist is not a good Christian. His self-regard is not oriented in a proper understanding of God's greatness and his own relative insignificance. His constant concern with himself and his own affairs is only evidence of how small a man he is. His overblown estimate of his abilities and accomplishments does not fit the Christian requirement of meekness and humility. He thinks of himself more highly than he ought to.

But the Christian virtue of humility does not forbid a man to think of himself at all. Meekness is not self-blame. Paul's comparative suggests that a man ought to think something of himself. We do not admire the man who is reported to have said, "I don't know nothin'; I ain't never knowed nothin', and I don't want to never know nothin'." We don't need more people to say, "I can't do anything." The person who by sin and profligacy has squandered his gifts and brought his life to uselessness in some ditch is not our idea of a good man. A person ought to be able to look at himself in a mirror without blush of shame. He ought to be able to walk among his fellows with a consciousness of their respect, even of their affection. He ought to end his life with a sense of success and achievement. God has not called us to be do-nothing's and no-good's.

There is not much place for self-derogation. What we lack people are probably conscious of, and so we do not need to talk about it. Our self-slurs are seldom sincere. We criticize ourselves only to have someone disagree with us and give us praise. We would be hurt to have others believe what we say. The man who says many other brethren would be much more able to speak than he would be shocked to hear a chorus of amen's. If a man was really convinced that he is unable to make a speech, he would hardly get up to try it.

We may not be the best judges of our abilities, our limitations, our character. Therefore we should judge ourselves conservatively and be grateful to those who help us to a better appraisal. But we should be honestly what we think we are, and strive to improve. We should do the best we can, without apology or excuse. Neither God nor man expects us to do more.

A Christian ought not to boast, but neither should he grovel. He ought not push himself ahead, but neither should he officiously throw himself out the back door. He should not put on airs, but neither should he sulk and whine. He should not exult in recognition, nor be crushed when he is not approved or appreciated. He should live with a self-respect which is grounded in his sincere desire and effort to be approved of God. He should say, "I am what I am by the grace of God," but he will have no underestimate of what that grace can do.

Mental health requires a proper amount of self-respect. The healthy person has faced his sins, his defeats and frustrations, and has dealt with them redemptively through the provision given us in Christ. There is danger in egotism. But there is also danger in self-hatred and self-contempt.

Lift up your head, for you are a child of God. Walk confidently, for His grace is your daily supply. Speak your name with joy, for it identifies one who is beloved of God. Testify boldly; for you are Christ's ambassador. Meet your life's task as His craftsman, for He that calls will also enable. God and your fellow men respect you. You must do no less.—E.

Crusade for Christ in Western New York

BY DAVID P. BEACHY

On Tuesday, July 3, the mobile equipment of the Crusade for Christ, Orrville, Ohio, moved into western New York in the area of Williamsville. The site selected to erect the tent and equipment was previously cleared of brush and other undesirable growth. This location along Route 78 and Route 5 made it convenient for residents of Buffalo and suburban areas to attend. Brethren from the Clarence Center Mennonite and Alden Conservative Mennonite churches met to assist in the erecting of the tent and setting up of equipment. We appreciated the efficiency of the Crusade personnel who were responsible for this task and the way it was accomplished.

It was with great interest and expectation that we arrived at the tent on Friday evening for the first service. Much time had been spent in preparation. Many prayers had been offered in the interest of evangelism and the revival of the churches. Had our preparation, both physically and spiritually, been adequate? Would God be pleased to honor our petitions? Can we expect to see revival and a turning back to God in these last days of lukewarmness and spiritual indifference? What would be the support and interest from the community churches? Would the urban population show enough interest to attend? These and many other questions were entertained in the thinking of the sponsoring Mennonite churches. But God, who is rich in mercy, answered from heaven in the power of the Holy Spirit and accomplished more than we dared to expect. There were people from many denominations—Lutherans, Baptists, Methodists, Catholics, and Mennonites—who responded to the Gospel call. Scores of people from the Mennonite churches committed their lives anew to Christ. Our hearts were thrilled with joy as people surrendered their lives to the Holy Spirit and the service of Christ. During the two weeks there were well over 200 souls who made a public commitment to Christ.

We thank God for the Crusade for Christ staff, for their sincere consecration and their keen desire to strengthen the churches in the faith of the Lord Jesus. God used the fearless Bible preaching of the evangelist, Bro. Myron Augsburger, as a servant to herald forth His eternal Word with Holy Spirit power and conviction. We also appreciated the careful selection of hymns and the worshipful conduct of the musical service by the song leader, Bro. J. Mark Stauffer. Let us continue to pray that the Lord of the harvest will send many more laborers into His great harvest field.

During the campaign a daily radio broadcast brought the Gospel message to many people that did not attend the services; it also seemed to strengthen the attendance at the meetings and scores of people were warmed and blessed by the revival fires. For all this we thank God, but our hearts are burdened for those who are yet to be won to Christ. Pray with us that the revival may continue and that the churches might be strengthened to meet the great challenge of evangelism.

Darien Center, N.Y.

Parable of the Gladiolus

BY CHESTER H. DIBBLE

I don't know if the gladioli grew in Jesus' day or not. Perhaps they are descendants of the lily of Bible days. But of this I'm sure, if Jesus were here today He would find, in my gladiolus bed, an inspiration for another parable.

I like to plant my bulbs "hit and miss" rather than each variety separate. As I worked in my bed of vari-colored blooms one evening, I thought, *"Could God be disappointed in His final creation—man?"*

Had He stopped with the sky and sea, rivers and mountains, trees and flowers, He would still have peace and quiet and harmony reigning on earth. The warm sunshine and the refreshing rain have joined forces with the good brown fertile earth to produce a gorgeous display of multicolored blooms in my garden.

Here yellow blooms were growing beside rich bronze and snowy white ones. Here and there the new black one stood proud and erect beside an occasional mottled one (the result of cross pollination of another year). All were swaying in unison in the cool fall breeze, seeming to glow in a smile of thankful praise.

Here the many colors of the spectrum were blending, creating beauty and harmony. No color line, no inability to get along together.

Believing that God has many lessons for us in nature, I tucked the thought of racial prejudice in my mind, continuing to work in silence so I could hear God talk to me.

This is what He said. "For the beauty and color of Mother Nature I have created counterparts in mankind who people my world. I created you black, and white, and brown, and yellow. Even though your skins are of different colors, I created you to live in harmony. But you—man—have broken that harmony. You have used color to separate my people, causing strife and discord, and hatred and prejudice."

But the thought still plagued me, "Hadn't God let Himself in for 'a peck of trouble' when He created man with a mind and soul—and why?"

Then I thought of one of the Master Parable Builder's own stories, the Parable of the Sower. Here, perhaps, was the answer.

The seeds in this case are the seeds of our oneness in the sight of God, seeds which have been sown in every generation via the glorious Gospel. Sometimes the seeds fall on the hard path and are trodden underfoot by the multitude who think they are molded of a superior clay, and that a special blood flows through their veins.

Other seeds fall on the rocks—those with petrified hearts who take delight in exploiting a weak minority. Still other seeds fall on the thorny ground—among folk who stick their head in the sand like an ostrich. They have no concern as to what happens to a brother of another color or nationality.

But thank God that in each generation an occasional seed falls on rich ground—the heart of a soul attuned to God. There it grows and blossoms into a champion who fearlessly proclaims the fact that we can all be brothers in Christ when the spirit of God's love works within us.

When my weeding task was completed, I thrilled again at the beauty of my flowers, and marveled at their get-along ability. I recalled the words of the psalmist, "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me."

I asked God to renew in me—and all my fellow men—that spirit of love, the spirit of the Jesus who taught that there is no east or west, no north or south, no superior race or color, but that there is among His children one great fellowship of faith and love—one great Christian brotherhood.

Yes, God created His bouquet of human souls in harmony and beauty, but man has turned it into a faded ugly boquet by breathing the hot worldly breath of hatred, intolerance, and prejudice upon it.

Alliance, Ohio.

25 Years Ago

(From GOSPEL HERALD, *Aug. 20, 1931)*

We still hear much said about the present financial depression .... Where to find the means wherewith to secure the necessities of life is a real problem for many millions of Americans.

... Bible instruction meeting ... Hammer Creek .... Instructors: N. H. Landis, Noah Risser, Aaron Mast, Christian Lehman, John W. Weaver, John H. Mosemann.

Baptismal services ... Hess ... Lititz, Pa., ... forty-nine ... received.

... elected [Va. Conf.]: Moderator, J. S. Martin; Assistant Moderator, J. L. Stauffer; Secretary-Treasurer, H. D. Weaver; Executive Committee Members, S. H. Rhodes and Geo. R. Brunk.

"The Morning Star of Modern Missions"

E. E. Miller

Chapel address given at Woodstock, Mussoorie, India

The occasion for the talk this morning is a circular letter which came from the secretary of the U.P. Christian Council in the post last Friday. It requested all churches and chapels to commemorate this week the beginning of Protestant missions in India.

It was on July 9, 250 years ago, that the first Protestant missionaries came to India. Two hundred fifty years is quite a long time. Sometimes when we are waiting or when we are ill, a single day seems long. A year has 365 days and that multiplied by 250 does give a sizable number.

It is correct that we here at Woodstock should give some attention to the commemoration of this day. Many of us who are now staff members count ourselves as missionaries and the larger number of your parents are today engaged in this work. We are missionaries by profession. But more important is the fact that all of us who are disciples of Christ have an obligation to witness for our Lord.

It was on July 9, 1706, that Barthol-mew Ziegenbalg and an associate German missionary, Plutschau, landed in Tranquebar on the southeast coast of India. Although Germans, they were sent out by the King of Denmark, who had arranged for their modest support out of the royal purse. The Danish settlement in Tranquebar had been in operation for ninety years. The settlers had, however, never dreamed of undertaking missionary work among the natives. In fact, they were decidedly opposed to it being done.

However, just 250 years ago last Monday, after a tedious journey of seven months, their ship cast anchor off Tranquebar. They were given a very disheartening reception. All of the other passengers were taken ashore, but no boat came to take the missionaries; in fact, they were compelled to remain on board ship for several days. At last in pity the captain of a neighboring ship sent a boat to take them off. This was early in the morning and they were ordered to remain in a house before the city gate until the governor had leisure in the evening to come for them. On his arrival the governor, assuming great rudeness, asked what brought them there. Had they any authority? What could they do? India was no place for missionaries. They were not wanted. What could the king know about such things? The governor turned on his heels and left them. The two young men followed slowly, expecting that someone would inform them where they were to stay. But at the market square the govenor's group suddenly disappeared, leaving the two missionaries alone with darkness coming on. They were reminded of the words of Christ: "The Son of man hath not where to lay his head."

It was a cruel welcome and was symptomatic of the experiences which lay in store not only for these Danish missionaries but for many other Protestant missionaries who in those early days journeyed to India to preach the Gospel. The early missionaries had the dual hostility of the officials on the part of their fellow Europeans as well as that of the native population. It was a difficult situation. Ziegenbalg wrote, "All our presentations of the Christian religion make very slight impression because, although they find the European Christians pretending to have the best religion, they are so totally given up to gluttony, drunkenness, rudeness, cursing, swearing, and cheating that it makes all our talking to no effect."

Nevertheless these two missionaries set to work because they were conscious of a divine call and a divine power, and it was in this that they found their strength. "God alone," wrote Ziegenbalg, "is here able to do the work by His power and make this possible which appears to our eyes altogether impossible." This indicates the spirit in which they did their work.

When Ziegenbalg died he was only 36 and his years of service in India numbered twelve. Yet the work he accomplished was of great significance. He was a young university student who blazed a new trail. He learned the language and translated the Scriptures. He discovered the methods now so universally practiced by missionaries. But most important of all he gave a new exhibition of purpose underlying his work. He came to India at a time when the name of Christian missionaries was an offense to the Indians and justly so. The shameful deceits and trickery of Roman priests had been laid bare before the Hindu world. The Christian missionaries had become synonymous with workers in trickery. But Ziegenbalg brought a new meaning to the word. His transparent goodness and his great sincerity gained for him a liking by the Hindus throughout the whole district. Not by any dark, mystic rites were converts made but by the full explanation of the Gospel. Their minds as well as their hearts were won for Christ. So Ziegenbalg appealed to all hearts, for he was a man dedicated to the Master's work, a man whose work will never die, and a man who by the greatness of his service well merits the name and honor that has been given to "The Morning Star of Modern Missions."

And so began the movement which gave us Christian Schwarg, William Carey, Henry Martyn, Alexander Duff, Bishop Thoburn, William Miller, Charles Andrews, Dr. Ida Scudder, Pandita Ramabai, Bishop Azariah, Sadhu Sundar Singh and thousands of other devoted Christian missionaries of the Gospel in India. I believe it is not a miscalculation to say that in these 250 years, 50 to 75 thousand missionaries have served the Lord in this great land.

And so the countries of Europe, America and Australia passed into this country not only a continuous stream of devoted men and women, but an incalculable amount of money and gifts. The whole of their intellectual and spiritual resources were made available to the people of this land. The result has been an Indian church of 9,000,000 members; numerically insignificant in a total population forty times that number, yet as large as the total population of Nepal.

But what is even more important is that their work brought a leavening of the thought of the people toward the outcastes, toward the economically poor and downtrodden, toward the increasing importance of literacy, of the value of all educations and research, and of the spirit of freedom. And so came a perceptible though faint Christianizing of the life processes of the nation.

Now what does all this mean to us? It means only that we are to continue this witness. There now rests on us today the obligation of continuing this good work. I would say that all devoted and God-honoring disciples must feel something of such an obligation. Jesus Himself felt such an obligation. Once when He was more or less speaking to Himself He said: "Other sheep I have, which are not of this fold; them also I must bring." The word "must" here refers not to the kind of physical pressure which pushes a piston to drive a wheel nor the weight of a hammer which drives a nail into the plank. But it speaks of another type of force—the force of inner spiritual urgency.

The word "must" used here was also used by John once when speaking about Jesus. He said when Jesus left Judea, and departed into Galilee, "he must needs go through Samaria." Physically it was possible for Jesus to make several crossings of the Jordan and go to Galilee without passing through Samaria. But what John says is that even so Jesus found it impossible to go around the despised mixed race of the Samaritans. There were many people in Jesus' day who ignored these low caste people and when they traveled from Jerusalem to Galilee they crossed the Jordan in order to avoid any contact with the Samaritans. John points out that this was just what Jesus could not do. He could not sidestep the occasion to meet these people and still keep clear His conscience. It was a kind of urgency which had to find some outlet. Jesus could not sidestep this obligation because of what He was.

Jesus was always ready to help people in need. He was repeatedly accused of befriending sinners. There was a woman

found in adultery, a woman of Samaria at the well, there was Zacchaeus the tax collector, there were others. Jesus was always breaking through the caste barriers of His own people. Luke in talking about our Lord in the parable of the lost sheep says that he goes after the lamb which was lost until he finds it. Not until He is tired but until He has found the lost sheep entangled in the briers and brambles of sin, and brings them safely back. We sing the words of this great hymn: "The Shepherd's heart is saddened, His sheep have gone astray; Through summer's heat and winter's cold, He seeks His sheep alway."

On this 250th anniversary of the founding of the Protestant missionary movement the question before us is—are we good and true disciples following well in the footsteps of the missionaries who have preceded us? We do not want merely a celebration. We want, as one of our Indian Christian statesmen has said—at this time we want a rededication. "May God grant that this July may indeed become a turning point in the life of the church in this country. May God revive the church and recall us all to a sense of our duty to God and to the nation and so make us worthy of the missionary messengers from the West whose sweat and toil have redounded to our gain and through whose labors we are what we are today."

None Other

By Edwin Raymond Anderson

The angry man was proclaiming all manner of despite against the Gospel, and vile was his speech against the Lord. When he had paused in his tirade, a Christian who was standing alongside, listening to the blasphemy, turned and said, "If not the Lord, who then? Whom will you put in His place?"

The answer was silence. It ever must be; none other answer would be worthy of thought. Men are shut up in one fashion or another to the Lord God. He Himself has declared that it must be thus: "I am the first, and I am the last; and beside me there is no God" (Isa. 44:6). "See now that I, even I, am he, and there is no god with me" (Deut. 32: 39): "There is no God like thee" (I Kings 8:23). "I am the Lord, and there is none else, there is no God beside me" (Isa. 45:5). Indeed the whole volume of the Book is glorious with the same unique testimony. There is but one God! He is that One who hath revealed Himself in the splendor of grace, in the precious Person of His Son, amidst all the flaming mystery of Calvary. We know Him, and there is the assurance of life eternal.

This is the great foundation of the Gospel, and we earnestly proclaim it for the light and the liberty of the souls of men. We take up the passion of Peter as he proclaimed the unique wonder: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). We love to point all manner of sinners to the one Saviour, bidding them by faith to discount all their "dream gods" for the reality of His redemption.

So far so good—.

But then, beloved, when we come under the fold of this one Saviour, when we take up the name which is above every name, why does the reality of this truth seem to fade away into the place of mental theory? Why does it seem so difficult to actually believe that NO ONE ELSE can fill and fit His place in the meeting of that which is peculiar to our situation?

Some time ago I visited a brother who was passing through deep waters. We chatted for a while, and then I suggested a time of prayer together. Just as I was about to bow my head, I flashed a glance, and noted the expression of "mental resignation" in his features. To pray, to ask the Lord . . . somehow it seemed but a religious motion, an act of respectability, and little wonder! for he had been telling me of this man of earth, and that man of earth who had promised assistance. To pray was good, but not good enough. Some other "god" had stolen into the scene and done damage to His priority.

Perhaps the above incident has brought the touch of conviction to your own heart. Many of us have been guilty of that in one fashion or another. The Word speaks of the one God, the all-sufficient Saviour, but somehow—somehow—it seems such a desperate stretch to turn it into reality, when things come up. But 'tis in the desperate days that the divine One would display the fullest measure of deliverance, if there be not the shadow of hindrance upon our part. Good that He knoweth and remembereth the dust of these poor frames of ours! But still, there is the need of reaching the vital place of "Jesus Only" for such climes and times.

It is always a bruising thing to reach the end of ourselves, but that end is the mark of His absolute beginning. One must learn to share in that other word of Peter's which evidences the reaching of this position: "Lord, to whom shall we go? thou hast the words of eternal life" (John 6:68). Here is a "narrow" place which admits "no other god," yet how wide in that word which He speaks to the soul! Yes, indeed, "there is none other name" for sinners saved by grace, just as surely as for sinners who need to be grace-saved, for the same Lord is over all, sovereign for the supplying to every situation. Oh, for grace to trust Him more!

Hartford, Conn.

♣

A man's prayers are tied to his expectancy.—J. Otis Yoder.

"Who Is My Neighbour?"

By Stanley C. Shenk

The Jewish rabbis expended a lot of time and energy on defining the word "neighbour" as it was used in Lev. 19:18. They came up with some pretty stupid answers. For example, one of them solemnly declared, "We are not to contrive [arrange for] the death of the Gentiles, but if they are in any danger of death, we are not bound to deliver them; [that is] if any of them fall into the sea, you need not take him out, for such a one is not thy neighbor." (!) However, the rabbis did teach that the word "neighbor" extended to one's fellow countrymen.

It was against this background that the lawyer of Luke 10 asked his famous question, "And who is my neighbour?" The answer of Jesus, of course, was that anyone who is in need is a neighbor.

What does this mean to us today? Who are our neighbors? They are the hungry and the needy—wherever they are to be found on the face of the earth. We dare not pass them by on the other side. Christ expects us to be Good Samaritans. Thank God for our Mennonite Central Committee and its work of feeding the hungry and clothing the naked. But what are we as individuals doing for the work of the MCC? Are we giving? One can always suggest to the leaders of his congregation that an annual donation or monthly offering be sent for relief. Or one can always send a contribution personally. Are we going? Or are we willing to go? Or are we willing to prepare to go?

Who are our neighbors? They are the racial minorities who have felt the social pressures of racial majorities, who are not regarded as equal, and who find the doors of economic opportunity locked or at least latched against them because of their color. If we use sneer words in referring to others of different nationality or race, or if we feel a desire to "keep them in their place," we do not have the spirit of the good Samaritan. We have the spirit of the priest and the Levite. Or, even if we ourselves are guiltless of wrong racial attitudes, we are still passing by priestlike on the other side if we ignore the bitter facts of race prejudice and fail to leave our witness on this point. Four years ago, a great blizzard completely blocked the highways of western Ohio. On a curve about fifteen miles east of where I live, twenty-five motorists found themselves hemmed in by high drifts. The nearest town was ten miles away. Through the gale and through the writhing, hissing, running snow on the ground, the occupants of the cars made their way to a house nearby. Its occupants, a fine Negro couple, gave their guests a warm welcome—and there they all stayed until the next day! I've often wondered how warm a welcome a defender of "white supremacy" would

A PRAYER

FOR THIS WEEK

O Jesus, teach me what is good,
And cleanse my heart, and make me wise.
Give me a stubborn fortitude
To keep me, Lord, from compromise.

You did not seek an easy way,
Or quit with half your battle won.
Oh, hold my feet from going astray,
And keep me, Lord, from things half-done.

If my insurgent will, my God,
Rebel against your righteous rule,
Then heal my trespass with the rod;
"Be merciful to me, a fool."

And if I should presume to trust
Iniquitous humanity,
Teach me again that I am dust;
Deliver me from vanity.

Instruct my laggard heart to reach
To higher duties day by day;
That I may learn a nobler speech,
Lord, teach me how to pray.

—Lorie C. Gooding.

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tender to twenty-five *Negro* orphans of the storm. (Speaking of "white supremacy," what a proud, vain, un-Christlike term that is, anyway! Can you imagine Jesus, the great Friend of the downtrodden, using it?)

Who are our neighbors? They are the "other sheep" for whom Christ died, and who are still out on the dark mountains of sin, lost from the fold. To use the figure of Jesus, there are hundreds of millions who have fallen among thieves and who are lying half dead on the downward road to hell. What are we doing for them? It is here perhaps that we most resemble the priest and the Levite, and bear the least likeness to the Samaritan. What are we doing for these spiritual unfortunates? What am I doing? What are you doing? What are you *supposed* to be doing? What is God's will for you on this point?—in *Herald Youth Bible Studies.*

♣

State and municipal laws prohibiting the sale of motor vehicles on Sunday were declared violations of both the United States and the Colorado constitutions in a four to three decision handed down by the Colorado Supreme Court. Observers commented that the court ruling would open the door to renewed attacks upon similar restrictions on the Sunday operation of cleaning and dyeing establishments and barber shops and possibly upon those affecting the liquor stores and race tracks.

Forgive Us Our Debts

Matthew 6:12

By Henry B. Graybill

The above passage is of vital interest to the followers of Christ today as it was when Christ gave it as a part of the pattern or model of prayer He gave to His followers in that day.

Jesus taught much on prayer. He knew full well that prayer is the Christian's vital breath, the Christian's native air. The Lord gave some examples of the posture in prayer, but He stressed the attitude of the heart of the one praying. Example is given in Luke 13:10. Our Lord also gave us the requisite that is a must. The one who prays must be loving, humble, and willing to forgive the one who has transgressed against him. Unless there is love in the heart and willingness to humble ourselves to forgive our brother or sister, the Lord will not hear nor forgive us our great transgression we have committed against Him. Matt. 18:35.

It certainly should humble each one of His children when we see in Christ His great humility and willingness to forgive as in Phil. 2:8. It is well for us to be observant as we go through life. I am nearing the allotted age of man and enjoy my Christian life, observing the work of the church. As we observe let us pray that we be not critical as we grow in years.

As I reminiscence sixty years I see the transition in the Mennonite Church to Sunday school, evangelistic meetings, other types of singing, prayer meetings, and some time later the school problems. In those days there were many that di transgress against the wishes of others. Even so today, wherever human man is involved, there will be errors made. When men are willing to confess their errors, then God will forgive them, even as the Lord forgives and makes the vilest sinner clean.

The Mennonite Church has had a great loss, and the Lord was not always honored in those experiences, because some were not willing to humble themselves to the church as she moved forward through Christ the author and finisher of our faith. How our dear church would prosper and the blessing of the Lord be upon her if each would live for "one another" and "all" live for God.

Since our Lord so freely forgives our trespasses, why do we often hesitate to forgive or even extend the full fellowship of the saints among us and lose th blessing? My concern for the Mennonite Church, which is still in its transition time, is that we live close to the Word o God, and have the love of Christ in our hearts and lives, and humility to forgi others that we may have the fullness o the Spirit in our lives.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a 12-year-old Jewish girl who accepted Christ as her Saviour while visiting as a Fresh Air guest. Pray that when she returns to New York City she will remain true to her Saviour and keep her trust in Him. Also that through her, the family may become Christians.

Pray for the effective witness of one of our ministers in a southern state in whose yard a cross has been burned in protest against his teaching on race equality.

Pray for the safekeeping of missionaries who are en route to or from foreign fields.

Pray for the many thousands of our children and young people who will soon be beginning another year in school. Pray that their teachers may guide them aright.

May we just take a look into the apostolic church and notice how the brotherhood could forgive and love those who had failed in the way. Could any Mennonite conference today use a man like Peter to preach the Conference sermon so soon after repentance? Or even the Apostle John who asked Jesus to burn up the Samaritans and then was asked by the Jerusalem church to go and preach to the Samaritans? May we as a church hold on to God in sincere prayer that we may recapture the apostolic passion for lost souls; and for the unity of the body of Christ in the church.

May we all so live that when we have gone the last mile and are nearing the port, we may have an abundant entrance to the city of endless day.

Lancaster, Pa.

♣

President Eisenhower has signed into law a bill authorizing commercial airlines to grant reduced fares to the clergy on a space-available basis. The new legislation permits airlines to offer lower rates on a stand-by basis, where the clergymen will not be able to make reservations but will have to wait at the airport to see if space is available at departure time. Although airlines will not be required to lower plane fares, most domestic carriers have indicated they will. The reduced fares will not go into effect until the Civil Aeronautics Board and airline representatives have drafted regulations for the application of the clergy air fares.

To Whom Are You Akin?

By Orrie D. Yoder

His brethren envied him.—Gen. 37:11
And Joseph said . . . God meant it unto good.—Gen. 50:19, 20.

The two individual attitudes toward others and toward life problems in Israel's family long ago are representatives of two family groups in the religious world today.

The one family of "eleven brothers" were ready victims of hate, envy, and jealousy. This group hated their *brother* "Joseph," planned to get rid of him, and sold him in Egypt. And, in order to exonerate themselves from conscious guilt, they forged a lie as a report to the father.

Head of the other family was faithful "Joseph," proclaiming what God had revealed, even if he had to suffer for it. For him the separation from home and the chills of the dungeon could not dampen his faith in God and right, nor his love for those who did not love him.

Furthermore, Joseph was so filled with divine love, and so yielded to his God, that he was enabled to counteract the extreme opposition of his brethren. His was a spirit of love and forgiveness sufficient to bridge the gap between his brethren and himself, due to their envy and hatred. His love impelled them to bow before him and beg forgiveness.

More than this, his faith in God made place for a divine promotion from prisoner to prince on the throne for the sake of God and human needs, as unregenerate mankind had to own that in him was the Spirit of God.

Dear reader, to whom are you akin? to whom am I? If perchance we are akin to "Joseph's brethren," we need not be; the "blood" of "Joseph" is better. Through Christ we can live in the realms of divine forgiving love, and, like Joseph, can triumph over the most opposing circumstances that sin, or sinners can invent against us.

Del Paso Heights, Calif.

Motes and Beams

By Dorcas S. Miller

My, it's warm. I wish the janitor would give us some ventilation. I wonder if he has forgotten that it is his duty to keep the atmosphere invigorating. A janitor is really valuable who does his job well. But when he keeps the church stuffy like this, I'm afraid he's lost sight of his mission. Of all things, there is Martha with her coat on, as if it was cold. Some people are such hothouse plants.

That whole family is queer. Can't predict what they might do. There's Sally, sitting there now, so smug. And with that new hairdo! Her covering looks ridiculous too. I wonder if God considers it worship when she sings. Anyone knows she is thinking only of how she looks.

She's no worse than Aunt Hattie, I suppose. Someone ought to tell her how silly she looks sleeping in church. If it is to be a weekly habit she might as well do it gracefully.

That baby again? Ellen Dickerson ought to know how to keep children quiet. At least, if I had practiced with fifteen, I hope I could have the right method to keep them from disturbing the worship of others who are trying to listen to the minister. She could take that child out if she can't make him be quiet.

It's things like that which keep me from enjoying the service. Over there is Johnny, rubber neck as usual. I guess his dad is thinking about his new car and doesn't even see what's going on. I don't understand the stewardship principle he follows. He always has money for a new car but let us ask for some extra money for missions and he's asking if we can't cut down on expenses!

The chorister could add to the service if he wasn't paging through the songbook. He ought to have his songs decided on before coming to church. How can he be learning from the minister if he's debating which song is easiest to beat time to?

Sermon finished already? The congregation robbed me of getting a thing out of the service today.

"Thou hypocrite, cast out first the beam out of thine own eye . . ." (Luke 6:42).

Greenwood, Del.

Soliloquy

[Five times did the apostles command their readers to greet one another with a holy kiss. We properly use this method of showing love in the brotherhood. But any religious observance can be spoiled by inappropriate observance. Men may, and probably should, have a certain aversion to kissing another man. This soliloquizer says some blunt things, but we should hear him. Would the holy kiss be better observed by a kiss on the cheek instead of the lips?—Ed.]

Going out. So people say. The "kiss of charity," a Bible command, is being thrust out of the Mennonite Church. Little wonder. See how brethren abuse this ordinance and then imagine they are observing it! Sometimes I get a little shy of the ordinance of the "kiss of charity" myself just because of the way some brethren "observe" this command. I mean to be faithful. A command of the Bible is too serious a thing to enter into and do in a senseless way. Some brothers just use no common sense.

There is Joe Smith; he is ready and eager to greet me with the "holy kiss," which I surely appreciate, but he does it so unmannerly. He comes with his mouth wide open and laves my lips with his. Now, I cannot believe that God ever meant that we should go about the keeping of the commandment of the "holy kiss" in such a sloppy way. Such a performance must be repulsive to any sensitive temperament. That is, probably, what the ancient Christian writer, in speaking of the "holy kiss," calls "kissing with an appetite"; he condemns such a procedure, and rightly so. If every brother would do like Joe Smith, well-meaning and kind as he is, this ordinance would be forgotten in a hurry. Common sense and Bible teaching run parallel and all brethren must exercise it here or the ordinance will go out.

Then there is Dave Jones. It seems to me he is afraid of this salutation. Yet he has an urge to go through the ceremony. He has a method of observing the "holy kiss" all his own. Bro. Dave bumps his chin into my cheek to make sure his lips do not touch my lips. I watched him at conference and that is the way he "observes" this greeting, by bumping his chin into the faces of the brethren. Dave calls this a "holy kiss." If he is afraid, as it looks, I doubt if it is very holy. Such a one-sided performance will help to throw the doctrine overboard.

Again the group that just flatly disobeys this command bothers me. It is quite embarrassing to get into a group where some look for the warmhearted salutation; others give you an arm's length handshake. What can I do here? Shall I force the ordinance on them if they don't want it? How does this skipping method look to outsiders? Does this "selected" way of observing this ordinance satisfy our Lord?

But, finally, with the principle of "fervent charity" in my heart I will go forth and observe the ordinance, believing that where "the love of God is shed abroad in our hearts," such *agape* will take form externally in the way the Holy Ghost has caused it to be written in the New Testament. No, NO, never will this "muser" help to shove this ordinance out of our beloved brotherhood, for it is a part of the Bible.

—Mennonite Muser.

Accident, An Act of God

Some folks who are sincerely religious feel that an accident is an act of God. Can there really be a supernatural carelessness? Or worse, can there be divine retribution which visits us and our loved ones through accidents? This concept is closely related to the belief in some inexorable law of fate, with the added belief in a divine planning. Adding it all up—is accident prevention impractical, sacrilegious, and effeminate? And are accidents unavoidable, inevitable, predetermined, a matter of luck, the price of modern living?—Ned H. Dearborn, President, National Safety Council.

CHURCH HISTORY

Kansas-Nebraska Mennonite Conference

(1879-1920)

By Harry A. Diener

As early as 1871 a few Mennonites had settled in central Kansas. In 1872 several families settled in Marion and eastern McPherson counties; they were served communion by Bishop Henry Yother of Blue Springs, Nebr., in December 1872. Within the next few years Mennonite settlements were also started in Adams Co., Nebr., and Osborne, Ness, Harvey, and western McPherson counties, Kans. In April, 1876, a church was built on the land of Bishop Daniel Brundage, known as the Spring Valley Mennonite Church, located near Canton, Kans. Bro. Brundage had homesteaded a 160-acre farm in 1875.

The conference met in the forenoon of April 14, 1876, in this church. Bishop Brundage read Isa. 28:16 and I Tim. 3, which he followed with admonitions. By the afternoon Bishop Yother from Nebraska had arrived and took part in the conference. Besides the bishops, Yother and Brundage, two ministers, one deacon, and an assembly layman attended the conference. Singing and Scripture reading were in both English and German. Six resolutions were discussed and approved as follows: (1) Members should not seek protection in lightning rods; (2) Members should take no part in worldly insurance; (3) It was considered inconsistent with nonresistant doctrine to go to the polls to vote; (4) It was not considered advisable for brethren to hold the office of Road Overseer; (5) Attendance at worldly amusements is not in accordance with the Word of God; and (6) Brethren moving in from abroad should bring a church letter.

It was decided that conference should meet again on the fourth Friday of April, 1877, at the same place.

Bro. Brundage was for fifteen or more years very active in encouraging and organizing the Mennonite settlers who came to Kansas. R. J. Heatwole, a layman who settled in Kansas in the early years, served as secretary of the first conference and a number of later sessions. He also was elected and served as moderator of a number of sessions. For many years his helpful influence was felt as a promoter of Sunday schools, evangelistic meetings, congregational singing, and mission work.

From 1879 to 1890 the conference met for both a spring and fall session; the spring sessions were usually held in one of the churches in central Kansas and the fall sessions in either Osborne Co., Kans., or Adams Co., Nebr. From 1892 on there was only an annual session of conference which was usually held in the month of October. Friday was usually the day for conference with a meeting in the evening. Frequently on Saturday forenoon there was a preparatory service and then communion service on Sunday forenoon. Many of the conference attendants would stay for the communion service.

Among the resolutions adopted were the following:

"Resolved, That we be submissive to the law of Kansas, requiring each person belonging to a church opposed to bearing arms, to give his name before the first of May in each year, that the authorities may know, when soldiers are needed, who has belonged to a nonresistant association, and thereby favor us so that we may be undisturbed." 1887 conference, page 16 (8).

God forbid that I should die with a bank account.
—Attributed to John Wesley.

"That our ministers should not misuse the time in church by preaching too long so as to weary the patience of the hearers." Conference 1889, page 25 (4).

"Resolved that it is not wrong to sing more than one part music, for the reason that our Creator has seen fit to give a variety of voices." Conference 1890, page 32.

"Are all the churches supplied with ministers as they should be, and if not, is it advisable to have them supplied?" Answer, "Bishops should see that ministers are ordained wherever it is desired." Conference 1890, page 33 (9).

Question, "Is it right for a brother to receive pension for service in the war?" "Resolved that it is right to receive pension." Since a soldier who had become a brother would not be required to give up his home (160 acres of land) which he had received from the government there was little right to deprive him of his pension. Conference 1890, page 32.

Question, "Is it advisable to send out and support an evangelist chosen by the conference for one year?" The answer was favorable and J. M. R. Weaver was elected for one year. Conference 1897, page 81 (3).

A letter was read requesting conference to send delegates to a general conference to be held at Elida, Ohio, Nov. 11, 1897, to consider the matter of establishing a General Conference. The conference decided to send the three bishops, A. Schiffler, B. F. Hamilton, and S. C. Miller, with other brethren to the General Conference. Conference 1897, page 83.

"The minutes of the Sunday school conference were heartily approved and endorsed by the conference." Conference 1897, page 83.

Among the questions for the 1898 conference was, "Do missions pay?" Resolved "That mission pay largely and that this conference unitedly encourage all evangelical mission work with our means, talents, and prayers." Page 89.

In the 1893 conference, J. M. R. Weaver gave the following report of his work as conference evangelist. Days from home evangelizing 94. Sermons preached away from home 78. Sermons preached at home 8. Meetings in private homes 78. Public and private confessions 25. Expended $36.29. Page 90.

In the 1904 conference T. M. Erb and D. G. Lapp were chosen to investigate the advisability of starting a mission in Kansas City. Page 127.

The 1905 conference approved the movement of establishing a Sanitarium near La Junta, Colorado. Page 134.

The conference of 1907 took action requesting the Mennonite Board of Education to take steps to establish a school "in which Bible work is made a specialty somewhere in the west." Page 140. As a result of this action Hesston College and Bible School was established in 1908-9.

The conference of 1912 appointed D. S. Weaver and L. O. King to meet with persons from other interested conferences to consider establishing a home for the homeless. Out of this interest the Kansas City Children's Home was established. Page 173.

Beginning, it seems, with only a few churches in central Kansas in 1876 and adding to the Kansas churches the church in Adams Co., Nebr., the conference continued to grow by adding churches in other states. By 1895 mention is made of the churches in Oklahoma. In 1900 churches in Idaho and Oregon were added. In 1904 Colorado was added, in 1908 the congregation at Plainview, Texas, and in 1911 the congregation at Las Vegas, N. Mex. The conference in 1905, which was held in Oregon, decided to divide the conference, making the Rocky Mountains the dividing line. Page 130. From the small beginning of five ordained men in 1876, by 1892 names are given of three bishops, twelve ministers, and five deacons who attended conference (page 43), and in 1908 seven bishops, twenty-one ministers, and eight deacons. Pages 150, 151. In the year 1920, the closing year, six bishops, twenty-two ministers, and nine deacons were present of whom eight were visitors from other conferences. The first indication of lay membership is recorded at the spring conference of 1890. Page 50. "About fifty partook of the emblems of the broken body and shed blood of our blessed Saviour." The conference of 1896 reports that there were 65 members added during the year. Page 71. The reported members the next year

(Continued on page 837)

FAMILY CIRCLE

No Words for These

By Edna Beiler

There are no words for the grief we know—
The emptiness,
The pain,
The slow
Drift of time since she left us here.
There is no phrase that will ever say
How strange,
How echoing dull,
How gray
The hours tread by—and she Elsewhere.

But also there are no words to tell
The flow,
The force,
And the deepening swell
Of our love and longing since she went Home.
Nor ever a phrase to describe how near,
How real,
How vivid and bright,
How dear
Are the golden streets where her footsteps roam.

Grantsville, Md.

The Ideal Mother

By Mrs. Bernice Wyse

An ideal is thought of as perfect or as a perfect model. Idealism is a striving to achieve one's ideals. It is well that in our daily living we set a goal which we strive to attain. Not a goal which is so idealistic that a human person cannot achieve it; but a goal toward which we must put forth special effort and a goal which will cause us to grow and improve ourselves in the duties which we find ourselves responsible for.

Mother is the first ideal the child has. Mother's way of doing little things around the house is the best way and the only way as far as the child is concerned. If someone else attempts to do these very same tasks and they are not done as Mother has previously done them, the child is quick to notice it. How alert children are; they notice and imitate Mother's weaknesses as well as her virtues. This should make mothers all the more conscious of their responsibility, and the influence they have not only on the lives of the small children in the home who are in the process of growing up, but on the generations to follow. Someone has said, if a parent wishes to see how successful he was in the teaching and rearing of his children, he should look at his grandchildren.

Not only are mothers to be the ideals of their children in the way the tasks are done around the home, but in the attitudes and the concepts they have of being Christian mothers.

Industrious: Prov. 31:15, 19. "She rises while it is yet night and provides food for her household and tasks for her maidens. She puts her hands to the distaff, and her hands hold the spindle."

Loves her home: Prov. 31:27. "She looks well to the ways of her household, and does not eat the bread of idleness."

Has faith in God: II Tim. 1:5. "I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you."

Intelligent: Prov. 31:26. "She opens her mouth with wisdom, and the teaching of kindness is on her tongue."

Comfort: Isa. 66:13. "As one whom his mother comforts, so I will comfort you."

Trains children: Prov. 22:6. "Train up a child in the way he should go, and when he is old he will not depart from it."

Finds happiness in her family: Ps. 113:9. "He gives the barren woman a home, making her the joyous mother of children. Praise the Lord!"

Stands by: John 19:25. "So the soldiers did this; but standing by the cross of Jesus were his mother . . . ."

Not necessarily beautiful: Prov. 31:30, 31. "Charm is deceitful, and beauty is vain, but a woman who fears the Lord is to be praised. Give her of the fruit of her hands, and let her works praise her in the gates."

Gives children to God: I Sam. 1:27, 28. "For this child I prayed; and the Lord has granted me my petition which I made to him. Therefore I have lent him to the Lord; as long as he lives, he is lent to the Lord."

(Quotations from RSV.)

Archbold, Ohio.

That Good Part

By Gladys Kennel

"This mother says she has seven small children and she finds time to write for Christian publications. Well, I truly believe that a woman could have twelve children and find time to write; that is, if she really wants to."

These opening remarks caused more than one questioning eyebrow to be raised. That is, until this mother told how she spent at least twenty-four hours each week writing for Christian publications.

She wanted to do this. She deliberately made some choices. She pushed into second place such things as fancy cooking, meticulous cleaning, long chats by telephone or over the back fence, to make time for what she considered a good part of life.

No doubt about it. Our time, our strength, and our means are limited. In this busy world it seems that we are bound to neglect something. Certainly we need food, clothing, relaxation, but their satisfaction or enjoyment is not the purpose of our lives.

As Christians, we must deliberately push some things into second place too and make our hours count for the good part of life. There are things that make life worth living and give it meaning and purpose. Among these are peace of mind and contentment, sincere friendships, and happy family life. Then we have the joy that comes from serving others, in contributing in some way to their well-being or happiness. We can know enjoyment in quiet meditation and drinking in the right kind of knowledge. And above all, we can know the joy of Christ living in our lives every day.

You see, this good part of life is a heart-known experience. It's deep. Being deep, it is not easily affected by such factors as how big the bank account is, or how well you feel today, or what neighbor Jones may think of you.

Life may be likened to a garden. The good part may be likened to the beautiful flowers, the proper concern for material things to the vegetables, and the undue concern for material things to the weeds.

Not long ago I heard two Christian women, (yes, Mennonites) discuss at great length the new dresses they were planning—the material, color, pattern, trimmings. It seemed to me a case of taking a necessary vegetable and making a weed of it. You might say, "Such a little thing. Why does she even mention it?" Could it be that I am letting some little thing hinder me in truly knowing that good part of life?

Today, let us pray for much wisdom to choose time to cultivate many flowers in our life gardens. Then give time necessary for needed vegetables. Finally, do some pushing, and it does take definite, deliberate pushing, of the weeds that so easily crowd out the good part of life.

Can we imagine the joy which would be ours if Christ would look at our lives and say, "This my friend has chosen the good part of life. It shall never be taken away"? I am certain my joy would be full, even as Mary's must have been when she was commended by Christ for her wise choice to sit at His feet and listen. She chose the good part. Lord, give us wisdom to do the same.

Parkesburg, Pa.

EXPRESSIONS OF APPRECIATION

Words cannot express my deep appreciation to all who have so kindly remembered me in prayer, and with gifts, cards, and visits during my stay at the hospital and since my return home. The Lord will reward you for your thoughtfulness.—Lizzie B. Horst, Hagerstown, Md.

TO BE NEAR TO GOD

THE WEAKNESS OF THE CHURCH

Sunday, September 2

TWO LOVES

Two loves are not better than one. They are too frustrating, false, fatal. Jesus said, "You can not love two masters." If you are loving one you cannot be loving the other. Yet we often try to do the impossible—by loving one less—by half-loving—actually by not-loving.

Does each love imply a corresponding hate? At Ephesus there seems to have been a group that so hated the Nicolaitans that that absorbed their love for Christ. Are you planning a pet hate?

Read Rev. 2:4-6.

Monday, September 3

IS SUFFERING WEAKENING?

In the true Christian Church suffering has always been antiseptic, stimulating, redemptive. The greater the suffering the stronger the church.

That, certainly, is not a too comfortable formula from the physical and economic viewpoint. But it is the New Testament formula. There is no smug complacency there. The suffering Christian hears an assuring, victorious voice, "Be not afraid."

Let us pray through **Rev. 2:9, 10.**

Tuesday, September 4

LIBERALISM

Liberalism is not synonymous with liberality or liberty. It is possible to be too unrestrained. A negative orthodoxy is liable to breed a feeble tolerance and a sure blindness to evil.

Oh, you have not denied the faith! But have you affirmed it, and confirmed it, and reaffirmed it? You wouldn't be an atheist, or an infidel, or an apostate! You just want to be undisciplined—undiscipled—undefined . . . . Un!

Better pray through **Rev. 2:13-16.**

Wednesday, September 5

JEZEBELLING

This is probably not so much an admonition against women preachers as it is against that ancient and modern type of woman who sports a rather glamorous philosophy of corrupting good manners. The program of teaching may not be public, but it is none the less effective: "Why observe this?"—"That is SO insignificant."—"Don't be so ancient."

That would make a very simple outline for an enlightening homily on "The Deep Things of Satan."

Read, repent, and pray over **Rev. 2:20-25.**

Thursday, September 6

DEATH

There is no weakness, no listlessness, like death. It is the paralytic form of laziness. Chronic tiredness! Sleep! Sleep without dreams or clues or insight. The absolute sleep. Sleep without waking!

There isn't much you can do about death. I remember, as a small boy, I hoped I had found the remedy. I decided never to stop breathing! It has worked all right up to the present but there are so many cases where it doesn't.

Regeneration and resurrection are more certain.

Read **Rev. 3:1-4.**

Friday, September 7

STRONG WEAKNESS

This is the second church that received no rebuke. It is difficult to imagine such a congregation. No gripers, no politicking, no cliques, no segregation, no backsliding, no worldliness, no "Peorgies" to blame the "Georgies."

Which is better: humble strength or consecrated weakness? "Keeping the Word" may be strong enough!

See **Rev. 3:8-11.**

Saturday, September 8

NEUTRALITY

A neutral Christian—a neutral church—they make you sick. Nothing is wrong! They're satisfied—at least complacent. You mustn't offend the liquor interests—they give money to the church. You mustn't mention shady business deals—the Schnitzelbargains might go over to that other church. Never "attack" the Roman Catholic doctrines—I have a Catholic neighbor who is such a nice person—and so on, about being "harmless as doves." (But even doves coo sarcastically!)

Will someone please preach a sermon or write a book about the categorical alternatives of the New Testament? Or if you prefer, on: The Church as Prophetic Critic.

And we must not forget that the Mennonite Church is very "protestantisimo"!

Also read **Rev. 3:15-20.**

—Elvin V. Snyder.

The Source of Human Conflicts

Sunday School Lesson for September 9

(James 3, 4)

This lesson title suggests the right approach to conflicts. So often in working with troubles we deal with symptoms only. James goes after the source of the conflicts. Why are there conflicts in home, church, community, school, and among races and nations?

The letter is very personal. This explains why some people don't like James. According to his advice conflicts must be blamed on the tongue. But he goes even deeper. See 3:14-16 and 4:1. Yet he is right—"Out of the abundance of the heart the mouth speaketh." Words spoken or written are powerful. How powerful?

The strength is presented with several images. The tongue guides the whole body as the bridle or rein controls the powerful horse; as the pilot controls the large ship by turning the rudder; as a spark of fire can set up a big conflagration; as little weak men can tame a powerful wild beast. It is a little member, but powerful for evil or good. What is the power of slanderous words? A number of illustrations from teacher and pupils would help convince all that James has stated a truth, an important truth. Consider also what a little kind word did to you once. Consider how difficult it is to recall the damage done by thoughtlessly spoken words, or harsh words, or untrue words, or backbiting words. What is the source of this deadly poison that the tongue is capable of? A good conversation comes from where? Be very frank. A good heart won't send forth evil words because it can't. Envy and hatred and lust and selfishness and worldliness will tell in one's speech. Conflicts cease when one receives and lives in wisdom from above. This heavenly kind of thinking makes us "peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." (Remember the fountain can't send forth at the same place sweet water and bitter.) From what does a family inheritance fight come? How can a church fight be explained? Why can't some neighbors get along? Why not nations?

James says no man can tame his tongue. Is there no hope then? Yes, God will give grace. All conflicts could be healed if those in the trouble would follow James's advice, God's advice. He lists good equipment for a peacemaker.

Submit self to God. To what extent do conflicts arise out of selfishness? Surely this is true of fights between two-year-old children, but what about between mature adults? What happened when Paul submitted to God?

"Resist the devil." As Jesus did, we must withstand and oppose him. It is he that sets us in conflict.

"Draw nigh to God" and get cleansed and purified inside, so that only peace will issue from the heart. "As . . . [a man] thinketh in his heart, so is he." God will give love that strife may cease. He will heal.

"Be afflicted, and mourn." Repent and give up, even though it means one must suffer some hardships. Love suffers long.

"Humble yourselves in the sight of the Lord, and he shall lift you up." It is pride that makes so much tongue trouble.

"Speak not evil of another." We really can't judge rightly. We don't know the motives. We are not all-wise like God. Only God can deal justly with men. He will do it in love

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. J. C. Wenger, Goshen, Ind., served as director of Christian Fellowship Week at Little Eden Camp, at Onekama, Mich., Aug. 11-18.

Bro. Russell B. Musselman, Souderton, Pa., served as moderator in a I-W Bible Retreat at the Mennonite Center, Brattleboro, Vt., Aug. 11, 12.

The Friedenaires, Pax Quartet in Germany, have sung at Wissembourg, France, at a youth retreat in Duesseldorf, in Youth for Christ services sponsored by the U.S. Air Force at Enkenbach, and at regular Sunday evening meetings of military personnel in which they had opportunity to explain the Pax program.

Bro. Milo Kauffman, Hesston, Kans., led a discussion on stewardship at a General Conference Missions Camp, Arnes, Manitoba, Aug. 8-15. The week end of Aug. 19 he spoke on stewardship at Erb's Church, Lititz, Pa.

The Iowa City Voluntary Service Unit gave a program at South English, Iowa, on Aug. 12.

Sister Lena Graber, director of nursing at La Junta Hospital, was scheduled to speak to the midweek meeting at East Holbrook near La Junta on Aug. 29.

Fifty-one Sunday schools entered the attendance contest at the Goshen Sunday School Convention. Awards were given in three groups—schools with less than 100 pupils, from 100 to 199 pupils, and over 200 pupils—also in four zones based on distance from Goshen. The award of Volume I of **Mennonite Encyclopedia** was given to the following schools: Locust Grove, Elkhart, Ind.; Burr Oak, Rensselaer, Ind.; Bloomingdale, Ont.; Plainview, Shedd, Oreg.; Marion, Howe, Ind.; Union Ave., Chicago, Ill.; Iowa City, Iowa; Pershing St., Hutchinson, Kans.; North Main Street, Nappanee, Ind.; Oak Grove, West Liberty, Ohio; Elmira, Ont.; West Union, Parnell, Iowa; Blooming Glen, Pa. Awards were also given to Alma Zehr Schrock, Chicago, Ill., for the longest record of perfect attendance (approximately 30 years); to Harry G. Brackbill, Malvern, Pa., for the longest period as superintendent (approximately 25 years); and to J. C. Meyer, Sterling, Ohio, for the teacher with the longest term (approximately 55 years).

Bro. Paul Mininger, Goshen, Ind., addressed the triennial session of the General Conference Mennonite Church at Winnipeg, Man., Can.

Speakers for the young people's camp at Chesley Lake in Ontario, Aug. 24-26, were Samuel E. Miller, Harrisonburg, Va., and Roy Bucher, Metamora, Ill. Dick Martin served as director.

The Executive Committee of the South Pacific Conference met at Upland on Aug. 18 to plan the 1956 conference to be held at Phoenix, Ariz., Thanksgiving week end.

Bro. Neil Birky was licensed to serve as minister at Fairview, Lebanon, Oreg., for the next year.

Newly elected officers of the Illinois Conference are J. D. Hartzler, moderator, and Kenneth G. Good, assistant moderator.

Bro. Raymond L. Kramer, Meadville, Pa., recently served as Chaplain of the Week at the City Hospital.

Bro. D. Walter Miller, Wooster, Ohio, who is slowly recovering from his serious accident of last year, has been granted an extended leave of absence as pastor of the Wooster congregation. Bro. Miller is now in Florida and can be addressed at R. 4, Box 43, Roberts Point, Siesta Key, Sarasota, Fla. Sister Miller will join her husband after the two oldest daughters leave for Goshen College. May we remember Bro. Miller and family and also remember that such circumstances create financial needs. Here is a good opportunity to exercise Christian fellowship.

The MYF of Maple Grove, Belleville, Pa., entertained all the young people from the Big Valley, Saturday evening, Aug. 18. Bro. Edward Stoltzfus, West Liberty, Ohio, was the speaker. Bro. Stoltzfus spoke morning and evening at the church and also directed a hymn sing for the combined group of young people of the valley. At this service a program was recorded for the Belleville Gospel Singer's broadcast, WMRF, Lewistown, Pa.

The Rock of Ages broadcast group, with Bro. John Shenk as speaker, gave programs at Neffsville, Pa., and the Hinkletown, Pa., pavilion on Aug. 12.

Bro. Lee Kanagy, on furlough from Japan, spoke in a tent one mile east of Belleville, Pa., Saturday evening, Aug. 25, and Sunday afternoon, Aug. 26. Bro. and Sister Kanagy also spoke in the morning service at Maple Grove.

The masonry work is now complete and rafters are being erected for the new Kralls Church, Cornwall, Pa.

The Senior WMSA, Kidron, Ohio, conducted a "Golden Age" fellowship meeting for those 65 or older. A short talk was given by Bro. Simon Sommer.

Bro. Clifford Amstutz, of the Hesston College faculty, received his Master's degree on Aug. 10, from Colorado A. and M. College.

Bro. Sanford E. King, Hutchinson, Kans., preached the conference sermon for the South Central Conference. Bro. LeRoy Kennel, Lombard, Ill., was one of the visiting speakers.

A number of brethren in the Elizabethtown, Pa., area have been moved to provide Bible camp facilities. A camp site of 35 acres is available three miles northeast of Middletown. The camp will be known as Camp Hebron.

Bro. George A. Uhler was ordained as a minister in the Lancaster Conference to assist Bro. Israel D. Rohrer in the deaf-mute congregation located in the Mellinger district. Bro. Uhler is a member of this congregation. Prayers are requested for missionary work among the deaf in our communities and cities.

The Hesston-Goshen reunion of southeastern Iowa was held at Hillcrest Union on Aug. 20. Sister Olive Wyse of the Goshen faculty, who has recently returned from a European tour, was the speaker.

A fund is being formed in memory of Charlotte Rhodes at Kalona, Iowa. It will be used to purchase a tape recorder to work with shut-ins.

Speakers in a mission meeting at Berea, Alma, Ont., Aug. 18, 19, were Ruth Bean, Robert Witmer, and Osiah Horst.

Bro. J. C. Kauffman has accepted appointment as business manager of Western Mennonite School.

The Christian Day School chorus of Alden, N.Y., gave programs at the Stahl and Weaver churches, Johnstown, Pa., on Aug. 19. On the following day they visited the Publishing House at Scottdale.

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Calendar

Little Eden Camp, Onekama, Mich.
Goshen College Faculty Retreat, Aug. 30 to Sept. 3.
Rocky Mountain Mennonite Camp, Divide, Colo. Guest Camp for church workers, ministers, and their families; at no cost for the use of facilities, Aug. 31 to Sept. 3.
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Ont., Sept. 1-3.
Annual Ontario A.M. Sunday School Conference, New Hamburg Community Centre, Sept. 8, 9, 10, 1956.
Lancaster Conference, regular session, Mellingers, Sept. 20.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Canton Bible School, Jan. 7. to Feb. 15. 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Indiana-Michigan Mission Board meeting, Oct. 25, 26.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Ernesto Suárez, Argentine pastor who spent the past school year at Goshen College, Goshen, Ind., in study, stopped in Puerto Rico en route back to Argentina, Aug. 4-19, and ministered to the churches there: Aug. 5-7, La Plata; Aug. 13 and 14, Cayey-Guavate-Alturas; Aug. 15-18, Pulguillas; Aug. 19, Coamo and Coamo Arriba. He also spoke on the **Luz y Verdad** broadcast. He was scheduled to leave Puerto Rico for Argentine by air on Sunday evening, Aug. 19.

Bro. S. C. Yoder, Goshen, Ind., was scheduled to be the special speaker on the concluding day of the tenth anniversary service for the Bethany Mennonite Church, Pulguillas, Puerto Rico, on Aug. 26. Bro. Yoder served as the first bishop at Bethany.

Hurricane Betsy struck the mission area in Puerto Rico with full fury at 8:00 a.m., Aug. 12. Complete hurricane preparations had begun at six o'clock the previous evening. The La Plata Project lost a few old roofs, chicken houses, many beautiful trees, and all electric, telephone, and water services. The hospital receives only OB cases for the present. All families in the project except two who have gas stoves eat in the unit dining room at the hospital. A number of community families lost their homes and personal possessions. Afternoon rather than evening services are being held at the church.

The annual men's retreat for the Bihar, India, churches is being held at Chandwa, Aug. 27 to Sept. 2, with the brethren John Paul and Archibold Toppo as guest speakers. Pray for this spiritual fellowship and those who minister there.

The Wellington County, Ontario, mission meeting was held at the Berea Mennonite Church, Alma, Aug. 18, 19. Persons participating included Bro. Robert Witmer, missionary under appointment to Paris, France; Sister Ruth Bean, former missionary to Japan; and Bro. Osiah Horst, president of the Ontario Mennonite Mission Board.

The Rabanal, Puerto Rico, community suffered heavy property and crop damage from Hurricane Betsy. The clinic building was lifted from its foundation on the top of the hill and cast onto the new highway below. The pastor's home was rather badly damaged, but the church suffered damage only to the roof. Around 400 homes were partially or completely destroyed. Public health cared for some 2,000 persons as a result of the storm. One member of the Rabanal Church housed over 50 persons in his home during the storm.

The student hostel, at Latehar, Bihar, India, opened on June 26 with 26 children in residence. The hostel provides a home for children from Christian homes in the area who want to attend the local government school.

Bro. James L. Christophel, who has been serving as associate pastor at the Union Avenue Mennonite Church, Chicago, Ill., has been called to pastor the Fish Lake Mennonite Church, Walkerton, Ind., an outpost of the Yellow Creek Mennonite Church, Goshen. Ordination services are being planned for Sunday, Sept. 9.

A farewell service was held at the Calvary Mennonite Church, La Plata, Puerto Rico, on Tuesday evening, Aug. 7, for the John Lehman family who left for the States on Aug. 9 after four years of service in Puerto Rico. Bro. Lehman served as director of the La Plata Mennonite Project and also as chairman of the Puerto Rico Executive Committee for several years.

The Middlebury, Ind., MYF will give a program for the MYF of the Mennonite Spanish Church, Chicago, Ill., on Saturday evening, Sept. 8. Bro. Wilbur Yoder, pastor of the Middlebury Church, will speak at a vesper service at the Mennonite Spanish Church following a fellowship meal at the church on Sunday, Sept. 9.

Sister Alicia Rivera, La Plata, Puerto Rico, a student at Hesston College, Hesston, Kans., for the past three years, arrived back in Puerto Rico on July 30 and is now teaching at Bethany Mennonite School, Pulguillas.

A week-end youth retreat was held at Trenque Lauquen, Argentina, campground, Aug. 17-19, for young people from General Villegas, América, Tres Lomas, Pehuajo, and Trenque Lauquen.

Address change: Bro. and Sister S. Allen Shirk, missionaries on furlough from Bihar, India, should be addressed at Eastern Mennonite College, Harrisonburg, Va., after Sept. 1.

Bro. Raul Garcia, Pehuajo, Argentina, who has been a student at Goshen College, Goshen, Ind., during the past school year, will speak at the Roanoke, Ill., Mennonite Church on Sunday morning, Sept. 2, and at the Ann Street Mennonite Church, Peoria, in the evening. Bro. Garcia kept the following appointments during August: Aug. 5, morning, Metamora, Ill.; evening, Highway Village, E. Peoria, Ill.; Aug. 12, morning, Iowa City, Iowa; evening, Lower Deer Creek, Kalona, Iowa; Aug. 26, morning, Wellman, Iowa; evening, West Union, Parnell, Iowa.

Tel-Hai Rest Home, R. 2, Honey Brook, Pa., needs a I-W couple by Sept. 1. Several nurse aides and a laundry girl are also needed. Persons interested in service to others should contact the supervisor, Sister Martha R. King.

Thirteen persons from the Union Avenue Mennonite Church, Chicago, Ill., attended the Fifth Church-Wide Sunday School Convention, Goshen, Ind., Aug. 9-12. The church library received a copy of the **Mennonite Encyclopedia,** Vol. I, from the convention for having enough persons present to rate a first place in the city church category.

The second week in September the brethren Floyd Sieber and William Hallman, missionaries in Argentina, expect to spend three or four days visiting members and interested people in small and out-of-the-way country towns and farms. This includes a number of places where invitations have been extended to hold evening meetings in country homes. Pray for the brethren as they prepare for and carry out this mission.

The Ralph Buckwalters landed safely in Japan for a second term of missionary service on Aug. 16.

Mrs. James Hess, on furlough from Honduras, addressed the women of the Springdale congregation, Waynesboro, Va., on Aug. 21.

Dr. Paul Yoder and wife fly from New York on Aug. 20 en route to Ethiopia.

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Your Treasurer Reports

Included in the General Mission Board budget for this year is continued support for the work in the Central Provinces of India. This is the part of the Mission Board program which represents the first foreign mission outreach of the church. During the past several years there has been a great deal of discussion and writing regarding the developments in India, particularly in the area of the mission work there being integrated with the national Mennonite Church in India. This has been referred to as the indigenous church.

As a part of this developing program it is assumed that in time the responsibility for church administration and finances will need to be absorbed by the national church in India. This development has raised some question regarding the need for funds to continue the mission work in India. The budget which has been authorized for India during the coming year is still as large as it has been for the work there for many years. Even though very important steps have been made to encourage the development of the indigenous church in India, it is likely that the church there can not completely support itself for many years. This means that our churches here in America will need to continue to make funds available to our brethren in India until they are more fully established and able to carry on their total program themselves.

At this time it would be very difficult to determine how long we will need to continue to support the church in India, but it is clear that we will need to maintain a budget about equal to what has been needed during the past number of years. Therefore, we trust that the church will continue to support the work of the General Board, keeping in mind that we still have a major responsibility for the church's outreach in India.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

They Also Serve

BY EDNA BEILER

Someone has said that the three basic needs of older people are somewhere to stay, something to do, and someone to care. The Home for the Aged at Eureka, Ill., tries to fill these three needs for its members.

Somewhere to Stay

In front of the Home are rolling, tree-shaded lawns. Behind it gleams the white picket fence of the flower garden—once a chicken yard, but now transformed, Cinderella fashion, into a pleasant retreat. And inside—well, let's take a look for ourselves.

The basement floor is largely workers' domain. There's a big kitchen with a gas stove, sinks, drawers galore, cupboards, lots of work space, and an abundance of refrigerator doors. One is even the walk-in kind!

Beyond the kitchen is the big dining room. Some members ride down here on the elevator, while others use the stairs. They and the workers gather around various tables. A bell dings out, and everyone pauses for grace. The same signal dismisses the group after the meal is over.

Other rooms on the basement floor are the dishwashing room (a lot of activity goes on here, because about sixty people eat at the Home each meal), a laundry and furnace room where the big oil burner nudges elbows with the washer and dryer, a storeroom for canned goods, and a big recreation room. The last of these was once coal bins and a butcher shop. Now, it is cheerful with green walls and brown-and-tan-checked linoleum floor (with a shuffleboard built right in!), to say nothing of comfortable couches, chairs, a radio, and a ping-pong table. Workers do the ironing here, but members are free to relax in it whenever they choose. They sometimes use it to entertain guests because it offers more privacy than the first-floor living room.



Mollie Schrock takes care of her sister-in-law, Katie Schrock, both guests at the Eureka Home for the Aged.

The Home has two long wings, making the entire building into an enormous U. We've already visited the basement rooms, the dining and recreation rooms. On both first and second floor, these wings are bedrooms. Women occupy all of them except for Second Floor South. Many of the rooms are single, but a few are double, and most of them have swinging half doors in addition to the regular one.

The main part of the building has bedrooms on second floor, too. On first, it has the living room where workers and guests can relax or entertain friends. It is also used for morning devotions and most public meetings.



Lois Huddle, VS-er, gives Mrs. Nixon a drink.

This room just inside the front door is the office. Here Clayton and Elsie Sutter, superintendent and matron, make out reports, chart medications, answer the phone, and listen to dozens of requests—a steady stream of them, all day long. They enjoy giving help and advice to those whom they have been called to serve.

Here in the office you'll see the fire alarm, too. It's a wonderful device, linked to separate little gadgets all over the place. When fire occurs, the alarm goes off and a light on the alarm box indicates which area of the Home is burning. Last summer when the elevator motor caught fire, the alarm alerted the staff and prevented thousands of dollars' worth of damage to say nothing of the tragedy that might have happened had anyone tried to use the elevator.

That about finishes our look at the inside of the Home except for the attic. That's intriguing. Long wings stretch out on either side. All kinds of boxes cluster under the eaves—baggage belonging to both workers and members, boxes of old books, bound volumes of the GOSPEL HERALD, old records, barrels of homemade soap with the unmistakable lye smell, extra beds and chairs, crutches, wheel chairs, canes, and so on. You wonder, looking at it, whether anybody could ever find what he's looking for there, but Elsie Sutter will assure you that she knows where everything is!



Amanda Miller brings in the mail—her regular job.

Something to Do

Here, too, the Home tries to fill a need for its members. Something to do—something that really needs doing, yet lies within the scope of their abilities. It's a pretty big order, but it can be done.

For instance, what can a blind man contribute? Why, he can call his deaf roommate (who, of course, doesn't hear the gong) for meals. Or if he reads Braille, he can read the Bible to others whose eyesight has failed with age.

Outdoor chores that members enjoy doing are feeding bantams, digging turnips, raking leaves, going for the mail, and so on. Those less strong but still able to go out may have a flower bed to care for—or even be put in charge of one of the flower boxes that flank the front steps.

Indoor chores include small things, like putting sugar on a blind friend's cereal, and more time-consuming ones. Some members are responsible for feeding someone else and one very active member even has the complete care of her invalid sister-in-law.

Hobbies take up considerable time, too. In many cases, interests of a lifetime, like sewing, are continued. Then again, new interests are developed. Velma Fry, who was sent out by MRSC as a crafts instructor to various I-W and VS units, started one member on basket weaving—a hobby that he continued with enthusiasm.

Mabel Schrock, a worker, carried her love of birds into the Home. If a bird sang outside the window, she'd say, "Oh, look—there's a cardinal." Other workers were also interested enough to put up a bird feeder. Mem-

bers caught their enthusiasm and saved crumbs from their own trays for their feathered friends.

One member's hobby was the result of a mistake. A friend meant to send her stationery, but got two packages mixed up and sent textile paints instead. Here was an interest that caught fire at once—and she's still painting flowers on cheerful little pillows and giving them to her friends.

Some small growing thing can do wonders, too. One member almost repeated that old "Five Peas in a Pod" miracle when a little plant drew her out of her room and into the stream of life once more. Morning-glories outside the window or even just the traffic in the drive—these can help coax people who are confined to their rooms to a continued interest in living.

This, then, is what the staff aims for—some responsibility or interest for each person. Something that will fill the need for something to do.

Someone to Care

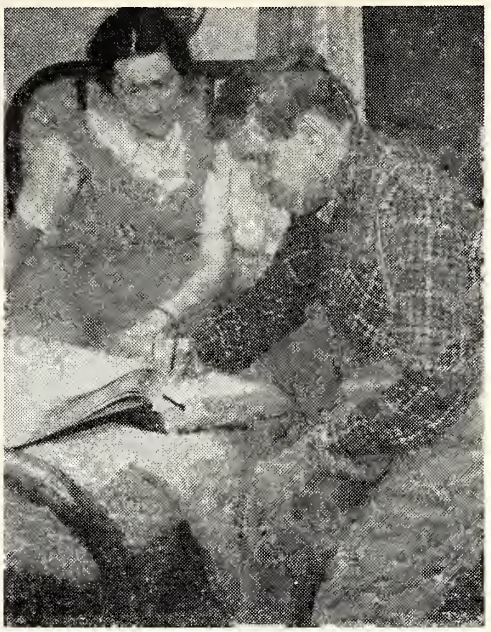
Relatives themselves play a big part here by frequent and regular visits that assure the older person that he is not forgotten. But workers and others in the community also do much to make members at the Home feel loved and wanted.

Workers contribute most by their attitudes. Trays can be thumped down in heavy silence or delivered with a gay, "Look—we have pie today!" Patience and plenty of it is a **must.** Older people sometimes repeat themselves. They are sometimes feeble or slow in catching on. The person who puts efficiency first and prefers to forget the human element would hardly be happy at a Home for the Aged. Nurse aides at the Home read to members who cannot read for themselves. In fact, they have devotions twice daily with bedfast patients who cannot come to group devotions. They and other workers add life and gaiety by their youthful outlook.

The community also helps in providing someone to care. Tiny tots from the Christian church planted a bulb with a fitting ceremony soon after Christmas. They themselves brought it, blooming gaily, to the Home at Easter. These same youngsters come at Thanksgiving, bearing gifts or fruit that are then used for fruit salad for Thanksgiving dinner.



Roland Richer, VS-er, shaves Grandpa Abe Mast, 96 years old.



Amos Unzicher, blind guest, reads Braille to Tillie Schnapp, exchange student from Holland visiting Eureka Home during Easter vacation.

The junior department of the Roanoke congregation gave an Easter program. Children sang songs, recited verses, and waved palm branches. They brought with them an exhilarating breath of childhood and springtime.

Perhaps the biggest contribution from the community, however, lies in the personal touch. One Sunday-school class took the list of guest names and divided them out, three to each person. They took them to their homes for visits, gave little remembrances at Christmas and for birthdays, and did small things, like shopping and errands.

Girl Scouts also "adopted" grandmothers for a year. They wrote letters, read, brought flowers in season, and ran errands. One of these girls, after three years, continues to write to the grandmother she had then.

Then there is also the more informal but very real contribution made by a few school children. They drop in now and then to sing for a guest who is bedfast. It doesn't matter that she isn't their very own grandma—they enjoy the contact just as much as if she were.

It takes so little to make older people happy. It takes pathetically little. A few minutes of your time or even a cheerful word in passing may change a whole day. Workers at the Home try to remember that.

Somewhere to stay, something to do, someone to care—but the greatest of these is someone to care. Are you willing to assume any area of this responsibility? Perhaps you are called of God to work in one of our perpetually understaffed Homes for the Aged. If not, then Christ may be expecting you to befriend some older person near you, either in a Home or otherwise. Or again, He may be asking you to write to a lonely relative of yours. If the need for a place to stay is already supplied, you can use your ingenuity to find out ways in which you can help on the other needs. You, too, like the workers at the Home for the Aged at Eureka, can change someone's day by your kindness.

via MBMC, Elkhart, Ind.

Greetings from the Heart of Brazil

Get out your world atlas and put your finger down right in the center of that vast half-continent called Brazil. Chances are that you will thus pinpoint our location here in Goiania. Of course, if your map is an old one, Goiania won't be there, for this is the "baby capital" among Brazil's states, and a quarter of a century ago it just didn't exist.

Goiania is a planned city. Back in the early 1930's a group of political leaders decided that the potentially wealthy, but actually backward and undeveloped state of Goias, needed a new capital city as a boost toward progress. So the site was chosen and the urban plan drawn up—wide avenues criss-crossing quadrangles of secondary streets. Today the city and its suburbs are host to a population pushing over 100,000.

Goiania is a testimony in asphalt, concrete, and human beings to the Brazilian desire to make new beginnings. That same spirit is active today in an effort to move the federal capital to this central plateau area. Relocating the capital would move the focus of national interest toward the undeveloped West. Most observers agree that such a move is the key to unlock the potiential of Brazil, the "sleeping giant."

We are here in Goiania because we believe it is a strategic center for the development of an indigenous Mennonite church. Opportunities abound for an expanding evangelical witness that will meet the needs of a growing population. This area of Brazil is a picture of ignorance and poverty in the midst of possible abundance. State census figures show that over 70 per cent of the population is illiterate. Diets are deficient, disease is prevalent. We hope that we can begin a broad program here that will meet human needs on all levels, bearing witness to the redemptive love at the heart of our Christian faith.

Since moving to Goiania early in May, we have been largely occupied with finding a place to live, getting unpacked and settled, while becoming acquainted with the people we want to serve. We enjoy good relations with other evangelical churches here and I have been preaching and helping in church activities — visitation, funerals, weddings, open-air evangelism—all valuable experiences. Through such co-operation, we are finding young people who can work with us in our projected program of evangelism and Christian education.

There is a widespread desire to learn English among the educated people here. I have been teaching two evenings a week in a local institute and plan to begin a Bible class in English at our home. This affords

valuable contacts with students and professional people of the city. Susan conducts a small Sunday school in our home, but since this neighborhood is thinly populated, we want to do Sunday-school work in other areas as helpers become available. Personal contacts continue to be most interesting—in just one day this week I spoke with a stage actress, a banker, a fugitive from the police of another state who drives a Cadillac, a lawyer, and an advertising promoter. We pray that through these acquaintances the Spirit of God may begin working to build His church.

In a few weeks we expect our future coworkers now in language study in Campinas, David Hostetler and Glenn Musselman, to spend their vacation with us in further planning for our work here. Beginning here in Goiania, there are many possible directions our work could take. We believe God has led us to this area as a center for our activities, but we can choose only a few of the potential avenues of service. Pray with us that we may see clearly the path to follow and that the grace of God in Christ Jesus may enable us to fulfill the mission entrusted us. — Richard Burkholder Circle Letter.

Hospital Aide Training School to Open

The Mennonite Hospital, La Junta, Colo., has announced a second nurse aide training class to begin Sept. 24, at the hospital.

Each year La Junta Mennonite Hospital offers a nurse aide and orderly training program to prepare men and women to assist in caring for patients in the hospital. This training program is open to anyone in good health between the ages of 19 and 50, who has completed grade school.

Training lasts for one year with a small amount of classwork under a supervisor instructor and much guided experience in actual work on the floor.

Nurse aide and orderly trainees will be members of the La Junta voluntary service unit. Orientation at Elkhart will begin Sept. 6 while the school begins at La Junta, Sept. 24. Applications should be mailed to Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

♣

A number of conversions have been reported in Algeria, North Africa, the strongly Moslem country which is now in the throes of a political struggle with France. A weekly Bible study group, composed of students from the University of Algiers, has been launched. Non-Christians as well as several new Christians attend. Praise God for the many signs of encouragement in North Africa, and pray that—in spite of the force of extreme nationalism and hatred toward Europeans and Americans—there may be a real turning to God through Jesus Christ on the part of many Africans.—Missionary Mandate.

Introducing Taiki, the Sixth Mennonite Center of Witnessing on Hokkaido

By Mrs. Eugene Blosser

Taiki is an ancient reading for "big tree," although I have read in a pamphlet that at one time it meant "big flea." Whichever it may have been named for has become rather extinct, although there are still many oversized trees in the vicinity, and perhaps fleas are found too.

It is located about midway between the southern tip of Japan's northernmost island,



Eugene Blosser (on the roof) and a Japanese builder work on Blossers' new house.

Hokkaido, and the city of Obihiro, being two hours from Obihiro by rail. This town of approximately five thousand is the hub of trade and communication for the farmers in the surrounding area.

In an earlier article, some of you may recall that it was described as an unattractive place without color and appeared to be as dead as the corpse whose funeral was being conducted the day we first visited this place. With that first impression it was a bit difficult to permit God to lead us here until we reconsidered our real purpose and call. God showed us the large rural area where there was no Gospel witness at all, and we became uneasy until we became obedient to His will. Now things appear much different and we see individuals as well as the creative handiwork of God in the lovely mountain view around us.

When the weather is clear we find ourselves almost encircled by mountains and hills. The ocean is only 15 miles east of Taiki. This, too, can be seen from a hill on the edge of town. The mountains and the fertile farming districts extending northward are a picture in natural beauty. A river divides the town and its wide central street reminds one of some western towns in America; however, as always in the Orient, the population for the same given area is much greater.

Now that we are here and have become a part of the town, we find a good community spirit, good neighbors and friends. People are very friendly and have accepted us as residents, sharing with us the responsibilities and events common to life in such a village. Our first impressions of the village being asleep or dead have changed considerably after living here for over three months. The day's traffic activities begin in the morning at daybreak with trucks hauling lumber and logs, later milk trucks hauling milk to the creamery, then motor scooters, auto bikes, jeeps, tractors, trucks, and buses as well as the horse-drawn rubber-tired carts with the colts following beside their mothers. By the traffic we know that we are almost in the heart of the country.

The forestry department very kindly made our present living quarters available to us when we searched in vain for housing in Taiki. They promised this apartment in the former hospital (which is now used to house employees until their own housing project is completed) to us until the end of July.

At present we have the opportunity of sharing this building and its facilities with five families. We aren't lonesome at all and find it quite entertaining since the other two little children are under two years of age and are always eager to enter our rooms for a visit many times daily. Little Yu Chan succeeds in exasperating his mother by entering all the rooms, hiding in the closet when she comes for him, or climbing onto the table and helping himself to foreign cooking, or throwing bedding out of the window or teacups out of the door; but on the other hand, our children take their turns wearing their neighbors' boots and geta, and so together we learn about the common things in life without the formal bows and polite expressions.

Eugene has been very busy this summer with the help of carpenters and masons in building a house to move into by the first of August. Because of this activity we have been unable to begin much of a witness program; however, on Sundays we do have children's Sunday school and a worship service in the evening for any adults wishing to come.

Kondo-san, a brother from the Obihiro church, came with us in April to assist us and has been a very good help in a number of ways. There is good attendance at both the Sunday services without much effort on our part in publicizing our meetings and inviting folks except as we meet them. The adults who make up the attendance in the Sunday evening meetings are composed of young working people, high-school graduates, a few high-school students, and several married women, as well as a few working men. We appreciate this variety of people and are eager to be able to put ourselves into bringing the Gospel to all who will receive it.

Recently upon request I have begun a class in western cooking for the women of this community. On alternate weeks they teach me Japanese cookery in their homes. We feel that this will afford opportunity to become

more intimately acquainted with them and we trust it may open up opportunity to introduce spiritual food.

For a few weeks one of the married women who attends all services regularly has been coming to the house for Bible study with me. She will be teaching me to read Japanese and with God's help I will endeavor to help her to understand what is taught in the Scriptures which we are studying. We both enjoy the arrangement and find it profitable.

There are individuals seeking spiritual truth, and our hearts are gladdened when these individuals come to our home. One young man who was enrolled in a Bible correspondence course before we came to Taiki is an earnest seeker. Last evening an elderly woman of the Salvation Army church came to the services and testified that she has been a Christian for twenty years and recommends it.

There are many religions in Taiki, but the Catholic Church has not come here yet. During a fire this spring when our neighbor's miso (bean paste) factory burned, we learned that there were five religions represented in this block. Although religions are many, Christianity is the only one that offers full salvation through a personal Serviour.

We ask you to pray that we may be channels through whom God may reveal His love to these people.

Taiki, Hokkaido, Japan.

Broadcasting

Twenty-nine registered at the radio workshop held Aug. 14-17 at Eastern Mennonite College, Harrisonburg, Va. Those attending the workshop were from Pennsylvania, Indiana, and Virginia. Main speakers were Dr. Charles McGlon of Southern Baptist Theological Seminary, Dr. Eugene R. Bertermann of the **Lutheran Hour,** and Warren Braun of WSVA, Harrisonburg. Excellent interest was manifest throughout the entire workshop. Brief reports on talks given will be printed in future issues of the GOSPEL HERALD.

The first full meeting of the board of Mennonite Broadcasts, Inc., was held on Aug. 13 in the radio headquarters building at Harrisonburg. Officers chosen were Lewis Strite, president; Daniel Suter, vice-president; Richard Weaver, secretary; Harley Rhodes, treasurer.

Luz y Verdad

From Box 1018, Aibonito . . .

A pastor from Guatemala has seen the value of Bible study, and sent in a list of 14 persons to whom he desires the course sent on "The Life of Jesus." Here is a wide-awake pastor, without doubt.

An Argentine listener in the Province of Buenos Aires wishes that there were more Gospel broadcasts like **Luz y Verdad** so that more homes would have the true Light shine upon them in order to cast away the darkness.

A father living in Buga, Colombia, sent for the correspondence course and after examining it decided that his son ought to take this study in order that he find salvation. He asks prayer in behalf of his other three sons, too.

Sevilla, Spain: "Your preaching is very helpful to me, and I am always anxious for the week to pass so that I may hear you again. I would like to receive a New Testament so that I can read more of His Word."

Rosario, Argentina: "I want to congratulate you very warmly for your good programs that I listen to every Sunday evening."

Utuado, Puerto Rico: "I rejoice from the depths of my soul for the lessons that I am studying of the 'Life of Christ.' I especially enjoy studying the Word of God because I live in a place where Satan has destroyed the work of the Lord that was here. I can say with the Prophet Elijah, 'Lord, they have killed your prophets and destroyed your altars, and only I remain and they are searching for me to take my life.' But, I am sure that Christ is 'the way, the truth, and the life' and I will not be afraid of anything in this world, for I know that He will protect me."

Roadtown, N.J.: "Since I started to study the course of 'The Life of Christ,' I am a new person and more happy than I have ever been before."

Divala, Panama: "I want to tell you that I appreciate these studies very much as they encourage me daily to continue in the work of the Lord."

The Mennonite Hour

"Success Is Not Luck," the youth messages heard throughout August, are printed and ready for mailing. For a free copy write **The Mennonite Hour,** Harrisonburg, Va. Extra copies, 8 for $1.00. Write for quantity discounts.

WRVA, Richmond, Va. (1140 kc.), will be releasing **The Mennonite Hour** at 9:30 p.m. each Sunday instead of 10:30 p.m., beginning Sept. 9.

Heart to Heart

Two gifts given in **memory of loved ones** were recently received by **Heart to Heart.** One donation was sent in memory of a thirteen-year-old boy, and represented a part of his tithing money. The second donation came from a family whose mother lost her life accidentally by drowning. This mother had shown a great interest in **Heart to Heart** during her lifetime. Both of these families are to be commended for having an unselfish concern for the needs of the living even in a time of sorrow, and thus furthering **Heart to Heart** outreach by these memorial gifts.

WKAM, Goshen, Ind., has discontinued releasing the **Heart to Heart Program.** Listeners in this area may tune in to station WCMR (1270), Elkhart, Ind., every Saturday morning at 10:15.

May God receive praise for decisions such as these: "I want to tell you how the Lord used your broadcast on two separate occasions to answer my prayers. I prayed earnestly for over a week asking the Lord for a definite answer about taking a job away from home to help with finances. One morning (quite by chance, I thought), I was able to listen to your broadcast and you spoke about mothers working away from home, relating your own experience of trying to leave your children to help with the finances. When you told of your decision that a long-standing debt was preferable to your absence in the home, I thanked the Lord for my answer. I was at peace.

"Not very long ago the same thing happened again. My husband was given the choice of two jobs where he works—the one would give him much overtime (and how we need it) but he would never be at home to eat with the family, or in the evening, only on Sunday. The other would give him his evenings at home, but the same limited income. Again I prayed, and again by chance your broadcast had the answer. You spoke about fathers in the home and the need for fathers taking their God-given place, and spending sufficient time with their families."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

A language survey of New Guinea has brought to light no less than 500 different vernaculars in the Australian section alone. By the time complete surveys of all of New Guinea are made, it is expected that 1,000 different vernaculars will be catalogued. Pray that God will supply trained, devoted linguists for this job.—**Missionary Mandate.**

MISSIONS

EDITORIAL

A Word in Season

The ability to use the tongue to comfort and cheer those who have suffered calamity or who are distressed spiritually needs to be cultivated today. The Prophet Isaiah describing a person with that ability says, "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary . . ." (Isa. 50:4a). The reference here according to the context is to Christ in His humiliation, although it can very well be applied to all those who belong to Him. We remember that Jesus' genius was service. He insisted that service was His reason for coming to earth.

Isaiah indicates that service begins with being able to say a word in season to the troubled soul, a word which fits his need. When Job sat down on the ash heap to scrape his oozing flesh, his three friends came to comfort him. Their respect for Job was so great that they sat for a whole week without ever saying a word.

However, when they did begin to speak, after Job had spoken first, they were unable to find words to comfort Job. Instead they accused him of gross sin. They made a weary soul more weary until Job called them "miserable comforters." They were unable to find words of comfort because of their preconceived ideas.

The failure of Job's three friends should make each of us realize the necessity for close fellowship with God in order to be able to speak the correct word of comfort, to prevent us from speaking according to our own judgments. Did not Isaiah say, "The Lord God hath given me the tongue of the learned . . ."? Even such a small service as speaking a word of comfort or cheer needs to find its source in God.

Now this does not mean that unbelievers cannot say kind words. They can. Jesus indicated that men of the world knew how to give good gifts to their children and love those who loved them. This Scripture means that real spiritual service emanates from the great heart of God and finds its expression through God's children.

However, the human tendency is to point out faults first, to speak about personal mistakes without ever mentioning good points or being sensitive to the human need for encouragement. Christians who know how to say "a word in season to him that is weary" have learned the first important lesson in Christian service. Those who may have accomplished outstanding feats of Christian service but have not yet learned to speak encouraging words at the proper time have much to learn about service.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

Ground-breaking service for the new church building at Indianapolis, Ind., was held the evening of Aug. 8. Ralph Stahly, Wakarusa, Ind., president of the Indiana-Michigan Conference Mission Board, had charge of the service.

Jency Hershberger, pastor of the Toto Mennonite Gospel Mission, North Judson, Ind., spoke at the First Mennonite Church, Indianapolis, Ind., on Aug. 19.

The Cleveland Fellowship Chorus of the Cleveland, Ohio, I-W unit sang at the Sonnenberg Mennonite Church, Apple Creek, Ohio, Aug. 12.

Orie Kauffman, pastor of the River View Conservative Mennonite Church, White Pigeon, Mich., will speak at the midweek services at the Mennonite Service Center, Indianapolis, Ind., Sept. 5.

Victor Esch, Elkhart, Ind., presented I-O Orientation to the Senior High campers at Rocky Mountain Mennonite Camp, Divide, Colo., Aug. 13-17.

On Aug. 14, Ross Metzler, McVeytown, Pa., minister at the Mattawana, Pa., Mennonite Church, spoke to the Mont Alto I-W unit, South Mountain, Pa.

Roy Burkholder, Elkhart, Ind., I-W Services Office, will speak at the Ohio MYF Convention, South Union Mennonite Church, West Liberty, Ohio, Aug. 25. His topic is "In Service Through Our Church in I-W." At the same time Ray Horst, Elkhart, Ind., director of voluntary service, will speak on "In Service Through Our Church in Voluntary Service."

The Brattleboro, Vt., I-W unit reports that they had charge of Bible school held at the I-W center, July 16-27. The average attendance was 30.

The Tel-Hai Rest Home, Honey Brook, Pa., which is sponsored by the Conestoga Church, Morgantown, Pa., and the Maple Grove Church, Atglen, Pa., announces an opening for a I-W couple to work at the home. Anyone interested should write directly to Martha R. King, supervisor, Tel-Hai Rest Home, R. 2, Honey Brook, Pa.

Voluntary Service

Orderlies and nurse aides are needed for both the Kansas City, Mo., and the Iowa City, Iowa, units. Persons interested in these openings should apply immediately for the Oct. 2-13 or the Nov. 6-17 VS orientation schools. Write to Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The VS unit at Calling Lake, Alta., presented the need for a clinic building to be located in the village of Calling Lake which is about five miles from the unit cabin and present clinic. The people of the community pledged themselves to provide the logs for construction and to assist with the building. Construction will begin as soon as a lease can be secured from the government for the land on which the clinic will be built.

Vernon and Betty Roth, Kitchener, Ont., VS-ers at Ninth Street Mennonite Church, Saginaw, Mich., spent Aug. 13-18 at Mennonite Youth Village, White Pigeon, Mich., as counselors to the young people from the Ninth Street, Saginaw, Rehoboth, St. Anne, Ill., and Bethel, Chicago, Mennonite churches.

Boyd Nelson, secretary for Relief and Service, will spend Aug. 22-25 with the La Junta, Colo., VS unit.

Released Aug. 17, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Austria

More than 100 partially orphaned children at Karnten, Austria, recently received clothing and food from the relief unit in Vienna. After one distribution children presented a program for relief workers to express their appreciation for the visit and supplies.

Polish children living in ex-army tents at Salzburg greatly appreciated clothing and covers, reports indicated. Their clothing possessions are very meager.

Timor Island

"Stepping into a complex economic, social, and political situation like that of Indonesia presents a challenge to one whose efforts tend to cross all three of these areas," says agricultural relief worker Leonard Kingsley (Berne, Ind.) of Timor Island. "While the needs are quite apparent it is almost necessary to try to determine some of the causes before launching out in any program that we feel might meet these needs," he said.

Kingsley is making a study of the present livestock situation on Timor in view of a possible program of cattle feeding, breeding, and marketing. The island has an estimated 200,000-600,000 head of cattle. This large a number, he feels, would be too many for the island considering the amount of available feed.

India

Relief distributions are being made to victims of floods in northern India by Rudolph Friesen (Marquette, Man.). The National Christian Council of India supplied an outboard motor and he used a boat at the Brethren in Christ mission at Saharsa to make the distributions. Supplies were given in an area beside the Kosi River, which has been known to change its course up to five miles in a year. Friesen expects to move on to Nepal soon for hospital construction work.

Berlin

Vacation Bible school for Mennonite children mostly from the East Zone was the major project this summer at Menno-Heim in Berlin. J. K. Klassen (Gretna, Man.) reports 37 children attended. The program included Bible instruction, recreation, cultural films, and meals—a great attraction for these children.

Viet-Nam

Raday tribespeople in the Banmethuot region of east-central Viet-Nam are reluctant to go to medical workers for help, but rather insist on workers coming to them. This is in contrast to the Viet-Namese people in the southern part of the country who carry their sick persons to the hospital many miles on a stretcher.

Dr. Willard Krabill (Louisville, Ohio) of the Banmethuot medical staff on one occasion found an ill child in a village. The child desperately needed to be hospitalized and the doctor offered to care for the child. He asked one of the parents to accompany him to the hospital. But according to tribal custom the child had to be accompanied by both parents, a grandfather, and another child in the family. They elected not to go.

Germans Express Thanks

"We are overwhelmed by the large shipment of clothing, shoes, bedding, and food which you sent. Your rich and valuable gifts are accepted with deepest thankfulness. They will bring relief to the families of our refugees in their hard fate." This was a letter of thanks received from Pastor Charles Hennig of the Evangelical congregation at Stolberg/Rhoneland, Germany, for a distribution of material aid. Most of the recipients were refugees from East Germany. The close of the pastor's letter stated, "Your gifts are passed over to us in the name of Christ. They are given especially to the little ones. May the Lord reward you for your love you show to the poor and bless you with all His gracious blessings."

D.C. Village

How would you like to care for 15 babies day after day and week after week?

That is the Christian service challenge of two Voluntary Service workers, Mabel Campbell and Mildred Brandt, at D.C. Village at Washington, D.C. The girls feed the babies, make their beds, supervise their play periods, and do some of their laundry. Children at D.C. Village come either from broken homes or from homes where parents for some reason are not able to care for the children. The Village can use many more counselors, both men and women. Inquiries are invited to be sent to Voluntary Service, MCC, Akron, Pa.

Personnel

Orie O. Miller recently returned from a three-month tour of units and Mennonite missions in the Far and Middle East and Europe.

Robert Miller of Akron, Pa., is serving in the Relief Section in the Akron office. He has just returned from three years as director of the program in Java in Indonesia.

Three new aides are serving at Prairie View Hospital at Newton, Kans. Harold and Edna Mellinger are from Soudersburg, Pa., and members of Andrews Bridge Mennonite Church. Edna Havens of Hillsboro, Kans., is a member of the Evangelical Mennonite Church.

Released Aug. 17, 1956
MCC Information Service
Akron, Pa.

From Our Churches

EAST MINOT, NORTH DAKOTA

(Rockway Gospel Chapel)

Dear Readers:

This has been a busy summer, both in the Lord's work and in making a living. Bible school was well attended with an average of 45. Mrs. Durbin Zook served as principal, assisted by Sylvia Martin, Joan Shank, Delbert Yoder, Martha Poitra, and Jeraldine Poitra as teachers.

The following brethren preached for us during the summer: Floyd Kauffman, our bishop, Elmer Hershberger, Josef Herschkowitz, Amos Graber, Roy Roth, and James Hess. We enjoyed these messages.

Our youth camp was held in Valley City on July 9-13. Mrs. John Stoll and Mrs. Earl Martin served as cooks, and Earl Martin helped wherever there was work to do around the camp. The writer served as chairman. Our young people had a wonderful time in Christian fellowship and received spiritual food for their souls.

Mrs. Dorothy Martin was received as a member of the Rockway Chapel by letter on Aug. 12. Her parents, Mr. and Mrs. Dan Reber, Crystal Springs, Kans., and her brother and wife, Mr. and Mrs. Elias King, are here to help Dorothy harvest her grain crop.

Bro. Stoll and Larry Martin were in the hospital but are both at home again. We thank the Lord for His healing power.

Come and visit our mission sometime, and above all, pray for us that souls may be saved.

John and Minnie Stoll.

EDWARDS, MISSOURI

(Evening Shade Mission)

Dear Readers:

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

On the evening of March 18 Bro. Daniel Kauffman, Leonard, Mo., was with us. At that time Bro. Maynard Yoder was granted license to serve as minister. Since we have preaching services each morning and evening our attendance has increased. May God be praised.

On the evening of March 25 the Hesston YPCA Gospel Team gave a program that was well attended and enjoyed by all.

On April 9 Bro. and Sister Allen Zook and children from Lagrange, Ind., moved into our community and are helping in the Sunday-school work. This is a great help and we thank God for answered prayer in supplying this need.

Bible school was held from May 28 to June 8, with an enrollment of 66 and an average attendance of 43. Our teachers were Sisters Lois Yoder and Lois Marner from Parnell, Iowa; Wilmetta Lucas, Wellman, Iowa; Frances Powell, Hannibal, Mo., and Esther Zook. Bro. Allen Zook was the director.

On the evening of July 8 Bro. James Yoder from the Sycamore Grove congregation, Garden City, Mo., worshiped with us and conducted communion services.

This fall Bro. Daniel Kauffman, Leonard, Mo., will hold our revival meetings. Remember this work in prayer at this time that many precious souls may find Christ as their Saviour.

Mrs. Maynard Yoder.

LOS ANGELES, CALIFORNIA

(Calvary Congregation)

Dear Readers:

In April we enjoyed revival meetings with Bro. and Sister Paul Erb. She gave a talk each evening on the home before he brought the message on the second coming of Christ. There were three confessions.

In May Sister Elizabeth Swartzendruber went home to be with her Lord after about nine months of enduring much suffering. Before that her place was seldom vacant at any of our worship services even though she was blind for many years. After returning home she would count all those who had shook hands with her. Let us all try to be more thoughtful of the aged and handicapped in our congregations.

Our cradle roll department has increased in the last few months. Rebecca Joy came to brighten the home of Bro. and Sister Henry Burmeister; Ellen Beth to the home of Bro. and Sister Martin Hoover; and Michael William to Bro. and Sister Harry Erisman.

Our service unit this summer consisted of Naomi Derstine, Violet Keens, and Ruth Wismer from Pennsylvania, and Doris Hostetler from Ohio. They spent one week in the mountains with the camp children, one week soliciting for Bible school and four weeks teaching. We had two Bible schools of two weeks each because we lacked room and teachers. Some home talent was used also.

Three of our number have been in the hospital recently for surgery—Myrna Kremer, Helen King, and Ezra Kennel. We are glad to report that they are all at home again now.

Since our last meeting, the following visiting speakers were here: Bro. S. C. Yoder, Goshen, Ind.; Bro. Nelson Kauffman, Elkhart, Ind.; the brethren Maust, Beare, and Leatherman from Upland, Calif., and the Roman Stutzman family from Kansas City, Mo. Bro. Jake Shetler, Upland, Calif., brought us a very interesting report of the Mission Board Meeting which was held in Canada.

Bro. John Zehr, our pastor, is planning to attend the Sunday School Convention to be held at Goshen, Ind., Aug. 9-12.

Bro. Mose Burkholder has been unable to attend church services for some time because of ill health.

Goldie King.

SHERIDAN, OREGON

(Sheridan Congregation)

Dear Readers:

"And the Lord shall guide thee continually, and satisfy thy soul in drought . . ." (Isa. 58:11). What a wonderful promise for whosoever will take the cup of salvation! Many blessings and privileges have been ours in Christ Jesus; truly His mercies are new to us every morning.

Our summer Bible schools were well attended at our church and the two branch Sunday schools. We have sown the Seed and are trusting the Lord to bring forth the increase.

Our WMSA is busy with the canning. We plan to use our tin can sealer in canning for overseas as well as for local needs.

Bro. Barkman, superintendent of the Grace Children's Home in Nebraska, brought the evening message on June 13 on "The Foundation of Prayer." His text was taken from the Lord's Prayer. His emphasis on "Thine is the kingdom, Thine is the power, and Thine is the glory" will not soon be forgotten. The following evening he preached on the Holy Spirit and tongues, pointing out some dangers that the Apostle Paul has reminded us of. Truly we need to try the spirits to see whether they are of God. I John 4:1.

On July 15 we enjoyed the report Bro. Hugh Wolfer gave of his recent trip to Palestine. The pictures, which were shown the evening before, were also very interesting.

On June 24 Bro. Raymond Mishler was ordained to the office of bishop, replacing Bro. G. D. Shenk who retired due to his age and health. We appreciated having all the bishops of the district present for the afternoon and evening sessions and for their part in the service. May the presence and power of the Holy Spirit attend both our new and retiring bishops for future guidance.

We are glad to have Bro. and Sister Eldon Hamilton and family with us while they are at home on furlough from Honduras. We enjoyed the report they gave on July 22 concerning the work in Honduras.

Bro. Andy Miller, Hartville, Ohio, brought an inspiring message on true life insurance—or assurance.

The Mennonite Revival Singers rendered some fine Spirit-filled messages in song on Aug. 1. We felt as though we were sitting in heavenly places in Christ Jesus.

May the joy of the Lord be your strength and the peace of God your portion.

Mrs. Elmer Yoder.

WMSA Weekly Notes

From Mrs. Jacob Flisher, India, "I plan to give the program guide to the pastor's wife. Our sewing circle meets every Thursday afternoon. One afternoon we meet for prayer and one for sewing. The chairman has had good talks during the prayer meeting sessions.

"We pray and ask you to pray with us that God will continue to work that revival will come to our church."

District president, Mrs. George Beare, delegate to the annual meeting in Elmira, is reporting to each of the local circles in the South Pacific Conference.

Sister Beare wrote: "Yesterday I gave a report of the annual meeting at Elmira, Ontario, here at our local circle. I really got a little enthused about the work of women."

Although only a few women from the district are able to attend the annual WMSA meeting, the challenges and inspiration can be shared as they report to each local circle.

In larger conferences the WMSA district committee may plan an itinerary for each of the district delegates to contact the local circles in the months following the annual June meeting.

A district WMSA officer speaking of a local situation, wrote, "Our need is co-ordination, and more interest, and a feeling of responsibility toward the local and general WMSA."

One answer was given by Peter: "Have fervent charity among yourselves." Another district officer told a local committee, "Make things so interesting the women will want to attend."

Each month as a new copy comes, one teacher sends her teacher's magazine to a missionary teacher on the foreign field. Nurses and others might also send their professional magazines to missionaries of the same profession.

Or if you are unwilling to part with your copy, you might wish to give a subscription to the magazine you enjoy. Missionaries on the foreign field "need to have books and magazines to read to know what is happening in the world and in the church," said one missionary.

Many pastors and missionaries in our cities and rural areas would also like to enjoy the inspiration and fresh challenges which come to us through the reading of Christian literature.

Office of the WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

Representatives of the Church of South India and the Lutheran churches of that country have suspended their theological talks following inability to reach agreement on "the nature of the church's unity and continuity." The Church of South India is a union movement which has now had six years of history.

Mission News

CONTINUED

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, will speak at the Metzler Mennonite Church, Ephrata, Pa., on Sunday morning, Sept. 2. He spoke to a Youth Meeting at East Chestnut St., Lancaster, Pa., on Aug. 18 and at the Denver, Pa., Mennonite Church on Sunday evening, Aug. 19.

The Mennonite Bible Institute, La Plata, Puerto Rico, suspended classes for a week following Hurricane Betsy. The home of one of the students, Teresa Colon, Usabon, was completely demolished by the hurricane.

The Bible Institute at Chandwa, Bihar, India, opened a new term on July 16 with 10 students returning to classes. The students gave a report of their preaching tours during the hot season when they had gone out two by two to witness.

A number of interested persons have begun to attend services at French, Argentina, where the Argentine church has a fine chapel but a small attendance at services because some families moved away. Bro. and Sister Heriberto Palomeque, students at the Bragado Bible School, conduct a service every Friday evening en route to Carlos Casares where they conduct Sunday services. Pray for the work at French.

Paul Leslie Conrad II was born to Bro. and Sister Paul Conrad, Dhamtari, India, on July 23 and, according to his father, has a hearty appetite.

Bro. and Sister Lee Kanagy, missionaries on furlough from Japan, spoke to the College Mennonite Church, Goshen, Ind., on Sunday evening, Aug. 19, about their mission service.

Forty applicants were baptized at Shirati, Tanganyika, and three were restored to fellowship on July 21. There were two rows of twenty each across the front of the church. Bro. Simeon Hurst baptized one row and the African pastor, Zedekea, baptized the other row.

The Eastern Board conducted its first orientation program at Salunga, Pa., Aug. 17, 18. Participating were thirty-two missionaries appointed or on furlough. Bro. O. O. Miller, who had just returned from his latest world tour on Aug. 13, gave a survey of the world situation in missions.

A farewell service was held for Bro. Daniel Troyer and wife on Aug. 10 at the Maysville Conservative Mennonite Church, Apple Creek, Ohio. The Troyers are sailing for Luxembourg on Aug. 23. Bro. H. Raymond Charles, president of the Eastern Board, spoke.

During the last war, London parents shipped as many children as possible into the country where they would be physically safe from air bombardments.. Studies made after the war showed that children who remained in London with their parents suffered less, physically and emotionally, than did the children sent to the country for safety. The true security was found to be family unity, not physical safety.—Henry C. Link.

Field Notes

CONTINUED

Bro. B. Charles Hostetter, Harrisonburg, Va., spoke at the annual church and community fellowship of the Trissels congregation, Broadway, Va., on Aug. 22.

Bro. Wilbur Nachtigall, La Junta, Colo., has accepted a teaching position in the La Junta High School and has resigned as pastor of the congregation there. He will continue to fill the pulpit until other arrangements can be made.

Bro. Abner Miller, Cumberland, Md., spoke in a youth conference at Neffsville, Pa., on Aug. 26.

The Metamora, Ill., congregation is conducting a service the fourth Thursday of each month at the Peoria Rescue Mission.

Mennonite Disaster Service of the western Pennsylvania area assisted suburbs of Pittsburgh which suffered from recent floods. Groups from Springs and Scottdale helped to clean up homes of needy people unable to do this work themselves.

Bro. Joseph Saylor, Hollsopple, Pa., 90 years old, is slowly recovering from a broken hip.

Bro. Aaron Mast, New Holland, Pa., who recently underwent surgery, is recuperating satisfactorily.

The Chestnut Hill congregation, Columbia, Pa., in its annual Bible meeting, Aug. 18, 19, heard a Harvest sermon by Bro. Henry E. Lutz, a Sunday-school lesson discussion by Bro. Victor Dorsch, under appointment to Somalia, and four messages on "The Alpha and the Omega," by Bro. Paul Erb.

Bro. Victor Dorsch was ordained to the ministry at St. Agatha, Ont., on July 29. The sermon was preached by Bro. Henry Yantzi and the ordination service was in charge of Bro. Orland Gingerich. Bro. and Sister Dorsch are going to Somalia under the Eastern Board.

The Meadville, Pa., congregation is using an adult activities period at the close of Sunday school each Sunday to acquaint the congregation with the denominational program. Recently the various publications have been reviewed, with a display placed on the bulletin board. An attempt is being made to put the GOSPEL HERALD into every home.

Bro. Floyd Kauffman and wife, Minot, N. Dak., attended the Sunday School Convention at Goshen and the South Central Conference at Hutchinson, Kans.

The Faculty Quartet of E.M.C. gave a program at Weaver's Church near Harrisonburg on Aug. 26.

Bro. Ivan Magal is representing Blue Ridge Sanatorium in a medical meeting in France. He will then visit his brother and the work he is carrying on in Belgium.

Sunday school and church services are now being held at 2512 Holmes St., Kansas City, Mo., the Voluntary Service Center there.

The South Central Conference was held at the Nazarene District Center in Hutchinson, Kans.

Forty head of cattle are being collected by Mennonites of Central Kansas, for shipment to Austria this fall.

Bro. G. G. Yoder, Hesston, Kans., gave lectures on "Christian Education of Children" at Garden City, Mo., Aug. 3-5.

A program on mental health was given at Blooming Glen, Pa., on Aug. 16 by personnel from Akron and Brook Lane Farm.

Bro. Clayton Beyler, Hesston, Kans., participated in the Krimmer Mennonite Brethren Sunday School Conference at Lehigh, Kans., on July 3.

Spanish language services for Puerto Rican migrants are being held at the Conestoga Church, Morgantown, Pa., each Sunday afternoon.

Bro. Willard Sommers was ordained to the office of bishop, if plans carried, at the Marion Church, Howe, Ind., on Aug. 26. Bishops Lee Miller and A. G. Horner were in charge.

Speakers at the Interchurch Christian Life Fellowship at Archbold, Ohio, on Aug. 24-26, included Urie A. Bender, Scottdale, Pa., and John Steiner, Goshen, Ind.

Bro. Herman Ropp was ordained by lot to the office of bishop for the West Union congregation, Parnell, Iowa, on Aug. 19. Bro. J. Y. Swartzendruber, who has served the congregation as bishop for the past 14 years, was in charge, with bishops Simon Gingerich, P. J. Blosser, D. J. Fisher, and A. Lloyd Swartzendruber assisting. Bro. Ropp is a member of the Iowa Mennonite School faculty.

Change of address: J. Robert Kreider from Wadsworth, Ohio, to 2804 Martin Avenue, Goshen, Ind. Checks for the General Conference treasury should continue to be mailed to: Mennonite General Conference, Scottdale, Pa.

Exchange programs: East Goshen MYF at Toto Gospel Mission, North Judson, Ind., Aug. 5; Pleasant Hill congregation, Sterling, Ohio, at Crown Hill, Rittman, Ohio, Aug. 19; Pleasant View congregation, North Lawrence, Ohio, at Martins, Orrville, Ohio, Aug. 19.

Bro. Marcus Lind, Salem, Oreg., has been called to serve as bishop of the Hopewell congregation, Hubbard, Oreg., succeeding his father, Bro. N. A. Lind, who is retiring because of age.

Bro. Gilbert Lind, Nampa, Idaho, served as superintendent of the summer Bible school held at Hammett, Idaho.

Change of address: Gordon Schrag from Lowville, N.Y., to 1322 S. Eighth St., Goshen, Ind.

Studies in the Revelation of Jesus Christ, by J. L. Stauffer, formerly appearing as a series in the GOSPEL HERALD, is now available in booklet form. Price 50¢. Order from Tract Press, Harrisonburg, Va.

Bro. J. C. Fretz, former manager of the Golden Rule Book Store, Kitchener, Ont., died of a heart attack on Aug. 22. Funeral at Kitchener and Markham on Aug. 26.

Announcements

At Indianapolis, Ind., Amos Hostetler, Topeka, Ind., Sept. 1 and S. J. Miller, Leo, Ind., Sept. 8.

Allegheny Conference MYF at Laurelville Camp, Sept. 8.

(Continued on page 840)

CHURCH HISTORY

(Continued from page 825)

1897 were 483. Page 79. By 1909 the reported membership had increased to 949. Page 151.

The last session of the Kansas-Nebraska Conference was held Aug. 2-4, 1920, at the Spring Valley Church, near Canton, Kans, the same congregation where the first session had been held. D. H. Bender served as moderator and C. D. Yoder, son-in-law of R. J. Heatwole the first secretary, served as secretary. Since the (old) Mennonite conferences west of the Mississippi overlapped, and since it was more difficult to travel north and south than east and west, each conference chose several brethren who met with the representatives of the other conferences and together they effected a redistricting of the conferences. In 1921 the new conferences met and most of the congregations that had formerly been in the Kansas-Nebraska Conference were now in the Missouri-Kansas, later known as the South Central Conference.—In *Mennonite Historical Bulletin.*

SUNDAY SCHOOL LESSON

(Continued from page 827)

and we should pray that He speak to the man who we think might be in sin.

We can't control our tongues, but God can if we will submit to Him. Here is a good prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachey—Sinor.—Jacob E. Beachey, Arthur, Ill., and Bonnie Jean Sinor, Kansas City, Mo., Mt. View cong., Mountain Home, Ark., by Clarence A. Horst at the Argentine Church, Aug. 12, 1956.

Dancy—Bailey.—Thurman Dancy and Loretta Bailey of the South Seventh Street cong., Reading, Pa., by J. Paul Graybill at the church, July 27, 1956.

Diem—Hertzler.—Oscar Diem, Bareville, Pa., Weaverland cong., and Martha Hertzler, Gap, Pa., Conestoga cong., by Ira A. Kurtz at his home, Aug. 11, 1956.

Hollinger—Bender.—Eugene Hollinger, Morgantown, Pa., Churchtown cong., and Nancy Bender, Goshen, Ind., College cong., by H. S. Bender, father of the bride, in the Chapel Hall, June 8, 1956.

Horst—Hurst.—Leroy Horst, Terre Hill, Pa., Weaverland cong., and Eileen M. Hurst, Bowmansville, Pa., cong., by Howard Z. Good at the Bowmansville Church, June 30, 1956.

Kaufman—Kuhns.—Alvin Kaufman and Edna Kuhns, both of Plain City, Ohio, Sharon cong., by Abram Kaufman at the church, Aug. 12, 1956.

Knechtel—Zehr.—Wilson Knechtel and Adeline Zehr, both of Lowville-Croghan Conservative cong., by Lloyd Boshart at the Croghan meetinghouse, July 21, 1956.

Leaman—Zimmerman.—Wilmer W. Leaman, Denver, Pa., and Janet Marie Zimmerman, Mohnton, Pa., both of the Bowmansville cong., by Howard Z. Good at the church, Aug. 11, 1956.

Mellinger—Brubaker.—J. Harold Mellinger, Soudersburg, Pa., Andrew's Bridge cong., and Edna Marie Brubaker, Christiana, Pa., Mt. Pleasant cong., by G. Parke Book, assisted by the groom's father, at the Mt. Pleasant Church, July 21, 1956.

Miller—Nofziger.—James N. Miller, Dayton, Ohio, College cong., and Anna M. Nofziger, Wauseon, Ohio, East Clinton cong., by S. C. Yoder at the East Clinton Church, Aug. 11, 1956.

Rissler—Burkholder.—William N. Rissler, Gap, Pa., Hershey cong., and Barbara Ann Burkholder, Leacock, Pa., Stumptown cong., by Elmer G. Martin at the Stumptown Church, Aug. 11, 1956.

Roth—Leiss.—Howard Roth, Tavistock, Ont., East Zorra cong., and Shirley Leiss, Wellesley, Ont., Maple View cong., by Henry Yantzi at the East Zorra Church, Aug. 4, 1956.

Shank—Brenneman.—Sanford Lee Shank and Merna Ruth Brenneman, both of the Pike cong., Harrisonburg, Va., by Aldine Brenneman, father of the bride, at Eastern Mennonite College, July 19, 1956.

Zehr—Bender.—Ronald Zehr, Woodstock, Ont., Cassel cong., and Ruth Bender, New Hamburg, Ont., East Zorra cong., by Henry Yantzi at the East Zorra Church, July 28, 1956.

Zook—Alwine.—Harold Wayne Zook, St. Johns, Mich., Bethel cong., and Dorcas Geraldine Alwine, Johnstown, Pa., Stahl cong., by David C. Alwine, father of the bride, and J. Kore Zook, father of the groom, at the Stahl Church, Aug. 4, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Clair S. and Stella G. (Kratz), ——, fifth son, David Keith, Aug. 4, 1956.

Bender, Claude and Viola (Slabaugh), Uniontown, Ohio, fifth child, fourth daughter, Nadine Lucille, Aug. 7, 1956.

Berkshire, Glenn and Zona (Thomas), Wauseon, Ohio, third child, second daughter, Carol Denise, Aug. 2, 1956.

Birkey, Joseph and Virginia (Bute), Manson, Iowa, fourth child, third daughter, Joellen Rose, July 30, 1956.

Blough, Robert and Edna (Nisly), Mogadore, Ohio, fourth child, second daughter, Deloris Ann, Aug. 9, 1956.

Brenneman, Paul H. and Evelyn (Good), Orrville, Ohio, first child, Susan Lynnette, Aug. 2, 1956.

Coffman, Earl and Ruth E. (Nitzsche), Syracuse, Ind., fourth child, second daughter, June 6, 1956.

Garber, Irvin and Betty Jane (Miller), Manson, Iowa, fourth daughter, Cherilee Rae, Aug. 5, 1956.

Good, Lloyd J. and Leone (Ginge), Calgary, Alta., first child, Phyllis Lorraine, July 31, 1956.

Horst, Byard D. and Mary (Falb), Dayton, Ohio, first child, Lillian Burdette, Aug. 1, 1956.

Horst, John A. and June (Beisel), Altoona, Pa., first child, Dale Eugene, Aug. 2, 1956.

Hostetter, Daniel S. and Rhoda (Nissley), Millersville, Pa., third child, first son, James Elvin, Aug. 1, 1956.

Kolb, Robert C. and Esther (Wenger), Springs, Pa., second child, first daughter, Nancy Lou, July 25, 1956.

Landis, Harry E. and Beulah (Hoover), Christiana, Pa., second son, Tedford Lynn, July 22, 1956.

Leichty, Leonard and Carolyn (Hartzler), Ft. Wayne, Ind., first child, Phillip Dean.

Miller, Moses and Edna (Troyer), Hartville, Ohio, fifth child, third son, Steven Ray.

Miller, Paul and Iva (Wengerd), Uniontown, Ohio, fifth child, second daughter, Aug. 9, 1956.

Nofziger, Olen and LaVerne (Kennel), Albany, Oreg., third child, second son, Kevin Lee, July 30, 1956.

Ramer, Marcus W. and Carrie (Martin), Goshen, Ind., first child, Kathleen Kay, July 9, 1956.

Schloneger, Ronald and Patricia (Brown), Louisville, Ohio, third child, first daughter, Karen Louise, Aug. 5, 1956.

Schlosser, Paul C. and Phyllis (Hoffman), Lederach, Pa., second son, Gerald William, Aug. 14, 1956.

Shank, Charles and Joann (Wyse), Ovid, Mich., first child, Mark David, July 7, 1956.

Skrivseth, Ben and Christina (Halvarson), Graceton, Minn., eighth child, third son, Philip Mark, Aug. 1, 1956.

Slaubaugh, Calvin and Martha (Shrock), Wolford, N. Dak., fifth child, third son, Bryan Edward, July 20, 1956.

Spangler, Howard J. and Erma L. (Newswanger), New Holland, Pa., fifth child, third daughter, Sharon Louise, Aug. 5, 1956.

Weaver, Milford and Elaine (Yoder), Peabody, Kans., third child, second daughter, Kristen Kay, June 28, 1956.

Weber, Abner and Elizabeth (Steckle), Wallenstein, Ont., second child, first son, Raymond Abner, July 16, 1956.

Yoder, Robert and Sarah (Yoder), Uniontown, Ohio, second child, first son, James LaMar, Aug. 5, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Delores Faye, daughter of Leo L. and Rosella (Lehman) Amstutz, was born June 18, 1948, at Apple Creek, Ohio; passed from this life on Aug. 6, 1956; aged 8 y. 1 m. 19 d. She was stricken with a sarcoma 16 months ago and suffered much the last 3 months, though she complained little. She was a lover of Bible stories and had memorized many Bible verses. Psalm 23 was her favorite Scripture. Her faith and courage were often a challenge to the family. She is survived by her parents, 2 brothers (Earl Leslie and Roger Lee), 3 sisters (Carolyn Marie, Shirley Ann, and Mary Jane), all of the home; also her grandparents (Mr. and Mrs. David P. Lehman, Orrville, Ohio), and many other relatives and friends. Funeral services were held Aug. 8 at the Kidron Church in charge of Reuben Hofstetter, Allen Bixler, and James Stauffer, with burial in the church cemetery.

Brydge, Emory Robert, son of Oscar R. and the late Emma Maude (Coffey) Brydge, was born Sept. 11, 1920, near Lyndhurst, Va.; died June 14, 1956; aged 35 y. 9 m. 3 d. His death came when lightning struck a pine tree near a ditch where he and his uncle, Paul Brydge, were working. His uncle was stunned temporarily by the shock. Waynesboro First Aid crew gave Emory artificial respiration and he was taken to the local hospital, but nothing could be done for him. On June 13, 1946, he was married to Nina Parnell. Surviving are his wife, 2 daughters (Bonnie Sue and Deborah Dolly), 2 brothers (David and Elwood, both of Stuarts Draft, Va.), and his stepmother. He united with the Mennonite Church on May 28, 1934, and was a faithful member of the Lynside congregation. He loved to be at home with his family. Funeral services were held on June 16 at the Lynside Church with John R. Mumaw and Truman Brunk officiating. Interment was made in the Riverview Cemetery, Waynesboro, Va.

Brenneman, Jess B., son of Lewis B. and Martha (Huber) Brenneman, was born March 8, 1890, near Elida, Ohio; passed away after 7 weeks of serious illness at the Memorial Hospital, Lima, Ohio, Aug. 2, 1956; aged 66 y. 4 m. 24 d. On May 18, 1909, he was united in marriage with Bessie Hoover. To this union were born 3 daughters and one son (Eva—Mrs. Ed Stalter, Leo, Ind.; Hiram, Lima, Ohio; Kathryn—Mrs. V. R. Bame, and Betty—Mrs. Andrew

Brescoe, both of Elida). Surviving are his wife, 4 children, 7 grandchildren, 2 great-grandchildren, one brother and 3 sisters (Perry, Norfolk, Va.; Mrs. Henry Good, South Boston, Va.; Mrs. Sim Steman, Elida, Ohio; and Mrs. Cloyd Sherrick, Lima, Ohio). His entire life was spent in the Elida community, except in recent years when he made his winter home in Florida for health reasons. In his youth he became a member of the Mennonite Church where he was a faithful member at the time of his passing. His sunny disposition helped him to accept his physical afflictions with patience and he manifested an assurance that "all was well." Funeral services were in charge of Paul Smith, Harold Good, assisted by Elmer Yoder and Richard Martin.

Good, Annie Susan, daughter of the late Gabriel S. and Eliza A. (Swartz) Heatwole, was born at Clover Hill, Rockingham Co., Va., Dec. 29, 1877; passed away July 20, 1956; aged 79 y. 6 m. 23 d. She was preceded in death by 4 sisters and 4 brothers, leaving one sister (Minnie—Mrs. W. D. Coakley) the last survivor of the Heatwole family. From her youth she was a faithful member of the Weaver congregation. On Sept. 19, 1897, she was married to Gabriel H. Good, who survives. Also surviving are 8 children (Lena—Mrs. Dan Hartman, Paul, Ollie, and Fannie, Park View, Harrisonburg, Va.; Wade and Robert, Harrisonburg; Mary—Mrs. Rufus Gingerich, Kalona, Iowa; and Wilmer, Denbigh, Va.), 21 grandchildren, 12 great-grandchildren, and one adopted great-grandchild. In December, 1954, she had a light stroke that deprived her of her speech. She soon recovered from that, but her general health continued to decline to the end which came in an early morning hour when she peacefully passed away in her sleep. Funeral services were held at the Weaver Church, conducted by Oliver Keener, assisted by D. W. Lehman, S. H. Rhodes, and Hiram Weaver, with burial in the Weaver Cemetery.

Hostetler, Paulina, was born to Jacob and Catherine (Miller) Esch on Aug. 19, 1862; passed away peacefully on June 22, 1956, at the Mennonite Home for the Aged, Albany, Oreg.; aged 93 y. 10 m. 3 d. She was the last survivor of a family of 10 children. She was married to George Hostetler at Wheatland, Mo., on Aug. 31, 1879. To this union were born 5 children, 4 of whom survive (Noah G., Allensville, Pa.; Simon G., Aurora, Oreg.; Elizabeth Yoder, Buena Park, Calif.; and Frank J., Canby, Oreg.). Also surviving are 16 grandchildren, 34 great-grandchildren, and 6 great-great-grandchildren. Her husband preceded her in death on April 10, 1943. In her teens she united with the Mennonite Church of which she was a faithful member at the time of her death. Her trust in the Lord for healing carried her through many sicknesses. Funeral services at the Zion Church on June 25 were conducted by C. I. Kropf and John Gingerich, with interment in the church cemetery.

Shaffer, Theresa Darleen, was born in Dalton, Ohio, March 7, 1953; passed away Aug. 4, 1956; aged 3 y. 4 m. 28 d. She had been in ill health most of her short life, but has passed on to be with her Lord where there will be no more suffering. She is survived by her parents, Harvey and Elsie (Troyer) Shaffer; one brother, Ronie Gene; grandparents, Mr. and Mrs. Lester Shaffer, Massillon, Ohio; great-grandparents, Mr. and Mrs. Eli J. Troyer; and 2 great-great-grandmothers, Mrs. Sam Boley and Mrs. John Troyer. Funeral services at the Pleasant View Mennonite Church were conducted by Bill Detweiler and Elmer E. Yoder, with interment in the Pleasant View Cemetery.

Shantz, Mary, daughter of the late Mr. and Mrs. Samuel E. Moyer, was born in Waterloo Twp., Ont., Dec. 4, 1868; died at Likeholme Loge, St. Jacobs, Ont., Aug. 7, 1956, after a long illness; aged 87 y. 8 m. 3 d. Her husband, Benjamin Franklin Shantz, died in 1945. Surviving are 2 sons (Reuben and Roy, Kitchener, Ont.), 2 daughters (Ruth—Mrs. Vernon Nahrgang, of Port Elgin, and Rose, of Kitchener), one sister (Mrs. Louise Madliger, of Brantford), 3 grandchildren, and 4 great-grandchildren. Funeral services on Aug. 9 at the First Mennonite Church were in charge of C. F. Derstine, with burial in the adjoining cemetery.

Snyder, Menno, was born in Wilmot Twp., Ont., Sept. 16, 1888; died Aug. 7, 1956, at the K-W Hospital, Kitchener, Ont., after a long illness; aged 67 y. 10 m. 22 d. Surviving are his wife, the former Ida Groh, whom he married in Preston in 1913; one son (Harvey E., Kitchener), 3 daughters (Mrs. Irene Fretz, Vineland; Alice, Kitchener; and Florence, Scottdale, Pa.), and 6 grandchildren. One son, Clifford, died in 1947 en route to the South American mission field. He and his family are widely known because of their constant, faithful, and wide contribution of service in church and mission circles. Funeral services at the First Mennonite Church, where he had been a faithful member, were in charge of C. F. Derstine and John H. Hess, with burial in the adjoining cemetery.

Troyer, Jacob D., son of Jerry M. and Susanna (Schlabaugh) Troyer, was born in Holmes Co., Ohio, Feb. 4, 1871; died July 30, 1956, at the home of his son-in-law, Lee R. Kempf, Tampico, Ill.; aged 85 y. 5 m. 26 d. Death was the result of a cerebral hemorrhage suffered in April, 1955. In his youth he accepted Christ as his Saviour. At the time of his death he was a member of the Amish Mennonite Church of Tampico. He lived in many different places and was always active in the church where he lived as long as health permitted. On Jan. 23, 1891, he was married to Elizabeth Troyer at Middlebury, Ind., who died Dec. 6, 1915. This union was blessed with 9 children (Barbara—Mrs. Harry Stutzman, deceased; Mary—Mrs. Lee Niffenegger, Sarasota, Fla.; Lydia—Mrs. Leroy Miller, Kalona, Iowa; Elizabeth—Mrs. Ralph Stutzman, Iowa City, Iowa; Oliver, Hutchinson, Kans.; Jerry, New Holland, Pa.; and Velma—Mrs. Walter Dussinger, Lancaster, Pa.). On Dec. 19, 1916, he was married to Elizabeth Miller, Kalona, Iowa, who died Feb. 27, 1918. On May 9, 1920, he married Emma (Zook) Hochstetler, Shelbyville, Ill., who survives. Also surviving are 3 stepchildren (Effie—Mrs. L. C. Swartzentruber, with whom they made their home since 1944; Ella—Mrs. Lee Kempf, at whose home he passed away; Emory Hochstetler, Clearwater, Fla.), 3 half brothers and 2 half sisters (James, Shipshewana, Ind.; Daniel and Mattie—Mrs. Ora Miller, Lagrange, Ind.; Sarah—Mrs. Will Lantz, Goshen, Ind.; and Oliver, Elkhart, Ind.), 50 grandchildren, 88 great-grandchildren, and many other relatives and friends. Nine brothers and 2 sisters preceded him in death. Twice within the past ten years, as many of his children and their families as could arrange to be there gathered with him on the banks of the Shipshewana Lake for a 3-day reunion. These were the high lights of his declining years. Funeral services were held on Aug. 2, at the Amish Mennonite Church, Tampico, Ill.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Calvin's Doctrine of the Last Things, by Heinrich Quistorp, tr. by Harold Knight; John Knox Press; 1955; 200 pp.; $3.00.

The flow of recent books on eschatology continues. This is one of the good ones. As Protestant theologians are in the process of rediscovering this important part of Bible teaching, it is good to go back to the reformers themselves to see what they had to say about it. A German researcher has collected the views of John Calvin, interpreted them in a form easy to be understood, and has also given a critique of their consistency and validity. There are three chapters—on Hope, Immortality, and the Resurrection. The first is the most interesting, but there are nuggets of great value throughout the book.

The Anabaptists are always referred to with deprecation, as teaching soul-sleeping and fanatical chiliasm. It is too bad that no one has as yet adequately treated the eschatology of the Anabaptists. It is urgent that one of our scholars undertake this important task.

We recommend this book to every serious reader in this field.—Paul Erb.

Items and Comments

Joseph L. Hromadka, Czech Protestant theologian, called upon the Central Committee of the World Council of Churches in session in Hungary to help end the "falsified notions" about life in other countries that he said prevailed in both eastern and western countries. He spoke of the "petrified notions, prejudices, self-isolation, and inner estrangement that prevail in both East and West." In this same meeting Dr. John A. Mackay, President of Princeton Theological Seminary, said the Christian Church cannot accept dictates from any government regarding contact between Christians, whatever they may be.

* * *

Henceforth English will no longer be the only language allowed in debates in the legislative assembly at Singapore. Malay, Mandarin, and Tamil are the newly approved languages.—WAP.

* * *

The Southern California Convention of the Disciples of Christ affirmed support of "young people who have taken the conscientious objector's stand."

* * *

The American Scientific Affiliation of which H. Harold Hartzler, Goshen, Indiana, is president is holding its annual session in August at Wheaton College, Wheaton, Illinois. On the program are a symposium on extra-sensory perception, a panel on the creationist's viewpoint on evolution, and a report on the Auca massacre in South America.

* * *

Al Ramquist of Lillenas Publishing Company and sponsor of the Church Musicians Institute speaks thus concerning trends in church music. "The evangelical church of today has arrived at a point where she is faced with a deteriorating trend in her use of the Gospel song. We may now look," he warns, "for something which might be called 'the Jesus bounce.' You and I must see that sugar-coated musical ditties do not become the musical diets of our young children."

* * *

A Chinese-Anglican bishop recently attended meetings of the Central Committee of the World Council of Churches in Hungary. He said Chinese Christians have a constitutional guarantee of their rights. Churches are free to conduct services and Sunday schools, to establish student working universities, and to print and distribute literature without censorship. They argue with the communists, he

said, against their lack of belief in God or Christ. "In all these matters we do not agree and have frequent arguments with them, but we do not think this should prevent us from recognizing the many good things they have done for China. The bishop argued that although loyalty to the state has been a great danger, not only in China but elsewhere, the danger is less in China than in other countries because of the open atheistic government. This, he said, is a guarantee that the communist attitude toward the church is not one of using it, as western governments so often have.

* * *

Dr. Harlow Shapley, astronomer-mathematician of Harvard, recently told a gathering of scientists: "The conclusion that living things with some kind of mentality exist in other worlds now is inescapable."

* * *

The government of India proposes to outlaw liquor throughout all Indian states within the next three years except for foreigners drinking in private.—Between the Lines.

* * *

The West German post-office department issued a special commemorative stamp honoring the German Evangelical Church Day held at Frankfurt, August 8-12. The design featured the Kirchentag's symbol—five crosses.

* * *

The governor of Minnesota has sent letters to all clergymen in the state asking them to urge their congregations to mind the "Golden Rule of Driving—drive unto others as you would have others drive unto you."

* * *

A number of rock cisterns carved out by the Romans in the time of Christ in the desert area of East Jordan are being reconditioned under the Point IV program. Modern technicians found that the only work needed was to clean them up, clear the lead-in channels for the rain water, and do some patching. More than 60 villages have acquired water from the 2000-year-old cisterns under this unique reclamation scheme.—WAP.

* * *

The government of Communist China, in order to improve literacy, has ordered major language reforms. A Romanized alphabet of thirty-two letters developed at Yale University in this country in 1942 is being pushed. Mandarin, some dialect of which is spoken by 75 per cent of the people, is to be the national language, taught in all schools.

* * *

The slaughter of cows is again a real issue in India. In a number of states it is forbidden. Many statesmen, however, know that many of the more than 150 million cattle in the country are an economic burden which the country cannot afford.

* * *

United States foodstuffs amounting to 210,000 metric tons are being sent to eight foreign countries where crops were killed by last winter's record frost.

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A plowman near Corinth has discovered the remains of a T-shaped church, the largest ever discovered in Greece. It is thought to have been destroyed by an earthquake in A.D. 525.

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Moonshiners are still here. Internal Revenue reports that in the year ending June 30, 11,380 persons were arrested for illicit distilling of liquor. A quarter million gallons of "mountain dew" were destroyed.

* * *

According to Lutheran Refugee Service, the total number of refugees resettled in the U.S. under the Refugee Act will fall nearly 50,000 short of 209,000 provided for in the Act. The failure of Congress to extend the Act for six months has put in jeopardy the status of thousands of refugees.

* * *

Christian missionaries in India were defended by the governor of Bombay in an All-India radio broadcast. He expressed deep regret over the "controversy now raging" concerning the activities of missionaries. The governor declared that the Christian missionaries have made a considerable contribution toward the progress of India. He said "we should not think of closing our doors to anyone. If we think in terms of exclusiveness we shall not make any progress." He said the controversy over Christian missionaries has not included many people in the country.

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Toyohiko Kagawa told a Christian Endeavor meeting that thousands of Japanese who do not belong to a church have Christian sympathies. He said the volume of Bible sales in Japan is "immense" and that certain magazines with a Christian emphasis have a widespread influence.

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The Bible Society Record describes the 83 per cent of India's people who cannot read as "preliterate," in view of the rapid growth of literacy.

* * *

U.S. Supreme Court Justice William Douglas, in his recent "Russian Journey," describes the singing in a Moscow church of such hymns as "Nearer, My God, to Thee," "What a Friend We Have in Jesus," and "Blest Be the Tie That Binds." Then he says: "I knew when I heard those hymns that no concentration camp, no firing squad, no secret police could ever subdue the religious spirit of the Russian people."

* * *

A new method of evangelism in India is the wayside pulpit. Open Bibles are placed in display cases in prominent places on the streets. Scores gather around as a literate friend reads.

* * *

Three more churches have applied for membership in the World Council of Churches: the Baptist Church of Hungary, the Church of the Province of Central Africa (Anglican), and La Platta Synod in South America (Lutheran), an autonomous church in Argentina and Paraguay which maintains contacts with the Evangelical Church in Germany.

* * *

The distribution of Gideon Bibles in the public schools was ruled a violation of the state and federal constitutions by the Deputy Attorney General at Harrisburg, Pa. Pennsylvania law provides that at least 10 verses from the Bible may be read daily, without comment. Gideon Bibles may be received for this purpose, but not for pupils' use.

* * *

An estimated total of 300,000 Negro children will be in integrated schoolrooms in southern border states this fall. This is an increase of 40,000 over last year.

* * *

The National Safety Council pleads for more back-seat drivers. If a driver will listen to a wife or sweetheart reminding him to watch a turn, or slow down for a curve, many lives will be saved.

* * *

Catholic Archbishop Rummel, of New Orleans, who last February declared racial segregation to be a sin, now says that segregation will be maintained for another year, and then will be abolished only one grade at a time.

* * *

Vice-President Nixon recently appealed to the nation's religious leaders to help formulate a moderate approach to "the thorny issue of race relations."

* * *

Riders on a Brooklyn subway line read the Ten Commandments for a month. A Brooklyn stenographer saved until she had the $400 which it cost to buy the advertising space. "It's something personal that I've always wanted to do," she said. "The Ten Com-

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mandments are for all of us. Lots of people on the subway may never have read them."

* * *

The U.S. Department of Agriculture announced that all nonprofit nursery schools, child-care centers, settlement houses, summer camps, and similar institutions devoted to the care and training of children are eligible to participate in its Special Milk Program. This provides for government subsidy for milk served in excess of one half-pint a day to each child.

Field Notes

CONTINUED

John R. Mumaw, Harrisonburg, Va., and Erland Waltner, North Newton, Kans., speakers at Allegheny Conference Ministers' Retreat, Laurelville Camp, Sept. 14, 15.

Allen Shirk and wife, on furlough from India, at Maple Grove, Belleville, Pa., Sept. 15, 16.

Dedication services for rebuilt church at Howard-Miami, Kokomo, Ind., with John E. Lapp speaking, Sept. 30.

Ralph Palmer, tract evangelist, at Hopedale, Ill., Sept. 6 and at Dillon, Delavan, Ill., morning of Sept. 9.

Jess Kauffman, secretary of church camps, at La Junta, Colo., Sept. 16.

The Lancaster Conference Youth Committee sponsors a program at Vine Street, Lancaster, Pa., Saturday evening, Sept. 1. Panel discussion on voluntary service.

Seventh annual men's chorus reunion at Landisville, Pa., camp meeting grounds, 2:30 p.m., Sept. 9. Bring Alexanders, Modern Quartets, Favorite Selections by Yoder and Duerksen. Earl Maust will be one of the directors.

Masontown, Pa., home-coming, Sept. 2, all day. Speakers include Lloy Kniss, Baltimore, Md.; E. D. Hess, Lancaster, Pa.; A. J. Metzler, Scottdale, Pa.; Walter Campbell, Harrisonburg, Va.

Home-coming at Springs, Pa., Labor Day week end, with fellowship supper Saturday evening at the church. This will celebrate liquidation of debt on the new church. Speakers include John Gingrich, Johnstown, Pa.; E. C. Bender, Martinsburg, Pa.; and A. J. Metzler, Scottdale, Pa. Everybody invited.

Inspirational song service at Miners Village, Cornwall, Pa., address by James Sauder, Sept. 2.

A superintendent and matron are needed at the Mennonite Children's Home, Millersville, Pa. Also two other workers. Address correspondence to the Home.

The fifteenth year of school at Lancaster Mennonite School, R. 4, Lancaster, Pa., opens Sept. 11. Registration begins at 8:30 a.m.

The Peace Problems Committee of General Conference is calling a two-day consultation at the Laurelville Mennonite Camp on Sept. 21, 22, 1956, on the political responsibilities of nonresistant Christians (see GH, June 19, 1956, p. 596). The purpose of this meeting is to discover present attitudes, practices, and trends on this question in our churches. It is assumed that in accordance with the findings of this conference further study will be undertaken.

District conferences are urged to send at least two participants each. Beyond this, anyone interested is urged heartily to attend. Sending groups and persons coming on their own are expected to bear their own expenses.

A summary of the program appears below. Persons planning to attend the conference should inform the committee secretary (Paul Peachey, Eastern Mennonite College, Harrisonburg, Va.) not later than Sept. 14. Full particulars will then be mailed.

Friday, Sept. 21

A.M. Addresses: Biblical Perspectives on Christianity and the State—C. K. Lehman.

The Church-State Problem in Current Theological Thought—J. Lawrence Burkholder.

P.M. Discussion groups: The conference will be divided into three simultaneous working parties, each of which will have study materials prepared in advance. These will deal with (a) Nonresistance and local civic affairs. (b) Mennonites and litigation. (c) Our witness to government.

Evening. Plenary session: Reports from district conference peace committees and the General Conference committee, recent developments in the field of peace, etc.

Saturday, Sept. 22

A.M. Working parties continue and complete their work.

P.M. Plenary session at which each group reports on the work done, with further discussion and evaluation.

Adjournment at 5:00 p.m.

Devotional leaders for the sessions include J. B. Martin, Roy Roth, Peter Wiebe, and John Lapp. Conference chairman is H. S. Bender.

Visiting Speakers

July 29. **G. G. Yoder,** Hesston, Kans., at First Mennonite, Newton, Kans. **S. Paul Miller,** on furlough from India, at Garden City, Mo. **John Gingrich,** Johnstown, Pa., at Prairie St., Elkhart, Ind.

Aug. 5. **Roy D. Roth,** Hesston, Kans., at Clinton Frame, Goshen, Ind. **Edward Yutzy,** Haven, Kans., at Harper, Kans. **D. A. Yoder,** Elkhart, Ind., and Edwin Albrecht, Grabill, Ind., at Fort Wayne, Ind.

Aug. 12. **Daniel Shenk,** Sheridan, Oreg., at Pennsylvania, Hesston, Kans. **Waldo Miller,** Harper, Kans., at Maple Grove, Belleville, Pa. **Howard Bauman,** Elmira, Ont., at Yellow Creek, Goshen, Ind. **Harry Martens,** Akron, Pa., at Denver, Colo. **J. J. Hostetler,** Peoria, Ill., at Belmont, Elkhart, Ind. **Richard C. Detweiler,** Perkasie, Pa., at East Goshen, Ind.

Aug. 19. **Chester Osborne,** Hesston, Kans., at Harper, Kans. **Roy D. Roth,** Hesston, Kans., at First Mennonite, Newton, Kans. **Harold Zehr,** Roanoke, Ill., at Hopedale, Ill. **S. S. Miller,** Kouts, Ind., at Lower Deer Creek, Kalona, Iowa. **S. Paul Miller,** on furlough from India, at Lockport, Stryker, Ohio. **Walter Stuckey,** Stryker, Ohio, at Lost Creek, Hicksville, Ohio. **Russell Krabill,** Goshen, Ind., at Marion, Howe, Ind. **O. N. Johns,** Louisville, Ohio, at Monterey, Bird-in-Hand, Pa., and Neffsville, Pa. **Edward D. Jones,** White Cloud, Mich., at Blough, Hollsopple, Pa. **Joe Kauffman,** Bloomington, Ill., at Metamora, Ill. **Robert J. Baker,** Elkhart, Ind., at Maple Grove, Belleville, Pa. **Clair Shenk,** Brewton, Ala., at Wesley Chapel, Newark, Del. **Simon W. Sommer,** Millersburg, Ohio, at Kidron, Ohio. **Waldo Miller,** Harper, Kans., at Kalona, Iowa. **Harold Brenneman,** Ephrata, Pa., at East Union, Kalona, Iowa. **Lester Mann,** Goshen, Ind., at Roselawn, Elkhart, Ind. **Mahlon M. Hess,** on furlough from Tanganyika, at Elizabethtown, Pa. **Harold Fly,** Harleysville, Pa., at Rocky Ridge, Quakertown, Pa. **Harold Longenecker,** Opp, Ala., at Pinto, Md. **Wayne Kratz,** Souderton, Pa., at Peasville, Vt. **James Detweiler,** Elida, Ohio, at South Union, West Liberty, Ohio. **David Graber,** Montgomery, Ind., at Nappanee, Ind.

Aug. 26. **James Stauffer,** Sonnenberg, Dalton, Ohio, and **S. A. Yoder,** Goshen, Ind., at Kidron, Ohio. **Carl Kreider,** Goshen, Ind., at Hopedale, Ill. **Virgil Vogt,** Goshen, Ind., at Midway, Pekin, Ill. **Ray Bair,** Akron, Pa., at Beech, Louisville, Ohio. **J. Lawrence Burkholder,** Goshen, Ind., at Indianapolis, Ind. **C. Norman Kraus,** Goshen, Ind., at Central, Elida, Ohio. **Victor Dorsch** and wife at Breslau, Ont. **Paul Ebersole,** Annville, Pa., at Fairpoint, Ohio. **Mahlon Hess,** on furlough from Tanganyika, at East Chestnut Street, Lancaster, Pa.

Evangelistic Meetings

J. Clair Shenk, Brewton, Ala., at Sharon Mission, Steelton, Pa., beginning Aug. 21. **Daniel Smucker,** Harrisonburg, Va., at Wesley Chapel, Newark, Del., Sept. 1-9. **Myron Augsburger,** Harrisonburg, Va., at East Goshen, Ind., Aug. 14-19. **Jesse Short,** Archbold, Ohio, at Yellow Creek, Goshen, Ind., beginning Oct. 14. **Roy D. Roth,** Hesston, Kans., at Gospel Center, Kansas City, Mo., Nov. 11-18. **William McGrath,** Goshen, Ind., at Warwick River, Denbigh, Va., Aug. 12-18. **John David Zehr,** Los Angeles, Calif., at Detroit, Mich., Sept. 9-16. **David Thomas,** Lancaster, Pa., at Bosslers, Elizabethtown, Pa., beginning Oct. 14. **Virgil Brenneman,** Iowa City, Iowa, at Holdeman, Wakarusa, Ind., Sept. 30 to Oct. 7. **Don Augsburger,** Harrisonburg, Va., at Hildebrand, Waynesboro, Va., Aug. 27 to Sept. 2.

Bro. David Mann, Albany, Oreg., is serving as General Chairman for the Crusade for Christ being held by Bro. Myron Augsburger and team at Salem, Oreg.

Bro. George R. Brunk and associates, who conducted two evangelistic campaigns in Saskatchewan this summer, have been invited by representatives of four Mennonite church groups in southern Manitoba to conduct two series of tent meetings in that area next summer.

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GOSPEL HERALD

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MEMPHIS BIBLICAL SEMINARY

The Christian's Speech

By William Detweiler, Jr.

"But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." This verse in Jas. 5:12 is very much like the words of the Lord when He was preaching the Sermon on the Mount. In Matt. 5:34-37 the Lord said, *"I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."*

In the time of Christ, and at the time of James's writing, about twenty years later, the taking of oaths had become a matter of merely being clever, not a matter concerning absolute truthfulness. According to the Jewish Pharisees, there were degrees of obligation in the taking of an oath. The Pharisees said that there were some oaths that carried the penalty of perjury, whereas certain other oaths just did not count at all.

For example, according to the scribes and Pharisees, if one took an oath by the temple at Jerusalem, his oath was not binding, but if he took an oath by the gold of the temple, then he was bound to his oath. We learn this from Matt. 23:16, where Christ says, speaking to the Pharisees, *"Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!"* In other words, if a man made an oath by the altar of sacrifice, then his oath did not have to be binding or truthful. But if he made an oath by the lamb that was on the altar, then his oath had to be truthful, and he was bound by it.

So we see that the scribes distinguished between the kind of oath that was made with regard to its validity. Some oaths meant almost nothing, and others carried with them, in effect, the penalties of perjury. The attitude of the Pharisees was not the God-ordained attitude of absolute regard for truth, but, by making some oaths to be binding and some not binding, they had made truth to be a relative thing.

With this background, it is easy to see how it was that a Pharisee, acting as a "lawyer" for a woman whose husband had died, could rob the widow of her property. The Pharisee would have the widow to swear, or else take an oath himself, and he would have the wording of the oath to be such that his or her oath would not be legally valid. The poor widow, not knowing the right things to swear by, could thus easily be "taken" for all she had by the unscrupulous Pharisees. Christ Himself refers to this sort of thing, when He says in Mark 12, *"Beware of the Pharisees . . . which devour widows' houses."*

Because of these Pharisaic distinctions with regard to the truth, it had become common for men to swear by an oath for almost any reason. Some of the oaths were seriously regarded, but others were only lightly regarded. In fact, some of the oaths were not regarded at all except as a convenient way of deliberately stating a falsehood without having the feeling that they had done wrong. This detailed system of oath-taking made it possible for a man to tell a lie, and yet permitted him to think that he had done no wrong because he had sworn, for example, by the temple, and not by the gold of the temple.

With this in mind, we can more easily understand the words of James to the early Jewish Christians. They too were apparently taking oaths, and from the words of the verse in Jas. 5:12, it seems that they too were making distinctions concerning the validity of the oaths they took. James therefore says, *"Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath."* These Jewish Christians were tampering with the absolute standard of truthfulness. James says, in effect, "Everything you say is either true, or it is false. Swearing by heaven that something is true does not make it any more true than simply saying the fact without taking an oath. Swearing by the earth that a certain thing is not so does not make your statement any more truthful than your saying so without an oath would."

By having and using an elaborate system of oath-taking these early Christians were straining the quality of truth. James was saying that since those to whom he was writing professed to be Christians, their simple "Yes" or "No" was as good or better than something which was said and verified by an oath. Since they were Christians, they were supposed to be different from those who did not follow Christian standards. Their words were *always* to be according to the truth as they conscientiously knew it to be. James was saying that they were to be so honest at all times that they would have no reason to take an oath to verify or bolster what they said.

When a man constantly takes oaths of various sorts, a listener soon gets the impression that perhaps the man feels himself obligated to tell the truth only when he has placed himself under oath. And a man who habitually makes oaths as he speaks will soon lightly regard his statements, so that he pays no attention to the truth of his words even when he has placed himself under oath to do so. A Christian must remember that he can never take a vacation from telling the truth. He is a follower of the Lord God who is referred to in the Bible as the God of truth. Christians can do none other than to be truthful at all times, whether under oath or not. James is saying that since a Christian always speaks the truth anyhow, there is no reason for him to take an oath as a guarantee that that which he is about to say is truthful.

In Jas. 4:13-16, we noticed the teaching that a man's life and actions are in the hand of God. This teaching must also be considered with regard to the taking of oaths. Men take oaths, not only about the truthfulness of their words, but also concerning actions which they are going to do. Men frequently swear that they will do something at some time in the future. Sometimes they swear that they will be at a certain place at a certain time. There is no need for

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A Common Word

By Lorie C. Gooding

There is always more than the eye can see,
There is always more than what seems to be,
In a flower, in a bird,
In a song, in a word.

And the commonest words which we hear each day,
Spoken in quiet and casual way,
Are a call, are a cry,
Are an anguished sigh
Sent without tears from a heart wrung dry,
Are a song of love, are a prayer of need,
Or a psalm of praise, or a statement of creed.

Holmesville, Ohio.

a Christian to take an oath with regard to any of these things. All that it should be necessary for a Christian to say is that he sincerely purposes in his heart to do that which he says he plans to do. According to Jas. 4:15, rather than to take an oath about what he is going to do, he should instead say that he will do such and such a thing *"if the Lord will."*

Those who take many oaths give the impression that they think themselves to be the masters of their fate, and that nothing will stop them from doing that which they plan to do. Thus the sovereignty of God is often overlooked or completely disregarded. We may swear that we will do something, but unless the Lord permits us to do it, we will not do it, even though we have sworn that we would.

This thought, that is, the sovereignty of God with regard to oath-taking, would seem to be strengthened by the words of Matthew, where the Lord forbids an oath taken in the name of heaven, because heaven is God's throne, and man has no power over it. The Lord also says (Matt. 5) that an oath should not be made in the name of the earth, because the earth is merely the footstool of God, and God will do with the earth as He pleases. He also told the Jews of His day not to swear by Jerusalem, because even Jerusalem is merely a city in the hand of God. The Lord concludes by saying that we should not even swear by our own heads, because we are not able to make even one hair white or black. By using these examples, I think the Lord was trying to show that men can do nothing unless God allows them to do so, not even if they swear with an oath that they will do it.

The teaching of the Bible is that as Christians we should tell the truth in plain "yes" and "no" statements, and that to our statements of purpose we should remember that we will fulfill our purposes only if God has so willed it. A Christian's word should be as good as his oath, and as good as his bond. I do believe that as Christians we should not take an oath. An oath, rather than strengthening the quality of truth, tends to weaken it. In an ideal Christian society, no oaths would be needed, for every word would be spoken by those who knew that the Eternal Judge was hearing them. But how often we, who profess to be the followers of the God of truth, have brought shame to the cause and name of Christ by not being absolutely honest in each of our statements! We need to pray for a more tender conscience on this matter.

In connection with taking oaths, it seems that the sin of profanity had its root in the habit of prefacing each statement with an oath taken in the name of God. But whatever the root of profanity may have been, it is very clear from the Bible that profanity is a wicked sin in the sight of God. In our God-blessed America, each day we hear the name of the Lord taken in vain in many ways. This is one of the prevailing sins of our country. It used to at least be considered poor taste to use the name of God in cursing and swearing, but in many circles this is not longer the case. Men, and even women, take the name of the Lord in vain, and seem to think nothing about it.

"Salvation" and "consecration" are two sides of the same coin. You can't have one without the other.—Lorie C. Gooding.

The sin of profanity is a sin against God Himself, because it deprives God of the honor and respect due His name, and is in direct disobedience to His commandment, *"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."* The Jews of the Old Testament times were very reluctant to speak of God even in proper usage, because of their great reverence and fear of His name. When a man uses the name of God in profanity, it does him no good at all, but he is simply going out of his way to pay a compliment to the devil.

As Christians, we need to be very careful about using "minced oaths." We do not take the name of the Lord in vain—our consciences would make us quake if we did. But too often we are guilty of speaking words which, although not the name of the Lord Himself, in their origin had the same meaning as the name of God Himself. We ought to be very careful to refrain from using any words whose origin might be even distantly related to the name of God. We are careful not to offend our friends by our speech. How much more careful we ought to be not to allow any of our words to be offensive to Him who is not only our closest friend, but also our Lord and our God!

We need to have reverence for the name of God, because of our love for Him, and because His is a great and powerful name. We read in Phil. 2:10 that a time is coming when *"at the name of Jesus every knee should bow. . . ."* At that time, all of us will be facing Him either as our Father or as our Judge. Which of the two it will be is for us to decide while we have the opportunity.

Orrville, Ohio.

Our Readers Say—

I want to express my appreciation for the type of writings that are published in the GOSPEL HERALD. The paper ought to be in every Mennonite home. It is indeed too bad when subscribers take issue with a certain article which expresses a writer's opinion, and upon the basis of this one exception cancel their subscription.

I wish to express my convictions on the feature article in the issue of July 24, 1956, "A Movement Literature," by Millard Lind. I am in hearty accord with the idea of producing and circulating "A Movement Literature." We ought to be producing that which will move the masses of the people. We certainly ought to be crossing denominational lines, and be used of the Lord to produce convictions in the large body of Christendom. I believe we have the resources to do it and with the proper budgeting of personnel, time, energies, and money, great things could be accomplished. However, I feel very strongly that we have in the recent past been compromising on so many issues that we need to recapture the "Anabaptist Vision" not only as a historical concept, but for practical daily living, in order to make a worth-while impression beyond our own denominational borders.

Speaking practically and to the point, we were as a church getting pretty close to the point of baptizing infants. I believe we caught hold of ourselves in time and as a church we are returning to the original Anabaptist position. Now on some other issues we are moving away from our historic and Biblical position. We do hope that we will soon see the folly of following fifty years behind other denominations, and this before too late. In fact, leaders in many denominations today are returning to their original Biblical position on many issues of life. To mention a few they are: divorce and remarriage, life insurance, women cutting off their hair, the veiling for women with its proper application, and the whole area of nonconformity to the world. H. S. Bender says in the booklet "The Anabaptist Vision": "In a sense this principle of nonconformity to the world is merely a negative expression of the positive requirement of discipleship, but it goes further in the sense that it represents a judgment on the contemporary social order, which the Anabaptists called 'the world,' as non-Christian, and sets up a line of demarcation between the Christian community and worldly society." These lines were kept quite clear by the early Anabaptists, but today we are compromising too often. Unless the present-day compromise is halted on worldly attire, jewelry, and other things, and the original "Vision" is recaptured, we as a church will not be in a position to make a worth-while impression upon contemporary society, no matter how much literature we may be able to produce.—John E. Lapp, Lansdale, Pa.

Times of trial are times of blessing for the church.—Martin Luther.

GOSPEL HERALD

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EDITORIAL

"I Don't Like to Sing"

"Do you like to sing? I don't."

This we saw written on the flyleaf of one of the hymnals at Laurelville Mennonite Camp. It was during Church Music Conference, but we are pretty sure no one who was there that week had such a reaction. Possibly someone during Young People's Institute, or during one of the Junior High weeks, or maybe someone last year.

Whoever wrote it, something very unfortunate had happened to him. It is not natural to hate music. We have not heard of any race or nation which has no music. Man is a singing creature. It is a natural expression of his feelings. We used to think that many people—monotones, we called them—could not sing. We thought only some people had the gift of song. Now we know that everybody can sing. Oh, there is a difference, of course. Some are more gifted than others. And there may be an occasional person who lacks tone perception, or lacks the organic equipment. The English essayist, Charles Lamb, thought he was such a one. "I have no ear," he wrote. But now we call "monotones" non-singers. It is not true that they can't sing; they just never learned. Or they never learned enough to discover the pleasure of making melodic and rhythmic sounds. And thus they did not come into the rewarding and pleasing practice of expressing their feelings in music.

It is especially unfortunate when a Christian doesn't like to sing. God's people have always sung. Worship has always been associated with music. The Book of Psalms is the hymnbook of the Old Testament. The temple service was rich with melody. They sang in the synagogues. The early church sang, making melody in their hearts as well as in their throats. When they were driven underground by persecutions they wrote on the walls of the catacombs, "Gather together, O Christians, in these caverns, to read the holy books, to sing hymns, to pray. There is music in these tombs!" Christianity is a singing religion. Our congregational song, restored by the Reformation after a thousand years of priestly song, is both the symbol and the means of our Christian right to participate in the worship. And fifteen hundred years of hymn writing have given us an exceedingly rich treasure of poetry and music which express the whole range of Christian thought and feeling. One can read the poetry, of course, without singing it. But when a great poem has been married to great music, the two have become one, a something that is new in its power to stir the heart and lift it up to God.

What tragic thing could have happened to the person who doesn't like to sing? Perhaps he was born into an unmusical home. Music must be learned. It has to be heard before it can be uttered. It steals into the ear and the memory without the hearer being conscious of it. The home has a great responsibility to expose the children to singing, to music. Most singers cannot remember when they did not sing.

Perhaps no one took the pains to teach him to sing. Perhaps music was not in his curriculum. Perhaps in his church no one assumed the responsibility to see that all the children learned this great art. When you see someone who can't sing, you know that somebody failed him. What a tragedy to let a child grow up without a song in his life!

Or perhaps those who sang with him were unskilled in leading children's music. They may have said, "Sing louder! Sing louder!" And so that delicate instrument, the fine voice of a child, was strained and ruined by the forced shouting. Perhaps they made him sing higher or lower than the soprano clef, which was difficult for him, and so he quit.

Perhaps they gave him songs he could not understand: songs of abstract theology, of adult experience, of symbolism which he puzzled about. Instead of songs about God's world, about Jesus, about home, about daily living, they sang about Sunshine Mountain or Fishers of Men. And because the songs did not speak to his need, he came to hate them.

They may have given him songs he did not like. One boy asked his mother why the songs they sang in school were so much better than the ones they sang in Sunday school. Why, indeed! Simply because those who made the public school curriculum knew good music, and those who selected the Sunday-school songs didn't. And so the boy, as his tastes developed, grew away from the shallow and trivial fare of the Sunday school.

It may be that his music was too difficult: big intervals between the pitches, jerky rhythms, accidentals, complex movements, or on the contrary they may have kept him on primary songs—motions and all—when he was capable of something more. They gave him nothing to grow into, and he lost his motivation.

Perhaps music was never well integrated into the whole religious experience. It may have been thought of as something to do before the real service begins. Perhaps he saw that the preachers and the teachers didn't really use it for worship, but for introductions and accompaniments. Songs served to bring in the late-comers, and to rest tired and sleepy bodies. The teachers never used songs to present or to emphasize. The songs did not exactly fit in; they were only attached. "Some song" would do.

It may be, too, that as the boy (maybe it was a girl who wrote in that book) grew up, the music of the church service was not made attractive by careful selection and competent leading. Some songs were sung over and over *ad nauseam*. There was no unity, no development of thought. There were no aids to interpretation. Maybe the song leaders were youngsters who were afraid and untrained. Or they may have been old men whose voices were quavery and whose tastes had not kept up with the education and the spiritual growth of the congregation. Perhaps the congregation had no "program" of music: no one to consider its musical problems, no one to map out and to carry out improvements.

And so our young fellow (the writing did not look like a girl's) became more and more a non-singer. He had no challenge to express a growing experience in vital hymnody. He never looked forward to the thrill of participation in the congregational rendering of a great hymn. He never choked with emotion as the greatness of some spiritual truth in a hymn broke upon him. He never learned to respond to the creative interpretation of a dynamic song leader. He never marveled at the miracle of musical harmony. He never learned to use songs as a fruitful means of Christian testimony. He cannot say with the psalmist, "He has put a new song in my mouth."

I don't know who you are, lad or lassy, but I'm very sorry for you. Perhaps sorrier yet for your elders who failed you so miserably!—E.

Coming to the Help of the Lord

BY GEORGE H. CLEMENT

Fatalism, taught in the name of theology, suggests that its is almost blasphemy to state that God needs the help of human beings to accomplish His purposes. What God has planned from all eternity He will arbitrarily do with or without human co-operation. Such teaching is supposed to exalt the sovereignty of God.

Now no one will dispute the fact that if God so willed it He *could* do anything He desired. But the more we read God's Word, the more we can see that God works out His purposes according to man's faith and active co-operation. Ever since man had his free choice in Eden (of either taking or not taking the forbidden fruit), God has maintained the same attitude toward human beings. God never has treated man as a mere robot, nor never shall.

Further, God has purposed to work *only* as man does his part. There are things that God *cannot* do and still be true to His nature. The Bible gives abundant evidence of the truth of that statement.

When Lot was told to leave Sodom, he argued with the Lord about his destination. The Lord gave Lot his request and we read, "Haste thee, escape thither; for I *cannot do any thing* till thou be come thither" (Gen. 19:17-22).

We see the same truth in Jacob's wrestling with the Lord. For Jacob's wrestling was with *God*. Only God bestows blessings, and Jacob himself said, "I have seen God face to face . . ." (Gen. 32:24-30). But our point is this: Jacob said, "I [puny man] will not let *thee* [the Lord] go, except thou bless me." God, right there and then, changed Jacob's name to Israel, for, as the Lord said, "As a prince hast thou power with God and with men, and hast prevailed."

The Israelites had sinned grievously and God was about to destroy them. But He had Moses to consult first. He said to His servant, whom He refused to treat as a mere mechanism, "Now therefore *let me alone*, . . . that I may consume them . . . ." But Moses did not let the Lord alone, but besought the Lord with many reasons why He should spare Israel. And the *Lord heeded Moses*. Ex. 32:9-14.

So we can see that God's purposes do not override, but rather enlist human effort and co-operation. Since that is evidently Scriptural, we are not surprised when we read in Deborah's victory song a note of praise to the Israelites who offered themselves willingly in battle against the enemy, and a note of rebuke to the inhabitants of Meroz who came not *to the help of the Lord* against the mighty. Judg. 5:23.

When we come into the New Testament era, we find the same facts in respect to human co-operation with God and His will exemplified. We read of Christ (God manifest in the flesh), "And he could there *do no mighty work* . . . . And he marvelled because of their unbelief" (Mark 6:5, 6). God has been pleased, in His condescension and love, to place His omnipotence at the disposal of His own people. His enemies cannot alter His purposes, but God will act on behalf of the obedient, believing, faithful child of God.

Failure to acknowledge this Scriptural fact nullifies all zealous praying, all persistent witnessing, and all faithful stewardship. If God treats men as puppets tied to the strings of His omnipotence, and overrides all of His creatures in fulfilling His purposes, then we need not do anything more than to sit back in a comfortable armchair and sing, "Oh, to be nothing, do nothing, think nothing"—and to amount to nothing in the service of the Lord.

If God works out His purposes regardless of human co-operation, then we may blame the Lord for the fact that the vast majority of the world's people still do not know the simplicity of the Gospel. We may also lay the responsibility for a heaven-sent revival entirely at His feet.

But when we can see in the pages of the Bible, and in the pages of church history, the fact that heaven-sent blessings come only as there are human channels through which these blessings may flow, we can see the reason for the present condition of the world and Christendom. When the apostles were upon the earth they co-operated with God. What was the result? They were accused of turning *the world upside down*. Acts 17:6. Heathen temples were deserted, magical arts were forsaken, whole communities were transformed by the Gospel's power. Our twentieth century may witness the same demonstrations of God mightily at work on behalf of man's salvation if we will fully co-operate with the Lord.

Big Stone Gap, Va.

The Ordinance of Anointing

BY STANLEY C. SHENK

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up" (Jas. 5:14, 15a). In this passage, God invites His children who are suffering ill health to approach Him in a special service on behalf of the healing of the body. Four things should be noted concerning this ordinance. First, it is up to the one who is sick (and not to his pastor) to take the initiative in requesting the service. Second, the ordinance is essentially a service of prayer. Those who are present intercede with the Father on behalf of the one who is stricken. Third, the service is to be accompanied by the mutual confession of faults in a spirit of meekness before God. Fourth, "God has not promised healing for all and at all times." We must consider the great promise of Jas. 5:15 in connection with the words of I John 5:14: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." The phrase "according to his will" is very important. All our praying must be in keeping with the spirit of these words. Paul, who was surely a mighty man of faith and prayer, prayed three times for healing, and was refused by the all-wise heavenly Father. II Cor. 12:7-10. Someone will say, "But does not God promise to heal us always if we just have enough faith?" No. "But," it will be objected, "what about Matt. 8:17, where we read, 'Himself took our infirmities, and bare our sicknesses'? Does this not mean that Jesus bore our sicknesses on the cross, just as He bore our sins, and that by faith we can always be forgiven for sin?" No, Matt. 8:17 doesn't mean any such thing. In this verse it is simply being stated that Jesus in His earthly ministry was fulfilling the prediction of Isa. 53:4.

There are three things wrong with the extreme view of healing that says, "Ev-

(Continued on page 859)

50 Years Ago

(From Gospel Witness, Aug. 22, 1906)

. . . special opening services of the new Mission building [Ft. Wayne] ... Sept. 9.

The Brethren of the Holbrook Valley, near La Junta, Colo., have received a donation of three acres of land for church purposes from the Irrigation Co. A church building will be erected ....

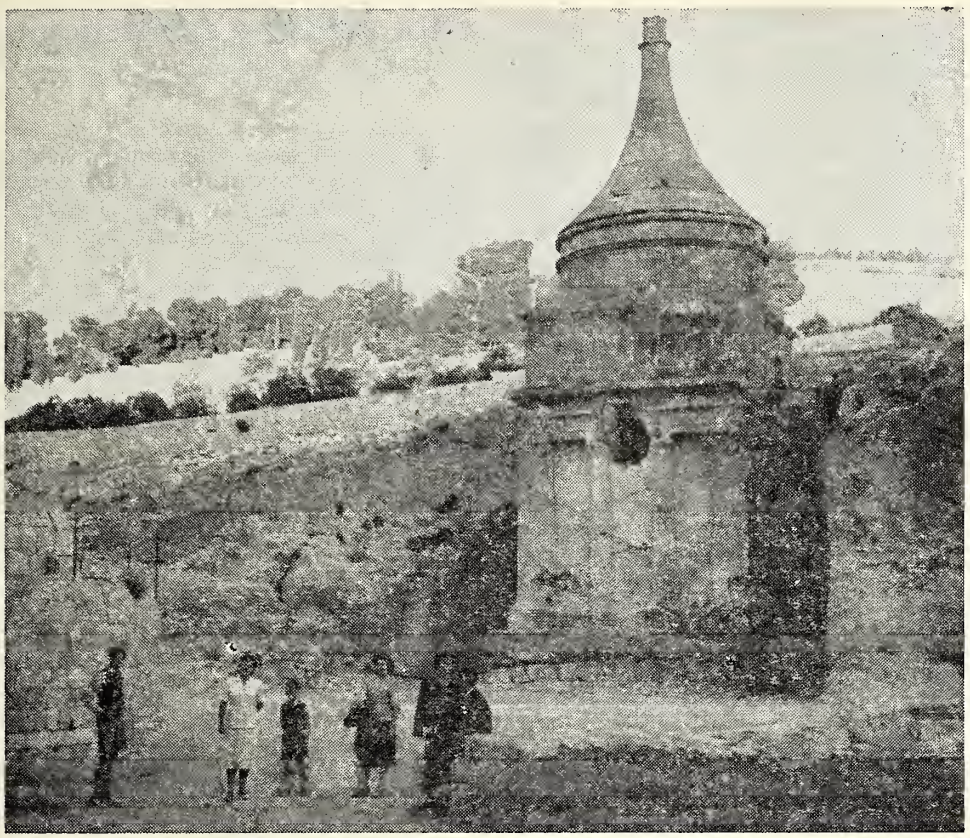
Various mission fields are appealing to us for consideration, among them are South America, Africa, and Armenia. We have several volunteers for the Armenia field, and one for Africa, but ... we have no funds ....

... dissatisfaction among S.S. workers as to whether the use of the International lessons is the best method to adopt ... the lesson is not suitable for all children.

(From Gospel Witness, Aug. 29, 1906)

Bro. D. D. Miller expects ... to take the Evangelistic field in a few weeks, his time being promised to the holidays.

Bro. Joseph Schlegel of Hartford, Kans., ... has about decided to locate with the Hydro brotherhood.



The striking Pillar of Absalom stands lonely and forlorn in the Valley of the Dead.

The Memorial of a Rebellious Son

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Come along. Let us go through this little wood of olive trees on the slope of Olivet. No temple made with hands can so lift the thoughts to heaven as the side of the Mount of Olives, the glen of Zion, the aged rocks, the rushing of the streams of some thousands of years. There is a wail even in the wind, as if wailing for those we love. The earth has not always covered her prey. The judges, the kings, the warriors of Judah, their ashes are scattered to the winds. A few fragments of stone coffins and broken tombs are all that now remain. The chambers of death are open and swept by the blast and the rain.

This is the Valley of Jehoshaphat, and that tiny rivulet is the Kidron. In the time of our Lord this little stream flowed forty feet lower than it does now, for the valleys all round here have become choked with the accumulated debris of different sieges. The water ceases to flow at the cessation of the winter rains, and its stony bed is dried up. But its course is the same. It has been so ever since Hezekiah stopped up the watercourses at the approach of the Assyrian army, and diverted the supply into the city of Jerusalem.

To our left Olivet rises, to our right the city walls. It is a very pleasant walk under the olive trees, till we come out by the striking Pillar of Absalom, standing lonely, just where the valley bends round.

One of the most picturesque and at the same time deeply interesting scenes is the Valley of Jehoshaphat, "the abode of graves," viewed from the brow of the hill descending from the high places of Tophet. It is indeed silent as its tombs, hewn in the rock, long since tenantless. Here is a magnificence in its outlining which lives in the memory. It cannot be forgotten. The bed of the brook Kidron lies along the lowest part of it, and on either side fig, olive, and pomegranate cast a lovely shade. Independent of all the heart-stirring associations which Scripture narrative gives rise to, this valley viewed from the south to north is a scene in which a gifted painter would delight. This valley and its massive sides are rich in objects of unending interest. Popular opinion has taken a statement of the prophet Joel to mean that the Valley of Jehoshaphat will be the scene of the Last Judgment. Joel 3:2, 12. Hence the place has been turned into a vast cemetery. It is literally paved with small and roughly hewn slabs having Hebrew inscriptions. The Jews count this spot all the more sacred on account of the prophets who are, as they firmly believe, buried here. To lay his bones in this valley has been ever the object of earnest desire with the devout Jew. Many a weary pilgrimage has been made from the most distant parts of the world, in order that another and another might have the privilege of sleeping with his fathers in this valley. But since the Arab-Israeli conflict and the temporary partitioning of Jerusalem, the Jews no longer are able to bury their dead in this valley.

The tombs begin, Absalom, Zacharias, and Judas Iscariot—these are the persons which this valley brings to mind. There are so many thousands of graves that the sides of the valley seem paved with tombstones—the Jews are buried on the left, on the slopes of Olivet; the Moslems lie on the right, below the city walls. They are divided in death as they are in life! Not one of these tombstones is marked with the sign of the cross, the symbol of faith in a glorious resurrection! Many of the older slabs are moldering into rubble and white dust. No wonder that the valley seems sad, desolate, and dreary.

The Valley of Jehoshaphat looks beautiful in spring when the hills and vales around Jerusalem throw aside their covering of sorrow and ruin, and seem once more to rejoice as in the days of old. But the bright sunshine fails to relieve the gloom of this deep gorge, for Jehoshaphat has become a valley of the dead.

There are several monuments scattered through the ravine that are fairly authentic and have an ancient lineage: likely enough they may be exactly what they are represented as being.

To me the most striking monument and one that is visible from afar is known as Absalom's Pillar. It has long formed a picturesque feature in the landscape, standing as it does upon a well-chosen site. It is a peculiar monument consisting of a solid rock cube, twenty-five feet square and fifty feet high; above which is a square structure of large stones surrounded by a conical, funnel-like spire which curves to a blunted end.

This pillar, entirely hewn out of the rock, is ornamented on each of its sides by four pilasters and is surmounted by some rectangular masonry, supporting stonework. The only entrance is through an opening in the side some distance above the ground. It does not appear that it ever contained a room, as the holes which have been made are not large enough for such. The floor is littered with stones and other rubbish. We ascend to the top of this monument by means of worn-out stairs. A square superstructure of large stones rests upon this solid foundation, and above this rises a curious pagodalike steeple of stone, the summit of which seems to be carved to imitate an opening flower. We notice how the bushes have planted themselves in its crevices.

Absalom himself built his pillar, as suggested by the passage in II Sam. 18:18: "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said,

I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place." So, far from intending it for his tomb, he called it after his own name, and wished it to stand in the stead of an eldest son. The same method of perpetuating pride and conveying a name of posterity has been resorted to in Europe in much later times. It is strongly believed that Absalom himself has been the architect of this building. There was no good feeling toward him which would induce others to consecrate his memory to perpetuity. His name is at once reprobated and contemned, and thus we read the vanity of mortal man. He who had this mausoleum constructed here, no doubt, anticipated immortality for his name; but instead of that his monument had been battered and rifled.

It is one of the few buildings which survived the destruction of Jerusalem, and remains much as it was when our Lord saw it. His eyes must have often rested on this monument as He passed this way, especially when He crossed the bridge over the Kidron.

* * *

Sitting on a nearby rock opposite the Pillar of Absalom, we see an aged villager on his way home pick up a stone and hurl it at the monument, spitting meantime upon the ground and uttering a curse. "What are you doing?" my astonished friend inquires. "What is the meaning of that heap of stones to which you have just added a few?" He turns and spits again. "It is the Pillar of Absalom," he replies. He tells us that rebellious son is mentioned in the Koran—Moslem's Holy Book—and that the prophet Mohammed has commanded them to show their contempt for the disobedience of David's ungrateful son. Then, as he walks on, he adds, "Cursed be Absalom, and all who persecute their fathers. Be they cursed for ever!"

The great heap of stones is not raised in honor of the king's son, but in detestation of the traitor's crime. It is still a widespread custom for each one, as he passes by this spot, to cast a stone and spit upon it. We even find children throwing stones at this pillar, and hear them utter curses.

Absalom has become the Bad Boy of Jewish legend. The rabbis of Jerusalem from early ages have enjoined that if any one has a disobedient child he shall take him out to this valley to Absalom's Pillar and force him by words or stripes to hurl stones at it, and to curse Absalom. Naughty children were even brought here to be whipped! The parents would point to the monument and say "Look! See what a disobedient boy comes to!"

The Jews call the monument "Absalom's Hand," because of the stone hand formerly at the top of the pillar. On one occasion, long, long ago, however, a certain Bedouin chief, a father of eleven sons, was riding by. He took his gun and shot down the hand, exclaiming in disgust, "A hand raised against a father should be cut off!"

To heap stones over the graves of the unworthy, or on a spot infamous for some wicked deed, has been a Jewish custom in all ages. Yielding to the popular indignation, I with a singular delight throw my stone with the rest, with a prayer on my lips that "my sons may live to honor God and love their parents."

* * *

Climbing the narrow white track that runs up over the mounds of Ophel, I look at "No man's land" and then toward the direction where my former home in New Jerusalem is located, and feel that the world is a spiritual no man's land. As I make my way back home in Old Jerusalem, I wonder not only whose land shall Palestine be, but whose land shall the world be? The forces of hatred, envy, and jealousy are strong, but may be somewhere there are those who fight against them. And as the sun sinks over the beautiful hills of Jerusalem I think of the dayspring from on high who has visited us, to bring light to them that sit in darkness and in the shadow of death and to guide our feet into the way of peace. Peace is what the Holy Land needs, and there is only One who can bring it! Let us, therefore, earnestly pray for the peace of the world.

Scottdale, Pa.

I Thank Thee, Lord

By Ben Skirvseth

As I drove along the road today
I saw some beauty beside the way;
It gave me a quiet inner peace
And made my troubles and worries cease.
I thank Thee, Lord.

Creation is so great and I'm so small
There's hardly any of me at all
And yet your wonderful love for me
Is greater than all the land and sea.
I thank Thee, Lord.

When our children are involved in some untried plight
And ask me, "Daddy, is it wrong or right?"
And you give me wisdom, beyond my own,
To guide them to Thy path alone:
I thank Thee, Lord.

When they leave their childhood days behind,
Mature in stature and in mind,
When our parental guiding days are done
And they turn and follow Thee one by one:
I thank Thee, Lord.

And because you've reserved a place for me
In the eternal home to live with Thee,
Because you sent your only Son to die
For guilty sinners such as I,
I thank Thee, Lord.

Graceton, Minn.

Not Seeing—Yet Believing

By TITUS MARTIN

When Christ first met with the apostles after His resurrection, Thomas was absent. When he was told by the eleven they had seen Christ, he said he would not believe till he had seen the print of the nails in His hand, and thrust his hand into His side. At a later meeting he was present and Christ gave him that privilege. One look was enough and he exclaimed, "My Lord and my God." Christ said to him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Was Thomas not blessed by believing? I think he was. What Christ wanted to tell him was that he is living in the realm of sight and feeling, and thus loses many blessings that would be his if he would walk by faith. Many of us live in the same realm today and lose many blessings, for it is written, "The just shall live by faith." If all men would have been like Thomas there would have been no church after that generation. It took men of faith in that day to carry on the work of Christ, and it also takes men of faith today that there may be a church in the future.

In many things we live a life of faith, especially as it relates to the temporal and material. These often may have a place in life, though there is a possibility of a misplaced faith. When we go on a trip we follow the directions of a map made by fallible man, but in our pilgrimage heavenward, we fail to consult the Bible, God's guidebook for us. We submit to the knife to get rid of some things that hinder our physical well-being when the surgeon with one miscut could end it all, and then we shrink from yielding to the Divine Husbandman to cut away those things that hinder our growth and fruit bearing. We plan our eating as directed by those who know what it takes to make our bodies strong, but are less careful with our spiritual diet for the strengthening of the soul. We board a train or plane and place our lives into the hands of the one who has his hand on the controls, then hesitate to let the Saviour guide us through life. These contrasts have been given to make us see the unreasonableness of having seemingly more faith in man than in God, who has always been faithful. We can say like Joshua of old, "Not one good thing hath failed of all the good things which the Lord your God spoke concerning you." This cannot always be said of man.

As said before, our faith may be misplaced sometimes. Let us notice a few instances. In Timothy we read of those who thought that "gain was godliness." Material things in life have their place if we are good stewards of them. Too often we let them drag us down and away from God. Some place too much faith in their educational degrees to

A PRAYER

FOR THIS WEEK

Our Father, this day thousands of young people are away from their homes to continue their studies in the schools and colleges of our land. For many of them this is a new experience. They will daily need to make decisions without the counsel of their parents, their pastors, and the friends whose judgment they have learned to trust. Lord, guide them by Thy Spirit, that they will make their choices and decisions wisely and in accordance with Thy will. Help them to keep their consciences clear, their minds pure, and their thoughts clean. We pray for their teachers. Help them to remember that persons are more important than subjects, and that knowledge and skills without character may become a menace instead of a blessing. We pray for those who direct and administer the schools and colleges of our land. Help them to create an environment in which the ideals and goals worth striving for may flourish. Keep them free from the corrupting influences of our day and make them a blessing to the world in our time. Amen.

—*S. C. Yoder.*

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work the works of God. Our best learned men are those who most keenly realize what is yet to be learned. This has a humbling effect upon their lives so that God can use what they have to further His kingdom if they yield it to Him. Some place their salvation in works. Works accompany salvation and are not the cause of it. James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works." Other instances of misplaced faith could be named, such as unconditional eternal security and not accepting Christ's blood as the only cleansing for sin. It is important what we believe, for "there is a way which seemeth right unto a man, but the end thereof are the ways of death."

Let us think of a few Bible examples who acted in faith without seeing. Noah was told to build an ark, because God would bring a flood of waters upon the earth. Noah had never seen it rain, as the earth was watered by a mist before the flood, and so it took great faith to obey. But he did, and that was the saving of his house. Abraham left his home country and went into a strange land "which he should after receive for an inheritance, . . . dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. . . . By faith Abraham offered up Isaac, . . . of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up from the dead; from whence also he received him in a figure."

Why has God chosen to keep the future veiled in many things and make us walk by faith and not by sight? There may be many reasons, and perhaps a primary one is that we would often try to help God work out His plan with about the same results as when we seek to help nature in the opening of the rosebud. By so doing we mar its ultimate beauty. Thus in many occasions we might take things into our own hands and thus lose some of life's greatest blessings. Then sometimes those things that are not pleasing to the flesh, that are needful to make us strong, as the storms make the mighty oak, we would seek to avoid. Again many of us would break down from the burdens that would be on the morrow and try to carry them today—a weakness too many of us have as it is.

We need men of faith today to carry on the work of the Lord. Our faith, I believe, to a large degree determines our blessings. A Biblical example of this is found in Elisha's dealing with a widow whose sons were to be sold in payment of a debt. Having but a little oil in the house, Elisha told her to borrow vessels from her neighbors, and admonished her to borrow not a few. She was then told to start pouring oil, and when all the vessels were filled the oil ceased to increase. I verily believe that if she would have had faith enough to borrow more vessels, all would have been filled. She later may have upbraided herself for her limited faith. Is that not true with many of us today? Our faith is too limited to draw in full from the unsearchable riches of God's grace.

Realizing our need of faith it may be well to give a few ways whereby our faith can be increased. First, pray as did the apostles, "Lord, increase our faith." It is written that if we pray according to His will "he heareth us; and if we know that . . . he hear us, we know that we have the petitions we desired of him." It is His will that we have faith; thus we can be assured of an answer. Again, reading the Scriptures increases our faith, for it is written, "Faith cometh by hearing, and hearing by the word of God."

Let us have great faith in a great God, and though things look dark and we cannot see far ahead, let us remember that "blessed are they that have not seen, and yet have believed." If we live a life of faith the future is as bright as God's promises. Luke tells us that a time will come when men's hearts will fail them for the things that come upon the earth. Then Jesus says, "Lift up your heads; for your redemption draweth nigh." We are living in troublous times and that day may be near at hand; therefore in faith look up. "Blessed are they that have not seen, and yet have believed."

New Holland, Pa.

Trouble shows up one's trust.—J. Otis Yoder.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the safekeeping of missionaries who are en route to or from foreign fields.

Pray for the many left destitute in Puerto Rico by the hurricane Betsy.

Pray for the important meetings to be held at Laurelville Mennonite Camp the last week in September: the semi-annual meeting of the Commission for Christian Education, the study conference on the theology of Christian Experience, the meeting of the General Council of Mennonite General Conference.

Plea for Promptness

BY ONE WHO'S BEEN LATE TOO

No, it wasn't snowing that morning. We didn't have ice either. In fact, we had lovely weather for February. So then, what did cause the difficulty?

This is why it came to my attention so forcibly: I had to contact a brother before services, so waited outside the main auditorium for him. Minutes slipped by and he still hadn't come. Should I wait longer? It seemed so.

The opening song. Still waiting. "Are you late too?" another late-comer inquired. "No," I informed hastily, then added, rightly or wrongly: "Just waiting for someone who is."

Opening Scripture. Opening prayer. All the while a steady stream of people coming into the coatroom. People who "made it," five, ten, or fifteen minutes late. Finally, just as devotions were finished, the man came whom I had waited for.

I'll admit that promptness can be just a habit. (But, for that matter, so can tardiness.) It might make me self-righteous. On the other hand, tardiness definitely causes me to disturb worship for others and gets me off to a poor start too.

So, if half of the congregation comes late, wouldn't it be logical for the other half to come late too? Just start fifteen minutes later, in other words? Or wouldn't that help?

Granted: One might have had a flat tire; another may have had to chase in a cow at the last minute; a third might have been detained by a sick neighbor. There are scores of legitimate reasons for being late *once in a while.*

But I ask you, Could any, could most of these people have come just five or ten minutes sooner? Would it have been possible?

And, I ask you, Should they? Should we?

Poverty and Medical Distress in Jordon

BY DR. WILLARD KAUFMAN

Mennonite Central Committee Physician in Jordan

Our work in medical clinics along the Jordan-Israel border has been in progress more than nine months. We have come to know the people rather well and are able to better understand their problems.

Villagers lead a very difficult life. They are poorer now than before the division of the country. And before, the British government had a rather satisfactory program of medical care for them. Those we serve did not flee from their homes and therefore do not qualify officially as refugees to receive United Nations relief rations.

The shortage of food together with crowded conditions can only lead to a decline in health conditions. In one village the number of sheep and goats owned by villagers before the division was 32,000 head, which provided food for everyone plus exports of sheep-milk butter which made them rather famous.

Today these villagers have only 400 sheep and goats for an even larger village population. The best grazing lands are gone. Gone are rich farm lands where they once raised tomatoes, grapes, radishes, melons, beans, and other vegetables and fruits.

Tuberculosis has now made its appearance. Malnutrition has come to babies and children. Babies sometimes are nursed until they are three years old. During this time, unless they are able to eat bread themselves, they do not receive much other food.

Mothers have not learned to prepare food for babies and to feed them. In fact, mothers themselves are malnourished and deficient in vitamins and minerals and babies do not receive necessities in the mother's milk.

Sometimes morasmic babies are brought to us—appearing as practically nothing but skin and bones with a haunting look that one must see to really believe. Many of these babies will have amoebic dysentery or tuberculosis.

Six months' hospitalization is required for recovery and many die regardless of what is done for them. Sometimes mothers who already have several children do not care if this one dies, especially if it is a girl.

One day we had some extra time and took about 30 minutes to find out exactly what one woman's diet was like. We asked her what she ate.

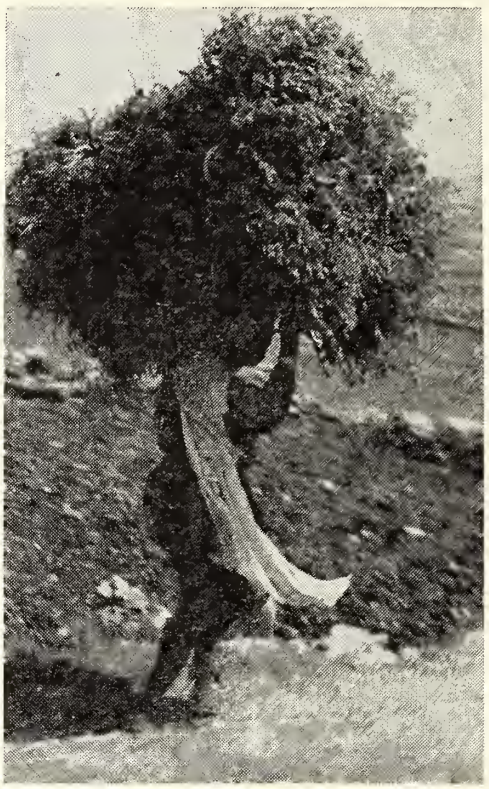
"Everything."

"What was 'everything,'" we asked.

"Do I know? I am just a peasant," was her pathetic reply.

We persisted until we discovered she had this menu: breakfast—soup made of water, salt, and garlic; supper—soup made of water, salt, and garlic. No wonder her stomach hurt! Yet she dragged about her household and field duties.

Our work is to do what we can to treat these many diseases after they occur. We are not in a position to carry on preventative medicine. We cannot do much toward raising the standard of living and the means of production and economy in order to provide food for all.



This woman is a hard worker even though her health is poor. She is carrying bundles of thorn bushes which she has gathered on the mountains to use as fuel for cooking. She may carry this load five or six miles. MCC medical workers seek to curb disease and try to provide a better diet for these needy people.

Our work is to bring them what we have "in the name of Christ" and petition God to move men and nations that some solution to the present plight of the Arab may be found.

via MCC.

♣

Today the father of a family is no longer the strong cohesive and disciplinary force that he used to be. Often he eats two of his meals away from home, and his avocational pursuits take him away from his family household many evenings. This leaves a greater burden on the mother of the family, and with the increasing emancipation of women there is less willingness on her part to assume responsibility and restrictions involved in raising a family. This abrogation of parental responsibility has had the net effect of robbing youth of needed guidance and counsel. — Rudolph N. Evjen.

His Great Compassion

By Mary R. Kraybill

It was with great compassion
That He gave them food to eat;
He, too, was faint and weary
Both from hunger and the heat;
But His first thought was for others
And that they should be fed;
A miracle they witnessed
Of the fishes and the bread!

It was with great compassion
He brought Lazarus back again,
Who had left the scenes of earth
And in a tomb had lain;
His two sisters sent for Jesus,
They called Him to their home;
A miracle they witnessed
When their brother left his tomb!

It was with great compassion
That a maiden was restored;
Again, a victory over death
By Jesus Christ was scored;
"She is not dead, but sleepeth,"
Was what they heard Him say;
A miracle they witnessed
As she came to life that day!

It was with great compassion
That He healed the lepers ten;
But they surely were ungrateful:
Only one returned again;
To the priest they went as bidden
And were healed while on the way;
A miracle they witnessed
As they walked the road that day!

It was with great compassion
That He looked upon this earth
As He dwelt high in the heavens
Many years before His birth;
So the Father and the Son agreed
His blood would save all men;
A miracle is witnessed
When a soul is born again!

It is with great compassion
That He reaches down to me;
Each day anew His mercy
I can very clearly see—
As I think upon His grace and love
And look on Calvary;
A miracle I witness,
That He died for even me!

Elizabethtown, Pa.

♣

Christianity should be at the wheel. Too often we lay aside all restraint and sense of fair play when we drive. If the prevailing principles of Christian courtesy such as the Golden Rule were applied, a new degree of safety on our highways would be achieved.—Finley W. Tinnin, Jr.

GENERAL CONFERENCE

Progress Toward Our Goals

Goals for 1955-1957

By Paul Erb

(Adopted by Mennonite General Conference, Aug. 26, 1955)

1. Spiritual renewal through prayer and a return to New Testament Christianity, striving especially to express the Anabaptist concepts of the church.
2. Find ways in which we may resist the encroachments of materialism as they crowd upon us in this era of luxurious living, so that our preaching of the lowly Jesus may not be hindered.
3. Bring our practice of baptism to New Testament-Anabaptist standards, as a seal of a saving and understanding faith.
4. Extend the practice of every-member evangelism.
5. Revivify the Sunday evening service, along the lines approved by General Conference action.
6. Make the Sunday School Convention of 1956 an effective stimulus to better teaching.
7. Make available for our teaching service the new and better graded materials.
8. Increase by several thousand the subscription list of the official church organ as we endeavor to place it in every home.
9. Make the Mennonite Encyclopedia and the new translation of Menno Simons available in all our communities.
10. Exceed the goal in the several Missions Weeks.
11. Enter one new foreign field with the Gospel witness each year.
12. Increase our witness through relief work, voluntary service, and disaster service.
13. Establish at least fifty new congregations.
14. Conduct in every conference district study conferences on church organization and the work of the ministry.
15. Strengthen world-wide Mennonite witness through the sixth Mennonite world fellowship.
16. Increase our membership by at least 5,000.
17. Develop new convictions concerning stewardship and Christian sharing.
18. Make really effective the Commission emphases in each year: "Christian Nonconformity" in 1955, "Knowing and Using the Bible" in 1956, "Co-operation for Effective Service" in 1957.
19. Strengthen our church schools through more spiritual objectives, better faculties, and more adequate support.
20. Make a stronger impact on our world through evangelism, service, and a positive testimony to our faith.
21. Bring our people to implement our newly adopted positions on nonconformity and race relations.
22. Add two or more conferences to General Conference as a symbol of a growing unity.
23. Extend more widely throughout the brotherhood the services of Mennonite Mutual Aid and its subsidiaries.
24. Take definite steps to retain and improve the quality of our congregational singing.

What progress toward these goals has been made in the first year of the biennium?

1. This is an intangible that can hardly be measured. There is an increasing awareness of the danger of a non-Biblical church. Harold Bender will write the Conrad Grebel lectures on this theme for 1958.

2. There has been considerable writing and teaching. We have heard of some deliberate curtailment of luxury. Here the individual must measure himself.

3. There is a development of decided conviction against the trend to pre-adolescent baptisms. The Conrad Grebel lectures of G. G. Yoder are a great help. These will be published in book form next year.

4. Articles have been published. Many congregations are working on it.

5. We have heard of little agitation or action on this one.

6. The 1956 Sunday School Convention was a success in attendance and created interest.

7. Writing of these materials is in progress.

8. No increase.

9. As of Aug. 15 total sales of Menno Simons are 1,255; of Volume I of the Encyclopedia, 1,199. That is good, more than two per organized congregation. But there is no way of knowing whether each community has these books. Check your own.

10. We did not reach the goal in 1955.

11. Since August, 1955, work has been started in Jamaica and the Gold Coast. Workers are appointed for Quebec and Viet-Nam.

12. The financial position of our Relief and Service Committee greatly improved. Payments to MCC relief have increased. Disaster Service is a rapidly growing movement.

13. The 1956 *Yearbook* gives the number of congregations as 545, as against 606 the previous year. The decrease is due to a decision to count only organized, not mission, congregations. Actually, many new congregations are being organized.

14. Probably not. None have been reported to our knowledge. The September General Council meeting will hear a paper on the subject.

15. Good preliminary interest, as evidenced by election of delegates by most bodies.

16. Increase of 6,600 reported in 1956 *Yearbook*. But the Conservative Mennonites were added, 5,426. The real increase was only 1,150. A long way to go.

17. There is a general improvement in the financial picture of our organizations and congregations. Interest in Milo Kauffman's lectures continues, and his book is in the second printing. Missions Week has helped along budget planning, as has the Hesston College plan.

18. This is hard to measure. There has been promotion. Some of it should bear fruit.

19. This, we believe, is being done.

20. The evidence is favorable here.

21. This is hard to measure. There are both encouraging and discouraging signs.

22. None so far.

23. Growing rapidly.

24. Yes. There are many conferences. Improvement general, though not uniform, in our congregation. There is a decided movement toward better hymns.

Missions and Methods

By Lorie C. Gooding

"Go ye . . . and make disciples." This is the Lord's commandment to His followers. If you are a Christian, you are a missionary, whether to Japan or Tanganyika or only to the next town or just to the neighbor across the street. It is your personal responsibility and you cannot discharge it simply by writing a check for the mission fund. But writing the check is important too.

Sometimes when we look at the work of the church in the light of the whole task it seems almost impossible. It is discouraging to realize that (due to population growth among other reasons) there are actually more people now who are unreached for Christ than there were during the first century. When we look upon the world it is not exactly sorrow that we feel, but a deep moral fatigue. Here is something which was created in purity and true beauty, and it is defiled and besmirched beyond recognition by the self-will of humankind. Vice and crime and immorality are rampant. Greed, envy, and hatred are the guiding stars. And it is into such conditions as these that the church is charged to go, offering the Gospel of Christ to "every creature." Considered mathematically, the church is greatly outnumbered; yet what great things she could do if every member were fully committed to obedience to Christ and empowered by the Holy Spirit!

There has recently been much discussion of methods of mission approach; and surely, considering the size and import of the task, a scrutiny of methods with a view to increased effectiveness is not out of order. Missions world wide have been offering material and technological assistance to those whom they serve. There are those who take exception to this method. They tell us it is the task of the church to preach the Gospel, and it is none of the church's work to provide tractors or clinics or fertilizer. They are wrong. If we can gain the confidence of these people by showing them how to build a better stable, how to bathe a baby properly, or how to make ten bushels of grain grow where seven grew before, it is a part of our work. On the other hand, there are those who believe the church is a sort of social agency which sets up mission stations for the sole purpose of improving the way of life of "backward" peoples. They too are wrong. We are not sent to make disciples of a better way of life, or an American way of life, or even a

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FOR OUR SHUT-INS

My God Supplies

By Mary Kaczmarek

My God—
The One above all else,
The One who knows
And loves and cares;
He shall supply.

He shall—
Not can, or may,
But shall. And so
In faith I'll bring
My every need!

My need—
In whole, not part;
For my God knows
What's best for me
Of all His store.

His store—
Of wealth untold,
Of grace and strength
And peace and love
Revealed in Christ.

In Christ—
My need supplied:
Who shed His blood
And for me died.
Yea, God supplies!

Kitchener, Ont.

Glory Through Trial

By MARJORIE I. EEKMAN

Do you long with all your heart and soul to love your Lord and Saviour more, to grow in grace, and into His likeness? Do you earnestly pray to this end? How is your prayer being answered?

Are you being led by a smooth, easy path up to mountain heights of spiritual bliss? No, every mountain has its rugged slopes, its dark, lonely ravines.

It is by journeying through difficult paths of trial and affliction that mountains are climbed. History shows us this. Down through the centuries God's choicest saints have been those who have suffered the most. We see all around us that fruition and completion come through submissive endurance in adversity.

The vine must be pruned back if it is to bear fruit, and then the grape must be crushed before its richness and sweetness can flow out. The fairest gems are those which have suffered longest in the hands of the cutter. The noblest statues have borne the most blows from the hammer and chisel. Thomas Guthrie, the Scottish clergyman, put it like this:

"As in nature, as in art, so in grace; it is rough treatment that gives souls, as well as stones, their luster. . . . In what seems hard dealings, there God has no end in view but to perfect our graces."

Is your way blocked by impossible circumstances? Have bereavement and disappointment, losses and reverses been your lot? Has sickness laid you low? Do inexpressible doubts and fears torment you?

Such storms as these, great and small, surge over you. Perhaps you feel that if this is God's answer to your prayer, it must be that He despises you, and can only cast you aside. In despair your heart cries out with David, "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies" (Ps. 77:9)?

Long ago a poor but sincere child of God living in Paris went to the bishop, his heart almost overwhelmed. "Father," said he, "I am a sinner; I feel that I am a sinner; but it is against my will. Every hour I ask for light and humbly pray for faith, but still I am overwhelmed with doubts. Surely if I were not despised of God, He would not leave me to struggle thus with the adversary of souls."

The bishop consoled his sorrowing son. "The King of France has two castles in different situations, and sends a commander to each of them," he said. "The castle of Montleberry stands in a place remote from danger, far inland, but the castle of La Rochelle is on the coast, where it is liable to continual sieges. Now, which of the two commanders, think you, stands the highest in the estimation of the King, the commander of La Rochelle or he of Montleberry?"

"Doubtless," said the poor man, "the King values him the most who has the hardest task and braves the greatest dangers."

"Thou art right," replied the bishop. "And now apply this matter to thy case and mine; for my heart is like the castle of Montleberry, and thine like that of La Rochelle."

You, too, are in the "Castle of La Rochelle." Are you lying prostrated with discouragement, self-pity, a sense of inferiority, frustration, and bitterness in one of its gloomy dungeons—mourning over the storms and attacks which sweep over you? Satan delights to see this. And have you thought how it must grieve the heart of the One who was willing to bear the storm of God's wrath on Calvary—for you? He has not cast you aside. But rather, He sees in you a faith that is precious to Him—so precious that He is willing to see you endure a momentary refining under fiery trials, that it may be brought out into greater purity and beauty, and your prayer answered.

I was talking to a friend about these things one day, and she told me about her "La Rochelle" experience.

"After I earnestly sought the Lord for a walk in closer fellowship with Himself, everything began to go wrong. Everything I touched and that touched me, turned to disappointment and failure," she said. "God seemed to be standing silently aloof, while the enemy of my soul appeared to run amuck through all the circumstances of my life.

"But then came the day when I met the Lord and surrendered the whole conflict to Him. Immediately, He opened the eyes of my spiritual vision to catch a glimpse of God's armies just hid from my sight, and showed me that they are far more in number than the hosts of evil which assailed me. Then, in a still, small voice He said to me, 'You need not fight in this battle.'

"What a restfulness came to me when I saw that my part was just to 'stand still and see the salvation of the Lord'—to see His deliverance which He accomplished for me on Calvary, being worked out in my own inner experience, by His Holy Spirit, that His name might be glorified.

"Now that I was learning to take my trials as a seal of His love upon me—rather than His disfavor," she went on, "I found that I was no longer crushed under them. Instead, I could thank and praise the Lord for taking so much trouble with me.

"I could see now," she said, "that though I had wanted Him, I wanted to find Him through this means or that. Though these things are good and right in themselves, to me they were a hindrance because I depended upon them. So, in His infinite love and wisdom, my heavenly Father permitted these lesser props to fail, that I might find the reality and security of the Everlasting Arms beneath me."

Perhaps your trials and difficulties are of quite a different nature, but the cure is the same. The Lord is still saying, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29). As long as we struggle or fret under the yoke, or try to carry it ourselves, we will stumble and get knocked and bruised under the weight. But as we yield and humbly walk in step with our Lord, how wonderful it is to find that some things which were such sore trials before, no longer touch us, let alone trouble us. And in our deeper sorrows, we no longer see the yoke, but the One who bears the heavy end for us.

Then, seeing Him in every trial, He truly gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . . ." (Isa. 61:3). And praising Him under trial will glorify Him, and bring comfort to others, "by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4).

It may be that you live in constant dread of something in the future—some overpowering fear gnaws at your heart.

For years I had a horror of being in the presence of death. It was a terrible, awe-

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TO BE NEAR TO GOD

THE TRIUMPH OF THE CHURCH

Sunday, September 9

BACK WHERE YOU LEFT HIM

You can't leave the church—you can't leave the Lord of the church, and go on from there. When you are on the wrong road, or even going in the wrong direction on the right road, the best thing to do is go back to where you "went wrong."

So if you have been sidetracked by one of the devil's red herring, get back on the Highway. Start again. Keep straight. Keep going, with Him; the tree of life is at the end of the road.

Read Rev. 2:5-7.

Monday, September 10

THE FAITHFUL—THE CONQUERORS

It has been said that England lost more battles than she has won, but that she always wins the last one. That is probably also the experience of most Christians—if they win the last one, and of the Christian churches—if they are faithful. That is, the ones that are full of faithfulness.

You say you want to fight with the crown on your head. While that would no doubt be very impressive, it hinders the fighting. Leave that for later!

Read Rev. 2:10, 11.

Tuesday, September 11

REPENT AND CONQUER

In order to triumph, whether of the Romish or modern Liberalistic type of Nicolaitans, they must repent. What is the sense of preaching a Gospel you do not believe? What is the advantage of substituting human saviors that cannot even save themselves, for the divine One?

Go back to Him for the "hidden manna", the little "white stone," and the "new conquering name"—not yours, His.

Read Rev. 2:16, 17.

Wednesday, September 12

REPENT AND CONQUER

He has given you time to repent. 2:21. Have you? You're not getting anywhere this way. What good does capriciousness bring? What will you gain? What benefit is it to the church?

What is your church doing with "The Morning Star"? What would anyone do with Him? Well then, let Him do something with you! 2:23b, c.

Read Rev. 2:23b-29.

Thursday, September 13

REPENT AND WATCH

"Awake . . . strengthen . . . keep . . . repent . . ." (3:2, 3). Sardis! . . . Rome! . . . Seville! . . . Zurich! . . . Wittenberg! . . . Geneva! . . . London! . . . Chicago! . . . Goshen! . . . Kitchener! . . . Los Angeles! . . . Awake! . . . Watch! . . . Remember! . . . Strengthen!

Then walk with Him in white.

Read Rev. 3:2-6.

Friday, September 14

KEEP AND CONQUER

The Pauline formula was: "Give and be happy." The Johannine formula is: "Keep it by giving it away." Some things actually keep better by giving them away. The multiplication table is one of them. The Gospel is another. If you want really to know it, start telling someone else about it.

You keep the Word; then He will keep you. That's a bargain!

Read Rev. 3:10-13.

Saturday, September 15

REPENT, BE ZEALOUS, CONQUER

Buy gold and white garments! Get the very best. Get down to business. The business of the church is that of being the church! That's the biggest business you can be in. Is your church doing big business or playing church?

Perhaps your lenses need changing; or have you been using silver dollars instead of crystals? A little good ointment may do some good too. There is Someone at the door offering His wares, extending His friendship, selling you His victory.

Read Rev. 3:19-22. —Elvin V. Synder.

Christ Among the Churches

Sunday School Lesson for September 16

(Rev. 1:9-11, 17, 18; 3:14-22)

We sing, "We would see Jesus." How do we see Him? In the Gospels. In the early church where He dwelt. And here in the Revelation we see Him in glory. To whom was this vision granted? Recall all you can about the Apostle John. Why do you think God gave to John this wonderful vision of Jesus?

Once John wanted to sit at the right hand of Jesus in glory. Now since the resurrection he is down among the people, their brother and companion, partaker of suffering with them. Keep in mind the theme of this quarter's lessons—to encourage and strengthen saints when in suffering. Those to whom John wrote were in tribulation, were in the new kingdom of Jesus Christ, and John wanted them to continue in well-being in Christ. In all this he was their companion.

Take time to hear what John heard and to see what he saw. What did the "great voice" say? "I am . . . ." He introduced Himself. "Alpha and Omega, the first and the last." Here is "he that liveth, and was dead," but is "alive for evermore." Christ takes away all power of death and because He lives we live also. He has "the keys of hell and of death." He has all control of the future. Who would not listen to such a One speak!

What did John see? Whom did he meet in this great unveiling and in this vision of glory? The seven candlesticks, the churches, and in their midst the Son of man and Son of God. He appeared in glory, in purity, in authority, in light, and in love. In His right hand He held the stars, the angels, no doubt symbols for the pastors of the seven churches. The churches are candlesticks to give the light of the Gospel to the dark world. How precious is the church to the Lord and Life of the church!

Jesus' purpose in speaking to John was to give him a message to write to seven churches in Asia Minor—real churches on the map. What were the names? Time will not permit to study all seven. It might be noted that each message has four parts—the Person of Christ is described, a commandment is given, a rebuke and warning is given (except for Philadelphia), and a promise to those who overcome. Find these four in the message to the Laodicean Church. Why do you think the committee selecting the Scriptures chose this one church? Think of your own church as you consider what was written to the Laodiceans.

Laodicea was a very prosperous city. In the midst of material prosperity they had become very poor spiritually. In their own eyes they were rich. God looks on the heart. And it is hard for rich people to be saved. They were indifferent and self-satisfied, which condition disgusts God. Jesus' desire is to present His church as "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Consider Jesus' gracious invitation to His riches, His clothing, His eyesalve; to His call to accept rebuke and repent; to open the door to fellowship and participation in His kingdom.

R. E. Luccock cited three dangers of the church today—a concern for respectability greater than a concern for evangelism, a deep concern for numbers, and a too great concern for money.

Christ died for the church and He lives in her midst sustaining and directing her. And the gates of hell cannot prevail against the church in which He dwells. But John's letter, dictated by Jesus, shows that Jesus may be on the outside of the church. However, He is always knocking in tenderness, hoping to enter.

John heard—saw—and wrote.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Willis L. Breckbill was ordained to the ministry at the Bethel congregation, Mummasburg, Pa., on Sunday morning, Aug. 26, with Bro. O. N. Johns officiating, assisted by Howard H. Charles, who preached the ordination sermon. The brethren John A. Brenneman and Paul Huddle were also present.

Bro. and Sister Paul Brunner, who served the congregation at Wooster, Ohio, this summer, have gone to Eastern Pennsylvania where Bro. Brunner will teach at Christopher Dock Mennonite School.

Bro. George Beare was installed as full-time pastor of the Seventh Street Church, Upland, Calif., on Aug. 5.

The Publishing House slides, "Into All the World," were shown at the Ann Street Church, Peoria, Ill., on Sunday evening, Aug. 19.

Bro. and Sister A. L. Buzzard recently moved from R. 2, Goshen, Ind., to 133 Wagner St., Elkhart, Ind. Now eighty-five years old, Bro. Buzzard still attends services at the Belmont Church in Elkhart, where he served as minister quite a number of years.

The annual Young People's Institute, sponsored by the Franconia Young People's Institute Committee, was held Saturday through Monday, Sept. 1-3 at the Blooming Glen, Pa., Mennonite Church. The institute staff was composed of Melville Nafziger, Wilmington, Del.; Paul M. Lederach, Scottdale, Pa.; David Thomas, Lancaster, Pa.; Norman Derstine, Broadway, Va.; Millard Lind, Scottdale, Pa.; Clarence Fretz, missionary to Luxembourg; Allen Shirk, missionary to Bihar, India.

A group from Kalona, Iowa, gave a program in the interests of Mennonite Disaster Service at Manson, Iowa, on Sunday evening, Aug. 19.

Change of Address.—Bro. Herbert S. Ebersole, 1703 North W St., Pensacola, Fla., to Box 586x, R. 2, Pensacola.

A farewell fellowship was held at Pigeon, Mich., for Bro. Norman Teague and family who moved to the Johnstown district of the Allegheny Conference where Bro. Teague has been licensed as a minister to serve the Pleasant Grove congregation, near Salix, Pa. He will also serve on the faculty of Johnstown Mennonite School. His address is Box 179, Elton, Pa.

A Youth Center, for the use of I-W and Service Unit personnel and located near the First Mennonite Church, Denver, Colo., was dedicated on Sunday afternoon, Aug. 26.

Bro. Roy Glass, R. 3, Keyser, W. Va., who has been serving the Glade congregation, Accident, Md., as pastor for the past four months, has been licensed and appointed to continue his service for the present conference year.

Bro. and Sister Isaac Metzler, Accident, Md., are on an extended tour through the west and northwest, going as far as Alberta, Canada.

Bro. J. Alton Horst was ordained to the ministry at Amity Chapel, near Olney, Ill., Aug. 19. This completes a series of three ordinations this summer in which a father, son, and son-in-law were ordained to the ministry: Cleo Mann, for Indianapolis, Ind., May 6, and David W. Mann, Albany, Oreg., July 8, being the others.

The mental health program of the Brook Lane Farm, near Hagerstown, Md., was the theme of the evening service at Blooming Glen, Pa., on Aug. 19, when personnel of MCC headquarters and Brook Lane led the discussions.

A delegation of about 125 people, from the Riegelsville, Pa., area, was present at the Sunday morning service at Blooming Glen, Pa., Aug. 19. One of the group expressed appreciation for the service rendered last year during the flood disaster and presented a large check for the use of the disaster organization.

The Ninetieth Semiannual meeting of the Associated Sewing Circles of Lancaster Conference met at Mellinger's Church Saturday morning and afternoon, Sept. 1. Business was transacted and informational and inspirational talks were given. Bro. John Buckwalter served as chairman.

A cornerstone laying ceremony was held Sunday afternoon, Aug. 26, for the new church building at St. Johns Chapel (Old Man's Cave), Logan, Ohio.

Canton Bible School Reunion was held at First Mennonite Church, Canton, Ohio, on the afternoon of Labor Day, Sept. 3. Bro Kenneth Good, Morton, Ill., was the guest speaker and a number of others gave testimonies concerning their experience in school in recent and past years. A basket supper followed the program.

Bro. Wallace Jantz was recently called by the North Goshen, Ind., congregation to serve as assistant pastor for a year as a licensed minister.

The Gideon Society of the local community recently placed Bibles in the Mountain View Nursing Home, Glenwood Springs, Colo. Bro. Samuel Janzen, administrator of the Home, gave the dedicatory message and prayer.

Philhaven Hospital Needs.—If you are interested in Christian service, opportunities are available for nurse aides. Three are urgently needed within the next month. For further information call Lebanon, Pa., 3-2491 or contact J. Horace Martin, Administrator, R. 5, Lebanon, Pa.

Change of Address.—Chester K. Lehman from EMC, Harrisonburg, Va., to 319 South 15th St., Philadelphia 2, Pa. Bro. Lehman will serve at the Student Center there while on sabbatical leave from Eastern Mennonite College.

The new church building for the Zion congregation, Archbold, Ohio, was dedicated Sunday, Aug. 26. Bro. Paul Mininger, Goshen, Ind., preached the sermon and Bro. S. A. Yoder, Columbiana, Ohio, had charge of the dedicatory service.

Announcements

Youth Conference at North Goshen, Ind., Sept. 14-16, with Ray Bair, Akron, Pa., guest speaker.

Dedication of new church building at Centereach, Long Island, N.Y., 3:00 p.m., Sept. 9, with evening services to follow Sunday through Wednesday. John E. Lapp, Lansdale, Pa., speaker.

Youth meeting at Weaverland, Lancaster Co., Pa., Saturday evening, Sept. 8, with a panel discussion on the theme, "Busy Youth," and a topic discussed by Wm. McGrath.

Dedication services for the new pontoon plane to be used by the Northern Light Gospel Mission will be held at the private dock of the Warner Concrete Co., near Tullytown, Pa., 3:00 p.m., Sept. 16. Follow Turnpike to Delaware interchange, take Rt. 13 north to Tullytown, about three miles from interchange. Look for dedication markers after reaching Bristol. Speaker, John E. Lapp, singing by the Lansdale Male Quartet. Come and enjoy this unique service.

CPS, I-W, VS Reunion at North Danvers, Ill., Mennonite Church, Sept. 9, beginning at 4:30 p.m. Basket supper; evening program with Milo Nussbaum speaker.

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Calendar

Annual Ontario A.M. Sunday School Conference, New Hamburg Community Centre, Sept. 8, 9, 10, 1956.
Lancaster Conference, regular session, Mellingers, Sept. 20.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Indiana-Michigan Mission Board meeting, Oct. 25, 26.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Fatal Accident to Two MCC VS Workers. —Two MCC VS workers were fatally injured and two others seriously injured in an automobile accident Aug. 21, near West Chester, Pa., when an auto collided head-on with the car driven by Ethel Krehbiel, McPherson, Kans. The other occupants were two of Ethel's sisters, Vera Joy and Helen, and Sarah Ann Jantzen, Plymouth, Nebr. Ethel and Sarah Ann died as a result of the injuries, and Vera Joy and Helen at last reports were in serious condition in West Chester hospital. Ethel had served three years at Camp Landon, Gulfport, Miss.; Sarah Ann had completed a year of service at the MCC house in Washington, D.C., and Bethesda, Md., and the other two had completed summer service, also at Bethesda, Md. All were on a vacation trip east when the accident occurred.

A farewell service was held at the Landis Valley Church, near Lancaster, Pa., on Sunday evening, Aug. 26, for Sister Elva Landis, a missionary nurse reappointed to the Tanganyika field. With Sister Lois Marks, a missionary teacher reappointed to service in Ethiopia, she sailed on the "Queen Elizabeth" on Aug. 29. Both are returning for second terms.

Sister Mabel Cressman, missionary nurse to the Argentine Chaco, arrived safely in Buenos Aires, Argentina, Aug. 27, after furlough in Ontario. She flew from Miami, Fla., on Aug. 25.

Bro. and Sister Tilman Martin and Bro. and Sister Harold Reesor, missionaries under appointment to the Province of Quebec, have enrolled in the Montreal Bible Institute, Longueuil, Quebec, and will begin their year of language study there Sept. 5. Their address is 157 Victoria Ave., Longueuil, Quebec.

Bro. Harold Reesor, missionary under appointment to Quebec, was ordained on Sunday afternoon, Aug. 19, at the Wideman Mennonite Church, Markham, Ont. Bro. Emerson McDowell, Toronto, officiated, and Bro. J. B. Martin, Waterloo, represented the General Mission Board and brought the message.

Bro. and Sister S. Allen Shirk, missionaries on furlough from Bihar, India, will be giving an illustrated talk to the Holmes County Ohio Mennonite churches, on Saturday evening, Sept. 8, the meeting to be held at the Berlin church. Bro. Shirk has further speaking appointments on Sunday evening, Sept. 9 at Berlin, Ohio; Sept. 11 at Mt. Gilead, Ohio; Sept. 12 at Crown Hill, Rittman, Ohio; Sept. 13, Kidron, Ohio; and Sept. 14, Hartville, Ohio.

The Union Ave. MYF, Chicago, Ill., will be retreating to Brunk's Cabin, White Pigeon, Mich., for the week end of Sept. 7-9. A farewell for Bro. and Sister James Christophel, former assistant pastor and wife, was given Aug. 31 by the Union Ave. Mennonite congregation.

Bro. Robert Witmer, missionary under appointment to France, was guest speaker at the annual alumni meeting of Rockway Mennonite School, Kitchener, Ont., on Sept. 1. He is a member of the first graduating class, 1948.

A farewell party for Bro. and Sister Benno Barg, summer VS workers at the East Side Mennonite Church, Saginaw, Mich., was held on Aug. 16 at the Fellowship Center prior to their return to Kitchener, Ont.

A condensation of "Through Gates of Splendor," by Abe C. Van Der Puy, the story of the five missionary martyrs in Ecuador, appears in the August issue of **Reader's Digest.**

Bro. John David Zehr, Los Angeles, Calif., is holding evangelistic meetings at the Detroit, Mich., Mennonite Church, Sept. 9-16.

Bro. and Sister Don Brenneman, appointed workers for South Texas, are engaged in a six-weeks' course of language study at Saltillo, Mexico. They are studying under private tutors.

Bro. Myron Ebersole, Newton, Kans., was elected associate member of the executive committee of the South Central Conference district mission board, during the conference sessions at Hutchinson, Kans., Aug. 21-23.

Bro. and Sister Kermit Derstine, who have been assisting in the pastoral work of the Detroit Mennonite Church for over a year, will be moving to Goshen, Ind., where Bro. Derstine will attend the Biblical Seminary.

The South Central Conference district mission board approved a budget of $6.60 per conference member for conference and mission board work for the coming year. The conference approved a new constitution for the mission board which provides for an annual meeting of the district mission board in the spring, and closes the fiscal year March 31. The annual meeting is to be held in conjunction with the district WMSA meeting.

The Orley Swartzentruber family, missionaries in Paris, France, spent their summer vacation at the Mennonite Center at Heerewegen, The Netherlands.

An instruction class of two young men and one young woman has been started at the Jefferson St. Mennonite Church, Lima, Ohio.

Bro. Wilbert Nafzinger, Harper, Kans., who served for a number of years as executive secretary of the South Central Conference district mission board, has resigned and moved to Nampa, Idaho, on account of his health.

The new executive committee of the Virginia Board of Missions and Charities is constituted as follows: Mahlon L. Blosser, Harrisonburg, president; John F. Shank, Broadway, vice-president; Daniel B. Suter, Harrisonburg, secretary; Roy D. Kiser, Stuarts Draft, treasurer; Harold G. Eshleman, Harrisonburg, fifth member.

Bro. and Sister Raul Garcia, who are soon returning to their home in Pehuajo, Argentina, are scheduled to speak at the Neffsville, Pa., church on Friday evening, Sept. 7, and at the Conestoga Church, Morgantown, Pa., on Sunday eve., Sept. 9.

The Wayside, Miss., mission congregation has been informed that the lease for the ground upon which their church building sits will expire in three months. This congregation must provide for a new meetinghouse immediately.

Bro. and Sister D. E. Arnone and family, Canton, Ohio, will be moving to South Bend, Ind., to help in the work of the Hope Rescue Mission there. Bro. Arnone, who has had some rescue mission experience, will assist Bro. Tobe Schmucker, superintendent, with his heavy duties.

(Continued on page 860)

Your Treasurer Reports

At our recent annual meeting the General Board approved the appointment of Bro. Nelson Kauffman as Secretary for Home Missions and Evangelism. In this assignment Bro. Kauffman will be working with our missionaries who are serving in city and rural areas of our country to help extend the witness of the church. We believe that the church has a real responsibility to extend its witness into the urban areas of our country and we trust that through the leadership of Bro. Kauffman this area of witness can be made more effective and significant.

I am sure that we all recognize the need to carry the Gospel message to foreign fields and we also recognize that there are many countries across the world in which the Christian message is not being given. Therefore, it is correct that we should stress the need of extending our Christian witness abroad. However, I am sure the Scriptures are clear that we must also extend the witness here at home. Working in urban areas, particularly in the large metropolitan cities, is very difficult and the missionaries who work in these areas need our prayers and financial support.

The General Mission Board has budgeted $130,187.00 for mission work in our city and rural areas during the coming year. To meet this budget we will need to count upon continued contributions both to our General City Mission Fund and to the various city missions and churches across the country. We trust that each of us will feel our personal responsibility to witness to those about us, but may we also remember those who are trying to carry the Gospel message to the multitude of lost men and women who can be found in the metropolitan and urban areas of our own country.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Let the Hills Hear Thy Voice

By Mrs. Paul M. Landis



Bertha Brenneman, R.N., and Ruth Kurtz, schoolteacher at Faith Hills Christian Day School, are workers at Crockett, Ky.

As the mission pastor and his wife rode along the trail, it was not the deep, oozing mud that their horses high-stepped through, nor the numerous rocks or huge protruding boulders their horses nimbly picked their way across that was occupying their thoughts and attention. They were quite used to the quick changing from mud to rocks which the trail afforded. Their attention was caught at the moment by the close call of a whippoorwill, a sure sign that spring was there to stay. Their hearts thrilled momentarily at the sound.

For weeks already the nights were filled with the high singing of countless spring peepers. The hills were beginning to show traces of new life as varying shades of green, accented by the snowy white of the savis tree and the magenta of the redbud, were beginning to appear. There is something about God's springtime in Kentucky that defies the power of words to describe.

A sudden contrast to the beautiful handiwork of the Lord in which they were reveling lay before them as they rounded a sharp curve in the trail and came upon a group of men. Some were old while others were quite young, almost children. A few were mounted on mules or horses, and the rest closely observed the men who huddled over a set of cards which several made a pretense of trying to hide as the pastor and his wife came into sight. Various stages of intoxication were manifested by a failure on the part of some to try to hide the bottle, knife, or gun they held, which in their sober moments they would have skillfully concealed.

No one spoke as the pastor and his wife rode by, except for the usual exchange of "howdy's." A heavy burden settled upon their hearts as they rode on. Since dusk was fast turning to darkness as they reached the schoolhouse, the first thing the pastor did was to pump up the gasoline lanterns and hang them on the wires suspended from the schoolhouse ceiling. Only the crude desks and the boards of the front of the room, which were painted black to be used as blackboards, gave evidence that this run-down building was used for a schoolhouse.

Limited space does not permit a detailed description of the service that followed. The crowd that came that night included young and old, and the interest was good. The folks who came were clean and their clothes spoke of pride in appearance and style. Toward the middle of the service the group of drinking men moved on up the creek to the schoolhouse. Some came into the building while others stayed outside. Whether inside or outside, they spoke in loud voices which was very disturbing to the service and caused a general inattention and restlessness to come over the attentive group. A few folks even left the meeting and went home so that they would be assured of not getting into any trouble, in case any trouble started.

Usually the meetings were concluded without any serious trouble developing, although there were a few times when drunken men would begin fighting or advance upon the preacher in a threatening way that would frighten the people and the meeting would be broken up.

These conditions of widespread drunkenness and lawlessness were due mostly to the isolation of the hill communities which made law enforcement almost impossible. The lack of roads that were passable to modern vehicles was chiefly responsible for their being isolated. During the thirteen years that the Virginia Mennonite Board of Missions and Charities has had resident workers on the field, a great many changes have taken place. Gravel roads that hold up most or all of the year have been built back into the hills. Electricity soon followed and even the telephone, so that convenience in transportation and living has greatly increased and public lawlessness has noticeably subsided as the good roads and the telephone brought law enforcement very close at hand.

The spiritual needs of the rural communities of eastern Kentucky were discovered by the YPCA of Eastern Mennonite College when it sent out some brethren on a tour of investigation through the southern highlands to search out needy fields. The sheriff of Morgan County, Ky., directed them back into the hills where the present work is now established.

At the beginning of the work, a small group of workers were sent each summer to hold summer Bible schools and conduct revival meetings. In the summer of 1943 the Virginia Mission Board sent out the first resident workers who located at Relief, Ky. They were Lester and Arminta Shank and Cora Mason. Sister Mason soon found it necessary to return to her home and was replaced by Rosa Mae Kurtz.

In the fall of 1945 Melvin and Miriam Weaver settled on Lost Creek at Ophir, Ky., where they lived and worked among the people for five years. Mahlon and Leah Horst replaced the Shanks at Relief in 1946 and during the past year Direl and Polly Fyffe took over the work there in place of the Horsts.

Work was begun at Crockett in the early winter of 1946 with Paul and Mary Landis locating there. They were replaced in the summer of 1955 by Myron and Gladys Amstutz. Russell Baer, Mina Glick Gashman, and Mary Showalter have all spent time at Relief under appointment of the Board. Rosa Mae Kurtz has also spent time at Crockett and Bertha Brenneman is working with the Amstutz's there now.

At the beginning of the work all of the services were held in public schoolhouses which the county had made available for all religious purposes. The condition of the buildings was usually very poor and the possibilities of heating them to the point of

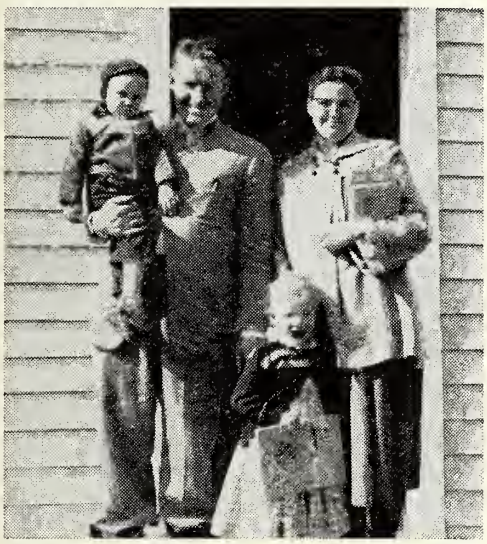


Sunday morning at Paint Cliff Church, Relief, Ky., March, 1956.

comfort were practically impossible in the winter time, the winters being especially severe.

In recent years, comfortable church houses were provided at Relief and Crockett where resident workers are now located. Services are held regularly at these two places with attendance numbering in the 30's and 40's at the present time. Summer Bible schools are always conducted in these two communities, and many have been held in neighboring communities as well.

Efforts to win the people have been extended in the areas of visitation work, being a real neighbor in Christ's definition of the term, and in revival meetings, besides the regular church services and summer Bible schools. Recently social gatherings for the young folks have created much interest and a good response, and it is hoped that they will provide an opening and an avenue to meet their spiritual needs.

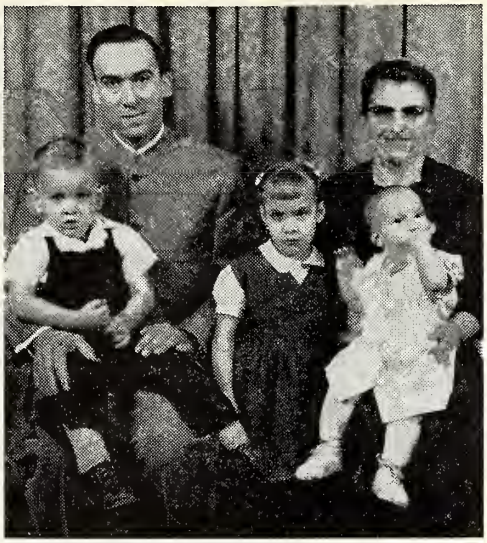


Direl and Polly Fyffe, Relief, Ky., with Joseph Ray and Esther Fay.

Conducting weekly Bible lessons in the public schools has been a unique privilege for the workers. This work has taken Bible teaching and the Mennonite witness into many surrounding communities. Summer Bible schools often followed up this work in the summertime, and frequently revival meetings.

For six or seven successive years the public school on Lost Creek was taught by Mennonite teachers and the school on Coffee Creek had a Mennonite teacher for a couple years. Space does not permit a listing of the different teachers who have served the Lord in the one-room schoolhouses in the hills of Kentucky. Their work was done in the midst of physical hardships with small financial returns, but they, with the host of Bible school teachers who have served in the hills over the years and the regular workers who lovingly lived and worked among the people from day to day, counted the spiritual returns in their own lives and the lives of the Kentucky people the richest of rewards.

At the present time a Christian day school is also located at Crockett. Though privately sponsored, it is operating in co-operation with the work of the church there. A need for



Myron and Gladys Amstutz, Meryl, Hilda, and Louise, located at Crockett, Ky.

such a school was realized when consolidation brought many undesirable things into the public school at Crockett and a number of parents expressed to the workers a desire for such a school. At the present time there are children attending from both Christian and non-Christian homes.

Generally speaking, the Kentucky people are a very religious people. For this reason, many have been misled by false teachers in the past and often an acceptation of the truth is difficult to accomplish in their lives, because they are slow to change from the old to the new. They are a friendly, intelligent, warm-hearted people, and although it may take a long time to win their full confidence, once it has been won you can be sure of their loyalty in any situation.

Only eternity will reveal the full fruit of the Gospel witness in Kentucky over the years. Many changes have taken place in the hills that can be credited only to the grace and power of God. Lives have been changed by His power and His Spirit is still working, convincing others of the truth and drawing them, likewise, to the Lord Jesus Christ.

Recent concerns and prayer requests from the field include the following: Pray that the social gatherings for the young folks may bear spiritual fruit. Pray that the Word which has gone out in summer Bible school work will not return void in the lives of the children and the homes from which they come. Pray for two unsaved husbands of two faithful Christian wives that they may yield to the Lord. Pray for those who are unsaved, who regularly attend the Sunday services, that they might decide for Christ. Pray for the workers that they might have divine wisdom to know what activities and work the Lord would have them do that they might win the lost to Him. Pray for those who are on the point of deciding for Christ and the Mennonite Church that they will fully surrender to the Lord and allow Him to have His way in their lives.

Portsmouth, Va.

Down underneath people's inability to believe is usually some moral snag.—Paul M. Miller.

Broadcasting

Workshop High Lights

"Religious broadcasts should be the best productions on the radio," participants in the radio workshop were told. This workshop was held August 14-17 at Eastern Mennonite College. It was emphasized that radio is still a growing medium of mass communication, but radio listening habits are changing. Radios are moving from the living room into the kitchen, the bedroom, and the shop. Religious broadcasters have done little to adapt their programs to this changing role of radio.

Morning and evening sessions were devoted to discussion of such topics as: How Can Radio Best Serve the Christian World?, Program Planning, Script Writing, Building a Listening Audience, Microphone Technique and others of a similar nature. Each afternoon Dr. McGlon held a speech clinic for those engaged in radio speaking, devoting part of the time to individual coaching. Mr. Braun also gave help to engineers in their problems.

There was emphasis on the fact that radio is and will likely continue to be an important medium of mass communication, and that religious broadcasters must devote much study and effort to make their programs appeal to and reach the ordinary listener. It was pointed out that if the broadcaster is to reach the unsaved the program should be something other than a modified church service. Also, there must be attention given to new types of programs geared to the new listening habits and to audiences other than those being reached now, such as youth and children.

The Mennonite Hour

"Partners with God" is the title of the messages currently heard on **The Mennonite Hour.** Norman Derstine, program director, will be speaking on this stewardship theme for four Sundays in September. Don't miss hearing this stimulating discussion on a neglected Bible truth.

Earl Maust returned from a year's study at Northwestern University and spent a few days in **The Mennonite Hour** office in program and music planning for future broadcasts.

The a cappella singing was cited as one of the unique features of **The Mennonite Hour** in the recent radio workshop. Constant effort is being made to improve the music on the broadcast. Stress is placed on the spiritual and musical qualifications of all singers.

Important Station Changes

WRVA, Richmond, starting Sept. 9, will broadcast **The Mennonite Hour** at 9:30 EST (10:30 EDT) instead of 10:30 p.m. If you live in the Central Time zone, figure one hour earlier.

WBZ, Boston, and WOWO, Fort Wayne, will not carry **The Mennonite Hour** after Sept. 1 due to a change of broadcasting policy. All Westinghouse stations, of which there are five in the United States, will not sell time to religious broadcasters but will give a limited

amount of time for religious broadcasting. KYW, Cleveland, one of the Westinghouse stations, is carrying **The Mennonite Hour** free during the month of September, at 10:00-10:30 p.m., 1100 on your dial.

Heart to Heart

A Mother's Study Class of the Air is scheduled to begin during the first week in October at the time of the regular broadcasts. **Better Home Discipline**, by Cutts and Moseley, will be the textbook.

Three hundred thirty-five women purchased Alta Mae Erb's **Christian Nurture**, which was used as a textbook last year. Many of these women wrote appreciative letters telling of the help they received through listening to the radio discussions each week and following along in their textbooks.

Your Friend Ruth gives a hearty invitation to mothers and others working with children to participate in the 1956 study class. Also, she strongly recommends that listeners purchase the book in order to obtain maximum benefit from the discussions. Send your order for this book, **Better Home Discipline**, with $3.50, plus 20¢ for postage and handling, to the **Heart to Heart Program**, Harrisonburg, Va.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Japanese Proselytes Will Live in Israel

Seven thousand Japanese converts to Judaism wish to come and live in Israel. The Ministry of Religions has given permission for their entrance either this year or next year. The leader of this unique group has translated the Hebrew Bible into Japanese. He claims that the Japanese nation is directly descended from the tribe of Dan. Some members of the Danite tribe, he believes, reached Japan about 2,000 years ago.

Israel is ready to welcome these proselytes, saying that they are extremely devoted to their adopted religion and have the added asset of being largely in the professional class. A group of proselytes from Italy settled in Israel some time ago and have become well adjusted there. From **Progress.**

♣

Buddhism has gained such ground in Hawaii that one of its priests was invited to offer the opening prayer at a recent session of the legislature. Although Christianity was widely accepted when it came to the islands over a century ago, now the majority of so-called Christians are such in name only. False sects have won many adherents. Pray for a spiritual movement within the Hawaiian Church that will replace mere profession with reality in the lives of church members, and then have a vital, evangelistic outreach to the non-Christians.—**Missionary Mandate.**



Korean women learn sewing skills in order to provide an income. Their husbands perished in the war. The women sit on the floor around a low table.

A Typical Day for a Relief Worker in Korea

BY CLARA ESHLEMAN

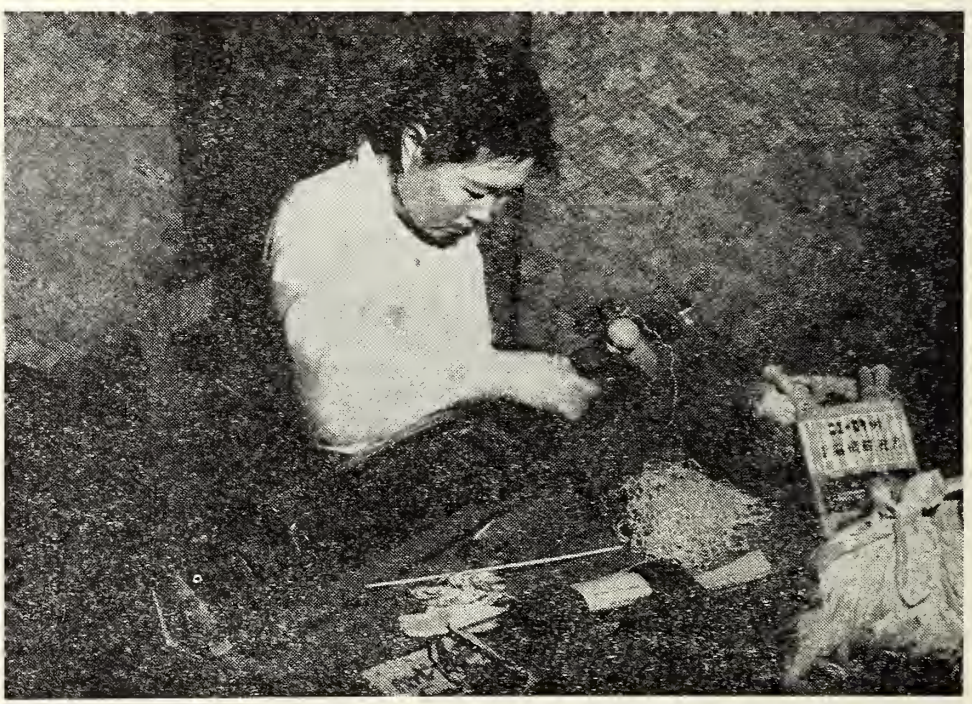
Mennonite Central Committee Unit at Taegu

At 7:00 a.m. our cook Kwak Si rings the rising bell. For me the bell means I cannot lose time if I want to have the room in order by breakfast—my bedroom is also the living room. I roll up the bed, slide it into the closet, and take away the sliding doors that served as a partition.

We have devotions at the table; then each goes his own way. The driver, the laundress, and cleaner have come by now. Pax man Harry Harms will take material aid supplies to an institution. Woodrow Ramseyer, another Pax man, has work at the warehouse.

Donald Klippenstein stays at the unit house in case of callers and also makes trips uptown. Our interpreters come at about 9:00 a.m. Next arrive Pax men Howard Burkholder and Valentine Yutzy from Hwa Won.

I pack a lunch and the driver takes me to the widows' project, leaving Betty Klippenstein at the Presbyterian Hospital where she works forenoons. Most of the ladies are already at work. They engage in handwork until I arrive to unlock the sewing machines. As I enter they bow if a glance is made in their direction. This also is their custom to each other.



One of the widows is operating the knitting machine, recently purchased for the Taegu Widows' Project. The finished sweater will be a masterpiece.

First, I give the interpreter a passage of Scripture to write on the blackboard. Later a sales lady comes to choose garments from the storeroom shelves. She gives me the money, then selects the number of garments the money will buy.

Three ladies are ready to do some cutting. I check the chart to see what they have already made and how long they have worked on one type of garment. If they understand a pattern well, I do not ask them to make more than three or four garments before moving on to another item.

At 10:30 a.m. I give one of the ladies some cans of beef supplied by MCC, some rice, and some money for vegetables to prepare the noon meal.



A Korean boy wearing new clothes found in his Christmas bundle. He and his mother occupy half this duplex apartment built by Pax men.

Two ladies inquiring about work knock at the door. They say that they are very needy. One has a baby tied to her back and their worn clothes show they are in need. However, we already have a long list of names and are not able to help an unlimited number. Many ladies come back several times in hopes of a change of mind.

We eat for 20 minutes and return to work. This afternoon some ladies are cutting and some are working on the glove-knitting machine. One lady is cross-stitching guest towels. Since she does very well with embroidery work, she makes samples for the others to follow.

About the middle of the afternoon the iron goes into use to press finished garments. We use a charcoal iron because electricity is not regular enough. At 4:00 p.m. I check each garment. If it is correctly done, we record it under the lady's name since they are paid on the basis of work done. If a change is necessary, I return it and explain what is wrong.

We quit work at 4:30 p.m. Ladies put their materials in a wooden box. Two ladies sweep the floor and the machines are locked. A long and two shorts sounds from our vehicle horn outside and I am taken home. During the next hour I conduct an English class for eight Koreans.

The remainder of the evening is semi-free —dinner, office work, typing. I put down my bed and stuff shut a hole so the mice or rats do not enter (I think Korea has twice its share of rats). I often wake at 3:00 a.m. from some noise and listen to discover if rats are running over the wood ceiling or if it is a thief. We can expect anything in Korea.

via MCC Information Service, Akron, Pa.

[Contributions received through the monthly relief and service offerings support the work in Korea. Present offerings are totaling about 25¢ per member per month; 50¢ per member is our goal.—Ed.]

Yeotmal Grows

For the Union Biblical Seminary (Yeotmal, India) this has been a year of progress. Pierce Hall, the new boys' dorm given by World Vision, is nearing completion and will be ready to house 36 boys for the new school year. The chapel, too, is all finished—except for furniture! A new faculty bungalow for the Weyburn Groffs is ready for the roof, but we are having difficulty getting roofing. Please pray about this. Mr. Kurtz stayed down all during the hot weather so that things would be ready for the opening of school.

We are expecting a record student body of over 75 this year, which is our capacity—even with the new buildings. The B.D. department will start its second year, which means that we will have six classes meeting simultaneously. This also uses our faculty to the limit. Soon the students will start traveling to the heart of India from Nepal, Assam, Travancore, and other distant parts of India in order to arrive in time. For our opening meetings this year we are fortunate to be having Robert Hess of the American Friends' Mission. Pray that this may be a time of spiritual renewing for us all . . . .

Jean Geiger, from Canada, sent to us by the Mennonite Central Committee, has just arrived to take Miss Jasper's place in the office. Prof. P. T. Gaekwad is on his way to Australia, where he will study in the Australian Institute of Archeology in Melbourne. The Vauchers have finished their language study, and have joined the faculty. So our family grows!

Next week (July 1) we open our school year with a faculty retreat. Orie O. Miller, Secretary of the Mennonite Central Committee, and Mrs. Groff's uncle, will be with us for that time. We covet your prayers as we go into this new year, that it will be a year of walking closer to the Lord and doing His will. Your letters mean much to us—so please write when you can.

—Frank Kline in **India News Letter.**

The Christ of the Korean Heart, widely read documentary book on the Korean churches' survival through persecution by Japanese and communists, is now being printed in its third edition by the Bible Meditation League of Columbus, Ohio. Translation of the book into many languages of India, under the supervision of Dr. Everett Cattell of the Evangelical Fellowship of India, is under way. The book will be published in India for the special Christian Readers' Book Club. —**EFMA Missionary News Service.**

MISSIONS

EDITORIAL

Investigating Committee Reports

The Christian Missionary Activities Inquiry Committee appointed by the Madhya Pradesh, India, government recently reported on its two-year study of missionary activities in the M.P. The investigation included the Mennonite Church in India with headquarters in Dhamtari. The committee visited 77 centers in the State and contacted 11,360 people.

Chief criticism leveled at the missionaries by the six-man committee included proselytizing and political activities. The committee feels that missionaries have taken advantage of certain caste and tribes peoples through providing them with educational and medical services and then evangelizing them. The committee recommends the prohibition by law of the use of the medical or other professions as a direct means for making conversions to Christianity.

Other recommendations include implementation of the provision in the constitution prohibiting the imparting of religious education to children without the explicit consent of parents or guardians; amending rules relating to the registration of doctors, nurses, and other personnel employed in hospitals to provide a condition against evangelistic activities during professional services; prohibition of the circulation of literature meant for religious propaganda without the approval of the state government; and compulsory quarterly inspection of institutions receiving grants-in-aid or recognition from the government.

The committee also recommends that education, health, and medical services for the tribes and other backward classes should be provided by the state government, that no nonofficial agency should be permitted to secure foreign assistance except through government channels, that no foreigner should be allowed to operate in certain specified security areas without giving a declaration in writing that he will not take part in politics, and that programs of social and economic uplift by nonofficial or religious bodies should receive prior approval of the state.

We should make clear that this report is for the state of Madhya Pradesh only. It remains to be seen what the reaction of the India national government will be toward it. The non-proselytizing and nonpolitical emphasis on missionary activity is very understandable. Our missionaries and Indian

(Continued on page 860)

RELIEF AND SERVICE NOTES

MCC Weekly Notes

India

"Training India young people to minister to their own people is one of the most exciting and strategic pieces of work going on in India today," says Jean Geiger, Waterloo, Ont., serving as a secretary at Union Biblical Seminary at Yeotmal. She writes that seminary students come from many parts of India. Enrollment for this term which began July 4 numbers 65 men and 10 women. Some students go as far as 1500 miles for seminary. Some students are the only Christians in their families and are meeting with persecution.

Korea

Clara Eshleman, Harrisonburg, Va., working with Korean women, reports the distribution of raisins every two weeks adds an important part to the diet of Koreans and they are happy to receive the raisins. During the summer the sewing project includes lessons in making small western dresses, short trousers, blouses, and skirts.

Greece

Paxman Robert Lambright, Lagrange, Ind., works with an Inter-Church Service team at Ioannina in village demonstration projects in an area near the border of communist Albania where many villagers are Albanian expellees.

Lambright says. "The only way to get to the village is by a four-wheel-drive vehicle, a 35-minute drive off the main road. A trip to the nearest physician for these Albanians is a five-hour ride by animal." He organized a boys' club where boys learn to raise gardens, raise rabbits, and learn the basic techniques of other agricultural enterprises.

Holland

Three youth organizations in Holland are joining energies toward the promotion of a peace witness by sponsoring periodic conferences. The organizations are the Mennonite peace group, the peace work group of the Dutch Young Men's Christian Association, and the youth work group of the Fellowship of Reconciliation.

This commission was formed after two members of the Dutch YMCA attended a conference of the Mennonite peace group.

Kings View Homes

An experienmt new in the field of mental health treatment has been initiated at Kings View Homes at Reedley, Calif. Patients and staff together spent a week at Camp Hartland in the Sierra Nevada Mountains. This is believed to be among the first experiments of this kind in the United States. The casual atmosphere of the camp is expected to contribute to the long-range program of Kings View Homes and it is hoped the idea will produce far-reaching effects.

Summer Service

Nine members of the service unit of normal control volunteers at National Institutes of Health at Bethesda, Md., this summer participated in a cancer study which will become the standard for comparison for future cancer studies. The completed study, to include only 25 healthy persons, will be used to determine the rate at which protein is used by the body. Medical authorities say a body disturbance is created when cancer patients use proteins.

Twenty-two persons were members of the summer unit a NIH. They participated in research studies in mental health, metabolic diseases, cancer, heart disease, and neurology. Four other persons serve as normal control volunteers at NIH on a long-term basis. Their service this summer will have far-reaching effects as Christian service on the total medical research program which ultimately will alleviate human suffering in future generations all over the world.

Voluntary Service

Thirteen persons completed orientation and have begun service in several Voluntary Service units. They are:

Teachers at Twillingate, Newfoundland: Lydia Beiler of Grantsville, Md.; Lois Brenneman of Kalona, Iowa; Noreen Cressman of Guernsey, Sask.; and Margaret Harder of Winkler, Man.

Nurses at Twillingate, Newfoundland: Betty Reinford of Telford, Pa., and Erna Fast of Chortitz, Man.

Migrant ministry at Coalinga, Calif.: Herman Dueck of Abbotsford, B.C.

Counselors at Camp Landon, Miss.: Mr. and Mrs. Ernest Bergman of Abbottsford, B.C.

Worker at Ailsa Craig Boys Farm, Ont.: David Martins of Abbotsford, B.C.

Workers at Akron: Helen Buller of Reedley, Calif., secretary in personnel office; Darlene Hinemon of Reedley, Calif., file clerk and PBX operator; and Leonard Steider of Shickley, Nebr., clothing depot.

Released Aug. 24, 1956
MCC Information Service
Akron, Pa.

MRSC Weekly Notes

Voluntary Service

Encouraging reports have come in from many satisfied VS-ers as the summer service program is nearing completion. Several girls in children's homes and old people's homes have enjoyed their work so much that they are extending their terms of service. A total of 86 volunteers served under the MRSC in the summer voluntary service program.

During the last week in August, Ernest Bennett, Nelson Kauffman, Ray Horst, and Walter Smeltzer of General Mission Board administrative staff, Elkhart, Ind., will be going to St. Louis, Mo., to investigate the possibilities of a permanent work. Many contacts were made by the summer VS unit in St. Louis this summer and several people expressed a desire for the club work conducted by the unit to continue and for church services to be held.

Eleven persons will be attending the VS orientation school in Elkhart Sept. 6 to 18. J. B. Shenk and S. J. Hostetler, Elkhart, Ind. pastors, will be teaching in this school.

At the present time there are 153 persons serving in the voluntary service program under the MRSC. Sixty-eight of these persons are also serving their I-W assignment.

I-W Services

Many I-W reunions were held this summer: Evanston, Ill., July 7; Fort Wayne, Ind., July 29; Cleveland, Ohio, Aug. 4 and 5 (special speaker Paul Peachey, Harrisonburg, Va.); Kalamazoo reunion held at Peru, Ind., Aug. 11; South Bend, Ind., Aug. 12; Des Moines, Iowa, Aug. 14; Indianapolis, Ind., Aug. 26 with special speaker J. Lawrence Burkholder, Goshen, Ind.

C. Ralph Malin, Malvern, Pa., a minister at Frazer, Pa., Mennonite Church, will speak at the Norristown, Pa., I-W unit fellowship, Aug. 30. The Philadelphia State Hospital I-W unit were the guests and gave the evening program for the Norristown unit, Aug. 16.

Released Aug. 24, 1956
Relief and Service Office
1711 Prairie St., Elkhart, Ind.

WMSA Weekly Notes

From Goiania, Brazil, Mrs. Richard Burkholder writes: "In this growing city, places to rent are scarce. After three weeks of house hunting, we decided on a house, which seemed to be the only one available. The location was important, because there is little public transportation. It is about a fifteen-minute walk to the downtown section.

"Living here is much the same as it was in Campinas. Vegetables are harder to get and there is not as much variety. I have had to learn various ways to prepare eggplant and okra. We also eat a lot of the Brazilian staple, rice and beans. Right now we have lots of oranges, and soon it will be pineapple."

From Mathis, Texas, Maternity Home, Lucinda Martin, one of the nurses, writes: "We have been busy; we sent home our tenth lady for the past week. The Lord has been good to us, supplying our needs very well. Supplies are replenished again and again as the articles become low in the cupboard.

"Safety pins of all sizes, especially the larger sizes, are a continuing need."

WMSA sisters charter buses to take them to the annual meeting. This is being done in several districts where churches are scattered. It has also been done when the meeting is away from the center of Mennonite population.

One sister said, "The time of fellowship on the bus is an additional blessing."

From Mrs. Robert Milne, Fortuna Ledge, Alaska: "We really appreciate all the interest in and help with our work in this far corner. The sheets are a great blessing to me because when we came up here we only brought along

enough for our own family, never dreaming that there would be any company in such a remote place as this. We find we were very wrong about that.

"There has been a constant stream of tourists, travelers of all kinds, photographers, authors, teachers, fur buyers, health officials, welfare workers, etc. This does present a unique way to testify around our tables. We find for the most part these travelers are not interested in religion except to find the village missionary for a lodging place. They wouldn't dream of eating or sleeping in a native hut.

"We seem to be extremely busy and happy in our work among the Eskimos, which of course has the usual joys and disappointments connected with missionary work anywhere. How we need the prayers of all for wisdom and guidance as to our every step!"

From a report given by Mrs. William Lewis, of the adult WMSA of the Blooming Glen, Pa., congregation: "We had 107 pieces at the end of the day, including a few pieces that were purchased." Some sewing was done for Grand View Hospital, North Penn Hospital, and the Convalescent Home at Unionville, Pa.

Brook Lane Farm projects were presented by Mrs. Ed Alderfer at a WMSA regional meeting on July 30 at the Rock Hill Mennonite Church. The need for additional facilities was explained, as the local circles were challenged to contribute toward the project.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

GREENWOOD, DELAWARE

(Conservative Mennonite Church)

To YOU greetings:

You, who through conference which is just past have become friends from among a group who before were strangers, and to ALL, greetings.

In retrospect of this conference we see: babes and young children who attended conference because their parents did; young folks who attended, perhaps because of parents, but we hope rather because of a personal interest in the person of Christ and in the work of His church; parents (tired mothers and busy fathers) attending with a longing to know Him better and to gain a clearer vision of church-wide conviction and planning; older men and women, desiring to lead us in the ways of right which they have ascertained through experience.

In looking back over the past week, a week for which we have spent months of planning and working, we have **joy**—joy because of the evidence of God's working among us. And we have sorrow—sorrow because of the evidence of Satan's cunning in snaring Christians.

Today, when the Iowa and Kentucky cars have gone, when the tent and chairs have been packed for Bro. Jantzi, when the nursery and kitchen have been stripped of equipment, we look back, knowing that every effort for Christ has been worth while.

Speaking with statistics we say that twenty states and Canada were represented here. Pennsylvania led with 200 (next to Delaware) and Ohio followed with 150. Speaking of impressions, we remember vividly the plea for spirituality in combating secularism which perhaps sums the conference as well as any one point.

To you who attended as visitors but who also helped with the work part of conference, we say thank you. To friends in the community, not of our brotherhood, who helped lodge visitors, we are grateful. To the speakers who inspired us with messages born of prayer and study, we say, God bless you and direct us.

And to God, without whom we are nothing, we give praise; may we also give ourselves to Him.

To the family who came to conference with a father and husband and returned home without him, we extend our sympathy and prayers. This, and the death of three of our number (fifteen-month boy, teen-age girl, and middle-aged woman) which occurred within two weeks' time, is certainly God's voice. May we truly watch.

—Dorcas S. Miller.

STILL POND, MARYLAND

(Mennonite Christian Fellowship)

Greetings:

"My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

We, as a small group of believers in this area, would claim the above promise. Seventeen of us, with representatives from eight families, worship together regularly in Sunday school, church, and midweek prayer services. We also have been privileged again to conduct a summer Bible school in this community. Our pastor, Robert M. Stetter, Jr., was the director; 94 were enrolled, 86 was the average attendance, and 58 received awards for perfect attendance. This represents a 40 per cent increase in enrollment from last year. We sincerely appreciated the co-operation of neighbors and friends in helping solve our transportation problems.

For about a year and a half we enjoyed the messages and fellowship of various ministers and speakers supplied every two weeks by the Neffsville, Pa., congregation. On June 9, 1956, Robert M. Stetter, Jr., of Neffsville, was licensed to serve as our resident pastor. He and Mrs. Stetter, the former Lila Rae Thomas, reside at Lynch, Md. So, at present, we have Sunday school and worship services every Sunday beginning at 9:30 a.m. and are planning evening services every two weeks beginning Sept. 2, 1956.

Pray for us and visit us when you can. We worship in a former school building located along route 292, near Still Pond, Md. Our desire is to honor God and His Word, bring conviction of sin and the message of salvation to the unsaved, and encourage each other in the Christian life. —Ruth S. Balmer.

THE ORDINANCE OF ANOINTING

(Continued from page 844)

eryone may be healed. God is always willing; the only limiting factor is our lack of faith." *First, it is not Scriptural.* Nowhere does Scripture give us such a promise. Moreover, the experience of Paul (in II Cor. 12) was just the reverse. *Second, it is contrary to Christian common sense.* On the basis of the above extreme viewpoint, a man with great faith would never need to die. Yet, Jesus wishes to gather His saints into the eternal home that He has lovingly prepared for them. *Third, it has caused untold mental anguish to many devout people.* This is the way it works: A Christian becomes ill. He believes that any child of God can be healed if he has enough faith, and so he prays (in faith) for healing. Nothing happens in this particular case. Why? Because it is not God's will that this particular individual should be healed. Perhaps God wishes to purify him by suffering ("For whom the Lord loveth he chasteneth"—Heb. 12:6). What then is the probable next step of this praying Christian? He prays again, yet more earnestly. He wrestles with God. He beseeches Him for more faith. He waits upon the Lord. Nothing happens. What then? The poor Christian will likely conclude that his prayer is not being answered because he has hidden sin. "Yes, that *must* be it," he reasons. "But what is this hidden sin?" He doesn't know. In humility, determination, and growing desperation he subjects his past to the most agonizing reappraisal and analysis. Time and again he finds something and thinks triumphantly, "*Now* I've found it." He confesses it, and prays yet again for healing. Still nothing happens. His dilemma is then complete. Again and again he states it to himself: "I am a Christian. God has promised healing to everyone who has faith. I have prayed. I have not been healed. I do not have enough faith or I have hidden sin—and I *can't*—I just *can't* get more faith—and I *can't* discover this hidden sin." In the end one of three things happens: either he discovers that God does not always heal His children, or he loses his faith completely, or he loses his reason. The last-named result is by no means uncommon.

Yes, we *must* have faith, and we dare not cherish hidden sin, but God is no legalistic monster. If we are ill, if we are His children, if we wish healing, and if we meet His conditions of faith and heart purity with a quiet and yielded spirit, God *will* heal—*if it is His holy will.* He heals many through the ordinance of anointing. Others ask just as earnestly and as faithfully, and their prayers are answered with a quiet but loving "No." On this matter, as in all our praying, we must ever be ready to say, "Thy will be done."—*Herald Youth Bible Studies.*

A person is at his best when he is truly concerned, not about himself, but about the other fellow. That is good Christianity and good Americanism. If every individual who drives a car would just remember that, he may actually call himself a lifesaver. In truth, he would be so concerned about the child crossing the street, the elderly person driving down the highway, or the woman backing out of her driveway, that slow and careful driving would be the rule. Then traffic accidents could be reduced and lives saved. Too many people have forgotten that it a part of an American's religious responsibility to be so concerned about the welfare of others that he will take no chance that may involve the suffering of another. A good Christian is concerned, for he realizes that always he is his brother's keeper. This means driving safely for one's own sake, and driving safely for the sake of the other fellow.—J. Clyde Wheeler.

MISSION EDITORIAL

(Continued from page 857)

brethren are doing their best to give an irreproachable and positive Christian witness. One missionary family recently received a visa for returning to Madhya Pradesh. Let us continue to pray and give for the Mennonite Church in India and her leaders. Let us also pray for the India government leaders.—L. C. Hartzler.

Mission News

CONTINUED

The local board of the East Side Mennonite Church, Saginaw, Mich., is taking steps to build a church building as soon as funds can be provided.

Field Notes

CONTINUED

Allegheny Conference MYF Retreat at Laurelville Camp, Saturday, Sept. 8, with Kenneth Good, Morton, Ill., guest speaker.

The Conservative Mennonite congregation at Burton, Ohio, observed Church School Day with an all-day program, Sunday, Aug. 26. Bro. C. F. Yake, Scottdale, Pa., was guest speaker. The three sessions were well attended and keen interest was manifested. This growing congregation of about 150 members, under the leadership of Bro. John Detweiler, conducts the two-room elementary Maple View Christian Day School.

At the Arthur, Ill., Church, Aug. 31 to Sept. 2, special meetings were held by Bro. Josef I. Herschkowitz, Minneapolis, Minn.

The new president of the General Conference Mennonites, succeeding Olin Krehbiel, is Erland Waltner, the president-elect of Mennonite Biblical Seminary.

Mennonite Biblical Seminary is to be moved from Chicago to Elkhart, Ind., according to a decision at the Winnipeg meeting of the General Conference Mennonite Church. Other Mennonite groups were invited to locate adjacent to the new seminary to be developed on a fifty-acre campus. Mennonite Biblical will continue at Chicago for another two years. The ultimate location at Elkhart will make possible co-operation with Goshen College Biblical Seminary, which will continue at the present location.

Spiritual Emphasis Week and evangelistic meetings at Detroit, Mich., Sept. 9-16, with John D. Zehr, Los Angeles, Calif., as guest speaker.

Visiting Speakers

Aug. 19. **Nelson Kanagy,** West Liberty, Ohio, at Bethel, Mummasburg, Pa. **Weldon Martin,** Mathis, Texas, at Chicago Avenue, Harrisonburg, Va. **Eugene Landis,** Ephrata, Pa., at Lititz, Pa. **Alvin Kauffman,** Crystal Springs, Kans., at East Holbrook, Colo. **Aaron Shank,** Myerstown, Pa., at Springdale, Waynesboro, Va. **C. F. Yake** Scottdale, Pa., at Pinckney, Mich. **Charles Sangisan,** Brazil missionary, at Thomas Church, Hollsopple, Pa.

Aug. 26. **Nelson Kauffman,** Elkhart, Ind., at Clarence Center, N.Y. **Wayne North,** Vineland, Ont., at South Union, West Liberty, Ohio. **O. N. Johns,** Louisville, Ohio, at Cedar Grove, Greencastle, Pa. **Levi Hurst,** missionary to Tanganyika, at Leetonia, Ohio.

Evangelistic Meetings

Merlin Good, Wild Cat, Ky., at Riverside, Ky., July 22-29. **Paul Smith,** Elida, Ohio, at Teges; Ky., Aug. 25 to Sept. 2. **Paul Roth,** Masontown, Pa., at Headrick, near Johnstown, Pa., beginning Sept. 19. **Raymond Kramer,** Meadville, Pa., at Pleasant Hill, Smithville, Ohio, Oct. 4-14. **Mervin Baer,** Carlisle, Pa., at Landisville, Pa., Oct. 7-21.

God Healed My Body

By Mrs. Charles Johnson

Some months ago I was sent to the operating table by my doctor as a result of an illness of long standing. Even my own doctor did not realize how serious the operation would be until I was on the table and the operation began. The surgeons did not expect that I should live through the operation, or at best that it would be a long, hard climb back to nominal health.

Before and after the operation I read Psalm 121.

> "I will lift up mine eyes unto the hills, from whence cometh my help.
> My help cometh from the Lord, which made heaven and earth.
> He will not suffer thy foot to be moved: he that keepeth thee will not slumber.
> Behold, he that keepeth Israel shall neither slumber nor sleep.
> The Lord is thy keeper; the Lord is thy shade upon thy right hand.
> The sun shall not smite thee by day, nor the moon by night.
> The Lord shall preserve thee from all evil: he shall preserve thy soul.
> The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."

Verse three seemed to be a special comfort and promise that the Lord had given me for this experience. The promise and comfort of the verse seemed to remain with me and I knew that I would get better.

On Good Friday as I read the Passion story of Jesus I thought how weak it was of Peter to deny his Lord when Christ had meant so much to him for a number of years. I thought that I would never deny my Lord. Then my test came. Husband and I went back to the doctor for a checkup to see how my recovery was progressing. The doctor was amazed at the improvement that I was making.

He said, "This can only be a miracle. You were a very sick person." He repeated a number of times that only a miracle could produce such results. He did not take credit for my miraculous recovery.

During all of the doctor's amazement I said nothing for my Lord. I was afraid to testify for Jesus Christ. I stood before the doctor like Peter stood around the fire: "I tell you I know not the man." There was a struggle in my soul and only silence on my lips.

When the doctor was through, husband and I were proceeding down the hall en route home when I thought of Peter. To my husband's complete surprise I turned around and went straight back to the doctor and told him of my faith in God and that I knew that my Lord had touched my body to bring about this marvelous cure and healing.

Then the doctor turned to me and said, "You know, that is the reason for healing like yours." He, too, knew about the power of God to heal. I was ashamed then for refusing to speak freely of Jesus.

I will never be a Peter again. This has been a lesson to me to have courage to speak for my Lord. "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38).

Chicago, Ill.

(Mrs. Johnson is a member of the Union Avenue Mennonite Church. Her testimony was edited and submitted by her pastor, L. M. Horst.—Ed.)

A New Heart

A short time ago we felt led to visit an Indian family, Sagie Suggaskies, who have three small children. We spent the evening in singing and a short message was given on the vine and branches. As we were preparing to leave Sagie told us that his wife would like a new heart and as we prayed for her and as words of encouragement were given, Sagie was deeply moved, and he, too, wanted a new heart. Then as we bade them good night, we could see there was a joy and peace on their faces that was not there before.

As we hurried home, for it was getting dark, the Lord gave us a wonderful display of Northern Lights to bring this joyous evening to a close. This family asked for a Bible and are faithfully reading it. Pray for them because they have many temptations, but we know the Lord who saved them is also able to keep them.—Mary Ann Yoder in **Northern Light Gospel Mission Newsletter.**

♣

How can anything so frivolous as a name outweigh the ties of nature and the bonds of Christianity? The Rhine separates the French from the German but it cannot divide the Christian from the Christian. A little strip of sea cuts off the English from the French, but though the Atlantic rolls between it could never sever those joined by nature and still more indissolubly cemented by grace. In private life one will bear with something in a brother-in-law only because he is a brother-in-law, and cannot one then bear anything in another because he is a brother in Christ?—Roland H. Bainton in **Theology Today.**

MISSION AND METHODS

(Continued from page 849)

Christian way of life. Our paramount objective is to make converts to Christ.

Hospitals, schools, clinics, industrial assistance and instruction, and direct aid where it is needed, all help people who have few of what we call the "necessities" of life, and none of the luxuries. So it may well be that they create good will for us. But they are not an end in themselves, only a means to an end. The end we seek is the willingness of the people to listen to the Gospel of this same Christ in whose name this help is brought to them. If by such methods we can induce them to consider the greater importance of spiritual values as compared with temporal, the outlay will be justified. But if we come to them preaching a God of mercy and a Christ of compassion and do nothing to alleviate their sufferings, will they grant us a hearing?

And now we come to an *important* part—write "important" very large here. This is the character and consecration of the missionaries—and they are all missionaries: the doctors, nurses, mechanics, carpenters, engineers, farmers, and others whom the church sends to represent her in the name of Christ. They must be committed to this service and empowered by the Holy Spirit. They *must* have vision and a sense of mission. They must not be satisfied when Kono-san or Pindar Lal or M'batu improves his dwelling or increases his crops. They must know that it is not victory when Tama-san or Guji or Nonu learns to cook a nourishing meal or to wash her child. These things *may* be progress, but they are *not* triumph; Jesus said, "Ye shall be witnesses to me," and said nothing at all about witnessing to a better standard of living. So victory comes only when the missionary has so far gained the friendship of Kono and Pindar and M'batu that they are willing to give serious thought to the claims of Christ. Triumph is achieved when Tama and Guji and Nonu are brought to see that there are greater values than good meals and sanitation, which they may have for themselves and their families. And the missionary must never stop short of this.

There is another point, equally important. This is the total participation of the total church in the missionary effort. To every Christian Jesus says, "Go ye," and "Ye shall be witnesses unto me." Not all of us are sent to other continents or to the islands of the sea, but none are exempt from the commission. You and you and you and I must pray. Not in an unspecific, halfhearted way; not just "bless the missionaries" tacked onto our prayers. But get a vision of the lost and hopeless and helpless millions; and then *pray* for them. Get a vision of the missions, so small and few and inadequate to the need, and pray for *them*. Get a vision of the missionaries, so few, so far spread, working with such consecrated energy, and pray for *them*. But take warning—this kind of praying is costly. If you enter into a covenant of prayer for missions, you will go or you will give, or you will go *and* you will give. And you will witness, whether at home or abroad, to the transforming power of Jesus Christ. It is a sad commentary upon our Christian witness that there are people in our own country, literate people too, who do not know the content of the Gospel.

"Into all the world"—what an enormous task! But not too big for a church dedicated to the task of carrying out her Master's command. Not too hard for a church filled with the Spirit and with power. And not a bit discouraging to a church who hears her Lord saying to her, "Lo, I am with you alway."

Holmesville, Ohio.

SHUT-INS

(Continued from page 850)

some thing to me. In the silent, cold form, the unknown shouted at me with great questionings. Then death came to my own family circle. On the day of the funeral the Lord gave me a glimpse of the nearness and reality of our heavenly home—with a sure confidence, a marvelous hope, and a deep joy. It was not a funeral, but a triumphant home-going of a blood-bought child of God.

Oftentimes the Lord has to bring us face to face with the thing we fear, just that we may learn to cast ourselves upon Him, and find Him to be far greater than our fears.

Perhaps you feel that none of this fits your case. Your troubles are the result of your own foolishness. You can blame nothing and none but yourself. Surely God will not have patience with you.

Jacob was in like position. It was through his own wrongdoing that he was forced to run away from home and country. Did God leave him to it? No. Though Jacob was out of the place of blessing and had to reap the shame and sorrow of the way of his choice, yet it was right there, in the place of loneliness and defeat that God gave him the promise of His presence with him, and the promise of his future restoration.

Peter denied his Lord. He had to learn to have no confidence in the flesh. He had to learn to come to the end of himself. And the way was through the bitterness of this awful failure. But the Lord understood Peter's heart, and saw the deep repentance and contrition there. And later, it was to Peter that He entrusted the commission, "Feed my lambs" (John 21:15). The vessel may become marred and broken, but the Heavenly Potter will make it again a new vessel.

Whatever your need, just give up battling with it, and in simple faith apply the precious blood of Jesus upon it. As the children of Israel applied the blood of a sacrificial lamb to the doorpost and found safety and protection under it, so you may find perfect cleansing, restoration, and protection under the blood of Jesus. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Then, no matter how you feel, *count* it all joy when trials come. It is in this way that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17). And someday we will see that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

A traveler in the Alps was climbing toward the summit of a mountain from which he would be able to enjoy a magnificent view. He and his guide had reached a considerable height, when a thick mist fell upon them, completely blotting out the sky, and he thought they would be forced to retrace their steps. But as the cloud came nearer, his guide ran on penetrating the mist, and calling back repeatedly, "Press on, sir, press on! There is light beyond." He did press on. In a short time the mist was passed and a scene of dazzling beauty met his gaze. All was bright and cloudless above, and the mist was far below.

Press on! There is glory beyond. Take your eyes off your trials and fix them upon your Guide. It is not the cloud that matters, but whether or not it is bringing us closer to our Guide. The nearer we come to Him, the greater will be the reflection of His own likeness cast upon us, in a deeper love, grace, tenderness, humility, and long-suffering with joyfulness. He penetrated all mists forever for us when He "For the joy that was set before Him endured the cross, despising the shame . . ." (Hebrews 12:2). And what was this joy He saw beyond and above His suffering? That one day, when the light of the Eternal Day shall break, the fulfillment of God's purpose shall be revealed in us as "in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:7).

Victoria, B.C.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who so kindly remembered me in prayer, and with visits, flowers, cards, letters, and other gifts during my illness. May the Lord richly bless you all.—Mrs. David M. Kurtz, Morgantown, Pa.

* * *

I want to express my thanks to all who remembered me during my stay at the hospital and since my return home, by visits, cards, letters, flowers, money, and other gifts, and especially for the prayers offered in my behalf. May the Lord richly bless you all.—Mrs. Frank M. Weaver, New Holland, Pa.

* * *

Friends mean so much and words fail to express my sincere thanks and appreciation to all who so kindly remembered me in prayers, and with cards, gifts, and visits during my stay at the hospital and while convalescing at home. May God richly bless each one for your kindness.—**Mrs. Vernon Martin, York, Pa.**

I want to express my thanks and appreciation for your prayers, visits, cards, and all other gifts given to me while I was confined in the home. Also many thanks for the help given in the home during this time. May God abundantly bless you all.—Mrs. Ira Dombach, Lancaster, Pa.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, J. Warren and Ada (Shaub), Trevose, Pa., first child, Daniel Ray, Aug. 8, 1956.

Bender, Ralph N. and Lois (Clymer), Quarryville, Pa., second son, Roy Nelson, Aug. 20, 1956.

Bishop, Lloyd and Marie (Shelly), Perkasie, Pa., third child, first son, Lloyd Darrell, Aug. 13, 1956.

Bontrager, Delbert L. and Grace (Shank), Fairview, Mich., sixth child, second son, Brian Edward, Aug. 7, 1956.

Cender, Lowell and Lydia (Rodriguez), Aibonito, P.R., first child, Sharal Elaine, Aug. 23, 1956.

Croyle, Dr. Denton E. and Mary (Schnell), Wadsworth, Ohio, third child, second son, John Marshall, Aug. 12, 1956.

Geiser, Willis and Doris (Lehman), Wilmington, Del., second child, first daughter, Shirley Diann, Aug. 18, 1956.

Gingerich, Joe and Edna (Miller), Ligonier, Ind., a son, Joe Eugene, Aug. 18, 1956.

Hege, Henry and Pauline (Garrett), Maugansville, Md., fourth child, second son, Nelson Timothy, Aug. 21, 1956.

Hershey, Warren W. and Betty (Hershey), Gordonville, Pa., third child, first son, Randall Jay, Aug. 13, 1956.

Horst, David S. and Anna Mary (Esbenshade), East Earl, Pa., twins, second son, David Ray, third daughter, Darlene Fay, July 25, 1956.

Hostetler, Jay Wendell and Esther (Stoltzfus), Elverson, Pa., third daughter, Wendy Lou, July 6, 1956.

Kauffman, Raymond S. and Mary (Yoder), Arthur, Ill., third son, Richard, Aug. 13, 1956.

Martin, Chester H. and Esther (Eshleman), Hagerstown, Md., fifth child, second son, Myron Leon, Aug. 11, 1956.

Neff, Wayne and Helen (Miller), Lagrange, Ind., fifth child, third daughter, Nancy Joan, Aug. 13, 1956.

Rutt, Clarence H., Jr., and Helen (Althouse), Philadelphia, Pa., first child, Carol Jeanne, Aug. 20, 1956.

Stalter, James and Alta (Hochstedler), Converse, Ind., first child, Stanley Dale, Aug. 8, 1956.

Swartzendruber, William and Thelma (Derstine), Goshen, Ind., second child, first son, William Jay, July 6, 1956.

Troyer, Howard and Sarah (Gingerich), Flint, Mich., first child, Larry Michael, July 17, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Baer—Risser.—Glenn E. Baer, Hagerstown, Md., Marion cong., and Lucille M. Risser, Maugansville, Md., Reiff cong., by Harvey E. Shank at the home of the bride, Aug. 18, 1956.

Krehbiel—Cowan.—Herman Krehbiel and Anna Ruth Cowan, Sheridan, Oreg., by LeRoy Cowan, Aug. 11, 1956.

Horst—Burckhart.—Melvin G. Horst, Seville, Ohio, Maple Hill cong., and Eleanor Arlene Burckhart, Orrville, Ohio, by Moses G. Horst, grandfather of the groom, sermon by Carl J. Good, uncle of the groom, at the County Line Church, June 2, 1956.

Nyce—Detweiler.—Cleon Nyce and Marian Detweiler, both of the Easton, Pa., cong. (he is pastor of the church), by Richard C. Detweiler at the Deep Run Church, July 28, 1956.

Ross—Shank.—Deane Ross, Denbigh, Va., and Irene Shank, Nampa, Idaho, by E. S. Garber at the Nampa Church, July 27, 1956.

Roth—Metzler.—Willard E. Roth, Mt. Pleasant, Iowa, Bethel cong., Wayland, Iowa, and Alice Marie Metzler, Scottdale, Pa., cong., by A. J. Metzler, father of the bride, assisted by C. Norman Kraus, at the Scottdale Church, Aug. 25, 1956.

Seiler—Beck.—Clarence Seiler, Pettisville, Ohio, West Clinton cong., and Nancy Beck, Pettisville, Central cong., by Jesse J. Short at his home, Aug. 5, 1956.

Shenk—Brenneman.—John B. Shenk, Cochranville, Pa., E. Petersburg cong., and Myrtle M. Brenneman, Lancaster, Pa., New Danville cong., by D. Stoner Krady at the New Danville Church, July 21, 1956.

Slagell—Myers.—Carl Dean Slagell, Hydro, Okla., Pleasant View cong., and Roberta Elaine Myers, Sweet Home, Oreg., cong., by J. G. Hartzler at the Sweet Home Church, Aug. 12, 1956.

Snyder—Brubacher.—Harvey Snyder, Kitchener, Ont., and Dorothy Brubacher, Vineland, Ont., both of the First Mennonite cong., by Wayne North at the First Mennonite Church, Aug. 11, 1956.

Stoll—Wagler.—Arthur Stoll and Lydia Wagler, both of Montgomery, Ind., Berea cong., by Edd P. Shrock at the Berea Church, Aug. 9, 1956.

Weber—Shantz.—Lewis C. Weber, Kitchener, Ont., Manheim cong., and Margaret L. Shantz, Preston, Ont., cong., by Arnold Gingrich at the Preston Church, Aug. 18, 1956.

Wengerd—Birky.—Ivan Wengerd, Millersburg, Ohio, Martins Creek cong., and Ethel Birky, Kouts, Ind., Hopewell cong., by Samuel S. Miller at the Hopewell Church, Aug. 4, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Burkey, Gene Edward, son of Burdette and Mary (Stutzman) Burkey, of near Milford, Nebr., was born Oct. 2, 1946; met his death Aug. 1, 1956; aged 9 y. 10 m. 1 d. He and his brother Jerry were taking feed to the pasture when the tractor hit a wet ditch and overturned upon him, crushing his chest and causing instant death. Gene was an average boy, and yet unusual. He appreciated the flowers, birds, trees, and all of nature. He was always happy to meet his grandparents and aunts, uncles, and whoever happened to enter the home. Surviving are his parents, one brother (Jerry), 2 sisters (Joan and Kathy), his grandparents (Mr. and Mrs. D. J. Stutzman and Mr. and Mrs. Edd Burkey, of Milford), and many other relatives and friends. Services were held at the East Fairview Mennonite Church near Milford, Nebr., on Aug. 3, with Ammon Miller, Oliver Roth, and Sterling Stauffer officiating. Burial was made in the church cemetery.

Cressman, Amanda Ethel, wife of Bishop Curtis C. Cressman, was born near Pulaski, Pa., April 29, 1893; passed away to be with her Lord on Aug. 11, 1956; aged 63 y. 3 m. 13 d. She was the oldest daughter of the late Jacob and Lydia (Kauffman) Byler. During 1916-18, while attending Hesston College, Bro. Cressman met her and on Jan. 25, 1919, they were married. After her marriage she came to Ontario where her husband served as pastor of the Biehn Mennonite Church, and for 37 years she filled a large and vital place in his ministry in the congregation and conference, as well as faithfully serving in the home community as she saw spiritual need. She was instant in prayer, constantly remembering her immediate family, and did not fail to see the needs of the wider circle of relatives and loved ones who were lost. Her prayer ministry reached lives around the world. She was very conscious of her shortcomings and failures, realizing her need of the Father's forgiveness daily. In her life as wife and mother she endeavored to exemplify the will of the Lord and to uphold the principles of His Word and the church she loved. She had great joy in seeing her children yield their lives to Christ. When her daughters, Ruth and Elsie, consecrated their lives to work in Arkansas and Eastern Africa, she was happy. Three children preceded her in death (Paul and Lydia in infancy and Ruth Strubhar in 1955). Surviving are her husband, a son (Howard, New Hamburg), 2 daughters (Lillian—Mrs. Gordon Bean, New Dundee, Ont.; and Elsie, Tanganyika, Africa, serving in the mission for lepers), 9 grandchildren, 3 sisters (Mary—Mrs. Amos Yoder, Aberdeen, S. Dak.; Alice—Mrs. Chris Miller, Linville, Va.; and Elsie—Mrs. Roy Frey, Clarence Center, N.Y.), 4 brothers (Elmer, Freeport, Ill.; Joseph, Clarence Center, N.Y.; Archie and Raymon, both of Lagrange, Ind.), and 3 aunts. During the last months of her life, she had a longing to go Home and was active in making preparation to that end. Funeral services were conducted at the Biehn Church on Aug. 14 in charge of Moses H. Roth and Moses Baer. Burial took place in the adjoining cemetery.

Geiser, Nathan Alden, son of Allen and Orpha (Gerber) Geiser, was born near Kidron, Ohio, Aug. 12, 1935; passed away Aug. 14, 1956, at the home of his parents after a one-year illness of cancer; aged 21 y. 2 d. During his long illness, he bore his suffering with patience. When he realized his illness was incurable, he expressed his desire to slip away to his Lord and Master whom he had accepted, at the age of twelve, as his personal Saviour. He is survived by his parents, 7 brothers (Amos, Gilbert, Sylvester, Peter, Daniel, Frank, and Ray, all of the home), 2 sisters (Esther, who came home recently from nurses' training to care for him, and Doris Ann, of the home), his grandfathers (Peter F. Geiser, Apple Creek, Ohio, and Peter P. Gerber, Dalton, Ohio), and many other relatives and friends. Funeral services were held on Aug. 17 at the Kidron Church in charge of Reuben Hofstetter, Allen Bixler, and Isaac Zuercher, with burial in the church cemetery.

Miller, Saloma, daughter of John and Barbara (Grieser) Stauffer, was born Jan. 16, 1876, near Gridley, Ill.; passed away Aug. 14, 1956, at the Milford Rest Home, Milford, Nebr., following a stroke; aged 80 y. 7 m. 28 d. At the age of 3 years she moved to Milford where she grew up, was baptized as a member of the East Fairview Mennonite Church, and was a faithful member until death. She was united in marriage to Andrew S. Miller, Middlebury, Ind., on Dec. 21, 1903. He preceded her in death Jan. 3, 1947. To this union were born 4 sons and one daughter. Surviving are these children (Orvil E., Milford; Harry D., Nampa, Idaho; and Alta—Mrs. Sylvan Yoder, Oxford, Iowa), 21 grandchildren, 12 great-grandchildren, 3 brothers and one sister (Henry, John, Chris, of Milford, Nebr., and Phoebe Lauber, Shickley, Nebr.), and a host of other relatives and friends. Preceding her in death were her husband, 2 sons, and a brother. During the last year and a half she made her home with her daughter, Mrs. Yoder, at Oxford, Iowa. On May 11 she went to Milford for a visit and took sick, and was unable to return. Funeral services were held at the East Fairview Church, Milford, Nebr., in charge of Ammon Miller, Oliver Roth, and Sterling Stauffer, with burial in the church cemetery.

Norton, Jennie, was born Aug. 29, 1877, in Petersburg, Pa.; passed away Aug. 10, 1956; aged 78 y. 11 m. 12 d. She with her husband (who preceded her in death) united with the First Mennonite Church in Johnstown in 1950. Surviving are 3 sons, all living in Johnstown. Funeral services were held on Aug. 13 with J. E. Gingrich officiating.

Slabaugh, David H., son of the late Moses J. and Martha (Yoder) Slabaugh, was born Nov. 9, 1912, near Kokomo, Ind.; went to be with his Lord following a heart attack at his home near Topeka, Ind., on July 30, 1956; aged 43 y. 8 m. 21 d. On March 21, 1942, he was united in marriage to Verna Hooley. Their home was blessed with 5 children. One son was stillborn. He is

survived by his wife, twin sons and 2 daughters (Robert Dean and Richard Gene, Ruth Elaine and Rebecca Jo), his stepmother (Mrs. Anna Slabaugh, Millersburg, Ind.), 5 brothers and 2 sisters (Roman, Milford, Ind.; Jacob, Goshen, Ind.; Katie—Mrs. Jonas J. Miller, Dundee, Ohio; Daniel, Detroit, Mich.; Henry, Vassar, Mich.; Anna—Mrs. David L. Haarer, Albion, Mich.; Elva, Northville, Mich.), and a stepsister (Amanda—Mrs. Perry J. Miller, Topeka, Ind.). He was preceded in death by 5 sisters and one brother. In the spring of 1933 he was received as a member of the Maple Grove Mennonite Church. Until his passing he was faithful in serving his Lord and the church in whatever way he was asked. At the time of his death he was serving as a Sunday-school teacher at the Wawasee Lakeside Chapel, 20 miles from Topeka, where he and his family worshiped. Funeral services held in the Maple Grove Church on Aug. 2 were conducted by Herbert Yoder, Ellis Croyle, C. Norman Kraus, and Edwin J. Yoder. Interment was made in the Maple Grove Cemetery.

Yoder, Lizzie, daughter of John L. and Mary (Nold) Yoder, was born near Columbiana, Ohio, Sept. 8, 1891; died of complications in the same home in which she was born, Aug. 19, 1956; aged 64 y. 11 m. 11 d. She was baptized and received into the Midway Mennonite Church on Oct. 9, 1904, and retained her membership until death. Surviving are 3 sisters and 3 brothers (Ada, at home; Mrs. Abram Wenger, Fentress, Va.; Mrs. Dan Martin, Columbiana, Ohio; Alvin, at home; Paul, Columbiana; and Elmer, Biglerville, Pa.). Her parents and one sister preceded her in death. Services were held at the Midway Church on Aug. 22 in charge of S. A. Yoder and Ernest Martin.

Zook, Glen M., son of Daniel H. and Lizzie M. (Zook), was born Feb. 3, 1942; passed away June 22, 1956, at the hospital in Philadelphia, where he was under observation; aged 14 y. 4 m. 19 d. Death was due to a heart ailment. Besides his parents he is survived by two brothers (Lee James and Loyd Thomas) and one sister (Mary Ellen), all at home; his grandparents (Mr. and Mrs. Steven W. Zook and Mrs. Israel B. Zook), all of Belleville, Pa. He accepted Christ as his Saviour four years ago and united with the Allensville Mennonite Church, where he was a faithful member and a ready witness for his Lord. Funeral services were held at the Allensville Church on June 25, in charge of Raymond R. Peachey and Elrose Hartzler, with interment in the Allensville Mennonite Cemetery.

Items and Comments

The United Nations Relief and Works Agency in co-operation with the Jordanian government is studying a project for building about 10,000 houses for Arab refugees in Jordan. The project will be carried out in two stages, first for the building of 5,000 houses to begin shortly and the second to begin next year.—Middle East Press Review.

* * *

The Council of Evangelical Baptists of the USSR has published a hymnal containing 580 Baptist hymns, according to the Moscow radio station, which said, "Many other Baptist books are to published shortly."

* * *

Some 95 lawsuits bearing directly on the segregation issue or growing out of it have been handled by state and federal courts since May 17, 1954. In addition to the five cases decided by the U.S. Supreme Court on that date, some 65 others have sought to end segregation in the public schools of the 17 states which traditionally have separated pupils by race. Actual mixing of the races in the classroom has resulted from only 12 of these cases; announcement of intent to comply with court orders has been made in six others. Desegregation is coming, but very slowly.

* * *

The 1957 budget for the Missouri Synod Lutherans is $14,200,000. This budget is a 10 per cent increase over the 1956 budget, which in turn was a 41 per cent increase over that of the previous year. The highest item in the budget is for the training of ministers and parochial school teachers for the church.

* * *

Belief that Christianity cannot take deep root in South Africa "unless it is presented to the Africans by Africans" was expressed by the Secretary of the International Committee on Christian Literature for Africa. He told a conference on Christian literature for the Bantu of southern Africa that African writers "must be encouraged and nurtured to present Christian literature in a form relating to the everyday life of the Bantu." A native churchman, noting with regret that African Christians are drifting away from Christianity and returning to ancestor worship with sacrificial rites, said this tendency is caused by "a strong feeling that Christian churches do not practice what they preach."

* * *

Some 36,000 pupils are currently enrolled in 187 day schools affiliated with the National Union of Christian Schools. Schools represented in the union are controlled chiefly by members of the Christian Reformed Church and are operated by societies organized independently of churches.

* * *

Dr. Nelson Glueck, well-known American archaeologist, has returned to Israel to complete his archaeological map of the Negev from Beersheba to Eilat on which he has been working for five years. Thus far, about 300 settlements have been discovered and Professor Glueck believes that he will discover another 100 settlements before completing his task in about two months.—Israel Digest.

* * *

For the first time in the nation's history church members in the United States number more than 100,000,000. Figures just released by the National Council of Churches show that church membership gains in the past year again outstripped population gains. There are 2.8 per cent more church members as against 1.8 more people. Sunday-school enrollments are up 3.4 per cent and per capita contributions up 7 per cent. Americans belonging to churches total 60.9 per cent, the highest percentage on record. In 1950 it was 57 per cent; in 1940, 49 per cent; and in 1900, 36 per cent. One hundred years ago less than 20 per cent of Americans belonged to a church. The new church membership figures are based on official reports furnished by 258 religious bodies. Most of these bodies are small in numbers. Ninety-eight per cent of all members are concentrated in 82 denominations; over 96 per cent are members of 53

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bodies. As for years past the largest Protestant group is the Baptist, with more than 18,000,000 members and 27 different bodies. The largest single Protestant church body is the Methodist Church, with more than 9,000,000 members.

* * *

More than half a million persons attended the closing rally of the 1956 German Evangelical Church Day Congress at Frankfurt-on-Main, Germany. They massed in a semicircle a quarter mile deep around a high cross. The words of the speakers were carried to them over some 100 amplifiers.

* * *

Twenty laymen of the United Presbyterian Church of North America have organized a committee to spearhead opposition to that communion's proposed merger with the Presbyterian Church in the U.S.A. Union of the two church bodies was approved by their respective general assemblies last spring and sent down to the presbyteries of both denominations for ratification. The merger would create a United Presbyterian Church in the U.S.A. with a combined membership of about 3,000,000, of which some 245,000 would come from the present United Presbyterian Church.

* * *

A Lutheran congregation for the deaf has broken ground for a church in Minneapolis. The edifice will contain several features of value to the deaf. The congregation has 70 members.

* * *

In India there are approximately 2,500 dentists for a population of 450,000,000.

* * *

World Calendar changes have been postponed indefinitely. On motion by the delegate of The Netherlands, fifteen members of the UN Economic and Social Council voted, in effect, to keep the status quo.—**United Evangelical Action.**

* * *

The Brethren in Christ Church is establishing a denominational broadcast. The program is taped at Upland College. The radio pastor is Owen Alderfer.

* * *

The Brethren in Christ Church at its recent general conference revised its administrative pattern. There will be six conference districts: Atlantic, Allegheny, Canadian, Central, Midwest, and Pacific. Each district will have one bishop, chosen from among the ministers for a five-year term of full-time service, and eligible for reappointment. There will be an executive board of twelve members, two from each district. There is to be a full-time salaried pastor for each congregation. Each congregation will remain a self-governing unit. The conference also reaffirmed the use of the veiling for women.

* * *

Lamentations were chanted in Israel's synagogue in observance of the traditional date of the destruction of the first and second temples. Jerusalem's streets became silenced toward evening as restaurants and cinemas closed and observant Jews began the day-long fast. At dusk an estimated 1,000 mourners gathered on Mt. Zion to pray in sight of the wailing wall in the Old City.

* * *

For the second time in its history, the United States is picturing the Bible on a postage stamp. The Bible is part of the design of a special commemorative stamp honoring American labor. In the picture a laborer's wife is seated and reading to their son from what the artist describes as the Book of Life, which by common consent is the Bible. The previous stamp to picture the Bible was one issued in 1939 to mark the 150th anniversary of George Washington's inauguration as first President. Washington is pictured with his hand on the Bible.

* * *

Two new member churches were received into the World Presbyterian Alliance at its recent meeting in Prague. They are the Presbyterian Church of East Africa and the Cumberland Presbyterian Church of this country.

* * *

Church construction totaled $66,000,000 in July, matching the all-time record for that month, according to the Departments of Commerce and Labor in Washington. The July figure was $4,000,000 higher than that for June.

* * *

A Lutheran spokesman from East Germany, speaking at the German Evangelical Church Congress in Frankfurt, denounced the materialistic, atheistic system in the Soviet Zone which "tries to substitute God's rule by state tyranny." He described communism as "a totalitarian ideology in the guise of an exact science," and said it was doomed by its very nature to failure.

* * *

Accidental deaths in the United States in 1955 totaled 93,000, an increase of 3 per cent over 1954. Most of the increases in deaths came from motor vehicle accidents. In spite of the increase, however, the 1955 death rate of 56.6 deaths per 1,000 persons was only one per cent above the 1954 rate of 55.9—the lowest on record.

* * *

One of the requirements of church membership for 43 denominations in South Africa is total abstinence.

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MENNONITE LIBRARY

Beware of Moralism

By John H. Hess

Two ladies were very fond of roses. They spent much time learning of the latest developments and new blooms. They derived real pleasure in attending rose exhibits and seeing beautiful blooms. These ladies, unknown to each other, were both fond of one variety in particular. Its bud was yellow, trimmed in a delicate pink. When fully open the petals burst into a luscious yellow bloom which sent forth a fragrance equal to its beauty.

One day, after buying the weekly groceries, the one lady viewed some rose bushes for sale in front of the grocery store. There she found the kind she prized so highly. For only 49c the bush was hers. She purchased it and planted it among her others. Early that same spring the other lady made a similar purchase. After much thought she ordered a plant from the nursery and at the best planting season her rose bush arrived with full directions on how to plant and care for it. She gladly paid the $2.50 and proceeded to read the directions carefully.

The 49c plant was stuck into the ground and the dirt was padded down until its thorny stems stood firm. The $2.50 bush was planted with much care. A small mound was constructed in the bottom of the hole and the roots were spread evenly. After a good soaking and proper fertilizing, the roots were covered. A layer of peat moss was spread about the surface. The directions were followed carefully. As warm weather came on, the two ladies watched the growth of their newly acquired plants with real anticipation. There was an added excitement when they learned that they both had purchased the same variety!

In a very short time the more costly plant covered itself with a rich, waxy foliage. One had to look very closely to see if the cheaper plant was going to grow at all. By the time a few leaves pushed through on the 49c stems, healthy buds were already forming on the costly bush and soon the yellow petals, trimmed in a delicate pink, appeared. All summer long large blooms covered the plant and supplied the rose bowl with splendid blooms, sending forth their fragrance and bringing much joy and satisfaction to the owner. The owner of the bargain plant hopes that her bush will have nice blooms on it next year. By the end of the season it did come through with a few poorly developed flowers.

The rose bushes reminded me of Sunday schools! Rose bushes possess so many things in common; yet there are some fundamental differences and the most significant difference is in the bloom. Sunday schools are very much alike in many details; yet there is a vast difference in their "bloom."

The bloom of some Sunday schools is not always fragrant and admirable. Why? One factor determining the product may be the cost. Some schools are staffed by Christians who are devoted to the cause of the church and in their daily lives they sacrifice "that Christ may be more perfectly formed in them." In some Sunday schools the staff gathers together monthly for a workers' meeting where, in communion with God, they share their concerns and seek divine guidance. Some Sunday schools add to the regular staff meeting a departmental meeting and still others plan for a unit or two of teacher training annually to enhance their service. No demands are too costly for some Sunday-school teachers and superintendents. Many give priority to the midweek prayer meeting as the secret for producing the best results in the Sunday school. But there are other Sunday schools where very little preparation of any kind is needed. The chief requirement seems to be that one must be present at his post. Only one or maybe none of the staff are seen at the midweek prayer services. There are no occasions to discuss the work of the Sunday school and no training is planned for. Some find that to serve in any capacity requires only last-minute preparation on Sunday morning or maybe Saturday night. They get through with practically no cost in time, devotion, or waiting upon God.

There is another factor that will determine the kind of bloom a Sunday school may produce. The bloom depends on properly teaching the Word of God. Now I am assuming that all Sunday schools teach the Bible in all the classes. But did you know that many Sunday-school teachers make the Bible say something other than what it was intended to say? There is a vast difference in teaching. Permit me to ask you a question. What is your purpose in teaching your class on a Sunday morning? Would you agree with those who would reply: "My goal is to make good boys and girls" or "to develop good personalities"? Parents, I have a question for you. Why do you send your children to Sunday school or summer Bible school? Many parents would answer: "So that my boys and girls may learn to be good children when they grow up." Much Sunday-school teaching has as its purpose the production of boys and girls who will be good. A Sunday school that produces good boys and girls, we may expect, will fill the church with good men and women. Is this a worthy purpose? Is this a spiritual flower? Is being good and being Christian one and the same thing?

Done

I wanted to be happy,
I wanted to be blest;
To know the joy of Christians,
To know their peace and rest.
I knew God's eye was watchful,
And searched me through and through;
And, oh, I thought salvation
Was doing and to do.

And so I prayed and fasted—
And wept alone and cried,
And sought to be more holy—
By every means I tried.
And full of constant longing,
Self-righteous more I grew;
For, still I thought salvation
Was doing and to do.

But soon the Word aroused me;
My soul was ill at rest—
Something I knew was wanting,
My heart was so oppressed;
Then God my eyes directed
To His beloved Son,
And said that His salvation
Was doing not, but DONE.

Yes, done once and forever,
When Christ on Calvary bled,
Bearing the sinner's judgment,
And dying in his stead.
Yes, done once and forever,
Life, everlasting now;
God's glorious, full salvation
Is doing not, but done.

—Source unknown.

Contributed by Mamie R. Freed.

Many Sunday-school teachers and parents tell Bible stories as examples of good conduct. Many children and adults leave their classes on a Sunday morning loaded with good advice and stories that have a moral. Such teaching is a betrayal and falsification of the Word of God.

It is true that Joseph was a good boy. But his good conduct is a by-product of his faith in God. Our teaching must be theistic or it will be moralistic. It must be centered in God or else it will promote human effort. Moralism has ruined the bloom of many Sunday schools. Children are actually taught to live without faith in God when they are told to be good or not to be bad. Too many teachers and parents have no clear doctrine of sin. They do not know how deep the roots lie. According to the Scriptures fallen man is not able to do good until he is born again. Moralists teach one to trust in himself. The Bible says, "Trust in the Lord" entirely and don't even lean on your own ability to do good or to choose right. Moralism is the attempt of man to interpret the Word in a way which can be obeyed with a reasonable amount of effort. Paul pronounced his judgment on moralism thus: "By the deeds of the law there shall no flesh be justified." By being good no one can become a Christian.

In Jesus' day many religious leaders innocently betrayed the core of Christianity by their system of moralism or good works. They had as their goal certain accomplishments and they made righteousness an achievement. But Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In other words, Christianity does not consist essentially in doing good but in being good as the result of dependence upon God. It makes a new life from above a necessity. The Christian standard of living must be rooted in the Christian faith.

A Sunday school that has as its purpose to make good boys and girls may fill a church with good people but it will empty it of Christians. The fact of the matter is that good people are not necessarily Christians. Many people who attend church and Sunday school regularly, make contributions to good causes, say their prayers and engage in other accepted practices think that they have fulfilled their responsibility as a good member. They have! But to be a good member is not the same as being a good Christian. The reason why so many churches are non-evangelizing is that they have been raised on moralistic teaching. The poor results and inferior blooms of so much church and Sunday school work is due to carelessness in following God's directions. Jesus made it clear that "without me ye can do nothing." Yet many Christian workers try it. Christ meant what He said. No Christian worker can expect spiritual results by human efforts. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

In order to produce a spiritual bloom both the goal and the means to that goal must be clearly defined and must be in keeping with the laws of the Spirit. The bloom which we seek and prize so highly is to lead every pupil enrolled to experience a living faith in Jesus Christ and to live a life in obedience to His Word. To achieve this goal the Sunday school must depend upon a staff whose lives are lived under the Lordship of Christ and who undertake their task in the strength of God.

Toronto, Ont.

Our Readers Say—

I read the front-page article in the GOSPEL HERALD by Nelson Kauffman entitled "The Forgotten Command" and I think that it is one of the best articles I can remember reading in the HERALD. I believe that Bro. Kauffman speaks concerning one of the most pertinent needs of our church today. I don't know how it came to be written, but congratulations for putting that kind of material into the GOSPEL HERALD and also for giving it its rightful place on the front page.—Paul H. Holdeman, Perryton, Texas.

* * *

To read the articles pro and con on "Divine Healing" and mostly con, I am made to think of a quotation from Shakespeare, "Methinks the lady doth protest too much." The very fact that many of our ministers write such denouncing letters and articles makes people want to attend these healing meetings from sheer curiosity. Even though we would concede those points brought out which are against these healers are true, nevertheless there are several points to consider:

1. Divine healing is Scriptural. Jas. 5:14, 15.
2. We should not judge another man's servant, especially when that servant's Master is God.
3. If these healing meetings are not of God they will come to nought of themselves and we need not fight against them.
4. When our paper prints articles and letters condemning divine healing, it does not build up faith in a God who says that He will heal the sick, but tears it down. This I believe is very serious business. It seems to me that to aid in weakening the faith of our Christian brotherhood would carry (or should I say, "might carry") the same condemnation which Christ gives in Luke 17:1, 2.

There are two recent articles which have encouraged me very much. I believe that if our church follows this course of action outlined in these articles, or should I say, if our church has that kind of vision, then I believe there is hope for the Mennonite Church and she definitely has a mission left to fulfill in the world. Those articles are "The Literature Movement" by Millard Lind and "A Forgotten Command" by Nelson E. Kauffman. The first article was on the front page of the GOSPEL HERALD on July 24, and the second was also a front-page attraction on July 31, both of 1956.—Menno Holdeman, Scott City, Kans.

* * *

It seems difficult and needless to contest Millard Lind's view in the Aug. 7 Our Readers Say column that "all of us must accept something of a hierarchy of doctrines." Our relative neglect of the important doctrine of unity is held to be proof that some such hierarchy does exist.

That doctrinal emphases have too often shifted to meet localized or individual tastes, moods, or interests is painfully and sadly true. But many doctrinal differences between and within denominations can happily be accounted for in terms of honest differing and emphasis. (Would that this reason outweighed face-saving, misunderstanding, etc.

For many Baptists observance of the sacrament of baptism in a particular manner or mode ranks high in the emphasis scale. Old-time Methodism emphasized conversion experience. So does much of Pentecostalism. The sovereignty of God is well emphasized by Presbyterians. And so on.

Perhaps unity should be given first emphasis by us. We who are leading conservators of Biblical pacifism dare not side-step; I say, we cannot escape the implications of the doctrine of unity so long as we especially presume to preserve and propagate for peacetime and wartime, at home and abroad, at intradenominational council tables as well as for the council tables of international statesmanship the unmistakable New Testament principle and precept about not simply tolerating, or carefully learning to get along with others, but "in humility . . . [counting] others better than . . . [ourselves]" (Phil. 2:3, RSV). I do not know how the chief apostle would harmonize this with his statement that, "If anyone aspires to the office of bishop, he desires a noble task" (I Tim. 3:1, RSV). Perhaps the answer lies in the difference of the people to whom he wrote.

The Society of Friends was not the first nor by any means the largest group to recover friendly unity, but they seem to have set us an example. The planned merger of three leading sections of Presbyterianism met partial rejection at the congregational level because of racial integration problems, in part because of insufficient step-by-step gradualness, and perhaps also in deficient communication between planners and the grass-roots level, where the greatest adjustments have to be made.

The large U.S. church mergers which have been effected since the close of World War II should encourage many. Let every lover of unity trust that such unitings of organization were either preceded by, accompanied by, or followed by appropriate unitings of mind and spirit in Christ.

Bro. Lind's suggestion of a practical basis for recovering Mennonite unity is perhaps the most challenging statement in his letter. And why should not all Mennonites want to "acknowledge all those who confess Jesus as Lord as [their] brethren in Christ"?

It is safe to say that a recognizable and superficial barrier to church unity is the many restricted views of the church from within it—too many cramped horizons. Frequently these exist because it would seem confusing, it would be too uncomfortable, too thought-provoking, and too

(Continued on page 885)

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EDITORIAL

Dumb Prayer

Is prayer a saying of words? One of the things, we believe, which robs many of the wonderful experience of constant communion with God is the idea that they are praying only when they are saying words. They think they are praying only when they take time out to make a speech to God, beginning with "Our Father" and ending with "Amen."

Now there is a definite and valuable place for articulate prayer. In any joining of Christians in prayer it is necessary that they think together, and that practically always involves verbal communication. When we "lead in prayer" we speak not primarily so that God may know our thoughts, but because only so may we lead the prayer thoughts of others. Words help us to stay together in our thinking.

Vocal prayer is also helpful even when we pray alone. The attention required to form words and sentences helps to control the mind and keep it from straying. Even private prayer for some people is spoken and audible. It probably ought to be some of the time for everybody. Times and places of prayer come to be associated with the language of prayer.

But let no one say a man is not praying because he is not speaking. That is no more true than to say that a man is not reading because his lips are not moving. The most efficient reading is silent, and it may be that the best prayer never breaks into sound. The more we understand that God is a Spirit, the more purely does prayer become a matter of the spirit, rather than of the body. Bodily aids are crutches at the best. The essence of prayer is the communion of the human spirit with the divine Spirit. Words may hinder rather than help that communion. It may well be that the better a person knows God the more nonverbal his prayer will be.

We do not need to say words in order that God may hear, for God has no physical ears. We do not need words so that He may know our thoughts, for He knows and understands our thoughts better than we do ourselves. He knows "thoughts that break through language and escape"; He understands groanings that cannot be uttered. No need to tell what we are thinking about to the one before whom we stand naked and open. Language, although a wonderful instrument, can also be a cumbersome barrier, a tool of evasion, a means of beclouding. Words limp along, where thoughts fly on wings.

There are times when we want to pray, but we dare not speak. Nehemiah sent a brief ejaculatory prayer up to God before he answered the king's question. Many a time we must pray for wisdom before we dare trust ourselves to utterance. The minister who bows his head as he enters the pulpit, the counselor as he faces desperate need of mind and soul, any one of us as he faces sudden danger, prays truly, though he does not say a word. For the experienced Christian the hour of meditation blends imperceptibly into the hour of prayer. This, it seems to us, is what it means to pray without ceasing.

A little boy, accustomed to saying grace, visited in a home where the grace at the table was silent. After a moment of endurance, the boy said his usual prayer. When he was through, he said, "I thought somebody ought to say something." Let us hope that by now he has grown up into the rich experience of dumb prayer.—E.

The Greatest of These

Why did Paul call love the greatest of virtues? Certainly not to discount faith and hope. No one, other than our Lord Himself, has done more than he to set in clear light the nature of Christian faith, and to insist upon its essentiality. And Paul has been a chief teacher on the Christian hope, both present and future, and has thoroughly integrated it into the whole structure of theology. But still he says that, of faith, hope, and love, love is the greatest.

We cannot hope to reach, in our present life, any exhaustive or definitive answer to our question. But we can think about it, and try to turn our thinking into attitude and action. Why is love so important?

First, because it is so essentially a divine quality. God is love. He loves His creatures. His actions, particularly as seen in the great drama of redemption, are the expression of His love. His love accommodates itself to our human need and condition. It took form in human life, and met us as persons in our historic relations. In Christ God deals with us as persons, in a way that recognizes us beyond all our deservings. The history of God's dealings with men is a continual demonstration of a mind that understands and a heart that cares. Therefore one who is godly is loving. He plants love within us and nurtures it to luxuriant growth. The fruit of the Spirit is love, which is shed abroad in the heart and permeates the whole being. To lack love is to give proof that God is not in us.

And then the requirement of love is universal in our relations with our fellows. It makes our contacts a personal dealing, not an assault, but a gentle seeking. Love always involves deep reverence and respect. Love knocks at the door, but awaits the opening. Any desire to force oneself upon another, any impulse to manipulate and manage and dominate, is a contradiction of love. Christ never coerced men into accepting Him. He was never guilty of a proud and violent display of power. He took care that His miracles did not attract unconvinced and unchanged unbelievers. Now it is a temptation even to good men to want to manage men. There is something in the natural man that makes him want to manage. We tend to seek our own, not the welfare of others. Every day we meet situations that test our love. Every day self-love needs to be put to the cross. And so the practice of love is an intensely immediate thing. It is not a matter of theorizing and of lofty, distant ideals. It demands to be the very stuff of today's deeds and program. A faith and hope which do not shine out through kind words and helpful actions has no power or witness.

Finally, love is eternal. Faith and hope finally turn into complete realization, and so fulfill their being. But love never dies. It will increase and multiply through the ages. It is a component of the eternal state. We shall love forever—not only God, but our fellows too. For the redeemed are always pictured in the Bible as a company, a great multitude which none can number. It is a fellowship perfectly blended and fused into one—without rivalry, without hatred, without resentment, without criticism, even without unconcern. In this world love is an island of behavior sometimes so rare as to excite wonder and incredu-

lity. But in the beyond it becomes continental, vast and boundless and unending. For love is of God, and where God is all in all, love is completely triumphant.

Love is the greatest thing in the world, and in heaven too.—E.

Orie O. Miller Diary

August 7. Mennonite Mission, Esch, Luxembourg. From the August heat in Greece to this summer's unusually cold, rainy West Europe weather, calls for quite an adjustment! In Basel and here seeing topcoats worn on the street is not uncommon. After a week end with family and mail in Switzerland, Amos Horst and I came to Thionville yesterday afternoon, where missionary Glen Good and the Luxembourg brethren met us, and we went to the mission site, inspecting, and then to the Good apartment for mission matters counsel. For supper we went to the mission Boys' Camp near Esch, and after the evening devotions with the boys we continued in fellowship and sharing with the whole mission group until 11:00. The rooting in, the expanding of program and vision, continues in healthy fashion, and the widening contacts also. The fraternity between Rosswinkle congregation and mission concerns and interests continues good. The mission-sponsored and directed summer camps' program seems a particularly fruitful contacts widener. After today's p.m. funeral of Sister Helena Oesch (mother of Albert and the late Bishop Joseph), we auto to Kaiserslautern for the night.

August 10. MCC Eysseneckstrasse 54, Frankfurt, Germany. In this city one sees Germany rebuilt and booming. To one having come many times since the dark days of 1945-47, the change is almost startling. Also, we happened here during Germany's seventh Kirchentag, which has brought over 100 thousand visitors in from east and west, and the city is flag-bedecked in greeting. A new Germany again, leaning westward, but upstanding, forward-looking, with freedom outlook. Here at this address the Frankfurt congregation and MCC now partner in a facility that serves the church happily for Sunday-school and worship purposes and MCC as its Europe Area Headquarters—the church home for around 250 folks. German Mennonitism is also in part transition from rural to urban and with lessons yet to learn as in America. Pastor Wagner here seems sensitive to the needs and to MCC interest in helping. This afternoon and tomorrow we fellowship with the Europe Pax men in their second annual Peace Conference at Backnang.

August 13, Euler Hotel, Basel, Switzerland. Saturday at Backnang and yesterday at Kaiserslautern MCC center dedication were among the trip's high points. At Backnang where a Pax unit has been house and church building for four years past, where 120 resettled Mennonite refugee families now live, a beauty spot of gardens and flowers, where the unit closes its program by October, and in the neat new church, about 80 Europe Pax and MVS folks met in their second annual Peace Conference. Pierre Widmer and Andre Trocme shared in the program. MCC—Pax as integral to the Mennonite Church's World Mission vision and program was symbolized in the job done there and highlighted in the program. Yesterday the Assembly Room at Kaiserslautern Center was packed for Bro. Cornelius Wall's dedicatory sermon. During the day greetings and good wishes were extended by city and city churches and the Germany conferences' representatives and the Kaiserslautern Mennonite Pastor Hodel (this congregation of about 70 will be using the Center Assembly Room as their church facility from now). It was a happy, uplifting occasion. Every square foot and bit of this center facility was in full use or planned by dedication. Some additional funds are required to fully equip it. A strategic, significant address point one feels it, from here on in our Brotherhood's World Mission outreach. It has been an unusually cold, wet European summer. This bright August morning a good many are on the street with topcoats.

August 16. KLM nearing New York. Yesterday in Amsterdam with Paul Bender, Chauncey Kauffman, and Paul Ruth we finished the work and assignment for this trip. At 7:00 p.m. our plane (81 passengers, a full load) left Holland, and we'll arrive at Idlewild at 7:00 this morning—almost two hours early. Ninety-eight days since leaving—every connection made as scheduled. Again, so much to be thankful for!

The Fate of a "Receiver"

By Orrie D. Yoder

Thou in thy lifetime receivedst thy good things.—Luke 16:25.

The "rich man" who opened his eyes in hell has been the warning character for many a sermon preached to sinners. But Jesus held forth this warning note to religious people, not to a company of bad sinners such as generally hear about this man today.

Inasmuch as His audience was religious hearers, some of them poor, and some of them perhaps very rich, likely this rich man was, when living on earth, one of such a group. Furthermore, he is cited not as having stolen good things, nor acquired bad things; he received *good* things. So how was he a bad man?

Let us note the warning: he was a "receiver" of good things, but was in hell because he failed to *dispense* them. He was a "receiver" but not a "transmitter," and was in hell just for that.

But for whom is this warning? Certainly not for the rich man, for it was too late for him!

Is it for us today? Is it for the religious people of America who have received "good things" and may be failing to dispense them to those who have not? Is such a warning for the people of America whose storehouses are laden with good things, and who bemoan our undesirable surplus? Is hell to be our future lot with that rich man, if we like him *receive* all these *good things* and fail to dispense them to others in need?

What about our faith and all the good heavenly blessings that we have received? Are we satisfied only to receive them without dispensing them to others in tragic need? Shall the "mischief" of "hell" befall us if we fail to dispense the "good tidings" we have so freely "received"? II Kings 7. Someone has said that God gave us two hands, one to receive, and one to give. Do not the "good things" we have received nearly demand that both our hands be *giving* hands!

Surely, the fate of this accursed "receiver," the rich man, is a warning to us more than to any bad people or characters!

Del Paso Heights, Calif.

75 Years Ago

(From Herald of Truth, Sept., 1881)

A recent writer has said many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and they are very careful that it does not mark them.

Bro. John Van Steen of the Prussian Mennonite Church, at Beatrice, Nebraska, spent some time with us here in Elkhart . . . visiting also among the brethren on the Haw Patch . . . .

Bro. Moyer writes that their Sunday School [Breslau, Ont.] is large and still increasing in numbers and apparently prospering. He thinks they have better order, and closer attention from the scholars, and the brethren and sisters are more willing to help in the work. They are using the Philharmonia music book, and have good singing. They are also using the question books published at this office, and find them a great help to the school. The children commit the lessons to memory while otherwise they would not memorize anything.

The brethren Alexander Mack and Joel Bowers [Berks Co., Pa.] contemplate shortly to visit the brethren in the state of Nebraska and Kansas.

Amen

(The following interesting article on this meaningful word "Amen" was copied by Moses G. Gehman from "The Guardian," edited by H. Harbaugh, Vol. IX, page 342. Pub. in Lancaster, Pa., by Pearsol & Geist, in the year 1858.)

Most peculiar and very interesting in many ways is the word *Amen*. It is the same in all languages—having gone with Christianity among all nations untranslated, and having found a full equivalent. It is used in Christian worship, and especially at the close of prayers in all languages, and has been in all Christian ages. The French are the only nation in which, at the close of prayers, it is displaced by its translation, "Ainsi soit-il" —"So be it," though they retain the word also in their language.

The word *Amen* originates in the Hebrew language. It comes from the word *Aman,* to bear, to support; and from the same root come words indicating firmness, truth, faith, and faithfulness. It designates that consciousness in us by which we feel ourselves firmly to rely and repose on testimony given as sure and true; it indicates the confidence we have in the power, goodness, and faithfulness of another.

The Rabbins say the Hebrew word *Aman* has been made by placing together the first letters of the sentence, Adonia Melech Neema—The Lord, the true King.

Jer. 28:6 has given us the sense of the word. Hananiah had prophesied that within two years the Lord would bring back from Babylon the vessels of the Lord's house which had been carried thither. To this Jeremiah answered: "Amen: the Lord do so: the Lord perform thy words which thou hast prophesied."

The definition of *Amen* given in the Heidelberg Catechism is full and correct. "What doth the word *Amen* signify? Amen signifies: it shall truly and certainly be; for my prayer is more assuredly heard of God, than I feel in my heart that I desire those things of Him."

The word *Amen* is used more than thirty times in the Old Testament, and more than one hundred and fifty times in the New—though in the New it is often translated into "verily." It is also frequently used double, *Amen* and *Amen*. In the New Testament it is so used only by John, and is always so used by him in the Gospel, "Verily, verily," or "Amen, Amen, I say unto you." This use of it indicates the strongest possible emphasis.

The Hebrews enjoined the greatest reverence in the use of this word. "The word—so they teach—must not be spoken hurriedly, so as to slur over or suppress the first syllable that the A be not clearly heard. It must not be abbreviated, so that the last syllable is slurred or shortened. It must not be spoken in an isolated or empty manner, thoughtlessly, without its having been preceded by a prayer or blessing. An *Amen* thus emptily spoken, they called an orphanized *Amen,* it having no true parent prayer of which it is the child. If anyone speak such an orphanized *Amen,* his children shall become orphans. He that speaks a hurried *Amen,* his days shall hurriedly pass away; and he that shall abbreviate the *Amen,* his days shall be shortened. On the other hand, he that shall use requisite time in pronouncing it, saying it with deliberation, his days and years shall be long. Still, they say, let no one, from a superstitious hope of lengthening his life by the virtue of this word, sound it longer than is proper; the principal thing is to pronounce it from a full heart and with all the soul; for to him who so speaks it, the gates of Paradise shall be opened" (Berach, fol. 47. Quoted by Alt. in his cultus).

To one in whom love dwells, all the world are brothers.
—Buddhist text.

A correct idea and feeling of the true sense and solemnity of the word in its legitimate devotional use underlies these directions. They also explain a very striking peculiarity of the word itself. It is a word of two syllables, and when properly pronounced, has both syllables accented, in all languages. It is not *A*-men nor A-*men*: but *A-men*. In this respect there is no word like it. The pronunciation necessarily resulted from the rule given; that it should not be abbreviated either in the first or in the last syllable; but that both should be spoken in proper measure and emphasis, and the whole word with slow deliberation. In this way it should properly express the deep earnestness, devotional unction, and active faith of the heart. The Scripture use of the word gives us the fullest idea of its true sense and solemnity.

It is used as a name, to express an attribute of God. Thus in Isa. 65:16, "He who blesseth himself in the earth, shall bless himself in the God of truth"—in the God of Amen—the true God. So it is used by John: "These things saith the Amen, the faithful and true witness" (Rev. 3:14).

It is used to confirm anything true. Thus it is used when one says *Amen* on the representations of another. So also when one uses it to seal and confirm as truth what he has said or is about to say. In the way of solemn asservation before saying a thing, it is frequently used by our Saviour, according to His well-known habit of introducing His saying with, "Verily, verily," or *Amen, Amen,* "I say unto you." As in confirmation of what has been said it appears at the close of every book of the New Testament, excepting only Mark, Acts, Jude, James, and the third epistle of John.

Its use as a name of God, and as a solemn seal or confirmation of truth, has the essence of an oath. Thus some say that our Saviour's use of it in introducing His addresses is equal to an oath by Himself, as the true witness. Hieronymus says: "In the Old Testament an oath of God was in the words: "As I live, saith the Lord"; in the New Testament it is: "Amen, Amen, I say unto you."

That *Amen* is stronger than a mere solemn affirmation is evident from its use after an affirmation and in connection with it. Thus in the passage: "All the promises of God in him [Christ] are yea, and in him Amen" (II Cor. 1:20; Rev. 1:7) the word yea is a simple affirmation: "Let your communication be, Yea, yea; Nay, nay" (Matt. 5:37). So in James 5:12. In both these passages the word *yea* is set over against an oath. When *Amen* is made to follow the yea, it must evidently be an advance on its meaning; but there is nothing stronger than an affirmation except an oath. The promises in Him are not merely affirmed as true, but are confirmed by an oath—the Amen of God. This, moreover, agrees with the words: "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Lo, Jesus Christ, who did not bear witness of Himself, but to whom the Father witnessed, can utter as from God and in His presence, the eternal truth, with the solemn preface, "Amen, Amen, I say unto you."

How solemn and full of comfort is this sense and use of the word at the close of the Lord's Prayer! It is Christ's own Amen, assuring us that all that we have asked in the prayer shall be certainly given. It is His own seal under oath to His promise to answer the prayer He Himself has taught us to offer. It is not an Amen affixed by us to our words; but an Amen set to His own words by Him. Hence we need not wonder at the Jewish notion that Amen, properly spoken, opens paradise. Surely the Lord's Prayer is the end of all confirmation. Heaven and earth are not so sure as every petition of this prayer is made to the believing suppliant, by the Amen of Him who has assured us, "These things saith the Amen, the faithful and true witness."

In this view, too, we cannot help believing that the praying of the Lord's Prayer is something greater, surer, than praying in any other words. In no other prayer are the words and the thoughts so directly put into our hearts and mouth by Him whose Amen seals them. Our prayers are all shadowed by our own earthly, partially sanctified life. And, even as a good name signed with good intentions to an illegally written note, does not make it valid, so Amen to our prayers, seeing "we know not what we should pray for as we ought," may not insure an answer. But when He gives us not only the meditations of our hearts, but also the words of our lips, they can-

not fail to come acceptably before Him who is our strength and our Redeemer.

We cannot but reverence the simple and implicit faith, found in all Christian ages among humble and pious peasants, that praying the Lord's Prayer keeps all danger and harm away. It is infinitely nearer heaven than the boasted wisdom which makes merry over it as superstition. Superstition it no doubt is to say it as a mere charm with which to avert evil, but not when it is used with simple faith in its efficacy. Who is the wisest and happiest man, the French philosopher in the capitol, who profanely proposes as the highest order of manly prayer the formulary: "O God—if there be one: have mercy on my soul—if I have one: and prepare me for heaven—if there is such a place"; or the least informed peasant in the kingdom, who retires to rest repeating, as a child, his "Our Father," firmly assured that on that account no evil thing, no evil men, no evil spirits can pass the door of his unlocked hut, and that should he die before he wake, Paradise would surely open to him? The darkest and least informed faith is infinitely better than the most enlightened unbelief. The simple Amen faith is worth ten thousand verities of mere earthly knowledge.

Another use of the word Amen, that has origin in the sacred Scriptures, must be well considered. It is its use as a response from the people to the words spoken, the prayers offered, or the blessings pronounced—yea, even the curse (Deut. 27:14-26)—on the part of God's officiating ministers. Of this use of it we have very many instances. Indeed, this was the rule of its use in worship. By the response, Amen, to the words, prayer, blessing, the people made the words of the minister their own. When David had received the restored ark and put it in its place, he said: "Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord" (I Chron. 16:36). When Ezra opened the book of the law to read it, all the people stood up, "Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads and worshipped the Lord with their faces to the ground" (Neh. 8:6). This use of it as a response continued to the latest time in the worship of the temple and the synagogues. In case of large assemblies, where the most distant worshipers could not hear the words of the officiating minister, it was custom for the person appointed thereto, at the proper time to wave a certain cloth, so that all might know when to join in the response, Amen.

The same use of Amen, as a response, was current from the earliest, even from apostolic times. Of this we have evidence in the New Testament itself. In I Cor. 14:16, where Paul disapproves of offering prayer in a tongue unknown to the worshipers, he says, "When thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned"—meaning the laity—"say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" This use of Amen by the people as a response is confirmed by all Christian antiquity. The Amen belongs to the people rather than to the minister. It is theirs wherewith to give utterance to the earnest stirrings of their desires and their faith.

It is a response—a heartfelt, believing desire from the worshiper, that the prayer offered may be answered to them, and the believing utterance of the assurance that it is answered. It is a response, not only, as we have seen, from Christ whose seal to the prayer the Amen is, but a response from him to whom it is to be answered, as a public testimony before God that he believes the promise, accepts the seal, appropriates the blessed and sure answer.

No one is entirely useless. Even the worst of us can serve as a horrible example.—Selected.

Not only in response to prayer, but also to the act of baptism and the Eucharist, from the earliest times, the people responded the Amen. When the minister had said: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost," the people added the Amen, by which the church as a body confirms the act of its organ, the minister, and at the same time opens its believing bosom to receive the newly baptized member into its fellowship of life and love. How sad is the fact that congregations regard themselves as mere spectators in the case of baptism, receiving the newborn brother as a crowd in the market receives the addition of a stranger, without a word of recognition, without a look of welcome, or a beating heart of sympathy that will touch and warm his! Would not the glorious Amen, as a response from the congregation, confirming the act, welcoming the new brother, and sustaining like a surrounding heavenly atmosphere of faith and love, his own trembling confidence, do much to destroy that miserable negativeness to which we have alluded? Would it not help to restore to the congregation, a sense of feeling of the part they ought to take in so solemn a service?

In the administration of the Lord's Supper, when the minister handed the bread and the cup, with the words: "This is my body—this is my blood"—the communicant receiving it responded Amen. As though he had said: "This it is—so I receive it—may it be such to me—such it truly is to me—His flesh is meat indeed; His blood is drink indeed—this it is Amen and Amen."

Such is the rich import, and such the blessed associations of our Amen, as it comes to us from the anointed hearts of millions of believers through all Christian ages. It is only the richer for the road it has traveled. Its unction is only the more fragrant for its having refreshed and regarded the faith of so great an army of noble witnesses. It has so often expressed the confidence of full hearts, that its very pronunciation seems to aid and strengthen our own faith. It seems as though in it we heard the voice and the faith of ages which lifts us up and carries us away.

Yet how carelessly is it often spoken and how irreverently heard! Do not many hear it merely as the usual way of closing a sermon or a prayer? The only feeling that it inspires is the satisfaction that it marks the welcome close of what was to them a tedious service! In it they neither hear God's sweet assuring voice, nor utter their own accepting faith.

But to the humble pious it is a word always spoken and heard with reverence. To the sincere Christian it is a test word. At the close of every prayer he feels himself arraigned. It confronts him with the question: "Have I prayed in faith? Do I now feel and truly believe that I am answered? Does the spirit of assurance now sustain me in uttering the Amen?"

If the prayer was the utterance of empty words, the Amen would be a lie. If the prayer was offered in doubt, it ought to be closed with "perhaps," instead of Amen. If the prayer was a mere wish, it leaves in the supplicant's mind mere vague expectation, instead of satisfying assurance.

A sense of unworthiness must not hinder the confidence of the Amen. The suppliant is always unworthy—but not unworthy to ask and receive—unworthy to claim, but not to accept. The answer comes not for desert, but for grace—not on our account, but for the sake of Christ. The Amen is not to declare our worthiness, but our faith in God's unfailing promise.

Nor must our Amen be blinded by the fact that temptations to unbelief, with their hosts of vain and evil thoughts, have looked in on us, whilst we were uttering our prayer. These were neither bidden nor welcome. They were not ours, but against us. They entered under protest, and were not receiving our approval, because a stronger than they reigned within. Nor we, nor God, but an enemy has done this. The bread on the Father's table is ours, though devils in threatening attitude frown in on us whilst we partake.

When Abraham was making ready his sacrifice for the altar of the Lord, and had divided the slain offering and laid the parts in order, the fowls came down upon the slain sacrifice: "But Abraham drove them away." He could not help that they came down on it. He was not willing that they should come. He placed himself over against them, and drove them away. His sacrifice was not vitiated by their attempts. They cost

A PRAYER

FOR THIS WEEK

O God, my heart is fixed; I will sing and give praise, even with my glory. I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord. . . . Truly I am thy servant. Thy hands have made me and fashioned me: give me understanding, that I may learn thy commandments. I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments. I will keep they statutes: O forsake me not utterly. If thou, Lord, shouldest mark iniquities, . . . who shall stand? But there is forgiveness with thee, that thou mayest be feared. So teach us to number our days, that we may apply our hearts unto wisdom. Let thy work appear unto thy servants, and thy glory unto their children. Thou art near, O Lord; and all thy commandments are truth. The Lord is nigh unto all them that call upon him, to all that call upon him in truth. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

—the Psalmist.

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him trouble—they took away his peace, but not the virtue of his sacrifice.

So it is with temptations, and the hindrances of evil thoughts in prayer. They come, but not by our will. The same faith that is offering the prayer keeps them at bay. At the word by faith: "Deliver us from evil," they must vanish, and with a shout of triumph we utter our victorious Amen!

But how meaningless, yea, how profane is this Amen on the lips of the disobedient outside the church! It is as a false oath on their tongues. They say "Our Father," and will not be in His family. They say, "Hallowed be thy name," but join not in this with the children of God. They say, "Thy kingdom come," but will not become subjects in it. They say, "Thy will be done," but will not do it. They say, "Give us this day our daily bread," and they refuse the true, the highest eating—will not receive the true bread from heaven which giveth light to the world. They say, "Forgive us our debts," but come not where debts are forgiven. They say, "Lead us not into temptation, but deliver us from evil," and yet are content to make their home in the very bosom and element of evil—where the world, the flesh, and Satan reign. They say, "Thine is the kingdom," to which we will not belong; "Thine is the power," to the drawing of which we will not submit; "Thine is the glory," which neither by influence nor by position we will promote! In such a case what is the "forever" which follows, but the judgment pronounced by their own lips, of eternal separation from God, and from the glory of His power; and what is their Amen, but the seal which they themselves set to their own damnation.

But how blessed is this word in the lips of God's children! It is the same which is heard in heaven. Though not so full of the same mighty sense, we humbly say it after them. By it we close every petition on the way. In the last one we utter we shall hear it sounding in unison with theirs before the throne of God and the Lamb. There—not here—will our Amen be fulfilled in all its richness of meaning. Then, as we never can here, will we set our seal that God is true. Then will every petition of our Lord's prayer be turned into praise, and our Amen will follow the song of Moses and the Lamb. And let all who are truly bound in faith and hope for this glorious consummation, give glory to Father, Son, and Holy Ghost, saying, Amen and Amen.

Wonderful and Worth While

"Mach' schnell, Charlie! Was fur ein Zimmermann bist du?"

"Schlag die Nagel, nicht den Finger."

No matter what variety of Pennsylvania Dutch you speak, you might possibly hear it in good-natured joshing at Brook Lane Farm these days. Brethren from many parts of the East have been at Brook Lane to help erect staff houses.

A variety of jobs from flooring to roofing, have formed good projects for several groups of men.

Youth groups and women's groups from various communities have contributed days of sewing and cleaning.

Any group wishing to contribute labor to this expansion program may contact Dennis Miller, administrator, Brook Lane Farm, Rt. 5, Hagerstown, Md.

The expansion program is progressing steadily. Contributions from churches east of Ohio amount to 75 per cent of the total amount needed to complete the dining hall-laundry facility. Some conferences have a considerable amount to raise to meet the goal, but all are aware of the need and are working on the project.



The new dining hall at Brook Lane Farm.



It goes fast this way! A group of men from the Amish Church at Kempsville, Va., volunteered to help erect a staff house at Brook Lane Farm. The ingredients of fellowship and service make a worth-while contribution and a wonderful time.

The unity of purpose and effort which has been shown thus far has been an inspiration to the many groups of Mennonites supporting the expansion.—via MCC, Akron, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the important meetings to be held at Laurelville Mennonite Camp the last week in September: the semi-annual meeting of the Commission for Christian Education, the study conference on the theology of Christian Experience, the meeting of the General Council of Mennonite General Conference.

Pray earnestly for a girl who at one time was in the church, but married a divorced man. Though the marriage has been annulled, her life does not show a spiritual rebirth.

Pray for a boy who has backslidden far into sin.

Pray that important stations may remain open for The Mennonite Hour.

Pray that the Crusade for Christ, closing at Salem, Oreg., on Sept. 16, may revive the churches of the area and help them to evangelize the lost.

Prayer is the chief agency and activity whereby men align themselves with God's purpose. Prayer does not consist in battering the walls of heaven for personal benefits or the success of our plans. Rather is it the committing of ourselves for the carrying out of His purposes. It is a telephone call to headquarters for orders. It is not bending God's will to ours, but our will to God's. In prayer, we tap vast reservoirs of spiritual power whereby God can find fuller entrance into the hearts of men.—*Bishop G. Ashton Oldham.*

Two Weeks—Country Style

By Mrs. R. E. Clemmer

"Where's my tag? I must have it or I can't go on the train.", "Don't forget your lunch." "Hurray, the train's coming." "Oh, help me with this bag. It's so heavy."

Through all the confusion, we could hear the train pulling into the station. "All aboard," the conductor called. Everyone was shouting and waving good-by. Here and there were smiles and tears as the people kissed the children a fond farewell. For, you see, the Fresh Air children were going home.

About seventy of them were going back to New York City after having spent two weeks out in the country, living with families who had opened their homes and hearts to them. Two weeks of pure, fresh, country air, away from the dismal part of the city in which they live. Two weeks with grass to play on, space to roam in, and associations with people who live clean lives. Two weeks which, we pray, will have made each child a happier, healthier child.

As I, with my sons, drove home from the station, we felt an emptiness. Why? Because we had said good-by to a five-year-old Jewish boy named Harold. He was much like our boys, naughty and overbearing at times, an angel and lovable the next moment. In fact, just like any other five-year-old boy.

But Harold was different too. He was afraid of animals. It took a long time before he'd allow the cat to come near him. As for the dog, well, he'd touch him if someone would hold the dog—tight!

Harold had two sisters who were visiting in homes in the vicinity. And what a help it was to have his sisters call him on the phone. He adjusted quickly to country life when he realized that members of his family were nearby.

It was a thrill we will never forget to hear Harold's first prayer. No, he didn't know how to pray. He knew very little about God. But the mind of this five-year-old quickly accepted our thoughts of God. And although his prayers were said in his fast babyish English with a Jewish accent, we know God had no difficulty understanding him.

It took a few days before Harold agreed that sitting still and listening to stories was fun. He asked very few questions about the Bible stories. He had faith enough to believe what to adults seems impossible. He had a high soprano voice and quickly caught on to the children's songs. He enjoyed Sunday school immensely.

Harold didn't realize that flower beds were not to be stepped in. And it did take a little while before he decided to dig in the children's plot of ground and not where the flowers were growing.

Every evening there would be a call for jars—ones with lids on with holes in! "What for?" you ask. Well, it's firefly time. And so three little boys and one daddy would run around the lawn with hands outstretched, following the light. And into the jar the bugs would go. When the boys went up the stairs to bed, the jars would go along. It was rather fascinating to see the bugs light up in the dark room. Usually, the next day the boys would give the bugs their freedom.

Harold was an accomplished "arguer." And so it went back and forth, our son and he. "You did not—I did so—you did not." How should we stop it? Buy ear plugs?

Have you an abundance of love and affection? Fresh Air children seem to need love most of all, especially at times when they seem the most unlovable. Love is one thing money cannot buy and it is desperately needed. As Christians, we can pray for love to give to them. And Christ, who said, "Ask, and it shall be given you," will fill your heart with love for these underprivileged children—children who need to learn to love and enjoy animals; children who need fresh air to breathe, who have never before experienced the thrill of picking flowers, or have never had three square meals a day. But most of all, each child needs to learn about Jesus, and that He loves each one of them.

As a Fresh Air hostess, I can say that each moment was worth while, from the extra work to the extra fun we had while Harold was visiting us. Why don't you be a Fresh Air host or hostess? There's a special satisfaction when you do it in the name of Christ our Saviour, who did so much for us.

Souderton, Pa.

"She Has Done What She Could"

By H. H. Smith, Sr.

The anointing of the Master took place at Bethany, while He was at the house of Simon. "There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head" (Mark 14:3).

Replying to those who criticized this gracious act as one of extravagance and a waste of money that might have been given to the poor, the Master replied, "Let her alone; why do you trouble her? She has done a beautiful thing to me. For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me. She has done what she could; she has anointed my body beforehand for burying. And truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her" (Mark 14:6-9, RSV).

Jesus commended her act by saying that she had done all that she could and that it was a beautiful thing, because done in love for her Lord.

It brings joy to the Lord and inspiration to others when His followers do likewise today. An Englishwoman who wanted to send the Gospel to those who were without it heard of David Livingstone's great work in Africa and sent him a contribution of "thirty pounds"—worth about $150 then—and Livingstone used the money to employ a helper. It was this helper who saved the life of Livingstone, when he was attacked by a lion. Though his arm was disabled by the wound, his life was spared for many years of service in the Dark Continent, because a Christian woman "did what she could" to support the cause of missions.

Let us bear in mind that both the gift and the spirit of the giver count when one strives to be a true co-worker with his Master; and it is often the case that the "spirit of the giver" accomplishes more than the gift itself. Here is a case in point:

Booker T. Washington related this incident which occurred during the early days of Tuskegee Institute. "I recall," he says, "one old colored woman, about seventy years of age, who came to see me when we were raising money to pay for the farm. She hobbled into the room where I was, leaning on a cane. She was clad in rags, but they were clean. She said; 'Mr. Washin'ton, God knows I spent de bes' days of my life in slavery. God knows I's ignorant an' poor; but,' she added, 'I knows what you an' Miss Davidson is trying to do. I knows you is tryin' to make better men an' women for de colored race. I ain't got no money, but I wants you to take dese six eggs, what I's been savin' up, an' I wants you to put dese six eggs into de eddication of dese boys an' gals.' "

Exemplary Living

The three impressive incidents mentioned above have an exemplary value that is immeasurable. Jesus urged His followers to lead exemplary lives—such lives that, if followed, would bring blessings to others by inspiring them to live consistently: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Paul emphasized the importance of living exemplary lives, and it was a source of joy to him that he should commend the Thessalonian Christians for their "work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ." So consistent were their lives that they "became an example to all the believers in Macedonia and Achaia."

Three beautiful acts:

"She has done what she could"—to express her love and devotion to her Saviour, who called it a "beautiful thing," and published it to the world. "And

(Continued on page 885)

TEACHING THE WORD

A Little Boost Does It

BY PHOEBE SANDERS

First Mennonite Sunday School, Kitchener, Ontario, has an enrollment of six hundred and eleven members. This covers the seven departments. Among the many projects the Sunday school has is the financing of a good library where books are available to all members. At present the number of books in the library is five hundred and eighty-five.

Nearly two years ago the library committee along with our pastors decided that one Sunday should be set aside as a Special Library Day in the Sunday school. All members were to be made aware of the opportunities these books afforded them. Notices were put into the weekly church bulletin the two Sundays prior to the fixed date. One of our young men painted a poster, which was placed in a conspicuous place on the bulletin board in the main lobby of the church. This poster portrayed a little girl reading a book, and a small boy looking affectionately into the eyes of his grandmother as she reads him a story while he is sitting on her lap. The caption across the top reads "Good books build good character." That Sunday's bulletin listed the titles of thirty-two new books which had just been entered for circulation.

Each department has its own devotional review period. This was just the thing the library committee needed. Each member could take care of two departments.

One member took a number of books to the Beginners' Department. Those little tots were thrilled to see them. A few remarks were made; here and there some pictures were shown from the books. They were asked to bring their mamas and daddys to the library after the morning service.

The Primary Department was very enthusiastic. Ten books were placed attractively on a table, some old and some new books. A committee member upon asking several questions about the old books got spontaneous answers from those who had read them. Following the five-minute talk, the entire department went on a trip to the library. There they were shown how to get a card, and where to select their books according to their age and grade in school.

In the Junior Department one girl upon request of the committee had read one of the new books. In the words of an eleven-year-old she had written down her impressions of this book. In front of the group she read it with the same ease she does her reading in elementary school, I am sure. Here again a few remarks were made about the books in their age group.

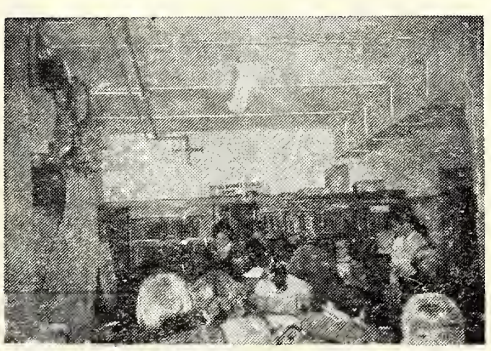


Entering new books into the library

The Intermediate Department received a unique boost. Two lads fourteen years of age were asked questions by their teachers. They knew what the questions would be. However, the answers were their own reactions to reading. I shall always remember the answer one of them gave to the question, "What do missionary stories help you to know and understand?" He said, "People who do not know Jesus Christ are not happy." This lad read over fifty books from the library in one year. Another question asked the other boy was, "Has your reading books from the Sunday School Library helped you in your Christian life?" He answered, "Yes, they have shown me that other people have trials too, and have overcome them. It has encouraged me in my Christian life." They were asked eleven questions. Their answers came straight from the hearts of fourteen-year-old lads. They each took three books they had read and talked about them. Incidentally these boys have been working as librarians for over two years. They were trained young.

The Youth Department was visited during review period by one of their own group. Here high lights of several books were displayed and discussed. The books were adaptable to their own age, and included doctrinal, inspirational, Christian ideals, and fiction.

The mothers of the nursery group attend adult classes. So these two departments were combined and taken care of by the chairman of the committee, a local high school teacher. Here too, the books advocated were doctrinal, inspirational, Bible study helps, and Christian ideals, and especially those pertaining to parenthood and the home.



A Sunday morning rush

What was the result of these pep talks? Did it pay? Was it worth while, the time and effort spent? The librarians were swamped. People of all ages were there: little tots pulling their mothers by the hand; and boys dashing and pushing to get in line. No, it did not end with that Sunday. In fact, there was not much letup until the summer months. In the fall it started again. Small children who cannot read came to the library for books. Yet they could tell you which books had been read to them. In the children's section we have two copies of a number of books because they are so much in demand. Boys can tell you very graphically about the book they have just read.

The library is open from nine-thirty until ten in the morning and again after twelve. Usually two librarians are needed before Sunday school, to take care of the youngsters; and three following the eleven o'clock service. The circulation has greatly increased and the library has gained new members.

The project proved so worth while that the committee held another Special Library Day in February, 1955, when more new books were added. The same young man painted another challenging poster. The committee members again visited the different departments with their display of new books. The same interest was shown in the older departments; while the children were even more enthusiastic than the previous year.

The boys and girls really enjoy it. Can you picture an eight-year-old boy approaching one librarian with, "Hey, when are we going to have another library day?" When told it would be after Christmas, he walked away and in disappointment said, "Ah, do we have to wait that long?" Just recently a nine-year-old girl asked the librarian, "When can I start helping in the library?"

The visible results showed 737 books were read in 1954, an increase of 210 over those read in 1953. Eternity alone will reveal the impressions and lasting effects on the readers, especially the dear children. A Special Library Day is an excellent boost.

Kitchener, Ont.

I have made a pilgrimage to Hiroshima. In the center of the city they have kept the ghostly, twisted ruins of the former exhibition hall and have made it a permanent exhibition of death, idiocy, and shame. A wire fence has been erected around the ruin. As it stands, it is to be the central memorial. On a standard outside, designating the mass of horror, is one word only, inscribed in large, bold letters. The word is *Peace.—Charles T. Leber.*

FAMILY CIRCLE

Love God's Earth

By Lorie C. Gooding

"Love not the world"—oh, does it mean
I shall not love this tender green
That clothes the hills in spring?
Shall I not love the mountain crest,
In green and brown and silver dressed,
Where feathered choirs sing?

Oh, no! He made each bush and tree,
Each bird that sings so merrily
Within the hillside wood;
He made each crystal brook and spring,
Each hill and valley—everything
He made, and called it good.

Oh, love the earth, so filled with love
And loveliness from God above.
Oh, love the sea and land.
And love the skies of smiling blue;
But best of all things, love Him too
Who made them with His hand.

Holmesville, Ohio.

The Priority of Love in the Home

By Mrs. Vernon Stutzman

It takes more than a house and people to make a real home. Our relationship to Christ and our devotion to Him will largely make up the atmosphere in our homes—it also includes our relationship with each other.

Even a non-Christian will recognize the need of love in the home, but to a Christian, love has a deeper meaning; it is not sentiment, but a strong, disciplined, self-sacrificing concern for the good of others.

Husbands are to love their wives as Christ loved the church, and wives are to love their husbands. Mutual love will bind parents and children together. Can we punish our children? Or can we feel like the Indian's version of Psalm 23: "He throws me out a rope and the name of that rope is *Love*. Sometimes He makes the love rope into a whip, but afterwards He gives me a staff to lean on."

In I Cor. 13 Paul gave a good description of love, and it certainly applies in the home and family life. Verses 4-7 are especially appropriate for the family as there is constant need of long-suffering. Living as close as we do in a family, it is very easy to become impatient with others and critical of their faults.

Mother's Day and Home Sunday. What a good combination, but in many ways I would rather have Parents' Day than to have Mother's Day and Father's Day separated, as they are a unit and must work together as one in the home.

Following is a parent's prayer that certainly can only be prayed with love in our hearts:

Oh, heavenly Father, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask of them forgiveness when I know that I have done them wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule for punishment. Let me not tempt my child to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

Reduce, I pray, the meaness in me. May I cease to nag; and when I am out of sorts help me, O Lord, to hold my tongue.

Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise.

Help me to grow up with my children, to treat them as those of their own age, but let me not exact of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose, and make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, O great Jehovah, give me calm and poise and self-control.

From "The Modern Parent," Garry Cleveland Myers, used by permission.

If we can truthfully pray this prayer, we have at heart the love and concern for the family. Of course, they need food and clothes, but is our greatest concern physical or spiritual, and where does it end? I am reminded of what a young woman said concerning her mother, who had worked away from home to supply the "extras" she wanted for her children. These "extras" they enjoyed to some extent, but she said, "All the time she was providing for us these beautiful things, we were deprived of what we wanted most, and that was Mother herself."

A mother is not only a housewife, but also a homemaker. Let us take notice of our lives, are we homemakers or merely housewives? We not only build homes for our children but by so doing, we set the foundation for their homes. Why do we take time to teach our girls to cook and sew and clean when we could do it easier and quicker ourselves? Why do we stop our work and watch our children get on the school bus or perhaps breathe a prayer for them just then? Why do we like to be there when they come home from school? Why do we like to gather for prayer before we part for the day? Why do we go through the ordeal of writing letters when our children or parents are away from home? These are all expressions of love.

We hear and read stories of persons who were on skid-row and away from God. Often the thing that touches them is the thought of home and mother. Impressions have been imprinted on every child's mind, some for good and some for bad. Doctors tell us that the lack of love for a child will follow him through life. It is no small wonder that we hear about delinquent children when so many hardly know what home is. It is no wonder they don't care to go home when Mother is not there to welcome them.

Authorities prefer putting babies in homes until they are ready for adoption, rather than in hospitals or children's homes, because they have more loving care. God instituted the home as the ideal place for children to mature physically, mentally, and spiritually.

How important are our homes? Napoleon declared the future destiny of a child is always the work of the mother. He also said if France could have good mothers, she would have good sons.

Abraham Lincoln said, "All that I am or hope to be, I owe to my angel mother."

W. D. Howell says, "A man never sees all that his mother has been to him until it is too late to let her know that he sees."

A Spanish proverb says, "An ounce of Mother is worth a pound of clergy."

Henry Ward Beecher said, "The mother's heart is the child's schoolroom."

Washington Irving declared that though everyone else in the world turned his back on an individual, a mother loved on, remembering only those qualities which gave her joy when her child was small.

All these things were said of mothers in the past. What will be said of the mothers of our day? We think of the parents who deprive their children of love and home through divorce. Coming closer home, perhaps we selfishly deprive our children through "things." Our homes may be furnished for adults with no room for the children's possessions. Who of us would not rather see a clean, livable, happy home with few and simple furnishings, with the lived-in look, than a place where the house and its furnishings are most important?

If we have happy homes for our families, others will feel a welcome there too. What makes a home happy? Love, of course. Some dwellings could hardly be called a home; perhaps we could call a real home a "unit of love." Someone

(Continued on next page)

TO BE NEAR TO GOD

OUR GREAT GOD:

Sunday, September 16

Is Wise.

There are many things in this world, the wisdom of which we cannot understand. It is hidden from our complete understanding now. The great and humbling thing about it is that God uses His wisdom to prepare wonderful things for those who love Him. Someday we shall know all the deep things of God.

Read I Corinthians 2:6-10.

Monday, September 17

Is Holy.

Do we look enough to see God's glory in the earth? Or do we have eyes that "see not"?
Meditate on Isaiah 6:3 and I Peter 1:15, 16.

How does holiness manifest itself in our lives? Worldly desires should not shape our lives, but the things of the Spirit should. There may be appearances of holiness for a time, but true holiness involves all of one's behavior.

Tuesday, September 18

Is Everywhere Present.

Read Psalm 139:6-12.

There is terror for those who wish to flee from God because of His presence everywhere. For those who wish God's help, it is a great comfort. God's omnipresence is either too wonderful or too terrible. But whether one is trying to flee from Him or trying to draw near to Him, the great fact of God's love is behind His ever-presence. His love can reach us wherever we are.

Wednesday, September 19

Is Just.

Read Romans 2:5-11.

How many of the world's ills are caused by man judging man according to his own ideas! Only more confusion results. The work of the Christian is to do good and to leave the judging to our just God who knows all the hearts of men. In Him we can put our confidence.

Thursday, September 20

Is Merciful.

Read Psalm 103:8-11 and Luke 6:36.

There is not justice without mercy where God is concerned. "He knoweth our frame; he remembereth that we are dust." Although Satan does cause us to fall at times, whenever we are penetant, God is merciful. His mercy is "from everlasting to everlasting." Praise His name!

Friday, September 21

Is Powerful.

Read Psalm 104:1-9; Isaiah 40:29.

The power of one tiny atom when it is torn apart is more than men can understand. Since God formed the infinitely innumerable atoms that make up this earth, how can man question the power of God? His power reaches to every part of His creation, even to help the hearts of men who are willing to respond to Him.

Saturday, September 22

Is Eternal.

Meditate on Deuteronomy 33:27 and I Timothy 1:17.

Our response to the King Eternal is to bring honor and glory to Him. Although man has eternal life through Christ, he had a beginning. But God had neither a beginning nor will He have an end. What human mind can comprehend the Eternal?

—Evelyn Bauer.

♣

If man is to avoid world suicide, preoccupation with the power of thermonuclear weapons must yield to the infinitely greater power of prayer. We pray or we perish. Human prudence is not enough to enable us to cope with the situation in which we find ourselves; much more do we need the help and direction of divine guidance.—Thomas E. Murray, U.S. Atomic Energy Commissioner.

FAMILY CIRCLE

(Continued from page 874)

while looking for a house said, "We just need a place to put our home."

The English language contains no more beautiful word than "home." This simple word recalls to every person sacred memories no matter where they were born or how humble their place of abode may have been. Some years ago people were asked, on a certain radio program, to list the ten most beautiful words. It is not strange that most of them placed "home" at the head of the list.

And yet as Edgar A. Guest indicates—"It takes a lot of livin' and a lot of lovin' to make a house a home." Home can be a paradise on earth when love shines in, or it can be a veritable hell with love left out.

Goshen, Ind.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all who remembered me in prayer and with cards, visits, gifts, and flowers during my stay in the hospital. May the Lord reward each and every one for your kindness.—Mary L. Witmer, Kinzers, Pa.

A Vision of the Church Victorious

Sunday School Lesson for September 23

(Revelation 7:9-17)

It is very encouraging to read the promises of the victory of the saints because Christ was victorious. But it is even more so to see this scene of the victorious saints secure in the presence of God singing praises to God and to the Lamb. He that is faithful unto the end shall be among this "great multitude." Imagine that you are with the crowd and enjoy your future in prospect.

Who are in the multitude? They are now kings and priests with God. Their clothing attests the kingship. What would the palms tell us? The Lord knows every one of them.

Read together the song they sang with a loud voice. 7:10b. Who had saved them?

See the others in the scene—God on the throne, Jesus the Lamb, the elders, the four beasts, and the angels. The elders and beasts no doubt are representative of leaders in the church and of God's agents. But the triumph we want to enjoy in this lesson is told mostly in the songs that are sung by different ones in this scene. See God and the Lamb in the center of all the wonderful worshiping that John saw.

Read together the song the angels sang. V. 12. This was probably the response to the song of the multitude. Notice their humbling position. In 5:11, 12, John heard the thousands of thousands sing, "Worthy is the Lamb." We like to sing this song here today. When we attain our full triumph, certainly we can say "Amen" to this chorus of the angels and sing with all the creatures, "Blessing and honour . . ." (5:13).

The four and twenty elders were clothed in white raiment with crowns of gold on their heads. 4:4. These elders told John about the happy state of the redeemed. Imagine you are in the "multitude" and read together 7:14 ("These . . .") to the end of the chapter. They also sang. Read together 4:11.

Also the four beasts described in 4:6-8 sang to God and the Lamb. Read their songs 4:8c and 5:8, 9 (with the elders).

The Alleluia chorus is given to us in this triumphant scene. The four beasts sang "Amen; Alleluia" (19:4). A great multitude sang "Alleluia: for the Lord God omnipotent reigneth" (19:6, 7). God was praised by many people singing "Alleluia (19:1).

John was writing to suffering saints. How their future victory must have encouraged them! Faith in Jesus Christ is the saints' ultimate triumph. We live in today's difficulties under the light of tomorrow's victories. Christ has already conquered, but His victory has not yet been fully manifested. Because of his sure faith the Christian can wait for the showing forth of Christ's triumph.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Ordination.—Bro. Ervin Engle, R. 1, Cochranville, Pa., was ordained, Aug. 15, to the ministry for the Homeville congregation near Cochranville. The service was held at the Millwood Church, Gap, Pa. Bro. Lloy A. Kniss, Baltimore, Md., preached the sermon and Bro. LeRoy S. Stoltzfus, Bird in Hand, Pa., gave the charge.

Bro. O. N. Johns, Louisville, Ohio, underwent surgery in a Canton, Ohio, hospital recently.

Bro. Paul Voegtlin, Tofield, Alta., writes that after Oct. 1 his address will be 10823 83rd Ave., Edmonton, Alta. He will be taking some schoolwork and will give part-time pastoral oversight to the Edmonton mission church.

Bro. H. W. Stevanus, Atmore, Ala., spent the summer months in Ontario, his former home. On Aug. 19, just prior to leaving to return to Alabama, he preached at the Bloomingdale Mennonite Church.

Bro. Ross T. Bender, of the Tavistock, Ont., Mennonite Church, a recent graduate of Goshen College Biblical Seminary, assisted Bro. J. W. Snyder at the Bloomingdale, Ont., Church during the months of July and August.

Bro. Warren M. Wenger, New Hope, Pa., has moved to Grant St., Lambertville, N.J., where he is pastor of the Mennonite Church at that place. He is one of the few ministers of our church located in New Jersey.

Bro. J. Paul Sauder has changed his address from Marilla, N.Y., to Box 247, R. 4, Elkridge 27, Md.

Sister Hettie Mininger, widow of the late J. D. Mininger, writes that she has changed her address from Harrisonburg, Va., to 1624 S. Eighth St., Goshen, Ind.

Bro. D. W. Miller, who recently moved from Wooster, Ohio, to Sarasota, Fla., for health reasons, writes that due to an extension of the city limits their address has been changed to 4118 Roberts Point Circle, Sarasota.

A new church bulletin coming to the GOSPEL HERALD office is from Faith Mennonite Church, Oxford, N.J., which was started at the beginning of this year. Henry Swartley, Jr., is serving as acting pastor. His address is Mounted Rt. 12, Phillipsburg, N.J.

Bro. and Sister Daniel Kauffman, Leonard, Mo., recently spent some time in the vicinity of Yoder, Kans., their former home. He preached at the Yoder Church, Sunday evening, Aug. 26.

Bro. Paul Verghese, former student of Goshen College, now located at U.C. College, Alwaye, T.C. State, India, writes that he is busily engaged in work among students and other Christian interests.

Bro. and Sister Paul Swarr, missionary appointees to Israel, were present at the Mt. Zion Church, Versailles, Mo., for an all-day service on Sunday, Sept. 2.

A singspiration was held jointly by the Mt. Zion and Bethel churches in the vicinity of Versailles, Mo., on Sunday evening, Aug. 26.

Bro. and Sister Raul Garcia, soon to return to Argentina, spoke at the Plain Church, Lansdale, Pa., Tuesday evening, Sept. 11.

The Mt. Clinton, Va., congregation, gave a program at Elkton, Va., on Sunday evening, Sept. 9. The subject of the program was "Learning About the Bible."

At the Sunnyside congregation, Conneaut Lake, Pa., Bro. Samuel King, Goshen, Ind., and Sister Maude Swartzendruber, La Junta, Colo., were special Church School Day speakers.

Mrs. Lowell Byler, of the Hesston College faculty, received her Master of Music degree at Wichita, Kans., University on Aug. 12.

Bro. Ivan R. Lind, Hesston, Kans., has requested and received 150 copies of the Goals for the current biennium of Mennonite General Conference. He intends to use them in a Sunday service of the Hesston congregation. This is a good example. Orders will be filled, as long as copies are available from Mennonite General Conference, at Mennonite Building, Scottdale, Pa.

Bro. Lind has also ordered from the Mennonite Publishing House 200 copies of **Declaration of Commitment in Respect to Christian Separation and Nonconformity to the World,** which he intends to use to climax a series of messages on "Holiness."

Bro. Lester Glick, who has been serving as director of Boys' Village, Smithville, Ohio, will become Counselor for Men at Goshen College and develop a social work program at the college.

Bro. Milo Kauffman, Hesston, Kans., attended part of the triennial meeting of the General Conference Mennonites at Winnipeg, Man.

Fourteen children from the Children's Home, West Liberty, Ohio, recently spent a week in homes of Kidron, Ohio, Mennonites.

Bro. and Sister Abram Landis, who for the past year were located in Goshen, Ind., recently returned to their former home at Souderton, Pa. He will be pastor of the Rocky Ridge congregation.

Sister Marie Moyer, on furlough from the India Mission, recently began service at the Mennonite Publishing House, where she will write Sunday-school lessons in the uniform series for primary pupils and teachers. This will also serve as a preparation for literary service in the mission field when she returns.

Bro. Stanley P. Yoder, West Liberty, Ohio, recently moved to Scottdale, Pa., where he has entered the employ of the Mennonite Publishing House in preparation for doing work in the offset department of press work.

Bro. Paul Mininger, Goshen, Ind., was one of the speakers on the program of the thirty-fourth meeting of the General Conference Mennonite Church, at Winnipeg, Man., Aug. 15-22. At this same meeting eleven goals for the next triennium were presented by the resolutions committee and passed by the delegate body.

Announcements

Monterey congregation, Leola, Pa., presenting the evening program on "The Christian Faces Materialism," at Zion Church, Beckersville, Pa., Sept. 16.

Annual Christian Day School Institute at Eastern Mennonite College Oct. 19, 20, in connection with the annual meeting of the Mennonite Board of Education.

"Mission Work in Luxembourg" will be the topic discussed by Clarence Fretz at the Lititz, Pa., young people's Bible meeting, Sept. 16.

The Mennonite Hour offices will have openings in the near future for two experienced office workers—one as a receptionist, telephone operator, and general typist; and the other as secretary to the publicity department. Anyone interested should write to the Personnel Director, Mennonite Hour, Harrisonburg, Va.

Bible Conference at Meckville, Pa., Sept. 11-23, featuring sermons from Romans; Eli Kramer, Portsmouth, Va., speaker.

All-day meeting at Newlinville Mission, Coatesville, Pa., Oct. 14; John S. Hess, Lititz, Pa., speaker.

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Lancaster Conference, regular session, Mellingers, Sept. 20.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Indiana-Michigan Mission Board meeting, Oct. 25, 26.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. and Sister Paul Kniss, missionaries to Bihar, India, arrived safely in Bombay, Aug. 30, after their first furlough.

The MYF of the Mennonite Spanish Church, Chicago, Ill., were host to the Middlebury MYF the week end of Sept. 8 and 9. Saturday evening the visiting group gave a program including a panel discussion. In the morning they divided into three groups to attend the Spanish, Bethel, and Union Ave. churches. After a fellowship meal in a city park, the Middlebury group conducted a Vesper service at the Spanish Church. Wilbur Yoder, pastor of the Middlebury Mennonite Church, spoke.

Sister Ellen Kauffman, Minot, N. Dak., has accepted an assignment as teacher of the lower grades at Bethel Springs School, Culp, Ark.

The Inter-Church Christian Life Fellowship held at Central Church, Archbold, Ohio, Aug. 24-26 was enthusiastically attended by about 95 persons from city mission churches, in Chicago, Saginaw, Fort Wayne, Cleveland, St. Anne, and Youngstown, besides many from the Archbold community. Hospitality was wonderful.

The Executive Committee of the Mennonite Board of Missions and Charities will meet Sept. 13 at Board headquarters, Elkhart, Ind.

The MYF of the Spanish Mennonite Church, Chicago, Ill., will spend the coming week end, Sept. 14-16, in a retreat at Brunk's Cabin near White Pigeon, Mich.

Bro. Robert Witmer, missionary under appointment to France, was ordained to the ministry in his home church, Latschar, Mannheim, Ont., on Aug. 26. Bro. J. B. Martin, Waterloo, preached the ordination sermon, and the brethren C. C. Cressman, and M. H. Roth, New Hamburg, participated in the ordination. Bro. Osiah Horst of the Latschar church also took part in this impressive service.

Three adults and one young boy made decisions for Christ at a one-day camp meeting, Aug. 18, at Black Mt. Mission, Ganado, Ariz. Two of these converts are men for whom the local church has been praying for a long time.

Bro. and Sister Raul Garcia, soon to return to Pehuajo, Argentina, have the following appointments in Pennsylvania: Zion Church, Birdsboro, Sunday morning, Sept. 9; Christopher Dock School, Lansdale, Sept. 10; a youth meeting at Plain Church, Lansdale, Sept. 11; and the annual harvest meeting at the Perkasie Church, Sept. 12.

Following the close of the summer service unit in St. Louis, Mo., Aug. 31, Bro. Nelson Kauffman, secretary for home missions and evangelism, made some contacts in that city relative to the continuing of a permanent mission work.

The Bragado, Argentina, Bible School is holding its third annual conference on Evangelism and Missions, Sept. 12-16. Bro. Julio Espinoza, a missionary from Bolivia now working among the Hebrews of Buenos Aires, and Sister Edna Swartzentruber, Buenos Aires, will be the special speakers. This is intended to be a workshop on evangelism, also, as each afternoon Bro. Espinoza will take one of the men students, and Sister Swartzentruber one of the women students and show them how to do personal work. Pray for the students during this conference.

Bro. J. D. Graber, executive secretary of the General Mission Board, arrived in Chicago after his administrative trip to the Far East and Europe on Sept. 11, if plans carried.

A group from Aurora, Ohio, gave a Church School Day program at the First Mennonite Church, Canton, Ohio, on Sunday evening, Sept. 2.

Bro. Nelson E. Kauffman, Secretary for Home Missions **and Evangelism,** would like to prepare a list of all persons in the Mennonite Church who are now engaging in witnessing at city or county jails or state penitentiaries. If you are doing such service, or know of someone who is, please inform him at Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The following children were born to Eastern Board missionaries recently: Mabel Ann to Bro. and Sister Leroy Shirk, Somalia; Keith to Bro. and Sister Rohrer Eshleman, missionaries on furlough from Ethiopia; and Vonita Elaine to Bro. and Sister Paul Gingrich, Ethiopia.

A farewell service was held for the Dr. Paul Yoder family, missionaries to Ethiopia under the Eastern Board, Sunday afternoon, Aug. 12, at Rohrerstown, Pa. The Yoders arrived on the field Friday, Aug. 24.

Sister Alice Kehl, missionary under appointment to Puerto Rico, spoke at the Howard-Miami Church, Amboy, Ind., on Sunday morning, Sept. 2.

Bro. Robert Witmer, missionary under appointment to France, spoke at the Moorefield, Ont., Mennonite Church Sunday evening, Sept. 7, and at the Cressman Mennonite Church, Breslau, on Sept. 9. Other speaking appointments in Ontario are at the Blenheim Church, Sept. 11; at First Mennonite Church, Kitchener, Sept. 23, evening; and at Waterloo Church, Sept. 30, evening.

A daughter, Lissa Regina, was born Aug. 31 to Bro. and Sister Richard Burkholder, Goiania, Brazil.

The Annual Ethiopia Council Meeting was held at Addis Ababa, Ethiopia, July 20-24. The brethren Orie O. Miller, Amos Horst, and Paul Kraybill were present, representing the home church and Mission Board. Good fellowship was enjoyed with all the mission staff present excepting two nurses who remained "by the stuff."

While the Council meeting in Ethiopia was in session the group took action to send special greetings to all the Mennonite missions in the various parts of the work via the GOSPEL HERALD. Mennonite missions will please note these greetings.

(Continued on page 884)

Your Treasurer Reports

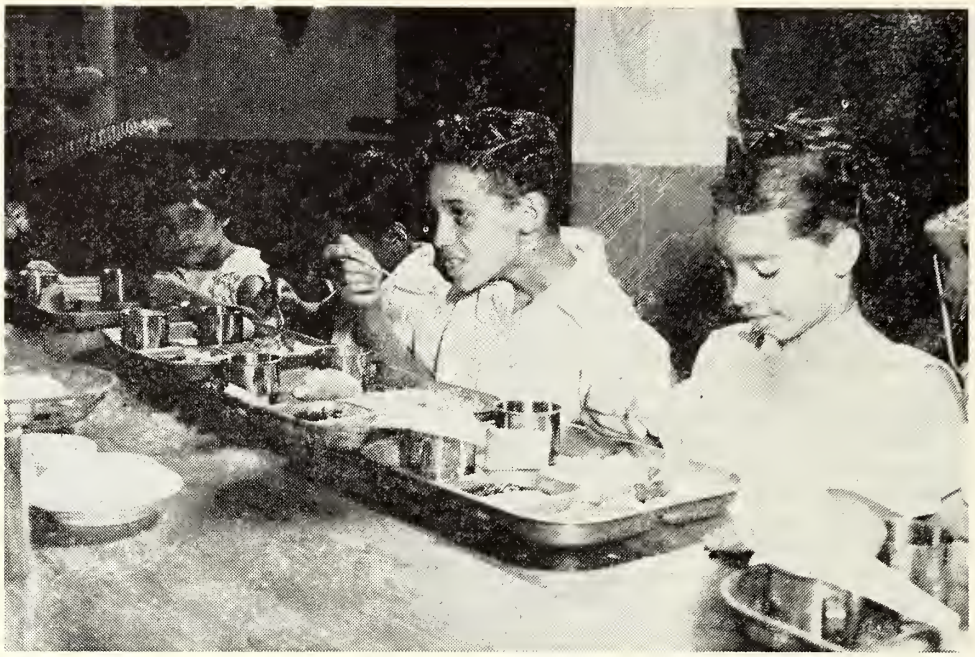
Mission work requires various tools in order to facilitate the program. One of the major financial responsibilities which we have is to secure adequate facilities for church activity purposes. The current financial demands of the General Board have been particularly heavy in the area of purchasing or constructing buildings for the mission program.

In line with developments which have taken place over the last year, plans have now been completed to open a fellowship center in New York City. This fellowship center is located in a building which was purchased for this purpose. Bro. Nelson Kauffman and those who are working in this program feel that the facilities which have been made available will be very adequate and have been obtained at much less cost than would have been possible if a church center had been constructed. We anticipate that this fellowship center which is to be known as the Mennonite House of Friendship will prove to be a significant outreach of the church in this city.

We have appreciated very much the personal contributions that have been made by individuals towards putting this property in condition so that it can be used. Steps are now being taken to assign missionary personnel to work in this mission center.

The total cost of this building was about $23,000.00 and some additional funds will be needed for some remodeling work. Any individual or group interested in this particular development can contribute funds for the purchase of this building. It is anticipated that this center will serve, among other things, to be an outreach and witness to be carried on among Jewish people in the area where the building is located. We trust that the Lord will continue to direct in the development of this program and we trust that adequate funds will be available to make the program effective.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



Children at the Casa de Salud, Aibonito, Puerto Rico, receive wholesome food to help them back to good health. Mennonite voluntary service workers administer this convalescent home for children.

Relief and Rehabilitation— Part of the Missionary Task

BY A. RUSSELL STEVENSON

Director of the program in Asia and non-European areas of Church World Service and former United Presbyterian missionary in Egypt.

Part I

The Mantle of Praise Instead of a Faint Spirit

I would like to share with you some first thoughts on the relief and rehabilitation ministries of the churches as they relate to the missionary task. There are some who would separate these two, who speak easily of "relief work" and of "missions" as though they were quite distinct, who imagine that a cup of cold water need be given in no one's name, or, and this is of equal danger, that the proclamation by word and sacrament is of itself sufficient.

Charles W. Ranson, the General Secretary of the International Missionary Council, commented in his address at the Dayton Assembly (Division of Foreign Missions, NCCCA) on this unhappy distinction: "You cannot separate the church's service from the church's witness and there is a danger of finding within the church at this moment the development of a dangerous dichotomy, dangerous because it is un-Biblical, dangerous because it is a denial of all that our Lord Himself stood for."

The burden of these first thoughts shall be to demonstrate that the ministry of the churches in the field of relief and rehabilitation, far from being an adjunct of the missionary task, is, in fact, an integral and essential part of the mission. There are not two programs but one. It is of great importance that the mission boards and relief agencies of the churches carry out their work in close harmony and co-operation. It is equally important that this harmony of effort be maintained within the National Council of Churches through its Division of Foreign Missions and the Department of Church World Service.

The Program of Christianity as Seen in Isaiah

The latter chapters of Isaiah are a section of the Old Testament that I recently rediscovered. This encounter with the words and thoughts of God's great prophet has been a profound experience, and of special relevance are the 59th, 60th, and 61st chapters. Here are words that are big with meaning for us today.

Israel, living in exile, is implored to forsake her sins. It is the iniquities of God's chosen people which have hidden the Lord's face and retarded their salvation.

But the Lord identifies Himself with the people, He leads them in their devotions, and He comes to Zion as Redeemer. With them as the core of a new nation, the Lord will enter into a covenant relationship and pour out His Spirit over them.

In chapter 60, the long heralded "Light" begins to dawn. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The prophet then pauses to paint a picture of the redeemed community. "Whereas you have been forsaken and hated, with no one passing through, I will make you majestic for ever, a joy from age to age. . . . Violence shall no more be heard in your land, devastation or destruction within your borders. . ." (RSV).

In chapter 61, we have what Henry Drummond has called the "program of Christianity." Was ever more eloquent promise given to a despairing people! "The Spirit of the Lord God is upon me, because the Lord has anointed me to bring good tidings to the afflicted, he has sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound . . . to comfort all who mourn . . . to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit. . ." (RSV). At one point we see the picture of the redeemed community, its outer glory, its supernal shape and form. At another point we are given the program of the inner mission.

In chapter 60, we have the "building and adornment of the temple that the 'Lord might glorify his people,' " but in chapter 61 we have the "binding up of broken hearts and the beautifying of soiled lives that 'the Lord might be glorified.' ". The mission issues in redemption. The proclamation, in word and deed, gives knowledge of One who is mighty to save.

We know the One of whom the prophet spoke. He did come even as God had promised, and in the early days of His ministry He appropriated to Himself and His own mission these same words uttered centuries earlier. It is surely appropriate and not an unwarranted use of exegetical prerogatives to apply these words to our own time. There are many in exile today; the refugee, the captive, the sufferer, cut off from homeland or from God, adrift physically or spiritually or both. They are waiting for news from God, for good tidings, for an acceptable word. We see them here and overseas, but especially overseas. People who have suffered much, the forsaken, the homeless, the hated, yearning for a garland instead of ashes, for the oil of gladness instead of mourning.

Israel had a divine Law, but no mere exposition of it could satisfy men who were captives. She had the Psalms, but no music could console. What Israel needed was the testimony of a fact. Freedom and restoration had been promised. The people waited now for the good news, that it had arrived.

In a world of revolution such as ours, this is what the world's disinherited want to know —that God is on their side. Precisely because of the world's need and of man's anxiety to hear, we to whom God has already made Himself known are sent forth on mission. Humbly, yet boldly, we move out to proclaim the word that Christ has come, that pardon abounds, that the captive is free, that this is the acceptable year of the Lord.

This and other Old Testament prophecies have an ultimate meaning and look to an ultimate fulfillment, both in the first coming of our Lord and in His final return when the kingdoms of this world will become the kingdom of our Lord and of His Christ. But they are not thereby void of contemporary meaning for Christ's followers. They point out the way to service, a service that impels us to comfort the broken-hearted, to offer garlands, to pour forth the oil of gladness. This is strongly reinforced in the New Testament concept of Diakonia. Certainly there is no disputing that service to others, particularly in times of extraordinary need, is a Christian concept that

was central in our Lord's life, thought, and teaching.

This theme of service to others, of ministering to the poor, the widow and the orphan, was picked up and elaborated by all the New Testament writers. It is a subject peculiarly free of doctrinal and theological perplexities, which is not to say that there is no theological basis undergirding our concept of Christian service, but rather that many Christian people who are unburdened by theological questions have, nevertheless, a clear conviction that as Christians they have a responsibility for the needs of others. This is especially true of American Christians who are growingly sensitive to the tragic needs in Asia and are equally disturbed by their own material abundance and well-being.

Historical Development of Christian Relief Organizations Within the Missionary Framework

The ministry of the churches to the chronic needs of Asia, Africa, and other parts of the world has been a part of the missionary witness ever since Ziegenbalg and Plutchau arrived in India. There is no need here to recount the initiatives undertaken by missionaries and mission boards in the provision of schools, hospitals, clinics, orphanages, and the like. It has, however, been only in more recent years that churches and mission bodies have moved with such vigor in meeting the needs brought on by crises of an emergency nature. And it is precisely in the field of emergency relief, in the ministry to those suffering from floods, famines, earthquakes, war, and violent revolution, where relief and mission agencies need to see clearly their interdependence while allowing for the necessary differences of functions. . . .

The long story of the American churches' activity in Asia in the field of relief and rehabilitation is deserving a full study. However, whatever the complications and inaccuracies of these few summary sentences, it is clear that the emergency relief ministries of the American churches closely paralleled their missionary activities. In both their organizational developments at home and in their operations in Asia, the two interests were closely co-ordinated, served to the mutual advantage of one another, and were both a part of the total missionary task.

In the early days of the big relief programs in China, Japan, India, and the Near East, the actual directors were missionaries with long service in their respective fields, men whose skill and time were made available for these emergency cries by their home boards and by local mission associations. One might say this was the universal pattern until more recent years when the operations in the relief field became so large as to demand in their direction more personnel than the mission boards have been willing or able to provide.

(To be continued)

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Does the resurrection of Christ daily raise us from the earthly, or is His resurrection only something future in your life?

26 Trainees Arrive for Year in U.S.

Twenty-six vocational trainees arrived in the United States on August 14 to spend the next year with American families. The group this year for the first time includes representatives from Jordan and the Chaco of Paraguay. The program is sponsored by Mennonite Central Committee and is directed by Miss Doreen Harms.

The trainees and their sponsors for the first six-month period are as follows: Karin Bergtholdt of Gladbach, Germany—Vernon F. Detweiler of Sellersville, Pa.; Elizabeth Boonstra of Franeker, Holland—Kings View Homes at Reedley, Calif.; Jean-Pierre Claude of La Chaux-de-Fonds, Switzerland (formerly Veldoie, France)—P. N. Shirk Electrical Co. at New Holland, Pa.; Popko de Jonge of Nord Oost Polder, Holland—Henry D. Hirschler of Jansen, Nebr.; Jacoba de Vries of Drachten, Holland—Brook Lane Farm at Hagerstown, Md.; Waldemar Eger of Neuhemsbach/Pfalz, Germany—A. L. Glick of Minot, N. Dak.; Edith Margarete Foth of Enkenbach/Pfalz, Germany—John E. Kaufmann of Tiskilwa, Ill.; Ilse Franzen of Goellheim/Pfalz, Germany—Gerhard Tiessen of Kalona, Iowa; Erika Freisen of Neustadt/Weinstrasse, Germany—MCC, Akron, Pa.

Lenamarie Funck of Schorndorf/Wuertt, Germany—J. C. Steinley of Blooming Glen, Pa.; Jantje Hoving of Groninger Opende, Holland—Rockhill Mennonite Home at Sellersville, Pa.; Marlies Knels of Schleswig-Holstein, Germany—Dr. Paul E. Hooley of DeGraff, Ohio; Hans Guenter Krueger of Hannover, Germany—P. E. Schmidt of Weatherford, Okla.; Heinz Landes of Stuttgart, Germany—A. J. Troyer of Smithville, Ohio; Peter Penner of Westfalen, Germany—John A. Cullar of North Lima, Ohio; Catharina Postma of Amsterdam, Holland—Henderson Clinic, Henderson, Nebr.; Irmgard Quapp of Stuttgart-Muehlhausen, Germany—Milford Paul of Scottdale, Pa.; Reinhard Regier of Mittelbach/Zweibruecken, Germany—Lloyd E. King of Oley, Pa.; Affifeh Rumman of Beit-Jala, Hashemite Kingdom of Jordan—Mennonite Hospital at La Junta, Colo.

Peter Sawatsky of Alfeld/Leine, Germany—Aaron S. Glick of Lancaster, Pa.; Harald Schmidt of Blumental, Fernheim Colony, Paraguay—Ed J. Peters of Wasco, Calif.; Hilly Smelt of Rotterdam, Holland—Prairie View Hospital at Newton, Kans.; Johannes Sprunck of Kempen/Krefeld, Germany—James A. Good of Nampa, Idaho; Helmut Suckau of Norden/Ostfriesland, Germany—Sanford High of Strasburg, Pa.; Martha Van Borssum Waalkes of Amsterdam, Holland—John S. Detweiler of Annawan, Ill.: Andre Wenger of Basel, Switzerland—First Bank of Berne at Berne, Ind.

via MCC Information Service, Akron, Pa.

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Be fully dressed in God's armor that ye may be able to combat with every ounce of energy the cunning of Satan's devices.

Treating Tuberculosis in Java

By Ruth E. Kennel

Menonite Central Committee Clinic Nurse

Sukiman, a 23-year-old policeman, came to the medical clinic complaining of coughing, loss of weight and had a fever. He was X-rayed. The report showed he had active tuberculosis. Fortunately he was employed by the government which grants rest permits with wages for a certain length of time. After seven months of rest and treatment he looks well and happy and has gained weight. A new X-ray report shows a non-active process and he is back to work again.

Sukiman is one of hundreds of persons treated by Mennonite Central Committee's medical clinics in Java. While the clinics treat other diseases, the treatment of tuberculosis is one of our greatest problems.

It is believed that a person in Java dies every four minutes from this disease. The climate of the country is conducive to the growth of the tubercle bacillus—it is warm and damp; homes are small, dark, and damp with dirt floors. Many people live together in a few small rooms. A mother may sleep with up to six or more children in one bed. Javanese have a habit of spitting everywhere and especially on the floor.

We know that medicine alone is not the cure for t.b. Much rest, fresh air, sunshine, milk, a well-balanced diet and the regular administration of medicine are all essential in arresting or curing the disease.

How can we accomplish this with an outpatient clinic where many of our patients must travel long distances to come to the clinic twice a week for medications? It takes physical effort to get to our clinic. Some of the people come part of the way by train and then the remainder of the way either by walking or by a horse-drawn cart. Some come on bicycles.

Another great problem is the patient's lack of money. A large percentage of these people are very poor and can hardly pay for the medicine and transportation, let alone be absent from their work. The majority of tuberculosis patients are men with families to support.

Since last October more than 200 patients had X-ray reports indicating an open active disease. One month 46 cases were diagnosed tubercular.

Only about a third of these patients came for regular medication because they could not afford it. Another factor in their not coming regularly is that they do not understand the nature of the disease. Some come regularly for a while and respond to the medicine and feel better and think they are cured . . . then they do not bother to return until they have another episode of coughing or hemoptysis (spitting blood).

However, we have been happy to see how well some of them have responded. They have been rewarded for faithfulness and regularity of treatment.

Pa Kaslan, age 50, has come to clinic for the past several years. His work is leading a Javanese orchestra and dances known as "gamelan" and "wajang kulit," a part of every Javanese social affair whether they are rich or poor. He had enough money to afford a rest and came regularly for medication. Several months ago he and one of his wives came to our home in Kudus and gave us a large amount of food: eggs, vegetables, fruit, chicken, and rice. He did this because several days before at clinic his X-ray report showed his disease had been arrested.

This is an example of a good result. However, we are sorry to say that we cannot report such good results in most cases. For most of them it is a long and difficult road to recovery. They are either too poor or they wait too long to come for help.

We are grateful, too, for imports of streptomycin from the United States. This enables us to give it to the patient about four times cheaper than he would have to pay anywhere else. Often streptomycin is not available here. If we had to depend on our supply from Indonesia, we could not treat a tenth of our patients.

Relief shipments of skim milk have enabled us to give each tuberculosis patient a daily ration of milk. Although we are limited in our means of treating this disease, we pray that God may "give the increase" to the little we can do.—via MCC Information Service, Akron, Pa.

New Mathis Church Dedicated

Dedication for the new auditorium of the Calvary Mennonite Church in Mathis, Texas, was held Sunday afternoon, August 12, climaxing many months of work and of anticipation. Approximately 200 attended the three o'clock service at which J. F. Rojas, Presbyterian minister from Beeville, Texas, delivered the dedicatory sermon, stressing the sanctity of the church building as a place where people come to meet God.

Dedicatory prayers were led by Victor Ovanda, ex-Catholic priest, and Don Brenneman, new mission board appointee to the South Texas area. H. F. Reist, bishop from Premont, Texas, gave his observations over the past years of work at Mathis to which Sam Hernandez, member of the local congregation, replied.

Speaking for the building committee, Paul Conrad, chairman, thanked all those who had a part in the erection of the building and those who contributed financially. Millard Osborne, voluntary service unit leader, led the congregational singing. A chorus of local young people led by Lorene Martin and a quartet from the voluntary service unit supplied the special music.

Bro. Reist in his observations stated that only a year and four months ago when the Sunday-school wing was dedicated, he and perhaps others didn't think it possible that within a short time there would be a church like the present one at Mathis. But faith and the work of the Lord have done that. "The Lord hath done great things for us; whereof we are glad."

Members of the voluntary service unit, directed by Paul Conrad, built the 32′ x 61′ auditorium of light weight blocks and stained redwood. Laminated arch beams with fir decking were natural finished to form the open ceiling and roof construction.

By a unanimous vote of thanks taken during the dedication service, the congregation expressed its gratitude to all those who by their donations and help have made an adequate place of worship possible for them.

—via MBMC, Elkhart, Ind.

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Wycliffe Bible Translators has reminded us that of the following 1300 languages—New Guinea, 579 languages; Australian Aborigines, 200 languages; Indonesia, 200 languages; other Pacific Islands, 321 languages—only about 100 have some portion of the Word of God published by the Bible Societies. What a tremendous challenge! Pray for WBT's translators as they seek to meet it.—IFMA News.

"Listening In" at Coamo

BY GLADYS WIDMER

"I'm completely satisfied and happy. I know that I am saved and have the truth, even though others may ridicule," was the testimony of one of the four baptized in Coamo during the year. The number of baptized believers is nine, including the missionary who lives among them. About twenty made decisions during the year but Satan is still struggling with them. Pray that during the new year they will let Christ have the victory.

* * *

"So many children turned out for summer Bible school!" exclaimed the teachers as they drove up to the church one June morning. "Look! There are some whose parents do not let them come to any other services." The average attendance was 74.8. An offering of $5.75 was given to the Navahos in Arizona.

The great interest in the community in the summer Bible school led the workers to think, "Doesn't the Lord want us to have some Bible study for the adults in the evening? Let us have a series of ten studies from the Gospel of John." Eight souls accepted Christ.

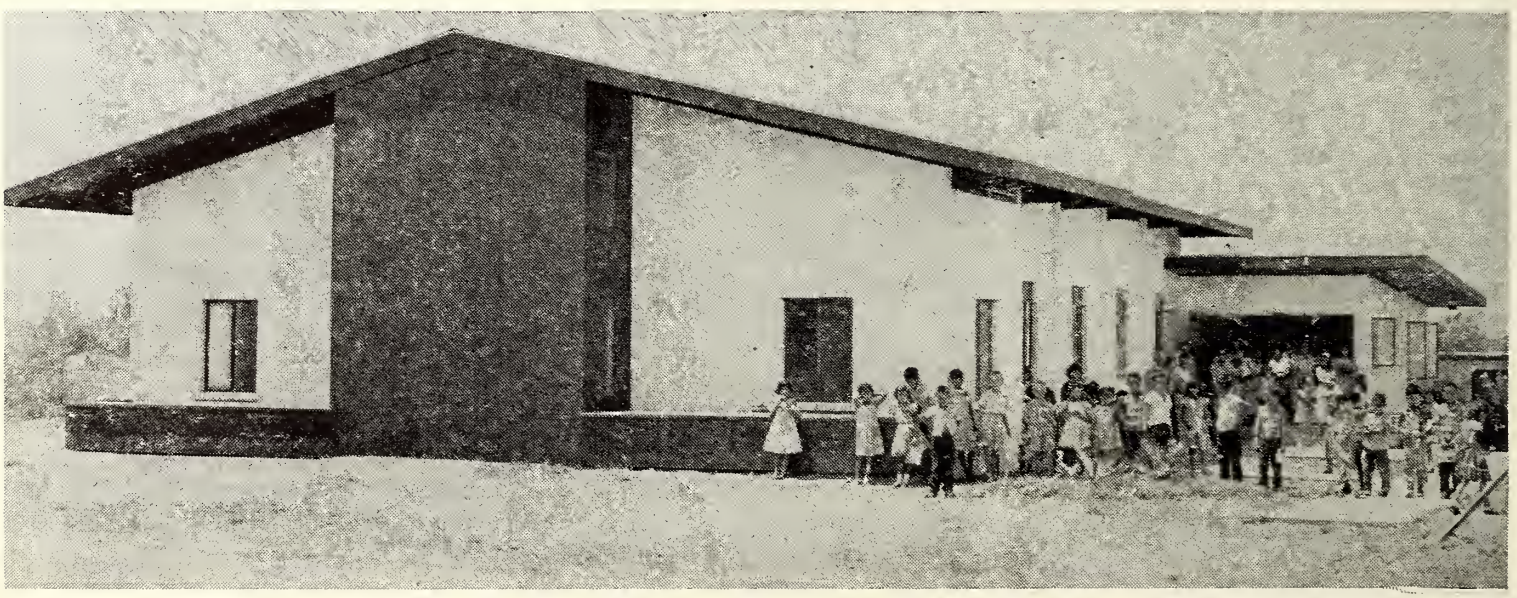
* * *

"Let's have a service in my home this week. Perhaps my wife will be convinced of the truth of the Gospel, and my neighbors also," is the petition that comes from the believers. The missionary plans a cottage meeting to bring the Word of God to the listeners, many of whom fear to come close to the church. Pray that the word of the Word will penetrate.

* * *

"The one from Argentina who told us about the Chaco Indians helped us to see how the way of salvation is the same for them, too, and how they help each other to the Lord. Each tells another," said one after Bro. J. W. Shank had spoken to the group on Missionary Day.

"The 'tall one' sang to us in Hindi," said another, in whose home J. D. Graber visited



The new Calvary Mennonite Church building, Mathis, Texas.

after giving the Sunday morning message. "The people in India, too, know the same Jesus." Speakers from the different churches and other places are appreciated by the small group, for they realize they are part of a larger body also.

* * *

"Let us pray that the Lord will again direct us to the new place for our services as He did at the beginning of the year," is the prayer again at the close of the year. Will you also join us in this petition as a new location for a permanent church is considered but so difficult to obtain? A church building fund has been started. Pray that the group will be led to give—to give sacrificially.

* * *

"How does one accept Christ? I would like to and have thought about it for a long time," requested a 22-year-old girl. Her mother had opposed her coming to services but the missionary had gone many times to her home with the weapon of the Lord. The weapon had penetrated deeply. She knew she was not saved. "Do I need to wait for a special meeting?"

"No," replied the missionary. "You may take the step now."

With a relieved look she was ready and eager. There was a prayer for pardon and invitation for Jesus to have her life; another prayer by the missionary for blessing on another "lost sheep" who had accepted salvation. Pray that her mother and the rest of her family will also heed the call.

* * *

"Were it not for my faith in Christ I would feel forsaken," said Doña Juanita the evening before she passed away. "I'm calm. Tell my family to be calm also," she said as she made preparations for the journey to the other life. The following night she left this world of sickness and trial with a triumphant faith in her Saviour. An evangelical funeral was permitted even though the family are not believers. They need intercession so that the Lord will also draw them to Him.

* * *

"The average Sunday-school attendance should be higher than 40.7 in a city this size (20,000), even though there are other evangelical churches," challenged the pastor to the group of believers. The hot weather of the summer months is a partial reason for the decline at that time. But above all, Satan works against each soul who desires to come. Pray that the fear and lack of interest may be overcome. On two occasions, however, there were 70 present.

* * *

Says the missionary who lives among these people in Coamo, "It has been a pleasure to see the Holy Spirit at work in the hearts of people. As one visits homes one becomes conscious of the great lack of knowledge of God's Word, of the hunger in hearts for something certain. But the Seed must first be sown and there must be patience until it takes root and grows. Will you pray for the sowing of the seed?"

Coamo, Puerto Rico.

Broadcasting

The Mennonite Hour

T. George Thompson of the Gold Coast, Africa, has been an active promoter of the correspondence course on "God's Great Salvation." The first 100 lessons which he requested have been used. In a recent letter he requested 600 more lessons to meet the growing demands of Gold Coast people who are interested in Bible study.

Just a reminder that WRVA Richmond, Va., is now carrying **The Mennonite Hour** at 9:30 p.m. EST instead of 10:30 p.m. at 1140 kc.

WCVI Connellsville, Pa., begins on Sept. 16 to air **The Mennonite Hour** at 12:30 p.m. each Sunday. WCVI is found at 1340 on the dial. The broadcast is being sponsored by the Mennonite churches in Scottdale in an effort to further their Christian witness in their community.

KYW Cleveland, Ohio, is carrying **The Mennonite Hour** during the month of September on a sustaining (free) basis. The broadcast is heard at 10:00 p.m. EDT at 1100 on the dial. If you want the broadcast continued on KYW be sure to send a word of appreciation to the station for carrying **The Mennonite Hour.** Address your card or letter to KYW, Cleveland, Ohio.

Sept. 12-23 B. Charles Hostetter serves as speaker at the Byron Bible Camp, Huron, S. Dak. The conference is sponsored by nine churches in the area.

Correction: WOWO Fort Wayne and WBZ Boston, according to last week's HERALD, will discontinue **The Mennonite Hour** the first of September. This should have been the last of September. All paid religious broadcasts are being discontinued from these stations due to a change of station policy.

Luz y Verdad

WLAN, Lancaster, Pa., is broadcasting the Spanish program **Luz y Verdad** at 9:30 a.m. instead of the time previously suggested. Paul Landis reports that many Spanish-speaking people are listening and appreciate the broadcast.

WIVV, Vieques, P.R., has requested the use of **Luz y Verdad.** The island of Vieques is a small one off Puerto Rico, but part of the Commonwealth. The Calvary Baptist Mission of Puerto Rico with headquarters in Florida is sponsoring this new broadcasting station using the English and Spanish languages.

Several churches in the Archbold area have decided to sponsor the new broadcast to commence over KWBU, Corpus Christi, Texas, once this station is ready to air **Luz y Verdad.** At present the station is changing management. This broadcast will be heard throughout 26 states and deep into the heart of Mexico.

From Colombia where the Christians are persecuted a listener writes, "I have just received your kind letter giving me your concept of faith. Much do I appreciate this ex-

(Continued on page 885)

MISSIONS

EDITORIAL

No Man for the Gap

Whenever the spiritual life of God's people has reached a low ebb, God has found a man or men to effect a revival: Moses, Samuel, the prophets, Francis of Assisi, Martin Luther, John Wesley, and a host of others. We have come to think that such men of oustanding ability are the only ones God can use when we need a spiritual revival. But are they?

The prophet Ezekiel (Ezek. 22) was called upon to witness against the people of Israel and the city of Jerusalem because the people had departed from true spirituality. They were spending their time in selfish pursuits and personal gain, perverting justice and oppressing the poor. Furthermore, the religious leaders had gone along with the times, prophesying according to the itching ears of their hearers.

God through Ezekiel calls for one righteous **man** to plead Israel's cause with Him. He doesn't call for a prophet, priest, prince, or public leader. He calls for a man who is concerned enough for the spiritual needs of his people to live righteously in the midst of unrighteousness and to pray earnestly for the people of Israel.

Translating that call into modern speech, God doesn't necessarily call for a preacher, missionary, professor, or successful businessman. He calls for a **man.** I take this to mean any ordinary Christian man or woman with a vision of this generation's spiritual need and sufficient concern about that need to use the talents God has given to plead this generation's cause before God.

God calls to righteousness living. The sins of materialism, greed, and oppression of the poor disturb God to action. Judgment must inevitably fall on those who practice these sins.

A good illustration of a materialistic church is found in the account of the Laodicean church in Rev. 3:14-22. The unrepentant Israelites in the Old Testament, after due warning from God through the prophets, suffered at the hands of their enemies. The lukewarm Laodicean in the present church age God spews out of His mouth. There is no place in the presence of God for inactive, lukewarm church members.

Who now will stand in the gap between God and these erring children of His? Who will live righteously, talk righteousness, and pray down Holy Ghost revival on our generation?

Thank God for the revival spirit demonstrated among us in the past few years. But, unless that spirit catches on at the grass roots, unless ordinary Christians become gap-filling Christians, the judgment of God will fall on our materialistic generation.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

A wedding of VS interest took place Saturday, Aug. 25, at the Spanish Mennonite Church, Chicago, Ill., where James Snyder, Kalona, Iowa, married Maria Luisa Rivera, a member of the Mennonite Church in Puerto Rico. Bro. Snyder served as a VS worker in the La Plata project, 1951-54. Sister Snyder graduated this August from the Goshen College School of Nursing. Mario Snyder, brother-in-law of the groom and pastor of the Spanish Church, officiated. The reception was held in the nursery of the Bethel Mennonite Church.

Edna Beiler, Grantsville, Md., will be spending approximately one month in Alaska as a part of her writing assignment under the Relief and Service Committee. She is accompanying the Merle Kropf family and Linford Hackman who are visiting the various missions in Alaska and investigating other possible places for mission and service work.

David and Mary Groh, Preston, Ont., spent Aug. 31 and Sept. 1 at the headquarters office in Elkhart, Ind., in preparation for their assignment in Puerto Rico. They are flying from Chicago on Sept. 2. David will be in charge of the voluntary service unit in La Plata.

The La Junta, Colo., VS unit had a farewell on Aug. 16 for James Jones, Oley, Pa.; Ruth Wood, Harrisonburg, Va., and Allen Zook, Weilersville, Ohio, who have terminated their period of service.

Recent elections in the La Junta unit resulted in the election of Carolyn Kauffman, Goshen, Ind., as hostess; Shirley Herschberger, Topeka, Ind., treasurer; Dana Kauffman, Clarksville, Mich., member of the faith and practice committee; and Francis Miller, Nappanee, Ind., publicity assistant.

Personnel Needs

A laboratory technician for Grants, N. Mex., is needed for the clinic set up by Dr. George Horst, medical VS-er. The clinic will open Sept. 10 and will serve both Navaho and white residents of the Grants community. It is a part of the community service outreach of the local voluntary service unit.

Nurse aides and orderlies are needed for La Junta, Colo., and Iowa City, Iowa, and schoolteachers for Calling Lake, Alta. Persons interested should write immediately if they are available for the Oct. 2-13, Nov. 6-17, or the Jan. 8-19 orientation schools, to the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W Services

The annual draft census of 16-year-old men is in progress. Census cards have been sent to each Mennonite congregation. From this census the mailing list is set up for monthly peace mailings to 17- and 18-year-old men.

The Cleveland I-W unit is now meeting regularly in their new center at 1623 East 117th Street, Cleveland, 6, Ohio. The previous center on Warner Road had been used for over two and one-half years.

Two of the leaders of the Cleveland unit, John A. Lapp and Jay B. Landis, have been released from their I-W Service and are now teaching at Eastern Mennonite College, Harrisonburg, Va. Ivan Beachy is the present leader of the unit.

Roy Burkholder terminated his period of service in the I-W Services Office, Elkhart, Ind., on Sept. 1. He and his wife, Helen, will be going to Bloomington, Ind., where he will be taking graduate studies at Indiana University. His former duties are being assumed by Victor Esch.

Released Aug. 31, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Korea

"Church life in Korea is an inspiration," writes James C. Hostetler (Louisville, Ohio) serving as an administrator on loan to Christian Children's Fund at Seoul.

He reports the Young Nak Church where he attends regularly supports some 40 home missionaries and two foreign missionaries in Viet-Nam.

James's work is with children's homes and health centers. Besides keeping books (one in dollars and one in hwan) he travels to Pusan for customs clearance work, audits monthly financial records for six CCF-owned homes, maintains vehicles, handles correspondence, and supervises two Korean assistants who do the banking and statistical studies.

The organization currently supports approximately 9,500 children in 75 homes, including three homes for the blind and a health home in Pusan for 30 tubercular children.
The sewing circle of James's home church in Ohio has made hospital clothing several times for the latter home.

Paraguay

The Harry Harder family of Mountain Lake, Minn., has gone to Asuncion, Paraguay, where Harry will be a foreman in the construction of the Trans-Chaco road.

Six Paxmen will help in the project which will provide Mennonite colonists with their first farm-to-market road. Harder helped construct inter-colony roads there in 1952. The Harders are members of First Mennonite Church at Mountain Lake. Children are Martin, 13, and Margaret, 9.

Greece

The poultry demonstration program by Paxmen at Panayitsa, Greece, is catching enthusiasm of Greek farmers. Demonstration hens as parent stock are used to supply the village with good chicks. They are hatched in two 200-egg kerosene incubators. Chicks are sold to villagers who agree to feed balanced rations and meet certain housing requirements.

Mennonite Disaster Service

Eighteen areas were visited this summer by Harry E. Martens (North Newton, Kans.) in the interest of Mennonite Disaster Service. In addition he addressed four conference meetings and visited with three regional Red Cross directors. A cross section of various Mennonite and Brethren in Christ groups was represented at nearly all area meetings. Several MDS units were organized and other areas are making plans to organize

The following are the areas visited: Greenwood, Del.; Souderton, Lancaster, and Johnstown, Pa.; Smithville and Bluffton, Ohio; Metamora, Ill.; Hannibal, Mo.; Mountain Lake, Minn.; Denver, Colo.; Filer, Idaho; Albany, Oreg.; Lodi, Winton, Reedley, Shafter, Bakersfield and Upland, Calif.

Denver Chaplaincy

How does a chaplain organize his time?

"It is usually organized for me," answers Chaplain Glenn Martin of Denver (Colo.) General Hospital. He is jointly sponsored by MCC and the Denver I-W unit.

"A chaplain must be able to quickly change gears emotionally," he said. For example, within a few days Chaplain Martin conducted two funerals, a wedding, a baptism, preaching services and professional meetings—in addition to routine counseling at time of births, deaths, surgeries, mental illness, and other hospital cares.

To further illustrate, Chaplain Martin cited these incidents that occurred one morning:

"There was a knock at the door of my office and a young mother stood there in tears, 'My boy has been shot. He's up in surgery. I wish you would help me. Pray, please pray!'

"A few minutes later a middle-aged lady came. Her husband was being placed in a mental hospital, her five children were in foster homes, the oldest was to give birth to a baby in a few days. The lady had no money and she was new in the city.

"Then a young lady arrived to talk about her father who was dying with cancer. They wanted someone to give comfort and courage."

Chaplain Martin feels this work is challenging for the Christian. He said, "There are no magic formulas or stock answers for these people who seek help. But they appreciate a person to whom they can talk freely and frankly to share their concerns and fears."

Fairlee Manor

Children at Fairlee Manor near Chestertown, Md., are not problem children but children with problems, says Laurence Stookey (New Athens, Ill.), one of four persons in the summer unit at this camp for crippled children.

"The children's problems are a challenge to each of us," he said. "Many of them have multiple handicaps—they are not only crippled but some also are deaf and mute due to brain injury through paralyzing diseases."

Crippled children go to Fairlee Manor, nestled in a spot of natural beauty on Chesa-

peake Bay, for two-week sessions. This camp provides the experience of camping to children who ordinarily would be left indoors during summer months.

Stookey added, "It has been our privilege to enable these children to face the years ahead with newness of life and a bright happy outlook for the future."

Released August 31, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

"Many of the regular attendants at sewing were at conference or on vacation. Our group was very small. Today another sister and I had a big quilt all to ourselves. We made a good beginning for the next meeting." writes a sister from a small Pennsylvania congregation.

The program committee decided it was worth while to have a special speaker for the small number who could attend the August meeting. The faithful members who attended deserved this added inspiration. Not all the "special" features need to be saved until there is a large crowd.

The response to special appeals and special projects has been most gratifying. As more opportunities for service come to us, we have added responsibilities to supply the common necessities of family life.

Dishes are needed in new or enlarging VS units. Voluntary service unit members are learning to adapt themselves to local customs. In some of the more isolated areas, and in communities where our workers serve other nationalities, visitors coming around mealtime expect to be invited to share the meal. Extra plates are set, and as the visitors enjoy the meal, there is another opportunity to witness to a part of the community.

Contributions designated for VS dishes may be sent to the district WMSA treasurer.

Additional funds are needed for the Mathis, Texas, VS washer. The new machine supplies a real need, since it is used by the maternity home and the unit members. Any group or former unit member wishing to contribute to the fund should send their contribution to the district WMSA treasurer, for Mathis, Texas, VS washer.

"If it had not been our sewing day, I would have gone along with my husband to the conference," wrote one sister who considered the work of the local congregation important.

Whether it is a large congregation or a small one, each member has a contribution to make. In a large congregation we may think our absence is not as conspicuous, nor our help as needed as in a smaller group. Regardless of the size of the group, each one of us can serve in WMSA in some way.

The Busy Bees at Prairie St., Elkhart, Ind., spent the evening of August 16 stencil painting. Hankies which were stamped by one of the mothers with Scripture verses and a small design were painted. These hankies were being sent to the Hope Rescue Mission, South Bend, Ind., for distribution to the men who come to the mission.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Indiana

From Our Churches

BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Readers:

Again we have much to praise and thank God for. He has sent enough rain for our gardens and crops. Homemakers have been and are busy filling their jars and lockers with the good things the earth has produced. There was an abundant peach crop this year.

On May 27 Bro. Daniel Kauffman was with us for our communion services.

Our Bible school was held May 14-25. The teachers were Mr. and Mrs. Toby Yoder, Yoder, Kans.; Helen Slaubaugh, Shirley Bender and LaVerta Miller, all from Iowa. Esther Detwiler of the home congregation was superintendent and teacher of the high school age group. The attendance was good with an enrollment of over 70.

On June 10 Bro. Glen Yoder brought David Stafford from the Children's Home in Kansas City, Kans., to spend the summer with Mr. and Mrs. Samuel Detwiler. Bro. Yoder brought a much appreciated message in the morning service. David will continue to stay with the Detwilers through the school term.

Bro. Harold Kreider and family visited Bro. and Sister Oney Hathaway the week end of June 10. Bro. Kreider brought a soul-searching message the evening of June 10.

The chorus from Hannibal was with us for an evening service on July 21 and on Sunday, July 22. This was a much-appreciated and enjoyed service. It is not often we have the privilege of hearing such good singing.

Three boys, Sherman Hathaway, Billy and John Hines, from the local congregation were privileged to attend the youth camp at Florida, Mo. All three report having enjoyed the camp. We are thankful for such opportunities for our young people to fellowship with other Christian youth.

Sister Elda Rosenburg, who has been ill, was in the Perkins Clinic in Willow Springs and later in the St. John's hospital in Springfield, Mo. She was able to attend school the opening day.

Sister Patricia Allen, who was a graduate of the local high school, is now working in Springfield. Sisters Delora and Lydia De Priest are still working in Willow Springs. Our young people who must leave here to find employment do not always get to attend services at home. Pray with us that they may be faithful to our Saviour and will be a true witness wherever they are.

Bro. Oney Hathaway attended the South Central Conference at Hutchinson, Kans., Aug. 20-23.

The WMSA was hostess to the WMSA groups in Arkansas on July 26. The theme of the program was "A Virtuous Woman." The women fellowshiped in the morning, tacking a comfort and sewing. At noon a luncheon was served and in the afternoon a program of inspirational talks and music was enjoyed. This is an annual fellowship meeting.

Anyone traveling through this part of the country is invited to worship with us. The church is one mile west of Birch Tree on Highway 60, then two and one half miles north. Or turn north at the intersection of highways no. 60 and 99 at Birch Tree and stay on the main road to the church.

Nellie Hines.

NAMPA, IDAHO

(Nampa Congregation)

Greetings in our Master's name:

Recent visitors in our community were Bro. and Sister Owen Hershberger, Hesston, Kans.; Roman Stutzman, Kansas City, who spoke in interest of VS work; Bro. and Sister George Bender, Wellman, Iowa; Bro. and Sister Glen Roth, Shickley, Nebr., and Mrs. Mabel Miller, Nebr.

The Ernest Bontrager family, Estacada, Oreg., are with us now. Bro. Bontrager brought the messages on Sunday morning and evening, Aug. 26, and Sister Bontrager spoke to the children.

On Sunday evening, Aug. 26, Mr. and Mrs. C. E. Newcomer were taken into our church on confession of faith and two of their children by baptism. We are sorry to lose the Newcomer family, as they will soon be moving to Washington, near Seattle.

We are expecting C. F. Derstine to be here Sept. 4.

Bro. and Sister Harry Miller and family arrived home on Aug. 23 from Milford, Nebr., where they attended the funeral of Mr. Miller's mother.

Sister Dorothy Bender, Milford, Nebr., will again be teaching our school this year.

Sister June Christensen, Elvera and Betty Ann Hochstetler arrived home on Aug. 26 from Canada and Montana. Bro. and Sister Sam D. Miller returned from Indiana on Aug. 25, where Sister Miller was teaching in the summer Bible Memory Camp at Yellow Creek Lake. Sister Esther Good has gone to Goshen, Ind., where she will teach school this fall.

The Sanford Yoder family have returned to Goshen, Ind., after visiting relatives here.

On Aug. 12 the Lee Kanagy family of Hokkaido, Japan, were in our services. Bro. Kanagy brought the morning and evening messages.

Bro. and Sister Gilbert Lind and family have moved to Grants, N. Mex., where Bro. Gilbert will teach this winter. The Wilbert Nafziger family will live in their house.

Bro. Wilbert Nafziger returned Aug. 26 from Kansas where he had attended the South Central Conference which had convened in Hutchinson, Kans.

Mrs. Sam D. Miller.

NAPPANEE, INDIANA

(N. Main Street Congregation)

Dear HERALD Readers:

The Lord has been granting us many blessings both spiritual and temporal.

The result of our recent Sunday school reorganization was as follows: Adult supt., and asst., Lester Miller and Alvin Miller; Primary supt., and asst., Mary Miller and Miriam Hochstetler; Secy., and asst., Allan Hochstetler and Ralph Stichter; Chorister and asst., Royce Yoder and Judy Slabaugh; summer Bible school Board Member, C. J. Holaway; disaster relief committee member, Roman Mullet; Christian Workers' Conference delegates, Roy Bollman, Robert Gerber, Alvin R. Miller, and Edwin Miller.

On May 20 our pastor, Bro. Homer North, and wife worshiped with the Burr Oak congregation, Rensselaer, Ind. Bro. Richard Yoder, a student at Goshen College, was the guest speaker here for the morning service. Bro. Yoder has been in charge of our MYF midweek services at various times.

Other guest speakers in our morning worship have been the brethren Lester Hershey, Lester Mann, Addona Nissley, Norman Kraus, Floyd Yoder, and David Graber.

Guest speakers in our Sunday evening services have been Dr. H. Clair Amstutz and the brethren Lloy Kniss, Vernon Bontreger, Lester Zimmerman and Tobe Schmucker.

Mrs. Cunningham from the Bashor Home, Goshen, Ind., told of the work at the Boys' Home.

These speakers represented many different fields of service in God's great harvest field and we are reminded of the words of Jesus, "The harvest truly is plenteous, but the laborers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

On April 15, Bethany Christian High School gave a sacred music program in our morning services and on April 29 the A Cappella Chorus from Goshen College also gave a sacred music program in the evening service.

The MYF youth rally was held May 4-6 at our church. The speaker was Bro. Jesse Yoder of the city mission in Flint, Mich.

Our summer Bible school was held May 28 to June 8, and at Osceola, our mission outpost,

from June 11-22. The following sisters helped in the school at Osceola: Beulah Schrock, Pearl Lehman, Marilyn Lehman, and Glenwyn Bollman.

Other S.B.S. volunteers were Elsie Stahly, Mabel Bollman, Charlene Ferguson, Carolyn Welty, Marlene Yoder, and Lorene Yoder at Locust Grove, Gulliver, Mich.; Patricia Schrock and Marlene Gerber, Leader, Minn., and Lloyd Miller, Manistique, Mich.

Marcia Schrock was in VS at Hamilton, N.Y. serving in a migrant camp unit. Loren Stichter has recently gone to Puerto Rico for service. Some of our members have been helping in Sunday evening services at a migrant camp.

The MYF and adult groups met together for the midweek Bible study and prayer service on June 27 when Bro. Wayne North, Vineland, Ont., was guest speaker.

On July 29 our mission post at Osceola, Ind., was organized as a congregation with Bro. G. Maurice Long as pastor.

A number of our brethren have been responding to the appeals for helpers in the disaster areas at Flint and Grand Rapids, Mich.

Many from our congregation were privileged to attend the Fifth Sunday School Convention at Goshen.

Anna Bollman.

WAYNESBORO, VIRGINIA

(Springdale Congregation)

Dear Christian Friends:

Bro. Lester Hershey spoke to our young peoples' prayer group on May 4, telling about the work of the Spanish broadcast. At the present time this group is studying the lessons of the Mennonite Hour Correspondence Course at our weekly meetings.

We had an average attendance of 175 at our summer Bible school which was held at the church, June 11-22. During these two weeks we also conducted Bible school for the colored in the evenings at our parochial school, the attendance averaging about 119.

Our revival meetings were held June 28 to July 8 with Bro. Roy Koch, St. Jacobs, Ont., as evangelist. His inspiring and challenging messages from I and II Peter were very much appreciated. There were four confessions and twelve reconsecrations.

During the summer there were four children and one adult received into church fellowship by baptism.

The women of the community were happy to have Sister Beatrice Hess at their meeting on Aug. 21 and to learn more about the people and work in Honduras.

Dorothy Showalter.

Field Notes

CONTINUED

Harvest and Missionary Conference at Lititz, Pa., Church, Saturday evening, Sept. 15, and all day following, with baptismal services on Sunday morning. Speakers: Amos Horst, Clarence Fretz, and Paul Kraybill.

Illustrated talk with slides on mission work in Bihar, India, by Allen Shirk, on Tuesday evening, Sept. 18, at Guernsey Pavilion, near Soudersburg, Pa.

Goshen College Alumni Reunion for the Western Pennsylvania District at Laurelville Mennonite Camp, Mt. Pleasant, Pa., beginning 3:00 p.m., Saturday, Sept. 29. Potluck evening meal at 6:00 p.m. All in this district who have attended Goshen College are invited to attend.

Ordination service at Cottage City, Md., Church Wednesday evening, Sept. 12, when Bro. Wm. McGrath is to be ordained to the ministry.

Milo Kauffman speaking in a Christian Life Stewardship Conference at Science Ridge, Sterling, Ill., Sept. 23-30.

Golden wedding anniversary for Bro. and Sister I. W. Royer, Orrville, Ohio, Oct. 16. Home-coming and anniversary services at Orrville Church, Sunday, Oct. 14.

Educational Meetings in October
October 18-20

The Board of Education business sessions will be held at Lindale Church, Linville, Va., Thursday forenoon and afternoon. All other meetings will be held at Eastern Mennonite College, beginning with a Thursday evening session in the auditorium. An executive session of the Board and the General Educational Council will also be held Thursday to give special consideration to the report of the Study Commission on Higher Education in the Mennonite Church.

This is the first official notification to all Board of Education members, General Educational Council members, and the members of the six area councils of these educational meetings. Plan now to attend.

All meetings are on Eastern Standard Time, and are public, except as otherwise announced. Everyone is heartily invited to attend these annual educational meetings.—C. F. Yake, Educational Agent.

Visiting Speakers

Aug. 26. **Nelson Kauffman,** Elkhart, Ind., at Clarence Center, N.Y. **C. Z. Martin,** Columbia, Pa., at Mechanics Grove, Pa. **Mahlon Hess,** Tanganyika Mission, at East Chestnut St., Lancaster, Pa. **Abner Miller,** Cumberland, Md., at Neffsville, Pa. **Sanford Shetler,** Hollsopple, Pa., at Gingrichs, Lebanon Co., Pa. **Paul Brunner,** Wooster, Ohio, at Oak Grove, West Liberty, Ohio. **J. C. Wenger,** Goshen, Ind., at Walnut Creek, Ohio. **Floyd Kauffman,** Minot, N. Dak., at Mt. Zion, Versailles, Mo. **Harold Thomas,** Hollsopple, Pa., at Strasburg, Pa. **John S. Hess,** Lititz, Pa., at Bridgeport, Lancaster, Pa., morning; Sixth and Riley, Harrisburg, Pa., evening.

Sept 2. **David Weaver,** Atmore, Ala., at Trissels, Broadway, Va. **M. E. Bontreger,** Calico Rock, Ark., at Clinton Frame, Goshen, Ind. **Raul Garcia,** Argentina, at Peoria, Ill. **Jason Weaver,** Stuarts Draft, Va., at Benton, Mich. **Milton G. Brackbill,** Paoli, Pa., at Cressman Church, Breslau, Ont.

September 9. **Nathan Hege,** Ethiopia missionary, at Elizabethtown, Pa.

Evangelistic Meetings

John S. Hess, Lititz, Pa., at Salem, Quakertown, Pa., Oct. 20-28. **George R. Brunk and party** at Mountain Lake, Minn., sponsored by churches of Delft, Butterfield, and Mountain Lake communities, Sept. 9-23. **Kenneth Good,** Morton, Ill., at Springs, Pa., Sept. 6-13. **Glenn Esh,** Akron, Pa., at Hopedale, Ill. Sept. 9-16.

♣

No other organization can relieve the home and the church of their responsibility to their young people.—**Ulrich Hege.**

Mission News

CONTINUED

Approximately 300 Spanish migrants who are working as farm laborers in Lancaster County are attending six Spanish services being conducted for them in the Lancaster Conference area. These services are in charge of Bro. William Lauver and Bro. Paul Landis. A special fellowship service for all of these folks is planned for Sunday afternoon, Sept. 9, at Landisville. Bro. James Hess, Honduras, and Bro. and Sister Raul Garcia, Argentina, will be speaking. A special fellowship and inspirational service for Spanish-speaking Christians in the Lancaster Conference area will be held also at Landisville Saturday evening, Sept. 8, with the Garcias participating.

Bro. and Sister Lee Kanagy, missionaries on furlough from Japan, spoke at the Belleville, Pa., Mennonite Church, Aug. 25 and 26. Saturday evening they gave an illustrated message, Sunday morning Bro. Kanagy preached, and in the afternoon he gave a mission message. Kanagys spoke at the Tedrow Mennonite Church near Wauseon, Ohio, Sunday morning, Sept. 9.

Bro. Orie O. Miller, Eastern Mission Board Secretary, returned from his deputation visit to East Africa and Europe on Thursday, Aug. 16. Bro. Paul Kraybill, who also shared in the deputation visit, returned Aug. 27, and Bro. Amos Horst was scheduled to arrive in New York, Sept. 1.

Terry Koppenhaver, youngest son of Bro. and Sister John Koppenhaver, Bragado, Argentina, has been in the hospital in Buenos Aires for over a month, following an emergency appendectomy at Bragado. A second operation was necessary, and perhaps a third will be. Pray for him and his family.

The Eldon Hamilton family arrived in the States on furlough from Honduras on July 12. They are presently living at 233 S.W. Jefferson St., Sheridan, Oreg. They are representatives of the Oregon Supporting and Advisory Committee which shares in the sponsorship of the mission in Honduras, Central America.

Sister Gladys Mumaw, secretary for special projects at General Mission Board Headquarters, spoke to the children at Fairpoint, Ohio, Mennonite Church, Sunday evening, Aug. 26. Sister Mumaw is a former worker at Fairpoint.

Bro. Ralph Palmer, Denbigh, Va., spoke concerning his tract distribution work at the Ann Street Mennonite Church, Peoria, Ill., on Sept. 14.

Bro. Guy F. Hershberger, Goshen, Ind., was special Church School Day speaker at the Union Ave. Mennonite Church, Chicago, on Sunday morning, Aug. 26.

♣

Not Shakespeare nor Bacon, nor any great figure in English literature that one could name, has had so wide and deep an influence on the form and substance of all the literary and poetic work which followed during the next two centuries, as has the English Authorized Version of the Old and New Testaments.—Laurence Housman.

"SHE HAS DONE WHAT SHE COULD"

(Continued from page 872)

truly, I say to you, wherever the gospel is preached in the whole world, what she has done will be told in memory of her."

"She has done what she could"—to send the Gospel to the Dark Continent. Not able of herself to support a missionary, she could support a helper, who saved the life of a missionary and prolonged his ministry for many years.

"She has done what she could"—this poor colored woman, who longed to see the boys and girls of her race educated. The story of her gift for this cause—though it was only a half dozen eggs—has touched the hearts of multitudes and moved them to greater devotion to the cause of education for her race.

Ashland, Va.

OUR READERS SAY—

(Continued from page 866)

much of a threat to individual security to include more than "me and my wife, my son John and his wife, us four and no more." The narrowest of all views, suggests Lind, are held by those who place unity last in importance and "logically end up with a church of one."

But this only scratches the surface of our want-of-unity problem. Should someone ask, Are the reasons for these close horizons hard to identify? or, Why do so many of us live in small worlds? the answers are not easy. Our tremendously multiplied present-day means of communication make it so much less excusable if still "one half does not know how the other half lives." If the overprivileged live in awareness neighborhoods too small to include some of the underprivileged it is probably because the former are too much occupied with personal needs, interests, and desires to enlarge their neighborhoods. It may be because curiosity about those outside the neighborhood has all but died.

How much harder the teacher's task would be were it not for the normal curiosity of his or her students. Implicit among the tasks of higher education, especially in our church schools, is the guiding, encouraging, and stimulating of that intellectual curiosity and appetite which at least got students inside the college door. Is the intellectual curiosity of GOSPEL HERALD readers, for example, lively or anemic? How many of us are gravitating toward a mental rut? The only difference between a rut and a grave is their dimensions. Thinking for some has become a chore and a task. Blessed is the man who can distinguish between thinking and feeling. These two responses are comparable to the ways in which the fabled tortoise and hare set about to win a race.

For folks who indulge sparingly in exercises of thought, living is mostly an irregular pattern of impulse, hunch, emotion, spurt of endeavor, frenzy of effort, or sigh of fatigue plus an interspersing of hops, skips, and jumps. But those who have learned to stand back and take an occasional cool and critical look at themselves and their problems tend to pursue life in a more steady, orderly, and goal-directed fashion.

Intellects within the normal range many vary widely in regard to what might be termed a curiosity quotient. But it seems reasonable to observe that, other factors being equal, the stronger the curiosity the bigger the curious one's neighborhood, be it in the areas of actual political geography, or current events, or agriculture, or contemporary religious life, or fellowship of faith and doctrine, or ecumenicity, or any other area. Here we come back to the Lind challenge to acknowledge all those who confess Jesus as Lord as our brethren in Christ. Doing this would certainly widen some horizons and some neighborhoods.

Moses G. Gehman (Aug. 14) seems plainly concerned about the implications of the "ecumenicity" editorial of July 17, the starting point of this discussion chain. Perhaps some of us have "great reason to be cautious about" ecumenicity. This movement, however, cannot be accurately associated with "the maze of religious cults." Rather the opposite. One of its objectives is encouragement of interdenominational co-operation, working together, getting better acquainted one with the other. This of course tends to reduce some of the sharpness of denominational lines. To be sure, those who are active in this direction will admit to encouraging unity among Christians—in the local community, in the nation, and throughout the world. Now it is true that a small denomination can be like a less aggressive or shy individual, and have difficulty making friends with a stranger denomination. But there is no need to be "afraid," either "how much" or how little. If there be any danger that we "lose our Anabaptist identity and disappear . . . ," such danger does not so much lie in non-Mennonite influence as in our own spiritual deterioration. Fear weakens witness. Let us not be afraid.—Titus Lehman, Norristown, Pa.

* * *

I think God's people should pay more attention to a command in the law of Moses which the so-called Christian nations do not keep. But this word is just as much the word of God for today as it was the word of God before Christ. For it is included in the command, "Love your neighbor as yourself."

Moses said, "You shall not give up to his master a slave who has escaped from his master to you; he shall dwell with you, in your midst, in the place which he shall choose within one of your towns, where it pleases him best; you shall not oppress him" (Deut. 23:15, 16, RSV).

This word witnesses against America, that is not a Christian nation. For the command is not obeyed by the nation in the case of many who have fled from political slave states to the so-called free world.

But Christians need to do what is required, whether the others do so or not. And especially to the ones among them who love God. "Owe no one anything except to love one another," wrote Paul. But love for Christians must be something more than the tolerant love we have for enemies. "Bear one another's burdens," wrote Paul. That's how we fulfill the new commandment Jesus gave to His church. And "remember the poor." They need a lot more than token help, these homeless Christians who are among the world's refugees from slavery.—Barney Ovensen, Brooklyn, N.Y.

* * *

The editorial, "Lose That Investment," GOSPEL HERALD, 8-7-56, is excellent in regard to wealth gotten by ungodly alliances such as King Amaziah entered into, and to which reference was made in the article. But the statement in the last paragraph gives the impression that people who have "stocks and bonds and lands and homes" cannot enjoy the blessings of God.

If the Mennonite Church is going to continue expanding her missions, schools, charities, welfares, and witness, and I hope she does, she is going to need many people who have stocks and bonds and lands and houses and income. A great weakness in our viewpoint is that we illustrate consecration by referring to persons who sold their business to go into mission activity or church work. But every time we launch a new publication, or a new building program, we make a "bee line," not to the folks who have the least in stocks or bonds or income, but to those who have the most.

May God bless those who have and who give. May He save us from communism and socialism, and may He help us to make our capitalism and private ownership a continued blessing to humanity through giving of our means. If our brotherhood is taught the meaning of stewardship and our program is represented to them earnestly and sincerely, those who have will give. It is my opinion that there is not much "Amaziah" wealth in the Mennonite Church. I also find that people with means are often much more serious how best to administer what they have than some people who have little.—I. E. Burkhart, Goshen, Ind.

[We agree. We are sorry that our editorial could be so interpreted.—Ed.]

BROADCASTING

(Continued from page 881)

planation. . . . I want to now subscribe to your correspondence course. . . . And, I want to ask you more questions, for I see you are interested in really explaining the Scriptures to me."

Bumper and window stickers are available to advertise the Spanish broadcast over WTEL, Philadelphia, Pa. at 6:00 p.m. each Sunday. They can be secured from Dr. Earl Stover, 1301 Ontario Street, Philadelphia, Pa.

Navaho Bible Hour

A number of Navaho evangelists have assisted in the daily 15-minute program of the Navaho Bible Hour broadcast on KGAK Gallup, N. Mex., since its start on March 1, 1956.

Some live music by Navaho Christians and mission workers is occasionally used. When this is not possible, recorded music of Navaho songs is used.

Stanley Weaver, in charge of the Navaho work, stated in a recent report that "Many forces are at work to change the Navaho way of life. . . . This presents a real challenge to the forces of Christ and His church to proclaim the Gospel which will give them stability in this time of change. I believe the medium of radio can do this on a wide scale better than most other methods. The Navaho evangelists also see this as a powerful method of coming into thousands of hogans (homes) that might not otherwise be reached by a missionary."

Looking for a Sunday-school project? $50.00 was recently given by the children's department of the Oak Grove Sunday School at West Liberty, Ohio, for the Navaho broadcast.

Heart to Heart

Heart to Heart coverage is being expanded by individuals who feel a personal responsibility to distribute **Heart to Heart** literature to persons not reached by the broadcast.

A rural missionary in southern Indiana requested over one hundred talks to give out to mothers in the community. She adds, "As the Lord leads, we plan to have a mothers' meeting sometime in the future, and then use the Heart to Heart messages in our meeting."

A nurse in a clinic for indigent mothers obtained fifty Mother's Pledge tracts for distribution to patients.

A Pennsylvania homemaker writes, "I feel led to advertise the Mother's Pledge tract in a popular magazine. I would like to see more Christian literature in the homes. The ad would be worded something like this: 'Attention, Mothers! Send for free Mother's Pledge. Write to Mrs. _____.' I would also include a schedule card and some tracts from Herald Press."

The Mother's Pledge is available as a wall card at 10¢ each, or as a tract at 1¢ each.

Write for quantity prices. Send your requests to **Heart to Heart Program,** Harrisonburg, Va.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Anders—Brown.—Harlan Anders, Souderton, Pa., Steel City cong., and Barbara Kathline Brown, Agincourt, Ont., Ellesmere cong., by Leonard H. Brown at the Ellesmere Church, Aug. 18, 1956.

Brubaker—Horst.—Maurice S. Brubaker, Denbigh, Va., Warwick River cong., and Carolyn Laverne Horst, Ephrata, Pa., Neffsville cong., by Maurice W. Landis at the Neffsville Church, Aug. 18, 1956.

Garcia—Swartzentruber. — Raul Garcia and Anita Swartzentruber, both of the Pehuajo, Argentina, cong., by Sanford Yoder at Goshen, Ind., July 28, 1956.

Ingold—Birky.—Clarence D. Ingold, Rantoul, Ill., East Bend cong., and Emma Birky, Kalispell, Mont., Mountain View cong., by J. G. Hochstetler at the home of her brother Ezra, Aug. 22, 1956.

Lehman—Hurst. — Emmett Lehman, Cedar Grove cong., Greencastle, Pa., and Eunice Hurst, S. Seventh St. cong., Reading, Pa., by J. Paul Graybill at the Martindale Church, June 16, 1956.

Lehman—Ebersol.—Louis A. Lehman, Apple Creek, Ohio, Sonnenberg cong., and Carmen Ebersol, Goshen, Ind., East Goshen cong., by Ray Keim at the Eighth Street Church, Aug. 4, 1956.

Moyer—Sottolano.—Edwin G. Moyer, Riegelsville, Pa., and Palma Sottolano, Easton, Pa., both of the Swamp cong., Quakertown, Pa., by Winfield M. Ruth at the Deep Run Church, Aug. 12, 1956.

Nofziger—Stalter.—Denver Nofziger, Wauseon, Ohio, West Clinton cong., and Evelyn Stalter, West Unity, Ohio, Lockport cong., by Olen E. Nofziger at the Lockport Church, July 22, 1956.

Selzer—Ring.—Edward Selzer and Ada Ring, both of Canton, Kans., Spring Valley cong., by Harry A. Diener at his home, Aug. 12, 1956.

Snyder—Rivera.—James A. Snyder, Harvey, Ill., Mennonite Spanish cong., Chicago, and Maria Luisa Rivera, La Plata, Puerto Rico, cong., by Mario O. Snyder at the Mennonite Spanish Church, Aug. 25, 1956.

Speckeen—Stoltzfus. — Frederick James Speckeen, Preston, Ont., and Esther Stoltzfus, Elverson, Pa., by Jesse Yoder at the First Brethren Church, New Paris, Ind., Aug. 12, 1956.

Stauffer—Hershberger. — Robert Lee Stauffer and Shirley Hershberger, both of Milford, Nebr., cong., by Milton Troyer at the Milford Church, Aug. 8, 1956.

Stoltzfus—Yoder. — Joseph C. Stoltzfus, Iowa City, Iowa, and Marjorie Ann Yoder, Hesston, Kans., by Maurice A. Yoder, father of the bride, assisted by Nick Stoltzfus, father of the groom, at the Hesston College Church, Aug. 24, 1956.

Voran—Helmuth. — Melvin Voran, Hesston, Kans., Garden Mennonite cong., and Marilyn Helmuth, Aurora, Ohio, Plainview cong., by Vern L. Miller at the Plainview Church, Aug. 19, 1956.

Waybill—Yoder. — Nelson Waybill, White Cloud, Mich., and Marjory Ann Yoder, Kalona, Iowa, by Samuel S. Miller at the Wellman Church, Aug. 18, 1956.

Yake—Beachy. — Paul Yake, Scottdale, Pa., cong., and Lois Beachy, Pinckney, Mich., cong., by J. Lawrence Burkholder at the Calvary Mennonite Church, Aug. 18, 1956.

Yoder—Miller.—Delmar Yoder, Lansing, Mich., and Marjorie Miller, Sturgis, Mich., by Orvin Hooley at the Locust Grove Church, Aug. 11, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bachman, Willis L. and Phyllis (Schrock), Metamora, Ill., first child, Daniel Willis, July 18, 1956.

Burkholder, James W. and Pauline (Martin), East Earl, Pa., second son, Galen Eugene, Aug. 18, 1956.

Burkholder, R. Dewitt and Hannah Margaret (Driver), Dayton, Va., first child, Darlene Kay, Aug. 20, 1956.

Eichelberger, John E. and Leta (Oyer), Denver, Colo., first child, Douglas John, July 16, 1956.

Gingerich, Alvin and Martha (Sommers), Westville, Ind., first child, Elaine Ruth, Aug. 20, 1956.

Greaser, Kenneth C. and Ruth Anna (Longacre), Bally, Pa., second child, first son, Kenneth Larry, Aug. 2, 1956.

Hartman, Harold F. and Laura (Miller), Louisville, Ohio, third child, Grace Marie, Aug. 19, 1956.

Hertzler, Elam K. and Lois (Shank), Flat Rock, Mich., third child, first son, Elam Kevin II, Aug. 23, 1956.

Himes, Ray and Edith (Kurtz), Hartville, Ohio, third son, Dennis Lee, Aug. 13, 1956.

Holsopple, Alvin R. and Naomi K. (Alwine), Archbold, Ohio, seventh child, second daughter, Martha Mae, July 21, 1956.

Hunsberger, Dan and Alverna (Yothers), Perkasie, Pa., a daughter, Jolene Marie, Aug. 22, 1956.

Hunsberger, Lester G. and Lena (Histand), Doylestown, Pa., second child, first daughter, Lois Gwen, Aug. 21, 1956.

Jantzi, Alvin and Miriam (Yoder), Elma, N.Y., sixth child, third son, Rodney Dean, Aug. 13, 1956.

Leichty, Calvin and Norma (Widmer), Mt. Pleasant, Iowa, first child, Monica Dawn, Aug, 23, 1956.

Miller, Howard C. and Ida Marie (Weirich), Middlebury, Ind., fifth child, fourth daughter, Judy Kay, Aug. 19, 1956.

Miller, Paul R. and Edna (Guth), Bedford, Ohio, third child, second daughter, Julia Diane, Aug. 19, 1956.

Miller, Robert and Mary Kathryn (Holsopple), Archbold, Ohio, first child, Arlene Sue, Aug. 14, 1956.

Musser, Richard L. and Dorcas (Zook), Harrisonburg, Va., first child, Rose Marie, Aug. 10, 1956.

Myers, Clarence S. and Elma (Landis), Hershey, Pa., second son, Ronald Jay, Aug. 15, 1956.

Nafziger, Marvin L. and Barbara (Beck), Archbold, Ohio, fourth child, second daughter, Rhoda Lee, Aug. 21, 1956.

Regier, Arnold and Mary K. (Fisher), West Liberty, Ohio, second daughter, Bonnie Kay, Aug. 22, 1956.

Ruhl, Paul G. and Thelma J. (Kover), Mt. Joy, Pa., third child, second son, Steven Earl, Aug. 21, 1956.

Rutt, Glenn E. and Pauline (Landis), Bareville, Pa., second son, Robert Dean, Aug. 2, 1956.

Stoner, Roy and Ruth (Bauman), Paradise, Pa., seventh child, third daughter, Darlene Ruth, Aug. 19, 1956.

Stucky, Eugene and Pauline (Peachey), Allensville, Pa., first daughter, Rhoda Marie, Aug. 25, 1956.

Swartzendruber, Jacob and Gladys (Winn), Hydro, Okla., first child, Sandra Hope, Aug. 5, 1956.

Ulrich, Kenneth and Ruby (Reeb), Eureka, Ill., third son, Steven Ray, Aug. 18, 1956.

White, Clayton and Verda (Burkey), Kinross, Iowa, third daughter, Karalee Sue, June 16, 1956.

Yoder, Nicholas and Anna Mary (Kurtz), Elverson, Pa., first child, Dale Rodger, Aug. 4, 1956.

Yoder, Mr. and Mrs. Willie, Burton, Ohio, third son, Michael David, July 11, 1956.

Zimmerman, Harold M. and Verna (Hess), Ephrata, Pa., third child, first daughter, Cynthia Ann, July 25, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Fretz, Joseph C., son of Manasseh and Mary Ann (Cober) Fretz, was born Sept. 25, 1885; died Aug. 22, 1956; aged 70 y. 10 m. 28 d. He died as he had lived, active in the Lord's work. He was a member of the Shantz Mennonite Church, serving as deacon since 1953. He served many years as secretary of the Ontario Mission Board, Conference historian, and manager of the Golden Rule Book Store, Kitchener. He was a diligent promoter of summer Bible school and child welfare work. He served his Lord faithfully and well. In 1918 he was married to Martha Reesor, who survives with 2 sons (John, Salem, Oreg.; Walter, Toronto, Ont.), 2 daughters (Ruth—Mrs. Cyril Gingrich, Toronto, and Pauline—Mrs. Clayton Cressman, Moorefield). Also surviving are 5 brothers (Samuel, Oren, Lewis, Fred, and Edward) and 4 sisters (Mrs. Chris Smith, Mrs. Elvin Snyder, Mrs. Orval Weber, and Mrs. Vernice Hoover), and 6 grandchildren. Funeral services were held on Aug. 26 at the First Mennonite Church, Kitchener and Wideman Mennonite Church, Markham, with S. B. Martin, L. H. Witmer, A. J. Metzler, Emerson McDowell, A. D. Grove, and Elmer Burkholder participating. Burial was made at the Wideman Cemetery.

DePaepe, Sophia, daughter of Albert and Susan Dillon, Patton, Pa., died at Arlington, Va., Aug. 23, 1956; aged 60 years. Her husband, Henry DePaepe, preceded her in death many years ago. She is survived by 2 sons (Paul, Champaign, Ill., and Louis, Arlington, Va.), and the following brothers and sisters (Mahlon and Boyd, Lawton, Va.; Kyle, Scottdale, Pa.; Louis, Accokeek, Md.; Floella — Mrs. Robert Booterbaugh, and Elizabeth—Mrs. Harold Klinefelter, both of Arlington, Va.). She united with the Scottdale Mennonite Church in 1924, but was a member of the Woodridge Mennonite Church, Washington, D.C., at the time of her death. Funeral services were held at the Stevens Funeral Home, Patton, Pa., on Aug. 26, in charge of John L. Horst. Interment in the Fairview Cemetery.

Graber, Joel, son of Sam and Katie (Knepp) Graber, was born Nov. 14, 1898, in Daviess Co., Ind.; passed away at the St. Joseph Hospital, Kokomo, Ind., Aug. 11, 1956, of a coronary occlusion; aged 57 y. 10 m. 28 d. He accepted Christ as his Saviour and was a faithful member of the Howard-Miami Mennonite Church. On March 8, 1923, he was married to Anna Marner. He is survived by his wife, 4 sons (Sam, Kokomo, Ind.; Joseph, Goshen; Ray, Spencerville; Jay, Peru), 2 daughters (Mrs. Luellen Troyer, Mio, Mich.; Mrs. Eva Higgins, Kokomo), 12 grandchildren, 5 brothers (Abe and Simon, Middlebury, Ind.; Amos and Joe, Arthur, Ill.; Henry, Plain City, Ohio), 4 sisters (Mrs. Martha Kaufman and Mrs. Amanda Stutzman, Arthur, Ill.; Mrs. Mary Otto, Uniontown, Ohio, and Mrs. Sarah Miller, Middlefield, Ohio), and a host of other relatives and friends. Funeral services were held at the Howard-Miami Church with Emanuel J. Hochstedler and Joe Neuhouser in charge. Burial was made in the Christner Cemetery.

Hartman, Clifford Dale, son of Lewis and Ilse (Schroeder) Hartman, was born Aug. 15, 1956, at the Doctors' Hospital, Washington, D.C.; died at the Children's Hospital, Washington, D.C., Aug. 22, 1956. Clifford had undergone surgery on August 19. He is survived by his parents and grandparents (Mrs. Margaret Heyer, Berlin, Germany, and Mr. and Mrs. Lew-

is Hartman, Harrisonburg, Va). Funeral services were held Aug. 23 at the Gasch Funeral Home with John R. Martin in charge. Burial was made at the Fort Lincoln Cemetery.

Herr, Mary Ann, daughter of Isaac and Mary (Leaman) Herr, was born June 18, 1870; died Aug. 17, 1956; aged 86 y. 1 m. 30 d. She had been in ill health for some time. She was a lifetime resident of Lampeter, Pa., and a member of Mellinger's Mennonite Church. Surviving are a sister (Emma—Mrs. A. D. Metzler, Holtwood, Pa.), and one brother (Benjamin L. Herr, Lampeter, with whom she resided). Services on Aug. 20 at the Herr's Funeral Home were in charge of Elmer Martin, David Landis, and Harry Lefever, with burial in Mellinger's Cemetery.

Hook, Larry Maurice and **Harry Michael,** twin sons of Joseph and Doris (Birky) Hook, were born Aug. 5, 1956, in Valparaiso, Ind.; died Aug. 6, 1956. Surviving are the parents, grandparents (Ben and Leah Birky, Kouts, Ind.), and a number of uncles and aunts. Graveside services were conducted at the Hopewell Mennonite Church Cemetery by Emanuel Birky.

Hostetter, Emma G., daughter of Henry and Catherine (Garber) Reist, was born near Florin, Pa., on April 4, 1866; entered into rest July 15, 1956; aged 90 y. 3 m. 11 d. On Nov. 5, 1885, she was married to Henry N. Hostetter, who preceded her in death on Dec. 9, 1946. A son (Christian) passed away in 1952, and two sons in infancy. Surviving are 3 daughters (Ella R., and Fannie R.—Mrs. Jonas Bear Brubaker, both of Mt. Joy, and Katharine H.—Mrs. Harry C. Swarr, East Petersburg), 4 grandchildren, and 7 great-grandchildren. She was a member of the Mt. Joy Mennonite Church, where she attended regularly as long as she was able. Funeral services held July 18 at the Mt. Joy Church were in charge of Henry E. Lutz, Henry W. Frank, and Henry F. Garber. Interment was made in Kraybill's Cemetery.

Kanagy, George W., eldest son of Levi and Rebecca (Knepp) Kanagy, was born Aug. 19, 1871; passed from this life on Aug. 20, 1956; aged 85 y. 1 d., after a period of declining health. He died at the Mary Rutan Hospital, Bellefontaine, Ohio, where he was taken after suffering a cerebral hemorrhage. He was united in marriage to Annie M. Detweiler on Dec. 15, 1897. She preceded him in death on April 18, 1930. To this union were born 5 children (Willis, Manitou Springs, Colo.; Sadie—Mrs. Boyd King, Bellefontaine; Forrest, Gettysburg, Pa.; Nelson and Earl of West Liberty, and a host of relatives and friends. He became a member of the Mennonite Church early in life and remained a faithful member at Oak Grove until his death. Funeral services were held Aug. 23, at the Oak Grove Church, with burial in the Oak Grove Cemetery, in charge of Abram Kaufman and Edward Stoltzfus.

King, Benjamin John, son of David H. and Barbara (Zook) King, was born in Minonk, Ill., Nov. 12, 1870; departed this life on Aug. 7, 1956; aged 85 y. 8 m. 26 d. As a youth he moved with his parents to Kansas. He was married to Irean Lighthall on May 27, 1894. She preceded him in death on Aug. 7, 1937. To this union were born 3 sons (Paul Irvine, who died at the age of 9 years; Roy J., Haddonfield, N.J.; and Lloyd B., Helena, Okla.) He also leaves 6 grandchildren, 7 great-grandchildren, one brother (Emanuel, Hutchinson, Kans.), and a host of other relatives and friends. In his youth he united with the Mennonite Church and remained a faithful member. He retained his membership in the Hesston Mennonite Church. In his later years he spent much of his time writing and reading, having read the Bible through many times; also hundreds of other books. As long as his health permitted he took great joy and an active part in the singing in the church. Most of his married life was spent in Harvey and Pawnee counties, Kans. The last 16 years were spent with his son in Oklahoma. Funeral services were held Aug. 9, at the Pennsylvania Church near Hesston, Kans., with Earl Buckwalter officiating. Burial was made in the nearby cemetery.

Miller, Letha Gail, infant daughter of LeRoy and Ruth (Stutzman) Miller, was born at Weatherford, Okla., Aug. 19, 1956; departed this life five days later, Aug. 24. Her death was due to a blood condition. Surviving are her parents, a brother and a sister, her grandparents (Mrs. Ida Miller and Mr. and Mrs. S. E. Stutzman), and many other relatives. A brother, Eldon Ray, preceded her in death. Funeral services were held Aug. 26 at the Pleasant View Mennonite Church, near Hydro, Okla., by John Slagell and Alva Swartzendruber, with interment in nearby cemetery.

Sala, David Ray, son of Ammon and Carrie (Thomas) Sala, Sr., was born Sept. 8, 1941, at Johnstown, Pa.; died at his home on Aug. 5, 1956, at Hollsopple, Pa.; aged 14 y. 11 m. 3 d. He was a cerebral palsy invalid since birth, but the immediate cause of his death was pneumonia. Besides his parents he is survived by 2 half brothers (Robert P. and Ammon, Jr., Hollsopple), one half sister at home, and his grandmother (Alice Sala). One half sister preceded him in death. Funeral services were conducted at the Stahl Church by Sanford G. Shetler and David Alwine, with burial in the adjoining cemetery. Many questions concerning affliction are unanswered in life, but a loving Father does all things well. David with his limitations had a very sweet personality. Everything that was possible to provide for him in the way of care was done; yet, as the parents expressed themselves, "the care David required in life is but a sweet remembrance of him in death."

Wenger, Timothy J., son of Jacob and Hannah (Brenneman) Wenger, was born near Harrisonburg, Va., on Feb. 18, 1864; passed away at his home near Fentress, Va., on Feb. 11, 1956; aged 91 y. 11 m. 23 d. Death was preceded by an illness of about 5 weeks, up to which time he had enjoyed good health, and had been a regular attendant of church and Sunday school each Sunday. In 1886 he was married to Mary Powell. To this union were born 2 sons and 8 daughters. He was preceded in death by his wife in 1923, and 2 daughters. Surviving are one sister (Mrs. Katie Brunk, Denbigh, Va.), 8 children (Anna—Mrs. Moses Hertzler, and Mollie—Mrs. Sam Brunk, of Denbigh; Mrs. Lessie Hershberger, Harrisonburg, Va.; Etta—Mrs. Ernest Miller, Mrs. Lula Lehman, Mrs. Ida Shaddinger, Roy and Powell, all of Fentress), 34 grandchildren, 51 great-grandchildren, and many other relatives and friends.

He accepted Christ in his youth and in 1900 was ordained deacon of the Springdale Mennonite Church in Augusta County. He also taught school a number of years in the Greenmount vicinity, and in Augusta County. In 1908 he moved with his family to Fentress and served as deacon of the Mt. Pleasant Church, where he remained a faithful worker and regular attendant. At the time of his death he was the oldest ordained man in the Mennonite Church and had served longest as deacon. Funeral services were conducted in the Mt. Pleasant Church by Joseph R. Driver and Clayton Bergey, with burial in the adjoining cemetery.

Yoder, Rhoda Susan, daughter of Bert and Susie (Bontrager) Yoder, was born on Feb. 1, 1937, near Greenwood, Del.; passed away on July 28, 1956, at the Delaware Hospital, Wilmington, Del., after an automobile accident in which she received a skull fracture and brain injuries from which she never regained consciousness; aged 19 y. 5 m. 27 d. Rhoda was born with an imperfect heart which left her unable to do many things most children do. Through all her suffering and sickness she always had a cheerful smile and was a real testimony to her many friends. Her life was a miracle to doctors and her family accepts her death also as the hand of God. At the age of 13 she underwent a heart operation since which time she lived a normal life. This last year she enjoyed her work as nurse aide. Early in youth she accepted Christ and was baptized at the age of 19 as a member of the Greenwood Conservative Mennonite Church. Surviving are her parents, the following brothers and sisters (Ruth, Grantsville, Md.; Edward, Meyersdale, Pa.; Irene—Mrs. Jonas Maust, Grantsville, Md.; Martha—Mrs. Norman Yoder, and Mary—Mrs. Ivan Miller, Greenwood, Del.; Clayton, Grantsville, Md.), and a number of other relatives. Funeral services at the Greenwood Conservative Church were conducted by Nevin Bender and Alvin Mast, with burial in the adjoining cemetery.

Items and Comments

The flow of refugees into West Berlin rose by 20 per cent in July. During that month 14,353 refugees from East Germany called at West Berlin offices asking for asylum. Most adults who defected to the West abandoned property, broke psychological ties, left the place of work, and risked legal penalties if caught. Said one, "There is always pressure on you and I could not stand it any longer." There are 61 camps for refugees in West Berlin. The Red Cross operates 32 of them and the city 14. Labor and charitable groups run the others.

* * *

A Moslem leader in Pakistan is pleading for volunteers to serve as missionaries in America. He says the world is thirsty to know more about the teachings of Islam.

* * *

The Food and Drug Administration at Washington has issued a public warning that the Hoxsey treatment for internal cancer distributed by the Hoxsey Cancer Clinics at Dallas, Texas, and Portage, Pennsylvania, is worthless and may be dangerous to those who rely upon it instead of obtaining competent medical treatment. All persons who may be considering the Hoxsey treatment are advised to secure a copy of the warning notice. Write to Food and Drug Administrations, Washington 25, D.C.—**Official notice of the United States government.**

* * *

Formation of a United Evangelical Lutheran Church in southern Africa through merger of a number of Lutheran missions and activities in that area is expected shortly. The new union church will have a membership of about 500,000 persons.

* * *

The Minister of Education in Greece gives temperance lectures twice a week to the Air Force.

* * *

Evangelist Billy Graham will change his technique when he goes to New York City a year from now for a six- to eight-week evangelistic campaign. He will not attempt to do all the preaching himself but will bring six or seven clergymen from various parts of the world, including at least one or two from Africa. This is an attempt to reach the "diversity of national groups living in New York as in a miniature United Nations."—**Watchman Examiner.**

* * *

Tunisia, newly independent and made up chiefly of Moslems, has passed a law making it illegal to have more than one wife. The Moslem religion permits four wives at one time and makes divorce every easy. The reason given for the measure is "to better protect the home, the base of society." Divorce has

also been made more difficult. The law is not retroactive. Those who have four wives now may keep them. Tunisia is the second Moslem state to abolish polygamy; Turkey was the first.

* * *

The governor of Arizona designated August 19 as a day of thanks for rain which came to break the serious drought in that state.

* * *

Benjamin S. Marais, a South African professor of theology who is an opponent of the racial segregation policies of the government, prophesies that these policies will mean a "return to heathenism" of South Africa's 12,000,000 Negroes. He says there will be a reaction against everything foreign and Western. "It would lead to a cry of 'away with Christianity because it is a foreign religion, a religion of the white man,' and this could mean a return to heathenism."

* * *

Not unanimous is the opinion that the Dead Sea scrolls date from before the time of Christ. Dr. Solomon Zeitlin, Professor of Rabbinic Literature at Dropsie College in Philadelphia, a leading Jewish institution, is of the opinion that the scrolls date from the Middle Ages. He bases his argument on internal evidence, chiefly matters of language in the scrolls. Most of the great archaeologists, however, have accepted the early date.

* * *

The Civil Aeronautics Board has cleared the way for airlines to inaugurate reduced rate transportation on a space available basis for churchmen. The Board said no further action is needed to implement the law enacted by Congress and signed by the President. Any United States air carrier or foreign air carrier that wants to grant reduced passage to ministers must simply publish and file the proper notice to the Board with no further action required.

* * *

Plans have been announced for a $4,000,000 Roman Catholic hospital in Harrisburg, Pa. It will be a 200-bed institution and will be named the Holy Spirit Hospital. It will be operated by the Sisters of Christian Charity.

* * *

A cross burning at a Negro home in Columbus, Ohio, was denounced by the Columbus Ministerial Association as sin. The association spoke out at a special meeting called after a cross was burned and rocks thrown at the home of a Negro family that moved into an all-white neighborhood. Members expressed "our admiration for the family who are pioneers journeying not across a geographical boundary but across an ideological frontier."

* * *

It is reported that more than 2,000 children are killed and 140,000 injured each year in motor vehicle accidents. These children are dependent upon the skill and watchfulness of adults. We are all keepers of our own or of our brother's children.

* * *

King Hussein of Jordan issued a decree designating September 7 as the date for election of a successor to Greek Orthodox Patriarch Timotheos of Jerusalem, who died last January. In February the Jordan government ordered the election indefinitely postponed because of differences of opinion among higher and lower clergy. The hierarchy, predominantly Greek in origin, had demanded that the new patriarch be a native of the Greek Island of Samos, as all the patriarchs of the last two centuries have been. The priesthood, largely Arab, insisted that the post go to a local Arab or Greek clergyman.

* * *

Three hundred signposts are being erected by the Israeli government to mark Biblical and historical sites throughout the country. They are designed to aid tourists and link the ancient kingdom of Israel with the modern Israeli state. The markers are six feet high and two feet wide at the top, narrowing down to 18 inches at the bottom. Lettering in English and Hebrew describes the historical importance of each site. First to go up was the sign pointing out Sodom on the shore of the Dead Sea; another was erected in a valley along the Jerusalem-Beersheba highway marking the site where David slew Goliath.

* * *

Recently $3,000 worth of damage was done by dynamite explosion at the roadside market of the Koinonia farm near Americus, Georgia. The explosion was a protest against the interracial activities of this farm founded on Christian principles. The reaction of the Koinonia people was Christian. Following the explosion an advertisement appeared in the papers as follows: "We deeply regret that the deed of one or two persons brings shame and reproach on our whole city and county. We want each of you to know that we are very sorry, that we in no way blame you, the people, for the unkind act of one or two. We are deeply grateful for your many expressions of kindness, and pray we may be worthy of your friendship. We hope to be open again very shortly and assure you that we will do all we can to give you the same high quality country products that we brought you in the past."

* * *

Pakistan authorities ordered the confiscation of all copies in that country of a book called "How the Great Religions Began," by Joseph Gaer, published in New York in a revised edition this year. The confiscation order described the volume as offensive to Moslems. An estimated 86 per cent of Pakistan's population are Moslems; minorities include some 10,000,000 Hindus and around 500,000 Christians.

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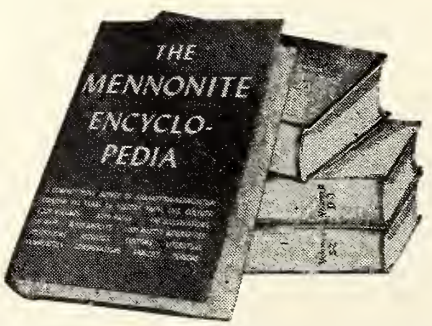
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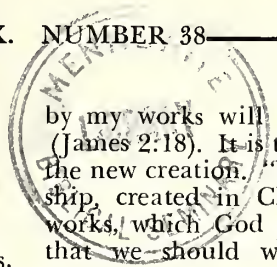


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Unity Through Faith

By Paul M. Lederach

I. Our Relationship with Christ Through Faith

The doctrine of unity is often overlooked. And yet there is scarcely a book or chapter in the New Testament that does not emphasize or develop some aspect of unity. Jesus taught that there should be one flock and one shepherd. John 10:16. He prayed that those who came to believe in Him through the word of disciple-witnesses, "may all be one; even as thou, Father, art in me, and I in thee" (John 17:21).

The early Christians were characterized by the phrase, "with one accord." Paul wrote of the basis of unity, "There is one body and one Spirit, . . . one hope . . . , one Lord, one faith, one baptism, one God and Father of us all. . ." (Eph. 4:4-6). He wrote of the one bread and one body. I Cor. 10:17. He wrote of the unity of the church based on the confession, "Jesus is Lord." Yet with wide variety of gifts and services and with many members, the church is still one body with no discord but only care for each member. I Cor. 12:1-27. Paul further wrote of unity of the Spirit and unity of faith. And Peter, too, wrote of unity of mind.

If the Scriptures enjoin Christians to unity, and this doctrine is so basic to Christian life and behavior, why then is it so noticeably absent among us? Especially among us who profess to be newborn, Bible-believing, and Bible-practicing Christians?

There is no one answer to this, nor does one person have all the answers. To arrive at some answers, however, I would like to suggest two further questions. First, what is the basis of the relationship with Christ that makes Christian unity possible? And second, what is the nature of Christian fellowship?

If we are to enjoy Christian unity, we must recognize that the only relationship with Christ that makes unity possible is a *faith* relationship. Paul wrote in Ephesians, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast" (Eph. 2:8, 9).

Whenever anything is injected or added to faith to enhance this relationship, both the relationship with Christ and unity are endangered. If faith is not enough, as some say, what should be added? If law, then what law? If works, then what works? As we try to list or spell out such necessary laws or works, we become hopelessly confused. We disagree; we are separated one from another. I go my way with my faith and works, and you go yours. Instead of reunion in the bonds of love we are hopelessly divided. Each of us has a form of religion, but not Christianity, for Christianity unites men in one Lord and one faith.

Among us are those who ridicule "only believe" or "faith only." And we know what they mean. They are calling attention to the danger of professing Christianity with lips only, refusing to obey Christ in every phase of life. But in the final analysis, is there any way to God, continuing with God, or obedience apart from faith and faith alone?

Paul faced this problem in the Galatian churches. There were those who attempted to construct a superior type of Christianity by adding to their faith in Christ Jewish religious practices. Paul asked these perverters of the truth, "Let me ask you only this: Did you receive the Spirit by works of the law, or by hearing with faith? Are you so foolish? Having begun with the Spirit are you now ending with the flesh?" (Gal. 3:2, 3) Later he wrote, "You are severed from Christ, you who would be justified by the law; you have fallen away from grace" (Gal. 5:4).

Generally, we think of those who have fallen from grace as backsliders, those who have gone back to the old habits of sin. And yet Paul warns that those who inject any kind of code or work to produce a superior relation with God or superior religion are also fallen from grace! In fact, to inject law or works is to think lightly of the death of Christ, as though it were not adequate. Paul wrote, "if justification were through the law, then Christ died to no purpose" (Gal. 2:21).

The relationship with Christ that brings us together in Christian unity is *faith*. "I have been crucified with Christ;" Paul exclaimed, "it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me" (Gal. 2:20). This kind of faith touches all of life. It is the kind of faith of which James speaks, "I by my works will show you my faith" (James 2:18). It is the faith that leads to the new creation. "We are his workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them (Eph. 2:10).

Such faith is loving submission to the living Christ. It is not faith plus heritage. It is not faith plus creed. It is not faith plus a way of life. Heritage, creed, and way of life can be good. But these apart from a vital, redeeming faith relationship with Him can also be sin. In this connection note the prophets' denunciation of religious observances apart from mercy, righteousness, or justice. Or listen to Jesus' scathing denunciation of the Pharisees, who had the heritage, the creed, and the way of life. Actually, Jesus came to save men from just such religion. He came to bring the sick, the sinful, the outcast to Himself, to save those who by faith would cast themselves upon Him in repentance, would accept His grace and the reproach of the cross.

For some faith is too simple; for others faith is not enough. Others, as in Paul's day, think that emphasis upon faith and grace may encourage sin. But faith it is, and ever shall be. "The righteous shall live by faith. . . . But now the righteousness of God has been manifested apart from law, although the law and the

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Enough

By Lorie C. Gooding

Is it enough to have faith?
Is it enough to say,
"He is the Life and the Way,"
Faced with the fact of death?

Is it enough to receive
Words for the heart's deep pain?
"We know we shall meet again."
Is it enough to believe?

Is it enough? Though we must,
For no other comfort we have.
"Jesus is mighty to save."
Is it enough to trust?

It is enough. For the breath
Of the soul is the Lord, and He saith,
"Life must be brought out of death."
It is enough to have faith.

Holmesville, Ohio.

prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction; since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith" (Rom. 1:16, 3:21-25).

With this faith relationship, how can there be disunity? What room is there for special classes, for special groups or conferences boasting of special works or superiority? Christian unity comes first by faith; as we are united to Christ, we are united to each other.

(Quotations from RSV).

(To be continued)

Crusade for Christ, Berne, Indiana

By James Sprunger

Berne, Ind., will never be the same. The Holy Spirit moved through the large canvas tent of the Christian Laymen's Tent Evangelism, Inc., and pierced into the sinful hearts and "schusslig" lives of men in this small northeastern Indiana community. The "Crusade for Christ" evangelistic tent campaign with Myron S. Augsburger as evangelist and J. Mark Stauffer as song leader was here from July 29 through August 12.

Congregations from three branches of the Mennonites (Conservative, Evangelical, and General Conference), Nazarene, and Missionary churches, all within the community, joined hands and hearts with the crusade staff in the name of Christ for the glory of God and the salvation of souls.

The Executive Committee made up of ministers from the participating churches was ably assisted by personal workers, car parkers, ushers, and a publicity committee. *The Berne Witness* and other papers gave efficient coverage of the campaign activities. Hitching posts were erected in the hope that some of the Amish might attend.

Local and visiting ministers participated in the services each night. Great joy was revealed by the Spirit-filled Christians who gave their testimonies. One evening we were privileged to hear from the evangelist's parents, who worshiped with us several times during the Crusade.

The work of the Crusade staff was supported by the prayers of Christians. Prayer meetings were held in the prayer tent each night before the meeting. Young people also gathered behind the speaker's platform for a short period of prayer after the evening services.

Both young people and adults responded to the evangelist's invitations and came forward to "mean business with God." Others came to the prayer tent after the meetings and some reported they had found their peace with God right in their own homes. Whether coming to Christ for the first time, to confess sins, to consecrate lives, or move their Christian life to more solid ground, God was given all the glory.

We thank our heavenly Father for the work of the Holy Spirit and the many blessings that we received. The entire Crusade staff supported the evangelist and song leader in living up to their aim of magnifying the Word of God, the work of Christ, and the witness of the Spirit. We enjoyed and appreciated the fine Christian fellowship we had with them here in Berne.

J. Mark Stauffer led the Crusade Chorus of "every born-again Christian" in the audience in God-glorifying, soul-reviving hymns. Bro. Stauffer's statement, "Revival in the lives of God's children always produces joy," explained the improved singing during the meetings. His frequent backgrounding of hymns made the texts more meaningful. The staff quartet composed of Janet and Elizabeth Kreider, Mrs. Augsburger, and Mrs. Stauffer furnished special music on several occasions.

Standing beneath a large banner which read: "Jesus said, 'Ye must be born again,' " Bro. Augsburger fearlessly and humbly delivered his Bible-based, practical, but doctrinal sermons which missed no one. It was thrilling to hear the young evangelist feed the plan of salvation in unadulterated doses.

Those who heard Bro. Augsburger will long remember the following quotations: "Man is immortal: you had a beginning but will never have an end .... Every person is a sinner. You are either a sinner saved by grace or a sinner in need of grace .... Jesus will take you out of sin and the sin out of you .... Pardon is not complete until accepted by the individual .... God wants to share heaven .... In every life there is a cross and a throne; either you are on the cross and Christ is on the throne, or Christ is on the cross and you are on the throne .... The degree in which you are filled with the Spirit is the degree in which you are emptied of self .... Walking with Jesus you are saved and saved forever; walking apart from Him you are lost and lost forever .... The assurance of your salvation is an active relation with Jesus Christ .... Begin to walk with God NOW .... Maranatha—The Lord is coming."

Berne, Ind.

Next to a back-seat driver in a car is a back-seat time-keeper at church.—Link.

Our Readers Say—

I have read with interest the recent articles concerning the use of the word reverend. I wonder how long we will be a slave to words. How long will we look for a divine definition for words? God ordained it that man should create and define the usage of words: "And whatsoever Adam called every living creature, that was the name thereof." It is social usage that determines the meaning and connotation of words. The job of the dictionary compilers is to determine the usage of words and register their definitions according to current usage.

The first delinition of reverend is; Worthy of reverence; used especially as a title given to ecclesiastics. Reverence is defined; 1. Honor or respect, deference. 2. Profound respect mingled with love and awe. Deference is defined as to yield, submit to the opinion or wishes of another. Cruden's Concordance defines reverence when used in connection with man according to the old meaning of deference or an act of homage or merely obeisance. When used in reference to God as godly fear and awe. In no sense does Webster or the Scriptural definition limit its use to divinity. One cannot use a dictionary in the most simple way without recognizing that some words have more than one connotation. An adjective is modified in meaning when connected with different nouns; as red apple—red politician; or great and mighty oak tree—great and mighty God. Reverend as used in Ps. 111:9 with reference to God means terrible. That is the rendering in the RSV. Reverence as used in Heb. 12:9 with reference to our earthly fathers means respect. That is the rendering in the RSV.

The statement that reverend occurs only once in the Bible is a true but not altogether honest statement. The word reverence is exactly the same word in different grammatical form and is found twelve times in the Bible. In nine of these twelve times it refers to man.

There is something very beautiful about the brotherhood idea. I hope that we shall continue to call our ministers brother. But the Scripture is clear that we do owe deference and respect to those who are our ministers: That we "esteem them very highly in love for their work's sake." A title of respect or designation is not out of place whether it be pastor, bishop, or reverend. I believe that the title reverend may be used with a proper balance of deference. On the other hand the title bishop may to some people suggest almost potentate. Words mean what we make them mean.

Let us continue to think of ourselves as a democratic brotherhood. Let us continue to be careful in the use of titles. But let us also learn to know the true meaning of words and use them instead of letting words use us.—Edw. L. Kauffman, Allemands, La.

GOSPEL HERALD

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EDITORIAL

A Variety of Monopoly

Since the days of Theodore Roosevelt we have known that monopolies are wicked things. But we do not always know what a monopoly is.

Here is one variety that is essentially selfish, although it may be caused only by thoughtlessness. It may do a good deal of harm. We refer to the way in which some people monopolize some other people in those moments of greeting and fellowship following a church service.

Perhaps the pastor is standing at the exit shaking hands with the people as they leave the auditorium. This weekly greeting is an important part of his pastoral contact. It is to the interests of the whole congregation that he does not miss a single person, not even one of the children. And then someone comes along who wants to speak at length to the pastor of some happening, some idea, some person, perhaps some complaint. While he monopolizes the pastor's time and attention, others go around him without the customary greeting. They have lost something, and so has the pastor. There are times when no one person can be that important.

It may be that the person at the door is a visiting speaker, possibly a returned missionary that everybody is anxious to meet. But some one person keeps everybody waiting, so long, perhaps, that they must go without the meeting they desired. That thoughtless person wants to give or get all the news, to determine a fine point of family relations, perhaps to find out whether he could ride along the next day to Ambrose County.

It may be just one of our lay friends whom we monopolize for a quarter of an hour or so. We forget that he has other friends too who might want to talk to him. What right have we to assume he wants to talk only to us?

There are times for long talks, even by the hour. We ought to have such interviews with our pastors or our friends. But just after church is not the time for these timeless conversations. This is the time for congregational fellowship, not just with a few, but with all. This is no time for cliques to get together by themselves, or for two people to forget all the others. This is no time for monopoly.—E.

(Yes, that's right. This editorial was provoked by an experience.)

Loyal to Whom?

Loyalty is built into the human system. It just is not natural for a man to repudiate all loyalties. The human spirit is prone to bow at some shrine, to acknowledge some sovereignty.

But to whom shall we bow? Who shall be our lord? To whom shall we give our heart's loyalty. This is a major question in every life, the answer to which determines both character and destiny.

One may be loyal to himself. He may turn his affection inward, set himself upon the throne, and direct his life to self-praise and self-gratification. But such self-loyalty is futile; it leads nowhere and ends in uselessness and frustration.

One may be loyal to some narrow circle of friends, refusing to look farther than this narrow fellowship. One may pour the riches of love and devotion upon those already surfeited with them, or upon those who scatter them with prodigal waste. The crony cult is a viciously ingrown thing.

Or one may give his loyalty to a cause: it may be an organization, or a system of thought, or a way of life, or a philanthropy, or the government under which he lives. If the cause be good and worthy, such a loyalty is good as far as it goes. But since these causes are by their nature limited to earth and time, since they are human and ephemeral, the loyalties which they attract are bound someday to come to an end, to run into a lane that is marked, "Blind alley."

One may attach his loyalty to his family: parents, spouse, children. One may make their welfare the entire business of his life. Again this loyalty has its values. One ought to fulfill family obligations with a full measure of love and self-devotion. But when one lives for family alone he has chosen a second best. Jesus asked us to put Him above father and mother, husband or wife, son or daughter. Our loved ones have a way of leaving us: they grow up and move away, they become independent and need us no longer, they may ill requite the love given them and repudiate the loyalty poured at their feet. Many a heart has been broken because an absolute loyalty to family has gone unappreciated and has not been returned.

One may give his loyalty to his church —his congregation and his denomination. He may put his church above everything else, giving it every ounce of his energy, defending it against every detractor. Now church loyalty is a good thing. The Christian ought not belong to a church to which he cannot be loyal. One ought to support his church by participation, by prayer, by giving to its program, by illustrating and defending and propagating its doctrines. But church loyalty may be a very human thing. It may mean little more to us than following the way of our fathers. It may impel us to defend things in our church that we know to be less than the will of God. It may make us say, "My church, right or wrong." Such loyalty contributes, not to the kingdom of God, but to the development of false religious systems and human hierarchical institutions and the growth of evil ideas and evil ways under the guise of religion. Church loyalty may be misplaced loyalty.

The only loyalty which stands every test and produces only good is loyalty to the triune God. Such loyalty acknowledges the sovereignty and the power of the one true God. It bows at the feet of the Son who has revealed the Father. It follows the teachings and leading of the Holy Spirit. It submits to the divine command in true discipleship. It gives to God the adoration and praise which is His due, both by word and deed. Such loyalty is never misplaced. It never leads to frustration and disappointment. It grows in richness and fullness of meaning throughout a long life, and will lead logically and naturally to the eternal attitudes of praise and devotion.

Give your loyalty to God. That loyalty will lead you into the lesser loyalties: to church, to family, to neighbors and friends, to country, to the whole human family. But don't waste your life with lesser loyalties alone. Serve God!—E.

♣

A missionary of the Congregational Christian churches in Africa wrote: "One of our catechists prayed in a worship service, 'O God, be soap to wash our hearts!' We would make that the desire of our hearts, too."

The Judgment of God

BY STANLEY SHENK

"Woe unto thee, Chorazin! woe unto thee, Bethsaida" (Matt. 11:21)! "And you, Capernaum! Shall you be raised to Heaven? No; thrust down to Hades" (11:23—Rieu translation). With these terrible words, Jesus pronounced judgment upon three wicked cities of His day. The judgment here referred to is to be measured out in the great and terrible day when "the Son of man shall come in his glory . . . and before him shall be gathered all nations" (Matt. 25: 31, 32). However, the judgment of wicked men and cities and nations does not always wait for the Judgment Day decision. On many occasions God has meted out at least the first installment of His judgment right here on earth. For example, Jesus pronounced judgment (in Luke 19) upon Jerusalem, and the pronouncement was carried out, literally and terribly, by the Romans less than forty years later.

God is still pronouncing judgment. He must. His nature requires it. Sin must be dealt with—either by mercy on the basis of repentance, or by judgment on the basis of stubborn wickedness.

I am convinced that many if not all of our great cities today are lying under the judgment of God. Take New York, for example. It is a thrilling city. It soars. It is majestic, unbelievably complex, and it is the home of eight million people. No one who has ever seen it by night from the Empire State Building can ever forget it—with its millions of lights in vertical and far-flung horizontal patterns, its great rivers, gleaming with reflected light, its muted soft sounds of traffic coming up from a quarter of a mile below, and its sense of constant movement, mighty strength, and endless energy. Yet for all its heart-catching beauty and sheer drama, it is an emotional jungle, a moral whirlpool, a roaring cataract of sin. I have looked out over its lit towers at night, and have said to myself with a sad certainty, "They're all coming down." And not only the towers of New York, but those of many another proud city.

I fear that our *nation* is under the judgment of God. She has had every spiritual opportunity. Who would dare to say she has used them as she should have? Not the least of her crimes is the terrible destruction she has unloosed upon the world in her last three wars. Not since the Civil War has America fought a war on her own soil. Instead, for whatever good reasons she may have felt she had, she has fought and blasted and destroyed in France, Germany, Italy, Africa, Japan, Korea, and on the islands of the sea. Right-thinking Americans called the Germans "Huns" and "barbarians" when they dropped 500 tons of bombs on London in a single summer night in 1940. So what were *we* when we teamed up with Britain to drop 4,500 tons on Dresden (a city one-tenth the size of London) in a single twenty-four-hour period in the closing year of World War II? What were *we* when we dropped 3,000 tons on the village of Cassino in a single raid? What were *we* when we burned to death 97,000 Japanese (mostly civilians, including thousands of children) in a single night in Tokyo (night of March 9, 10, 1945)? What were *we* when we unleashed our atomic horror on Hiroshima and Nagasaki?

Will our land forever escape the horrors of war that we have carried so effectively to other lands? Are we so especially the pets of divine providence that *our* cities, *our* factories, fields, dams, and hospitals, will never be plowed with destruction? Is it not true that the swordsman shall perish with the sword? How soon will our turn come? Only God knows.

An egotist is not a man who thinks too much of himself; he is a man who thinks too little of other people!—Joseph Newton.

It is certain that our *world* is under the judgment of God. II Peter tells of its fiery finish in language that sounds very much like an atomic super-blast. Maybe God will kindle the final fire entirely apart from any science of mankind. He is certainly *able* to! On the other hand, He may use the miscalculations of an atomic scientist to push the final button. It wouldn't be the first time He has used men to carry out His predicted judgments.

We also as *individuals* are under the judgment of God—unless we have been saved by faith in Christ. Many people—yes, many church people—are *not* saved. They do many wonderful works, but they have not made the full commitment to do the will of the Father. Matt. 7:21-23. And so they are under the judgment of God. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20: 11-15). Where do you fit into this great judgment picture?

West Liberty, Ohio.

25 Years Ago

(from GOSPEL HERALD, *Sept. 3, 1931)*

President, J. S. Shoemaker; Vice President, D. D. Troyer; Secretary, O. N. Johns; Treasurer, Henry Hershey [officers elected by Publication Board].

One of the pleasant memories of the [General] Conference was the presence . . . of such aged pillars of the faith as Bros. J. M. Shenk, D. J. Johns, J. S. Shoemaker, C. Z. Yoder . . . who have been . . . supporters of the Mennonite General Conference since its organization in 1898.

How many people attended the Conference? . . . more than five thousand registered . . . .

What can the Mennonite Church do for Africa? She can send fifty missionaries over there . . . . [J. H. Mellinger]

Moderator, I. G. Hartzler; Ass't Mod., J. D. Mininger; Secretary, J. R. Shank; Members of Executive Committee, H. A. Diener, I. E. Burkhart [Elected by Mo.-Kans. Conference].

Moderator, S. F. Coffman; Ass't. Mod., O. N. Johns; Secretary, Simon Gingerich; Ass't. Sec., J. A. Heiser; Treasurer, J. C. Frey [Elected by General Conference].

(from GOSPEL HERALD, *Sept. 17, 1931)*

The Ontario brethren are considering the matter of opening mission work in . . . Hamilton.

Bro. Aaron D. Grove was . . . ordained on Sept. 2 [Markham, Ont.].

Great Lessons in Few Words

BY JONAS E. CHRISTNER

In Matt. 5:39-44 Jesus taught love in action. If we had no other Scriptures bearing on nonresistance in daily living this would be sufficient.

The lessons taught in these few verses alone are as follows:

1. Turn the other cheek ..... 5:39.
2. Give the cloak also ..... 5:40.
3. Go the second mile ..... 5:41.
4. Give to those who ask ..... 5:42.
5. Love your enemies ..... 5:44.
6. Pray for your persecutors ..... 5:44.

These Scriptures are self-explanatory. It is our duty to apply them in daily living so that the non-Christian will know what they mean and what the message of God in us to the world really is. Have you lived the message of *love* in your community? Remember it takes a whole lifetime to live this message of *love,* and that is too short!

Fort Wayne, Ind.

Possessing Our Possessions

By Oliver H. Zook

The title of this article is not mine, I have borrowed it. I am using it because it seems to me to be the most fitting title I could find.

For some years I have been burdened and convinced that there are many professing Christians who have entertained the false hope that being good is Christianity. They have somehow gotten the wrong slant on a number of Bible texts, and are either ignorant of *God's* demands for a righteous life, or their misinformation is the result of a lack of understanding of the simple statements found in the precious Word of God.

The idea of "being good" and "doing good" is quite misleading. Ps. 14 gives us a sad picture of fallen humanity. It points out to us atheism, evil hearts, evil times, with corrupt living. In verses one and three we are told "There is none that doeth good" and verse three adds "no, not one." In this Psalm spiritual depravity and filthiness abound. Ignorance and lack of understanding possess people who do not know the Lord, and salvation is the only cure for it all.

We have the same thought given in Rom. 3:10, "There is none righteous, no, not one." The Lord Jesus said in Matt. 19:17, "There is none good but one, that is, God." It would seem that men make a serious mistake, judging by the teaching of Scripture, when they think of themselves as being good, apart from God. Our Saviour said in Luke 5:32, "I came not to call the righteous, but sinners to repentance."

But suppose we would adopt "goodness" as a basis of acceptance with God. How good would such standard need to be? Suppose you could reach 80, or 90, or even 95 per cent, would that be enough to satisfy a righteous God? Would He be willing to accept a standard under total perfection? And could a standard be maintained that high? Did not God place "all under sin" in order that He might be merciful to all? What a pity that not all people know that the only way open to all the world for goodness is *God's* way.

There is just one Way to the pearly gate,
There is just one Way, it's the way called "Strait."

And the strait way is God's way and all who try to climb up some other way are thieves and robbers. John 10:1. It is not only necessary, but exceedingly important to know the will of God for us all. We read in I John 5:19, "We know that we are of God." Who are the "we" that know? Certainly they are the born-again Christians. None other can possibly know. That is why we have so many Christians who have no testimony. They don't know.

When Adam and Eve were in the Garden of Eden, they were created "a little lower than the angels" (Ps. 8:5), and just as pure, but they sinned and fell, and the garden, which was intended to be a protection for them and a meeting place for them and God, could no longer be a home for them, "so he drove out the man" (Gen. 3:24). We have no record that they ever returned. Why? Because the "Tree of Life" was there, and God would not permit them to partake of it, so He drove them out. Our first parents, fallen from grace, could never produce a sin-free posterity. So all people born since the fall have been born with sin in their lives, hence they could not be good. The mistaken idea is that if we do the best we can, God will accept us. If this were true, it would not have been necessary for Christ to have come in the flesh and die for our sins. Christ came to be a Saviour. He came to redeem us. He came because we were lost. He is the Door by which we enter into life eternal. There is only one Door. Everyone in the world is on the outside, but those who have entered in by the Door.

The man who has begun to live more seriously within begins to live more simply without.
—Phillips Brooks.

There are only two groups of people in the world. The one group is inside the Door with Christ. The other group is outside the Door without Christ. There are no neutral people; that is why people who base their hope of being saved by their "good works" are still outside the Door, and are still lost. We get inside only by being born again and accepting Christ as our personal Saviour. We must have an experience with the Lord. I John 5:19 says, "The whole world lieth in wickedness." Sin is universal, and there is no salvation without Christ. The Son of God has the only answer for our sins, and He is the only one that can remove them. And then people *talk about their goodness.*

But There Is a Way In

Thank God, there is a Door. There is a way. Jesus said, John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." He said, "I am the door: by me if any man enter in, he shall be saved." We go back again to I John 5:19, "We know that we are of God, and the world lieth in wickedness." This poor old world, sinsick and lost, is without Christ, without a Saviour, without hope, without God. And with all this, there are still ministers in the world who lull their congregations to sleep with flowery sermons.

The judgments of God are falling on the world today, and many souls are on the way to perdition without hope. God is giving the world plenty of warnings: earthquakes, tornadoes, hurricanes, floods, fires, wars, crime, delinquency, disobedience, immorality, divorce and remarriages, adultery, broken homes and broken hearts, unrighteousness, fornication, wickedness, coveteousness, envy, murder, deceit, backbiters, haters of God, proud, boasters, inventors of evil things, disobedience to parents, who know the judgments of God, that they that do such things are worthy of death. See the lists in Rom. 1:29-32; Gal. 5:19-21; Eph. 5:3-5; I Thess. 2; II Tim. 3:1-5.

These things are multiplying in the world today, and people are not being warned. Souls are going into eternity without hope, and we pride ourselves on our security and complacency. The sad picture is not bright at all, but it does reveal the lost condition of a fallen race, and the necessity for repentance and turning to God. The new life in Christ is ours for the asking. Why God should provide deliverance for a generation of rebels is beyond our comprehension, but we know He did, and why should anyone try to climb up some other way, when there is a Door opened for us all.

Why stay outside with a lost world when by entering in by the Door we may have the peace of God flooding our souls and filling our hearts? God's salvation in Christ is a gracious invitation to come in. Outside is the world with all its sin. Inside with Christ is peace and joy in the Holy Ghost and fellowship with all the redeemed of all ages. The Door is opened wide. Let us enter before it is too late.

A Christian is one in whom the Holy Spirit dwells. Regardless of what else may be said of him, this is always true. *God lives in him.* The work of the Holy Spirit is given to guide us in all truth. This is a priceless possession, the Holy Spirit dwelling in us. And what a Possession it is! We read in I John 5:11, 12, "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." Eternal life is the very nature of God. Apart from God, there can be no eternal life. When God dwells in us, then the Holy Spirit becomes our personal possession.

What a marvelous wonder this is, being God's possession, and at the same time possessing God. Why don't we have more happy Christians? It is because they don't open their hearts and let Him in. Paul informs us in Rom. 8:9, "If any man have not the Spirit of Christ, he is none of his." This can mean only one thing, without Rom. 8:9, we cannot qualify as a Christian. Regardless of how much we may strive to do well,

Rom. 8:9 applies. Without the Spirit of Christ, we are none of His. We have no other basis for resting our hope. We have no other means of salvation.

The story is briefly told in Mark 7:24, how Christ went into the borders of Tyre and Sidon "and would have no man know it: *but he could not be hid.*" Of course He could not be hid. Wherever He went, everyone for miles around became conscious of His presence. And when He indwells us, it should also be true of us. Definitely, if God dwells in us, every one among whom we live and move should be able to recognize the presence of God in us. This is an outstanding test of true Christianity.

Belleville, Pa.

The Reality of Hell

BY ESTHER DETWEILER

Many people do not believe what the Bible teaches about hell. Jesus preached more about hell than He did about heaven. John the Baptist, the apostles, and all the great soul winners preached about it.

If there is no hell, then Jesus is a liar. If there is no hell, then the foundation of our faith crumbles, for our faith is based on the Bible, which teaches there is a hell. If there is no hell, there is no salvation, for we cannot trust His words.

Many people do not want to be told about hell; they would rather hear about heaven. But the same Bible, the same Jesus, the same apostles who declared there is a heaven also said there is a place called hell.

An atheist said, "There is one thing that mars all the pleasure of my life. I am afraid the Bible is true. If I could know for a certainty that death is an eternal sleep, I should be happy. But here is what pierces my soul: if the Bible is true, I am lost forever." Many people have been lulled to sleep by the popular teaching that there is no hell.

According to the teaching of Jesus there is a place of everlasting punishment, a place of everlasting fire. Hell was not prepared for you and me, but for the devil and his angels. Those who follow the devil will go there also. "And whosoever was not found written in the book of life was cast into the lake of fire."

There are many in the world today who say they are suffering the torments of hell on this earth for the wrongs they do. Some say that war is hell, and sickness or pain may be hell. But does war or sickness or pain last throughout the endless years of eternity? It does not; therefore it cannot be compared to hell. There is no water in hell with which to quench our thirst. There is no friend near to comfort us, to help us bear our pain.

Perhaps the most vivid picture of hell we have is the lesson Christ gave of the rich man and Lazarus. Here is a clear picture of a place of torments, a place where there is fire, a place from which there is no exit, a place where the doomed want no company, a place of helplessness and hopelessness for the unsaved.

There are some who believe that hell and the grave are the same. William Detweiler once said that in the Old Testament there is but one Hebrew word translated "hell." This is the Hebrew word "sheol." It is found 65 times in the Old Testament. Three times it is translated "pit," 31 times "grave," and 31 times "hell." This word "sheol" does not mean a hole dug in the earth into which are placed the bodies of the dead; it means the place of departed spirits.

Every step in the progress of missions is directly traceable to prayer.—A. T. Pierson.

When the Old Testament speaks of a grave as we think of the word "grave," it uses a far different word.

The things that the Bible says of hell are not true of the grave. Is there tribulation and anguish in the grave? For that is what the Bible says will be in hell. Is there fire in the grave? Is there no rest day or night in the grave? For that is what the Bible teaches of hell. Is it true that in the grave the worm dieth not and the fire is not quenched? Is there weeping and wailing and gnashing of teeth in the grave? That is what Jesus said of hell.

We may choose not to believe in hell, but that won't keep us from going there or from spending our eternity in the lake of fire.

The Bible says: Hell is a place. It is not a condition, but a definite place.

Hell is a place of consciousness. The rich man opened his eyes in hell. He saw Abraham and Lazarus. He begged for mercy. Now, 1900 years later this same man is still conscious and still asking for mercy.

Hell is a place of torment and suffering. The rich man said, "I am tormented in this flame."

Hell is a place prepared for the devil and his angels. Jesus said He will say to the wicked at the time of judgment, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Hell is a place where the worm dieth not and where the fire is not quenched. In Mark 9:43-48 Jesus said five times that the fire is unquenchable, six times that hell is a place of fire, and three times that it is a place where the worm dieth not.

Hell is a place of intense sorrow. There is much sorrow on earth, but it can't be compared to the sorrow of hell.

Hell is a place of everlasting punishment. How long is everlasting? As long as God continues to exist, that long will the righteous continue in everlasting bliss, and just as long will the wicked be tormented in the lake of fire. If we do not believe in endless punishment, then we also believe that sometime God will cease to live. But we know that God is eternal. He will never pass out of existence.

Hell is a place without hope. The rich man was told there is a great impassable gulf fixed so that no one can escape.

Hell is a place of outer darkness. In the darkness of hell for ever and ever without hope! Hell cannot be pictured dark enough or horrible enough.

Is your name written in the Book of Life? God does not want us to go to hell. He is not willing that any should perish. He has done His best to save us, but the final decision is up to us.

Columbiana, Ohio.

Deinstitutionalization

BY MAYNARD HOOVER

The study of Saul's conversion in our Sunday-school lesson some months ago has presented a few pertinent facts and considerations in the light of present-day applications, concerning which we should very seriously ponder. One of the vital things in consequence of Saul's conversion which has never been brought out, to my knowledge, is the fact that Saul was also completely and irrevocably "deinstitutionalized."

This is a solemn and serious fact!

Saul found himself in his sad and hopeless plight of blind unbelief (even though in all sincerity he had boarded the wrong train) because he believed and revered the Sanhedrin and the scribes and Pharisees more than he believed and obeyed the fundamentals and true implications of the Old Testament Scriptures. In other words, he was thoroughly "institutionalized" in Judaism. As such he had come to believe in the safety of "the multitude of counsellors," the intelligentsia of Judaism, more than he believed the warning cries of the persecuted prophets. He apparently had thought that the true way of life lay with the institutionalized majority of the people of God, whom God once called through Abraham to be His representatives to bless and save mankind. Saul probably thought, like many in the church today, that the majority and its great institutions and professional leaders cannot be wrong. But therein was his great mistake, as he came to see when he met the Lord on his way to Damascus.

The power and prestige of professionalism and institutionalism is deadly and deceptive, and it requires something more than an ordinary experience to become extricated and delivered from its strange power and influence.

Very few seem to be aware that the

A PRAYER

FOR THIS WEEK

Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great, and doest wondrous things:

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquities, and cleanse me from my sin.

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord.

O send out thy light and thy truth: let them lead me: let them bring me unto thy holy hill.

For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

Let thy mercy, O Lord, be upon us, according as we hope in thee.

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spiritual patterns of today in the church are often similar to those of Judaism in Saul's day. We "build the tombs of the prophets, and garnish the sepulchres" of Menno Simons and Conrad Grebel, but we pride ourselves in a superior knowledge and intellect, which is able to produce and present Gospel messages which are innocuous and acceptable to all. We may even pride ourselves that we are members of a minority sect, and then blindly and eagerly swallow all the trimmings and trappings of an institutionalized streamlined "Twentieth Century" hierarchy—going in the wrong direction!

New Paris, Ind.

♣

Pakistani Christians who have been receiving good salaries in government service have been volunteering for specific Christian service at sacrificial wages .... Miss Frieda Enss [known to many GOSPEL HERALD readers], business manager of the United Christian Hospital in Lahore, reports the arrival of an acting superintendent of nurses who formerly held a responsible position in a large military hospital, and of another highly qualified Christian who has taken charge of the nurses' home and hospital diets. The most recent answer to prayer is a zealous hospital evangelist with good theological training.—Christian World Facts.

Joys of Service

(Talk given at the Ontario Mission Board Meeting on May 20, 1956, by Martha Baer, who was then serving in Toronto Warden Park Church)

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Ps. 126:6.

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.—John 15:16.

The joy of which we speak then is of the Father and not of ourselves, a joy borne of weeping, a fruit-bearing, prayerful joy in which lives our strength! The strength of *asking* God and *letting Him give* (since Christianity is being led of the Spirit and not the doing of certain things).

The fruits of prayer have yielded the richest harvest of souls! Last fall during the Billy Graham crusade in Toronto, women gathered at ten o'clock each morning, five days a week, for prayer in different homes throughout the city. We prayed particularly that God would touch our community. This is what happened—13 souls responded. Night after night we rejoiced and wondered, "What would God do next?" Eleven of these were teen-agers. One girl, on returning to the mission the night of her conversion, said, "I must go home now and read my Bible before I go to bed." A month later she requested New Testaments for her school chums. For the Christmas concert she wrote a composition on "What God means to me." Later the school class discussion centered on the story of creation. Most of the group were dissatisfied with the Bible account, but she again witnessed, "The Bible account of creation proves the most satisfying answer to me." Back came the reply, "We expected you to say that."

A young man also converted at that time says, "We now have grace before each meal. Before that we only prayed on Sunday." Another gave up his swimming lessons and ball games in favor of Bible instruction. We prayed constantly that the testimony of these Christians would change their home lives and that of their parents. As visits were made, responses like these came from parents, "We won't forbid our child attending instruction class." "Yes, we will permit them to attend Friday night class." Others were sympathetic because they saw the difference in their children. Four came to the first instruction class, then slowly it doubled and these eight have been faithful. Besides these there are three women receiving separate instruction.

Does God work when we pray? How about the mother who was saved the first night she was invited to the meetings, delivered from drink a month later, and is now under instruction? Just recently she phoned our pastor saying her TV exploded and her child barely escaped injury. There were other troubles. She confessed these experiences were God's way of reminding her of her carelessness in Bible reading and prayer. This phone call came exactly one hour after definite prayer had been made for her.

Would you have joy in service if you saw a young man from an insecure home personally yield his life to God, and then turn his footsteps to your door night after night for the purpose of Bible study and prayer, if you heard him pray falteringly at first and then with a surer confidence—for missionaries—for forgiveness where he failed God that day among his school chums? If you saw this same young man come to prayer meeting and heard him ask if loving the world meant attending shows or dances, and then refuse an invitation to both to use his time more wisely? Or heard him say, "The Bible used to be just an ordinary book, but now it's the best one in the world. If I could have just one pick of many books, I'd pick the Bible. It's worth more to me than a block of gold." The above are some of the many answers to prayer God has given us.

We do not serve for the joy of its benefits alone. Christ said, "Behold, I give unto you power . . . notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven."

(Continued on page 909)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the important meetings to be held at Laurelville Mennonite Camp the last week in September: the semi-annual meeting of the Commission for Christian Education, the study conference on the theology of Christian Experience, the meeting of the General Council of Mennonite General Conference.

Pray earnestly for a girl who at one time was in the church, but married a divorced man. Though the marriage has been annulled, her life does not show a spiritual rebirth.

Pray for a boy who has backslidden far into sin.

Pray that important stations may remain open for The Mennonite Hour.

Pray for the Hokkaido, Japan, Missionary Fellowship meeting at Nukabira, Oct. 9-11.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Enrollment

High school students at Eastern Mennonite College registered on Tuesday, Sept. 4. The enrollment in this department stands at 242.

One hundred sixty-one college freshmen spent the week of September 6-12 in College Freshmen Days activities. Their program consisted of a series of tests, orientation lectures, and preregistration counseling. College upperclassmen are scheduled to arrive on Sept. 10. Preregistration figures for the three upper college classes indicate an increase over last year, which means that the total enrollment for the year will be higher than any previous year.

Faculty Conference

The annual Faculty Conference was held from August 28 to September 2. In addition to the usual items appearing on a Faculty Conference program, this year's program had two new features. The first of these was the presence of visiting brethren for the first two days of the conference. Eleven brethren, representing the Lancaster, Franconia, Washington County-Franklin County, and the Conservative Conferences, were invited in to sit with the faculty for fellowship and a discussion of mutual problems. Also present for these two days were members of the Religious Welfare Committee and Board of Trustees of the College.

The second new feature of the Faculty Conference was a week-end retreat for the faculty and their wives at Sparkling Springs, Va. The small tent, furnished by the Virginia Conference, provided an ideal setting for four sessions of informal fellowship, testimony, and discussion of spiritual life problems. The annual Faculty Fellowship was also held at Sparkling Springs on Saturday evening, Sept. 1.

Faculty Personnel

Five members returned to the faculty this fall after leaves of absence for a variety of reasons—Evelyn E. King, Earl M. Maust, Margaret I. Martin, Myron S. Augsburger, and Clarence Y. Fretz.

Six new persons have joined the faculty, and are serving in the following areas: Jay B. Landis, English; John A. Lapp, History; Paul E. Thomas, Science; Esther H. Wenger, eighth grade; Esther Longacre, Acting Dean of high school girls; Elsie E. Lehman, Education.

Building Changes

The increase in enrollment called for additional classrooms and offices. The entire south half of the second floor of the administration building is being used to meet this need, and now provides the following: 6 classrooms, 7 faculty offices, a faculty counseling room, a faculty committee room, a secretarial office, and an office each for the Weather Vane staff, the Shenandoah staff, and the W.E.M.C. staff. College men are rooming this year in the north half of the second floor, and the entire third floor of the Administration Building, and Woodlawn. High school boys are rooming in Park Dormitory, located on the edge of Park Woods.

GOSHEN COLLEGE

Unique travel opportunities, academic workshops, and continued graduate study were some of the interesting activities of Goshen College faculty members during the past summer vacation.

Viola Good, dean of women, and Olive Wyse toured in six European countries making contacts with European students who have attended Goshen College. Twenty were contacted out of the total of approximately 25. Miss Good termed the visits with former students one of the most significant high lights of the tour. One European alumnus termed his year at Goshen "the most helpful year of my life."

H. S. Bender, dean of the Biblical Seminary, also traveled in Europe under the sponsorship of MCC. S. A. Yoder returned from two years of teaching at Anatolia College in Greece. Dean Carl Kreider also returned to Goshen College from a four and one-half year term of service at International Christian University in Japan.

Willard Smith was in charge of the student tour to Mexico with a total of 26 students. One half of the group had already spent four weeks in summer Voluntary Service and the others had just completed summer school terms. A chartered bus took them to a number of culturally enriching scenic southern cities. Irene Hershberger also traveled in Mexico during the past summer.

Olive Rich, Edith Herr, and Verna Zimmerman, after stopping at their homes in Fulton Co., Ohio and Lancaster County, Pa., toured many of the New England states. Camping out, visiting the Yale University campus, and seeing the village of Grand Pre made famous by the story of Evangeline were a few of their high lights.

Amy Hunsberger, Mae Nitzsche, assistant dean of women, and Ada Shaum, acting registrar, spent six days hosteling in Wisconsin. Together they biked 175 miles round trip and stayed in special inns called hostels—hence the term "hosteling."

S. W. Witmer and his wife traveled to Colorado with a car and house trailer to visit with their relatives and enjoyed an informal biological "field trip" among the West's natural wonders.

S. C. Yoder, president emeritus, traveled to Puerto Rico to be present for the 10th anniversary of the founding of the Mennonite Church in Puerto Rico. Ten years ago he gave the first communion and baptized the first member. While in Puerto Rico he spoke in all the Mennonite churches of the island.

J. C. Wenger, in the interest of the Biblical Seminary, traveled approximately 10,000 miles in the major areas of Mennonite population from Franconia to Iowa.

Four faculty members attended summer workshops in their field of academic interest. President Paul Mininger and Robert Kreider, newly appointed director of fund development, attended a Fund Raising Workshop in Chautauqua, N.Y. S. M. King, director of public relations, represented Goshen College at the North Central Association Workshop at Michigan State College. Glen Miller attended a major workshop for chemistry teachers at Indiana University.

Fifteen faculty members taught in the summer session at Goshen College and approximately fifteen continued their graduate study.

Faculty Retreat

"The Christian teacher and Christian college must work in and through the church," stressed President Mininger as he presented his address to the Goshen faculty assembled for the faculty retreat at Little Eden camp grounds, Onekama, Mich., Aug. 30 to Sept. 3. "The Christian college," said Mininger, "is a community in which teachers and learners, deliberately and systematically, fellowship together as persons who are seeking to know the truth in terms of Jesus Christ, and use it in the service of God."

Scheduled programs centered on the theme, "The Needs of the World and Their Implications for Goshen College." Dean Carl Kreider, recently returned from four and one-half years at International Christian University, Tokyo, Japan, told the group that the needs of the Far East are not plural. "There is only one need—the Gospel of Jesus Christ," said Kreider.

Harold Bender, dean of the Seminary, pointed to, "Our Curtain" as he spoke about needs behind the Iron Curtain. He suggested that, "At Goshen we should get rid of the curtain that closes off our hearts and minds to the people behind the Iron Curtain."

A year at Anatolia College in Greece brought S. A. Yoder to the conclusion that the greatest need is for character. Paul Miller correlated the vocabulary of modern research and that of the Bible to reaffirm that "all man's needs are met fully and only in Jesus Christ."

The group was told that 84 persons are now employed in faculty and administrative positions. Faculty wives and children bring the total family to 232, of whom 190 attended the retreat.

Goshen College speakers filled appointments for Church School day as follows: **Pennsylvania:** S. M. King, Beaverdam, Corry, and Sunnyside, Conneaut Lake; Howard Charles, Bethel, Mummasburg; **Michigan:** Leland Bachman, Vestaburg; I. E. Burkhart, Petoskey; **Indiana:** Viola Good, North Goshen; Atlee Beechy, Prairie Street, Elkhart; Perry Miller, Forks, Goshen, and Belmont, Elkhart; Lester Zimmerman, N. Main St., Nappanee; **Illinois:** John W. Miller, Metamora and Roanoke; Glen R. Miller, Waldo, Flanagan; G. F. Hershberger, Union Ave., Chicago; John Umble, Pleasant Hill, East Peoria; Carl Kreider, Hopedale; Virgil Vogt, Metamora and Midway; Frank Bishop, Highway Village, E. Peoria; **Ohio:** Norman Kraus, Pike and Central, Elida; I. E. Burkhart, Longenecker, Millersburg; S. A. Yoder, Berlin, Millersburg, and Kidron; H. Harold Hartzler, Huber, Dayton; J. C. Wenger, Walnut Creek; Paul Mininger, Zion, Archbold; Paul M. Miller, N. Lima.

PEACE AND WAR

Some New Books on the Early Church and War

BY PAUL PEACHEY

The experience of the early church remains to this day the most important "laboratory" in the study of Christianity and war, as well as of church-state relations in general. Protestants generally have been notoriously militaristic, partly because they inherited, in modified form, the medieval Catholic view of the close relation of church and state, but also because they did not come to grips with the relationship between the Old and the New Testaments.

Modern liberal scholars abandoned certain of the older Protestant views, and while some were burdened with biases of another nature, they at least approached the Christian ethic from a new perspective. As a result, a number of outstanding scholars during the last half century have taken the pacifist position. In so doing, they argued both from the New Testament and the record of the early church.

It is true that much "liberal" pacifism accepted un-Biblical views of human nature and believed that by a combination of evolution and progress a warless society would emerge. Such pacifism proved itself much closer to militarism than it it appeared on the surface at the outset of World War I, for many people concluded rather suddenly that this one struggle had to be seen through before the stage of warlessness would be at hand.

Nevertheless the liberal period in theology left us several classic studies on the early church and war. The best known among pacifists in this country were G. H. C. Macgregor's, *The New Testament Basis of Pacifism,* first published in 1936, now in its seventh printing (New York: Fellowship of Reconciliation, 1954); and C. John Cadoux's, *The Early Christian Attitude to War* (London: Headley Bros. Publishers, 1919). This latter work was incorporated in a larger work entitled, *The Early Church and the World,* originally published in 1925. The former of Cadoux's works is out of print, but fortunately a reprint of the latter was published last year (T. & T. Clark, Edinburgh, can be ordered from Scribner's, New York).

The reappearance of the totalitarian state in modern times has given fresh relevance to the struggle of the early Christians with the Roman empire. This has not led as yet to any noticeable swelling of the pacifist ranks. Indeed, the diabolical character of many modern political forces has driven many onetime pacifists into the opposite camp. This is true of most neo-orthodox thought.

Nevertheless the renewed interest in the New Testament-early church period is yielding results already that will most certainly be significant for pacifism and nonresistance. First place unquestionably here goes to Oscar Cullmann's, *The State in the New Testament* (New York: Chas. Scribner's Sons, 1956). Cullmann, an Alsatian-born Reformed theologian, is in the front rank of New Testament and early church scholars today, teaching at Basel and Paris. This book comprises the Hewett Lectures given at several seminaries in this country last year.

Cullmann holds that "the New Testament neither affirms nor denies the world." Politically this means that the Christian does not seek to undermine the state because it belongs to the order willed by God. And yet the church "must remain in principle critical toward *every* State," because of the perpetual temptation of the state to overstep its bounds, to claim what is God's. For Cullmann finds it characteristic in New Testament thought that "governmental power exceeding its proper bounds is generally regarded as the most tangible embodiment of Satanic power."

This conclusion in a sense contains nothing new, and does not tell us what form the critical attitude is to take. What is new, rather, is the discussion which lies back of this conclusion. Most helpful is Cullmann's study of the trial and crucifixion of Christ, in whom he sees something of a tension between the Messianic stream in Jewish consciousness and the Son of Man tradition. For the Zealots of Jesus' day were the Jews who understood the Messiah politically and sought to press Him into that role. This constituted His great temptation which He resisted in such amazing ways. And yet it was as a Zealot that the Empire finally executed Him, having misunderstood. Precisely in the encounter of Christ with the Empire we receive our deepest insight into our own relation to political power.

Good parallel reading with this volume is Robert M. Grant's, *The Sword and the Cross* (New York: MacMillan, 1955). Grant traces at considerable length the struggle which the Roman republic had in the centuries before Christ, and then the empire, with foreign religions. He sets out to determine why the Roman government persecuted Christianity and other foreign religions. He finds the answer in the fact that a state rests not only on force but on an ideology as well. For this reason the government sought to cultivate an official cult, only to find repeatedly that this did not satisfy the masses who tried to smuggle in new gods. Some of these efforts led to disastrous results, so it was not surprising that Christians were viewed with distrust.

Another helpful volume for later phases of this development is S. L. Greenslade's *Church and State from Constantine to Theodosius* (London: SCM Press, 1954). For those who have

(Continued on page 911)

European Pax Units Hear French Pacifists

Pacifists should demonstrate Christ's love how and where it will be most effective even in areas of tension, according to French Pastor Andre Trocme.

Pastor Trocme addressed 120 persons at the second annual peace conference sponsored by European Pax Services August 9-11 at Backnang Mennonite Church. He is a secretary for the International Fellowship of Reconciliation and a pastor in the French Reformed Church.

He said positive Christian nonresistance is actually "resisting evil with God's power of love." Pastor Trocme has been active in educational and goodwill work in strife-ridden Algeria.

Another French pacifist, Elder Pierre Widmer of the French Mennonite Church, also addressed the group. He and Pastor Trocme are active in promoting legislation for France to set up an alternate service program for conscientious objectors.

Orie O. Miller, executive secretary of Mennonite Central Committee, told the conference that Pax Service is a new concept in Christian missions. "It has a very significant part in fulfilling the Christian task to communicate and make communicable the love of Christ around the world," he said.

Two members of the MCC European peace committee, Paul Bender of the Heerewegen Peace Center, Holland, and Albert J. Meyer of Valdoie, France, participated as speakers and discussion leaders. Erwin Goering of Bethel College North Newton, Kansas, directed the Mennonite student tour in Europe.

Paxmen registered from Germany, Austria, Holland, and France. Others in attendance were European and American church leaders and workers in international summer camps of Mennonite Voluntary Service.

The Backnang congregation provided lodging for conference visitors and the facilities of the Backnang refugee camp were used for meals. The Pax-constructed church is located in the nearly completed refugee settlement of 20 Pax-constructed apartment houses.—via MCC.

FAMILY CIRCLE

Judge Not

Pray don't find fault with the man who limps,
Or stumbles along the road,
Unless you have worn the same shoe he wears
Or struggled beneath his load.
There may be tacks in his shoes that hurt,
Though hidden away from view,
Or the burden he bears, placed on your back
Might cause you to stumble, too.

Don't sneer at the man who's down today
Unless you have felt the blow
That caused his fall, or felt the same
That only the fallen know.
You may be strong, but still the blows
That were his, if dealt to you
In the selfsame way at the selfsame time,
Might cause you to stagger, too.

Don't be too harsh with the man who sins
Or pelt him with words or stones,
Unless you are sure, yea, doubly sure
That you have not sins of your own;
For you know, perhaps, if the tempter's voice
Should whisper as soft to you,
As it did to him when he went astray
It might cause you to falter, too.

Author unknown.

Selected by Stanley K. Souder.

The Mothers of Tomorrow

BY RUTH STOLTZFUS

Are you ever struck by serious thoughts of the future as you look at your little girl's shoes? You know that as time passes, this little miss at your house will require larger and larger shoes until one day she will be in shoes about your size.

What will be her experiences then? What kind of attitudes? What depth of character? What faith in God? What purpose in living?

The answers to these questions rest largely with us, the mothers of the little mothers-to-be.

We assume that the majority of our daughters will marry and bring new life into the world. Although we may wisely say very little about it to them before the teen years, we will keep this in mind as we shape the thinking of our daughters.

We will want to help them to take responsibility from the time they first want to crawl on a chair to help with the baking, until they are able to take complete charge of themselves, their clothes, and their share of household tasks. Mothers who never learned to work are among the world's greatest tragedies.

Would there be some way that we could help our little mothers-to-be to concentrate on something else besides beauty of face and form? Of course, we would not encourage unattractive appearance, but the average woman of today seems to have gone wild over looks. "How do I look?" is her constant question. Not "How do I live," "How do I love?" "How do I believe?" or "How do I think?" but "How do I look?"

It may be hard to believe, but a survey among men revealed that their preference in a woman was first her character, second intelligence, and last beauty. Let's save our daughters from such shallow thinking as just "How do I look?"

Now is the time to help our daughters, by what we are and by what we say, to lay the foundation for a deep and satisfying Christian experience. Every person alive needs that kind of spiritual life. But pity the mother who, with all the demands upon her time and patience, does not know God and the help He can give.

No matter how young our girls are, it's not too soon to inform ourselves and plan in such a way that when the proper time comes, we are able to talk with our maturing daughters about love, sex, marriage, and motherhood.

I have received letter after letter from heart-broken young women who were denied such preparation. This one theme was expressed throughout the letters, "Why was I not told?"

Yes, why was she not told? Why was she not told that the changes taking place in her body are God-ordained preparations for motherhood, if God so wills that she marry and become a mother someday? Why was she not told, when she began dating, something of the sex natures of men and women? Why was she not told how to respect and demand respect for her own womanhood, and that intimacies during courtship lead to regrettable consequences?

Besides being given instruction that will save our daughters regrettable mistakes before marriage, we will want to point them to the beauty and sacredness of marriage and speak of the joys as well as the responsibilities of motherhood.

Perhaps it is a mother's lot to carry more burdens than anyone else, but I think she has greater joys than anyone else. This is a woman's greatest joy possible, to be married to the man she loves (and the one who returns her love), to become a mother and to hold their baby in her arms!

If that concept could be gotten across to young girls, it would save many a tragedy before marriage and many a bad adjustment after marriage.

Yes, we are passing on the "Torch of Motherhood" to our daughters. The Old Testament tells the thrilling story of how Elijah passed on his mantle or cloak to Elisha, as he left this earth. Thus one generation followed another in the long ago.

It always moves me to see an older person pass on his work to a younger person. The old doctor in the community retires and a young doctor takes over. An aged farmer decides he has tilled his land for the last, and younger hands and backs will have to bear the burden.

Like the ancient athlete who passed a blazing torch to the next runner we carry the "Torch of Motherhood" and then surrender it to someone else. Sooner than we think, the patter of little feet will be a memory and our daughters will be taking on the joys and responsibilities of motherhood.—from Heart to Heart Program. Used by permission.

TO BE NEAR TO GOD

THE MIGHTY HAND OF GOD IS:

Sunday, September 23

Understanding.

Our inmost souls we cannot completely open to any other human on this earth. There are times when it is impossible to be understood. But there is One to whom we can go with assurance.

Meditate on Psalm 147:5.

Monday, September 24

Loving.

Read 1 John 4:7-11.

God did not start to love us when He sent His Son to die that we might live. Neither does He ever stop loving us. His loving kindness to us is realized when we look to see what He is doing for us. Likewise we are to love one another. We need not wait to find objects "worthy of our love," nor do we need to stop loving if gratitude is not shown. God is our example.

Tuesday, September 25

Righteous.

Meditate on Psalm 145:17.

Many of the Gods of Hinduism are anything but righteous in their ways according to the stories told about them, even if they are measured only by a human standard. The true God does not expect us to be righteous while He Himself indulges in unholiness. Our God is worthy of all the respect we can give Him.

Wednesday, September 26

Faithful.

Meditate on Deuteronomy 7:9 and 1 Peter 4:19.

It is one thing for us to be faithful to God with our simple resources, but how wonderful it is that God is faithful to us with all His resources. We may have doubts in ourselves, but we need have no doubts about God. He will do His part; let us do ours.

Thursday, September 27

Forgiving.

Meditate on Psalm 86:5 and I John 1:9.

When we accept Jesus as our Saviour, He forgives us our sins once and for all. For this, we should never cease to be thankful in our hearts. Sometimes it is hard for men to forgive one another. God is ever ready to forgive and we need forgiveness again and again as we fail Him. We must be able to forgive others if we expect forgiveness from God.

Friday, September 28

Forbearing.

Read Romans 2:4 and Romans 3:23-25.

Patience indeed is a Godly quality. Being patient in waiting for something good is one thing, but being patient while bearing something evil is still more difficult. Let us not think lightly of God's goodness and forbearance of our sins. He does not force repentance but draws us to it through Jesus.

Saturday, September 29

Caring.

Meditate on I Peter 5:6, 7.

We sometimes forget that we need not shoulder our burdens alone. We need not depend on man to help us. Our part is to cast our cares on God and trust Him with them. The Lord is always patient, providing, keeping, loving. He knows our real needs much better than we do. He will not fail us. Our response is grateful confidence.

—Evelyn Bauer.

The Night Watch

By Isabel Smucker

"Frail children of the dust,
Sleep on—if sleep thou must,
But God shall have His praise,
For one persistent voice is heard,
And sweet the sound of the nocturnal bird.
Let mortal man arise and scan
The starry host of the master-plan;
And bring some praise before His gates
Ere morning comes and night abates.
The best was done for thee, O man of earth,
Enough was done to fill thy soul with mirth."
"I will arise, instruction's voice I hear—
To join in praise, and thus my Lord revere."

Cable, Ohio.

The Great Invitation

Sunday School Lesson for September 30

(Rev. 3:20; 22:1-5, 8, 9, 16-21)

Encouragement has been our quarter's theme. Here at the end we have the best of all. How good God is to His children to close His message to us with such a lift! John sees a great vision, the symbol of our future joys.

The truths of the Book of Revelation, especially this truth of our eternal bliss, are so far above our comprehension that language has to be employed in a symbolic sense to describe them. The great picture uses physical objects to represent spiritual realities. But we can easily interpret much to anticipate.

We now have life, eternal life, but see that "which is to come." How does John describe it? Let the students find the terms that express perfect satisfaction. Water is the source of life. From where does it come? River suggests exhaustless abundance. There will be no soul-thirst such as we have here. Bright as crystal must imply the purity of the life. What is so encouraging about the fruit tree?

(The 21st chapter which describes the new heaven and new earth is the lesson for Dec. 30, 1956. Therefore we do not look at this imagery in this lesson.)

Look at verses 3 to 5 to find why our joy will be complete. Here we need healing. There is a curse on our ground. There is darkness. Now we see through a glass darkly but then face to face. His name in our foreheads is very comforting. We are sealed as His. And we shall be like Him.

What was John's reaction to this great vision? Why did the angel rebuke him?

Jesus sent His angel to testify unto John "these things in the churches." These visions are primarily for the churches. Two more descriptive names of Jesus are given by Himself. What does each tell us? You might like to recall the other descriptions of Jesus in chapters one, two, and three.

Jesus' closing message to the churches and to us is an exceedingly gracious invitation. When reading this consider what it must have meant to the persecuted churches to whom John sent the letter.

Who gives the invitation? All who hear are to invite others too. To whom is the invitation extended? What is the price of this eternal life? Here is the closing offer of God's great love. But God is just too. A warning follows. However, we know His warnings are also expressions of love.

This closing chapter of God's revelation, with its repeated "Come," "Come," "Come," is the climax of the love of God for all men, for whosoever will come to Him for the redemption He has prepared.

"If any man hear my voice, and open the door, I will come in."

"Hear you now His loving voice?
Let Him in;
Now, oh, now make Him your choice;
Let Him in;
He is standing at your door,
Joy to you He will restore,
And His name you will adore,
Let Him in."

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Too Good to Keep !

In a wealthy residential section of Richmond, Virginia, some new homeowners complained that the singing in a small Christian church nearby disturbed them. A petition to the city council circulated for the signatures of objectors. The solicitors brought it for signing to a Jewish resident. He read it and said, "Gentlemen, I cannot sign it! If I believed, as do these Christians, that my Messiah had come, I would shout it from the housetops, and on every street corner of Richmond, and **nobody could stop me!"—Gospel Herald, Cleveland.**

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Personnel changes at the Publishing House include the following: Alice Metzler Roth, advertising, has moved with her new husband to Des Moines, Iowa; Paul Yake, advertising, has moved with his new wife to Doylestown, Pa. He will be attending the University of Pennsylvania. Alma Trumbo, secretarial, is a senior at Goshen College; Marie Moyer, on furlough from India, is temporarily at work in the editorial division; Ruth Yoder, has returned to work after a summer of voluntary service at the Old People's Home in Rittman, Ohio; Berniece Kropf, Harrisburg, Oreg., is the new secretary for the Production Manager; Mervin Zook, production, has returned to Goshen College.

Bro. John S. Hess, Lititz, Pa., spoke at the Harlem Mission, N.Y.C., Aug. 11, 12, and at the Towamencin Church, Kulpsville, Pa., Aug. 18, 19.

Bro. J. L. Hostetler, Beaver, Ohio, was a visiting speaker at the Quarterly Mission meeting at Oak Grove, West Liberty, Ohio, on Sept. 9.

A VS reunion and conference was held at Tonganoxie, Kans., on Sept. 2. Speakers included Calvin Redekop, Ray Horst, Boyd Nelson, and Nelson Kauffman.

A farewell service was held at Pinto, Md., on Sept. 2 for Bro. Abner Miller and family who had been serving at the Cumberland Mission. Bro. Miller is now attending school at E.M.C.

The Eastern Michigan Ministers' fellowship was held at Pinckney on Sept. 3.

Bro. **Cleon Nyce,** Souderton, Pa., was the speaker in Harvest Home services at Worcester, Pa., on Sept. 8.

Five new members were received by baptism at Albany, Oreg., on Sept. 16.

Bro. **Russell J. Baer,** Steelton, Pa., is conducting a weekly class in personal work at Lititz, Pa.

The Messengers' Quartet, Flanagan, Ill., gave a program in Kouts, Ind., on Sept. 9.

The Men's Chorus from Martins Creek, Berlin, Ohio, gave a program at Fairpoint, Ohio, on Sept. 9.

A men's quartet from Eureka, Ill., sang at Kalona and East Union, Kalona, Iowa, on Sept. 9.

Bro. **Amsey Martin** was installed as pastor at Glen Allen, Ont., on Sept. 9.

Newly elected officers of the South Central Conference are Earl Buckwalter, assistant moderator; Clayton Beyler, member of the executive committee, and Myron Ebersole, vice-president of the Mission Board.

Kansas brethren met at Yoder, Kans., on Sept. 17, to plan for securing a plane-load of high-grade heifers to be sent to Turkey.

Speakers at the Ontario Christian Workers' Conference included J. C. Wenger, Goshen, Ind., and M. G. Brackbill, Paoli, Pa.

The Scottdale congregation is again participating in conducting released-time Bible classes. Bro. Eugene Herr is teaching the high school class.

The annual meeting for Puerto Rican workers in Lancaster Co., Pa., was held at Landisville on Sept. 9.

Bro. **Paul Martin** is conducting a series of three hymn appreciation services at Elora, Ont.

Bro. **Irvin Martin,** Mount Airy, Md., was the speaker in a Harvest Home service at Herstein's Chapel, Neiffers, Pa., on Sept. 8.

The Indiana-Michigan Christian Workers' Conference is studying possibilities of developing a church camp in northern Indiana or southern Michigan.

A musical program by the Yellow Creek congregation was given at Prairie St., Elkhart, Ind., on Aug. 19.

The Weaver's congregation from Harrisonburg, Va., gave a program at Zion, Broadway, Va., on Sept. 9.

Dedication services were held at the Cedar Grove Church, Manistique, Mich., on Sept. 9.

The Fish Lake Church in Indiana had special services on Sept. 9, including the ordination of its pastor, Bro. James Christophel, in charge of Bro. Peter Wiebe, with a message by Bro. Laurence Horst, Chicago; also the dedication of the new church building with the message given by Bro. J. C. Wenger.

Bro. **John Y. Swartzendruber,** Kalona, Iowa, preached the conference sermon for the Iowa-Nebraska Conference meeting in annual session at Milford, Nebr. Bro. George R. Brunk preached the closing message.

The annual CPS reunion was held at Silverton, Oreg., on Aug. 26.

The Youth Fellowships of Monterey, Neffsville, and North Side, Hagerstown, met at Camp Shand, near Carlisle, Pa., on Sept. 8, 9. The meeting was directed by Bro. Ray Bair with Bro. Urie A. Bender, editor of **Youth's Christian Companion,** as guest speaker.

Bro. **J. B. Martin,** Waterloo, Ont., has been assigned bishop oversight of the Cressman congregation at Breslau.

Young people from Upland and Los Angeles, Calif., held a retreat at Wrightwood, Calif., Aug. 10-12, under the direction of Bro. and Sister George Beare.

Bro. **Leonard Garber,** Winton, Calif., with his family recently enjoyed a three-week vacation at Nampa, Idaho. Brethren from Sacramento ministered to the Winton congregation during his absence.

The Allegheny Christian Workers' Conference recently elected Bro. J. Frank Brilhart, Scottdale, as secretary of summer Bible schools, Bro. Mervin Hostetler, Johnstown, as treasurer, and Bro. Paul E. Bender, Grantsville, Md., as moderator of next year's sessions.

Dedication services were held at Bluesky, Alta., on Aug. 19. Participating were M. D. Stutzman, Stanley Shantz, C. J. Ramer, and D. D. Brenneman. Bro. Paul Burkholder is the pastor at Bluesky.

Dr. Dana Troyer, former missionary in India, is now practicing as an eye specialist at Goshen, Ind.

The Monterey congregation, Bird in Hand, Pa., gave a program at Zion, Morgantown, Pa., on Sept. 16.

A Harvest and Mission conference was held at Lititz, Pa., Sept. 15, 16, with the brethren Amos Horst, Clarence Fretz, and Paul Kraybill as speakers.

Speakers in a Home Conference at Lynside, Lyndhurst, Va., on Sept. 9 were Milton G. Brackbill, John H. Shenk, and B. Charles Hostetter.

Music groups from Frazer, Pa., gave programs at Jennersville and Hinkletown, on Sept. 16.

Bro. **Don Augsburger** received the Master of Religious Education degree from Eastern Baptist Theological Seminary in May. He is now continuing his studies at Temple University in Philadelphia. On Sept. 9 Bro. Augsburger was installed as pastor of the East Chestnut St. Church, Lancaster, Pa. His address is Box 79, Soudersburg, Pa.

Bro. **J. C. Wenger** is serving as acting dean of Goshen College Biblical Seminary while Bro. H. S. Bender is on sabbatical leave. Bro. Bender will be spending his leave in writing, including the Conrad Grebel lectures for 1958.

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Lancaster Conference, regular session, Mellingers, Sept. 20.
Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
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Canton Bible School, Jan. 7. to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE · 1711 PRAIRIE STREET, ELKHART, INDIANA · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Gordon Stichter, Bremen, Ind., died suddenly of a heart condition on Saturday morning, Sept. 8. He was chairman of the local board for the General Mission Board project at Camp Rehoboth, St. Anne, Ill., and has been active in Mennonite Disaster Service. At the time of his death he was planning to go to Puerto Rico for several weeks to direct the reconstruction program following damage caused by Hurricane Betsy.

Evangelistic meetings held the last of August at Taiki, Hokkaido, Japan, the most recent mission point established by our missionaries and staffed by the Eugene Blossers, caused 55 adults to sign decision cards. Although signing the card may mean only an interest in finding out more about Christianity, the Blossers are encouraged by the interest.

Sister Maria Lichti, missionary to Japan who has been serving at Kushiro during the absence of Ralph Buckwalters, has returned to Tokyo to complete her Japanese language study.

The Robert Witmer family, St. Jacobs, Ont., appointed workers under the General Mission Board for service in France, have sailing reservations to leave Montreal on Oct. 10.

The Hokkaido Mennonite Fellowship, Japan, has authorized Bro. Joe Richards to rent a building which has recently become available near the center of Hombetsu for church purposes. Bro. Richards was also authorized to purchase the needed chairs.

The H. James Martins, Montevideo, Uruguay, report their largest attendance at the church in their house on Sunday morning, Aug. 19, when 29 were present. Twenty-six were present for the evening service. Sister Martin conducts a separate children's church for the children on Sunday morning while the adults have their worship service.

The Mennonite Church in India held a special conference at Dhamtari on Aug. 29 with Bro. J. D. Graber, executive secretary of the General Mission Board, present.

The I-W men serving at Camp Rehoboth, St. Anne, Ill., are building a home for a widow in the community who lost her home by fire last winter. A local resident raised the money from the community to purchase materials. Some of the local tradesmen are helping with their phase of the construction.

The Puerto Rico Executive Committee has approved the sale of the farm store in La Plata to Bro. Simon Liechty, formerly of Leo, Ind., who is active in agriculture work in the mission-service area in Puerto Rico.

The Eugene Blossers have found an upper room at the fire station in Taiki, Hokkaido, Japan, in which to conduct their Sunday school. The Blossers have also moved into their new, unfinished house. Pray for the new work at Taiki.

The S. Paul Miller family has sailing for returning to India after furlough on the S.S. **Constitution** leaving New York on Oct. 15 and arriving in Genoa, Italy, on Oct. 24. They will leave Genoa on Oct. 30, arriving in Bombay on Nov. 13.

At the request of interested persons, in Sapporo, Japan, where the Don Rebers have recently moved to direct a radio program for Hokkaido, Sunday evening services will be held in their home. Members from the various Mennonite churches on Hokkaido who are now living in Sapporo will be attending these services.

The Executive Committee of the Argentine Mennonite Church is recommending that the B. Frank Byler family move to Bragado from Trenque Lauquen since Bro. Byler cannot pastor both churches adequately according to the present arrangement and that Bro. Ernesto Suarez take charge of the church at Trenque Lauquen.

The Executive Committee of the Conservative Mennonite Mission Board including the brethren Eli Swartzentruber, Mark Peachey, Earl J. Maust, Ray Miller, and Floyd Zehr met with administrators at the General Mission Board headquarters, Elkhart, Ind., on Saturday, Sept. 8, to discuss mutual concerns. An important item of discussion covered plans for **Missions Week,** Nov. 4-11.

The Bethel Day Nursery conducted by the Bethel Mennonite Community Church, Chicago, opened on Sept. 4 with 25 children enrolled.

Attendance at the East Side Mennonite Church Fellowship Center, 1803 N. 23rd St., Saginaw, Mich., on Sept. 2 totaled 114, underscoring the need for a church building. A balance of $300 is needed to pay for the lots which have been purchased on which to locate the new church.

The following young people from the Bethel Mennonite Community Church, Chicago, are attending our church schools this fall: Hesston College, Hesston, Kans.—James Mosely and Travis Moore; Goshen College, Goshen, Ind.—Louis Campbell, Charles Freeney, and Howard Wilson; Bethany Christian High School, Goshen, Ind.—Benita Evans and Georgia Thompson.

The Albert Buckwalters arrived in Pampa Aguará in the Argentine Chaco on Aug. 18. They attended services at League 17 on Sunday morning, Aug. 19, and at League 15 in the evening. At both places they found good crowds of believers even though their arrival was unknown. The Buckwalters' address is Casilla 53, Pcia R., Saenz Peña, Prov. de Chaco, Argentina.

The Ressler Sisters at Kamishihoro, Japan, are conducting a Saturday afternoon Bible study at nearby Shihoro with fifteen persons participating.

Bro. Nelson Kauffman, Elkhart, Ind., spent the week end of Sept. 8-11 in New York City in the interests of Jewish work. The address of the House of Friendship which is being purchased by the General Mission Board for this witness is 2283 Southern Blvd., Bronx.

Promotion materials are being prepared for **Missions Week,** Nov. 4-11, to be distributed through the local congregation mission board members as last year. The district mission boards and the General Mission Board are co-operating again in this mission effort which will be climaxed by Fall Missionary Day on Nov. 11.

The Bernhard Kroeker family, appointed for Spanish work in Los Angeles, have moved to that city to begin the study of Spanish.

Sister Margaret Derstine has completed her language studies in Puerto Rico and will soon begin service in Cuba under the Franconia Board.

The Franconia Mission Board has decided to open work among Puerto Ricans in Philadelphia. The Board is building a church in Easton, Pa.

(Continued on page 908)

Your Treasurer Reports

An appeal has just been released to the church through the Elkhart office requesting funds and personnel to assist in sending a disaster service unit to Puerto Rico. Several weeks ago Hurricane Betsy went over Puerto Rico and the center of the hurricane passed over or very close to Aibonito. This is the section in which our mission and service personnel are located. Recent correspondence from the field indicates that a unit of approximately ten men could be used to assist in reconstruction of houses, churches, and other buildings.

The above appeal is being made for funds to send a group of service workers to Puerto Rico to assist in this program. Additional funds will also be needed to assist in expenses in connection with housing and boarding the unit while on the field. We would like to request that funds for this project be sent promptly either to the district treasurer or direct to the Elkhart office. It has been announced that should funds be received beyond what is needed for this particular project, these additional funds will be used for the continuing service program on the Island.

The Relief and Service Office is also interested in knowing of men who would be available to leave soon to serve in this disaster unit. The length of service will be between four and six weeks in Puerto Rico. Men interested in this need should write immediately to the Personnel Office, Mennonite Board of Missions and Charities, Elkhart, Indiana.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Radio Evangelism and Its Place in the Work of the Church

Radio communication has given us one of the most recent, as well as effective, means of spreading the Gospel of Christ. It has had a very rapid development in the last quarter century. Surely God must have permitted the invention and development of radio for His glory in the proclamation of the Gospel. Today most Americans, and large numbers of homes in foreign lands, have radios. In spite of the coming of television, there are still many radio listeners.

Radio Evangelism Has Some Significant Advantages

First, it can reach much larger audiences than we can ever hope to attract to any public gathering. Reaching the larger audiences doesn't demand much more time and energy than speaking to a very few people. There is no way of determining just how many are listening to a Gospel broadcast. "The Gospel for Today" can make no estimate of the number of its listeners, but can reasonably calculate that number to be in the thousands. Where could we build a church building or make available any means of reaching that number at the same cost?

Second, radio can reach areas and countries which might not be open to any other type of Gospel witness. This is true of work in foreign countries, as well as in certain local areas. Some communities might be hostile to the establishment of a church, but cannot prohibit our reaching its citizens through radio.

Third, by means of radio some persons can be reached just at the right psychological moment. They may be all alone in their homes, or they may be undergoing certain trials when the message of the Gospel comes to them. Through prayer and faith in the providence of God, we can believe that many such will by chance hear something of the Gospel.

Fourth, radio reaches many persons who refuse to attend services. They may be too shy to go among people in a religious gathering; or they may not want their friends and associates to know that they have any religious interests. They can listen to a Gospel broadcast without being seen. We know through various sources that our program has some such listeners.

Fifth, radio gives an opportunity of making contacts with people of other religious groups who may not be receiving the true evangelical message. It can witness the true message of Christ to those of various cults who might resent any other effort to evangelize them. We know that we have listeners who long for the warmth of the Gospel message which they are not receiving in their churches.

Sixth, we can bring the message of Christ to the many who cannot attend public religious services. There are many shut-ins who need the ministry of the Gospel. Any effort to bring a soul to Christ or to lead to a closer relationship with Him is evangelism in its broader sense. Certainly radio is then an evangelistic outreach to these larger numbers of needy people.

Radio Also Has Its Limitations

We dare not get the conception that radio has the answer to every problem. In these days of modern conveniences and streamlining, we are inclined to want to streamline the work of God. Winning souls and building them up in Christ will remain a difficult task to the end of time. The Apostle Paul referred to it as a task requiring travail. It would be easy for us to take the attitude that now since we have radio and Gospel broadcasts, we don't need to do much more by way of evangelistic effort. There are no magical powers in radio waves. Simply sending the Gospel out over the air doesn't save souls. It still requires the same amount of prayer, and it still requires other efforts to bring souls to an experience with Jesus Christ. It calls for more than radio contacts.



Howard J. Zehr, Fisher, Ill., records his message for "The Gospel for Today."

We can be assured that there are many persons who are not listeners to radio programs. It may be that they are not greatly prejudiced against religious broadcasts, but rather that they just do not listen to the radio except to hear weather and news reports and such like. Many who are deadened to spiritual things are too indifferent to bother listening to a religious program.

It is very easy for people to turn off what they don't like to hear. This requires only a slight turn of a button, which is much easier than escaping from a personal worker or walking out the aisle from a public service where the message is being preached.

Another difficulty is that a soul who has been converted needs the special, immediate care of one who is more mature in spiritual things. This care can not be provided as it should be through radio.

Christ commanded us not only to preach the Gospel to every creature, but to teach all things which He had commanded. According to the Gospel of Matthew He commanded that we make disciples of men. There is danger that radio broadcasts simply attempt to make "radio Christians." If people refuse to attend services before conversion, they may also refuse afterward; and how can anyone be a child of God without some fellowship with His people?

Thus we must realize that radio can not be thought of as an end in itself. This leads to a further consideration which must be recognized if radio is to serve as an effective means of evangelism.

True Radio Evangelism Is Vitally Connected with the Total Church Program

It is not an independent movement or method. It is simply a part of the whole. We must recognize that the New Testament makes the church God's representative body on earth, which is charged with this responsibility of witnessing and of making disciples of Jesus. From the church the witness must go out and to it those won must come for fellowship and further edification.

The church is responsible to every creature, according to the command of our Lord. It requires the total church, with every member, to reach every creature. The witness is to begin near at home (in Jerusalem), to spread to other communities (into Judea,) and then to foreign countries (unto the uttermost regions). The unsaved must be made aware of the church. They must know that it exists and where it exists. Radio can make people aware of the church and its message. In the area of the local church, radio can be a means of building public relations and of making the community aware of the truths of the Gospel. It may serve to interest some in attending the services of the local congregation within the listening area.

Before a soul is brought to a decision point, many impacts of the Gospel are required. Missionaries don't go into a mission field and begin getting decisions until some foundation has been laid. Recipients of the Gospel must have some knowledge of what it means to believe on Christ before making a declaration of faith in Him. Radio must be thought of as one among the many instruments of outreach which the church has to inform people concerning the One Jesus Christ. The Apostle Paul inferred that some must plant and that others must water in order to receive the increase. It is questionable as to whether one should expect conversion experiences through radio. The writer has some question as to whether the many reported radio decisions are genuine.

Even though one cannot expect the unconverted to listen to lengthy dissertations on the radio, one can reasonably expect that they may hear bits of truth here and there which will make them do some serious thinking and lead to a further search for truth. If radio programs are in some way tied to the total church program, it can make people aware of the church and encourage them to come for further help.

Radio evangelism is a good investment as a means of extending the kingdom of God. By no other method could we reach so many

at the same cost. Even though it has its limitations, the writer believes that God has brought radio into use for just such a time as this. Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." By what other method could we more thoroughly and quickly cover the earth with the Gospel message than by means of radio? However, radio broadcasting is not easy. It does cost money and effort. It has already cost the lives of a number of men. If radio is to be used for the Gospel, it calls for genuine faith in the work of the Spirit and in the providential working of God; and it requires careful follow-up work. But we should use this means along with every other available means, to present the truth and claims of Jesus Christ to the unsaved. May God grant that we may arise to the challenge for this, our day.—Howard J. Zehr in **The Missionary Guide.**

Broadcasting

The Mennonite Hour

Another great voice for Africa—Lourenco Marques Radio (located in Southeast Africa) will broadcast **The Mennonite Hour** just as soon as tapes arrive. This is a key station covering all of South Africa. One of the countries covered by this radio station is the important Union of South Africa with its more than 13 million people. English and Afrikaans are the official languages. The broadcast will be released at 10:30 p.m. every Tuesday.

Also reaching Africa is WTAN Tangier (North Africa). This station also covers Europe and England at 2000-2030 G.M.T. on Wednesdays and the Near East at 1700-1730 G.M.T. on Fridays (8:00-8:30 p.m. Israeli Time). Dial readings: 9.49 mc (31.61 meter band) to Europe and England, and 7.17 mc (41.8 meter band) to Near East.

If you have friends in England, Europe, or Africa this information sent to them would help them to locate **The Mennonite Hour.**

WLYC Williamsport, Pa., now carries **The Mennonite Hour** every Sunday at 1:00 p.m. WLYC is 1050 on the dial. This station began releasing the program Sept. 16.

Luz y Verdad

Radio station WIVV, sponsored by the Calvary Baptist Mission of Puerto Rico and located on the island of Vieques, recently requested the use of **Luz y Verdad** when they go on the air shortly. **Luz y Verdad** had been recommended by the Pan American Christian Network from Costa Rica.

Several new pieces of equipment were ordered recently for the **Luz y Verdad** studios. An Ampex recorder already arrived and has been installed. It is being used in dubbing service. Jim Hodgkins, production manager, is quite pleased with this new piece of equipment and is eagerly awaiting the new Gates mixer and RCA microphones also ordered. If you are interested in helping to supply funds for this equipment, send your contributions to **Mennonite Broadcasts,** Box 22, Harrisonburg, Va., and label it "Spanish broadcasting equipment."

Several churches have responded favorably toward supporting the New York broadcast. The cost per month of the New York broadcast will be $370.50. Funds now available amount to $150. There is still a need of $220 in order to make it possible to begin the broadcast.

A correspondence course student from Montevideo, Uruguay, has asked to have his lessons discontinued due to "religious opposition." Will you pray for him?

A California listener writes, "Would it be possible to reprint your messages in a magazine that we are editing here in California?"

Pray for a radio listener in Mayaguez, Puerto Rico, who is interested in the establishment of the Mennonite Church in his city, and is willing to help out financially and otherwise in this.

A listener from Archbold, Ohio, who is a member of one of our Puerto Rican churches, writes of his appreciation of the Spanish broadcast released over the station in Defiance, Ohio. He appreciates being able to understand the message from God's Word since he does not know English very well.

Heart to Heart

Six former missionaries and relief workers will be featured on a special **Heart to Heart** broadcast entitled "Homemakers in Foreign Lands," during the last week of September. They are Mrs. Irvin B. Horst (Holland), Mrs. Paul Peachey (Switzerland), Helen King (Germany), Mrs. G. Irvin Lehman (Lebanon), Mrs. Merle Eshleman (Tanganyika), Mrs. Samuel Miller (Argentina).

In addition to giving their observations about home life in other lands, these women will present some of the spiritual needs they saw, and will mention positive factors that strengthen home life in the lands in which they served.

The pastor of an eastern Pennsylvania church which supplies Mother's Pledge wall cards and tracts to mothers with new babies in eight hospitals in the area, ordered 1,000 each of the Pledge cards and tracts. He says, "I pray that the Holy Spirit will use your radio ministry to bring many mothers to a saving knowledge of Jesus Christ."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

♣

The Belgian government is building state schools in many parts of the nation, and children will now have the choice of attending either the usual parochial (Roman Catholic) school or the state school. Place is to be made in the state school curriculum for religious teaching: Protestant, Jewish, and "moral." In the city of Nylen it is expected that evangelicals (nationals and missionaries) will be given the opportunity to teach the Protestant religious classes. Realizing what such an opening could mean, missionaries ask prayer that this possibility may become a reality, and they may be used effectively for God's glory in this teaching program.—**Missionary Mandate.**

What Is Mennonite Voluntary Service?

Mennonite Voluntary Service, sponsored by European and American Mennonite churches, plans international voluntary work camps each year. In a work camp young people come together to work on a worth-while project, and through working together experience the fellowship of a living Christian community.

The MVS program tries to develop four major emphases through work camps: (1) Through practical work Christian love becomes active service and Christian faith is translated into positive action. (2) Complementing the practical work is the group fellowship, developed through the social, educational, and spiritual aspects of group living. (3) The sharing of ideas through Bible studies, evening meditations, and informal discussions helps the camper in his search for new insights into the truth of Christianity. (4) Friendly contact between the host community and the camp acquaints the local residents and the volunteers with the backgrounds, the customs, the concerns and aspirations of other people and other countries and helps to break down the barriers which lead to misunderstandings and tensions between individuals and nations.

The MVS program of developing international understanding among youth is based upon the conviction that Christian faith must express itself in everyday living and that hate and mistrust, coercion and war must be replaced by a life of active love.

Camps are organized regularly in Holland, Germany, and Austria as well as in other European countries. MVS tries to set up work camps in places of need where concerned young people can contribute a service and at the same time can broaden their educational experience.

Some MVS camps are short, such as those planned only for a week end, while others continue for several months. Some camps begin at Easter time, while others begin in the summer and close in late autumn. Generally, summer camps continue for five weeks, and campers are encouraged to remain the full term whenever possible. Campers work on the project from 30 to 40 hours a week.

The task may be digging foundations for refugee homes or for a small church, tearing down flood-damaged houses, helping to build a university student center, clearing land for a village playground, or caring for orphan children. A project leader organizes the work and acts as a liaison between the contractor and the campers. Both fellows and girls work on the project.

Any young person between the ages of 17 and 30, without regard to church affiliation, political convictions, social background, or nationality, is welcome to participate in these camps if he is interested in voluntary service, is ready to respect differing individual convictions, and is willing to contribute to the common life of the group.—**European Relief Notes.**



Christmas bundles are being distributed to needy people by Pax men in Germany.

Relief and Rehabilitation—Part of the Missionary Task

By A. Russell Stevenson

Director of the program in Asia and non-European areas of Church World Service and former United Presbyterian missionary in Egypt.

Part II

Relief Work as a New Dimension of the Christian World Mission

This may seem an incongruous heading in the light of what has already been said. My particular point of emphasis here is on the word "new." There is, it seems to me, a new understanding on the part of the churches that these relief efforts are now a permanent part of the total mission. This new understanding has, in turn, made available to the churches and to relief agencies new resources, resources that to a considerable degree come from outside the churches or from donors within the churches who have not been ardent supporters of the traditional missionary enterprises. Following upon this new understanding and these new resources, the churches in their missionary outreach face new opportunities. The impulse to witness through the meeting of desperate human need is confirmed, strengthened, and driven forward as Asia and Africa face wars, revolutions, famines, and floods in rapid succession and as place names like Seoul, Gaza, Saigon, Nairobi, and the Punjab are spoken with a new familiarity. Let us examine for a moment this added dimension.

Look first at the new understanding, an understanding that our efforts in the field of relief are become a "permanent obligation." It is, perhaps, in order here to nail down quite firmly the principle of the necessary interrelation of "mission" and "relief." The total missionary task of the church is, as we said earlier, one of proclamation and reconciliation. The missionary seeks to make known to men what our Creator, Sustainer, and Judge has done for us in Jesus Christ. He reconciles us to Himself and to all creation, taking away the guilt and alienation of our life. The Christian mission is to make this known by word and deed, by exhortation and example, by living and acting to demonstrate that we are reconciled to our Maker and to one another. In a world that is full of distress, hostility, and alienation, this is what the church is sent to do. This is what we are trying to make known by our relief efforts and by our verbal witness in the areas of the most acute hostility and distress.

If this is true, then relief work is integral to the witnessing task of the church, and it should never be separated from the other phases of the witnessing task. It would be monstrous to limit our witness to any one channel, such as relief work or preaching, if there is more than one channel open to us. It is a truism that word and deed must always be kept close together, mutually reinforcing one another, if they are to represent the task of the church. Those who work for a Christian relief unit should be men who are also making the Gospel known by word, just as those who are engaged in preaching should ensure that their words are giving meaning in service. Given this understanding and this necessary interrelation, it follows that we have a permanent obligation. . . .

Consequent, in part, to the new understanding have come new resources. In many denominations there are now well-established and well-financed service committees. These are, by and large, fully independent, set up in a manner similar to the other boards of the church and answerable not to sister boards but to the denomination's highest judicatory. Yet these service committees have not acted and do not act in isolation. In particular, they work in close co-operation with the mission boards and they make available in overseas mission areas tremendous resources that are new, personnel and funds that are over and above what a mission body would normally receive. It is a combination of representatives from the mission boards and the service committees who make up the Asia Committee of Church World Service and who provided for local relief committees in Asia in 1955 cash grants totaling almost one million dollars. Thus Church World Service brings to the Asian areas and to the work and interests of the Division of Foreign Missions new resources in both personnel and funds.

Added to these new resources from within the churches are those that come in more recent years from governmental and intergovernmental bodies. The size and scope of these operations overseas were dramatically enlarged by taking advantage of resources made available by the United States Government through its release of surplus commodities. These have included in the past two years dairy surpluses, such as milk powder, butter, butter oil, and cheese. Within the past month (December 1955) the Department of Agriculture has released almost unlimited quantities of grain surplus including wheat, rice, corn, and dried beans. The commodities are donated by the Department of Agriculture while the Department of State, through its International Co-operation Administration (formerly Point IV), reimburses the freight costs. And to complete the process, the local government in the receiving country allows duty-free entry and pays the costs of inland transportation. These surplus commodities are made available to a number of voluntary agencies in those countries where bilateral agreement has been drawn up. . . .

A new understanding and new resources combine to give us new opportunities in the Christian world mission. This is not to discount for a moment the other opportunities that have opened up and do still open up in the strategic fields of evangelism, education, study and research, etc. The revolution in which we live and of which we are part is passing no one by, least of all the missionary. The whole enterprise is passing from shock to renewal, is being seen anew as of the "esse" of the church's life, is being re-examined and redefined in ways that are as healthy as they are stimulating.

Those engaged in the ministries of relief are equally involved. Here, too, there is an earnest search, not for final answers so much as for clues and signposts, for a clearer understanding of ends and means. It is of some importance, therefore, that as new opportunities open up in the field of relief work we recognize them and move to meet them as wisely as we can and as God allows.

There are a number of real dangers inherent in the present expanding role of Chris-

tian relief agencies, dangers for those who are giving and those who receive. I am not unaware of these and they will be treated a little later on. In regard to our new opportunities, however, there are certain attitudes which prevail, which may be thought of as "plus" factors. Emergency relief, like motherhood, is something everyone is for. To express doubts or misgivings about sending food and clothing to the flooded areas of the Punjab, or to be hesitant in providing relief for the cyclone victims in Tanjore is to be against the human race. Such opportunities and needs are ones that call for response. Staff members who bear responsibilities in such moments are curiously and wondrously free of much of the red tape, delays, and restraints that are the normal characteristics of our organizational life. The very nature of the ministry requires that it be given unhampered way so that the need can be met.

When flood and cyclone strike and the cabled news arrives, the primary question is not, "What procedures are you planning to follow?" but "What have you done?" In times of emergency there is drama, immediacy, incentive, and mandate, all combining to demand action. Nor is this an opportunity or a response restricted to America and to American agencies. The appeal and the desire to help are equally forceful in Geneva, in London, in Asia itself. When human life is at stake the selfless instinct of men everywhere asserts itself, and the more so in areas of Christian activity where at times our efforts seem futile or abortive, where we are plagued by indecision and by a lack of opportunity. Now the door suddenly opens. We can lay aside the cultural impasse, the language deficiency, the complex moral questions that are so much a part of missionary endeavor and we can move. We can speak in deeds that men will see and understand.

Ernie Campbell is a Presbyterian missionary at Jullunder, East Punjab. Within hours after the flood waters began to recede he had loaded his small motor launch with food, blankets, and medicine and was off in search of Punjabi villagers whom he knew would be stranded and in desperate need of help. And as he reached one such group, marooned for four days without supplies of any kind, he heard them say, "We knew you would come." Could there be more eloquent expression of the comradeship, the identification, the love, that lie behind our Christian witness? Given this immediacy, incentive, and this mandate we recognize opportunities that are unique. . . .

Further Considerations

In the currently expanding role of Christian relief agencies there are certain cautions that must prevail, dangers to be avoided, and relationships to observe. Since this paper represents no more than "first thoughts" on the part of one who is new in the field, these further considerations will be brief. As the previous sections have referred primarily to the particular ministries of Church World Service, so here in the pointing up of cautions, dangers, and relationships it is to Church World Service that I direct myself.

The work of emergency relief and service must ever be seen as only a part of our total witness. Men must be saved from physical hunger and thirst and nakedness, but they must also be saved from their sin. Our Lord applied to Himself the figures of the water, the bread, the door, and the way, and in those figures He calls men to spiritual as well as physical release. Word and deed, apostole and diakonia, go together with no one order necessarily preferred. We speak as we serve and we serve as we speak, and in all things we seek to show forth Him who alone is able to save. In this witness the cup of cold water offered in His name is not the last step but the first. If no more than a first step is taken, then our witness is not complete.

This being only a part of our witness, there are dangers to guard against. Those engaged in relief ministries must be alert to other phases of the church's work. They must not regard their own effort as an end in itself nor seek to enhance the power and prestige of their work at the expense of those ministries which, in the eyes of the world, are less dramatic and able often to command less in the way of resources. . . .

Personnel will be engaged who are themselves committed Christians, loyal to the church in its total task, not just relief specialists. Care will be exercised lest the relief program work at cross purposes with what the churches and missions are already doing. The relief agency must not build up a program which is beyond the capacity of local Christian forces to administer with wisdom and integrity, and there must be strenuous efforts to avoid unhealthy pressures and abuses. All of this may sound like a counsel of perfection. I think not. These are minimum objectives. To overlook them would mean a distorted witness, a ministry, not together, but in isolation.

Finally, these added resources made available for all in need must never be regarded as the special resource of a few, and least of all as a special resource for a few Christians. When disaster strikes it may leave the Christian community unaffected. On another occasion both Christian and non-Christian may be in distress. Or again, it may develop that the Christian community alone is in need of help. Whatever the situation, the criterion should be need, not affiliation. It is to deny Christ and to make a mockery of our witness if we as Christians jealously guard for ourselves the help that God provides for all.

Let us end as we began. "The Lord has anointed me to bring good tidings to the afflicted . . . to bind up the brokenhearted . . . to proclaim liberty to the captives . . . to give them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a faint spirit . . . that . . . [the Lord] may be glorified."—Occasional **Bulletin,** Vol. VII, No. 2, 2/27/56, Missionary Research Library. Used by permission.

I have determined, the Almighty being my help and shield, yet to suffer, if frail life might continue so long, even till the moss shall grow on mine eyebrows rather than thus violate my faith and principles.—John Bunyan.

MISSIONS

EDITORIAL

Radio Reaches Millions

The Far East Broadcasting Co., which operates eight transmitters in Manila, P.I., broadcasting 20 hours daily in 30 languages and dialects, recently made a survey of mail received at Christian Radio City Manila for the period, April, 1952, to May, 1956.

During that 50-month period 211,741 letters were received of which 173,741 were written regarding the Bible Correspondence Course, which now has a total enrollment of 140,000. A total of 37,767 "casual tuner-inners" wrote from 85 different countries. This total does not include the many who wrote directly to the missionaries and program suppliers in other countries, such as **The Mennonite Hour.** An average of 4,230 letters per month were received during this period.

Radio authorities in America figure that only one tenth of one per cent of the radio audience will ever write a letter regarding the program. In Asia it is doubtful if the percentage would be that high for obvious reasons. However, using that figure as a basis, the "casual tuner-inners" to the Far East Broadcasting Company programs would alone reach 38 million. What a challenging group of hearers!

Hundreds have come to Christ through this radio ministry and the follow-up work of the missionaries. True, definite numbers cannot be tabulated, but are we not commanded to cast our bread upon the waters, to preach whether the hearers accept or not? We do not require missionaries to produce a certain number of converts, but expect them to witness faithfully and then leave the harvest to God.

Special groups of hearers such as our Jewish and Spanish-speaking friends will often not hear the Gospel unless they can hear it in the seclusion of their own homes. Radio provides such a means, and not without results, as the above statistics show.

Those who write also provide opportunities for literature evangelism. Persons working in our own radio ministry are becoming increasingly aware of this witnessing potential and are calling for a more effective program of literature preparation with radio listeners in mind.

We should certainly be grateful to God for those consecrated persons who are working in the Mennonite radio ministry. Keep them on your prayer list. Write them letters of encouragement. Support them with a share of your tithe. Send your letters to Mennonite Broadcasts Inc., Box 22, Harrisonburg, Va.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MCC Weekly Notes

Indonesia

Medical workers at Kudus, Java, had a busy summer alleviating physical suffering of persons who went to the clinic for aid. A record number of 435 patients visited the clinic July 22. During July 4,224 patients were treated.

Christian Yoder (Warwick, Va.) reports that the anti-trachoma (eye disease) campaign in public schools is continuing. The medical team presently works in four schools, serving 1,010 pupils. All children in these schools have been examined and 209 children receive weekly treatments for their eye diseases.

Jordan

Carpentry classes for Arab boys are expanding in interest and facilities at Irbid under the supervision of Robert Lapham (Wyandotte, Mich.). Four groups of eight boys each attend classes. Each group goes to classes twice a week for an hour and a half.

Lapham says, "It is interesting to see how some of the boys keep improving the quality of their work." In addition Lapham is fulfilling a request to teach English lessons to 70 secondary school boys.

Germany

Four recruits for Pax Services in Germany left Sept. 8 from New York City. They are John P. DeCamp, son of Mr. and Mrs. John DeCamp, Cincinnati, Ohio, a member of the Presbyterian Church; Everett Freed, son of Mr. and Mrs. Manford Freed, Wakarusa, Ind., a member of the Mennonite Church at Wakarusa; Gerald Jantzi, son of Mr. and Mrs. Ezra E. Jantzi, Wood River, Nebr., a member of the Mennonite Church at Wood River; and Stephen Phillips, son of Mr. and Mrs. Jackson C. Phillips, Ottsville, Pa., a member of the Society of Friends.

Mexico

The little town of San Juanita, Mexico, is poetically labeled "sleepy," but two members of the summer service unit dispatched there from Cuauhtemoc for a week had little time for sleep. Helen Trumbo (Scottdale, Pa.) and Pauline Yoder (West Liberty, Ohio) made things spic and span during their short time of work in the town. They did everything from removing old paint from pews in a local church to scrubbing floors and woodwork at a local school. In addition they served at the San Juanita orphanage.

Thirteen persons participated in the summer work camp in Mexico. Teams were dispatched to a variety of short projects in Cuauhtemoc and surrounding communities. They were joined in August by 14 other persons for an educational tour through Mexico.

New York Migrants

"Hi, y'all! Y'all gonna help us pick beans?"

Big flashing grins come over the faces of Negro migrant workers in bean fields of Waterville, N.Y., as summer service unit members arrive in the field on a typical morning. Seven persons compose this unit. (Another unit of nine persons served at Hamilton, N.Y.). One of their newest projects in their ministry to migrants was to spend the forenoon picking beans with the migrants. In regular work they spent the afternoon visiting camps with recreational and religious activities and the evenings in worship meetings—plus their own housekeeping.

LaVonne Graber (Freeman, S. Dak.) said, "Such a forenoon of bean picking turned out to be one of the most interesting experiences of my life. I have found that in no way is it possible to get as close to our Negro friends as to go crawling on hands and knees through a bean field with them.

"Color makes no difference as I slowly find my hands getting black with dirt. Differences in culture only add to the enjoyment of our fellowship. In this way we gain their confidence, which makes it possible to help them spiritually."

Immigrant Family

The S. W. H. van Veen family, Mennonites from Holland, is interested in moving to the United States. The family needs a sponsor. Mr. van Veen is an experienced electric welder. They have five children aged eight to fifteen. Anyone interested in being their sponsor is invited to write to the Mennonite Aid office, Akron, Pa.

Personnel

Katherine Friesen, Marquette, Man., recently left for Korea where she will serve as a nurse at Seoul. She is the daughter of Mr. and Mrs. Peter Friesen and a member of Schonfelder Mennonite Church.

Mrs. Aganetha Wieler of the Bethel Mennonite Church, Mountain Lake, Minn., is the new matron at Cuauhtemoc, Mexico. Mrs. Herman Eitzen, also of Mountain Lake and a member of Bethel Church, is serving under Voluntary Service at the clothing depot at Ephrata, Pa.

Twenty vocational trainees, who have been in the United States the past year, left New York City on Sept. 8 for their homes in Europe.

Released Sept. 7, 1956
MCC Information Service
Akron, Pa.

Speaking of the phenomenal increase in literacy around the world, one magazine informs us that in Malaya alone, literacy has increased by 20 per cent within the past five years. To meet the challenge of literacy, we should be praying for every agency raised up of God for the production and distribution of literature, such as **Evangelical Literature Overseas, the Bible Societies, Scripture Gift Mission** and others—**IFMA News.**

MRSC Weekly Notes

Relief contributions are not matching the relief needs. The Relief and Service Committee at its next meeting, Sept. 29, will have to discuss ways and means of meeting the continuing relief needs in light of the giving which has not increased with the growing relief program. If the suggested 50 cents per member per month average would be met, relief needs could also be adequately met.

Voluntary Service

Volunteers are needed to serve as nurse aides and orderlies at the following hospital units: La Junta, Colo., Iowa City, Iowa, and Kansas City, Mo. Applications and inquiries should be addressed to the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

The Calling Lake, Alta., VS unit reports that community interest grows in regard to building a clinic. Local men came to the decision to give $5.00 each toward the construction. Logs are being contributed by a community man. Another has agreed to put up the building for a nominal fee. The encouraging part about the report is that the community, without being approached by the unit, decided that they wanted to help with the clinic.

William and Doreen Miller, Wichita, Kans., summer VS-ers, report that attendance dropped during the second week of Bible school at Russian Mission, Alaska, because of fear that the Russian Orthodox bishop would visit the Yukon this summer. However, interest in crafts and recreation remained strong. There was also sewing with the mothers as well as repair work on the schoolhouse. The teacher's living quarters were completed. Plans for a Bible school down river had to be canceled because of an epidemic of measles.

Sept. 1, 2, and 3, were the dates for the Kansas City, Mo., VS reunion at Camp Hermon, Tonganoxie, Kans. Registration totaled 112. Eleven of the Iowa City, Iowa, unit members attended the retreat for the full three days and five from the La Junta, Colo., VS unit were there for Friday and part of Saturday. The rest of the group were Kansas City, Mo., unit members and ex-unit members with their husbands and wives. Saturday evening the group viewed the film "The Prior Claim." Sunday morning Calvin Redekop, Hesston, Kans., spoke on "Evangelism Through Service." Sunday afternoon Ray Horst, Elkhart, Ind., VS director, led a discussion on the "Past, Present, and Future of VS." Sunday evening Nelson Kauffman, Elkhart, Ind., secretary for Home Missions, spoke on "The K.C. Vision." Monday morning John Hershberger, an ex-VS-er, led the group in a singspiration. Milo Kauffman, Hesston, Kans., spoke on "Are We Big Enough to Meet the Challenge?" It was a week end of renewing old acquaintances and meeting new members. Those in attendance report a time of spiritual stimulation.

Theron and Evelyn Weldy, Grants, N. Mex., spent ten days the first part of September in the Phoenix, Ariz., area making contacts in that community and locating a house to be used as the unit home for the year-round

VS program which will be beginning Oct. 15. Theron and Evelyn will be returning to their home community, Wakarusa, Ind., upon the completion of the contracts made in Phoenix. They are completing their two-year term of service in Indian migrant work at Grants, N. Mex., and Phoenix, Ariz.

Mose and Helen Hochstetler, Bareville, Pa., completed a three-month term of service as unit leader and hostess of the Kansas City, Mo., VS unit. Roman and Marianna Stutzman, long-term unit leader and hostess, returned after a summer of deputation work in the West.

I-W Services

Paul Swarr, Norristown, Pa., sponsor of the I-W unit there, and his wife Bertha are leaving the unit to accept a missionary appointment under the General Mission Board to serve in Israel. The I-W unit will hold a farewell meeting for the Swarrs at Christopher Dock Mennonite School, Lansdale, Pa., Sept. 10.

At the regular Thursday evening meeting of the Norristown, Pa., I-W unit, Sept. 6, R. Clair Umble, Gap, Pa., pastor of the Sandy Hill Mennonite Church, Sadsburyville, Pa., gave an illustrated story of the Holy Land. A special music group from the Sandy Hill church sang.

During August the Cleveland, Ohio, I-W chorus gave only one program which was presented at the Sonnenberg Mennonite Church, Kidron, Ohio. On Aug. 22, the leadership of the chorus officially changed hands. Jay Landis, Lancaster, Pa., who completed his I-W assignment, resigned, and Darrel Hostetler, new pastor of the Cleveland Fellowship, took over the direction of the chorus.

On Aug. 11 and 12, a I-W Bible Retreat was held at the Brattleboro, Vt., Mennonite Center. The guest speakers, Paul Peachey, Harrisonburg, Va., secretary of the Peace Problems Committee and Associate Professor of Church History and Sociology at Eastern Mennonite College, and Daniel Reinford, Kulpsville, Pa., pastor of the Skippack, Pa., Mennonite Church and a teacher at Christopher Dock Mennonite School, presented messages on the theme, "Knowing and Using the Word."

Released Sept. 7, 1956
Relief and Service Office
Elkhart, Ind.

WMSA Weekly Notes

Mrs. Amos Swartzentruber, Argentina, writes: "It was most kind of you to remember me on my birthday. That Prayer Guide announcement of birthdays surely gives people a mind to write to missionaries. Thanks for every remembrance of us."

If you do not have a copy of the annual Prayer Guide published by the WMSA you will want to order one now. There are still eight months in which to use this year's edition. Send 30¢ for each copy to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa. You will want to join in intercession for the missionary witness of our church.

The Women's Missionary and Service Auxiliary special project last year was the building and furnishings for the kindergarten building at Nakashibetsu-cho, Japan. This was fully met by the united effort of WMSA women's and girls' groups.

WMSA delegates each year at the annual meeting decide on a special project. Prior to the annual meeting, the treasurer of the mission board is interviewed for suggestions of possible projects of special interest to women and girls. For several years, the total amount needed for the adult project was $2,000.00 and for the girls' project, $300.00.

The two projects have been related in interest. This year the adult project is furnishings for the Brazil missionaries' homes. This includes such major items as will remain in the home, which ordinarily are not provided for by the missionaries' usual allowance.

Two of the missionary families have moved to the area in Brazil where they plan to begin a missionary witness. We can show our interest by contributing towards the furnishings for these homes.

Send your contribution for Brazil missionary homes' furnishings to your WMSA district treasurer.

From Mrs. Dan D. Good, Hammett, Idaho: "In our adult circle a fresh idea is welcome, but the needs through which we may serve unselfishly in and around our neighborhood are still a call from God."

"Which of you is neighbour unto him?" Neighbour to the family who lost all but their lives in a recent fire which destroyed their home; neighbour to the family whose father was unemployed, his seven children needing bedding, clothes, shoes, as well as food for a better balanced diet; neighbour to the new mother who needed to see the love of Christ demonstrated in a pink and blue shower.

It should be a constant stream, a fountain of living water, showing the heart of Christ's compassion to another.

Office of WMSA Executive Secretary,
1711 Prairie St., Elkhart, Indiana

From Our Churches

BLOUNTSTOWN, FLORIDA

(Floranna Mennonite Mission)

Greetings in our Master's name:

We praise Him from whom all blessings flow. "From the rising of the sun unto the going down of the same the Lord's name is to be praised" (Ps. 113:3).

Bible school was held June 11-22. Bro. Christ Nissley was superintendent, and with our local teachers and some from Indiana, our teaching staff was complete. We enjoyed a blessed Bible school which was well attended. We praise the Lord for answered prayer which made our Bible school possible.

On July 8-22, Bro. Samuel S. Miller from the Hopewell congregation at Kouts, Ind., conducted revival meetings. We received much spiritual food. Also the lost were warned many times to seek the Lord first and receive salvation through Jesus Christ our Lord. There were five that accepted the Lord and were baptized. One person was received into the church by letter. Pray for these souls that they may remain true to the Lord. We know the devil is very busy trying to interfere in the Lord's work. At the conclusion of our revival meetings, baptismal and communion services were held by our bishop, Samuel S. Miller.

On July 21, we had an organization meeting. There are thirty charter members. This will be known as the Floranna Mennonite Mission. The group expressed a strong desire for Wilmer Good, formerly of Kouts, Ind., to be licensed as our minister. Wilmer Good is now a resident of Altha, Fla. On Aug. 5 he was licensed to carry on this work by Bishop Samuel S. Miller.

At present we are holding Sunday school and church services in the Log Cabin Club House. We are thankful we can use this cabin for our services. We have purchased three lots in the city limits on which to build a church in the near future, as the Lord opens up the way with funds.

Will you remember our minister and the group in prayer, that we may carry on the Lord's work and souls may be saved.

We invite you to stop and visit our mission station and worship with us.

Mrs. Glenn Prough.

HICKSVILLE, OHIO

(Lost Creek Congregation)

Greetings:

We were happy to meet with Bro. and Sister Paul Erb and to be present at a number of their meetings in various churches in the Fulton Co., area. Bro. Erb brought the Sunday morning message on Mother's Day, and during the Sunday-school hour Sister Erb gave a talk on child nurture.

On the evening of May 20 Alvin Becker from the Northern Bible Society gave a talk.

A group from here spent a day at Flint, Mich., to help with repair work after the storm.

Bro. and Sister Fred Miller were received by letter on April 15.

Bible school was held June 4-15 with an attendance of 80. All teachers except five were from our congregation.

Bro. Simon Stuckey was with us on July 15 for the morning worship, and on the evening of July 22 Bro. Earl Stuckey and a group from the Lockport congregation gave the program.

On July 26 Walter Stuckey and Maynard Wyse showed a film on family problems and how to solve them. This was a help to all.

Linda Briskey had an appendectomy and is getting along fine.

We were privileged to attend the Crusade for Christ evangelistic campaign at Berne, Ind., July 29 to Aug. 12, with Myron S. Augsburger as evangelist. The meetings were challenging to everyone present. We too heard and learned many things at the Sunday School Convention at Goshen College. May we not only see and hear but be doers of the Word.

On Aug. 26 was the wedding of Ray Yoder and Eleanor Bauman. We wish them the Lord's blessing. May He use them to His honor and glory.

On Sept. 2, the Lockport congregation had charge of the evening meeting.

We pray that our work may prosper and that we may be faithful in all things.

Ella Yoder.

SARASOTA, FLORIDA

(Bay Shore Congregation)

Dear HERALD Readers:

Again our attendance during the summer months averaged more than the year before as more of our congregation continues to stay here the entire year, and we have many more visitors with us each summer.

Our summer Bible school, which was held June 11-22, was very well attended and was a blessed and joyful time for all who had a part in it. For three Sunday evenings during the month of June, at our Christian Workers' Fellowship meetings, a study of the Galatians was conducted by our pastor, D. Parke Lantz, and Ira Eigsti. On June 24 we were happy to join

(Continued on page 911)

Mission News

CONTINUED

Bro. John H. Mosemann, Goshen, Ind., president of the General Mission Board, left on Sept. 15 for a one-month administrative visit to Algeria and the Gold Coast in Africa, if previous plans carried. He will be going via London, Brussels, and Paris.

Bro. Levi Hurst and family arrived in New York on Aug. 7 on furlough from Tanganyika. They will be located at 12 So. Sacramento Ave., Ventor, N.J., during this school year.

Field Notes

CONTINUED

Bro. Clayton Beyler, Hesston, Kans., was guest speaker of the American Sunday School Union Conference at Springfield, Mo., Sept. 5-8.

Bro. John H. Mosemann, pastor of the College Mennonite Church, Goshen, Ind., was ordained to the office of bishop at an impressive service on Sunday morning, Sept. 9. The service was in charge of the presiding bishop, Bro. S. C. Yoder, assisted by Bro. Paul Mininger, who preached the ordination sermon.

Bro. J. Mark Stauffer, song leader for the Crusade for Christ, returned to work at Eastern Mennonite College on Sept. 9 from Salem, Oreg.

Brethren from Plain City, Ohio, repaired the church building at Owl Creek on Sept. 6.

Bro. Ivan Kauffmann was installed as pastor of the Hopedale, Ill., congregation on Sept. 9. The sermon was preached by Bro. Glenn Esh, Akron, Pa.

Bro. Ralph Palmer, tract evangelist, has filled appointments in Illinois as follows: Dillon, Midway, Metamora, and Peoria.

Announcements

Victorious Life Conference, Blooming Glen, Pa., with B. Charles Hostetter speaking, Oct. 20-24.

Quarterly Meeting at Fairview St., Reading, Pa., with Mahlon Hess as instructor, Oct. 6, 7.

Wayne North, Vineland, Ont., at Breslau, Ont., evening of Sept. 23.

Sunday school enlargement campaign at Prairie St., Elkhart, Ind., conducted by Paul M. Lederach, first week in November.

Gospel team from Steinbach, Manitoba, at Kalona, Iowa, Sept. 19.

Home-coming and Fellowship meeting at Fairpoint, Ohio, Sept. 30. Former workers are invited.

John S. Hess, Lititz, Pa., at Diamond St., Philadelphia, Sept. 23, and at Oakwood, Md., Sept. 30.

New Wilmington, Pa., Home-coming on Sept. 23.

I. E. Burkhart, field secretary for Goshen College, has been granted a sabbatical leave from Sept. 1, 1956, to June 1, 1957. After a brief vacation he will be engaged in study, research, and writing, which will enable him to return to Goshen College better prepared to serve the college and the church. Robert Kreider, formerly pastor at Wadsworth, Ohio, has joined the Goshen College staff as Director of Development. He will be responsible for planning and directing all fund-raising activities of the college. Dale Bixler and others will be working with him in soliciting the churches next year.—P.M.

Allen Shirk, on furlough from Bihar, India, will give an illustrated lecture at 7:30 p.m., Sept. 18, at the Guernsey Pavilion, east of Lancaster, Pa. Sponsored by the World-Wide Gospel Fellowship.

For more effective Christian service every church worker ought to enroll in the new Christian Service Training program. Have your church leaders proposed the plan to you? If not, ask them about it.

If manuals or more detailed information is desired, write Don Augsburger, Box 79, Soudersburg, Pa., secretary of Christian Service Training under the Commission for Christian Education.

Communion dates in G. Parke Book district: Sept. 23, Hershey; Sept. 30, Paradise; Oct. 7, Mt. Pleasant; Oct. 21, Kinzer; Oct. 28, Nickel Mines; Nov. 4, evening, Meadville; Nov. 11, Welsh Mountain; Nov. 18, Old Road; Nov. 25, Samaritan Home.

The Franconia Mennonite Board of Missions and Charities has set up an office at 222 N. Main St., Souderton, Pa., on the north side of the Herald Book Store. Bro. Russell B. Musselman will be in charge. Correspondence, offerings, and other items related to the Mission Board should be directed to this office. Herbert A. Derstine, treasurer of the Board, will also continue to receive offerings for the Board. Mail for the Board president, Harold K. Weaver, should be sent to 345 West Second Ave., Collegeville, Pa. Subscriptions to the Mission News and other business regarding this paper should be sent to this office. Mail for the editor, J. Silas Graybill, should be mailed to 250 N. Broad St., Doylestown, Pa. Telephone number for the mission office is Souderton 3-3440.

An educational meeting will be held at Philhaven Hospital, Lebanon, Pa., with Dr. Rohrer Eshleman speaking at 7:30 p.m., Sept. 20.

Alvin Kauffman, Crystal Springs, Kans., at Protection, Kans., Sept. 23.

Timothy Showalter, Broadway, Va., visiting speaker in all-day meeting in Mt. Airy, Md., Oct. 14.

Elmira Chorus at Breslau, Ont., Sept. 30, 8:00 p.m.

Edward Stoltzfus, West Liberty, Ohio, in Christian Life Conference at Cleveland Mennonite Fellowship, Oct. 12-17.

Board of Education members and other interested persons who may have missed last week's announcement concerning the annual meeting, please read the announcement in the Sept. 11 issue.

Visiting Speakers

August 19. James Steiner, North Lima, Ohio, at Wadsworth, Ohio.

Aug. 26. Willis Hallman, Scottdale, Pa., at Vineland, Ont. Isaac Kennel, Atglen, Pa., at Providence, Oyster Point, Va. Merle W. Eshleman, Harrisonburg, Va., at New Wilmington, Pa. Nathan Nussbaum, New Wilmington, Pa., at Youngstown, Ohio. Lester Mann and wife, Goshen, Ind., at Kendallville, Ind. Clayton Beyler, Hesston, Kans., at Protection, Kans. Clifford Amstutz and wife, Hesston, Kans., at West Liberty, Windom, Kans. Victor Stoltzfus, Goshen, Ind., at Martinsburg. Pa.

Sept. 2. Jason H. Weaver, Stuarts Draft, Va., at Benton, Ind. Josef Herschkowitz, Minneapolis, Minn., at Arthur, Ill. Alice Kehl, under appointment to Puerto Rico, at Howard-Miami, Kokomo, Ind. Arnold Dietzel, Akron, Pa., at Lititz, Pa. J. C. Wenger, Goshen, Ind., at Waterloo, Ont. Martin R. Kraybill, Elizabethtown, Pa., at Stony Brook, York, Pa., and Winterstown, Felton, Pa. Takio Tanase, Japan, at Springdale, Va. J. Robert Detweiler, Orrville, Ohio, at Wadsworth, Ohio. J. M. Nissley, Sarasota, Fla., at Thomas, Hollsopple, Pa. Joe Kauffman, Bloomington, Ill., at Flanagan, Ill. Neil Buskirk, Vestaburg, Mich., at Salem, Waldron, Mich. J. N. Byler, Akron, Pa., at Zion, Morgantown, Pa. I. Mark Ross, Lima, Ohio, at Argentine, Kansas City, Kans. Rohrer Eshleman, on furlough from Ethiopia, at Gingrich's, Annville, Pa. Floyd E. Kauffman, Minot, N. Dak., at West Liberty, Windom, Kans. John Oyer, Columbiana, Ohio, at Upland, Calif. Maurice E. Lehman, Lancaster, Pa., at Mattawana, Pa. Ivins Steinhauer, Bridgeport, Pa., at Maple Glen, Grantsville, Md., and Meyersdale, Pa.

Sept. 9. Jesse Short, Archbold, Ohio, and Paul O. King, Chicago, Ill., at Central, Elida, Ohio. J. M. Nissley, Sarasota, Fla., at Cumberland, Md. S. J. Miller, Leo, Ind., and Orie Kauffman, White Pigeon, Mich., at Indianapolis, Ind. Alvin Becker, Woodburn, Ind., at Maple Grove, Belleville, Pa. J. F. Garber, Burton, Ohio, at Gingrich's, Annville, Pa. Jason H. Weaver, Stuarts Draft, Va., at Krall's, Cornwall, Pa. Myron Augsburger, Harrisonburg, Va., at Fairview, Albany, Oreg. Ray Keim, with mixed quartet from East Goshen, Ind., at Blooming Glen, Pa. Boyd Nelson, Elkhart, Ind., in disaster service program in Nappanee, Ind. Willard Sommers, Howe, Ind., at Bon Air, Kokomo, Ind. E. J. Leinbach, Moorepark, Mich., at Pleasant Grove, Goshen, Ind.

Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Weaver's, Johnstown, Pa., Sept. 19-26. Raymond Kramer, Meadville, Pa., at Nappanee, Ind., Nov. 15-25. I. Mark Ross, Lima, Ohio, at Hannibal, Mo., Sept. 9-20. Roy S. Koch, St. Jacobs, Ont., at Plain, Lansdale, Pa., Sept. 15-23. J. J. Yoder, Goshen, Ind., at Fish Lake, Ind., Sept. 9-16. George R. Brunk, Denbigh, Va., at Pigeon, Mich., sponsored by both Pigeon and Pigeon River congregations, Nov. 28 to Dec. 16. Frank Z. Zeager, Elizabethtown, Pa., at Manchester, Mt. Wolf, Pa., beginning Sept. 30. Peter Wiebe, Goshen, Ind., at Waterloo, Ont., Oct. 4-11. John David Zehr, Los Angeles, Calif., at Yellow Creek, Goshen, Ind., Oct. 12-14. Paul Clemens, Lansdale, Pa., at Groveland, Wismer, Pa., Sept. 16-23.

JOYS OF SERVICE

(Continued from page 895)

The joys of service are also practical as one shares of Christ while polishing floors, baking, painting, or chatting seriously on the social dangers youth face in this world. You are not your own, nor your house, nor your time, nor furniture, nor money. You are bought with a price, therefore glorify God with these! Is the investment of a life worth while to you? If it is, then let me challenge you. Are you sharing this same joy? Could teenagers meet in your home and find a Christian atmosphere, someone in whom they can confide, be given missionary fellowship, have satisfying social times, learn with you to talk to God, and know that discussing Scripture will be a part of the natural conversation? Invite them in and provide an evening of singing together, working, reading, praying together as a family, and they will catch the same spirit. "Religion is caught, not taught."

Is God calling you to add your witness to a community or city where few Christians live? Why are you working where you now are? Is your witness needed there or would it count more for God elsewhere? We need you to move in and live Christ among these people—other witnesses for Jehovah are active, but we need genuine testimonies like that of a Dutch lady who told two Jehovah's Witnesses in her home, "I cannot understand what you teach, but I do know that Christ is my personal Saviour and He is my wonderful Friend." All this has been the result of prayerful concern of God's people. Many of you have prayed. Continue in prayer and supplication. We need your visits too so that you may pray more intelligently. God needs your body presented a living sacrifice.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6).

Anniversaries

Jennings. William Jennings and Annie Good were married on Oct. 6, 1894, by C. B. Brenneman at the home of the bride's parents, Pastor and Mrs. Henry Good, Concord, Tenn. A family reunion was held in their honor on Aug. 18, 1956, at the home of their daughter, Mrs. Loren A. Wade, Sterling, Ill.

Bro. and Sister Jennings began life together on a farm near the bride's home. From the beginning their home was the "house by the side of the road, and a friend to man." In those days many folks traveled the "Mennonite Way"—that is, free board and lodging—and many enjoyed the kind hospitality of the Jennings' manse. This did not lessen the labor of the devoted wife. A "tip" in those days was not thought of, but would have come in rather handy at times.

In addition to making a livelihood came the growing family of six sons and five daughters, all of which grew to manhood and womanhood in the vicinity of their birth but are now scattered from Ohio to California. Henry H., Moline, Ill.; Mrs. Stella Miller, Sterling, Ill.; Irvin B., Fresno, Calif.; Mrs. Loren A. Wade, Sterling; Mrs. I. B. Swope, Kouts, Ind.; Mrs. Frank B. Raber, Sarasota, Fla.; William E., Worthington, Ohio; Ethan A., Fresno; Joseph R., McFarland, Calif.; Mrs. Ivan Brunk, Lombard, Ill.; and John, Goshen, Ind. All the children except Irvin were present for this event.

Bro. Jennings was ordained to the ministry by Bishop A. P. Heatwole of Waynesboro, Va., in 1914 and was given charge of the congregation near Concord, Tenn., where he served as pastor for many years. He was ordained bishop in 1924 in the Weaver Church, Harrisonburg, Va., by Bishop L. J. Heatwole. He served as a member of the Mission Board of the Virginia Conference and was active as an evangelist for many years. His personal ministry to the sick and the bringing of comfort to those bereft of loved ones held a large place in his life.

Bro. and Sister Jennings are at present in good health and will celebrate their 82nd birthdays on Oct. 27 and Oct. 1, respectively. We wish them many more happy years with their family and in the service of the Lord.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, Harold Ray and Ila (Hochstetler), Wellman, Iowa, fourth child, second daughter, Agnes Eileen, Aug. 26, 1956.

Bond, Kenneth and Patricia (Long), Lebanon, Oregon, third child, second son, William Keith, Aug. 24, 1956.

Burkholder, Richard and Susan (Herr), C. P. 6, Goiania, Goias, Brazil, second daughter, Lissa Regina, Aug. 31, 1956.

Chupp, Daniel and Irene (Yoder), Orrville, Ohio, sixth child, third daughter, Nora Marlene, Aug. 15, 1956.

Garber, Russell S. and Esther (Hertzler), Washington Boro, Pa., third daughter, Nancy Louise, Aug. 31, 1956.

Gehman, David and Louise (Miller), Creston, Ohio, first child, Dale David, Aug. 19, 1956.

Gingerich, Mose and Mary (Beachy), Kalona, Iowa, third child, first daughter, Clara Laverta.

Hershey, Melvin B. and Alma (Rohrer), Hummelstown, Pa., third child, first daughter, Connie Marie, Aug. 30, 1956.

Hiestand, Paul S. and Esther Mae (Longenecker), Marietta, Pa., fifth child, third son, Bertram, Aug. 6, 1956.

Hoover, Abram N. and Jean (Metzler), Ephrata, Pa., fourth child, third son, Dean Lamar, July 26, 1956.

Horst, Clarence and Ruby (King), Mohnton, Pa., third child, first daughter, Ruby Ellen, Aug. 25, 1956.

Keener, Carl S. and Gladys (Swartz), Phoenixville, Pa., first child, Carl David, July 26, 1956.

Kindy, Orie A. and Florence (Landes), Doylestown, Pa., sixth child, fifth daughter, Rosemary Lee, July 23, 1956.

King, Lester G. and Margie (Burkholder), Archbold, Ohio, second child, first son, Douglas Lamar, Aug. 20, 1956.

Kropf, John, Jr., and Hannah (Brubaker), Amity, Oreg., fourth child, third son, Ernest Mark, Aug. 22, 1956.

Lambright, Lowell and Rosie (Pletcher), Shipshewana, Ind., first child, Randy Wade, Aug. 16, 1956.

Long, Howard M. and Betty Jane (Swisher), Lancaster, Pa., second son, Gary Lee, Aug. 27, 1956.

McGhee, Willis and Rentha, Atmore, Ala., fourth son, George Dennie, Aug. 20, 1956.

Miller, Jonathan and Maxine (Welk), Elkhart, Ind., first child, Suzanne Kay, Aug. 14, 1956.

Miller, Paul and Ruth (Lambright), Lagrange, Ind., fourth child, third son, Gerald Evan, Aug. 23, 1956.

Mishler, Harold and Gyneth (Liechty), Middlebury, Ind., first child, Mark James, Aug. 3, 1956.

Musselman, Melvin W. and Leona (Grove), Gardners, Pa., third child, second daughter, Lu-Ann Sue, Aug. 8, 1956.

Musser, Mark G. and Maria (Martin), Denver, Pa., seventh child, fifth daughter, Silvia Ann, Aug. 30, 1956.

Myers, Herman and Melba (Augsburger), Meadville, Pa., second daughter, Linda Sue, May 15, 1956.

Nafziger, Mervin and Berniece (Landis), Nampa, Idaho, third child, second daughter, Colette Lynee, Aug. 5, 1956.

Neff, Wayne and Helen (Miller), Lagrange, Ind., fifth child, third daughter, Nancy Joan, Aug. 13, 1956.

Nisley, Monroe E., Jr., and Patricia (Miller), Kouts, Ind., first child, Dallis Ann, Aug. 28, 1956.

Orpin, Clarence and Ruth (Jantz), Walton, Kans., third son, Charles Ernest, June 14, 1956.

Oswald, John and Alice (Miller), Hartstown, Pa., sixth child, second son, John Mark, Aug. 25, 1956.

Overholt, Lester D. and Mary Emma (Rush), Perkasie, Pa., fourth child, second son, Timothy Dale, Aug. 25, 1956.

Weber, Lewis Earl and Irene (Stoltzfus), Morgantown, Pa., second son, Dale Keith, Aug. 28, 1956.

Witmer, John and Evelyn (Weaver), Chambersburg, Pa., first child, Sheryl Diane, Aug. 31, 1956.

Yoder, Rolland M. and Cordell (Swartzendruber), Kalona, Iowa, third son, Douglas Ray, Aug. 23, 1956.

Yoder, Simon and Vina (Helmuth), Kalona, Iowa, sixth child, fifth daughter, Wilma Jean, July 27, 1956.

Yutzy, Raymond E. and Alta Mae (Shetler), Hutchinson, Kans., second child, first daughter, Yvette Fern, July 26, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beidler—Landis.—Clyde L. Beidler, Telford, Pa., and Addie M. Landis, Franconia, Pa., both of the Franconia cong., by Arthur D. Ruth at Souderton, Pa., Aug. 11, 1956.

Boehme — Johnston. — Robert Boehme, Lakeman, Mo., Dillon cong., Delavan, Ill., and Anna Johnston, Leonard, Mo., Mt. Pisgah cong., by Daniel Kauffman at the Mt. Pisgah Church, Aug. 18, 1956.

Bomberger—Good.—James R. Bomberger, Mt. Joy, Pa., cong., and Doris A. Good, Lancaster, Pa., North End cong., by D. Stoner Krady at the E. Chestnut St. Church, Aug. 25, 1956.

Brubacher—Gingerich.—Abner Brubacher, Elmira, Ont., cong., and Mary Irene Gingerich, New Hamburg, Ont., Geiger cong., by Moses H. Roth at the Geiger Church, Aug. 17, 1956.

Burkhardt — Cressman. — Donald Burkhardt, Waterloo, Ont., cong., and Ferne Cressman, New Hamburg, Ont., Geiger cong., by Moses H. Roth at the Geiger Church, Aug. 24, 1956.

Denlinger—Good.—Fred L. Denlinger, Paradise, Pa., cong., and Ruth E. Good, Lancaster, Pa., North End cong., by D. Stoner Krady at the E. Chestnut St. Church, Sept. 1, 1956.

Freed—Gehman.—Ralph B. Freed, Harleysville, Pa., Towamencin cong., and Wanda D. Gehman, Barto, Pa., Rockhill cong., by Jacob M. Moyer at the home of the bride, Sept. 1, 1956.

Gingerich—Janzen.—James D. Gingerich, Lowville, N.Y., and Roberta S. Janzen, Butterfield, Minn., by Howard M. Snider at the Evangelical Mennonite Church, Mountain Lake, Minn., Aug. 25, 1956.

Hunsberger—Nafziger.—David L. Hunsberger and Katherine Nafziger, both of St. Jacobs, Ont., cong., by Noah Hunsberger, father of the groom, at St. Jacobs Church, July 6, 1956.

Landis—Moyer.—Franklin B. Landis, Chalfont, Pa., Line Lexington cong., and Virginia Moyer, Souderton, Pa., Franconia cong., by Arthur D. Ruth at Souderton, Sept. 1, 1956.

Leis—Gerber.—Lester Leis, Milverton, Ont., and Clara Gerber, Brunner, Ont., both of the Poole A.M. cong., by Moses H. Roth at the Poole A.M. Church, July 21, 1956.

Moyer—Martin.—Carson Moyer, Toronto, Ont., Danforth cong., and Ellen Martin (M.D.), Waterloo, Ont., St. Jacobs cong., by Roy S. Koch at St. Jacobs Church, June 2, 1956.

Roes—Roth.—Mahlon Roes, Milverton, Ont., and Pearl Anna Roth, Wellesley, Ont., both of the Maple View A.M. cong., by Samuel L. Schultz at the Maple View A.M. Church, June 30, 1956.

Rufenacht—Grieser.—Donald Rufenacht and Carolyn Grieser, both of Archbold, Ohio, Zion cong., by P. L. Frey at the Zion Church, June 16, 1956.

Tang—Wagner.—Ramon Tang and Carolyn Wagner, both of Chicago, Ill., Bethel cong., by Paul O. King and Laurence Horst at the Bethel Church, Sept. 1, 1956.

Troyer — Gresser. — Willis Troyer, Smithville, Ohio, and Phyllis Gresser, Wooster, Ohio, both of the Oak Grove cong., by Glenn Martin and V. M. Gerig at the Oak Grove Church, Sept. 1, 1956.

Unzicker—Schabinger.—Sam Unzicker, Lowpoint, Ill., Metamora cong., and Sherrill Schabinger, Washington, Ill., at the Evangelical U.B. Church by E. M. Zimmerman, assisted by Roy Bucher, Aug. 30, 1956.

Yoder—Bauman.—Ray Laverne Yoder, Hicksville, Ohio, Lost Creek cong., and Eleanor Ann Bauman, Grabill, Ind., Leo cong., by Ralph Yoder, father of the groom, at the Leo Church, Aug. 26, 1956.

Yoder—Calflesh.—Roman L. Yoder, Grantsville, Md., and Mary Calflesh, Meyersdale, Pa., both of the Castleman River cong., by Ivan J. Miller at the Maple Glen meetinghouse, Aug. 26, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Easter, Clarence M., Jr., son of Velma Easter and the late Clarence Easter, Sr., of Masontown, Pa., died in West Haven, Conn., Aug. 30, 1956, at the age of 18 y. 10 m. 13 d. Besides his mother he leaves the following brothers and sisters: LeRoy, Alfretta, Mary, and Carmen. Funeral services were held in the Masontown Mennonite church where Clarence had united as a member at the age of nine. Burial was made in the Greendale Cemetery in charge of Paul M. Roth.

Emmett, Melzelda, daughter of Edward Phillips and Charlotte Trotter, was born at Winn City, Ill., Feb. 1, 1875; died at her home near Norfork, Ark., Aug. 10, 1956; aged 81 y. 6 m. 9 d. She was married four times: first to Wm. Robert Reed, then to T. J. Pinkston, third to James Enos Young, and last to J. W. Emmett, all of whom preceded her in death. She is survived by 5 children (Mrs. Lottie Parnell, Norfork, Ark.; E. J. Pinkston, Mountain Home, Ark.; Charles G. Pinkston, Long Beach, Calif., Mrs. Nettie Pool, Culp, Ark., and Raymond Curtis Young, Hot Springs, Ark.), one brother (Charles W. Trotter, Mountain View, Ark.), 17 grandchildren, and 8 great-grandchildren. Since she was the type of person that showed herself friendly and was continually helpful to those in need, she is also survived by an unusually large number of personal friends. She was a member of the Bethel Springs Mennonite Church, Culp, Ark. Funeral services in charge of Frank Horst were at the Galatia Methodist Church near Norfork, Ark., and burial in the adjoining cemetery.

Gahman, Daniel G., son of the late Samuel and Mary (Gross) Gahman, was born in Plumstead Twp., Pa., on Nov. 17, 1878; died July 26, 1956; aged 77 y. 8 m. 9 d. He was united in marriage to Maggie Histand on Jan. 18, 1902. To this union one son (Melvin) was born. In 1939 they moved to their son's home in Bedminster Twp., where he remained until the Lord called him home. He suffered a heart attack 12 years ago, but had been in fair health since that time, and had been working at the carpenter trade and in his repair shop. He accepted Christ as his Saviour in his youth and took great interest in the church. On Oct. 20, 1927, he was ordained to the office of deacon where he served faithfully until the end. On July 24 he was taken to the Grandview Hospital, Sellersville, and passed away July 26. Surviving are his wife, his son, 2 grandchildren, one great-granddaughter, and 3 brothers (John G., Souderton; Samuel G., Dublin, and Abram G., Perkasie). He will be missed by the Deep Run congregation as a deacon and wise counselor. Funeral services were held July 30 at the Deep Run Church in charge of Erwin Nace, Joseph Gross, and Richard Detweiler. Interment was made in adjoining cemetery.

Hershberger, Noah A., son of Abraham and Susanna (Miller) Hershberger, was born Oct. 11, 1879, in Harrison Twp., Miami Co., Ind.; departed this life on Aug. 30, 1956, at his residence in Kokomo, Ind.; aged 76 y. 10 m. 19 d. He had lived in this community most of his life. On May 2, 1903, he was married to Mattie Troyer, who survives. To this union were born 3 children, one of whom died in infancy. Surviving, besides his wife, are two children (Marvin and Ruth—Mrs. Clayton Sommers, both of Kokomo), 4 grandchildren, and a sister (Neoda—Mrs. Jonas Keim, Sugarcreek, Ohio). A sister and a brother are deceased. He was a member of the Howard-Miami Mennonite Church from early youth, and served in various capacities in the Sunday school and church. He also served a period of eight months in Puerto Rico on a mission project as builder. Funeral services were held at the Howard-Miami Church on Sept. 1 with Emanuel J. Hochstedler and A. G. Horner officiating; burial was made in the Mast Cemetery.

Martin, Martha, daughter of Samuel and Mary (Culp) Yoder, was born Feb. 2, 1887; in Elkhart Co., Ind.; passed away Aug. 27, 1956; aged 69 y. 6 m. 25 d. On Dec. 9, 1905, she was united in marriage to Edward F. Martin. They had 3 sons and 2 daughters (Helen Lucille, who died in infancy; Mary—Mrs. H. D. Hershberger, Los Angeles, Calif.; Ellis M., Elkhart, Ind.; Robert, Alto, Mich.; and Owen P., Elkhart). Besides her husband and 4 children, she is survived by 12 grandchildren, one great-grandchild, 2 sisters (Sadie—Mrs. Ezra Bleilie, Nappanee, Ind., and Goldie—Mrs. Oscar Stealy, Goshen), and a brother (Warren, Elkhart). One brother preceded her in death. In 1901 she was baptized at the Olive Mennonite Church where she remained a faithful member all these 55 years, having her hope in Christ her Saviour. She always looked forward to the monthly sisters' sewings while she was able to participate. While her husband was business manager of Goshen College in 1927-31, she especially enjoyed the fellowship of the college faculty and friends. She had been in failing health the last 5 years and slept peacefully away on Monday at their home in Elkhart. She and her husband observed their golden wedding anniversary in December of 1955. Funeral services were held on Aug. 26 with the brethren D. A. Yoder, C. A. Shank, J. C. Wenger, and Elno Steiner in charge, with burial at the Olive Cemetery, Elkhart.

Rockwell, Jay S., Jr., son of Jay S. and Etta (Helmick) Rockwell, died in the Children's Hospital, Pittsburgh, Pa., Aug. 21, 1956, at the age of 14 y. 11 m. 11 d. Besides his parents he is survived by two brothers, four half brothers, and five half sisters. He was a Sunday-school and summer Bible school pupil at the Masontown Mennonite Church. Funeral services were conducted by Paul M. Roth in the Honsaker Funeral Home. Burial in the Greendale Cemetery.

Taylor, Edgar H., son of Aaron and Mary (Showalter) Taylor, was born Nov. 18, 1888, near Terre Hill, Pa.; lost his life by drowning near Santa Fe, Honduras, July 26, 1956; aged 67 y. 8 m. 8 d. He became a member of the Mennonite church in his youth and remained faithful until death, serving as deacon for the Frazer congregation, near Malvern, Pa., for many years. He was of a generous disposition and enjoyed doing things for others. The last few years he suffered from heart trouble but worked up until just before his death. He is survived by his wife, who was Verna Martin before marriage, and the following children (Dora, Trujillo, Honduras; Muriel—Mrs. Noah K. Mack, Morgantown, Pa.; Glenn, Lederach, Pa.; Lois—Mrs. D. Wilbur Erb, Harrisburg, Pa.; and Joyce—Mrs. Melvin Mast, Elverson, Pa.), also 16 grandchildren, one brother (William, Reading, Pa.), and other relatives. Funeral services were held July 27 at Trujillo, Honduras, with George Miller, Norman Hockman, and Catarino Cloter taking part. His peaceful face impressed many people who came to express their sympathy. Interment was made in the Trujillo Cemetery. On Aug. 18 a memorial service was held at the Frazer, Pa., Church.

Yoder, Ira, son of David Y. and Christina Yoder, was born at Blake, Ohio, April 19, 1878; passed away at the home where he had lived many years on Aug. 5, 1956; aged 78 y. 3 m. 16 d. He was united in marriage to Nola Orr Hall, who preceded him in death on Nov. 27, 1947. To this union were born 2 sons (Vernon, Medina, and Dalen, Wadsworth), 3 daughters (Mrs. Lois Farnsworth and Mrs. LaRue Minkhouse, both of Wadsworth; Mrs. Iona Shaw of the home). Besides his 5 children, he is also survived by one stepdaughter (Mrs. Arline Shelly, Wadsworth), one sister (Mrs. Emma Brubaker, Mt. Home, Idaho), 11 grandchildren, 3 stepgrandchildren, and 3 step-great-grandchildren. He became a member of the Lower Mennonite Church, near Wadsworth, by water baptism on July 7, 1956. Funeral services were held at the Hilliard Funeral Home, Wadsworth, with Abram Good and Elmer Good officiating. Burial was made at Rose Hill Burial Park, Montrose, Ohio.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

There Is a Spirit, by Kenneth Boulding. Fellowship Publications; 1945; 26 pp.; $1.00.

Just recently has this reviewer discovered **The Naylor Sonnets**, by the Quaker economist, Kenneth Boulding. James Naylor was a seventeenth-century Quaker, who one day was assaulted and robbed. Two hours before his death from the injuries sustained he wrote this classic of Christian love:

"There is a spirit which I feel that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations. As it bears no evil in itself, so it conceives none in thoughts to any other. If it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned; and it takes its kingdom with entreaty and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It's conceived in sorrow, and brought forth without any to pity it, nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings: for with the world's joy it is murdered. I found it alone, being forsaken. I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life."

Boulding has taken phrases from this testimony and has made them the texts for twenty-six exquisitely wrought Spencerian sonnets. No better poetic form could have been found for the purpose. The strict mold of thought

is suggestive of the pressures under which love must live and grow. Here is much in little, an excellent dollar's worth for any lover of both peace and poetry.—Paul Erb.

PEACE AND WAR

(Continued from page 897)

simply said the church fell with Constantine this volume is helpful. It is true that Constantine represents the turning point, but the decades which followed until the church herself became persecutor where she had so shortly before been persecuted are in some respects even more significant. Here we see once more how readily, and yet with what disastrous results, churches move from mere moral influence to actually political control, once they become strong enough. In a time of totalitarian states, when we condemn them so categorically for being anti-Christian, and many Christians therefore take up arms against them, we need to be reminded that a "Christian" totalitarianism is even more repugnant. Nevertheless Canon Greenslade helps us to see that the union of church and state was never as complete as we often conclude.

None of these studies, and the list could be greatly expanded, are devoted to the question of war. But they deal with the larger context in which the war question must be studied. We can only labor and pray that these fresh studies, which get us closer to an understanding of the message of Christ and its impact on the ancient world, can yet arouse the Christian conscience on war.

Macgregor, to whose work we have referred, includes an additional chapter in the most recent edition. Significantly he addresses his concluding challenge to the Christian pacifists themselves. These, he says, "must learn to face the possible cost of peace. The man who in his own soul's life has experienced the miracle of reconciliation finds that a new obligation has been laid upon him. Himself reconciled to God through the sacrificial love of Jesus Christ, he knows himself to be called to serve that same holy love, and to follow that same reconciling way in all his dealings with his fellow men, and to do so even when the way of obedience seems likely to be the way of appalling risk. It led Jesus to the cross . . . ."

Harrisonburg, Va.

FROM OUR CHURCHES

(Continued from page 907)

with the Tampa churches and the other Mennonite churches in Sarasota for the quarterly Sunday school meeting which was held at the Palm Grove Church.

Throughout the summer months our WMSA holds its regular monthly meeting in the evening and this gives opportunity for many of the sisters who cannot attend during the day to enjoy this fellowship. A special project for July and August was the donation of boys' and men's work pants for relief.

We are always glad for the visitors who come to worship with us, and pray that our congregation may always be a blessing to all who come into our midst.

Mrs. Noah Yutzy.

SARASOTA, FLORIDA

(Tuttle Ave. Congregation)

Greetings:

"O give thanks unto the Lord; for he is good: for his mercy endureth for ever." We have many reasons for which to thank the Lord. Although we have had a very dry and warm summer, in the past few weeks we have had very nice and much needed rains.

Our pastor, Bro. Myron Augsburger, left in May for an indefinite time, and is taking up work at E.M.C. as student pastor. Bro. Michael Shenk, Newton Chapel, is in charge in the absence of Bro. Myron. Bro. Mervin Shirk and family are responsible for the program at Newtown.

The attendance this summer has averaged around 70. A number of families have moved into the community: Amos Mellingers, Alpha Zooks, Stanley Souders, and Ben Mullets.

Bro. Michael Shenk and family attended the Virginia Conference July 24-27, and also spent some time with their families. In their absence the brethren Isaac Frederick, D. Parke Lantz, and Geo. F. Brunk filled the appointments.

Tent meetings were held for two weeks in March at Newtown with Bro. Andrew Jantzi as evangelist. Bro. Myron substituted the last several nights of the meetings as Bro. Jantzi was called home at the death of his mother. There were a number of confessions.

We have had a few unexpected deaths in our neighborhood among which were Bro. Stephen Peachey and Bro. Fred Black, a member at Tuttle Ave.

We are anticipating another Shekinah Bible School in Jan., 1957. Pray with us that this Bible school will be a blessing to all who attend.

Correspondent.

ZURICH, ONTARIO

(Zurich Congregation)

Greetings of love in Christ:

We should like to share with you some of the rich blessings we have received through this summer's activities, giving all praise and glory to God our heavenly Father, who alone is worthy of praise.

Our revival meetings were held in a unique way this year when sixteen different churches united their efforts in a two-week Crusade for Christ in the Zurich Community Centre. Cedric Sears, a Youth for Christ leader, was the evangelist. Denominations co-operating were Church of God, United Mennonite, Pentecostal, Evangelical, Baptist, Presbyterian. Two things were very outstanding in all the services—Bro. Sears' frequent and able quoting of the Word of God, and the splendid co-operation among pastors and everyone whose chief concern was to bring sinners to a saving knowledge of Jesus Christ. Ninety-one souls came to the altar seeking help—68 of these accepted Christ for the first time, and the remainder sought spiritual help. Besides these about 35 or 40 young people consecrated their lives for missionary service as the Lord leads.

Then again we had a busy summer conducting summer Bible schools. At Zurich the enrollment was 155. We held three other schools, reaching out about 20 miles around Zurich. At Exeter the enrollment was 80, at Cromarty 109, and at Porter's Hill 64. Altogether there were 408 children under the influence of the Gospel. We praise God for these open doors of service in teaching boys and girls how to be saved.

On July 9 the Revival Singers from Uniontown, Ohio, were with us. Truly our hearts were stirred and challenged to a greater zeal for winning the unsaved as they sang the Gospel message and as Bro. Overholt delivered his Spirit-inspired message.

Since last summer we have been conducting a Sunday school at Exeter with Stanley Sauder as superintendent.

We thank and praise God for all these blessings and our prayer is that He may continue to lead and guide us in His service.

Mrs. Earl Oesch.

Only a nonconformed church can be salt to the earth and a light unto the world.—Paul Mininger.

The Alpha and The Omega by Paul Erb

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Items and Comments

John C. Bennett, Professor of Ethics at Union Theological Seminary New York, in an article in the **Christian Century** admits that "the Christian pacifist who is convinced that the Christian should never participate in war or in preparation for war does not face as profound a dilemma as other citizens face; or at least he knows in advance what he should do or not do." Then he distinguishes between two kinds of pacifists. The first are described in these words: "The first group are the pacifists who emphasize the conflict between Christian love and the deeds that war requires, who seek to witness on religious grounds against war and to preserve in the world resources of healing and reconciliation, but who do not claim that there is always an alternative political strategy they can recommend to the nation which, in their view, will be successful against tyranny or aggression. These pacifists preserve their witness against war, but on the political level do not necessarily claim to have an answer. They have no illusions about the limitations of what they can accomplish, but they still insist that God calls them to this pacifist witness." The second group, he says, are those who believe there is always a nonviolent strategy which any nation can follow. Bennett feels that the second group of pacifists have by far the most difficult position.

* * *

The General Conference Mennonites, in their triennial conference, recommended cooperation with Civil Defense, Red Cross, and other disaster organizations, but only "where this can be done without violating the principles set forth" in the peace position of the church. Members of the church, said the conference, should "refrain from membership in Civil Defense organizations, and from entering into such contracts or standing, binding agreements with them as may restrict freedom of action and testimony in accord with our Christian conviction."

* * *

Goals adopted by the General Conference Mennonites for the next triennium are as follows:

1. Each member a personal witness.
2. Every congregation seeking a mission outpost.
3. Fifteen new congregations by 1959.
4. Every member a tither.
5. Every church supporting every board.
6. A voluntary service worker from every congregation.
7. Every pastor prayerfully seeking a new recruit for the ministry.
8. A strong Spirit-controlled seminary program receiving wholehearted support.
9. Trained personnel and adequate teaching facilities for the teaching program.
10. Reaching at least one unevangelized tribe with the Gospel.
11. Every member knowing Christ "and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

* * *

V. Raymond Edman, President of Wheaton College, was scheduled to speak at the opening of Tabor College, Hillsboro, Kans., on Sept. 9.

* * *

St. Philip's, in New York, with 3,871 members, is the largest Episcopal congregation in the world. Ninety per cent of its members are Negroes. Recently a large oil painting of a Negro Madonna and Child was placed in the church.

* * *

The Ministry of Foreign Affairs and Cults has agreed to restore Roman Catholic religious instruction in Argentina's state primary schools. Peron abolished such instruction in 1955 during his antichurch campaign. Religious instruction will be given on Saturdays, when no other classes are held.

* * *

Nearly 600 delegates representing 210 churches in the United States and Canada attended the triennial meeting of the General Conference Mennonite Church in Winnipeg. It was the second time in its 96-year history that this conference met in Canada.

* * *

A nationwide survey of American family life, conducted jointly by a Roman Catholic priest and a Protestant layman, shows that family life has a greater chance of success if husband and wife have common backgrounds and interests. "Extreme" income families—below $2,000 and above $10,000 a year—have more trouble with their children than moderate income families. Inter-faith marriages create problems. Big city life does not disrupt family life.

* * *

William F. Albright, famous American Biblical archaeologist, is lecturing for three months in Turkey under the auspices of the Department of State. He is speaking on such subjects as the Dead Sea Scrolls and archaeological finds in Syria and Arabia.

* * *

A department store in Charlotte, N. C., recently provided a meditation room for shoppers. Its four pews can each accommodate eight persons. During the first week it was open, 636 people entered the prayer room. Three months later, an average of 315 persons a week—25 per cent of whom were employees—were still using the prayer room.

* * *

The world's Jewish population is now 11,908,443, an increase of 58,557 in 1955. The United States has more Jews than any other country—5,200,000—of whom 2,050,000 live in New York City.

* * *

After the war, three thousand Japanese migrated to Argentina. There are now fourteen thousand Japanese in the country. They are chiefly engaged in the laundry business or in raising flowers. Eglesia Evangelica Japonesa in Buenos Aires is the only Protestant independent Japanese church in the Spanish-speaking countries of South America. The church has 140 believers and 300 seekers. Their monthly offering is about $200 (American). They maintain ten mission points which the minister serves.—Christian World Facts.

* * *

"The real ambassadors America sends," said a Turk recently, "are not the State Department men. They see and influence only our government officials. You missionaries are the real ambassadors. You work with the common folk and have a lasting influence on our country. You are human and treat us as fellow human beings."

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Gospel Herald

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A Satisfying Experience with Christ

By Nelson E. Kauffman

A few years ago above a beautiful Japanese waterfall was found a strange letter, obviously penned by a young man whose lifeless body on the rocks below told its tragic tale. The message ran, "I have studied all the philosophies that treat of the problem of human life. I have studied all that the religions have to teach and I find no satisfying answer. I am going into the next world to see what I can find for myself." This cry of the soul of man today for a satisfying experience, for certainty that gives assurance, and for a purpose that gives meaning to life, is also heard in the Western world. Lord Byron, that literary genius, wrote in his journal on his thirty-third birthday, "I go to bed with heaviness of heart for having lived so long and with so little purpose." Contrast with this the swan song of the great Apostle, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8).

Another disillusioned modern laments the emptiness of life apart from Christ, writing of his life between the ages of 20 and 35. "What about that fifteen years? Can I find not one slightest bit of good in them aside from having been alive? It might be said that having lived those fifteen years was enough, good or bad, but it was not. With all the emphasis I can muster I cry, 'It is not! It is not!! To think that I shall just live another fifteen years as those last have been lived is not enough, not half, not a third, not a tenth. It seems to me the essential source of my trouble is the need for some unshakable conviction of the importance of life and a way in which one should live."

Above this cry of despair one may hear the voice of the Saviour say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "I am come that they might have life, and that they might have it more abundantly." Why then are there not more persons who enjoy the peace, joy, and satisfaction of His discipleship? The wise man without peer observed in his day that the eye is not satisfied with seeing, nor the ear with hearing. Eccl. 1:8 "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase: this is also vanity" (Eccl. 5:10). Ezekiel reminded Israel that immoral living cannot bring satisfaction to the heart of any man. God through Isaiah said, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2).

Religions of today offer help, but the cry of the soul of many persons continues, "Oh that I knew where I might find him" (Job 23:3)! My friend, are you one among this multitude seeking for meaning, for purpose, for satisfaction in life? If so, may I suggest to you where you may find all that your heart cries out for? You will not find it in a formal church membership, in works of self-abnegation, in forms of religion, in mystical meditations, or psychological maneuvering, but in a personal experience of spiritual birth, by the Spirit of God, and in a continuing discipleship with Jesus Christ. This means more than an affiliation with an anemic form of Christianity. It means a transformation of mind, a conformity to Jesus Christ, and a wholehearted obedience to His Word which sets one in harmony with the whole will of God and in direct opposition to the life and program of a carnal, Christ-rejecting world. The hypocrisy of profession without possession only intensifies the hunger of the soul. Nothing less than Christ Himself taking complete control of mind, body, and soul through the Spirit can satisfy.

Satisfaction and peace, joy and rest of soul do not depend upon circumstances, but upon relationships; not upon the absence of adversity and suffering, but upon attitudes born of the Spirit of God. Out of the depth of his experiences of the vicissitudes of life the Apostle Paul exclaimed, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:10). The word "take pleasure" is the same as that used by God when He said, "This is my beloved Son, in whom I am well pleased." How is it

Come unto Him

By Lorie C. Gooding

There is hope in Christ Jesus, our Saviour and Lord,
For the weary, the burdened, oppressed;
There is healing and help in His wonderful Word
For the sorrowing and the distressed.
There is refuge here, and a hiding-place,
And love and joy in His matchless grace;
Come unto Him, and rest.

There is fortitude in the marvelous cross
For him who is sorely tried;
There is strength for those who count all else loss
To walk at the Saviour's side.
There's a gracious deliv'rance, and balm for the soul,
And patience and peace in His Spirit's control;
Come, and be satisfied.

There is power above all the powers of earth
In the Saviour who suffered for sin.
There is victory assured in His excellent worth,
It is proven again and again.
The power is great, and the victory's complete;
You shall fight in His might, and the triumph is sweet.
Rise up in His power, and win.

Holmesville, Ohio.

possible for a man to enjoy such suffering, even glorying in it? The secret may be found in his surrender to Christ and in his deep-seated conviction expressed to Timothy in these words, "I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:11, 12).

This assurance may be the experience of every child of God, to know that one is not his own but that spirit, soul, and body are under the sovereignty of One who knows the end from the beginning, whose purpose makes all things work together for good, whose justification permits no condemnation, and whose power permits no separation. This gives the Spirit-filled, Christ-possessed Christian peace that passes all understanding, and unspeakable joy full of glory.

May I testify to you that this is really true! I can say with the Psalmist, "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9). Again the Psalmist says, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light."

Not only does Christ give to the person whom He has completely conquered joy, peace, and satisfaction, but He gives further purpose and meaning to his life by triumphing through him in all life's experiences. Moffatt's translation of II Cor. 2:14 puts the truth in most challengingly beautiful words, "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me. I live for God as the fragrance of Christ."

Do you want your life to have purpose, meaning, satisfaction? Do you wish your life to be winsome, beautiful, fragrant? Would you like to have victory over those hateful dispositions, those jealous feelings, those envious thoughts, those unkind attitudes, in short, all those strivings of self? Do you long for freedom from a sense of condemnation and guilt? Are you tired of trying to find satisfaction in pleasure and popularity and property? Then come to Jesus Christ. Surrender wholly to Him, body, soul, and spirit; become His disciple; fill your mind with His Word. This rich, satisfying experience is for you as well as for others, but there is no short cut to such a life. It costs everyone alike. It costs everything but it is worth more than everything you have, or anything you may have in this world! Meet your Saviour at the cross. Acknowledge your sins, apply the blood by faith, and yield your body a living sacrifice.

You too may have a life fragrant with the knowledge of God and abundantly satisfied with the goodness of His house. You too may live for God as the fragrance of Christ. A little poem says,

Out of the hardness of heart and will,
Out of the longings which nothing could fill,
Out of the bitterness, madness, and strife,
Out of myself and all I called life,
Into the having of all things with Him,
Into an ecstacy full to the brim,
Wonderful loveliness draining my cup,
Wonderful purpose that ne'er gave me up,
Wonderful patience enduring and strong,
Wonderful glory to which I belong.

Elkhart, Ind.

Let's Grow Up Eschatologically

If there is one thing more than another that his majesty the devil enjoys, it is to see Christians divided over their different views concerning the Lord's return. If he fails to get a fundamentalist to depart from the faith once delivered unto the saints, he will try to get him to fight the saints unto whom the faith was delivered. Too many Christian leaders today imagine they are fighting the good fight of faith when instead they are attacking men of like precious faith. So Satan and his host are enjoying one of the strangest spectacles Christendom has ever presented — fundamentalists bearing the colors of their particular school viciously fighting the fundamentalists of another school.

This battle is specially unmerciful in the field of eschatology. The devil has seen to that. He knows, as a group of evangelical missionaries stated lately . . . that "Bible teachers of unchallenged orthodoxy and sound Christian scholarship are unable to agree on their interpretations of all aspects of revealed truth regarding eschatology." So he has used this fact to divide the evangelicals, for no one knows better than he that in unity there is strength, if that unity is one based on acceptance of the essential doctrines of the Bible. He has given to some Christian circles a new definition of heresy.

A heretic according to some Christian leaders is one who does not agree with them on every minor detail of the doctrine of the Lord's return. If our friends who advocate this idea think we are uncharitable in attributing this illogical attitude of mind to the influence of the devil, to whom must we attribute it? Certainly the Holy Spirit is not responsible for such unholy conclusion.

Surely the time is long overdue when spiritually minded preachers and other Christian leaders of the various schools of eschatological interpretation should get together and see whether or not it would be better to explore fellowship on the basis of the many common beliefs, than to exaggerate differences.

The many differences of evangelicals in the field of eschatology could never be dealt with in a brief article such as this. But a great number of godly men are convinced that the antagonisms fostered by some Bible interpreters are weakening the witness of the Gospel in a world that needs to see a clear shining light that leads souls to Christ Himself.—G. N. Clement in *The Watchman-Examiner.*

Water from Many Wells

By Nora Oswald

Confession Ropes

Have you confessed your sins to the Lord and prayed for forgiveness? Did you, then, receive in return complete forgiveness, victory, and a sense of satisfaction and freedom? Or has your experience been otherwise?

An item in a midwestern newspaper caused me to ponder. The story portrayed a farmer who had stolen a rope from his neighbor. After a time, the guilty farmer became conscience-stricken. He returned the rope, and confessed his guilt. The neighbor forgave him, but the farmer did not have peace of mind. His conscience harassed him, still.

Has your experience been similar to this man's? Perhaps you, like the farmer, brought your confession ropes to the Lord but failed to mention the *cow* at the end of the rope.

Goshen, Ind.

A man's prayers are tied to his need. —J. Otis Yoder.

GOSPEL HERALD

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EDITORIAL

Church Location and Church Success

Guest Editorial

How important is location to a church's success? Very important.

But location is not the all-important factor, as is often the impression.

A good location is of much value, but more important is what goes on inside the church, and still more important is what goes on inside the people of the church.

In years past it was thought that the best location for a church was downtown or on the busiest thoroughfare. In such a location some churches flourished; some didn't.

Then there is the view that the best place for a church is in the suburbs and in the residential sections. In such a location some churches flourish. Others only mark time and barely exist.

On the other hand, there are churches that render a good ministry and flourish, although they are off the main street in a not-too-important location. People find their way to the church because it has something more than convenience to recommend it.

There are advantages to a church being well located. Through good location a church, 1) Is easily accessible to the people it seeks to serve; 2) Does silent advertising by being where people are or where they pass; 3) Casts its influence over the community in general and not just over its members; 4) Reflects how important the members of the congregation think the church is.

Like a business organization the location is important but it is not everything. Not having the most desirable location is hardly an adequate excuse for a church failing to render the ministry of which it is capable.

A dead church is seldom going to be revived by merely changing its location. However, changing location may be an indication that the church has real vitality.

If good things are happening inside a church and inside its people, it is going to render good service, however bad its location may be. And such a church is in the most likely state of seeking to better its location.

The purpose of the church is to bring people into fellowship with Jesus Christ and into an acceptance of His Gospel. A good location may help the church to render this mission in a greater way, but a church should not wait to have this advantage. It should be dedicated to doing its work wherever it is.—C. Ray Dobbins, in *The Cumberland Presbyterian.*

Bible Conference in Big Valley

Your editor had the privilege of participating in a two-week Bible conference held in the Kishacoquillas Valley of Pennsylvania recently. It seems to him to have had a significance which deserves brief comment.

The "Big Valley" itself is of considerable importance to Mennonites. As one of our older settlements it is the parent of many older communities farther west. It has furnished its quota of effective church leaders. For instance, two of our key personnel at the Publishing House—Ellrose Zook, Executive Editor, and J. A. Hostetler, Book Editor—came from there. Nestled between Jack Mountain and Stone Mountain, its loveliness is a legend to those who have only heard of it, and a happy memory to those who have seen it.

There are Mennonite churches in the Valley belonging to the Allegheny, Conservative, and Ohio and Eastern conferences. There are several varieties of Amish congregations. All the Mennonite churches co-operated in sponsoring the Bible conference, and many of the Amish also attended. One older brother called the meetings the "best united experience" which the churches of the Valley ever enjoyed.

The people were most receptive to the Bible teaching given. It is not true that people want to be only entertained. At Belleville they came to the big tent in crowds ranging from seven to sixteen hundred people, and listened intently as the great Biblical themes of eschatology and victorious living were expounded to them. They were serious crowds. They gathered early and waited quietly for the opening song service, and often stood around afterwards discussing what they had heard.

It struck us as we saw these big audiences night after night that, good as evangelistic campaigns have been and still are, the church is recognizing the need for careful Bible instruction. People need, not only to be won to Christ, but also to be led into a growing discipleship. The more emotional type of meeting needs to be balanced by the more thoughtful type. Fifty years ago Bible conferences exerted a tremendous influence upon our church. Perhaps the time is here for a revived emphasis upon understanding and Biblical orientation. Probably the best way to meet some of the outside influences upon our people is to give them a strong diet of Bible doctrine.

There were a number of other things that impressed us at this conference. One was the quiet efficiency with which the meeting was run. Bro. Andrew Jantzi's tent equipment was excellent. Cars were parked and people were ushered to their seats with a minimum of fuss. Duplicated outlines helped them to follow the speakers. Services started on time and, because those on the platform respected each other, they closed almost on time. There was good interest after meetings in two stands displaying records and literature of The Mennonite Hour, and books from the Mennonite Publishing House. There was an evangelistic emphasis, with a number raising their hands for prayer and some making a commitment to Christ. Four offerings were lifted, which took care of the expenses and sent a considerable amount into world evangelization.

There are things in our church life that cause us deep concern. But such meetings as this cause us to thank God and take courage. The brother quoted above has written further: "God has been greatly glorified and our churches have experienced a marvelous refreshing in the Lord. In these days of spiritual decline, it was most comforting to go through such a series of spiritual refreshment."—E.

♣

The most authentic translation of the Bible is that which translates it from a written Word in a book into a living Word in a heart.—L. C. Gooding.

Unity Through Faith

By Paul M. Lederach

(Continued from last week)

II. The Nature of Christian Fellowship

We have noted that the injection of any law or work to supplement faith breaks our relationship with Christ and also destroys Christian unity. Now we turn to the second question raised in the last section. What is the nature of the Christian fellowship that results from faith in Christ?

First we should notice that the fellowship is a community of new people. The basis for their being together is love for Jesus and love for each other, for by faith the love of God is shed abroad in their hearts by the Holy Spirit. Rom. 5:1-6.

This fellowship cannot be likened to a voluntary human organization, association, or club. For in this fellowship members are changed and infused by the power of God. Moreover, they are not drawn together primarily by a common creed, or discipline, or ideal. Their unity is found in their common faith-love relationship with the living Christ, who is Lord and Master. They are not kept together by a man-made discipline, such as bylaws of secular organization. Nor is their discipline static. Rather it is ever new, as they discover new areas of obedience and service growing out of fellowship with Him, with the Word, and with each other.

Nor can their assemblies be likened to gatherings of governmental bodies with pomp and formality. Rather, as a community of disciples they are keenly conscious of His presence, for where two or three are gathered in His name, there He is in the midst.

The outstanding characteristic of the fellowship is love. It is love that cares. Further, it is love that builds. While recognizing the potential for evil in every individual, this love tries to see the good and the possibilities for spiritual growth into Christlikeness on the part of each. This love brings changes in men's thoughts about each other which build unity. No one thinks of another, "Here is someone I can direct or use." Or "I am independent. I am sufficient in myself." Rather there comes the recognition that they are members one of another. In Christ I am part of you, and you are part of me.

Perhaps because we have failed to experience and foster such fellowship with Christ and fellow believers, we have strayed into paths of disunity. Perhaps, too, we have been tempted to construct a fellowship that is something less than God's highest.

We have sensed that fellowship in the New Testament sense involves all of life, and that such fellowship requires an obedient commitment to Christ and love for the brethren. This is quite costly. So, unwilling to pay the price, we have tried to build a fellowship in our own way.

To do this we have been in danger of substituting commitment in a few areas of life for commitment of all of life by faith to Christ. These few areas become test points, and are used to determine the basis of fellowship. When one accepts these test points, he is invited into fellowship. When one rejects, he is refused admission or is excommunicated.

Unfortunately, some of these test points have been quite remote from the Scripture. Some may be merely everyday practices which time and cloudy thinking have vested with religious significance. Each test case seems to form a fence post for a well-enclosed field. Within this fence are those who conform. And, of course, in their view, God is there too. Those who accept this somewhat limited enclosure are with God, while those who may break the fence or climb over, are no longer with Him.

Often those within are quite critical of those without, and also of those within, especially those who are near the fence or on the fence. Within the fence are many voices. Some defend one post, others another. There is no unified voice, and the voice of God is seldom heard. And in the determination to save the fence, fellowship is lost and broken.

Before the time of Christ, the Jews had built walls around their religion. They thought that within their walls of rules and regulations God was confined. But thank God, Jesus came and broke those walls. To use His figure, the old bottles could not contain the new wine.

Even today men try to rebuild such walls. But again the Holy Spirit comes and breaks down the fences that fearful religious men build. God will not permit the Gospel to be bound, fenced in, hidden in a napkin, or confined to one group.

When the fellowship of the redeemed becomes interested only in forefathers, propositions, programs, or argumentation concerning peripheral details, and ceases to be a servant of the living Christ and of His Word, then that fellowship becomes an instrument of destruction rather than redemption. In the words of Jesus, "Woe to you, scribes and pharisees, hypocrites! for you traverse sea and land to make a single proselyte, and when he becomes a proselyte, you make him twice as much a child of hell as yourselves" (Matt. 23:15, RSV)! In the face of this God must raise up another fellowship.

It must be clear that the purpose of Christian fellowship is never to save itself. If it seeks success for itself, or discourages freedom in response to the guidance of the Spirit, or seeks unity through superficial conformity, its purpose is lost.

The redeemed fellowship has as its purpose redemption and nurture. It exists so that men who are lost may find Christ. Certainly, fulfillment of such purpose leaves no room for disunity.

In a real sense the local fellowship must be the body of Christ, revealing to men the person of Christ. If Christ is not present, is only a doctrine or verbalism, then the energy of the group may be absorbed in disunity, strife, or carnality. There is no effective outreach or nurture. But if in that local fellowship Christ by faith is Lord and Master, there will be love, care, warmth, and service. The fellowship will move out to rescue the sinner, to embrace him to Christ, to build him up in the faith, and to prepare him for loving service.

The members of the fellowship recognize that the requirement for entrance into the group is the new life through faith in Jesus Christ. They remember with joy the words of Jesus in their own experience, "him who comes to me I will not cast out" (John 6:37, RSV). And neither will they.

It is the new community with its many gifts (Eph. 4:11-16) which is responsible to nurture, to admonish, and to lead each babe to maturity. In this community there is little or no distinction be-

(Continued on page 933)

50 Years Ago

(from Gospel Witness, Sept. 5, 1906)

Bro. Wilson Moyer, Supt. of the Blooming Glen Sunday school, [was married] to Sister Stella A. Derstine . . . .

The first annual Church and Sunday School Conference for the Pacific Coast District will be held at Nampa, Idaho....

(from Gospel Witness, Sept. 12, 1906)

. . . election of officers [Southwestern Pa. Conference]: Moderator, D. H. Bender; Assistant Moderator, Aaron Loucks; Secretary, A. D. Martin; Treasurer, A. Metzler.

Executive and programme committee for the [Ohio S.S. Conf.]: John L. Yoder, S. H. Miller, J. S. Gerig, A. J. Steiner, D. S. Yoder.

. . . Sept. 2 Bro. A. L. Buzzard was ordained to the ministry.

(from Gospel Witness, Sept. 19, 1906)

Bro. A. D. Wenger . . . is engaged to assist in a Bible Conference at Gridley, Ill. It will be well for Bro. Wenger to polish up his German. He will have occasion to use the genuine article among our Egli brethren.

At the Home of John the Baptist

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

The village of Ain Karim, buried in a valley among the smooth and rolling hills about six miles to the west of Jerusalem, is one of the pleasantest places in the Holy Land. There is something very satisfying about a visit to it. It is worth seeing with its cypresses punctuating the scenery like so many exclamation marks! It is true to its name, "Gracious Spring." Within the hollow of the wide horseshoe curve round which meanders its simple street lie watered gardens in descending terraces rich with vines and figs, with marrows, cucumbers, and the violet-fruited eggplant, while all around are the guardian hills towering over the village. And more hills, brown and studded with olive trees, roll away where the valley opens towards the distant Mediterranean Sea.

Nobody knows exactly why, but Ain Karim has since the fifth century been associated with John the Baptist, and is identified with the city of Judah in the hill country mentioned in Luke 1:39, where dwelt Zacharias and Elisabeth. A church is built above the inevitable grotto where it was said that John was born; and another to mark where Mary lived with her kinswoman, Elisabeth, for three months.

The air is quite still and fragrant. In such peaceful surroundings it is easy to picture Mary arriving at the home of her much-loved cousin. Somehow the very atmosphere is full of the holy and beautiful thoughts which those women must have imparted to each other. The peace of fulfilled desire, of deferred hope accomplished, still lingers over this place.

Reaching the village we wander slowly between the houses, exchanging greetings with the villagers as they sit at their doors and at tables outside a cafe, sipping coffee from tiny cups. We watch the activity at the spring itself, where women fill immense earthen water pots, and balance them on their heads, while children—girls, of course, not boys—do the same with smaller pitchers.

From this fountain Elisabeth and Mary no doubt must have fetched water nearly two thousand years ago. They chatted with their neighbors just as these women of the village are doing. What the two cousins must have had to say to one another! Mary to tell of the miracle that had happened in her village home, and Elisabeth of the wonderful prophecy of the birth of her son, John.

We then mount the winding paths to the Russian compound on the western hillside and toil upwards, resting occasionally to admire the view.

The view is really enchanting. The village in the valley below, the dark foliage of the trees mingling with the white houses, has the pointed tower of Saint John's chapel rising in the midst, surrounded by hills of green, and the deep blue of the sky covering all. What a peaceful nest in which to rear such an eagle as the forerunner of our Lord!



The traditional cake of John the Baptist is carried by the abbess to be placed on the altar.

But it is the Russian compound that we love best, nestling among the dark pencils of cypresses. The whole place is a model of comfort and cleanliness, all walls being whitewashed and spotless, while the gardens are brilliant with flowers. We love to roam its narrow winding footpaths mounting in a labyrinth between tiny white-washed cottages hidden in a forest of cypress, olive, and fig trees, with here and there an oleander or fir.

There is an air of informality about the place, and of infinite calm. The abbess meets us, a happy genial soul in spite of the telltale lines of care on her face and blue eyes. Her face is the most beautiful study in serenity and calm beauty I have ever seen. Bound in a black veil and crowned by the round headdress of the Russian Church, it might have been used for a portrait of the Madonna. When an old Moslem peasant woman, who comes for treatment, kneels to kiss her hand, the smile of the abbess and the gentle way she lifts the old woman from her knees makes a picture I shall never forget. Less than one hundred Russian nuns live in the compound, dwelling each in her own tiny cottage and coming together for daily prayer in the spotless church in the center of the community.

Before the First World War, when thousands of Russian pilgrims used to come every year, this little community was a flourishing one, and they had started to build a beautiful cathedral on the hill. Today it stands half finished. The great war came and stopped the building, and since then there have been no pilgrims and no money to complete it. Here, too, many pilgrims had come from "once holy Russia" to spend their declining years under the shadow of the octagonal tower of that fine church. No new young nuns are coming from "Red Russia" today, and the ones who are there are becoming old and poverty-stricken. The poverty of the Russian Church is today one of the most pitiful things in the Holy Land. These nuns are devout women whose misfortunes have, so it seems, made the flame of their piety burn even more brightly!

A cobbled yard with a lamppost in its center lies before the porch of the church. Once inside, one steps into Russian orthodoxy, for there are icons everywhere: all round the walls and across the screen before the altar, countless crude and highly colored icons, tied with ribbon and decked with wax fruit and flowers, icons that are kissed a hundred times a day by pious, black-robed sisters bowing and crossing themselves repeatedly. They are very sweet and simple folk, peasants for the most part, who pass their time in great devotion and extreme poverty. They conduct the services of the church, and eventually die and consider themselves fortunate to be buried in holy soil.

Inside the church I find an aged nun tending the lamps. She tells me that the nuns have painted the entire chapel themselves, even the beautifully patterned ceiling. She shows me the priceless icons and pictures studded with jewels brought long, long ago from "holy Russia." In front of the picture of Elisabeth hangs a ribbon bearing rings and watches, silver spoons, coins, and chains —little gifts left by the pious pilgrims of the good old days.

* * *

My thoughts go to the timeless story of the first chapter of the Gospel of Luke.

It is the "Fast of the Apostles." The Russian nuns, in the little white cottages that contain their cells, are all fasting with the rigor of the Eastern rule. Some of the nuns look weary, their faces nearly as white as their coifs. But with their radiant smiles and their usual generosity they open conversation by hoping we can stay with them for the "Feast of the Nativity of John the Baptist." The Russian archbishop is coming out, and "you must have dinner with us."

The nativity of John the Baptist is Ain Karim's own feast. It is a feast of fulfillment and joy, yet for some of these old nuns it is also tear-stained by reason of the departure of the "guest." Every spring that "great guest" comes here. An icon of the "Visitation" from the Russian cathedral in Jerusalem is carried in solemn procession along the crudely commercial roads. A little party of Russians, glorying in their load, carry the picture through the shopping quarters down into the Valley. At the compound gate they are met by a singing group of nuns, their haunting Russian harmonies sounding thin and frail in the open air. The

hill path is strewn with flowers and twigs of rosemary, and the picture is borne with singing. When it arrives it is carried joyfully into every room of every cottage!

The old nuns feel that they are visited by youth and graciousness and holiness, by the "mother of our Saviour." But she is a guest, and visits come to an end! They feel sure that she stays at Ain Karim to see the arrival of the baby John, but after that she must go away to her own great destiny. And the feast of the nativity of John sees the return of the picture to the cathedral. Tears fill their eyes. They prostrate themselves, that the icon carried by the sisters may pass over them! "Elisabeth" who has met "Mary" at the Virgin's Fountain, on her arrival there, bids her farewell—the one icon giving the other a loving kiss! The nuns are all very sad that day, for "Mary" has left them. "Elisabeth" has gone with her as far as the fountain to say good-by. They will not see "Mary" again until she comes next year for her annual stay of three months. Yet no one present with them can feel for a moment that here is materialism. It is an intense living of the Gospel story, which is felt to be taking place among us here and now. The icon is passionately and self-forgettingly kissed, but the heart of the old nuns is entering into that which is within the veil.

The feast takes place on a Friday, but it spreads its glory over several days. Two days before the feast, the "samovars" are lighted under the olive trees outside the refectory at five in the morning, to make hot water for a great day's work. That day's task is to remove every removable object in the little chapel, and having scrubbed and cleaned and polished floor and furniture, glass and metal, to return them in their greatest glory, with the central hanging lamps, that are usually hidden in neat white calico bags, now revealed in golden glitter. Blue ribbons must now tie up the dim oil lamps before the icons on the walls, and fresh flowers from the gardens must be put round the icon of the feast, which has to receive three kisses, one for Zacharias, one for Elisabeth, and one for the baby John!

We go up to this scene of industry, Sitting on the ground in the shade of the big fir tree outside the church's door we see three nuns polishing the Easter banner of brass. When it shines till even the glitter-loving nuns are satisfied, we go into the chapel and see other nuns dusting the "Easter sepulcher," that prostrate figure of our Lord that plays its part at the end of the Good Friday service. Its glass cover is removed and its red velvet background most tenderly wiped of any improbable speck of dust. That evening the nuns hold their service in the little sacristy-chapel over the way, and the church is left silent in its spotless glory of colored ribbons and shining brass, that no fleck might come on it before the feast.

On the next day the archbishop arrives for the great vespers of the feast. All the lace and ribbons and polished brass melt in the dim light of the icon lamps into a rich warm background full of black figures of the nuns. In the center of the church before the iconastasis is a patch of brilliant golden light under a chandelier, where in a circle stands the archbishop, the little group of priests that come with him and two deacons. Their robes, cherished and contrived by the nuns, are all golden. The flames of the tapers they hold are golden, and this golden light falls on bearded faces and flowing locks of the aged priests. And surrounding this golden-lighted circle the wonderful faces of the nuns, for the most part peasant countenances ennobled with great patience and a fundamental peace.

We have committed the golden rule to memory; let us now commit it to life.—Edwin Markham.

When the long readings are ended and we have heard that the babe is to be called John, folk of Europe, Asia and Africa walk up the church together, to kiss the baby forerunner in the icon of the day: to have their foreheads touched with the holy oil that smells of rosewater and to receive a fragment of the blessed bread from the loaves baked at the same time as the loaf for the Sacrament of tomorrow's liturgy. As we slip out into the starry night, the nuns press into our hands a little loaf of this love-feast of the Eastern churches, and insist "you will come and have dinner with us tomorrow!"

* * *

It is eleven o'clock in the morning. The liturgy is over. The church has received the rite of sprinkling. The archbishop has given his discourse to the little community, while we all sit on wooden stools or cushions, and the choir nuns sing their hearts out. A sense of fulfillment rests on the little church, and now we go out into that spring world with the olive trees glittering and the sun drawing out the scent of cypress and pine.

We go down the steps into the cool of the refectory, used only on the greater feasts. The long tables are spread and six sisters are waiting for us with a look of serious elation at the work they have in hand. They wear their tall hats covered with black church coifs that fall over their shoulders, and under this ecclesiastical garb capacious white aprons. Over each right arm is a clean towel.

We are arranged in suitable places. The archbishop will be placed at the head of the table, down one side of which are ranged the clergy and down the other the abbess with the guests. There is also an Abyssinian woman, the wife of the Ethiopian consul, who brings with her an enchanting pickaninny of about eight years old and of a pathetic reserve and dignity. This young child has been in church, still and composed as any adult, and now he comes to sit among us and eat a very small meal with great gravity and composure.

The choir sing grace while we all turn to the east wall, covered with the icons of the Saviour and the saints. At a ring of the hand bell, these six nuns fill up the room with a little patter of their flat slippers and a soup tureen apiece. Cabbage soup and fish, pickled vegetables from their gardens and, since we are in a Russian house, clear tea, and some home-made jam to eat with it!

"Don't be afraid to leave anything on your plate," our kind abbess explains, when we are embarrassed by the generosity of our friends. "Here in our convent, every crumb of food is used up. The poor old nuns are glad enough for the leavings of the feast!"

It is a charming scene when evening falls on Ain Karim, and the nuns in their black peaked veils each with a lantern steal quietly along the footpaths for evening prayers in the church. They look like so many kindly gnomes in a fantastic forest with fairy-story cottages, white-washed walls, and cobbled paths.

Scottdale, Pa.

High Lights of the North Central Conference

The thirty-sixth annual conference was held at the Sheldon, Wis., Church June 8-11, 1956. The weather was ideal and the attendance was large for our conference of 766 members. Although conference was held at the extreme eastern end of the district, there was a good attendance from all points in the district as well as a number from other conferences. There were 28 ordained men present.

The first service on Friday evening was started with Bro. Everett Metzler leading the song service. Bro. Earl Buckwalter gave his first message on the subject, "Sanctification"; he again spoke on this subject at the end of the church conference. These messages were given distinctly, and gave the sense, and were highly appreciated. Saturday Bro. Frank Hershberger directed the Workers' Conference while the ministers retired to the home of Bro. D. L. Martin to work on the problems of conference once more. Some of the work decided on at the ministers' meeting was:

1. This conference to exchange delegates with the Alberta-Saskatchewan Conference. Bro. Milo Stutzman was present to welcome our brethren to their conference.

2. As Bro. E. D. Hershberger was appointed as delegate to the next Mennonite World Conference, this body authorized the mission board to pay his expenses incurred in this trip.

3. It was moved that we restate our stand on TV and allied evils. Bro. Ira Landis prepared a resolution which was accepted by the group; this resolution with other literature was to be sent to every pastor in the district by Bro. D. L. Martin.

4. This body passed a resolution to support the Board of Education and their recommendation of raising funds for our schools without house to house solicitation. This resolution recommended raising $10.00 per member from our district.

A PRAYER

FOR THIS WEEK

We come to Thee, our heavenly Father, acknowledging that Thou art our God, Creator of heaven and earth, sustainer, preserver, and keeper of us all. We praise Thee for what Thou art, and for what Thou hast done for us and with Samuel of old we gladly confess, "Hitherto thou hast helped us."

With a deep sense of gratitude we bring to Thee our thanks for Thy mercies and Thy goodness to us as a nation. Thou hast favored us, blessed us far beyond what we deserve. We recognize Thy loving-kindness to us as a redeemed people, in the gift of Thy Son. Help us, O God, in return to offer Thee our all and to love Thee with our whole heart, soul, and strength.

Dear Lord, we are also keenly conscious of Thy blessings to us as a church. We praise Thee for all Thy saints who have labored and lived in faithfulness to Thee, even in the midst of stress and strain, in temptation and toil. We beseech Thee, O God, in behalf of the church of today that all may continue in the faith, that all may contend for the faith and thus fulfill Thy design for them in this age. In a special way, dear Lord, we ask Thy blessing upon the church schools in progress at this time. We lift our hearts to Thee in behalf of the midweek Bible studies in session throughout the church. May the study of Thy Word be the means of strengthening the believers, may it produce in them a more fervent zeal to witness for Thee, may it result in a passion for the lost, and eventually bring more souls into the kingdom of our God. To Thee be all praise and glory. In Christ's name, Amen. —J. S. Graybill.

Coming back again to the conference proper, on Sunday morning Bro. Milo Stutzman preached a missionary sermon to an appreciative audience. No less appreciated was the song service led by Bro. Roy Roth, as he inspired us to help sing these praises to God.

Bro. Ira Landis also gave us a message on the historical Anabaptist Church. These messages and others made this conference again one of the best.

The high light of the entire conference, we believe, was the conference sermon, when Bro. E. D. Hershberger let God use him in bringing us the message, "Building the Church of Jesus Christ." Texts were Matt. 16:18; I Cor. 3:9; Eph. 5:27.

1. The plan. God the architect.
   The blueprint—the Bible.
2. We are the workers.
3. The finished work—the glorious future of the church.

Bro. E. G. Hochstetler is the new moderator, and conference will be held at Casselton, N. Dak., next year, D.V.

A. J. Stoll, Secy.

Exposing Error

By Bailey R. Frank

Back in the twenties we experienced a wave of exposés. Books and articles were written showing the errors, mistakes, and sins of many public figures and institutions.

Now we are getting a wave of literature exposing cults, sects, and various religions. The people back in the twenties probably didn't know any better, but material produced now is being written by professing Christians who seem to forget that there was only one perfect Man who walked this earth, and that the best they can hope to achieve is to be imperfect followers of Him.

I hold no brief for Christian Science, Mormonism, or other isms. Mary Baker Eddy wrote that one is never hurt doing his duty. I have found that idea helpful, and most of her other ideas meaningless. I am not a Christian Scientist because I do not believe in their ideas *as they express them.*

Jesus said *to His believers,* "You will know the truth, and the truth will make you free" (John 8:31, RVS). Nonbelievers can and do take His words, distort their meaning, and explain them wrongly. Believers are not affected because they know that if He was not who He said He was, His own words would show the falsity of His claims. Paradoxically, those who condemn twist and distort the actions and words of those they are condemning. They work too hard at trying to protect their fellow men from various "errors" and this only reflects their own fears that Heb. 4:12 does not mean what it says and that they are forgetting entirely I Cor. 13:12.

Let us use our strength in giving light and we will expose more dark corners than all the "Literature on Cults" that has been printed. Quechee, Vt.

Threefold Battle

By Grace Dorothy Lehman

Every day I am engaged in a warfare, a very real battle against three enemies: sickness, insanity, and sin.

Sickness: it attacks my body only when I allow its resistance against disease to weaken; therefore I must constantly strive to build up this important safeguard to good health.

Insanity: this can come only when I allow worry, mental fatigue, or impure thoughts to becloud my mind; so by trust in my Father, recreation, and love for the beautiful, I can maintain a healthy mind.

But sin! How shall I be delivered from this dread foe? Ah, here's the secret: God shall preserve my spirit, soul, and body blameless as I commit all to Him. My sufficiency is in Him—Him alone!

Lancaster, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a boy who has backslidden far into sin.

Pray that important stations may remain open for The Mennonite Hour.

Pray for the Hokkaido, Japan, Missionary Fellowship meeting at Nukabira, Oct. 9-11.

Pray for the meeting of the Mennonite Board of Education being held at Harrisonburg, Va., Oct. 18-20, and for all our schools in the important work they are doing.

An Appeal

By John Allison

If your boy or my girl were in darkness,
  Were groping alone in the night,
Soul weary, and helplessly seeking,
  In vain for a glimmer of light,
Through the dangerous depths of a forest,
  Bewildered and frightened and lost,
Would we be at home by the fireside,
  Demurring and counting the cost
Of an organized search for the lost ones
  Or grumbling because we must pay
For the services of guides and for torches
  To drive the dark shadows away?

If your girl or my boy were in danger,
  In imminent peril of death,
Were standing, unwarned, in its pathway
  Do you think we would waste any breath?

Oh, what if our own were in peril,
  Would the sacrifice then be too great,
Even though we must strain to the utmost,
  To save them before 'twere too late?

Then away with delays and excuses.
  There are souls lost in sin-darkened ways,
And the voice of the Great Guide is calling
  For searchers, with torches ablaze,
To carry the Light to the hopeless,
  In our homeland, over the sea;
For the Father who seeks the unsaved ones
  Is depending on you and on me.
Send the clarion call of Salvation
  Ringing out in its wonderful might,
Send the guides with their Gospel-lit torches,
  For wand'rers are lost in the night.

Jefferson City, Mo.

♣

Because it is so far from A to Z, we don't even go from A to B.—Alan Paton, South Africa.

OUR SCHOOLS

You Are Invited

The following program of Educational Meetings to be held at Eastern Mennonite College and Lindale Mennonite Church is a personal invitation to you to attend, whether or not you have an official position of some sort or other in the church. The unusual nature of the program makes it of special interest to everybody, especially so since the sessions are open to the general public (unless otherwise indicated).

This is an official notice to all Board of Education members, General Educational Council Members, area council members, all schoolteachers, administrative officers, and all school board members to attend. Parents and friends of education are also included. It is of special importance that all Board and Council members remain through the three-day sessions. Their work is not ended when the two business sessions of Thursday morning and afternoon are over; business carries right over into the evening executive session of Thursday, at which time there is also a public session for those not in the executive session. And all the other sessions are interrelated with the Thursday sessions.

The Teachers' Institute Sessions provide help of special value to elementary and secondary teachers and to school board members. The sectional meetings of Friday forenoon and afternoon afford opportunity to select the educational session of your special interest. The Mennonite Teachers' Association program on Saturday forenoon calls all teachers to rally to the support of a work important in the promotion of good "Christian Schools Today for a Growing Church Tomorrow." Parents and all other persons will find this session just as interesting and helpful as the other sessions.

Come! Everybody heartily invited, and a warm welcome to all.

—C. F. Yake, Educational Agent.

How-to-Do-It Pamphlets

Evangelical Literature Overseas has announced that in response to numerous requests the following how-to-do-it pamphlets are now available for free distribution:

Overseas Bookstores (how to set them up) by Ed Jacques.

Tracts and More Tracts (how to organize a tract club) by Kenneth N. Taylor.

Production of Christian Literature on the Mission Field (how to operate a mission press) by William A. Deans.

Christian Book Clubs (how to organize a book club) by Maurice Blanchard.

Correspondence Courses (how to choose and operate your own) by R. E. Harlow. These pamphlets may be secured free of charge from Evangelical Literature Overseas, Box 275, Weaton, Ill.—**EFMA Missionary News Service.**

The world needs the absolutists whose position is not diluted with compromise.—Robert **Kreider.**

Mennonite Board of Education Program — Harrisonburg, Virginia

Business Sessions at Lindale Church
Thursday, October 18, 1956

8:00 a.m. Business session — 1:00 p.m. Business session

Thursday Evening, Eastern Mennonite College

Public Session: Meeting in charge of G. Irvin Lehman
7:00 Song service and worship
7:30 Address: Christian Schools Today for a Growing Church Tomorrow—John E. Lapp
Executive Session
7:00 Joint meeting of the Mennonite Board of Education, General Educational Council, and members of the area councils.

Friday Morning, October 19, Public Session

8:30 Devotion—Nelson E. Kauffman, Elkhart, Ind.
9:00 The Educational Task of the Church—Paul Erb, Scottdale, Pa.
10:00 Sectional Meetings and Teachers' Institute

1. Eastern Mennonite College Teachers' Institute

The Institute for elementary and secondary schoolteachers and board members will be in session this morning, this afternoon, and Saturday forenoon and afternoon.

A. Elementary: Appraisal of the Elementary Christian Day School—Educational Panel—Daniel Krady, Chairman
B. Elementary: Workshop on Methods for Elementary Teachers—Mary Royer
C. Secondary: Appraisal of the Secondary Christian Day School—Educational Panel—Laurie Mitton, Chairman
D. General: Teaching-Board-Constituency Relationships Panel: Paul T. Guengerich, Chm.

2. Collegiate Sectional Meeting

Program as prepared by the Collegiate Council.

3. Winter Bible School Sectional Meeting

Chairman: Mark Peachey, Grantsville, Md.
1. A Revised Curriculum for Our Winter Bible School—J. J. Hostetler, Peoria, Ill.
2. The Relationship of Board Members to Their Winter Bible School—Sanford E. King
3. Panel Discussion: The Place of the Winter Bible School in Our Church. Panel Members: Chairman, Raymond Kramer, Meadville, Pa.; Norman Derstine, Broadway, Va.; Paul E. Yoder, Salem, Oreg.; Mark Peachey, Grantsville, Md.; Kenneth King, Hesston, Kans.; Roy S. Koch, St. Jacobs, Ont.
4. Reports and testimonies from schools
5. The Service of the Winter Bible School to the Church—C. J. Ramer, Duchess, Alta.

Friday Afternoon, October 19, Public Session

1:00 Devotion—Nelson E. Kauffman
1:15 Theological Dangers Facing Our Schools Today—J. C. Wenger
1:45 Sectional Meetings and Teachers' Institute

1. Teachers' Institute

A. Elementary: Appraisal of the Elementary Christian Day School—Spiritual Panel—Daniel Krady, Chairman
B. Elementary: Workshop on Methods for Elementary Teachers—Mary Royer
C. High: Appraisal of the Secondary C.D.S.—Spiritual Panel: Laurie Mitton, Chm.
D. Secondary: Distinctive Problems of the Junior High School—Panel: R. Baer, Chm.

2. Seminary Sectional Meeting

Chairman: Roy D. Roth, Hesston, Kans.
1. Preparing Men to Be Masters of God's Word
2. The Place of Christian Education in the Seminary Curriculum—J. R. Mumaw
3. Our Seminary Service Outside Our Own Boundaries—H. S. Bender, Goshen, Ind.

3. Nursing Education Sectional Meeting

Leader: Karl Massanari, Goshen, Ind.
Symposium: Accreditation Standards and Criteria of the National Agencies for Nursing Education
1. Collegiate Schools of Nursing—Orpah Mosemann, R.N., Director, Goshen College School of Nursing
2. Diploma and Associate Degree Programs—Mary Deputy, R.N., Clinical Instructor, Rockingham Memorial Hospital School of Nursing, Harrisonburg, Va.
3. Schools of Practical Nursing—Edna Amstutz, Director, La Junta, Colo., Mennonite School of Nursing

Friday Evening, October 19, Public Session

7:00 Devotion—Nelson E. Kauffman
7:15 Our Educational Program in Review—C. F. Yake
7:45 Address: The Extent of Our Responsibility for the Education of Our Children—Daniel Reinford, Kulpsville, Pa.
8:30 Address: Co-operation, the Key to Success in the Educational Work of the Church—A. J. Metzler, Scottdale, Pa.

Saturday Forenoon, October 20, Public Session
Mennonite Teachers' Association

In charge of MTA officers
8:30 Devotion — 8:45 Business Session
9:15 Panel Discussion—How Make MTA an Educational Dynamic in Our Church
10.45 The MTA Challenge—Richard Detweiler, Ex-president, MTA

General Session Program

11:00 Closing Address: Improving Our Christian Schools on All Levels, Elementary to Seminary—Paul Mininger, president, Goshen College

Saturday Afternoon, October 20

1:15-2:30 Business sessions of six areas councils
2:30-4:30 General Educational Council Business Session
Institute Sessions
1:15 Devotion Feature—E.M.C. Eighth Grade
1:30 Teachers' Institute
A. Elementary: Bible Curriculum—% Curriculum Project Committee
B. Elementary: Workshop on Methods for Elementary Teachers—Mary Royer
C. Secondary: Methods for Secondary Teachers—Panel—Stanley Kreider, Chairman
D. General: Teacher-Board-Constituency Relationships Panel—Paul T. Guengerich, Chm.
2:30 Demonstrations and Exhibits

Saturday Evening, October 20

7:00 Teachers' Fellowship at Oakwood Cabin

All sessions on Eastern Standard Time

CHURCH HISTORY

Home-Coming Day at Masontown

BY PAUL M. ROTH

Yes, it was a great event! The first home-coming in the 167 years of the history of the Masontown, Pa., Mennonite congregation was held Sept. 2, 1956. Former ministers, their wives, some of their children, and many of the former members of this congregation gathered for a happy day of renewing old friendships, learning to make new acquaintances, and reviewing the work done by the congregation here.

The pastor and all former pastors were able to be present to share in the day's activities. They began their services at Masontown as follows:

Ed. Miller, Inwood, W. Va.—1905
Elmer D. Hess, Lancaster, Pa.—1910
Lloy Kniss, Baltimore, Md.—1925
A. J. Metzler, Scottdale, Pa.—1926
Paul M. Roth, Masontown, Pa.—1937
Walter Campbell, Greenwood, Del.—1949 (Served with Bro. Roth for one year)

The First Settlers

Mennonites first settled in this community soon after the birth of our nation. It was in the year George Washington was inaugurated as president of the United States (1789) that families migrated from eastern Pennsylvania to the far western county of Fayette. Some of these first settlers came from as far east as Bucks County. This accounts for the names of Longenecker, Johnson, Bixler, Fretz, Honsaker, Saylor, Leckrone, and Newcomer. Some of the early settlers also came from Rockingham Co., Va. Among them was Peter Johnson, the father of Nicholas D. Johnson, who was ordained deacon in 1872.

Early Church Leaders

Jacob Newcomer was chosen by this early group as the first minister. The Lancaster Conference assumed the responsibility of giving guidance to this congregation until the Southwestern Pa. (now Allegheny) Conference was organized in 1876. Peter Longenecker was active as the first bishop. Twenty years later Joseph Bixler was chosen to serve as bishop. His son, Joseph Bixler, Jr., was ordained as deacon. Later he moved to Mercer Co., where he was ordained to the ministry, and still later he was ordained as bishop in Indiana.

Nicholas Johnson had an unusual record of service with the Masontown congregation, being ordained deacon at the age of 21 years, minister at the age of 25 years, and later ordained as bishop. During this period he gave 64 years of active service to the church here. David Johnson, familiarly known as "Uncle Dave," was ordained to serve as minister in 1843. He served in this capacity for 65 years, passing on at the age of 91.

More Recent Church Leaders

To John N. Durr goes the very unusual record of being ordained to the ministry at the early age of 18 years. Less than two years later he was ordained bishop at the age of 20 years. He served the congregation in this capacity until he moved to Martinsburg, Pa., in 1898. It was during his time of service at Masontown that his companion passed away at the age of 32 years, leaving six small girls (the youngest being 2 years old). It should be of interest here to note that all of these girls married ordained brethren in our church. (Annie, Mrs. Ed. Miller, Inwood, W. Va.; Mary, Mrs. Henry Ramer, Duchess, Alta.; Elizabeth, Mrs. Andrew Brenneman, Elida, Ohio; Hannah, Mrs. N. E. Miller, Springs, Pa.; Kathryn, Mrs. U. S. Zook, Allensville, Pa.; and Laura, Mrs. I. K. Metzler, Accident, Md.)

Money can be a beautiful thing. It is we who make it grimy when we send it where it has no business to go and tarnish it with unhallowed transactions in shop and market place.

—Robert J. McCracken.

Other leaders of this period include Christian Deffenbaugh, who was ordained to the ministry on the same day, Feb. 5, 1872, with John N. Durr and deacon, Nicholas D. Johnson. David J. Honsaker was ordained in 1873 to serve as deacon. He was followed by George Coffman, who served in the same capacity.

Following Bro. Durr's moving to Martinsburg, S. F. Coffman from Ontario assisted as minister for a brief period. This was followed with the services of Ed. Miller from the Springs congregation. J. A. Brilhart moved in from Scottdale to serve a few years. After serving two years in Ontario, E. D. Hess moved to Masontown in 1910, and occupied the new personage built the year previous. During Bro. Hess's ministry of fifteen years J. A. Ressler and Daniel Kauffman from Scottdale served as bishops. It was also during this period that Charles E. Honsaker was ordained as deacon.

When Bro. Hess moved to Belleville, Pa., Lloy Kniss and wife moved into the church parsonage and served the congregation for nine months previous to their sailing for India. In 1926 A. J. Metzler, who was ordained at Martinsburg, Pa., two years previous, moved to Masontown. He served the congregation as pastor for ten years before moving to Scottdale, and has been bishop of the congregation since 1928. In 1937 Paul M. Roth was ordained to the ministry by the Masontown congregation, having been asked to transfer his membership from the Allensville congregation for this purpose. During Bro. Roth's ministry Frank J. Townsend was ordained as deacon to assist Bro. Honsaker, and Walter Campbell was ordained to the ministry. In 1950, a year following his ordination, Bro. Campbell was asked to serve the Tressler congregation at Greenwood, Del.

"Firsts" at Masontown

To the Masontown congregation goes the credit for holding the first Sunday school in the United States in the Mennonite Church. This was in 1842, when Bishop Nicholas Johnson gathered boys and girls into the upper floor of his springhouse for a Sunday afternoon Bible study. This school was later moved into the church building. (Ontario, Canada, holds the record for the first Mennonite Sunday school in America—1840.)

This congregation was also the first to sponsor revival meetings in the Mennonite Church. A series of meetings was held during January and February of 1872 for a period of four weeks, with J. F. Funk and Daniel Brenneman as evangelists. Reports reveal that around 50 new additions were brought into the church. It was at the close of these meetings that a triple ordination was held in the new church building with John N. Durr, Christian Deffenbaugh, and Nicholas D. Johnson being ordained on the same day.

Mennonite parsonages were almost or altogether unknown in 1910 when the one at Masontown was occupied by the new minister from Ontario.

The Masontown congregation was among the early pioneers in summer Bible school work, holding their first school in the church building in 1929. To Scottdale, Pa., and Hesston, Kans., go the credit for holding the first summer Bible schools.

The first general summer Bible school conference in our denomination was held at the Masontown Church in the spring of 1933, with representatives from many states, provinces in Canada, and from abroad.

Church Buildings

The first church building at Masontown was a log structure built in 1790 to serve for both church and school purposes. This building was located along what is now the Masontown-Leckrone road, and was on the property formerly owned by the present deacon, C. E. Honsaker.

A second building was erected in 1838 two miles east of Masontown. It was a

(Continued on page 933)

FAMILY CIRCLE

Afterthought

"We should have planted shrubs," she said,
"That wouldn't need a lot of care.
Crepe myrtle, lilac, flowering quince—
I know the place looks awfully bare.

"But we were busy all the years
With raising children—ours, and then
Manette's four boys. All grown and gone.
All grown, we think, into fine men.

"And we are hardly able now
To care for flowers. We're getting on.
But we never thought the place looked bare
Until the boys were grown and gone."

From **Think About These Things** by Jane Merchant, Copyright 1956 by Pierce & Washabaugh.

The Mother-Heart

BY RUTH STOLTZFUS

I want to give a verbal bouquet to . . . the mother-heart. This is the woman that opens her heart and her home to a young man or woman away from home who became motherless in early childhood, perhaps, and who never knew a mother's love. This is the mother-heart that takes a personal interest in each child in her Sunday school, Bible school, or day school class.

This is the mother-heart who as a nurse, missionary, welfare or relief worker brings physical and spiritual help to those in need. This is the girl who helps to lift the load of a tired, overworked mother of small children. She may be the one that truly mothers a family of children left by their own mother who lacked a real mother-heart for her own flesh and blood children.

Married or single, the mother-heart is the woman whose children are the cold, hungry, neglected, and hurt ones scattered over the world. Perhaps they are on the streets of Korea or in the slums of our own cities.

You will find the mother-heart devoting herself to children in recreation and community centers, in children's homes and summer camps. Or you will find her opening her home to fresh-air children who seldom see a blade of grass or hear the song of a bird.

Although many of these mother-hearts may not have children of their own flesh, yet their lives must be rich and full because of the love they pour out upon their children of the world. How impoverished our world would be without their touch of warm love and conscientious help. I think God must have some very special surprises and rewards awaiting such mother-hearts as these. If there is one message that comes in clear tones to the Christian mother-heart from our Lord, it must be this:

"As you have done it unto one of the least of these, My children, you have done it unto Me."—from *Heart to Heart Program*. Used by permission.

The Love Bouquet

BY JUNE B. WEBER

Early one morning last week I hung the starched clothes on the line. I surveyed them with a feeling that the day was off to a good start. Five minutes later I heard my son shouting above the lawn mower—"Your clothesline fell down!"

All the nice white clothes were a mess with cut grass clinging to them. We took everything off and mended the line. Then we washed, rinsed, starched, and hung them all over again with a definite feeling that the zip had gone out of the day.

Back in the house I warmed up the coffee and had a cup in the hope of shedding my sudden apathy for the day. The front doorbell pealed a sudden demanding ring—ring—ring, as only one small thumb in all the world can ring it. I swung the door open wide in welcome to dear Miss Three-and-a-Half. From tumbled hair to chubby bare feet my eyes feasted on her. Clasped tightly in two warm little hands was a bouquet of Queen Ann's lace and petunias. Her eyes told me first and then came these words as she gave me the flowers. "I picked them for you because you are such a nice Mommy." Me—who sometimes am a shamefully impatient Mommy! Bless her heart! To hide my sudden tears I squeezed her happy little face and kissed her soundly. Together we put the flowers in a vase and admired them.

It seemed to me that the little love bouquet had a faint halo above it. Suddenly and miraculously, the day was again a bright, wonderful, "good" day, and I felt a rush of energy to meet it. It really is the little things that set our moods.—*Warwick River Tide.*

What Have You Suffered?

I was in a dream that I was in the celestial city—though when and how I got there I could not tell. I was one of a great multitude which no man could number, from all countries and people and times and ages. Somehow I found that the saint who stood next to me had been in heaven more than 1,860 years.

"Who are you?" I asked. (We both spoke the language of heavenly Canaan, so that I understood him and he me.) He said he "was a Roman Christian; I lived in the days of the Apostle Paul. I was one of those who died in Nero's persecution. I was covered with pitch and fastened to a stake and set on fire to light up Nero's gardens." "How awful!" I exclaimed. "No," he said, "I was glad to do something for Jesus. He died on the cross for me."

The man on the other side then spoke: "I have been in heaven only a few hundred years. I came from an island in the south seas, Erromanga. John Williams, a missionary came and told me about Jesus, and I too, learned to love Him. My fellow countrymen killed the missionary and they caught and bound me. I was beaten until I fainted and they thought I was dead, but I revived. The next day they knocked me on the head, cooked me, and ate me."

"How terrible," I said. "No," he answered, "I was glad to die as a Christian. You see the missionaries had told me that Jesus was scourged and crowned with thorns for me."

Then they both turned to me and said, "What did you suffer for God? Or did you sell what you had for the money which sent men like John Williams to tell the heathen about Jesus?"

And I was speechless. And while they both were looking at me with sorrowful eyes, I awoke, and it was a dream! But I lay on my soft bed awake for hours, thinking of the money I had wasted on my own pleasures, of my extra clothing, and costly car, and many luxuries, and I realized that I did not know what the words of Jesus meant: "If any man will come after me, let him deny himself, and take up his cross, and follow me."—Selected.

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all those who remembered me during my stay in the hospital and also since my return home by visits, cards, letters, flowers, and other gifts. Also the various Sunday-school classes who remembered me at this time, and especially for the prayers for me and my family. May God bless each and every one of you for your kindness.—Mrs. Samuel Martin, Lititz, Pa.

* * *

We wish in this way to thank the people near Princeton, Ill., who were so very good to us at the time of our accident west of Princeton, when our two sons, Verlin and Junior, were taken to the hospital there. Verlin was in for one week with 4 broken ribs and bruises, and Junior, with no broken bones but with a head injury, for 16 days, after which he was taken to the Lagrange, Ind., hospital for 8 days more. Now he is at home but still in bed, needing rest and quiet. We thank all the kind friends in Illinois for their thoughtfulness, and especially for the prayers in our behalf, and for the letters and gifts we received. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3).—Mr. and Mrs. Willis C. Troyer, Route 3, Lagrange, Ind.

* * *

I want to express my thanks to all who so kindly remembered me in prayer, and with visits, gifts, and cards during my shut-in days, due to a severe back ailment; and a special word of appreciation to the family from our congregation (Groffdale) who made it possible to enjoy services from the church by means of their tape recorder. May God bless each one of you.—Lester C. Wyble, New Holland, Pa.

TO BE NEAR TO GOD

JESUS, OUR EXAMPLE

Sunday, September 30

Of Communing with God.

Read Matthew 14:22, 23.

If the Master feels the need to talk with the Father, how much more needful it is for the disciple. He went to a place conducive to meditation. He arranged to go alone. Is it too hard for us to arrange for the same?

Monday, October 1

Of Overcoming Temptation.

Read Matthew 4:10, 11.

So many of our temptations involve the giving of a part of our loyalty to something other than God. If we can see this truth when we are tempted, it will be easier to say "Get thee hence . . . begone." The Lord is worthy of our undivided love. Overcome temptation is followed by rich spiritual rewards.

Tuesday, October 2

Of Concern for Others.

Read Matthew 9:35, 36.

Are we deeply enough touched when we hear of great numbers of people in this land or other lands who are in need to do whatever we can do to help? Jesus did not stop with pity; He followed with action.

Wednesday, October 3

Of Forgiving.

Meditate on Luke 23:34.

Jesus, who had said that we should forgive seventy times seven, shows us that He Himself practices such forgiving. In His hour of agony He remembers His persecutors not with hatred or even disgust, but with a prayer for the thing they needed most—to be forgiven.

Thursday, October 4

Of Nonresistance.

Read Matthew 27:12-14.

It was Jesus who had said, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Then He showed us how to do it. To love the other person is greater than to defend one's self.

Friday, October 5

Of Faith.

Read Matthew 17:18-21.

Could Jesus have performed so many miracles without exercising faith in God the Father? His faith and works were closely intertwined. Whenever He performed a miracle, it was for the good of others and God's glory. Faith is deepened by prayer and by close contact with God's Word.

Saturday, October 6

Of Submission to God's Will.

Read Matthew 26:36-44.

It was really in Gethsemane that Jesus bore His cross. Wherever our wills must be broken to do God's will, there is a cross. But such results have far-reaching effects. What great victory was won for the whole world when Jesus said, "Thy will be done"! Each time we can say it, victories are won also.

—Evelyn Bauer.

♣

The deeper our lives are hidden with Christ in God the more sanctified will be our fellowship one with another.

On Bible Sunday in 1955 Cameroun Christian College in Africa asked its 305 students to recite **John 3:16** in their native tongues. There were 39 versions, plus Spanish by a student from Spanish Guinea. Some students had laboriously worked out translations, as the Bible has not yet been put into their language. Faculty members recited the verse in ten additional languages. Before the sermon on "the sower sowing the seed of the word of God," the entire group repeated the verse in French, the language of the government and the college.

♣

Each Christian is a priest of God, one who stands between God and sinners. What a responsibility!

The Creation Story

Sunday School Lesson for October 7

(Genesis 1:1—2:3)

These "great passages of the Bible" must be taught with a definite purpose in each lesson. The greatness may be lost if a very evident truth is not seen in the whole passage.

In the study of the creation what greater aim could we have than to get better acquainted with the Creator by a study of His creation. We need to appreciate God more so that we will love, trust, and worship Him more. None of us has a great enough God. Therefore we will have no time to speculate or argue about the time and method God used in His creating all things. He has told us all we need to know.

Out of nothing God created. God said. God set. God called. God made. God blessed. "God" explains all. God's mind conceived it all and His hand produced it all.

There was progression apparent. First the matter, then the universe, then, when light and heat and water and land were ready, the physical life—plant and animal; then man—the crowning creation.

The first and greatest wonder as I see this great work of God is in that He prepared the whole for the living and pleasant living of man. Everything was good. It must have been good for a purpose. Many of His purposes are as yet lost to us but every day we seem to be finding and appreciating more of them.

Consider together the goodness of the creation. The sun gives us light and heat. How would life be different within the Arctic circle? God's arrangement of the relations of our earth to the sun to produce the seasons is very good. We in this temperate belt around the world (where the lands produce the most for man) should ponder on this goodness. There is a reason we have the energy that some seem to lack.

What glory we enjoy in the stars!

The moon is good in giving the tides.

The omniscient Creator made just the right amount of water for the life on the land. What marvelous processes He devised in evaporation and condensation!

Our bodies were made to need rest from labor and for this rest God gave the darkness. We can only begin in this short hour to think of the marvelous all-over plan.

All our days we can ponder God's goodness in the plants and animals. He has given these for meat, for clothing, for tools, for transportation, for pets, for soil production, for soil conservation, for sustaining the life of each other. The balance of life that God planned is very good.

Only God could make life. He started the plants and animals. How is this life kept going on? Notice how many times the account uses the phrase "after his kind." The seed story is one of God's wondrous works. Anyone who collects seeds at this season will have a greater appreciation of a great Creator. The ways the seeds are packaged, the ways the seeds are dispersed, and the way life is retained for the next plant are wonders to observe.

Then when all this life-sustaining environment was ready, God made man. How superior to this lower creation was he made? What was to be his relation to this prepared dwelling place?

Let the pupils find other wonders. To even name all will be impossible. We can't miss the beauty and order God put in the created things. There's color, shapes, proportion, harmonies, fragrances, a world of beautiful sounds, glorious beams of light, the wonders in rocks, etc., etc., etc. The order and magnitude of the universe speak the omnipotence of the Creator. The stars keep time to the fraction of a second. We can depend on the laws of God. The sun will come up again.

To ponder on all of these wonders is impossible in your short period. Considering a few in more detail will bring more appreciation. Be guided in what you discuss by what your students will enjoy most. Look up facts on them. You may even ask pupils to bring facts. The hour should bring praise to our great Creator, God. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons and the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Menno Schrock, Goshen, Ind., preached at the Maple Glen Church, Grantsville, Md., the evening of Sept. 5.

Five applicants were received into fellowship by baptism at Maple Glen, Grantsville, Md., on Sept. 9, with Bro. Ivan J. Miller officiating. Bro. Eli Swartzentruber, Greenwood, Del., participated in the service.

Bro. Harry Brackbill, Paoli, Pa., spoke on Sunday-school work and gave a report of the Goshen Sunday School Convention at the Conestoga Church, Morgantown, Pa., on Sept. 20.

Bro. Cleon Nyce, Easton, Pa., preached in the Harvest Home service at Pottstown, Pa., on Sept. 18.

Speakers at the Ohio Missionary and Service Auxiliary meeting at West Liberty on Sept. 2 included Mrs. Paul King, Chicago, and Mrs. Lee Kanagy, Japan.

Bro. Jesse Yoder, after preaching a farewell message at Zion, Morgantown, Pa., on Sept. 16, left for Germany on Sept. 19. He will be studying early Anabaptist debates in preparation for a doctoral dissertation.

Bro. C. J. Ramer of Duchess, Alta., has accepted the principalship of Western Mennonite School. His new address is Route 1, Box 626, Salem, Oreg.

Change of address: Bro. Lester Mann from Goshen, Ind., to Loman Road, International Falls, Minn., after Oct. 1.

Bro. Ivan Kauffmann, Hopedale, Ill., preached the baccalaureate services for the Mennonite Hospital School of Nursing at Bloomington, Ill., on Aug. 26. Commencement was held on Sept. 2 with Bro. Erland Waltner, Newton, Kans., giving the address.

Speakers in the sixth annual Christian day school meeting held at Mummasburg, Pa., on Sept. 23 were the brethren J. Irvin Lehman, Chambersburg, Pa., and Norman H. Bechtel, Spring City, Pa.

The Kansas All-Mennonite Women's meeting was held this year at the Mennonite Brethren Church in Hillsboro, Kans.

Bro. C. F. Derstine, Kitchener, Ont., en route east from Oregon, preached at Nampa and Filer, Idaho.

Bro. J. R. Driver, bishop for many years of the Springdale congregation, Waynesboro, Va., died suddenly from a heart attack on Sept. 12. Funeral services were held Sept. 14. Obituary later.

Bro. Lloy Kniss was in charge of the ordination of Bro. William McGrath on Sept. 12. Bro. McGrath's home congregation will be Cottage City, Md. He had formerly been licensed as a minister in the Indiana-Michigan Conference.

Summer Bible school in northern Ontario resulted in the enrolling of one student from Westree at Rockway Mennonite School.

Bro. Merle Kropf and family, of the Rock of Ages Rescue Mission, Sacramento, Calif., spent most of the summer in Alberta in summer Bible school and evangelistic work. They attended the dedication at Bluesky on Aug. 19. Then, accompanied by Sister Edna Beiler and Bro. Linford D. Hackman, they drove to Alaska. The party, or a part of them, visited and held services at the Baptist Indian Mission in Whitehorse, at the Assembly of God Chapel in McGrath, with the Stoltzfus family at Russian Mission, and the Robert Milnes at Fortuna Ledge. Bro. Hackman also preached at the Friend's Church with the Ralph Holdermans and at the Church of God in Kotzebue.

Bro. Don Augsburger, Soudersburg, Pa., addressed the Maple Grove MYF meeting at Tel Hai Camp on Sept. 21.

Bro. Urie A. Bender, editor of Youth's Christian Companion, has been appointed also as tract editor, beginning Jan. 1, 1957.

Bro. S. P. Yoder, West Liberty, Ohio, is a new worker in the press department at Scottdale.

A French girl, we announced in the Aug. 21 GOSPEL HERALD, had lost the address of the girl who had sent her a Christmas bundle. Through this announcement the girls got together and are happy pen pals.

Bro. M. A. Yoder of the Hesston College faculty is teaching one course to pre-nursing students at Bethel College.

Bro. Levi D. Kramer has moved from Norfolk, Va., to Amelia County, southwest of Richmond. Six families have settled in this vicinity.

Bro. Harlan Steffen was installed as licensed assistant pastor of the Sonnenberg Church, Kidron, Ohio, on Aug. 26. The service was in charge of Bro. J. Ward Shank, Broadway, Va., and Bro. James Stauffer, the pastor, who is under appointment to missionary service in Viet-Nam.

Bro. Andrew Jantzi, Marilla, N.Y., has returned to Sarasota, Fla., where he is in charge of the Conservative congregation during the winter months.

Hesston College reports 120 students in the college, with a half dozen more expected, and 130 in the high school, with two more expected. There is a small decrease in the high school but a 25 per cent increase in the college, a net increase of about 20 per cent.

The enrollment at Iowa Mennonite School stands at 204.

Sunday schools in the Ontario Conference, it was reported in the recent Christian Workers' Conference at Kitchener, now number 41, with a total enrollment of 5,953. Seven schools were opened in the last year.

The faculty of Rockway Mennonite School consists of Ross T. Bender, principal; Salome Bauman, assistant principal; Howard Good, Harvey E. Snyder, Mrs. Doris (Moyer) Good, J. G. Toews, Edith Shantz, and Caroline Moser.

The Allensville, Pa., mixed chorus sang at Pleasant View, Schellsburg, Pa., on Sept. 23.

Sister Audrey Musselman of Ontario is a new member on the faculty of Iowa Mennonite School.

Correction: Our issue of Sept. 4 said Bro. S. A. Yoder was in charge of the dedicatory service, Archbold, Ohio. This was an error. Bro. Yoder participated in the service, but the pastor, P. L. Frey, was in charge.

Bro. S. A. Yoder, Goshen, Ind., spoke to the Men's Fellowship of three Elkhart, Ind., churches—Prairie St., Belmont, and Roselawn—on Monday evening, Sept. 24, regarding his recent experiences in Greece during his year at Anatolia College, Thessalonika.

Goshen College reports 680 full-time students and 162 part-time students, making a total enrollment of 842. Of the full-time students, 246 are freshmen.

Announcements

Bible Conference at Bossler's, Elizabethtown, Pa., with A. J. Metzler and David Thomas as speakers, Oct. 13, 14.

Grant M. Stoltzfus, Harrisonburg, Va., at Zion, Morgantown, Pa., Oct. 28.

Old-Fashioned hymn sing at Hess's YPM, Sept. 30. Henry Longenecker Middletown, Pa., leader.

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Calendar

Commission meetings, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 24-26.
General Council of General Conference, Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 27, 28.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Indiana-Michigan Mission Board meeting at North Main Street, Nappanee, Ind., Oct. 25, 26.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7. to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Spring meeting of Commission for Christian Education. March 7-9. 1957, Scottdale, Pa.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Twelve young people from the Calvary Church, Archbold, Ohio, joined the young people from the Mennonite Spanish Church, Chicago, Ill., at their annual fall retreat at Brunk's Cabin adjacent to Mennonite Youth Village, White Pigeon, Mich., Sept. 14-16. Bro. Robert Baker, Elkhart, Ind., spoke to the group on Saturday evening. Sunday services were in charge of Bro. Mario Snyder, Chicago.

A spiritual life conference was held at Nazareth, Ethiopia, beginning August 12 with about 300 Ethiopians participating. The meeting was sponsored and directed by Ethiopians.

The annual African conference, an inspirational spiritual life conference sponsored by the Mennonite church in Tanganyika, was held July 27-29 at Bukiroba in an outdoor pavilion. This pavilion made of poles and grass was erected by voluntary labor in the African church. Approximately 500 Africans attended.

The General Mission Board Executive Committee at its recent meeting authorized Bro. John H. Mosemann to carry official greetings to the Mennonite Church of the Gold Coast during his visit there, Sept. 28 to Oct. 10.

The Day Care Center operated at Harmony House by the Ninth St. Mennonite Church, Saginaw, Mich., opened for the fall season on Sept. 10. Children between two and five years are enrolled and the Center is open from 8:00 a.m. to 4:30 p.m. daily.

For the first time in its history representatives of the Mennonite Church in Tanganyika met with representatives of the American Mennonite Church on Tuesday, July 3, at Bukiroba. This meeting brought together the deputation from America and the Executive Committee of the General Church Council. This Executive Committee consists of seven Africans and three American missionaries. This meeting marked a significant forward step in the history of the developing Mennonite Church in Tanganyika.

Bro. and Sister Ralph Palmer, Denbigh, Va., conducted a special missionary service at the Ann St. Mennonite Church, Peoria, Ill., on Friday evening, Sept. 14, which included a special outdoor service demonstration and a flannelgraph lesson for the children. Bro. Palmer will be speaking at the Union Ave. Mennonite Church, Chicago, Ill., on Sept. 30.

The Eastern Mission Board deputation to East Africa and Europe participated in the following meetings with foreign mission personnel: Tanganyika Annual Mission Conference held at Bukiroba, July 4 to 6; fellowship and communion service in Somalia, July 13; Annual Mission Conference in Ethiopia, July 20 to 24; fellowship service with Luxembourg missionaries, August 6.

During the past summer nineteen summer Bible schools were held in northern Pennsylvania and southern New York state. Seven of these were sponsored by the Itinerant Evangelism Committee of the Lancaster, Pa., Mennonite Conference and twelve were conducted as outposts from particular congregations. One hundred nineteen teachers taught a total of 2,305 pupils in these schools.

The Executive Committee of the General Mission Board at its Sept. 13 meeting authorized funds for the purchase of property in Israel and Goiania, Brazil, where our missionaries are beginning a permanent witness.

The Eastern Board mission workers in Luxembourg sponsored three summer camps which were attended by a total of approximately 55 children.

Three camp projects were sponsored by the Eastern Mission Board during August. First, Girls' Camp was held at Camp Chickagami near Pottsville, Pa., August 13-18. Forty-nine girls attended this camp. Fifty-five boys attended Boys' Camp held at Camp Men-O-Lan near Quakertown, Pa., August 20-25. Fifty-five Christian boys and girls from the various mission churches attended the Christian Youth Retreat also held at Camp-O-Lan, August 25-31.

A residence has been purchased by the General Mission Board in a new area of Cleveland, Ohio, since the present witness in the Gladstone area will need to be moved. Bro. and Sister Vern Miller and family will be moving to the new residence about Oct. 1 to begin the work there. The address is 4619 E. 175th St.

The Mennonite Spanish Church, Chicago, Ill., is in the process of purchasing several lots adjacent to their present building for the purpose of future expansion.

An Africa Mission Study Kit is scheduled to be available for distribution by Nov. 1. This kit prepared by the Eastern Mission Board and the Mennonite Commission for Christian Education includes a very comprehensive teacher's manual together with other teaching helps which will make it possible for any teacher to teach the course effectively. The course is designed for twelve lessons. The three booklets, **God Led Us to Tanganyika, God Led Us to Ethiopia,** and **God Led Us to Somalia,** will be used as pupils' textbooks. Plan now to sponsor an Africa mission study course in your congregation this fall. The kit will be available through the Mennonite Publishing House, Scottdale, Pa.

Bro. and Sister Raul Garcia spent Sept. 15-23 serving the churches in Puerto Rico en route back to Argentina. They will reside in Pehuajo and assist with the local church program there.

Administrators from the General Mission Board headquarters, Elkhart, Ind., and the Mennonite Publishing House, Scottdale, Pa., met at Port Clinton, Ohio, for a fellowship and discussion of mutual problems, Sept. 19, 20.

Bro. Herbert Minnich, missionary under appointment to Brazil, is in school at Cornell University this semester taking work in agriculture. He and his family are residing at 604 E. State St., Ithaca, N.Y.

(Continued on page 962)

Your Treasurer Reports

The charitable institutions being administered under the Mission Board generally receive sufficient income from services rendered to take care of operating expenses. This is particularly true of homes for the aged and hospitals. However, in connection with the work carried on among children we have not found it possible to operate the homes for children without supplementing income received from parents or other sources. This means that a sizable budget is approved each year from contributed funds to help support these particular institutions.

Each year some contributions are designated for our homes for children from the mission savings banks and quarter investments. However, in cases where funds are needed for special building projects the regular contributions which are received are not adequate. At the present time plans are being made through the local board of the West Liberty Children's Home to change the program at West Liberty in order to make it serve children who are more needy. This developing program is going to require special contributions. Periodically changes are also being made in our home at Kansas City in order to improve the services which can be rendered through that institution.

In addition to these two homes, the Board also operates a special program for children at Mennonite Youth Village. This is a type of program through which children are brought from our city missions into a rural camp situation for a period of one week during the summer. The cost of this program is met partly by funds received from those who attend the camp, but largely the cost is met through voluntary service and a special budget for this purpose.

We believe that the child welfare program through the homes for children and through Mennonite Youth Village is making a significant contribution to the total Mission Board program. For this reason we would like to encourage continued interest in and support of these programs. Particularly we would like to suggest that funds which are available for special projects be directed toward the building program being planned in connection with the West Liberty Children's Home.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

A Mission Program Versus Mission-Mindedness

BY DAVID SHANK

It is clear that the various congregations and conferences within the Mennonite brotherhood in the United States are becoming more and more outreach-conscious, soul-concerned, and evangelistic. Over two hundred home missions have been opened within the various conference districts since the second World War. Radio evangelism has continued to advance beyond all expectations of ten years ago. (When in 1942 in a Freshman Men's Discussion Contest at Goshen College the conception of a **Mennonite Hour** was discussed and proposed as a workable idea, the majority of the listeners considered this inappropriate.)

To one who has been out of the States for five years, it comes as a thrill to realize that our churches are becoming in a small way that for which the Lord has called and created them, and that they are beginning to understand "that when the church ceases to be a mission then she ceases to have any right to the titles by which she is adorned in the New Testament" (Newbigin).

The Lord of the church is at work in and through His church to seek and to save that which is lost, and for this we need to be deeply grateful. The fact that anyone should find himself active in that outreach in these times should be frankly recognized as His doing. He is the Lord of the church. He it is who gives gifts. He it is who calls and chooses and sends. It is He that is doing it and not we ourselves.

And yet, in spite of all this for which we should rejoice and continue to pray, one feels that in many, many places our efforts and activities are not as fruitful as they should and could be. And sometimes one is tempted to ask whether it is not because we ourselves stand in the way of the Lord's working.

No, we do not want to hinder the Lord's working; on the contrary, we want to help Him. We don't want to be in the way; we desire to prepare the way. And yet there we are, oftentimes a hindrance. And when we get in the way, in His way, He passes us by and goes right on working. He has said, "I will build my church; and the gates of hell shall not prevail against it." And He is always true to His promises: when we get in the way, He goes right on building and passes us by.

This is all related to denominational lines, to our understanding of the relevance of rules and regulations, of congregational discipline, of preparation for baptism, of the "our church-consciousness." And it is particularly in this connection that it might be helpful if we would again review certain salient facts of Scripture.

There Is Only One Gospel Message

It is a message of the good news that Jesus Christ is Saviour and Lord. "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him . . . this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. But God raised him up . . . and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear . . . let all . . . know assuredly that God has made him both Lord and Christ . . . for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children and to all that are far off, every one whom the Lord our God calls to him . . . Save yourselves from this crooked generation" (Acts 2:22-24, 32, 33, 36, 38, 39, 40, RSV).

Good news of God's activity, good news of salvation, good news of grace, good news that reveals man and his generation to be sinful and crooked, good news that calls, good news of promise, good news that begets repentance, good news about Jesus, for He is Saviour and Lord—a Saviour who saves from this sinful generation and from sin within; a Lord who reigns and shall reign until all His enemies become His footstool. Saviour of the world and Lord of the universe, Saviour and Lord of the church, Saviour and Lord of men, He is my Saviour and my Lord. What will you do with Jesus Christ the Lord?

There is just one Gospel message, and it is a glorious message. But we ask, "Oughtn't we help the Lord by completing the message? Ought we not add to it those necessary things that will not only support the message but help and strengthen it when it becomes 'old stuff to Gospel-hardened ears' and when hearts no longer hear?" Ah, no! There is only one message. We cannot improve upon it and we dare not try. Not a church or denomination or a people or a heritage dare interject itself. Any other gospel is not the Gospel. We preach not ourselves but Christ, the one crucified.

There is only one door to eternal life, to salvation, to membership in the body of Christ, His church. Strait is the gate, and narrow the way. "I am the door," said He who also said, "I am the way." The door is just as strait and narrow as Christ Himself. But there is one door and only one. No narrower than His call and no broader than His invitation is that door, that is entered by turning to answer and accepting the invitation to rest and yoke up to Him. Repentance and faith enter the door. The self-denial of repentance and the commitment of faith walk where angels cannot tread, through the door—an open door.

It is a door for all men. Neither too high nor too low for gambler and prostitute, lady or gentleman, churchgoer, cattleman, opera singer, divorcee, showman, honest taxpayer, or any other creature, when faith and repentance enter the door. Sinful people called by Christ—the only kind He calls—sinful people enter the door, the only door.

Yes, we say, it's a glorious thing—that door. But ought we not help the Lord by making sure the door is narrow enough and define that narrowness so that all may know? And shouldn't we prepare the entrance by carefully measuring faith and outlining repentance in order to have guarantees? No, no, a thousand times no! There is only one door. Any improvement that we might make upon it is a corruption and could lock the door not only for ourselves but for those around us. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

There Is Only One Church

It is Christ's church, composed of the people of God, composed of those who enter the door. He is Lord over His church and men don't "lord it" over His church. He is the foundation of the building, the groom of the bride, the head of the body, the shepherd of the flock, the light of the city, and the Messiah of Israel. Just one building, one bride, one body, one flock, one city and one people—Israel. There is just one church.

Of course, but don't we have to have "our" church, too? "He's surely converted but he'll not be able to join our church until . . ." "You can't deny what the Lord has done in that man's life, but he's not yet ready for baptism into our church."

"Our church is the most Biblical"—and yet, the one that claims to be the most Biblical of all doesn't act like the one church of Christ. If a man is converted, we have no other choice; the Lord has added him to His people, and "what doth hinder [him] to be baptized?"

Ah, Cornelius, you'll have to quit Rome and her legions **first** before you can join our church. And Lydia, when will you quit selling that luxurious purple so that you can join our church? And you there, en route to Ethiopia, we'd like you in our church, but we can't have government officials being baptized; what are you going to do, join the church of Christ? At least Timothy finally came through on the question of circumcision so that he could be a member of **our** church.

Ah, no! Let it not be named among us. There is only one church—one body. And any attempt to keep it ours instead of the Lord's keeps out those for whom He died and who may have entered the door. "As for the man who is weak in faith, welcome him" (Rom. 14:1, RSV). For you are "members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom the whole structure is joined together and **grows** into a holy temple in the Lord: in whom ye also are built into it for a dwelling place of God in the Spirit" (Eph. 2:19b-22, RSV). God forbid that we should get in His way.

There Is Only One Spirit

To enter the door is to be baptized into one Spirit—the Spirit of the Lord. It is His presence in the midst of two or three gathered to-

gether in His name. The Spirit calls, convicts, regenerates, saves, sanctifies, edifies, gives gifts, develops convictions, brings common commitment and unified testimony. This is the Spirit that builds up the weak and pushes forth the strong, the Spirit that pushes to service and sacrifice of money, time, and life in the face of evil, the Spirit of holiness and of love. But His is only one, for the Lord is the Spirit.

Yes, glorious Holy Spirit. But don't feel that we need rules and regulations in order to help the Spirit and to prepare the way for His working. These new converts have no religious background and do you really think that they can hold the line without our help? Ah, no, but only through the Word and the Spirit can we be of real help. But how about our young people? Here at Antioch the Greeks have brought in quite an influence, and if you only knew what we heard about the carrying on at Corinth. . . . Confidence, Brethren, in the Spirit of light and the Spirit of power. ". . . to him who by the power at work within us is able to do far more abundantly than all that we ask or think [if we don't do it for Him and get in His way], to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen" (Eph. 3:20, 21, RSV).

And Only One Work

The Lord's last commandment was "go ye into all the world and disciple men, baptizing . . . and teaching them." A disciple is one who commits himself to the Saviour and Lord, not knowing all that he has accepted, but desirous of growing in grace and knowledge. And the command to disciple men remains the central command: men in the cities, in suburbia, in the shops, in the schools, in the offices, and you know where else. A disciple confesses Jesus Christ as Lord; disciple those men and women and young people. That's the task. That's why we were called as priests unto God and baptized into one family—in order to mediate the grace and call of Christ to men.

"Yes, of course, but for the moment we need a new church building." Why? "We need more room." Why more room? "Well, our families . . ." Yes, and your neighbor's, too.

"But Christian education is necessary, too, isn't it? Is not the church called to teach?" Yes, but for what? There's the rub. There is basically one task. Taught to teach, won to win others, educated for working at that one great task.

"And relief work?" Surely, that men may see your good works and glorify your Father which is in heaven.

"But we're not a mission outpost. We're an established church." Established for what? For the task of the church—the discipling of men in all the world.

"But our voluntary service and I-W program and nonresistance. . . !" Of course, who ever heard of missionaries that went out to shoot and kill, or ceased taking orders from their Lord for a period because of international conflict? It happens, of course, just as it happens that there are those who do serve and help men and don't fight in international conflicts and yet who have never understood the one great task. Neither is right. There's just one task, and we never cease in working at that task. Disciple those men and women and young people!

One message, one door, one church, one Spirit, and one task—these are the salient facts. Disturbing New Testament realities they are, for they cut across our patterns, attitudes, organization, planning, and churchmanship. But these facts are always our starting place for thought, practice, and planning. Is our fruitlessness due to the fact that we are always starting with the status quo, there where we are, and the impossibilities of it? Then back to the real starting place with the church of the apostles and prophets where Christ is the center and foundation. "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

Brussels, Belgium.

Making Our Church Broadcast Serve the Local Congregation

The Mennonite Hour staff has been studying how the broadcast can better serve the church by tying in to the local congregation. We feel this is most important and are interested in promoting such a tie-in by every means possible.

In carrying this out we are interested in helping all the Mennonite churches in areas where **The Mennonite Hour** is heard and wish to be entirely impartial in this service. Also, we want to maintain on **The Mennonite Hour** a high standard in all local announcements released in connection with the program or advertising the program, using competent and professional advice in all these areas.

In an endeavor to make the broadcast serve the church more effectively **The Mennonite Hour** staff offers several services to the local congregation.

I. Printed material.
   1. Mats advertising **The Mennonite Hour** are available free of charge from the public relations office for use in newspaper advertising. These mats are designed so that the local church can place its name and announcements underneath the advertisement.
   2. Arrangements have been made with the Mennonite Publishing House so that an announcement of **The Mennonite Hour** can be printed on copies of the Way which are handed out by the local church.
   3. Schedule cards of the times and releases of **The Mennonite Hour** are available with a space provided for imprinting the local church name.
   4. In connection with the beginning of a broadcast of **The Mennonite Hour** over a new station, the public relations department will release to the local newspaper articles regarding **The Mennonite Hour**, and in areas where the Mennonite churches are not well known will include information regarding them. This information should be sent in advance to the Public Relations Department of **The Mennonite Hour.**

II. Spot announcements in connection with the broadcast.
   1. In cases where the broadcast is local (rather than regional), a spot announcement advertising the local church(es) may be added at the end of the program. The program is made up in such a way as to allow time for an ending spot. To prevent disrupting the thought and continuity of the program, local announcements may be made only at the end of the program. Since **The Mennonite Hour** contracts with the station for the broadcast time, copy for such spot announcements will be accepted by the station only when provided by **The Mennonite Hour** public relations office. Groups desiring this service should correspond with the public relations office of **The Mennonite Hour.**
   2. On stations covering a large geographical region or areas in which there are many Mennonite churches, it is not possible to put a spot advertising a particular church. In these cases spots can be added encouraging people to attend the the Mennonite churches of the area.
   3. Local groups can buy spot announcement time adjacent to **The Mennonite Hour** when it is available from the local station. As a courtesy measure, **The Mennonite Hour** would appreciate knowing of any spots put in adjacent to it, and it stands ready to supply a copy that can be used by local groups for such a purpose.—Department of Public Relations, Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

Many Still Without Scriptures

More than two thousand tribes, according to the Wycliffe Bible Translators, still are without any portion of the Scriptures translated into their language. Years ago the figure was thought to be about 1,000 but recent surveys indicate that there are about 1,200 languages in New Guinea, Indonesia, the South Pacific Islands and interior Australia alone—only 100 of which have any portion of the Bible at present. Never was there a greater need of world-wide missionary work than there is today.—**Gospel Herald** (Cleveland, Ohio).

In Santiago, Chile, a Jesuit named Ignacio Vergaro has made a careful study of the various Protestant denominations in that country. He published the results of his study in the Roman Catholic monthly Message. According to his statement there are now 681,770 Evangelicals in Chile—11.36 per cent of the total population. In contrast the Roman Catholic Church of Chile some months ago estimated that scarcely 10 per cent of the population attends mass on Sundays and feast days, Fr. Vergaro stated.—EFMA Missionary News Service.

Teaching the Four R's

BY MARGARET ULRICH

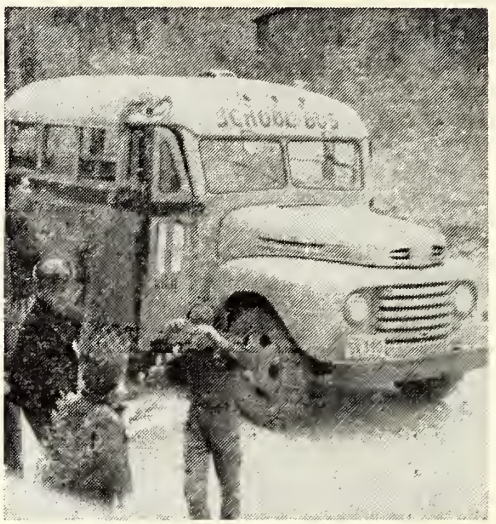
Each morning the familiar grinding sound of the school bus can be heard as it winds its way around the mountains and into the school yard to discharge its passengers at the door of the Bethel Springs School, Culp, Ark. As they file out of the bus, some of the happy, carefree children dash away to play amid gleeful shouts, while others enter the schoolhouse with books for some last-minute preparations. Not all of the children live along the bus routes; some are dependent upon their parents to bring them down the mountain each day, while others must walk several miles morning and evening over mountainous terrain.

Each child daily brings great responsibilities and opportunities to the teacher. What are a teacher's responsibilities? Why have these parents entrusted her with their children for a period of six or more hours every day? Here in the Ozark Mountains as elsewhere, children come for an education: to have imparted to them the keys which unlock the printed pages, to learn the three R's, and to learn them well. This the parents expect of us, and rightly so.

What are the teacher's opportunities at Bethel Springs? Someone has said that there are no longer just three R's which need to be taught, but four, the fourth being right living. Here at Bethel Springs one can teach the fourth R with the Bible as the measuring stick. This privilege is unique to a Christian day school.

Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it." Yes, this advice is for the parents, but what about the Christian teacher who has the child perhaps the best hours of the day? At school, the child for the first time rubs elbows with the world, and the problems he faces are very real to him even though they may seem trivial to an adult.

The teacher must love each child and seek to understand him and help him meet the problems of everyday school life. It is her privilege in a Christian school to help the child see what Jesus might want him to do in the face of his problems.



The school bus arrives at Bethel Springs School, Culp, Ark.

What would you say or do when Mary comes in and reports, "The girls won't play with me," or when Edward says, "The boys won't let me swing," or "Someone is using bad words," or when Lynn says, "The boys are cheating," or, "They won't let me play ball"? How would you meet the problem of a child who always wants to be first in games, or is overheard saying that he hates another child? Here in the primary room, with the use of God's Word, each child is taught love, to forgive, to be kind, to be honest and truthful, and to share and be unselfish.

It is the teacher's opportunity to make Christ known to these children through the devotional and chapel periods each day and the regular Bible classes three times a week. How the children love these classes! Often at the beginning of the day comes this question, "Is this the day for our Bible classes?" Jesus said, "Blessed are they which do hunger and thrist after righteousness: for they shall be filled." Oh, that this hunger may continue through the years!

Since not all of the children come from Christian homes, it becomes a blessed experience to tell them these stories for the first time. One enjoys the many expressions which come from these tiny lips, such as "I wish I were in heaven now," or "Did the good Lord really die?" or "I'm fixin' to see Jesus someday."

Yes, at Bethel Springs the teacher is responsible to help each child to master certain things such as reading, numbers, and the way to speak and write, but she also has the opportunity to make Christ known, the One who makes right living possible. This teaching should begin in the home and be carried forward at school, but if the home fails, then it must be taught in the church and school, even in the primary room.

Culp, Ark.

Broadcasting

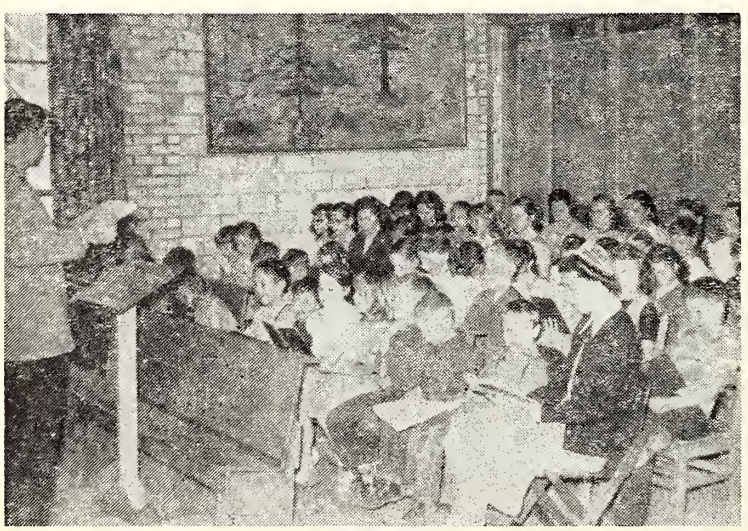
The Mennonite Hour

WOWO Ft. Wayne and WBZ Boston will no longer release **The Mennonite Hour** after this coming Sunday, Sept. 30, unless further action will be taken by these stations to continue the broadcast. WOWO, WBZ, and all other Westinghouse stations have adopted a new policy under which they will not sell time to religious broadcasters, but will give a limited amount of time for religious broadcasting. Pray that the Lord will lead and direct the board of Mennonite Broadcasts, Inc., in finding other stations to cover areas now reached by these powerful stations.

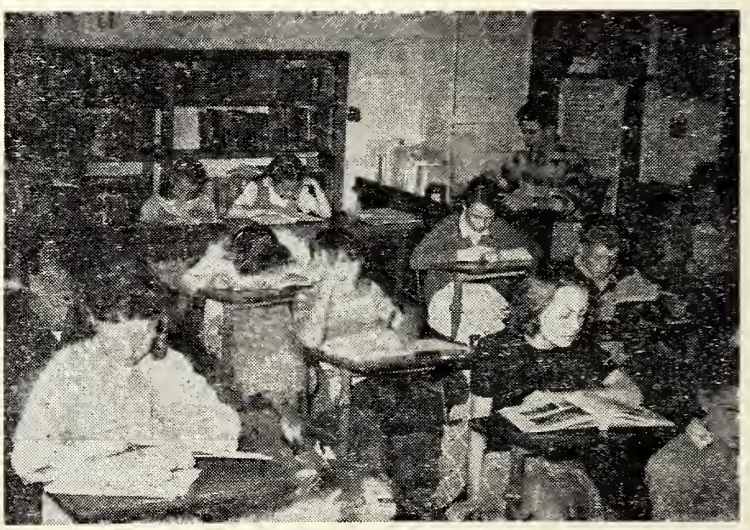
New schedule cards listing recent station and time changes have just been printed. Write for free copies to distribute prayerfully among neighbors and friends.

Radio Messages Bless Listeners Any Time, Anywhere

"I am a nurse on night duty and it is very helpful and inspiring to hear your program while I am preparing to go on duty."



Kenneth Long conducts singing at the all-school chapel service. Margaret Ulrich is in foreground.



Study period in intermediate room at Bethel Springs School, Fred Meyer presiding.

"I listen when I can on Sunday evening over my barn radio while choring. The program has been an inspiration to our lives."

"Enjoy this time very much while I'm getting my three girls' pigtails made for Sunday school and church. The programs are wonderful."

"We receive rich blessings as we tune in on our way home from our mission station every Sunday."

"It's a real pleasure to listen to **The Mennonite Hour** Sunday morning while we're eating breakfast. It's a good start for the Lord's Day."

"We enjoy **The Mennonite Hour** before going to Sunday school and worship services. It does much to prepare us for a more meaningful worship service."

"We enjoy the program on our way to church."

"All our family listen. It comes as a fitting close to the day."

Luz y Verdad

Luz Y Verdad Listeners Say—

Puerto Rico

"I am an invalid, but I greatly enjoy hearing your spiritual and consecrated sermons every Sunday. Please send me a copy of some of them so that I can reread them and give them out to people I visit."

Argentina

"I wish you would send me some Evangelical literature. I am a listener to your broadcasts and I enjoy the preaching very much ... it has been a blessing to my soul."

Mexico

"I am a new believer in Christ. Because of many hindrances, I cannot attend church services, so I listen to your messages on the radio .... The messages give wisdom to the listener and the beautiful hymns are a joy to our lives."

California

"I appreciate very much your program. The other day when I listened to you, a young man who drinks a lot was with me .... May God continue to use you that souls will turn to God."

Spain

"I am an untiring listener to your broadcast .... It proves to be a blessing for everyone present, for the messages are very well-timed for these days in which we live when so many are only thinking about pleasures and are blinded by Satan."

Heart to Heart

Radio Stations Comment

WVMI, Biloxi, Miss.—"I was very pleased with the first program, and believe that you'll soon have a very large audience here on the Gulf Coast. The program is both educational and interesting, and has an appeal that I am sure will soon find its way into many homes in this area."

WKAM, Goshen, Ind.—"We are very anxious to continue your fine program, as we have received many cards and letters pertaining to the quality of the **Heart to Heart Program.**"

WSIV, Pekin, Ill.—(from their newssheet) "There is a new program that housewives and mothers would especially enjoy. It is called 'Heart to Heart Program' .... it is a beautiful program and well produced. WSIV is happy to carry a program of this type."

WKOV, Wellston, Ohio—Just this note to tell you we think you have a very wonderful program on the Heart to Heart Broadcast."

WSVA, Harrisonburg, Va.—"Thank you for the continuing good quality of your program material."

KJRG, Newton, Kans.—"Your message, we believe, is very vital to our listeners."

KGAL, Lebanon, Oreg.—"I have always enjoyed your presentation, and believe it to be the highest caliber program of this nature we have ever had the privilege of presenting on KGAL."

We praise God for these comments which bear out our conviction that Christian radio programs should command the respect of people.

Pray with us that in addition to gaining respect the **Heart to Heart Program** may continue to be used of God to change hearts and homes for Christ.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

During the first six months of the year, Southern Baptists gave more than $10 million to support their foreign and home missions boards.—**EFMA Missionary News Service.**

Magazines Become Missionaries

The past five years have seen a new area of advance in many mission fields of the world. The unreached middle and upper classes have been appealed to by news magazines with a Christian interpretation. Thousands of intelligentsia have registered definite decisions to receive the Lord Jesus Christ. The nonreligious masses are being reached through these magazines on newsstands, in bookstalls, in schools and an increasing subscription list.

Pioneer in the field of these popular type magazines is the Sudan Interior Mission's **African Challenge,** edited by Harold Fuller, with a distribution of approximately 150,000.

Envol, French Equatorial Africa, has been published for two years with Trevor Shaw as editor. They distribute about 20,000 copies in the French-speaking area of Africa.

Neno La Imani, Belgian Congo, has been edited for many years by William A. Deans, Christian Missions to Many Lands. However, this magazine has recently had its face lifted with increased color, new format, and increased weight (16 pages), resulting in increased distribution, now about 20,000.

During the past two years **Hyakunannin No Fukuin,** Japan, edited by Ken McVety, has increased its distribution to approximately 15,000. **Sung-Nee Ae Seng-Whal,** Korea, edited by Robert Rice, has made a good beginning with 11,000. **The New Nation,** Gold Coast, edited by David Smithers, has a distribution of approximately 10,000.

The first issue of the new Chinese magazine **Deng-Ta** will come off the press this month. It is administered and financed by the Overseas Missionary Fellowship. Paul Bartel, loaned by the Christian Missionary Alliance, serves as co-editor with Liu Yih-ling, a well-trained former government man with journalistic experience. This new magazine has a four-color cover and the inside is printed in two colors. The first issue had a printing of 10,000, but plans have been laid to increase it to 30,000, when the magazine is expected to be self-supporting.

Vida, the Spanish magazine for Latin America, will probably make its first appearance early in 1957. A staff of nationals is now being trained by Paul Sheets, editor, who is on loan by the Evangelical Alliance Mission. **Vida** will be published by LEAL, the new Latin America literature organization, which now has 44 member organizations.

Recent word from Kenneth L. Downing, field secretary of Africa Inland Mission, indicates that plans for a new magazine in Swahili, for East Africa, have been set in motion. He writes: "Our central field council has passed very favorably on the need for a Swahili magazine, and has put a committee to work to study ways and means of getting started .... Our chief lack is for a director or editor-in-chief. This has been very strongly and well stated in the minutes of the central field council. This gives us a strong talking point in appealing for literature recruits, especially an experienced editor." — **E.L.O. Bulletin.**

MISSIONS

EDITORIAL

A Sense of Call Is Not Enough

These are difficult days for the Christian witness, both home and foreign. Economic and social changes in our world require changes in mission methods. Some of these changes may not have been charted before. They cannot be found in books. Ways for meeting them must be discovered by the man or woman on the job.

The big task is to lead men and women to accept Christ. When they no longer come to the churches which we build, we must find other ways to reach them. Maybe we will need to don work clothes and work with them in the bean fields like some VS workers did this past summer. Maybe we will need to invite them to our homes for fellowship and a Christian service. The method will need to be adjusted to the need and the present attitude of the person to be won.

A person who feels a sense of call to mission work today must take these factors into consideration. He must be willing and able to adjust his methods in order to win men and women for Christ. He must not be afraid of the unusual nor scornful of the new. He dare not turn back before the mountains of Pisidia, or he will never reach the lost souls in Antioch, Iconium, Lystra, and Derbe.

When the early church looked for men to undertake an ordinary administrative task, they required men of good repute, full of the Holy Spirit and of wisdom. One of these men who was also characterized by his faith became the first Christian martyr because of the spiritual incisiveness of his message. Only men and women of strong faith, filled with the Holy Spirit and wisdom, will accomplish the difficult witnessing task in our generation.

Anyone who is incurably tied to things and methods will not make a good missionary. But, thank God, today's missionaries have available the same resources utilized by Stephen, Philip, Peter, and Paul. Frustration need not be once named among them, even though new situations require new methods and even though the missionary has lost his respected position, particularly in foreign countries.

Jesus, the Lord of lords and King of kings, has promised to attend His witnesses unto the end of the age. He has sent the Holy Spirit to indwell them, to give them wisdom for every difficult task, to lead them in their witnessing endeavors. God grant every witness faith to utilize these unlimited resources in winning men and women for Christ.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Hurricane reconstruction in Puerto Rico has been delayed two or four weeks. Two men, Ernest Weaver, Hartville, Ohio, and Peter Ventura, Chicago, Ill. will arrive in Puerto Rico, Aug. 18. The Puerto Rico Executive Committee requested that these men come before the larger group will be able to arrive. Nine other men will go when reconstruction actually begins. Approximately 50 men applied to go.

The **MCC Executive Committee** received the report at its Aug. 29 meeting that the MCC relief fund is $72,000 in the red. The Relief and Service Committee has increased its relief sendings for this six months period by $6,000. During the past five months the General Relief Fund at Elkhart has also decreased by $20,000 to leave a total of only $27,000. Thus the possibility of increasing relief sendings further is eliminated. In order to keep up our share of the important witness of MCC foreign services, congregations are seriously requested to continue the systematic support afforded by the monthly relief and service offerings. These offerings are averaging approximately two thirds of the $.50 per member per month goal. Those congregations which are meeting this goal may want to compensate for those with less by sending larger contributions.

Voluntary Service

A group of ten volunteers met at the headquarters of the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., Sept. 6-15 for an orientation period previous to going out on various VS assignments. Non-staff personnel who taught classes were S. J. Hostetler, Elkhart, Ind., pastor of the Belmont Mennonite Church, and J. B. Shenk, Elkhart, Ind., pastor of the Prairie Street Mennonite Church. The classes they taught were "Using the Bible" and "Heritage of Faith" respectively.

Maurice and Carolyn Brubaker, Denbigh, Va., will serve at University Hospitals, Iowa City, Iowa. Margaret Anne Yoder, Warwick, Va., and Phoebe Yoder, Albuquerque, N. Mex., have been assigned to the hospital unit at Kansas City, Mo. Clara Moyer, Danboro, Pa., joins the VS-ers at the children's home in Kansas City, Kans.

Faye Hochstetler, Goshen, Ind., will serve at the medical clinic being established at Grants, N. Mex. Roland and Darlene Landes, Martinsburg, Pa., go to Puerto Rico. He will serve as recreation director and she will be teaching. Ruth Yoder, R.N., Meadville, Pa., will go to Mathis, Texas, to serve in the Maternity Home. Truman Weaver, Goshen, Ind., will serve as recreation leader at the Bethel Mennonite Community Church, Chicago, Ill.

Donald Nyce, Doylestown, Pa., who spent approximately six weeks with the St. Louis, Mo., summer VS unit, will continue his service by joining the Kansas City, Mo., unit until the new long-term unit is opened at Phoenix, Ariz., Oct. 15. Donald spent approximately two weeks in Elkhart doing construction work.

Luella Dirks, Winton, Calif., has gone to La Junta, Colo., to serve in the office of the Mennonite Hospital. She will go to Elkhart for VS orientation at a later date.

Ray Horst, Elkhart, Ind., director of VS, is on an administrative visit to the Grants, N. Mex., VS unit. He will be joined by Nelson Kauffman, Elkhart, Ind., for Sept. 17 and 18. Together they will investigate possibilities for developing the church in the Grants area.

I-W Services

A Christian Life Conference has been planned by the Cleveland, Ohio, Mennonite Fellowship for Oct. 12-17. Edward Stoltzfus, West Liberty, Ohio, will be the speaker for this conference.

The I-W Services Office, Elkhart, Ind., reports that 30 per cent of the draft census cards have been returned thus far. Pastors are urged to return these cards as soon as possible so that young men of their congregations will begin receiving peace literature when they reach their 17th birthday. At the present time between 600 and 700 young men are receiving peace literature each month.

Luke Shank, Chambersburg, Pa., minister at the Pond Bank Mennonite Church, has been leading the South Mountain I-W unit, Mont Alto, Pa., in a weekly Bible study in the Book of Ephesians.

Released Sept. 15, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Berlin

German refugee families in Berlin who received food and comforters in distributions by J. K. Klassen (Gretna, Man.) were grateful and asked their thanks to be conveyed to North Americans for the contributions. Clothing and new baby articles were distributed in a Berlin refugee camp. Baby blankets and comforters were given to a number of poor families in the area.

Klassen reports 14 young people from the East Zone of Germany went to Menno-Heim to receive baptismal instructions from Pastor Paul Schowalter of Weierhof. He later officiated at a baptismal and communion service for 17 young people.

Jordan

If you were to visit the school for boys at Hebron, Jordan, one day in August you would have seen them with purple faces! The school was moved into a different building nearby—but it was not the moving that made their faces turn purple. Rather it was the location: the new building is surrounded with all kinds of fruit trees, including mulberry. So the little fellows lost no time in sampling the fruit and promptly letting it dye their faces.

The new building provides larger facilities for the school, directed by Ida and Ada Stoltzfus. It was formerly used by the United Nations relief offices and had been burned during riots last January. Repairs and redecorating were finished just before the Muslim New Year began, when their contract in the old building expired.

Nepal

Rudy Friesen (Marquette, Man.) has moved to Katmandu, Nepal, where he is helping construct hospitals for a new united Christian mission effort. It is expected Christians from India will carry the major evangelistic responsibility while several Christian mission groups provide institutional facilities. Friesen served in Calcutta and northern India areas in flood rehabilitation before joining the team to Nepal, a kingdom bordering India to the north.

Germany

Two Pax services projects of house building for refugee families have been completed at Wedel and Backnang, Germany. Plans call for Paxmen to return next year to Wedel to construct a church for the Mennonite congregation. Wedel Paxmen Dalton Hostetler (Harper, Kans.) and Forrest King (West Liberty, Ohio) now serve at Vienna, Austria, rebuilding a Christian school.

Greece

Persons joining the agricultural demonstration project at Tsakones, Greece, are Ira Zook (Latour, Mo.), James Lambright (Lagrange, Ind.—his two brothers are already in Pax Greece), and Anna Ewert (Bingham Lake, Minn.) who will be matron. They were transferred from units in Germany.

Paraguay Leprosy Mission

Dr. John R. Schmidt (Newton, Kans.) is currently doing deputational work in the interest of the Barrio Grande leprosy mission in Paraguay. The project is staffed primarily by service volunteers from Mennonite colonies. Treatment is both on the hospital compound and in homes of patients who find geographical and financial barriers too great to go to hospitals.

The mission was formed when Mennonite colonies in Paraguay and MCC decided such a project was a way to say "thank you" to Paraguay where some 13,000 Mennonite refugees from Russia had found a home and freedom.

Junior Village

Junior Village at Washington, D.C., has a new home for the 200 dependent and neglected children it serves. Members of the voluntary service unit there participated in the dedication ceremonies that officially opened the new and spacious quarters on a 60-acre tract overlooking the Potomac River. The village was formerly located in inadequate quarters on Loughboro Rd., where MCC service volunteers worked a few years ago. New facilities include 12 buildings and 260 wards.

Mennonite volunteers who serve as counselors have new and pleasant living quarters,

one of the unit members reported. Present volunteers serve in the nursery school department.

Village administrators say they are in need of more counselors and maintenance workers —an approved placement for I-W men. Inquiries may be addressed to MCC Voluntary Service, Akron, Pa.

Newfoundland

Anne Voth of Winnipeg, Man., has gone to the Newfoundland voluntary service unit to teach in one of the public schools at Twillingate. She is a member of the Mennonite Brethren Church and attended the Mennonite Brethren College. She has been a teacher the past six years.

Released Sept. 14, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Ohio district WMSA committee has prepared a constitution adapted to the needs of the Ohio district. Reference was made during the preparation to the suggested constitution prepared for district committees.

Ontario district WMSA committee appointed a committee to begin working on an adaptation of the suggested constitution for the Ontario district. Several former committee members were appointed to work with the present members of the district committee to prepare a constitution.

Each district may adapt the suggested constitution, taking into consideration the various district needs. The geographical area of the district in relation to the membership is a factor which varies greatly in the districts.

Mathis, Texas, kindergarten teacher, Sarah Yoder, plans a demonstration with the various cleaning "tools" of the clean-up kits, before sending a clean-up kit home with each kindergarten pupil.

Each kindergarten pupil will receive one of the clean-up kits which were provided during the spring and early summer for the various voluntary service units.

Plans are now being made to provide school kits, clean-up kits, and sewing kits. Detailed announcements will be made after Christmas. Plan now to include this in your work project.

Helping Hands Club, Preston, Ontario, wrote letters to missionaries or missionary children at their September meeting. Edith Shantz, the sponsor of this group of girls, age 9-15 years, gave suggestions to the girls about what they should include in their letters. Writing about themselves, their school, their families, the vacation which was ending, their hobbies and other similar subjects would help the missionary to become acquainted with them.

What seemed like a formidable task when first proposed was found to provide a most interesting and enjoyable afternoon. While all the girls are interested in answers to their letters, Edith prepared them to think of doing this without hope of personal returns.

Increasing voluntary service unit personnel and many community visitors emphasizes the needs for more dishes in many of the VS unit homes.

Invitations to visitors to "stay for dinner" may force the cook to make last-minute changes or additions to the menu. But these visits in the unit home afford an opportunity to demonstrate Christian fellowship and to testify of spiritual things.

Contributions continue to be needed for VS dishes. The money should be sent to the district WMSA treasurer, designated for VS dishes.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

FLORADALE, ONTARIO

(Floradale Congregation)

Christian Greetings:

Pastor Rufus Jutzi faithfully serves our congregation at Floradale. Our Sunday-school enrollment is 180.

Interested members of our congregation render programs monthly at the Wellington County Old People's Home. During July and August services are held every Sunday afternoon. Once a year transportation is supplied to bring them to our church for morning services. This they enjoy very much.

A teachers' training course was held in cooperation with the Evangelical United Brethren of the village every Wednesday evening throughout January and February. Rev. Siebert was instructor and very aptly presented the course. Those attending received rich benefits.

Sister Clara Bauman of our congregation returned home in October after spending two years under MCC in nursing service in Jordan.

Sister Mabel Cressman spoke at our church on May 30 about her work in the Chaco. She also showed slides. The challenge again went forth for workers in this needy field, which is white unto harvest.

Bro. Paul Kniss, missionary from India, brought the message on June 17. On July 4 we had a stirring message in song and testimony when the Revival Singers, Uniontown, Ohio, were with us.

Our summer Bible school was held July 16-27 with an enrollment of 148, average attendance 140. Seven received diplomas for completion of the course.

A service unit from the Ontario Hospital, London, Ont., rendered a program on Aug. 2. On Aug. 12, Bro. and Sister Tilman Martin, appointed for work in Quebec, were with us and Bro. Martin brought the morning message. May our prayers go with them as they enter this difficult field.

We are anticipating revival meetings here Sept. 16-21 with Bro. John Hess, Toronto, Ont., as speaker.

We are happy in the near completion of our pastor's new home. May the Lord's blessings rest upon them as they enter their home.

Pray with us that the Lord's blessings may be showered on His work in our efforts to serve Him in our community.

Mrs. H. Schwindt.

LOUISVILLE OHIO

(Beech Congregation)

Greetings to all:

Bro. Milton Brackbill, Paoli, Pa., was guest speaker at our Christian Life Conference March 8-11, bringing messages on discipleship and the home.

On March 15, at our midweek prayer meeting and Bible study, Bro. Levi Wenger, Wooster, Ohio, led our discussion on "Every Christian a Witness." Beginning on April 19, we had a number of studies in our midweek meetings using the book "Separated unto God" with Bro. Johns as teacher, and with Bro. Eldon King teaching the MYF group.

Our junior chorus under the direction of Alvin Schloneger gave a program on the evening of April 1. The Cleveland I-W chorus gave a program on April 15.

The MYF planted popcorn for a missionary project.

Among the speakers and visitors we were privileged to have with us during the summer were Bro. and Sister Victor Esch, Elkhart, Ind., for a missionary service on the evening of March 25; Ton Vandendoel, who served three years in alternate service in Holland, met with us on May 10 and gave a fine peace testimony; Bro. John King, Millersburg, Ohio, on May 20; Bro. Ray Horst, director of VS, on May 27; Bro. Delvin Nussbaum, Louisville, Ohio, on July 1, 8, and Sept. 9; Paul Lantz, Winesburg, Ohio, also on the evening of July 1, and he led in a hymn sing also; Bro. and Sister Leonard Schmucker and family, Manistique, Mich., on Aug. 12; and Bro. and Sister Willis Breckbill, Mummasburg, Pa., on Aug. 19. On Aug. 19 Bro. Nick Pustoy, Canton, Ohio, and on Aug. 26, George Falb, of the Martin's congregation, discussed the Sunday-school lessons with us.

On June 10 our Children's Day program was given by the children, followed with a sermon by Bro. Eldon King.

Our summer Bible school was held June 11 through 22. The younger classes met in the daytime and older classes in the evening. We had 33 teachers, 11 helpers, with Bro. Eldon King serving as director. The total enrollment was 401, with an average attendance of 367. The missionary offering of $298 was given to Dr. and Mrs. Willard Krabill for the work in Viet-Nam.

Fifteen members of the MYF spent June 1-4 visiting the Chicago missions and the Hope Rescue Mission at South Bend, Ind. All came back with a greater concern, wanting to be of more service to the Lord.

In the afternoon of July 8 we enjoyed an outdoor hymn sing at Hartville with Bro. I. Mark Ross as song leader. On the evening of July 15 the Hartville Chorus gave a program, directed by Merle Sommers.

During the past a number of our group were hospitalized. The Lord has blessed some with health and strength again, and others are on the way to recovery. Among them was our bishop, O. N. Johns. We praise the Lord for His healing power.

Just recently the Lord called home two sisters who were active in the Lord's work—one had raised her family to manhood, and the other left small children. We think she was much needed in the home, but she was resigned to the Lord's will. A few months before a brother was called. This is a warning for each one to be ready, as Bro. Ray Bair, Akron, Pa., pointed out in his message on Aug. 26, "Preparing for Heaven."

Eleven of our members are attending college; 8 of our young men are in I-W. Will you remember them in your prayers?

From Sept. 7 to 9 Bro. Eldon King conducted evangelistic meetings at the Congo mission. Members of our congregation taught Bible school there July 9-20.

Our prayer concern is for our young people that they may be true and faithful. May we seek first the kingdom of God and His righteousness.

Eva Linder.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Greetings to all HERALD Readers:

In reviewing the blessings and activities of the past few months we feel to say with the Psalmist, "It is a good thing to give thanks unto the Lord." In material things, after late freezes and a dry spell in early summer, the crop outlook was not so bright, but the Lord who has control and knows we "have need of all these things"

(Continued on page 933)

Mission News

CONTINUED

Approximately 800 Puerto Rican migrants who are working in the harvest in Lancaster County attended a special recognition and fellowship service held at the Landisville Mennonite Church Sunday afternoon, Sept. 9. Serving on the program were James Hess, missionary on furlough from Honduras; Raul Garcia, Mennonite pastor from Argentina; and José Negrón, migrant chaplain for the United Council of Churches of Lancaster County. Following the service a cafeteria style meal was served to the group. This meal was provided by the Landisville and other neighboring congregations.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, is scheduled to speak in the following Ontario churches early in October: Oct. 3, Maple View A.M., Wellesley; Oct. 4, Zurich Mennonite; Oct. 5, Geiger Mennonite, New Hamburg; Oct. 6, Elmira Mennonite; Oct. 7, morning, East Zorra A.M., Tavistock; evening, Preston Mennonite; Oct. 8, all-day mission meeting at Markham; Oct. 9, Breslau Mennonite; and Oct. 10, Vineland Mennonite.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, spoke at the Cedar Grove Church, Greencastle, Pa., Sept. 22, 23. He will be speaking at the Chestnut Hill Church, Columbia, Pa., on Sept. 25, and will visit the Lancaster County churches in Northern Pennsylvania, Sept. 26-29.

The Virginia Mission Board has approved the appointment of another qualified couple to Jamaica to be sent in 1957.

Field Notes

CONTINUED

Winter Bible school at Upper Skippack, Creamery, Pa., beginning Wednesday evening, Sept. 26, studying the Book of Acts with Bro. Charles Gogel, Phoenixville, Pa., teacher for adults.

Rohrer Eshleman Ethiopia, at Harvest Home services, Souderton, Pa., evening of Sept. 29.

Christian Life Conference at Zion, York, Pa., with Andrew Hartzler, Newport News, Va., as speaker, evening of Sept. 29 and Sunday, Sept. 30.

Ministerial and Christian Workers' Course at Christopher Dock Mennonite School, Lansdale, Pa., Jan. 7-18. Teachers: John Ruth, John E. Lapp, Alta Mae Erb, Paul Erb.

Bible Conference on "World and Church" at Columbia, Pa., with Paul Hummel, Millersburg, Ohio, and Martin S. Landis, Lancaster, Pa., as speakers Oct. 6, 7.

Annual Christian Workers' meeting at Altoona, Pa., with Rudy Borntrager, Fort Wayne, Ind., as speaker, Oct. 7. Meeting each night for week following.

Semiannual meeting of Western Ohio Ministerial Fellowship with public meeting in the evening at Sharon, Plain City, Ohio, on Oct. 4. Speakers, Paul and Alta Erb.

Sunday-school meeting at Deep Run, Pa., with J. J. Hostetler, Peoria, Ill., as visiting speaker, Sept. 22, 23.

Jay M. Bechtold Elizabethtown, Pa., at Miner's Village, Pa., YPM on Sept. 30, speaking on "Beware of Pride."

Ninth annual Teachers' Institute of Lancaster Conference on Oct. 4, 5. Speakers include John C. Wenger and Nelson E. Kauffman.

The Oak Terrace Church, in Blountstown, Fla., is in need of a long-term loan of $3,000. Half of this amount is urgently needed immediately. Contributions to the new church building will also be much appreciated. Anyone interested in contributing to this need in either way should contact R. S. Troyer, Hesston, Kans., or Lawrence King, R.D., Altha, Fla.

Sunday school meeting at Line Lexington, Pa., with J. J. Hostetler, Peoria, Ill., and Norman Bechtel, Spring City, Pa., as speakers, Nov. 3, 4.

Walter Campbell, Harrisonburg, Va., at Thomas, Hollsopple, Pa., Oct. 14.

Richard Martin, Elida, Ohio, speaking to dinner meeting of Friends of the Calvary Hour at Hilltown, Pa., elementary school, Oct. 6.

Communion dates for Manor District, Lancaster Co., Pa: Sept. 23, Masonville; Sept. 30: Habecker; Oct. 7, Mountville; Oct. 14, Columbia; Oct. 21, Old People's Home; Oct. 28, Rohrerstown; Nov. 4, Millersville; Nov. 11, Slackwater.

Visiting Speakers

Aug. 26. **Daniel Kauffman,** Hesston, Kans., at Harper, Kans. **Harold Shirk,** Bihar, India, at Maple Grove, Atglen Pa.

Sept. 2. **Jency Hershberger,** North Judson, Ind., at East Goshen, Ind.

Sept. 9. **Lee Kanagy,** on furlough from Japan, at Tedrow, Ohio. **Grant Stoltzfus,** Harrisonburg, Va., at Mt. Clinton, Va. **Russell Yoder,** Parnell, Iowa, at Iowa City, Iowa.

Sept. 16. **Clarence Fretz,** Harrisonburg, Va., at Lititz, Pa. **Paul Showalter,** Wooster, Ohio, at Wadsworth, Ohio. **C. Norman Kraus,** Goshen, Ind., at Moorepark, Mich. **Victor Dorsche,** under appointment to Somalia, at Bossler's, Elizabethtown, Pa. **Chester Martin,** Harrisburg, Pa., at Harlem Mission, N.Y. **Paul M. Miller,** Goshen, Ind., at Neffsville, Pa.

Sept. 23. **Don Augsburger,** Soudersburg, Pa., at Rock Hill, Telford, Pa. **L. Wark Lyness Wark,** president of the Emmanuel Bible College, Kitchener, Ont., at First Mennonite, Kitchener. **Robert Witmer,** appointed to France, at First Mennonite, Kitchener.

Evangelistic Meetings

Twenty-six souls found their Saviour at revival meetings held by Bro. Frank Garman, at Oxford, Pa.

Andrew Hartzler, Newsport News, Va., at Birch Grove, Port Allegany, Pa., beginning Oct. 23. **C. F. Derstine,** Kitchener, Ont., at Third Brethren Church, Ella and Tioga Streets, Philadelphia, Pa., Oct. 10-21, except Saturday evenings. **Milton G. Brackbill,** Paoli, Pa., at Bethel, West Liberty, Ohio, Oct. 14-21; Fisher, Ill., first week of November. **Alva Swartzendruber,** Hydro, Okla., at Versailles, Mo., beginning Oct. 11. **Ezra Good,** Teges, Ky., at Bull Skin, Ky., Sept. 8-16. **William McGrath,** College Park, Md., at Pike, Elida, Ohio, Sept. 26 to Oct. 5. **Irvin Shank,** Hagerstown, Md., at Mountain View, Mt. Holly Springs, Pa., Sept. 23-30. **John H. Hess,** Toronto, Ont., at Elora, Ont., Oct. 14-18. **D. Lowell Nissley,** Kansas City, Kans., at Wayside, Gulfport, Miss., beginning Oct. 14. **Raymond Kramer,** Meadville, Pa., at Moorefield, Ont., Sept. 19-26. **Peter Dyck,** Moundridge, Kans., at Denver, Colo., Oct. 8-14. **William** and **Robert Detweiler,** Orrville, Ohio, at Gladstone, Cleveland, Ohio, Oct. 21-28, and Canton, Ohio, Nov. 4-11. **Richard Bender,** Williamsville, N.Y., at Rehoboth, Schuyler, Va., Sept. 18-28.

What My Presence at Church Did

1. It caused people to have confidence in me.
2. It made people know that I regarded my spiritual welfare and that of others as a matter of great importance.
3. It had a good effect on the services.
4. It made my friends feel more welcome.
5. It encouraged the brethren and helped the preacher in his work.
6. It caused others to come to the Christ.
7. It made my life stronger for another week.
8. It removed stumbling blocks from the sinner's path.
9. It pleased God and I was happy.

Denver Midweek Church Bulletin.

Chinese Evangelicals Continue Under Pressure

August 8 will mark the first anniversary of the arrest and subsequent imprisonment of Pastor and Mrs. Wang Ming Tao of the Christian Church in Peking. The charge against them was "opposition to the revolution" and their accusers were leaders of the government-sponsored church of China. Wang Ming Tao has been for the past 30 years one of China's outstanding preachers and is considered by many to be the spiritual leader of that segment of the Chinese church which has rejected Communism and remained true to the Gospel.

Following their arrest Wang Ming Tao and his wife were sentenced to 15 years hard labor. It has now been reported that she died in solitary confinement. Of the 18 Christian college students arrested with them last August 8, and of the pastor's assistant who attempted to continue their work, nothing is known.

Accusations against these believers recently published by the government-sponsored church refer to them as "anti-revolutionary group hidden in the Christian Meeting Place on Nanyang Road in Shanghai which has for many years been harmful to the country, the church and the people." The publication further states that the members of the Little Flock group are "betraying the country and people and they have served the United States and Bandit Chiang Kai Shek in opposing the government." — **EFMA Missionary News Service.**

UNITY THROUGH FAITH

(Continued from page 916)

tween "laity" and "ordained." For there is the recognition that all members are priests and all are ministers of reconciliation. The fact of the matter is that the real work of the church is not carried on by the ordained, but by all the redeemed as they live, work, play, and love in the midst of men with broken lives.

To be a Christian is to be a minister. II Cor. 5:18. And progressively those who are ordained, as servants of Christ and their brethren, should become teachers or ministers of ministers. They must see their task to train the whole community in the work of ministry.

* * *

Thus we have seen the importance of faith in our relation with Christ. We are saved by faith. We continue by faith. Such faith excludes boasting, spiritual pride, or anything that divides.

Before the cross all man-made barriers must fall. His death is adequate. His salvation by faith is for all. He is head of the church. Those in that fellowship are by faith new men in Christ. They are bound together by their love for Christ, and His love is in their hearts. Their discipline is obedience to the ever deepening understanding of His will in every phase of life as the Spirit guides, as they open themselves to the Word, and as they fellowship in prayer. Their unity is found, therefore, in their total commitment to Jesus Christ, in their dedication to the ministry of reconciliation, in their nurture of men to maturity in Christ, and in their willingness to spend and be spent in humble, devoted service to their brethren and fellow men. And such unity springs alone from faith.

Scottdale, Pa.

FROM OUR CHURCHES

(Continued from page 931)

sent showers of rain and provided in His own good way. Field, orchards, and gardens have yielded beyond our springtime expectations.

Many spiritual blessings have also come our way and renewal of acquaintances and fellowship of visitors is a pleasant memory.

July 1. Sister Effie Sharpes, Mt. Jackson, Va., and her brother, Emanuel Shank, Harrisonburg, Va., worshiped with us in the morning service. In the evening Bro. Milton Hostedler, pastor of the congregation of Gladys, Va., and family were present. He gave a short message following YPM. Sister Esther Schrock, formerly of Gladys, came with them and spent a short time with relatives and friends.

After two weeks of summer Bible school near Hickory, N.C., Sister Lena Good returned to her home here on July 14, accompanied by Sister Pauline Gross. The following week end some young people from here took Sister Pauline home and worshiped with the congregation there.

On July 15, Bro. Perry Burkholder and wife, their daughter and her husband, the Paul Kauffmans of Waynesboro, Va., were with us. Bro. Burkholder brought the Sunday morning message.

Hubert Showalters and Herman Burkholder were welcome guests in the home of Bro. Louis Goods on July 29. Their presence and help in the Sunday morning service was appreciated.

Henry Goods recently spent a week with relatives in Elida, Ohio. Sister Good was called to her former home following the death of her brother, Jess B. Brenneman. Others of our congregation who visited near kin in Ohio were the Arthur and Roy Brunk families.

Aug. 6. Mrs. David Brenneman and little daughters, Judy and Nancy, also Ella and Ben Grieder of the Pike congregation, Elida, Ohio, made a surprise visit in the home of their sister, Mrs. Ira K. Good.

Sunday, Aug. 5, was a time of Christian fellowship and inspiration when Bro. and Sister Aquila Stoltzfus and family of Grayson, N.C., worshiped with us. They arrived Saturday evening in time for a get-acquainted social which included an outdoor chicken fry at the home of Bro. A. S. Brunks. Sunday morning Bro. Stoltzfus preached from Matt. 5:6. In the evening he and his family gave a program in song, sermon, and testimony. Sister Stoltzfus also informed us further concerning the work at Grayson.

Sister Alice Schrock, Wooster, Ohio, recently spent several days in our community. On Aug. 19 Bro. Marian Weavers of Waynesboro, Va., were here and Bro. Weaver preached at Ebenezer in the morning and at the local prison camp in the afternoon.

After a number of years' absence, Sister Ruth (Garber) Erb and family were welcome visitors here. On Aug. 26 she with her husband Amos and three young children, Mary Alice, David, and Harry, took part in the Sunday evening service and the next day went to Norfolk, Va.

To all you and any others whose names we may have failed to mention the congregation at South Boston extends a hearty invitation to come again. Pray that God's will may be done in and through us for the good of others and to the honor and glory of His name.

Beulah I. Good.

CHURCH HISTORY

(Continued from page 921)

frame building, and was known as the Dogwood Mennonite Church.

In 1871 a new brick structure was erected one mile east of Masontown, and is the building in use for services today. Consideration is being given to the construction of additional room for Sunday-school and church activities.

The present membership of the congregation is 130. The summer Bible school enrollment last year was 226. A church-owned bus is being used to transport persons from the neighboring mining towns to the church. Attendance at midweek Bible study and prayer meeting averages more than 40.

May the work of the congregation at Masontown continue to glorify God until Jesus comes.

Masontown, Pa.

The indispensable duty of all Christians is to maintain love and charity in the diversity of contrary opinions, since Christianity is not a notional science but a rule of righteousness. Therefore we should lay aside all controversy and speculative questions and instruct and encourage one another in the duties of a good life and pray God for the assistance of His Spirit for the enlightenment of our understanding and subduing our corruptions. . . . Agreement in things necessary to salvation, and the maintaining of charity and brotherly kindness with diversity of opinions in other things, is that which will very well consist with Christian unity. —John Locke.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Mervin and Erla Lucille (Musselman), Elmira, Ont., first child, Charlotte Ann, July 5, 1956.

Blosser, LaVerne and Ann (Fager), Wayland, Iowa, first child, Laura Louise, July 29, 1956.

Clemens, James R. and Eva (Moyer), Goshen, Ind., second son, Frederick Paul, Sept. 5, 1956.

Fahndrich, Richard and Luella (Bender), Hato Rey, Puerto Rico, first child, David Elroy, Aug 30, 1956.

Fretz, John L. and Beulah E. (Roth), Silverton, Oreg., fifth child, second daughter, Iona Kay, Sept. 3, 1956.

Frey, Warren E. and Clara (Stuckey), Wauseon, Ohio, fourth child, second son, Samuel Warren Aug. 30, 1956.

Glick, David and Lavina (Schrock), Goshen, Ind., third child, second son, Samuel Eugene, Aug. 31, 1956.

Heintz, Sidney and Beulah (Stauffer), Kitchener, Ont., first child, John David, July 3, 1956.

Helgeland, Leonard and Violet (Reil), Tofield, Alta., second child, first son, Stanley Leonard, Aug. 12, 1956.

Herr, N. David and Orpha (Bauman), Quarryville, Pa., third child, second daughter, Sue Eileen, Aug. 31, 1956.

Hofer, John R. and Rebecca (Wipf), Stirling, Alta., second child, first son, Glen John, Aug. 7, 1956.

Landis, Mervin L. and Rachael Ann (Hess), Lancaster, Pa., sixth child, fourth son, Mervin Laverne, June 4, 1956.

Layman, Wilbur C. and Helen (Wenger), Harrisonburg, Va., third child, Glen Edward, Sept. 6, 1956.

Lehman, Robert C. and Ruby (Swartzendruber), Harrisonburg, Va., second child, first son, James Alan, Aug. 28, 1956.

Mumaw, Walter and Helen (Good), Goshen, Ind., second son, Paul West, Sept. 10, 1956.

Nafziger, Elmer W. and Gladys (Yousey), Lowville, N.Y., fourth child, third son, Wesley Joe, Sept. 2, 1956.

Nisly, Calvin and Orpha (Yoder), Hartville, Ohio, first child, Donald Eugene, Aug. 19, 1956.

Nisly, Joe and Velma (Nisly), Hartville, Ohio, fifth child, third son, Wilbur Lee, July 30, 1956.

Rheinheimer, Dr. Floyd and Irene (Miller), Milford, Ind., fourth child, second daughter, Anita Rose, Aug. 19, 1956.

Schell, John T. and Rosella (Baer), Milledgeville, Ill., second child, first daughter, Gloria Miriam, Aug. 20, 1956.

Showalter, Omar and Esther (Trauger), Wismer, Pa., third child, second son, Jesse Glenn, Sept. 8, 1956.

Snavely, Carl and Dorothy (Keener), Lititz, Pa., third child, second daughter, Deborah Sue, Sept. 5, 1956.

Stoltzfus, Norman and Betty (Tyson), Bird in Hand, Pa., first child, Norman Douglas, Sept. 4, 1956.

Swartz, Dwight F. and Vada (Bowman), Dayton, Va., fifth child, second son, Robert Franklin, Sept. 4, 1956.

Taylor, Dwayne and Pearl (Lehman), Apple Creek, Ohio, first child, Sharon Kay, Aug. 31, 1956.

Yoder, Clyde and Lena (Wagler), Harrisburg, Oreg., second child, first son, Wesley Ray, Aug. 26, 1956.

Yoder, Luke E. and Marilyn (Rufenacht), Archbold, Ohio, second son, Timothy Joe, Sept. 6, 1956.

Satisfaction and peace of mind are not after all the chief end of men. We must square up to what is actually so, whether or not it bring peace and satisfaction. If we are to deal with the tough in behavior, we shall have to be tough in belief.—Roland H. Bainton.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bean—Roth. — Marvin Bean, Wichita, Kans., Eureka Gardens cong., and Marylin Roth, Sweet Home, Oreg., by Leo J. Miller, assisted by Merle Bender, at the church (Wichita), July 28, 1956.

Boshart—Miller. — Norman D. Boshart, Wayland, Iowa, Sugar Creek cong., and Ermadine Miller, Wellman, Iowa, cong., by Max Yoder at the Wellman Church, Aug. 28, 1956.

Cender—Beachy.—Eldon Cender, Dewey, Ill., East Bend cong., and Rosa Beachy, Arthur, Ill., cong., by H. J. King at the Arthur Church, July 28, 1956.

Chupp—Hoover.—Menno Chupp, Ft. Wayne, Ind., Howard-Miami cong., and Lucile Hoover, New Paris, Ind., Salem cong., by Galen Johns at the Salem Church, Sept. 2, 1956.

Collins—Basinger.—J. Edward Collins, Pinto, Md., and Lila Basinger, Harrisonburg, Va., Lindale cong., by A. Lehman Longenecker at the Lindale Church, Aug. 25, 1956.

Derstine—Alderfer.—James L. Derstine, Souderton, Pa., cong., and Sylvia D. Alderfer, Souderton, Pa., Line Lexington cong., by Russell B. Musselman at the Souderton Church, Sept. 9, 1956.

Freed—Mathews.—Richard Freed, Telford, Pa., Steel City cong., and Georgina Matthews, Scarborough, Ont., Ellesmere cong., by Leonard H. Brown at the Ellesmere Church, Sept. 1, 1956.

Good—Wagler.—Mervin Good, Blenheim cong., New Dundee, Ont., and Mary Ellen Wagler, Croghan-Lowville Conservative cong., by Lloyd Boshart at the Lowville meetinghouse, Aug. 25, 1956.

Helmuth—Miller. — Jacob Helmuth, Jr., and Irene Miller, both of the Zion cong., Pryor, Okla., by Richard D. Birky at the Zion Church, Feb. 28, 1956.

Krahn—Unruh.—Ben Krahn, Sperling, Manitoba, Union Ave. Mission, Chicago, and Shirley Unruh, Harper, Kans., Pleasant Valley cong., by Elmer Wall at the Pleasant Valley Church, Aug. 26, 1956.

Litwiller—Laun.—Carol D. Litwiller, Delavan, Ill., Hopedale cong., and Betty Laun, Atlanta, Ill., by Darrell Williams at the Emden Methodist Church, Sept 9, 1956.

Martin—Good.—Ray L. Martin, East Earl, Pa., Lichty's cong., and Kathryn Good, East Earl, Bowmansville cong., by Howard Z. Good at the Bowmansville Church, Sept, 1, 1956.

Martin—Hochstetler. — Richard Martin, Benton, Ind., cong., and Beatrice Hochstetler, North Main St. cong., Nappanee, Ind., by Homer F. North at the North Main St. Church, Sept. 1, 1956.

Mast—Yoder.—Harold Mast, Burr Oak, Mich., Locust Grove cong., and Edna Yoder, Goshen, Ind., Benton cong., by Galen Johns at the Benton Church, Aug. 24, 1956.

Roggie—Jantzi.—Richard Roggie and Dolores Jantzi, both of the Croghan—Lowville Conservative cong., by Lloyd Boshart at the Lowville, N.Y., meetinghouse, Sept. 6, 1956.

Rohr—Beyer.—Robert C. Rohr, Hatfield, Pa., Line Lexington cong., and Margaret Lois Beyer, Souderton, Pa., cong., by Russell B. Musselman at the Souderton Church, Sept. 8, 1956.

Shrock—Bontrager.—Paul J. Shrock, Goshen, Ind., Pleasant Grove cong., and Lucille Bontrager, Middlebury, Ind., Griner cong., by Sam T. Eash at the Griner Church, Aug. 26, 1926.

Sommers—Troyer. — Allen Sommers, Millersburg, Ohio, and Emma L. Troyer, Sugarcreek, Ohio, both of the Old Order Amish, by Wallace Byler at the home of Melvin E. Troyer, April 6, 1956.

Steiner—Eberly.—Tilman Steiner, Hagerstown, Md., and Wilma Eberly, Orrville, Ohio, both of the County Line cong., Dalton, Ohio, by Carl J. Good at the County Line Church, June 30, 1956.

Thompson—Bergey. — Harold Lloyd Thompson, Bothwell, Ont., Anglican Church, and Marjorie Joanne Bergey, Bothwell, Ont., Bethel Mennonite Church, by Arnold Gingrich at Clachan Village, Sept. 1, 1956.

Yake—Leatherman.—John Stanley Yake, Scottdale, Pa., Market Street cong., and Lois Leatherman, Goshen, Ind., by Chester K. Lehman at the Market Street Church, Sept. 1, 1956.

Yoder—Johnston. — Norman Yoder, Topeka, Kans., and Carolyn Johnston, Hesston Kans., by I. R. Lind, at the Hesston Church, Aug. 17, 1956.

Zook—Vogt. — Herbert Zook and Janet Vogt, both of Hesston, Kans., Hesston cong., by J. Kore Zook, father of the groom, at the Hesston Church, Aug. 26, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Charles, Esther, daughter of the late Emanuel and Susan (Herr) Groff, was born Nov. 15, 1897, near Lancaster, Pa. On June 15, 1956, she suffered a stroke from which she steadily declined and on Aug. 22 she passed away; aged 58 y. 9 m. 7 d. She was preceded in death by a brother and 2 sisters. On Nov. 16, 1922, she became the wife of Ivan N. Charles in double ceremony with her sister Susan who became the wife of Furry H. Frey. Surviving are her husband and 2 sons (David Arthur and Ivan G., both of Lancaster), 4 grandchildren and these brothers and sisters (Mrs. Mary H. Hess, New Danville, Pa.; Anna—Mrs. Jacob H. Rohrer, Lampeter, Pa.; Nora—Mrs. Andrew N. Miller, Manheim, Pa., and Elias H., New Danville, Pa.). She was a member of the New Danville Church from her early teens; after her marriage her membership was at Habecker's Church where funeral services were conducted Aug. 25, with Christ B. Charles and Mahlon Hess in charge. Burial took place in the adjoining cemetery.

Diller, Lydia A., daughter of Joseph and Nancy (Hilyard) Brenneman, was born Feb. 20, 1865, near Elida, Ohio; died June 12, 1956, at the home of her daughter, Mrs. Samuel Blosser; aged 91 y. 3 m. 23 d. She had been in failing health for some time, but died soon after she had a heart attack. She was married to Samuel S. Diller on July 2, 1888. He preceded her in death in 1949. To this union were born 6 children; 3 preceded her in death. Surviving are 3 daughters (Bertha—Mrs. Ancil Showalter, La Junta, Colo.; Nancy—Mrs. Sam Blosser, Lima, Ohio, Mary—Mrs. Orlo Bixel, Comins, Mich.), a daughter-in-law (Barbara Diller, Elida, Ohio), 20 grandchildren, 33 great-grandchildren, and one great-great-grandchild, 2 sisters (Mrs. Mary Ross and Mrs. Perry Smith), and one brother (Noah). She accepted the Lord in her youth and was a faithful member of the Pike Mennonite Church. Officiating at the services were Paul Smith and Harold Good, assisted by I. Mark Ross and Andrew Brenneman.

Dunlap, Eugene, was born Nov. 17, 1875, in Hartstown, Pa., died Sept. 2, 1956, at the Schoolcraft Memorial Hospital, Manistique, Mich., where he had been a patient for 2½ weeks; aged 80 y. 9 m. 16 d. Before being admitted to the hospital, he had been a patient at the Cloverland Lodge Rest Home in Manistique for three years. On Jan. 29, 1956, he accepted the Lord as his personal Saviour and on later visits, as the Scriptures were read to him, he expressed himself as desiring baptism. On May 4, 1956, he was baptized by Norman Weaver, assisted by Leonard Schmucker, and received as a member of the Cedar Grove Mennonite Church at Manistique. We praise God that even at the age of 80, he responded to God's great salvation and left a Christian testimony to his family. Funeral services were held Sept. 5 at the Messier—Broullire Funeral Home, with burial in the Thompson, Mich., cemetery.

Litwiller, Emma A., daughter of Joseph and Mary (Ropp) Litwiller, was born near Tremont, Ill., on Feb. 25, 1876; departed this life at her home near Hopedale, Ill., on Sept. 5, 1956; aged 80 y. 6 m. 11 d. She was united in marriage on Jan. 2, 1896, to Benjamin Litwiller, who preceded her in death in 1943. To this union were born 3 sons and one daughter. One son, 3 brothers and 2 sisters also preceded her in death. Surviving are 3 children (Ervin, Hopedale; Alvan, Bradenton, Fla.; and Stella, with whom she lived in her home), 19 grandchildren, 12 great-grandchildren, one sister (Anna Stauffer, Milford, Nebr.), one brother (Thomas, Tremont, Ill.), and many relatives and friends. In her early youth she accepted Christ as her personal Saviour, and united with the Mennonite Church, in which faith she quietly passed away. Because of frail health, many of her last years were spent quietly at home. Many were the pleasant hours she used in singing hymns and in learning new Gospel songs. She was a lover of music, flowers, and nature. Funeral services were held Sept. 8 at the Hopedale Church with Ben Springer and Howard Zehr in charge, with interment in the Hopedale Mennonite Cemetery.

Smucker, Jonathan (Joe), son of the late John and Anna Smucker, of Bird in Hand, Pa., was born Jan. 27, 1925; passed away on Aug. 18, 1956, after a four-day illness at the Milford Memorial Hospital, Milford, Del.; aged 31 y. 6 m. 22 d. He was united in marriage to Mary Glick on Nov. 21, 1946. This marriage was blessed with 3 sons (Johnny, deceased; Mervin and Marlin). Also surviving are 3 brothers and 3 sisters (Paul M., Port Allegany, Pa.; John, Marcus, Levina, Sarah Ann, and Mary Ellen, Bird in Hand, Pa.). He was en route to the C.M. Church Conference at Greenwood, Del., when he was admitted to the hospital with an infected and swollen throat which made breathing almost impossible. The infection was possibly caused by a tetanus germ. He was a member of the Bart Mennonite Church, a man of spiritual vision, energy, and initiative, with a passion for the lost. He served in various capacities and places in his church, community, and conference. Funeral services were conducted at the Weavertown Church by Shem Peachey and Nevin Bender.

Stauffer, Maggie V., daughter of the late George and Margaret (Sharlock) Vegel, and widow of Samuel N. Stauffer, died at her home, Stauffertown, Mount Joy, Pa., on Aug. 26, 1956, after a long illness; aged 81 years. She was a resident of Stauffertown for 54 years and a member of the Mount Joy Mennonite Church. Surviving are 3 daughters (Mabel—Mrs. John K. Earhart, Mount Joy; Esther, at home, and Hattie —Mrs. Carl B. Drohan, Mount Joy), 4 grandchildren, 6 great-grandchildren, and other relatives and friends. Funeral services were held from the Nissley Funeral Home on Aug. 29, conducted by Henry Lutz, assisted by Henry Garber, Amos Hess, and Henry Frank.

Stichter, Gordon H., son of Henry and Lucy (Kegg) Stichter, was born at White Cloud, Mich., on Aug. 24, 1905; died at his home near Bremen, Ind., on Sept. 8, 1956; aged 51 y. 5 d. He was united in marriage to Esther Good, Dec. 18, 1930, and is survived by 5 sons and 2 daughters (Donald, Goshen, Ind.; Leonard, Ralph, Kenneth, Carolyn, and Lorene at home, and Loren, in VS in Puerto Rico). One son died at birth. He also leaves 3 grandchildren, one sister and one brother, and many other relatives and friends. He accepted Christ as his Saviour in youth and was a member of the North Main Street Mennonite Church at the time of his death. He had a keen interest in missions and disaster and relief work, and gave freely of his time to various projects as they arose. He was a member of the local Mission Committee and the Disaster and Service Committee at his death. Services were held on Sept. 10 at the North Main Street Church in charge of Homer F. North, assisted by Ray F. Yoder, with burial in the Olive Cemetery.

Stutzman, Glenda Jean, infant daughter of Ivan and Eileen Stutzman, Cleveland, Ohio, was born in the Pomerene Hospital, Millersburg, Ohio, July 30, 1956; passed away the following day. Surviving are the parents, and the grandparents (Mr. and Mrs. Joe Stutzman, Wooster, Ohio, and Carl F. Mast, Berlin, Ohio). Grave-

side services were held in the Berlin Mennonite Cemetery on July 31, in charge of Paul Hummel.

Unruh, Daniel J., was born in Henry Co., Iowa, on July 22, 1885; departed this life on Sept. 2, 1956, at the Joslin Hospital, Harper, Kans., aged 71 y. 1 m. 12 d. On March 11, 1906, he was united in marriage to Mary Eck. To this union were born four sons (Irvin A. and J. Lee of Harper, Denver J. of Corvallis, Oreg., Orvel C. deceased), one daughter (Alta Mae—Mrs. Glen Crawford, Potwin, Kans.). Surviving are the immediate family, one brother (John C., Lynnwood, Calif.), 2 sisters (Mrs. Mary Bayne, Parkville, Mo., and Anna Hirsh, Compton, Calif.), 11 grandchildren, and a host of relatives and friends. Besides his son, he was preceded in death by his companion on Nov. 23, 1954, his parents, one grandchild, 6 brothers and 2 sisters. He accepted Christ early in youth and united with the Mennonite Church at Birch Tree, Mo., later uniting with the Pleasant Valley Church at Harper, Kans., remaining a faithful and active member. Services at the Pleasant Valley Church were in charge of Waldo E. Miller, with interment in the nearby cemetery.

Items and Comments

The Evangelical and Reformed Church, meeting at Lancaster, Pa., on Sept. 3, took the final action which merges that denomination with the Congregational Christian Churches. The new denomination will be called the United Church of Christ, and will have over two million members. This action is a merger of two earlier mergers. In 1931 the general convention of the Christian Church and the National Council of the Congregational Churches united to form the Congregational Christian Churches. In 1934 the Evangelical Synod of North America and the Reformed Church in the United States united to form the Evangelical and Reformed Church. This latest merger is of special interest in that a group with a congregational type of government has united with one which has synodical government. A constitution will be drafted for adoption next June.

* * *

A new $30,000 stone-and-stucco church building was recently dedicated by the native evangelical community in Baghdad, Iraq. The church site, an ideal location, was given to the Protestants by King Faisal II in 1954.

* * *

Although India's population is chiefly in scattered villages, 75 per cent of the doctors are located in the cities. There is one nurse for each 43,000 in the population, and one public health nurse for each 400,000.

* * *

English-Japanese Bibles have been distributed by the Gideons to Japanese college students. The Bible has the English RSV and the new Japanese colloquial version in parallel columns.

* * *

A Soviet radio broadcast reported that a new map of Moscow, the first published since 1936, lists "eleven churches in the city." It did not specify the denominations of the churches. Moscow has a population of 5,100,000 with 7,000,000 living in the greater Moscow area. After the 1917 Revolution the majority of churches in Moscow and other Russian cities became "houses of culture," libraries, public offices, or buildings for the use of atheistic organizations known as "Societies for the Dissemination of Scientific Knowledge." There were about 460 churches in Moscow before the Revolution.

* * *

There are about one million baptized Lutherans in Africa, the result of mission work carried on by twenty-four European and American organizations since 1824.

* * *

A missionary doctor in the Belgian Congo recently performed seventy-nine major operations in eight operating days. He was not trying to break a record; he was merely taking care of needs.

* * *

Success of Pennsylvania's law requiring Bible reading in the public school has been such as to warrant a similar law in other states, in the opinion of the President Emeritus of the National Reform Association. He conducted a survey which shows that the requirement is being carried out one hundred per cent. Eighty-five per cent of the replies describe Bible reading as definitely having value. The replies disprove a common assertion that Bible reading in the schools results in religious controversy.

* * *

The Krimmer Mennonite Brethren will meet in annual conference at Yale, South Dakota, September 29 to October 1. Of special interest will be the report of the Conference Merger Committee, recommending a full merger with the Mennonite Brethren Conference.

* * *

The fiftieth anniversary of the founding of the American Leprosy Mission will be celebrated in various metropolitan centers during October and November.

* * *

House speaker Sam Rayburn was baptized on September 2 at the Primitive Baptist Church in Tioga, Texas, which was the church of his father. Rayburn, 74, had never been affiliated with any church. The Primitive Baptist Church is an independent fundamentalist denomination.

* * *

Leaders of the Waldensian Church, the world's oldest Protestant body, were urged recently to promote the union of all Italian evangelical groups rather than to seek merger with any single church organization. The recommendation was made by a special committee in a report to the Waldensian Synod at its annual meeting. The committee has been working for several years on a proposed union with the Italian Methodist Church.

* * *

A Chicago newspaperman has written: "Comiskey Park and Wrigley Field [major league baseball stadiums] have become literally the biggest saloons in the world."

* * *

Two-thirds of today's alcoholics began drinking while of high school age.—**Clipsheet.**

* * *

Americans spend five times more on alcohol than they give to churches.—**Clipsheet.**

* * *

Drinking is involved in one out of four fatal traffic accidents.—**Clipsheet.**

* * *

Forty-five nations, including all the major powers, are taking steps to arouse public opinion against slavery as it is still practiced in various forms in some parts of the world. Thousands of slaves, mostly from Africa, reach Arab markets every year, especially during the pilgrimage season in Mecca. Other forms of slavery are wife-purchase, in Asia and Africa, serfdom, in parts of Latin America, and debt bondage and child labor in many areas.

* * *

The Kentucky Methodist Conference commended member churches and institutions "making noticeable headway toward integration between the white and colored races."

* * *

The president of the National Association of Evangelicals, Paul F. Petticord, has charged the seminaries of the country with a failure to evangelize America because of the faulty theological concepts being taught. He also says that the belligerent legalistic Fundamentalism prominent in America fifty years ago is a dying movement because it has not evangelized.

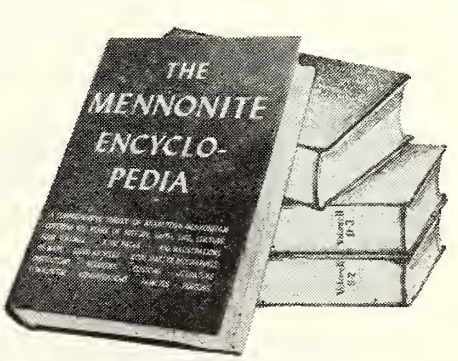
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Communist authorities in Poland are setting up "houses of sobriety" throughout the country to combat the "immorality, drunkenness, and hooliganism" among young people, according to Religious News Service. These

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institutions will seek to "redeem" the inmates through courses of training in "Marxist morality." What is godless morality?

* * *

Charges that foreign missionaries in some parts of India are forcibly converting people to Christianity were branded as false by the Minister of Home Affairs in New Delhi.

* * *

The California State Health Department has allocated state and federal funds to twenty hospitals and health centers throughout the state. Kings View Homes will receive $160,000 if the church and community will raise $80,000.

* * *

The Moody Chorale has announced a second concert tour to Europe in 1958. The first tour was in 1954. Members of the Chorale pay most of their own expenses.

* * *

Salaries of the Orthodox clergy in Greece will henceforth be paid by the government. Heretofore Orthodox church members have directly supported their priests.

* * *

Some portion of the Scriptures now exists in the tongues used by 98 per cent of India's population. However, the remaining two per cent constitute seven million people, about half the population of Canada.

* * *

In the past ten years the number of Syrian children receiving primary education has more than tripled.

♣

The church of Christ is not some human organization, but a living organism.—Samuel Geiser.

Over the Hill

By Lorie C. Gooding

Over the hill there's a friend of mine;
He lives not very far away,
And I'm going to see him—but not today,
Because I'm too busy; we're making hay.
But someday I will find the time
To go and visit this friend of mine.

Over the hill there's a friend of mine,
And I should go to see him. I recall
Good times we've had, and sad times; all
The fun we shared. Perhaps next fall
When the corn is in I'll find the time
To go and visit this friend of mine.

Over the hill there's a friend of mine,
Just over the hill, I used to say.
But now no more, for only today
I stood by his grave and heard them pray.
(And he lived not very far away.)
But somehow I never could find the time
To go and visit this friend of mine.

Holmesville, Ohio.

♣

I am only one,
But still I am one;
I cannot do everything,
But still I can do something;
And because I cannot do everything,
I will not refuse to do the something that I can do.

—Edward Everett Hale.

The Voice of Experience

Praise God for the wonderful answer to prayer for a freezer for the Mission, which has already been purchased. It has a capacity of 20 cu. ft. At the date of this writing we have a surplus of $216.00 which will go towards renovations in the chapel.

The Mission is handling more men this summer than in any previous summer; this foretells larger numbers this winter. Last winter, especially when the four-day limit was dropped, the chapel was overcrowded. Enlarging will be effected by removing partitions and combining chapel and dining room. Small width eating tables folding to the wall are contemplated.

Turning men away because of lack of seating space is a grievous matter, which we pray may be avoided. The writer is personally aware of this, especially when I look back to the night of Jan. 2, 1952, when I, then a poor derelict sinner, came into the crowded Mission. Thank God that there was a seat and I was not turned away. With fearful terror I consider what great importance a seat in the Mission meant to me that night: the difference between misery and happiness, Christ and the devil, heaven and hell.—Roger Smith in Goodwill Rescue Mission **Newsletter.**

♣

Kenneth R. Adams, general director of the Christian Literature Crusade, left August 12 for the West Indies to help in the laying of plans for a popular-type Christian paper for the English-speaking Caribbean. He will first visit Jamaica, where it is expected the headquarters of the new paper will be established. The first issue of 5,000 copies is to appear by mid-December.—**EFMA Missionary News Service.**

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How Shall They Hear?

By John H. Mosemann

A man came out of the woods. He revealed that he had lived in his own little world with very, very little contact with what was going on elsewhere. To his astonishment, he discovered that a major war, in which most of the nations of the world were bitterly engaged, had been in progress for several years. He had not heard.

Years later another man emerges from a different forest. He is suspicious, wary, and defensive. He just can't believe that the war has been concluded for several years already. He just had not heard.

Or, take the Negro, who in the late sixties of the nineteenth century, follows the monotonous and bitter drudgery of his slave-life. He does not know that he has been freed. His master is glad not to tell him. He again is a victim of not having heard.

More than nineteen hundred years ago, the greatest events of human history took place. The God-Man reached out from God to man in the embrace of reconciliation. Redemption was provided. Life eternal was made available. Peace, with God and men, could be had by all who accepted it. Disciples were commissioned to be bearers of the message. How long would it be until "all nations," "every creature" heard the good news? A decade? A century? A millennium? Two millenniums? Imagine it. After nearly two millenniums, there are more than ever who have never heard the good news—more than at any point in previous history!

Was it superfluous for the greatest missionary of the first or any century to ask regarding the non-Christian world: "How shall they hear?" Was this the Spirit of God anticipating the weakness of Christians and the church throughout the centuries?

Jesus was aware of the possibility of men hearing His Word without doing anything about it. Called to be light and salt in the world, His professed followers might refuse to be that. They might prefer to have their discipleship a nominal thing. They might allow their loyalty to become one of verbal assent, rather than disciplined obedience. They could mistake the knowledge of Jesus' teachings with the practice of them. So the Lord urged: "He that hath ears to hear, let him hear."

It is the failure of Christians to HEAR the Lord of harvest that robs the millions of earth of their privilege to possess the good news of eternal life. The crucial question, therefore, is: do Christians really want other people to learn of God's redemptive acts and provisions? The question of our topic, seen in its Romans 10 context, is clearly a human problem, not a divine one. That is, God has no desire but that the nations of the world should hear the Gospel. It was promised long before the advent of Christ. It was included in the announcement of His arrival. It was taught by the Lord throughout His ministry. It was given as a clear mandate to His closest followers and their successors before His ascension. It has been ratified in a thousand instances of His power displayed in the lives and witness of the obedient.

Do Christians want mankind to hear? Do Christians believe that the Gospel is for the most advanced and the most backward peoples of the world alike? Are they eager, concerned, distressed until "all men know"? There is absolutely no other way of getting at the tremendous missionary responsibility—Christians (the ones who have heard) must see to it that the good news is transmitted to those who have not heard. This is the sober obligation of every Christian, not only of appointed or designated persons. Every Christian is a transmitter. It is because of this, and not as an alternative to it, that organizations have grown up in the church. To be sure, organizational machinery may be and has been mistaken for the dynamic of missions. This always proves to be both futile and fatal. We have missionary committees and boards in the church to help open up channels of witness and to bring the Christian and his obligation closer together. They provide a way by which *all* of us can help *some* of us to do what *any* of us could not do ourselves.

Mission boards, therefore, are the instruments which are designed to make possible a greater and more effective transmission of the Gospel. As builders and tools are not the building, so organizational patterns are not to be confused with the living temple of God which is being built in many countries and communities of the world. In a material building, it is poor economy to duplicate services (e.g., two carpenters covering the same area with siding). The mission board activities within our church must take into account similar principles.

Every local and district board, as well as the General Board, *assumes* that the individual Christian has witness obligations. The individual Christian has difficulty in making his witness count in Chicago, Philadelphia, Brussels, Palermo, Dhamtari, Bragado, Shirati, Obihiro, or Pulguillas. But by the united efforts of individual Christians in prayer, planning, gifts, and concern, these cities and many others can be reached with the Gospel. This is precisely what the district board does within its own district and it is also what the General Board does for all our districts. Thus, there is

Intercessor

By Lorie C. Gooding

The whole world is groaning with a pitiful moaning,
In an anguish it is not mine to relieve;
Yet my heart is sighing with secret soft crying,
As for their sorrow I silently grieve.

O men, by your madness you've made such a sadness
That even the innocent suffer your fears.
Yet I cannot reach them, to help them or teach them.
Can I help them with sorrow, or heal them with tears?

Yet in this dark hour I've recourse to the power
Of the Saviour who suffered to make them His own.
To me it is given to lift them to heaven
And lay all their need at the foot of the Throne.

Holmesville, Ohio.

no competition or clash of interest—when we wish to reach beyond the individual's ability to serve, we do it in co-operation. This co-operation functions on the congregational, district, and general church-wide level.

MISSIONS WEEK has come to symbolize this properly related effort throughout our church in which we severally *and* together set our hearts, gifts, and prayers to the common task of making sure that any failure of the world to hear shall not be attributed to our lack of disposition and desire that they should hear.

"How shall they hear?" They shall hear IF we want them to hear. They shall hear if we stimulate and inspire individual disciples to personally share Christ with others. They shall hear if our congregations furnish the climate conducive to outreach and witness. They shall hear if our district boards can furnish outlet for combined group action and extension. They shall hear if our General Board will intensify its dedication to the Lord and to all the church in providing challenging opportunities and spiritual guidance for the growing missionary consciousness of our people. They shall hear if we make this year's MISSIONS WEEK a reaffirmation of our unreserved commitment to the Lord of the harvest. They shall hear if we have spiritual hearing and can translate that hearing into obedience.

Goshen, Ind.

Deception

By Titus Martin

One of the signs of the latter times is that evil men shall wax worse and worse, deceiving and being deceived. There is evidence on every hand that we are living in these times. We are warned that the very elect will be tried, and so it behooves us as a church to be watchful at all times lest we be also deceived and led astray from the narrow way which leadeth unto life.

What is deception? Webster defines it as "causing to err, or mislead." It affects man's belief, and consequently his actions also. He may believe something he should not believe, or not believe something he should. The first person that was deceived was Eve in the Garden of Eden, and the devil was the agent. He is still the author of it, and all willful deception has its source in him. I say willful, because someone may mislead another through ignorance. However, if a man is open to the truth he need never be an instrument of deception.

Why are people deceived? Perhaps the primary reason is neglecting the study of the Scriptures which contain God's eternal truths whereby we can detect error, and thus avoid deception. We must never forget the words of Jeremiah, that it is not in man that walketh to direct his steps. The devil often comes as an angel of light, and unless man is thoroughly grounded in the truth he may be led astray. I shall give one illustration. A former brother in the church, who has a child by a common-law marriage when approached about his relation to Christ, answered thus, "Job was a righteous man and his friends did not know it," likening himself to Job. This is perhaps an extreme case, but we are living in an age when men say this or that does not matter, especially if others do it, even though it is very questionable in the light of Scripture. Some seem to think it is all right to do questionable things for a good purpose. It is never right or necessary to do evil in order to do good.

There is danger that the church may be deceived if not watchful. One trend that I fear carries great danger is this, "Let us rethink our position." This may be good if the motive is right. We never want to come to the place when no changes can be made for the better, as in many things the changing culture makes it wise to change. These are not what I have in mind. There are some fundamental standards of the Scripture that never change, which by our rethinking may lead us to do the very thing God does not want us to do, as was Balaam when he wanted to curse Israel. If our motive for this rethinking is to strengthen our position on the issue in question, that of course is different.

Another danger of deception is in choosing and sending forth workers. Faithfulness to Christ and His church should always be the first qualification, and then the proper training for the work to which we send them. I think I see evidence that this is sometimes reversed. A trained and gifted person not in harmony with the doctrines of Christ and His church is dangerous to send forth. It has been said that a man who is not a missionary at home will hardly be one on the foreign field, neither will one who cannot accept and practice the doctrines of Christ and the church at home, practice and teach them away from home. One of the doctrines relates to the veiling the sisters should wear as taught in the Scriptures to show woman's relation to God and man. The Bible order is God, Christ, man, and woman. The woman wearing the veiling shows she accepts this order. It is true that a woman may wear this veiling and still not be in her place, but a woman that knows this Scripture and wants to keep her place will never refuse to wear it.

Another danger is that we pick certain men as indispensable—certain men in the church are given a heavy load to carry with the result they cannot give the proper time to all their work. Sometimes we lose their services at a rather early age because of a breakdown in health. I have no gripe against these men, as it is hard for men who have all on the altar to say no. However, too often they are asked to do things that others could do just as well. Two examples (not recent) that illustrate the point are a busy minister as song leader at an all-day meeting, which also occasioned some travel; and a busy bishop on a brotherly aid committee. This will suffice to show my point. Let us not load on these men things that others can do just as well and thus hinder them in the work that others cannot do. I believe it helps the church to divide the work where possible, especially among the younger people. Responsibility creates interest and devotion.

One more concern for some years was brought to my attention again recently by one who is officially delegated to review books for the Sunday-school libraries of Lancaster Conference. We supply our young people with fiction and other reading, sometimes even bringing Bible stories down to fiction level, with the hope that when they get older they will want the real thing. Is it working out that way, or have we done some wishful thinking? The writer's world is too small to evaluate fairly, but in the little corner where the brother and I can observe, we fear it is not working out that way. A true story always means more than a made-up story, however true to life it may be. Perhaps here it would be wise to do some rethinking.

More could be mentioned. Possibly the doctrine of the second coming of Christ, with the varied beliefs men hold, is another one that is important and we must stay close to the Scriptures lest we be deceived. The reader may not agree with all the thoughts given, but we must agree that we are living in days of deception, and that it is necessary to heed the Scriptural injunction, "watch thou in all things," and that we be fully grounded in the truths of the Scripture, so we may by God's enabling grace and wisdom prove all things, and hold to that which is good. Ignoring danger has been the fall of many an individual and church.

New Holland, Pa.

GOSPEL HERALD

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EDITORIAL

The Loaf and the Cup

[A moving guest editorial by Harold L. Phillips, editor of the Gospel Trumpet.]

Tonight (August 7, 7:00 p.m.) we are sitting just to the right of the pulpit on the platform in the only evangelical church in Moscow. Although time here is precious, we felt we must come back once more to this place. Besides, we were invited to share a "love feast" with six members of the staff of this congregation, which numbers five thousand members and has services five nights each week year in and year out. We have just come from the "love feast," a delightful hour of fellowship and breaking bread with the pastors and other leaders just before the evening service, which is to be a communion occasion.

As on last Sunday night, the sanctuary is packed—"jammed" would be a better word. Thirty minutes before service time there was no more room. The worshipers are standing in the center aisles, in the balcony aisles, on the balcony steps. In our brief conversation with the pastors, a bit of the situation was explained in these words, "There are many atheists in this country. They believe their ideology will win. We are Christians; we believe our Gospel will win." And they are right, they are right.

The communion table is before us, set with twelve large goblets for the wine and one large loaf. The choir is singing; their rendition of a hymn has a penetrating, ethereal, almost haunting quality that warms the heart and makes the spine tingle. While they are singing, paper notes come fluttering down here and there from the balcony and the side galleries. We see others being passed from hand to hand on the main floor. An interpreter explains to us that these are both greetings and prayer requests.

They have only a few books with the words of the hymns, so one of the pastors lines out the words verse by verse for the singing. The congregational singing has that same penetrating quality. We stand for both the singing and for the reading of the Scripture portion. As we listen, even though we cannot understand the language we are made to know by spiritual communication, by intuition, that here is a people, who known the meaning of Peter's exhortation, "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you" (I Pet. 4:14).

The time for the sermon has come now. Since I cannot understand the Russian, I am taking the liberty of continuing to scribble on scraps of paper which I have in my pockets. The moment we entered this place, it was as if we had been translated into a new and different world. We were suddenly engulfed in the warmth of Christian love and fellowship. We knew immediately that here was a portion of the New Israel.

Just below us, an elderly woman who has become too weary to stand any longer has seated herself on the floor just in front of the communion table. She looks up to her pastor as he preaches, drinking in every word, tears glistening in her eyes from time to time. All over the congregation there is rapt attention, nodding of heads, wiping of eyes.

Before we came here, we had heard it said that scarcely any young people attended church in Russia. That may be true of the Orthodox church, but it is not an accurate description of this congregation. A superficial observer might think so because most of those who are seated are elderly. But young people are here too—many of them—standing all around the fringes, in the aisles, in the farthest reaches of the balcony and the side galleries. The interpreter whispers that there are more than 100,000 really committed Christian young people in the evangelical Christian union here in Russia. (And we know that it is the hardest of all for the youth; they are subjected to many, many pressures. . . .)

The message is closing now. The congregation is deeply moved; so are we. Now the deacons are working their way through the crowded aisle and are preparing to serve the elements. The presiding minister reads from the Bible. He holds aloft the large loaf (about sixteen inches in diameter and eight inches thick) as he prays. Then the loaf is broken and is divided into portions for ten or twelve silver plates.

Because of the crowded aisles, the bearers of the bread hold their plates high above their heads as they work their way through this mass of participants. What a striking picture—the Bread of Life lifted high in the midst of the hungry who once more wish to share the fellowship of the common loaf, to witness to the reality of their faith, to be strengthened for the harsh realities of the world just beyond the doors of this house of worship. The congregation is singing as the plates of the bread pass. We are served along with the pastors. Vern has his handkerchief out now. He's having a hard time hanging onto his tears, as I am likewise. This takes us in one swift leap back across the centuries to apostolic times when Christians met in the shadowy catacombs of ancient Rome to partake of these same symbols of faith.

I see dozens upon dozens, hundreds of people, before me now—standing—holding their portion of the Bread of Christ worshipfully for a few moments as they pray silently before partaking. The depth of devotion and dedication defies description. O words, please, please come, come from somewhere so I can make all who read this feel at least something of the surge of the Spirit as we feel Him now, breathing in our midst, yea—*in us.*

Now the cup is being unveiled. The choir is singing, and again that haunting, piercing, indescribable quality. Tears are washing away my words. I am shaking. How will I ever be able to read what I am writing? The brethren are returning through the aisles with the almost empty plates of bread. More Bible reading. The minister holds aloft the large silver goblet, the communion cup. We pray—a deep, soul-searching prayer of thanksgiving and dedication. The "amen" is echoed by an "amen" from the congregation in unison, almost as if by one mighty voice. And then—a hushed and holy silence. . . .

Now the cup is passing from hand to hand. As guests we are offered to partake first (since they follow the custom of the common cup). We thank them for their courtesy and thoughtfulness but insist that we wish to share the cup after some of our brothers and sisters here have partaken. Our turn is coming now. A cup approaches, going from hand to hand and lip to lip. I must lay aside this paper for a few moments. . . .

O holy moment. . . . O glory to God. . . . Hallelujah, hallelujah, hallelujah, the Lord God omnipotent reigneth. . . . The gates of hell shall not prevail. . . . This is joy unspeakable and full of glory. . . . There is a tie that binds our hearts

in Christian love. There is a Christ who died for all. There is an experience in Him which knows no Iron Curtain, which breaks down the middle wall of partition. As Christians we are bound together in unity of faith and experience, both of which transcend other differences.

The Bible is read again. Now the minister holds aloft the slips of paper—dozens upon dozens of them, many of them for loved ones and friends and neighbors whom they are seeking to win for Christ through personal witness (the chief mode of evangelism here).

A note comes up to the pulpit asking us to take warm Christian greetings to all Christian people in America. The congregation stands. They are singing "God Be with You Till We Meet Again" —in Russian for us. Out come hundreds upon hundreds of white handkerchiefs. They wave to us as they sing. We sing too; we wave our handkerchiefs. And thus the service comes to a close. . . .

The service this evening (back at our hotel now) lasted a little over two hours and a half. And remember that of the 1,200 or more persons present, at least 400 stood throughout the entire time. The moment the benediction was pronounced, we found ourselves engulfed as hundreds of the worshipers pressed in from all directions to grasp our hands and wish us Godspeed. Several of the brethren embraced me warmly.

When after some fifteen or twenty minutes we stepped out into the street once more, we felt that like Paul we had been translated into the third heaven, there to see and feel what words cannot express.

So it was, and of all places, that we shared the common cup and the one loaf with Christian brethren in Moscow, Russia, USSR. I think I shall never lift the communion cup to my lips again as long as I live without being electrified with memories of this night. It was like heaven to me. Vern and I felt that this precious two hours and a half were worth all the weariness and to some extent danger of this long, long trip.

♣

Kenneth Glasier, a college boy, wrote on the flyleaf of a book he was reading shortly before his death: "It is good to have lived. If this were the end of it all, I should not regret these twenty-five years. But I have faith that this life is only the beginning of one which is not to be compared with even the joys we have known here."

The Blood in the Bible

By Jonas E. Christner

Blood is mentioned over three hundred times in the Scriptures. We find the blood spoken of wherever we have the doctrine of atonement brought out. In Revelation we have the words "blood" and "lamb" mentioned twenty-eight times. It is the core of the Bible, the foundation of the faith.

Blood is the *Life* of the body. Gen. 9:4-6; Lev. 17:11; I John 1:7. God has given it a sacredness in His Word. Since the blood is the life and the wages of sin is death, only sinless blood could make atonement for a guilty soul. It is the blood of Christ that "cleanseth us from all sin."

The *shedding* of *blood* will be required (called to account for); Gen. 42:22; Matt. 27:25; Acts 2:23. Reuben saw that the blood of Joseph must be accounted for. So it is with the blood of Christ. The people cried out and said, "His blood be on us, and on our children." Peter declared to the Jews, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." What an indictment!

The *blood* of *Judgment,* Ex. 4:9; Rev. 16:6; John 5:24. Blood is the symbol and expression of judgment upon sin. As Pharaoh in Egypt, because of unbelief and rebellion, saw the rivers turned into blood, so will it be for the sinner at the last judgment. Oh, beloved, the blood that flowed at Calvary was God's judgment upon our sin, but that judgment for the believer is past. His blood will be required of those who did not appropriate the atoning power of the blood here.

The *blood* is *presented.* Gen. 37:22-31; Heb. 9:12-14, 18-28. As Joseph's coat was dipped in blood and presented to Jacob, his father, so was the blood of our Lord and Saviour, through which we have eternal redemption, presented before God, His Father.

The *blood speaks.* Heb. 12:24; Col. 1:20. Just as the blood of Abel cried, or spoke, so does the blood of Christ. It will either cry vengeance upon the enemy or speak peace to the believer's heart.

We are *washed* in the *blood.* Rev. 1:5; 5:9; 7:14. The blood is a sign that marks us as God's own children. It is the blood-washed saints who will shine at the Lord's second return. The new song in heaven will be sung only by the redeemed, washed in the blood of the Lamb.

The *blood appeases.* Ex. 12:13; Col. 1:20; I Pet. 1:2. As it was when the sword passed through Egypt and the blood upon the posts of the lintels of the door brought peace of mind to those who applied it, so Christ made peace for us through the blood of His cross. The Apostle Peter speaks of the "sprinkling of the blood of Jesus Christ" which brings grace and peace.

The blood proclaims:

1. Redemption for the slave, Eph. 1:7.
2. Justification for the guilty, Rom. 5:9.
3. Cleansing for the polluted, I John 1:7.
4. Peace to the troubled, Col. 1:20.
5. Nearness for the alien, Eph. 2:13.
6. Sanctification for the unholy, Heb. 13:12.
7. Victory over Satan, Rev. 12:11.

Fort Wayne, Ind.

75 Years Ago

(from Herald of Truth, October, 1881)

The prospects now are that the Martyrs Mirror will be printed. We have 644 copies subscribed for . . . .

President Garfield is dead.

The Greatest Thing

By H. H. Smith, Sr.

Henry Drummond (1851-97), was a great and good man. Highly educated, he was especially well-versed in science and theology. His book, "Natural Law in the Spiritual World," passed through many editions and was translated into various languages. He was both a captivating teacher and preacher, and it was said of him that he was a true "students' apostle." So successful was he in winning students to a religious life that Dwight L. Moody brought him to America to deliver talks and lectures to the students at the Moody schools, at Northfield, Mass. When Drummond passed on, Moody spoke of him as the most Christ-like men he had ever met.

Drummond was also the author of a wonderfully popular little book, entitled, "The Greatest Thing in the World." It was published in 1894 and went through many editions and translations.

Briefly, here are some of the author's leading thoughts on love, as the greatest thing in the world. I Cor. 13 has been called Paul's poem of love. Drummond's book is an exposition of this passage of Scripture. He begins by saying: "We have been accustomed to being told that the greatest thing in the religious world is faith. That great word has been the keynote for centuries of the popular religion; and we have easily learned to look upon it as the greatest thing in the world. Well, we are wrong. If we have been told that, we may miss the mark. I have taken you in the chapter which I have just read, to Christianity at its

(Continued on page 957)

The Believers' Church

[A statement adopted by the Triennial Conference of the General Conference Mennonite Church held at Winnipeg, Manitoba, Aug. 15-22, 1956.]

Introduction

As a living brotherhood which draws directly on the Bible for its faith, we consider the purpose of this statement to be suggestive rather than legislative, and constructive rather than final. It is designed to help in the development of a more united mind among us as to what we are and what we ought to be as "a believers' church" which patterns its faith and life after the Holy Scriptures. We hold that the Word of God alone is finally authoritative in spiritual issues, but that it is, nevertheless, of real value also, to recall our historic Anabaptist-Mennonite convictions concerning the church and to restate them in terms which are relevant to contemporary situations. This statement may thus be viewed as an elaboration and extension of the Souderton Statement (1941) which declared concerning the church,

> "We believe that the Christian Church consists of believers who have repented for their sins, have accepted Christ by faith and are born again, and sincerely endeavor by the grace of God to live the Christian life."

The Believers' Church in the Bible

1. The church as portrayed in the Bible is "the household of God," (Eph. 2:19), "the body of Christ," (I Cor. 12: 26; Eph. 1:22, 23), and the "fellowship of the Spirit," (Phil. 2:1). It is first of all God's community of grace found only where God is actively redeeming men, where Christ is saving souls, and where the Holy Spirit is regenerating human hearts. *It is where Christ is, living and reigning, in the midst of His gathered people,* according to His Word, "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

2. The church is, therefore, also God's community of discipleship, consisting of those who bear a vital personal faith-love relationship to Jesus Christ as Saviour and Lord. It is the brotherhood of the redeemed, purchased by Christ's own blood (Acts 20:28; I Pet. 1:18), the fellowship of the regenerated who as "living stones" are built up into a spiritual temple (I Pet. 2:4; Matt. 16:18), into "a habitation of God through the Spirit," (Eph. 2:22), and the body of Christ-centered faith and brotherly love where each bears the other's burdens and so fulfills the law of Christ.

3. As the Bride of Christ (Eph. 5:27), the church is the fellowship of "sinners saved by grace" who are at once also "the saints striving after holiness." It is, therefore, a disciplined brotherhood, earnestly seeking to be pure.

4. It is thus primarily people, not buildings; primarily organism, not organization, though buildings and organizations may be needed. It centers in the local visible congregation, though it is also universal. It is primarily fellowship rather than churchly form, a togetherness and sharing rather than institutionalism, a participation in a common faith and a common life.

5. As to function, it is the community of those who not only worship God and learn of Christ, but who *witness* and *serve,* proclaiming in word and deed the unsearchable riches of the Lord Jesus Christ and His full salvation.

6. In fulfilling its function, the Biblical church is, in short, the church of the Great Commission—witnessing (Acts 1: 8), evangelizing (Acts 4:30; 8:4), worshiping (Acts 2:47; John 4:24; Eph. 5:19, 20), praying (Acts 2:46; Heb. 10:25), admonishing one another (Heb. 10:24, 25), ministering in love to each other (Acts 4:34; 11:29), and to the outside world (Gal. 6:10), thus also fulfilling responsibilities to society and to the state (Rom. 13:1-7; I Pet. 2:13-17), as the salt of the earth and the light of the world (Matt. 5:13-16). Thus the Biblical church is the "embodiment of the risen Christ" being in the world, but not of the world, yet sent *into* the world as God's own society to do God's special work.

7. While we recognize that no such attempts to restate the doctrine of the church are in themselves sufficient, we declare that for us as for our Anabaptist-Mennonite forefathers the Word of God is authoritative, and that this Word calls us to seek to establish and maintain the church as a fellowship of regenerated believers following the pattern of the New Testament church.

The Anabaptist View of the Believers' Church

1. We recognize that the Anabaptist vision of the church was to seek the restoration of the New Testament fellowship as a brotherhood of regenerated and disciplined believers whose faith is in the Lord Jesus Christ.

2. We recognize that this view of the church involves the practice of believers' baptism, Scriptural church discipline, brotherly love and mutual aid, the separation of church and state, and the responsibility of giving individual and corporate witness to the Gospel of Jesus Christ in the world.

3. We confess that our Anabaptist forefathers did not always succeed in achieving their goal as a believers' church in all respects, but we praise God for the high levels of personal and group living and witnessing which they did attain.

4. We further confess that the spread of materialism, the increase of prosperity, the relaxation of morals, the growth of ritualism, the development of a hierarchy of offices, the trend toward rigid institutional forms, and the loss of an urgent missionary concern characterized the decline of Anabaptist vitality.

5. We would, therefore, be inspired and challenged by the spiritual heights our forefathers reached, but we would also be sobered and instructed by their failures to achieve the Anabaptist vision in history.

Practical Implications for Our General Conference Life

1. We are humbly grateful that God has manifestly worked in our General Conference history to effect His purposes and that He still has a significant mission and destiny for us as we follow His leading.

2. We recognize that the autonomy of the local congregation and the freedom of the individual, which we have often emphasized, must always be qualified by the constraints of Christian fellowship, the authority of the Scriptures, and the Lordship of Jesus Christ.

3. We aspire to overcome in our larger conference life those things which would hinder and frustrate our full spiritual development and witness, such as the tendency to compromise our convictions, failure to instill a sense of responsibility in all members, the temptation to materialism, lack of reverence, lack of earnest Bible study and an active prayer life, failure to love another, and an absence of a real concern for the lost.

4. We desire to provide and keep open channels of communication within our conference family so that the spiritual concerns of individuals and groups may find expression and be given consideration in the larger fellowship. Likewise, we would seek and maintain contact with other Mennonite groups for mutual encouragement and instruction and for cooperation as the Holy Spirit may lead. We would also seek to find and fulfill our responsibility in the church of Christ as a whole.

Practical Implications for the Local Congregation

1. We hold that the minimum essentials of a believers' church would include: (a) membership based on a personal acceptance of Christ as Saviour and Lord, issuing in a life of discipleship, (b) a fellowship of brotherly love and discipline, controlled by the Holy Spirit, (c) authority centered in Jesus Christ as revealed in the Bible, and (d) a missionary outreach with each disciple an active witness.

2. We hold that becoming a member of a believers' church involves a conscious acceptance of Christ as personal Saviour and Lord, giving evidence of an intimate and vital relationship to the person of Christ in terms of His Saviourhood and Lordship which issues in saintly conduct. Of this experience the believer should be able to speak with heartfelt conviction. Baptism is to be administered upon confession of such faith and the entire local congregation shares in the responsibility of considering the sin-

cerity and readiness of candidates for baptism and church membership.

3. We recognize that the practice of Scriptural discipline is a necessary characteristic of a believers' church. We confess that our traditional patterns of discipline have often been negative, legalistic, harsh, and unloving, and hence, have not always contributed to the repentance and restoration of the fallen one. Moreover, we confess that we have often failed to deal effectively with the sins of the spirit and the sins of human relationships which are often difficult to identify.

4. We affirm that Scriptural discipline must be constructive and corrective in approach, redemptive in spirit, and must seek to employ all the varied ministries of the church. Such discipline finds birth within the brotherhood through prayer and Bible study fellowship and through a process of mutual sharing resulting in corporate agreement as to the standards which are to be maintained. It seeks to reclaim the offender, to attain purity and order in the church, and to recall the whole brotherhood to the life of discipleship in Jesus Christ. It operates, therefore, in a setting of suffering love, a thorough teaching and counseling ministry, and a repentant brotherhood.

5. We declare that the Gospel of Jesus Christ which is committed to the believers' church must be shared with those who have not yet heard or believed and that it is the responsibility of every member of each congregation to share in some way in the witness of the church at home and abroad and in every area of life. We must therefore seek to make every member aware of this commission and to develop effective ways of communicating this Gospel in the modern world.

Conclusion

In the light of Biblical teaching and in view of the Anabaptist vision and our own historical experience as a General Conference, aware of both our weaknesses and our victories, we do rededicate ourselves to strive toward a fuller realization of what God intends for us as a believers' church. We recognize that the true believers' church can blossom forth in new vigor only (1) where Jesus Christ is really given the pre-eminence with the Holy Spirit in full control, (2) where believers faithfully assemble to search the Scriptures and to seek God's will, (3) where a humble spirit of heart-searching and repentance is manifest, (4) where the local congregation takes initiative in the restoration of a vital spiritual life, and (5) where Christians, individually and together, recover a divine sense of mission in the world.—*The Mennonite.*

It seems to me that the chief danger to religion lies in the fact that it has become so respectable. It has become largely a sanction of what socially exists—a kind of gloss upon institutions and conventions. Primitive Christianity was devastating in its claims.—John Dewey.

He Knows It All

"And, Jesus, My Son," God could have said as together They were looking down upon a church business meeting which was held recently, "did You say these are My children, Your brothers and sisters?"

"Yes, My Father," was the Son's reply. "They profess Your name, pray to You, read their Bibles, and even go to church every Sunday. Some of them teach Sunday-school classes and are leaders in the church."

"But, Jesus," God said, "do they not live out what they read in their Bibles? Haven't they ever read about the new commandment You gave them in John 13:34 'that ye love one another; as I have loved you.' Don't they know You loved them so much You shed Your blood for them? And You were My only Son."

Be punctual. Whenever I am to go to a place, the first thing I do is to get ready; then what time remains is my own.
—John Wesley.

"Yes, Father, they have been taught all that by their parents, Sunday-school and Bible school teachers, and ministers from the time when they were little children. But I guess they are so busy working to establish themselves and their children in this world that they don't take time to realize that in the world to come they cannot have any of these earthly things. At any rate when they go to church some of them sleep, talk, or maybe can't hear right because of the commotion during the Sunday-school and church services."

"Haven't they been taught to love their enemies either?"

"Yes, Father, they say they do and they teach their young men to do a peace type of work instead of serving in the armed forces of their nation. I don't know what some of their young people might think if they, who have gone away to serve peacefully, could walk in on this meeting and read the hearts and minds of their elders, to whom they are told to look for advice."

"It is no wonder," God answered, "that the world does not want to accept the love that I sent You to show and teach. I earnestly hope they will not act like that when they come to Us here in glory."

"You will give them another chance then, won't You, Father," pleads Jesus. "Perhaps in a generation or so they will learn to love the brotherhood."

And to us, the generation of today, Jesus is pleading with outstretched, nail-scarred hands: "Love suffereth long and is kind. Love envieth not . . . . doth not behave itself unseemly, seeketh not her own, is not easily provoked." "My little children, love one another."—from *Millersville Echoes.*

The Holy Spirit and Stewardship

By Oscar Leinbach

Jesus, just before He left His disciples, talked about the other person of the Godhead and what some of His duties would be—or rather His sphere of activity. He said the Holy Spirit would be another Comforter. He would be a reprover of sin, a testifier of the righteousness of God, and He would also be our guide into all truth. Jesus further stated that our task would be to witness to a lost world of the completeness of the plan of salvation. "Go ye therefore, and teach all nations, . . . teaching them to observe all things" (Matt. 28: 19, 20).

In the mission program of the church, the Holy Spirit is the divine Director, and the divine imperative is "Ye shall be witnesses"—even to the uttermost part of the earth, but the means by which it is to be accomplished is by *stewardship.*

Stewardship is the means that God intended to finance a mission program. Stewardship is man's answer to a Spirit-filled life. Perhaps our sense of stewardship is an accurate gauge to the depth of our spiritual life. The United Stewardship Council defines stewardship as "The practice of systematic and proportionate giving of time, abilities, and material possessions based on a conviction that these are a trust from God to be used in His service for the benefit of all mankind." A shorter definition that I like is given by Milo Kauffman: "The natural reaction of the human heart that has been touched by the divine Spirit."

II Cor. 8:1-6 illustrates this.

In verse 5: *They "first gave their own selves."* God needs men to operate the soul-saving agency of the church. When we give ourselves wholeheartedly to the Lord, He will have ample man-power for His program. Jesus emphasized stewardship in His parables of talents, pounds, unjust steward, and wicked husbandmen, He also lived it out. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45).

In verse 2: "Their deep poverty abounded unto the riches of their liberality."

They gave beyond their means. Many people say that if they were rich they would give liberally to the cause of Christ. One woman told me that there was a possibility they would strike oil on their farm and that if they did she was going to give a large sum of money to our church. Needless to say we have not received any yet. It was not poverty that prompted the Macedonian giving, neither was it their trial of affliction, but it was their abundant joy. They rejoiced in the Gospel that had been presented to them by Paul. They rejoiced in their great salvation.

A PRAYER

FOR THIS WEEK

Knowing that in my unyielded condition Thy will was not being accomplished, I allowed the entrance of Jesus into my life. Now I recognize Thy sovereignty in the universe which Thou hast created, and I acknowledge Thy sovereignty in my life which Thou hast redeemed by the blood of Jesus. As Thy will is done in nature, so may it be done in me.

I am in the world because of Thy will and my becoming Thy child has been Thy will. Therefore I desire to know Thy will and to do it as earnestly as Thy Son Jesus did. This is not easy, but I pray that the Holy Spirit may guide and help me.

My desire is to live in the ocean of Thy will and to breathe the atmosphere of Thy will; then in that will I shall live and move and have my being. May Thy will be above me, below me, around me, and within me so that I may be in the center of Thy will and Thy will in the center of my being. Then shall my life be surrounded and pervaded and dominated and motivated and transformed and glorified by Thy holy will. Thy will shall be mine. I shall be wholly Thine and possess Thee as my all in all.

May my work this day be in accordance with Thy will. And may all my service, my worship, my thinking, my recreation, and my suffering be in harmony with Thy will. The achievement of Thy perfect will I want to further by submissive obedience to Thy commandments. Then, my God and Father, I shall rejoice evermore. Thanks for such joy unspeakable through Jesus Christ my Lord. Amen. —*Edwin L. Weaver.*

In verse 4: "Praying us with much intreaty that we would receive the gift."

I wonder if any Mission Board has ever experienced anything like that. If men and women could come and beg the Mission Board to take their offering, we would not need to talk or think about retreat. The Holy Spirit does not need us to try to stir the people to greater enthusiasm, to plan fund-raising campaigns, to write reams of paper to get people to give a few more dollars, to spend $3.00 to raise $5.00. The need is for a sense of stewardship, a vision of the lost, to give God His tithes and offerings.

In verse 4: "And take upon us the fellowship of the ministering to the saints."

Weymouth, "Begged from us the favour of sharing in this service to the saints." If we could share more fully in the trials and thrills of the missionary, we would not need so much stirring. I believe that every Christian should be in full-time service, whether he is in India or in Indiana. When we can link the "giver," the "pray-er" and the "preacher" together into a solid trio, then we will be able to go out to a needy world in greater measure than before.

The result in the Macedonian church was that it was evangelistic, filled with love, a church that Paul did not have to correct, and a pattern for other churches. ". . . so he would also finish in you the same grace also" (II Cor. 8:6). Perhaps more church problems could be solved by a sense of stewardship than by any other means.

Paul's first letter to the Corinthians was a message that dwells on mountain peaks of faith as He talks about the (1) unity of the church, (2) purity and sanctity of the church, (3) proper marriage relations, (4) true liberty, (5) pastor support, (6) real worship, (7) spiritual gifts, (8) the gift of love, (9) the resurrection. "But now is Christ risen from the dead." "O death, where is thy sting?" "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." But in 16:1, "Now concerning the collection." What a letdown, an anticlimax! No, the natural result of spiritual stirrings. Have you ever made the excuse of saying after some stirring message, "I am sorry to detract from the message by lifting an offering"? I believe we are doing God an injustice, we are doing the people an injustice, and we are doing the cause of Christ an injustice by such an attitude. The collection should be a natural result after gaining new spiritual truths.

Paul gives four rules concerning the collection.

(1) "Let every one of you." Not a chosen few, not only the moneyed members, but every one. We all have more than the widow's mite.

(2) "On the first day of the week." A systematic way of giving. It is a real part of our worship experience to give unto the Lord.

(3) "As God has prospered." A porportinate way of giving. The Lord's share comes first and the rest is ours to use. If we do all our shopping and pay all our bills and then come to church and dig out a few dimes that are left and place them in the offering, is that honoring God with our substance? We often spend much more on Saturday unnecessarily than what we put in the offering on Sunday morning. Is God pleased with that kind of giving?

(4) As a sound investment. I Cor. 15:58, "Forasmuch as ye know that your labour is not in vain in the Lord." You cannot eat your cake and have it too. In giving to the Lord, we can. What we give, we have to enjoy in eternity. What we save, we lose when we pass on.

The Tithe Is a Starting Point

Malachi 3:8. "Will a man rob God? Yet ye have robbed me . . . in tithes and offerings."

This is a systematic way of giving, a mark to attain to and to pass. I have never heard of a man who tithed who was not blessed in a greater measure than he was before he began tithing.

You say, "But the tithe is Old Testament. It is law or legalism. We are under grace." In the Old Testament one of the first evidences of a genuine revival was a return to the tithe. The Old Testament tithe was used almost entirely in teaching and keeping the Jewish system alive.

In the New Testament giving is an answer to the love that flowed from Calvary's cross. It is the response to Christ's love. We want to build strong churches to keep our way of worship vital, but we are also concerned about bringing the Gospel to a lost and dying world. We want to share in the fellowship of the Gospel. May I suggest that we need a tenth for the church and another tenth for missions?

Stewardship is also concerned with what we have left after we give a tenth. The tithe as a standard of giving is actually unfair to the poor. Proportionate giving would mean that we keep only what we need. We owe the tenth to the Lord and we are stewards to administer the nine tenths. Our government allows us a double tithe deduction on our tax return. Our church average is about three per cent. Often our giving is spasmodic. We give if someone comes to us with a stirring appeal. A combined and unified program of foreign and home missions is Scriptural.

Some churches give only to foreign missions, some churches give only to home missions; there are blessings received in giving to both. Let us take as our motto, "Sharing in the Fellowship of the Gospel."

Clarklake, Mich.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that important stations may remain open for The Mennonite Hour.

Pray for the Hokkaido, Japan, Missionary Fellowship meeting at Nukabira, Oct. 9-11.

Pray for the meeting of the Mennonite Board of Education being held at Harrisonburg, Va., Oct. 18-20, and for all our schools in the important work they are doing.

Pray for a brother and sister in New York who are new members of our faith, that their triumphant testimony may continue.

Pray that the Mennonites may be moved to give sacrificially during the November Missions Week.

OUR SCHOOLS

HESSTON COLLEGE

Hesston College has a 27 per cent increase in the college department for the 1956-57 school year. The college sophomore class had a 56 per cent enrollment increase. Total college enrollment this year numbers 128. Last year the figure was 102.

High school enrollment is down 16 percent. During the past few years the administration has been discouraging prospective dormitory students under 16 from attending Hesston. This policy is probably a large factor in explaining the decrease of the high school department. The high school senior class enrollment is exactly the same number as last year's class of 60 students.

Students at Hesston this year represent 24 states. One Japanese and one Chinese student are also enrolled.

Eugene Garber, president of the YPCA, announced the appointment of Lora Esch, a college sophomore from Elkhart, Ind., to serve as chairman of the Christian Life Division for the 1956-57 school year. Miss Esch was appointed to this position since Ellen Kauffman, who had been appointed last spring, was not able to return this year.

President Roy D. Roth announced the appointment of Miss Irene Hertzler of Akron, Ohio, as school nurse for the 1956-57 school year. Miss Hertzler is a licensed practical nurse. She will be enrolled as a part-time student while serving in this position.

Maurice A. Yoder, instructor of Biological Sciences, in addition to his teaching assignment at Hesston, is teaching one subject, Anatomy and Physiology, to pre-nursing students enrolled at Bethel College, North Newton, Kans.

Friday evening, September 14, all Hesston College ladies, including faculty wives and children, traveled to Harvey County Park for the annual Ladies' Merger. This event is planned each year to help lady students become better acquainted with each other, lady faculty members, and faculty wives. Following several hours of fun participating in games and a delightful outdoor meal, the group was led in an evening devotion by Mrs. Clifford Amstutz.

Doctor Florence Friesen has consented to serve as college doctor for the 1956-57 school year. Doctor Friesen is in the infirmary at the college each school day from 12:30 to 1:00 p.m.

Basketball, softball, volleyball, and horseshoe games were enjoyed by the male division of the Hesston College family at the Halstead park, Friday evening, Sept. 14. Following an evening of rugged activity, Paul Horst, college sophomore, served as master of ceremonies for a short program of music and wit. He also introduced the devotional speaker, Evan Oswald.

Students, staff, and faculty are having their portraits taken this week for the 1957 **Lark.** Simon Schmidt, of Schmidt Studios, has set up a temporary studio in a room to the rear of the Church-Chapel building.

The Animal Husbandry class accompanied by their instructor, Clifford Amstutz, attended the Kansas State Fair at Hutchinson, Tuesday morning, Sept. 18, to participate in judging livestock.

Gideon G. Yoder will be teaching a class, "Christian Education and Evangelization of Children," at the Pershing Street Mennonite Church, Hutchinson, Kans. The class will meet for 10 weeks, one night per week, beginning Wednesday evening, Oct. 3.

Clayton Beyler will teach a Bible class each week at the West Liberty Mennonite Church near Windom, Kansas, at their regular midweek service. This class will extend through the winter months.

EASTERN MENNONITE COLLEGE

Eastern Mennonite College is beginning its fortieth year of operation with the largest initial enrollment in its history—a total of 619. Of this number 353 are full-time college students, 23 are part-time college students, and 243 are high school students. These figures represent an approximate 7 per cent increase in the college department and a 2 per cent increase in the high school department, as compared with last year.

A study of enrollment figures indicates that 31 per cent of the college students are enrolled in the education curriculums, 20 per cent are enrolled in the Bible curriculums, and 16 per cent are enrolled in the three pre-professional medical curriculums.

One of the most significant figures in the registration data is the large jump in Home Economics registrants. The highest number of Home Economics freshmen in any previous year was 5. This year there are 15 freshmen in the B.S. in Home Economics curriculum.

The largest class in the college department is the Freshman Class, with 167 members. There are 90 second-year college students. In the high school department the Senior Class is the largest, with 73 members.

Men and women are almost equally divided in the college department. Of the total college enrollment there are 187 men and 189 women. Counting only the "full-time" students, there are 178 men and 175 women.

A check on the localities from which the students come reveals a wide geographical spread. In the college department Pennsylvania ranks first with 158 students. Virginia comes second with 56, and Ohio third with 39. In the high school department Virginia ranks first with 169 students. Pennsylvania comes second with 15, and Ohio third with 12 students. Twenty states, one Canadian province, Puerto Rico, and nine foreign countries are represented by the college group, while 17 states and the District of Columbia are represented by the high school group.

An analysis of the registration records indicates that 283 of the college students are members of the Mennonite Church, and come from 16 different conferences. There are 58 Conservative Mennonites, 9 Old Order Amish, 5 Amish Mennonites, 2 Wisler Mennonites, and one Holland Mennonite, making a total from these six Mennonite bodies of 358. The remaining 18 college students represent 12 other denominations. Lancaster Conference takes the lead with 96 members. Virginia Conference comes second with 55 members, and the Ohio and Eastern Conference stands third with 40 members.

In the high school department there are 225 Mennonites, representing 12 conference districts, and 17 Conservative Mennonites. No other denominations are represented in the high school group. Virginia Conference ranks first with 174 members, and the Ohio and Eastern Conference ranks second with 19 members.

High school classes began on September 5 and college classes began on September 12. Two opening addresses were given this year by President Mumaw—to the high school students on the 5th, and to the college students on the 12th of September.

LANCASTER MENNONITE SCHOOL

Our school has enjoyed a healthy increase in enrollment again this year. The largest increase was in the Senior class, where 109 have enrolled. The Freshman class is second with 100. The Sophomore class numbers 89, the Junior class 82 and there are five enrolled in the Elementary Bible course. This makes a total of 385, a 22 per cent increase over last year. Most of our students are from Lancaster and nearby counties, but there are a few from out of state: one each from Connecticut, North Carolina, and Virginia; three from Alabama, and nine from Maryland.

Our boys' dormitories are filled and the girls' dormitory nearly so. Our faculty this year totals 24; 16 of them were with us last year and eight are new members. Teachers who were with us last year but answered calls to other fields of service are Mary Elizabeth Cox, Ellen P. Martin, Erla Oberholtzer, Catherine Mumaw, Addona Nissley, and Clarence Fretz. Teachers added to the faculty this year are John R. Kraybill, Stanley Kreider, Richard Near, Paul Landis, Aaron Hollinger, Kathryn Graham, Grace Wenger, and Ruth Good Denlinger.

We are quite fortunate to have some increased facilities available for this year's large school. The new agriculture building has just been completed, which provides room for the boys' shop, agriculture classes, and several additional classrooms, also a much needed boys' lavatory. We are particularly happy that we could have this new building without going into debt for it. The school is most grateful to those who have made this possible with their donations.

However, additional buildings are urgently needed as our school continues to grow and more and more of our people are asking for a Christian education for their children. Among some of our needs are a larger dining room and assembly room, more classrooms, and dormitory rooms for the boys. As our present auditorium is much too small to accommodate our entire school, we are using a large base-

(Continued on page 957)

CHURCH HISTORY

A History of the Ontario Amish Sunday Schools

BY EZRA J. BENDER

It is probably a true saying that the Sunday school has contributed more to the spiritual well-being of the church than any other organization within the church. In some congregations of the conference there had been an organized church service for as long as 66-80 years before a Sunday school was started, while in other congregations there had been church services for 16-52 years before a Sunday school was organized.

The Wilmot congregation, which consists of two churches, the church at St. Agatha and the church located two miles east of New Hamburg called the Steinman Church, was started in 1826 by a group of Amish Mennonites from Germany and Alsace who left Europe to escape military training. In the years that followed some more families moved in from Pennsylvania and Europe and the other congregations of the conference were organized. Among this group was Christian Ropp, who heard of the promise given to Christian Nafziger by the Government of Canada, a promise of military exemption.

The language of the members of the churches was German and so the preaching on a Sunday morning was German. As mentioned above, for a number of years the church service was a preaching service and so employed little or no talent of the young people. This was detrimental to the interest of the young people and as a result the unmarried young people and the boys and girls showed very little interest in the work of the church, either by their attendance or open expression. The members of the churches saw a need—to interest the young people, and so the first Sunday school was started by David Gascho, in 1884, at Wellesley. The initial purpose of the Sunday school was to teach "German" to the young people and so increase an interest in the German preaching. The books used for the Sunday school were the German "A.B.C." books. Indeed, this was a beginning of a Sunday-school movement and the capturing of the interest of the young people. It is hardly to be expected that the early leaders anticipated such a rewarding and successful achievement as the Sunday school has proved to be over the period of years since its beginning.

In 1900, a Sunday school was started by two brethren by the name of Menno Kuepfer and Chris Schrag at Blake. This Sunday school met until about the year 1912. In 1914, a newly organized school was opened by John Gerber and Sol. Baechler. On Sunday afternoon, Jan. 12, 1902, the first Sunday school of the Poole church was held. John Ropp led in devotion, reading from Phil. 2, and led in prayer. The lesson for Jan. 12 was "Pouring Out of the Holy Ghost," Acts 2:1-11.

The first Sunday school was held in the 16th line East Zorra Church on May 17, 1903. Solomon M. Bender, Chris Ruby, Sr., and David Bender served as the first superintendents of this school. The Sunday school at Wilmot's two churches, Steinman and St. Agatha, opened in 1906. The first superintendents of this Sunday school were Chris Gascho and Chris Litwiller. The ministers of this congregation led the devotions for the Sunday-school period occasionally for about a year.

The Sunday schools recorded so far used as their textbook the German A.B.C. and the New Testament. The German A.B.C. book served the purpose of teaching German to the young people and the boys and girls and later the New Testament was used as a Scriptural text. These schools later adopted the International Sunday School Lessons as published by the Mennonite Publishing House. But it is not definite when the change came about; in fact, it wasn't a sudden change-over.

On Nov. 3, 1921, a number of Sunday-school superintendents met to discuss and plan for a Sunday-school conference. The object of a Sunday-school conference was to discuss openly ways and methods to overcome difficulties in Sunday-school work and to further the cause among the young people. This discussion of interested Sunday-school workers became a reality and a conference was held on May 24, 1922. The program included some very interesting talks and a copy of the program is preserved by my father, N. S. Bender. The guest speaker was Eli Frey from Ohio. The conference of the Sunday schools is an annual event.

The Sunday school that was organized at East Zorra church spread in the year 1935. On May 5, a Sunday school was opened in a vacant Methodist church which was about five miles southeast of the 16th line East Zorra church. Henry Brenneman and C. K. Bender served as the first superintendents of this Sunday school. This is rather interesting, that from here on it is the Sunday school that advances and pushes into new areas, whereas in the other schools the church service was organized for some time before a Sunday school. This Sunday school meets every week and a regular church service is organized here. In 1942 a Sunday school was started in a rented Presbyterian church in Tavistock. This church has since been sold and the East Zorra congregation built a new building in Tavistock and therefore at present there are three Sunday schools separately organized.

On July 14, 1946, Menno Zehr of the Poole congregation and Valentine Nafziger from the Wellesley congregation started a Sunday school at Millbank. This Sunday school has since been meeting every week and a church is now organized at this place. In 1948, several families moved into a new district, a district which probably knew very little about Mennonites. On April 18, Wilfred Schlegel started a Sunday school at Nairn, which is in Middlesex County, near the city of London. This Sunday-school movement has since grown and was organized on March 6, 1949, as the Nairn church. In 1948, a Sunday school was started or maybe resulted from a community summer Bible school held in the city of Stratford. On Oct. 2, 1949, a Sunday school was started in the village of Wellesley. This is an effort of several interested young people from the Wellesley congregation. In 1953 a Sunday school was started in the city of London. This work is in charge of John Wagler.

At the present time there are fourteen Sunday schools which have been started by churches in the conference.—from *Mennonite Historical Bulletin.*

WHAT WOULD YOUR ANSWER BE?

The feeling one experiences when entering a Jewish synagogue is to us Christians who are accustomed to the warmth of Christ's love cold, chilly silence. The children are not present but have a room and a service of their own until they are six. Then they are permitted to attend the main service but under strict orders to be quiet and still.

Born and raised in an orthodox Jewish home and accustomed to only synagogue services, Aunt Bessie was mortified when she went with us to worship at a mission church one Sunday morning. First of all, the children were there, very wiggly and noisy. Naturally, we hastened to explain that these children came from underprivileged homes where they received practically no training. This seemed to satisfy her to some extent, although she hastened to apologize to the minister for not being able to hear every word of his wonderful sermon.

Later that day when Aunt Bessie was occupied elsewhere, we asked ourselves this question, "What would have been our answer to explain the irreverence had we taken her to worship with us at Mellinger's?" A service where practically all the children received Christian training at home, and where they are not the only ones guilty of irreverence!

What would you have answered?—Mrs. Donald Kautz, *Mellinger's Notes.*

FOR OUR SHUT-INS

Joy of Surrender

By Eunice C. Hurst

O Joy of surrender,
Unspeakable peace!
O heart that is tender
With blessed release.
Stay deep in my bosom,
For my God is true;
He maketh to blossom
By crushing anew.

To lose what you fought for,
To find unforeseen
The treasure you sought
Is greater than gain.
The tears of the breaking
Of dreams fondly held
Are sweetened when waking
To God's way fulfilled.

Ephrata, Pa.

My Trust in Thee

I cannot always see the way that leads
To heights above;
I sometimes quite forget He leads me on
With hands of love;
But yet I realize the path must lead me to
Immanuel's land,
And when I reach life's summit I shall know
And understand.

I cannot always trace the onward course
My bark must take;
But looking backward, I behold afar
Its shining wake
Illumined with God's Light of Love; and so
I onward go
In perfect trust that He who holds the helm
The course must know.

I cannot always see the plan on which
He builds my life,
For oft the sound of hammer, blow on blow,
The noise of strife,
Confuse me, 'till I quite forget He knows
And oversees.
And that in all details with His great plan
My life agrees.

I cannot always understand
The Master's rule;
I cannot always do the task He gives
In life's hard school;
But I am learning with His help to solve
Them one by one;
And when I cannot understand, to say,
"Thy will be done."

—Selected by a Sister

Gardens

By Edna Hull Miller

Long ago the voice of God
Was heard in Eden's garden,
And gardens still sustain the mood
That fosters peace and pardon.
The olive tree lent courage for
Gethsemane's surrender;
And gardens yet assuage a grief—
Their comradeship is tender.
For God, who made the tree and bush
And molded each dear flower,
Was eager that Creation's bonds
Be mutual healing power.

Oklahoma City, Okla.

Psalm 56:3

By Rose Magines

What time I'm afraid,
I will trust in Thee.
No harm can befall
For Thou art with me.
My foes may assail me,
My best friends may fail me;
What time I'm afraid,
I will trust in Thee.

What time I'm afraid,
I will trust in Thee.
I praise Thee, O God,
There is victory.
Christ intercedes for me.
The angels watch o'er me.
What time I'm afraid,
I will trust in Thee.

La Junta, Colo.

Trust in the Master Weaver

When gray threads mar life's pattern
And seem so out of line,
Trust the Master Weaver
Who planned the whole design.

For in life's choicest patterns
Some dark threads must appear
To make the rose threads fairer,
The gold more bright and clear.

The pattern may seem intricate
And hard to understand,
But trust the Master Weaver
And His steady, guiding hand.

—Selected.

Thoughts in a Raspberry Patch

By J. Paul Sauder

We picked the fruit from top of row;
That fruit was fine, as berries go,
But we had learned to lift the leaves,
For green appearance oft deceives.
We
looked
down
under.

We found the nicest fruit down there,
This Grandpa and my Grandma fair.
'Neath prickly cane and shaded top
We saw that some folks never stop
To
pick
down
under.

Life's sweetest fruit is found, my friend,
From its beginning to its end,
Concealed in shadow, hard to see,
Just visible to God and thee,
Way
deep
down
under.

I read in my black leather Book
About a Son of Man who took
A posture with His heart on ground
Where tears and bloody sweat are found.
He
went
down
under.

The fruit He found? Humility,
And poured-out-ness for all to see,
And happiness more glorious far
Than we do know who Christians are.
yonder!
up
went
He

Go find life's berries at the top.
Enjoy your blessings, yes, but stop!
Neglect you not to bow the heart
For lowly fruit. Let teardrops start
At truth concealed; oh, pass it not
Nor let your riper blessings rot.
Put down your heart, put down your head,
Count suffering as piece of bread,
Enjoy the truths the Master said,
As
you
look
under.

Mt. Joy, Pa.

A man's prayers are tied to his confession.—J. Otis Yoder.

TO BE NEAR TO GOD

THE SPIRIT, OUR GUIDE (Gal. 5:16-18)

Sunday, October 7

Love.

Read 1 John 2:7-11.

Perhaps the matter of love and hate comes up in our daily contact more often than we think. A Christian testimony is completely lost when we show hatred instead of love. That is darkness, not light. How far we often stray from loving our neighbor as ourselves!

Monday October 8

Joy.

Read 1 Peter 4:12, 13; Philippians 4:4.

The Christian can be joyful even in the face of circumstances which would baffle the non-Christian. We can bring glory to Christ by being joyful always.

Tuesday, October 9

Peace.

Read Philippians 4:6, 7.

In this day and age when psychiatrists are so much in demand, people seem to forget that if we bring our problems to God, He will give peace that passes all understanding. Peace of mind and peace of heart are gifts from Him.

Wednesday, October 10

Patience.

Read Hebrews 12:1-3.

The reason that we can have patience is that we know the present is passing and our hope is in the future. When we think our trials are too great, we should compare ours with Christ's. This comparison will cause us to have patient endurance.

Thursday, October 11

Faith.

Read James 2:17-26.

It is only real faith when we believe and trust enough to act. Many times we say we have faith in Jesus, but do we really put that faith into practice? Faith is a firm conviction that what we hope for will come true.

Friday, October 12

Meekness (Gentleness).

Read II Timothy 2:24, 25.

We need to be meek and gentle so that we may be able to win others to Christ. James tells us that man's wrath never accomplishes God's purpose.

Saturday, October 13

Temperance (Self-control).

Read Philippians 4:5.

The Christian's one aim is to prepare himself and others for Christ's coming. If this desire is basic to us, we will be temperate in all things.

—Evelyn Bauer.

Water from Many Wells

BY NORA OSWALD

And if thy right eye offend thee, pluck it out, and cast it from thee.—Matt. 5:29.

Our eyes can play tricks on us. We see beauty; we see ugliness; we see evil; we see good; we see fruit juice; we see liquor; we see love; we see hate. Eve saw a serpent; Saul saw a light; the shepherds saw a multitude of the heavenly host; Moses saw a burning bush; David saw a giant; Philip saw an Ethiopian; Samson saw a temptress; Jesus saw a need and a cross. We see so much of both beneficial and detrimental, but our wills buy and choose that which our hearts desire.

Our eyes can play tricks on us. Satan tried to play tricks on the Master through His eyes. "Look, Jesus, what you can see from this high mountain. That vast kingdom may be yours." "Look, Jesus, you're hungry. See these stones; you can turn them into bread." "Look, Jesus, from this vantage point you can swoop down upon the people unhurt, and they will carry you upon their shoulders." "If we would be popular, we must needs be prepared for it." We will need to say, "Get thee behind me."

Our eyes can play tricks on us. When one eye is out of focus, we may experience double vision. When this happens, seeing distinctly is difficult. There are two of everything. The good eye sees objects as they are, the injured eye places them askew, raised and to a left or right position. So, if you are conversing with a person who sits beside a piano, you may not see the person at all because the off-eye will place the piano directly over the person. The tempter also presents us with double vision. The Lord shows us what we should see, but Satan places ideas over and across this to detract us and lead us astray. Jesus told us that "No servant can serve two masters." It may be often necessary, therefore, to cover an offending eye that we may possess singleness of vision, singleness of choice, singleness of purpose.

Goshen, Ind.

When a sermon is based on the Bible, it is a good sermon.—J. D. Graber.

The Ten Laws for Life

Sunday School Lesson for October 14

(Exodus 20:1-17)

A good aim for this great passage—to see or re-see the wisdom of God in planning for the happiness of man whom He created. (Of course we don't tell our aim. We just try by the grace of God to do it.)

An editor printed the Ten Commandments in his newspaper. The next day he got a hot letter from a subscriber saying, "Cancel my subscription immediately. You are getting too personal." Doesn't this show the fitness of these "ten words" to man's highest nature? Since God made man in His image, his life is perfectly conditioned by words that proceed out of His mouth. God desires us to be perfect. These laws are our schoolmaster to bring us to Christ, who makes us perfect, truly happy in living with Him.

Read the first four words in simple form. (You will have time for the simple form only, today.) They all relate us to whom? How? They tell (1) whom to worship, (2) how to worship, (3) how to live in the spirit of worship of God, (4) and that we should give God one seventh of our days for worship. Ruskin said, "There are a great many things God will put up with in a human heart, but there is one thing He will not put up with—second place."

God's wisdom in making these laws can be seen when we look at men who are trying to be happy and living in disobedience to them. Do you know of any unhappy people who are worshiping self, or money, or power? Be specific. To what end has such a life led men? What is irreverence doing to many people? And the desecration of the Lord's Day? God first is essential to a pure religion. And this does not mean just saying prayers or going to church.

If we are rightly related to God, then we will be right in our relations to men. What are these essential relations? Love of neighbor is outgrowth of love for God and if we love we will not kill, or steal, or bear false witness, or break up a family, or covet, or dishonor our parents. God created human life so high that it demands respect. What unhappiness have your pupils observed and experienced when they broke any one of these laws? Also let them recall how happy life was when they lived in obedience to God's regulations. When God sets limits, they are for our truest pleasure.

The preacher in Ecclesiastes says that to fear God and keep His commandments makes the man whole. If we offend in one point we are guilty of all and therefore life is insecure. When we realize our full possibilities as God has planned them, we are happy. A wise God planned it all. Praise His name for these ten regulations. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Speakers in a week-end meeting at Palo Alto, Pottsville, Pa., on Sept. 29, 30, were the brethren Ira Buckwalter and Mylin Shenk.

A group from the Berne, Ind., Conservative Church gave a program at Howard-Miami, Kokomo, Ind., on Sept. 20.

Four members were received into fellowship by baptism at Bon Air, Kokomo, Ind., on Sept. 9.

Bro. J. C. Wenger, Goshen, Ind., gave a series of lectures on Romans at Central, Archbold, Ohio, Sept. 16-23.

Bro. Jacob F. Weirich, Belleville, Pa., is convalescing at home after a period of illness in the hospital.

The Springdale, Va., chorus gave programs at Richmond and Denbigh on Sept. 16.

The Pleasant View congregation, North Lawrence, Ohio, gave a program at Crown Hill, Rittman, Ohio, on Sept. 26.

Bible Conferences are being conducted in the Nebraska churches according to the following schedule: Ammon Miller at Miller, S. Dak., Sept. 10-16; Alton Miller at Thurman, Colo., Sept. 10-16; Royden Schweitzer at Chappell, Nebr., Sept. 10-16; Peter Kennel at Wood River, Nebr., Sept. 17-23; Sam Oswald at Milford, Nebr., Sept. 17-23; Warren Eicher at Beemer, Nebr., Sept. 24-30; Milton Troyer at Broken Bow, Nebr., Sept. 24-30; Alvin Gascho at Roseland, Nebr., Sept. 24-30; Fred Gingerich at Shickley, Nebr., Oct. 8-14; Joe C. Gingerich at West Fairview, Beaver Crossing, Nebr., Oct. 8-14; J. W. Birky at East Fairview, Milford, Nebr., Oct. 22-28.

Speakers in a Harvest service and Sunday-school meeting at Royer's, Myerstown, Pa., on Sept. 23 were William Weaver, Harvey Zimmerman, Paul Z. Martin, J. Frank Zeager, and Joseph Nissley.

Mrs. J. N. Byler gave an illustrated talk on relief interests of MCC at Martin's, Orrville, Ohio, on Sept. 24.

Dr. Carl Marzena, a converted Catholic priest from Christ Mission, N.Y., spoke at Pleasant Hill, Sterling, Ohio, on Sept. 18.

Bro. Russell Musselman, accompanied by a group from Souderton, Pa., traveled by bus to New York on Sept. 22 and attended a service at the Bowery Mission.

Bro. Warren Swartley and a mixed chorus from Souderton, Pa., gave a program at Estella, Pa., on Sept. 30.

Bro. Elmer Moyer gave the last of a series of lectures on the tabernacle at the Jewish Evangelism meeting at Souderton, Pa., on Sept. 17.

A farewell service for the Paul Swarr family was held by the Worcester, Pa., congregation at the Paul R. Clemens residence on Sept. 11. The Swarrs are appointed to foreign service in Israel.

Funds are being collected for the building of a church at Reedley, Calif. Bro. Richard Showalter is pastor of the newly organized congregation there.

Sister Arlene Sitler is studying at the New York School of Social Service, affiliated with Columbia University.

A men's chorus from Martin's Creek, Berlin, Ohio, sang at Fairpoint, Ohio, on Sept. 9.

The Upland, Calif., congregation gave a program at Los Angeles on Sept. 23.

A group from Marion, Ind., gave a program at Kendallville, Ind., on Sept. 16.

Five applicants were baptized at Clarence Center, N.Y., on Sept. 16.

Correction: The sentence near the bottom of column three, page 844, in the Sept. 4 issue, in the article by Stanley C. Shenk on the "Ordinance of Anointing" should read, "Does this not mean that Jesus bore our sicknesses on the cross just as He bore our sins, and that by faith we can always be delivered from sickness, just as by faith we can always be forgiven for sin?" You had better reread the article.

Bro. Clayton Swartzentruber, formerly principal of Western Mennonite School and now a seminary student at Goshen, will be assisting in the activities of the Yellow Creek congregation near Goshen this year.

Bro. Harold Sharp was ordained to the ministry on Sept. 16 at Fairview, Mich. He will serve at the Wellington Mission, an outpost of the Fairview congregation. Bro. Clarence Trover preached the sermon and Bro. Harvey Handrich gave the ordination charge.

Bro. Claude Beachey was installed as pastor at the Oak Grove Church near Grantsville, Md., on Sept. 9.

The Garrett County League of Christian Voters in Maryland purchased 4,000 copies of the Herald Press tract, "Alcohol as a Remover."

Sister Minnie Graber, Elkhart, Ind., president of WMSA, is recovering satisfactorily from major surgery.

Bro. G. G. Yoder, Hesston, Kans., beginning Oct. 3, is speaking each Wednesday evening at Yoder, Kans., for ten weeks on the "Teaching of Children."

Bro. Willard Mayer, Pigeon, Mich., was guest speaker at the annual Ontario Amish Mennonite Sunday-school Conference held at New Hamburg, Ont., Sept. 8-10. The attendance broke all records when on Sunday afternoon 1,500 people were present.

Eight members were received into fellowship at Albany, Oreg., on Sept. 16, six by baptism and two by letter.

Bro. J. D. Graber, who returned from an executive tour of our foreign mission fields on Sept. 11, gave a report of his trip on Sept. 19 at Prairie St., Elkhart, Ind.

Sister Helen Trumbo, editor of Beams of Light, who spent part of the summer in voluntary service in Mexico, gave an illustrated report of her trip at Kingview, Scottdale, Pa., on Sept. 23.

The ladies' chorus of the Scottdale congregation, accompanied by Bro. Willis Hallman, gave a program on Sept. 23 at the Mt. Joy Brethren Church near Mt. Pleasant.

Bro. Richard Yoder, formerly from Midland, Mich., was received into church fellowship at North Main St., Nappanee, Ind., on Sept. 16. At the same time he was licensed for one year to assist in the ministry at Nappanee. Bro. Homer F. North, pastor, had charge of the service.

Bro. Roy Bucher and the Schrock-Noe quartet gave a program at the Peoria, Ill., Rescue Mission on Sept. 27.

Bro. R. R. Smucker, former missionary to India, showed pictures of the foreign field at Tiskilwa, Ill., on Sept. 16.

Speakers at Herstein's Chapel, Neiffers, Pa., Sept. 29, 30, were Ivins Steinhauer, Bridgeport, Pa.; Herman Glick, Parkesburg, Pa.; and Nevin Bender, Greenwood, Del.

Fourteen new members were received, nine by baptism and five by letter and confession, at First Mennonite, Kitchener, Ont., on Sept. 16, with Bro. C. F. Derstine in charge.

Bro. and Sister Willard Roth are now located in Des Moines, Iowa, where they have been appointed to serve in developing a new church under the sponsorship of the Iowa-Nebraska Conference. The Roths are living at 1323 13th St.

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Calendar

Fall conference, Franconia district, Oct. 4.
Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Indiana-Michigan Mission Board meeting at North Main Street, Nappanee, Ind., Oct. 25, 26.
Missions Week, Nov. 4-11.
Fall Missionary Day, Nov. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7. to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. and Sister Lee Kanagy, missionaries on furlough from Japan, spoke at the Kingview Mennonite Church, Scottdale, Pa., on Friday evening, Sept. 28; at the Cedar Grove Mennonite Church, Greencastle, Pa., Saturday evening, Sept. 29; and at the Bethel Mennonite Church, Mummasburg, Pa., on Sunday morning, Sept. 30.

Twenty-six persons attended the first seekers' class recently at Taiki, Hokkaido, Japan, where the Eugene Blossers are beginning a new work.

The Paul Knisses arrived back on the Bihar, India, mission field on Sept. 5, and are assisting the John Beachys with the Bible Institute at Chandwa. Their address is Chandwa, Palamau Dist., Bihar, India.

As a result of recent investigation and planning by Bro. Nelson Kauffman, secretary for Home Missions and Evangelism of the General Mission Board, and Bro. Jacob Shetler, president of the South Pacific Conference Mission Board, a home has been rented at 12036 Hermasura, Norwalk, Calif., in the Los Angeles area for the Bernhard Kroeker family who will be initiating a witness to Spanish-speaking Americans. The South Pacific Mission Board has been supporting the **Luz y Verdad** broadcast over KWKW, Pasadena, Calif., since last January as an initial step in beginning this work.

Address change: Henry Beckers should now be addressed at Latehar, Palamau Dist., Bihar, India.

A team from the Harbor Rescue Mission, Hamilton, Ont., participated in the Sunday morning service of the Elmira, Ont., Mennonite Church on Sept. 23.

Bro. S. Allen Shirk, Bihar, India, will be speaking and showing slides of his mission work at the Elmira Mennonite Church Saturday evening, Oct. 6. This is his only appointment in the immediate vicinity; so neighboring congregations are invited to attend.

The address of Bro. and Sister Elmer Miller, missionaries under appointment to the Argentine Chaco, is 55 Elizabeth St., Hartford 5, Conn. They are studying at the Kennedy School of Missions in preparation for their work among the Tobas.

Close to 200 persons saw the Moody film "God of Creation" at the Calvary Mennonite Church, Mathis, Texas, Sept. 19. The sound track was in Spanish. Quite a few of those attending the meeting were in the church for the first time. Pastor J. Weldon Martin asks our prayers on behalf of those who do not attend regularly another evangelical church. The Calvary congregation would like to reach them.

Bro. Victor Manuel Ovando, a converted Roman Catholic priest, will be the evangelist during a week of special meetings at the Mennonite Spanish Church, Chicago, Ill., Oct. 14-19. Bro. Ovando was born in Nicaragua, C.A., and is presently pastor of the Baptist Church in Robstown, Texas.

Sister Mary M. Good, Rockome, Arcola, Ill., retired missionary from M.P., India, spent the week of Sept. 24-29 at the General Mission Board Headquarters in Elkhart, classifying and cataloguing the library there, making it more useful to the staff and those of the general public who care to use it.

A set of slides and accompanying script on the work of the Mennonite Mission in Bihar, India, and the culture of the people there, has recently been prepared and is available from the Information Services Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. This brings to nine the number of slide sets available, rent free, from this office.

About forty people of the Calvary Mennonite congregation, Mathis, Texas, are working in other areas at this season of the year. Pray that they might remain faithful to their convictions while away from their church home, and that they might be a witness to other migrant laborers.

Three persons will be needed by Dec. 15 to do general work at the Mennonite Home for the Aged, Rittman, Ohio. If you are interested in serving in this way, write to the superintendent of the institution or to the secretary for Personnel, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

A Latin-American Gospel Team from Saginaw, Mich., presented a musical worship service at the Mennonite Spanish Church, Chicago, Ill., on Friday evening, Sept. 28.

Two women of emotional and spiritual maturity are needed to serve at the Hope Rescue Mission, South Bend, Ind., one as a cook, and the other as a women's worker. Qualified persons wishing to give such service should apply to the secretary for Personnel, MBMC, 1711 Prairie St., Elkhart, Ind.

The Mennonite Spanish Church, Chicago, Ill., needs $3,000.00 to make a down payment on the property they are purchasing for expansion purposes. October is their fund solicitation month. Anyone desiring to help them should send his contribution through his district conference treasurer.

The Robein Mission Sunday school, Washington, Ill., presented a program at the Ann Street Mennonite Church, Peoria, Ill., Sunday evening, Sept. 23. Christ Graber, Eureka, Ill., was in charge.

Representatives of the Mennonite Church in Tanganyika, for the first time in its history, met with representatives of the American Mennonite Church on July 3. The meeting brought together three representatives from America and the executive committee of the General Church Council, which consists of seven Africans and three American missionaries.

A farewell service was held at Mellinger's, Lancaster, Pa., on Sept. 23, for Sister Helen M. Landis and Bro. and Sister Victor Dorsch, who will be sailing on Oct. 23 for Somalia. Bro. Henry Garber brought the missionary message.

Pray for the evangelistic meetings Oct. 2-7, at America, Argentina, where the Floyd Siebers are working. They have on their prayer list 34 persons who have not yet made decisions for Christ, including 18 young people who come to the church meetings.

Bro. Herem Bhengra, evangelist in the Bihar Mennonite Church, who has been suffering from tuberculosis, recently passed away.

Bro. William Hallman and Bro. Floyd Sieber, missionaries in Argentina, made a tour of 600 miles visiting isolated Christians and out-of-the-way towns and villages, during the second week in September.

Your Treasurer Reports

I would like to call your attention to Bro. John Mosemann's article on the plans for **Missions Week** this year. Our experience over the past several years has indicated that a unified effort to look at the total mission effort in a short period of time has proved helpful in terms of seeing total need as well as securing contributions to help in the mission program. At Elmira, Ont., this past June a conjoint meeting of the treasurers and chairmen of all district mission boards along with personnel of the General Mission Board again reviewed in detail the total plans for **Missions Week** this year. This meeting created a period of fine fellowship and made possible a unified effort in presenting the mission program. We hope that **Missions Week** this year will be helpful to each member of our church to sense the responsibility that we have in carrying out the Great Commission given to us by Jesus.

During the weeks ahead between now and the beginning of **Missions Week,** which will be Nov. 4, I would like to encourage each of us to read carefully the articles which will appear. This year persons closely connected with the mission program will be presenting materials about various areas of the church's mission outreach. We sincerely hope that these articles will help each of us understand more fully the areas of mission need, which should make possible a more concerted prayer support for the program and for the missionaries serving in these areas. We trust it will also help each of us understand more clearly the need so that our financial and material resources can be brought to bear upon the spiritual needs of our world.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

How Shall They Hear?—In the Far East

BY J. D. GRABER

"Proselytizing missionaries should be asked to withdraw." So ran the leading headline on July 19, 1956, in the daily Hitavadd of Nagpur, India, in announcing the publication of the Niyogi Committee Report on missionary activity in the Madhya Pradesh. For two years this government committee had been conducting an inquiry into missionary activities in the Province and now the report was issued. The anti-missionary, not to mention anti-Christian, spirit of the report was not a surprise, but the degree to which this spirit reflects itself in the report was somewhat unexpected.

Regarding conversion from one faith to another the report quotes the rule in force in Greece, and indicates the source as "Religious Liberty" by Bates, and recommends its adoption for India. On page 157 of the report we read: " 'Any attempt by force or threats . . . or promises of financial or other aid . . . or by taking advantage of any person's inexperience or confidence, or by exploiting any person's necessity . . . or, in general, any attempt or effort (whether successful or not), directly or indirectly to penetrate into the religious conscience of persons (whether of age or under age) of another faith, for the purpose of consciously altering their religious conscience or faith, so as to agree with the ideas or convictions of the proselytizing party' should be absolutely prohibited."

It is obvious that such a recommendation, if implemented, would make it illegal to speak to anyone about his spiritual need, prohibit the circulation of Christian literature, and very specifically make impossible the conversion of anyone to the Christian faith.

Another statement which takes issue with a well-established form of Christian charity is as follows: "It is the primary duty of the Government to conduct orphanages, as the State is the legal guardian of all minors who have no parents or natural guardians" (p. 157). Schools and hospitals are strictly enjoined not to use the advantage of these institutions for conversion. It is also recommended that the Constitution, which promises Christian liberty and the right to propagate one's faith, should be amended to clarify that this right has been given only to citizens of India and not to foreigners temporarily residing in India.

It is clear that the specific provisions of this government report make mission work as we have known it, not only in India but in any country, impossible. The hopeful feature in the present situation is the reaction which the report has engendered among non-Christian people, both within and outside government circles. Numerous "letters to the editor" have appeared in the newspapers expressing appreciation for the work of Christian missions, but no doubt the anti-missionary spirit of the report does represent a very general national attitude.

On the positive side the report issues an invitation to Christian missions to co-operate with government in schemes for human welfare. The Christian community in India is, naturally, a vital part of the Indian nation and eagerly takes her place as a loyal community. The sinister aspect of the invitation to co-operation, however, is the religious philosophy that lies behind it. The Hindu has never been able to understand the Christian zeal for making converts. To him one religion is as good as another and he is not at all opposed to religious discussion that seeks to find a common denominator. But to suggest or even to assume that a Hindu should leave his false religion and be converted to the true Christian faith is to him reprehensible, and the Niyogi report gives ample expression of this point of view.

On the matter of syncretizing the two faiths, however, the report issues a clear invitation. On page 159 we read: "A real welding of Indian spirituality and Hebrew ethics might result in a Christianity that might enrich the whole world. . . . An Indian Christianity that emphasizes its essentials, and holds lightly to its trappings, mainly of Western devising, will find a welcome from India that is awakening from its lethargy under centuries of foreign domination. Unfortunately, Indian Christianity under the leading grip of the West is not sufficiently aware of the hands stretched out to welcome it."

After this warm invitation to co-operate and amalgamate, and the report deals with this subject over several pages, the conclusion is drawn in a veiled threat. "If Christianity in India does not accept the co-operation of the best," Niyogi says, "it will get the opposition of the worst and that will not be very much to its liking" (p. 159).

But my subject is not merely an analysis of the Madhya Pradesh India Missionary Enquiry Report. I have used sections of the report to illustrate a spirit and an attitude that are found to a greater or lesser extent in every country of the Far East, in fact in any country with a newly awakened national feeling.

In describing present-day Japan, Anna Gerlick writes in **The Isles Await**, a publication of the Evangelical Lutheran Church, "The resurgence of nationalism is as much a religious as a political phenomenon. But the opposition of the national religions to Christianity is fully as much politico-sociological as it is religious. Actually in Japan it is impossible to distinguish and classify this as social, that as cultural, this as political, that as religious . . . for the whole of Japanese culture is a religious culture" (p. 12). Although Japan has been very much open to the Christian message in the postwar period, the influx into the church has not been very large and there are signs of the heightening of the spirit of national opposition.

In Korea the situation has been and is radically different. There opposition to Japanese rule and becoming Christian were to a large extent identified, and so the dynamic of a national anti-Japanese movement worked for the strengthening of the Christian cause. In a later phase anti-communism and becoming Christian have become largely identified and thus the national spirit again serves to strengthen the church.

In Viet-Nam, although there is a tremendous surge of new nationalism, yet it is not anti-western as such but probably only anti-French or anti-colonial. Since Catholicism was the form of religion of the rulers, now deposed Protestant missions from America are clearly distinguished as being in another category. Religiously, also, there is no firm base. The spread of Buddhism in Southeast Asia stopped short of conquering Viet-Nam, and so in this area there is no well-defined, and certainly not a deeply entrenched, national religion. There is a tendency at syncretism of all religions and the cult of Caodaism has gained wide acceptance during the past quarter of a century. An article in **The Times of Viet Nam**, July 14, 1956, says: "Caodaism can be considered as a synthesis of religions: Buddhism, Confucianism, Taoism, and Christianity" (p. 16).

The Missionary Task

In view of the foregoing picture of a few Far Eastern nations, what is the missionary strategy? It is wise to try to understand, and use, national and cultural dynamics in the spread of the Gospel. But these factors can be easily overemphasized, leading either to despair or to over-optimism. These factors are at best mere avenues, or sociopolitical forces. The power of the Gospel is still and always the power of God, and the missionary will trust God and rely on His power when all else looks hopeless. Our mission strategy will be influenced by national and cultural considerations, even as it was in the days of the apostles. Paul's method of approach was not always the same. He became all things to all men, but the message of eternal life through Christ, the divine Redeemer, was never altered or compromised.

In the Far East today the two elements of a missionary situation still exist—an appalling spiritual need and the command of Christ to make disciples of all men. So, we seek to be "wise as serpents, and harmless as doves," and go right on witnessing and evangelizing in these Far Eastern countries. Doors will close in one country but will remain open in others. The missionary is a traveler, and "when they persecute you in this city, flee ye into another." Our command to go is Christ's command, and "power belongeth unto God."

It is still true, as all missionaries in all countries bear glad testimony, that when the Gospel is lived and proclaimed, there are those whom the Spirit of God has prepared and who will accept His salvation, and it is also true that the missionary's greatest joy comes from the high privilege of being a messenger of the Good News. His reward is of God and not of men.

Elkhart, Ind.

Repentance for sin must be genuine and thorough, if forgiveness is expected.—J. A. Huffman.

Introducing Mennonite House of Friendship

BY NELSON E. KAUFFMAN

To obey the Lord in a witnessing program means presenting the Word of God to peoples of races within the borders of our own country, as well as to people of other continents. The real missionary does his real work not on, through, or because of those occasional long trips, but through and in those short daily trips he makes. Being called or appointed by a mission board does not give an individual anything he did not have before except that which afterward may easily become more of a liability than an asset.

For nearly 20 years some brethren from the Lancaster, Pa., area did witnessing to those who needed Christ, especially those who were unwilling to believe that Jesus was the Messiah promised in the Old Testament Scripture. Among these witnesses was Bro. Abner Stoltzfus. Various individuals as well as several district conference mission boards were deeply interested in witnessing to these people. The resolution committee of the general Mission Board at various times presented resolutions asking the Board to take steps to launch a definite witness in areas of our cities where people do not realize that the Messiah has come.

In May, 1955, when a person was found to serve the Mission Board as Secretary for Home Missions and Evangelism, high on the list of responsibilities of this office was the request to take steps that would lead to a witness for the Messiah of Israel in some area where this was especially needed. A committee of three persons experienced in this type of witnessing were called to meet in New York with the Secretary of Home Missions. As a result of this investigation, prayer, and study, the group agreed that a recommendation be made to the Mission Board to begin a witness in a densely populated area of the Bronx, among middle-class people; that a full-time worker family be secured; and that Bro. Abner Stoltzfus be engaged for half-time service if arrangements could be made with his home congregation (at Maple Grove). The Board in session in June, 1955, approved this plan.

In September, 1955, permission was secured from the leadership of the Maple Grove congregation, Atglen, Pa., to request the congregation for the half-time service of Bro. Abner Stoltzfus to serve in New York and to suggest that the congregation provide support for the other half of his time so that when he was at home, he could give all his time to pastoral work rather than to earning a livelihood by secular employment. This the congregation graciously agreed to do. Since then, in addition to the New York work, Bro. Stoltzfus has pursued a very vigorous congregational pastoral visitation program, and recently the congregation voted to continue this arrangement.

Last spring two members of the General Mission Board met with members of the Eastern Board and other brethren of the Lancaster Conference at which time each board shared its plans for work in New York and each group agreed to go forward with a witnessing program, and keep the other informed of any new developments.

Some time later the brethren working there discovered a house for sale at 2283 South Blvd., just across the street from the Bronx zoo. It was a house of a prominent judge of New York City, was in good repair, and had



Mennonite House of Friendship, 2283 South Boulevard, Bronx, N.Y.

beside it a beautiful lawn with flowers and an area for outdoor eating. This was purchased in due time with permit to recondition the basement for assembly purposes. The Mission Board appointed a board of trustees, including Marcus Clemens, Quakertown, Pa., chairman, Jacob Thomas, 2266 Hampden Pl., Bronx 68, N.Y., secretary, and David Mast, Parkesburg, Pa.

On Sept. 10, 1956, a contract was signed for the reconditioning of the basement, providing also an outside entrance and exit. The work is to be completed by Nov. 1. This house will provide living quarters for the workers, a reading room, rooms for interviews and group discussions, and an assembly room for services. The Mission Board has chosen the name Mennonite House of Friendship for this center. Volunteer help was provided for the cleaning and redecorating of the second floor. Bro. David Mast has spent several months at the house as caretaker and painter of the second floor. Volunteer help will be appreciated from nearby interested persons to clean and paint the first floor.

Bro. and Sister Jacob Smucker, Bird in Hand, Pa., who spent last year at Eastern Mennonite College, have been appointed by the Board as full-time workers. They had planned to begin service about Sept. 1, but because of the sudden death of a brother, they will not be able to begin until Jan. 1. In the meantime it is our plan to interest some older brother and his wife to give several months of voluntary service to live in the house and help get it ready for a full program of activities beginning Jan. 1. Meanwhile the weekly Mennonite workers' prayer meeting, held in private homes last winter, will be scheduled at the Mennonite House of Friendship beginning Sept. 11.

Mennonite Friendship House is located in a community whose population is 90 per cent Jewish. It is the plan to work with the people of the community regardless of ethnic backgrounds but in proportion to population. Friendship House is approximately two miles from the nearest other Mennonite witness location and there are scores of thousands of people living between.

There are nine million people in greater New York and four million more in the suburbs. There are three million Jews, one million Spanish-speaking people, beside Arabs, Asians, Europeans, and people of almost every country of the world. It is a place where it is easy to talk religion, but less than five per cent are really Christian. There is place in New York for hundreds of missionaries, and dozens of Mennonite churches.

Many of our Mennonite people have been interested in a program of witnessing to Jews and have given largely to other organizations purporting to do work among them. Many of those funds have been used for administration and actual contacts have been few. We now have a program that is making contacts, that is giving a personal witness. Self-supported workers are doing an excellent work. Badly needed are more such who are waiting to be led by the Spirit and to take counsel from those who have had years of experience.

We need funds to provide for our workers and to pay for Mennonite Friendship House first cost and alterations. We need the prevailing prayers of God's people. Almost every day new people are contacted and older contacts are followed up. We need funds for literature. If you are interested in the evangelism of Israel, give to your own church program, where your gifts will count for the most! Visit Mennonite House of Friendship when in New York City.

Elkhart, Ind.

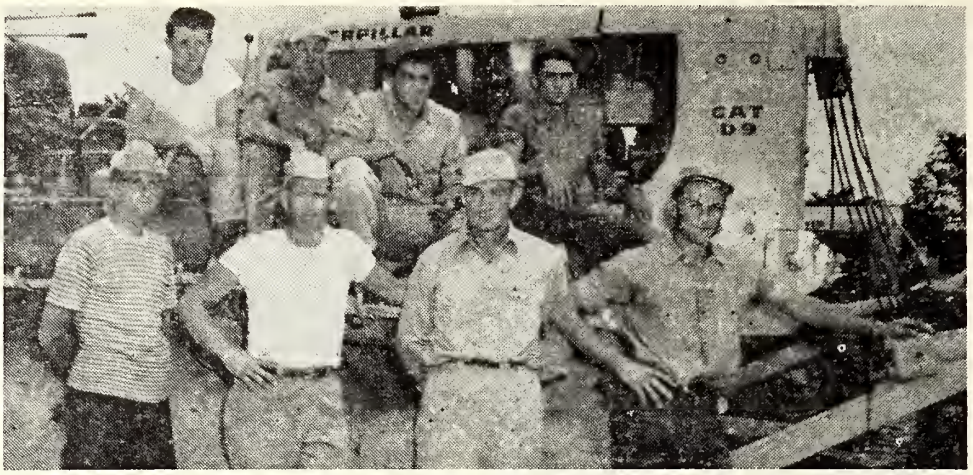
Tanganyika Missionary Communication Network Approved

A special network for radio-telephone communication has been approved by the government of Tanganyika Territory and frequencies for its operation have been assigned. This report was made by Jim Vaus, founder and director of Missionary Communication Service.

The project, dedicated to the memory of Dawson Trotman, founder of The Navigators who lost his life last June in a successful rescue attempt on a New York lake, will use four transmitters to link 14 mission stations in the Territory.

The network consists of three transmitters on Lake Victoria and another at the mission hospital at Kolo Ndoto. These outposts are located in a hospital, in a school, and on two boats. As soon as the government gives approval, 10 additional mission stations will receive transmitters.

Mr. and Mrs. Kenton Schlehr of Missionary Communication Service are scheduled to leave for Africa early this fall, taking with them all of the equipment needed to put the new network into immediate operation.—EFMA Missionary News Service.



Work will begin this fall on the proposed Trans-Chaco roadway connecting Mennonite colonies in the Chaco of Paraguay with Asuncion, capital of the country. Pictured are Paxmen who trained at the Caterpillar plant. They are (front row, from left) Floyd Bauman, Waterloo, Ont.; Roger Haines, Elkhart, Ind., MCC co-ordinator at the training session; Harry Harder, Mountain Lake, Minn., foreman; and LaVerne Graber, Freeman, S. Dak. (Back row, from left) Herman Konrad, Abbotsford, B.C.; Robert Ediger, Henderson, Nebr.; Peter Harder, Abbotsford, B.C., former worker on the MCC portable canner; and Johnny Huebert, Henderson, Nebr.

Paxmen Leave for Paraguay and Road Project

Five Paxmen left from Philadelphia on August 20 to begin work on the proposed Trans-Chaco roadway in Paraguay.

They are Floyd Bauman, son of Mr. and Mrs. Harvey S. Bauman, Waterloo, Ont., and member of St. Jacob's Mennonite Church; Johnny H. Huebert, son of Mr. and Mrs. Henry H. Huebert, Henderson, Nebr., member of Bethesda Mennonite Church; Peter Harder, Abbotsford, B.C., member of the General Conference Mennonite Church; Robert D. Ediger, son of Mr. and Mrs. David K. Ediger, Henderson, Nebr., member of the Mennonite Brethren Church; and LaVerne Graber, son of Mr. and Mrs. Joe C. Graber, Freeman, S.D., member of the Salem Mennonite Church.

The sixth member of the group, Herman Konrad, Abbotsford, B.C., will attend a Red Cross first aid school at Camp Slotsburg, N.Y., before going to Paraguay. He is the son of Mr. and Mrs. P. S. Konrad and a member of North Clearbrook Mennonite Brethren Church.

Harry Harder, Mountain Lake, Minn., joined the group in Paraguay the last of August. He is a foreman. This is his second period of service with MCC in Paraguay.

The group was trained at the Caterpillar plant in Peoria, Ill. They will be trainers for Paraguayans who will become operators of the road machinery.

The 250-mile Trans-Chaco roadway is an ambitious effort sponsored jointly by the Mennonite colonists in the Chaco, MCC, the Paraguayan and U.S. governments. The U.S. government is furnishing equipment and leadership. It will connect the colonies with Asuncion, the country's capital and chief river port.

This will be the first farm-to-market roadway for the colonists who migrated to this arid region of Paraguay from Europe in the 1920's and 1938. Economic conditions for these colonists have been hard. But it is believed the road will help raise the economy and aid in developing the area for extensive industry and agriculture.

Inter-colony roads have recently been built. This has facilitated market transportation to End Station, the nearest river port.

Frank Wiens of Reedley, Calif., is now area director for MCC in South America. Headquarters are in Asuncion. He has been working for the Institute of Inter-American Affairs in La Paz, Bolivia. He is former director of the Asuncion office.

via MCC Information Service, Akron, Pa.

Pray for God's Blessing on the Witness in Israel

BY ROY KREIDER

Pray for the present processing of our visa application that according to His will we might be able to continue to live and witness in Israel. Policy against missionaries is progressively stiffening. Humanly speaking, we have no hope of remaining; but this is not a human effort. It is the work of conquering by faith and by prayer.

Pray for our present steps in finding and purchasing property that the right type of home and location will be found, that the proceedings to secure it will move satisfactorily, and that in all these steps God will continue to make His will and way known. Pray that every legal and financial decision will be Spirit-led. Pray especially that the community will be prepared for our entrance.

Pray for an elderly gentleman, sincerely interested in the New Testament and eager to study it, but cautious and somewhat skeptical of some of those sections which to him "sound like fairy tales." For years he has been looking for "the right teacher with the right spirit" to whom he will gladly open his heart to be taught and enlightened on what is truth. In our discussion he has already made some very important leaps of faith and adjustments in his thinking. Certain new thoughts became very clear to him during our discussion which only the Spirit could have led his heart to receive. He desires more discussions and guided studies. "My present problem," he admitted, "is a too little familiarity with both Old and New Testaments." He appeared challenged to a greater search for truth.

Pray for a young lawyer who has expressed his keen interest in Christianity and in what I believe. After an inquiry into church history, he asked whether I believed that if a wicked man genuinely repents he would be forgiven by God instantly and saved. In answer I related quite in detail my witnessing the instant conversion and marvelous change which came over a condemned murderer who in desperateness of soul met Christ in his prison cell and is now serving his life sentence as a pastor in the Missouri State Prison.

Pray for the daily distribution of New Testaments and Gospel literature from our home and nearby religious bookstore where I have assisted, taking responsibility two mornings each week. An average of 20 New Testaments and at least one good witness opportunity per morning makes this bookstore approach one of the most effective ways of meeting people and giving pointed witness in this land where every effective effort is being blocked.

Pray for the regular contacts with a Jewish family who find a longed-for warmth in Christian fellowship. We have been in contact with this family since coming to Israel. They confess to having come to faith in Christ, but as yet do not evidence a very vital experience. Pray for their growing faith.

Pray for Moshe who came to our home as an atheist who had never heard of the New Testament but was eager to read it. On his return visit he declared that he was deeply impressed by what he read, had many questions, was wondering why Jews do not accept its message and Jesus as Messiah. As he entered for his third visit he said, "I felt strongly impelled to come in here again." He had difficulty understanding the story of Jesus' birth. According to his conclusions, He was born out of wedlock. Moshe's wife is devoted to Judaism and urges him to be "religious." But he determines that he will not become "religious" if that means embracing Orthodox Judasim. Thus he is seeking a faith that will bring meaning and satisfaction to his soul.

Pray for a young man from Tel-Aviv who came several times for counsel. His inquiring and open spirit gave opportunity to explain the Gospel and to press the urgency of a decision, a personal encounter with God.

Jerusalem, Israel.

The African Literacy Campaign now publishing its monthly magazine, **Envol**, in Leopoldville, Belgian Congo, reports a distribution of 20,000 copies and plans are being laid to begin three new publications in the major African languages of the Congo later this year, this effort to be in co-operation with the Evangelical Library of the Congo, an official mission literature organization.—**IFMA News.**

Brazilian Mennonites Building First Church

The first national Mennonite Brethren congregation in Brazil is constructing its church building. Dedication of the sanctuary was scheduled for July 29. The new church is located near the children's home operated by the Mennonite Brethren board of foreign missions at Curitiba.

The founding of the national Mennonite Brethren Church in Brazil dates back to the baptism of seven believers on February 14, 1954. Since then the group has grown to include more than 80 persons who attend Sunday-school and church services.—EFMA Missionary News Service.

Broadcasting

A Japanese broadcast has recently been begun to reinforce our missionary activity in Japan. The program originates in the Japanese language and is under the supervision of our missionaries there. Details of this work will be given in future issues of the **Herald.**

"Opportunity Knocks." There are indications that there may be openings to broadcast in the French, Russian, and Arabic languages. This information is shared with you as a prayer concern.

Your regular gifts are needed to finance the growing "air arm" of the church's missionary thrust. Summer months are generally "off" months for religious broadcasters. During the period April 1 through August 31 the books show expenditures of $11,378.17 higher than income. Send your gifts to Mennonite Broadcasts, Inc., Harrisonburg, Va., and they will be used to carry the Gospel in four languages —English, Spanish, Navaho, and Japanese.

The Mennonite Hour

Good news for Ohio, Michigan, Ontario, and Western Pennsylvania listeners: KYW Cleveland, Ohio, one of Westinghouse's 50,000 watt stations just wrote, "We have been quite pleased with **The Mennonite Hour** which we have been running since Sept. 2. Response has been better than anticipated, and if it is all right with you, we would like to extend the series at least through the month of October."

KYW is carrying The Mennonite Hour on a sustaining (free) basis. Write KYW Cleveland, Ohio, if you appreciate the broadcast on this station. If response is good enough they may continue to run it longer. Listen to KYW at 10:00 p.m. EDT (9:00 p.m. EST), 1100 on the dial.

"The Sermon on the Mount" Home Bible Studies has just been released. If you are interested in learning more about the walk of the Christian as taught by Jesus in Matt. 5-7, send your name and address with your enrollment request to Mennonite Broadcasts, Inc., Harrisonburg, Va., and you will be sent the first two of the twelve lessons. A certificate of recognition will be sent you upon completion of the twelve lessons.

"A Portrait of the Christian" based on the Sermon on the Mount, is the title of the October Mennonite Hour messages by B. Charles Hostetter. This series is one which should challenge every believer to see Christ's description of the ideal Christian from Matt. 5-7. Then too, invite others to hear "A Portrait of a Christian."

On the Calendar . . .

B. Charles Hostetter speaks—
Sunday Oct. 7, at Mennonite churches in Vermont.
Tuesday, Oct. 9, at the Vermont Evangelical Ministers Fellowship, Advent Christian Church, Rutland, Vt.
Thursday and Saturday, Oct. 11 and 13, at the Strasburg Mennonite Church, Strasburg, Pa.
Friday and Sunday, Oct. 12 and 14, at the Willow Street Mennonite Church, Willow Street, Pa.

Luz y Verdad

If Spanish-speaking people live in your community, why not acquaint them with your church's Spanish broadcast, **Luz y Verdad** (Light & Truth)? Here are the stations you can tell them to tune in to:

Sunday

WLAN, Lancaster, 9:30 a.m., 1390 kc.
WTEL, Philadelphia, 6:00 p.m., 860 kc.
WONW, Defiance, Ohio, 7:00 a.m., 1280 kc.
KWKW, Pasadena, Calif., 7:00 p.m. 1300 kc.
KCCT, Corpus Christi, Texas, 1:30 p.m., 1150 kc.

Saturday

WOPA, Oak Park, Ill., 2:30 p.m. 1490 kc.
KIWW, San Antonio, Texas, 11:00 a.m., 1540 kc.

We are still in need of financial backing in order to begin the needed Spanish broadcast over a New York station. If you have been waiting to send in your donation, do it now. If you can send in monthly, tell us so. Send your contribution now to **Luz y Verdad,** Box 22, Harrisonburg, Va., marked New York Spanish.

From Spain, a new listener writes: "I listened to your broadcast for the first time yesterday . . . I am trying to get others to listen in as the people here are very religious, but do not believe in anything. They live their traditions. Fear of sin predominates in their hearts."

"It is a great joy to testify to the good help your radio services are to me," writes a listener from Costa Rica. "I listen to you over TIFC. They are of spiritual stimulation to me."

Heart to Heart

Beginning Oct. 6, 1956, Station WONW, Defiance, Ohio, will broadcast the **Heart to Heart** program each Saturday morning at 9:15 a.m.

The first program on this station will also be the first in a series of programs featuring the 1956 Mothers' Class of the Air. The theme for this year's class is better home discipline. All mothers, homemakers, schoolteachers, and persons who work with children are invited to tune in to the broadcast regularly.

Sponsored by the Women's Missionary and Service Auxiliary of seven Mennonite churches in northwestern Ohio, the program will be heard in the Archbold, Ohio, area and possibly in the Elida, Ohio, and Fort Wayne, Ind., areas as well.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

MISSIONS

EDITORIAL

Let's Promote Bible Reading

Universal Bible Sunday has been observed since 1904. Today it is recognized in the United States and more than forty other countries. Its observance is attended by a concerted effort to promote world-wide Bible reading which has been carried on in the period between Thanksgiving and Christmas each year for 13 years now.

This year Universal Bible Sunday will be observed Dec. 9. Many pastors and other church leaders will be interested in participating in the attendant Bible reading effort and will want information about Bible use and distribution.

The American Bible Society Secretary for the Promotion of Bible Use has just sent a packet of information to pastors which includes a bulletin board poster; a letter about the Bible reading program; several bookmarks containing the 1956 Thanksgiving to Christmas Bible reading schedule; an article by Dr. A. Eugene Nida, Secretary for Translations of the American Bible Society, on this year's theme, "The Bible Speaks Today"; a responsive reading for Universal Bible Sunday; a list of films regarding the Bible available for fall and winter showing; and a card on which pastors can order posters, church bulletins, bookmarks, and offering envelopes. The Mennonite Publishing House church bulletin series will also recognize Universal Bible Sunday.

The above may seem like a lot of material for a busy pastor to go through, and the temptation to cast it aside for the present will surely come. However, last year many pastors who waited too long to order their materials or to get their information were disappointed because the supply became exhausted. Therefore, now is the time to begin planning for Universal Bible Sunday and to order materials from the American Bible Society.

Those who are interested in finding out what is available can write to James V. Claypool, Secretary for Promotion of Bible Use, American Bible Society, 310 N. Michigan Ave., Chicago 1, Ill. Those who already have the advance packet and want to order materials should send their order to the nearest American Bible Society depository according to the instructions in the publicity.

The promotion of Bible reading and the distribution of the Scriptures is one activity in which all Bible-believing Christians can unite. The various regional Bible societies in this

(Continued on page 956)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Evelyn Jane Amstutz has volunteered to serve as a stay-at-home VS-er. During her term of service she will be an associate member of the Phoenix, Ariz., VS unit, which will open in October. She volunteered to give her earnings for the support of this program among the Navaho Indians. Evelyn is already doing quite a bit of plus service at home. Each week she travels 80 miles to help with the Sunday program at the Dillonvale Mennonite Church. As a member of the Kidron Mennonite Church, Kidron, Ohio, she is active on a committee of the Kidron MYF.

The Grants, N. Mex., VS unit was host to the first Mennonite Fellowship service to be held in Grants, Sunday morning, Sept. 16. Eleven adults and six children met for Sunday school and a short worship service. Ray Horst, Elkhart, Ind., director of VS, gave a short talk on "The Church at Work." On Monday evening, Sept. 17, Nelson Kauffman, Elkhart, Ind., secretary for Home Missions and Evangelism, and Ray Horst met with the same group to discuss the developing mission church program for the community. They also set up a temporary organization until a pastor is chosen. Gilbert Lind, a Mennonite teacher living in the Grants community, was elected chairman. Marilyn Burkholder, another Mennonite teacher, was elected secretary-treasurer. Plans are for the group to meet in the unit home for regular Sunday services. This is the third mission to grow out of the VS work among the migrant Navaho Indians.

Beginning about Oct. 1, the Kansas City, Mo., VS unit is planning to add an additional project to its program. A mothers' Bible club with six to twelve participants will meet in the unit home each Thursday morning between 10:00 and 11:00. Mrs. Little, a local Christian lady who has been interested in this type of work for several years, will assist with the teaching of the class.

Helen Kauffman, Plain City, Ohio, is beginning her second term of voluntary service in the K.C. unit, Sept 17. Her new assignment will be to serve as librarian and secretary in the nurses' home of the K.C. General Hospital School of Nursing. This will give her opportunity to have frequent contact with the Mennonite students in the school.

Edna Beiler, Grantsville, Md., VS-er on a writing assignment, spent Aug. 20 to Sept. 13 in Alaska visiting our mission stations at Russian Mission and Fortuna Ledge (also known as Marshall). She will now be visiting all the congregations of the Alberta-Saskatchewan Conference. She will be presenting the voluntary service program of the church and also sharing with these congregations her work as a Christian writer.

The Grants VS unit continues to conduct Navaho services each Sunday evening. On Sept. 16, nineteen adults and six children, in addition to the regular unit members, attended this service. The unit has been using recordings with messages, testimonies, and music in the Navaho language to supplement the English portion of the service. The unit is now discussing the possibility of conducting this service in the camps rather than the unit home. It is felt that the Navaho would be more free to attend services held in his own camps.

I-W Services

Dr. Norman Loux, Souderton, Pa., will speak at the Norristown, Pa., I-W unit meeting, Sept. 20. The Morgantown, Pa., young people's group will give the program at the weekly unit service, Sept. 27.

Mary Good, returned missionary from India and presently from Rockome Farm, Arcola, Ill., will be the guest speaker at the midweek fellowship meeting of the Indianapolis, Ind., I-W center, Sept. 26.

"The sentence of Roy E. Derstine, Mennonite CO from Souderton, Pa., was vacated by Judge Allan K. Grim in the United States District Court in Philadelphia in August. Judge Allan K. Grim sentenced Derstine to two years probation on condition that he work in Friends Hospital. Derstine had been classified as a CO by his local board, but contended that the government had no right to force him to do civilian work. He served 36 days in Allenwood prison camp near Lewisburg, Pa. He then agreed to accept civilian work." This note was taken from News Notes of the Central Committee for Conscientious Objectors.

Released September 21, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

An urgent need exists at Ailsa Craig Boys' Farm, Ailsa Craig, Ont., for two mature girls for general work. Interested persons should write immediately to the Personnel Office, MCC, Akron, Pa.

Christmas Bundles

More than 28,000 colorful goodwill Christmas bundles are baled and ready for shipment to many parts of the world where they will be distributed to homeless and suffering children during the coming yuletide. A total of 28,222 bundles were contributed this year. This represents a slight increase over the total of 27,920 bundles given a year ago.

The four processing centers report the following figures (the 1955 number in parentheses): Ephrata, Pa., 15,204 (14,917); North Newton, Kans., 6,240 (6,421); Kitchener, Ont., 5,347 (5,257); and Reedley, Calif., 1,426 (1,325).

The bundles are to be shipped to the following nations: Korea 6,636; Jordan 6,624; Austria 5,309; Germany 4,456; Viet-Nam 3,336; Taiwan 840; France and Algeria 534; Hong Kong 444; and England 38. Distributions will be made by relief workers and other volunteers.

Indonesia

Groundwork continues to be laid for agricultural services on the island of Timor in eastern Indonesia where Leonard Kingsley (Berne, Ind.) serves. He has been made a member of an economic development committee of the Christian Church which is studying the cattle market situation and also the possibility of setting up a dairy demonstration project.

The committee is working on openings in other Indonesian cities to market the range cattle of the interior of Timor. Cattle marketing in Timor up to this time has been done only by Chinese businessmen because Timorese stockraisers did not have necessary capital to get started. The church seeks to assist them and now has government permission to ship cattle when capital is available.

Government surplus milk is to be distributed to school children in mountain areas of the island where economic conditions are poor.

The other MCC unit in Indonesia is at Kudus, Java, where a team of six persons operate medical clinics and related services.

Greece

"There is such a need for so many types of help that I have a problem deciding in what way I can do the most for the people of northern Greece," stated Paxman Robert Lambright (Lagrange, Ind.) with the interchurch team at Ioannina.

Experimental plots of crops are doing nicely, he said, and the villagers are beginning to take an interest although some find it hard to break with old customs. Improved breeds of pigs and goats are welcomed by Greek farmers and they like to raise rabbits. Members of Lambright's newly organized boys' club are learning to raise pigs, rabbits, and corn.

Ten pressure cookers sent from the U.S. have been given to villagers, who paid shipping costs. Lambright said this shows their interest in learning to preserve foods, something new to them.

Thirteen Paxmen serve in Greek villages. Two are at Ioannina, six serve at Tsakones, and five work at Panayitsa.

Denver Youth Center

A new building designed for neighborhood youth activity and for the voluntary service unit house has been dedicated in Denver, Colo. It is located at 430 W. 9th Ave., next to First Mennonite church.

A program of Bible instruction, recreation, crafts, and hobbies is planned for youth of the area under the supervision of VS unit members who work in Denver hospitals. Denver I-W men also make use of the facilities.

Twelve persons presently compose the Denver VS unit. They are Mr. and Mrs. Leo Janzen (unit director), Loren Eden, Richard Ediger, Lynford Hershey, Metta Ann Janzen, Chaplain Glenn B. Martin, Alvin Penner, Angelin Peters, Naomi Schellenberg, Wilbur Schmidt, and Wilmer Wedel.

Released Sept. 21, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Mrs. J. R. Mumaw, Virginia district WMSA secretary sends a progress report of contributions for Brook Lane Farm kitchen and dining room equipment. More than $1,000.00 has been pledged with a large number of auxiliaries still to report.

Our contributions are an encouragement to the workers and an expression of thanksgiving to the Lord. Sewing circles, homemakers, Sunday-school classes or any other organized group of individuals who have not yet contributed toward the Brook Lane Farm kitchen and dining room equipment will want to send their contributions to the district WMSA treasurer.

"Could I have another copy of the Program Guide?" was a recent request. "Since we have this Program Guide to use, our devotional periods have been greatly improved."

In this circle the Program Guide was given to those who took part in the devotional program to help them in their preparation.

"Meditations for the Devotional Hour" in the WMSA Monthly use the same themes as suggested by the Program Guide. Additional helps can be found there each month.

The Women's Missionary and Service Monthly, edited by the secretary of literature, Mrs. Edwin Alderfer, Blooming Glen, Pa., has suggestions for girls' groups, homemakers' and other groups, and suggestions for things to do, as well as news of what others have done.

Send your orders to Mrs. Ben Charles, 823 Market St., Scottdale, Pa. Single copies, 35¢ a year, or three years for one dollar.

Speakers at the Iowa-Nebraska district WMSA meeting at Milford, Nebr., included Mrs. Earl Yeackley, Thurman, Colo., Mrs. Gerald Kremer, Leader, Minn., and Sadie Oswald, Chicago, Ill. "In the Name of Christ" was the theme of the message given by Mrs. Donald Yoder, Kalona, Iowa.

One of the decisions made at this meeting was to have the election of officers in the spring, instead of during the time of the church conference in August.

Iowa-Nebraska is one of the conference districts which covers a large geographical area. The women in these areas find it more difficult to meet for one fellowship meeting than do those who live in conference districts of smaller geographical areas.

Beacon Mission Circle WMSA president, Mrs. Orvie Bauman, Waterloo, Ont., introduced the various projects. As each one was named, the amount of the contribution was suggested.

During the discussion, it was learned that if contributions to all these suggested projects were given at once, there would be a very small balance in the treasury. Even so, it was decided to authorize the treasurer to forward the contributions as suggested.

The evening offering which was given following the business was one of the largest ever received.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

From Our Churches

ALLENTOWN, PENNSYLVANIA

(Allentown Congregation)

Dear HERALD Readers:

"What shall I render unto the Lord for all his benefits toward me?" I believe that is the heart cry of every one of us at Allentown. We feel that the Lord has blessed us greatly and we want to strive to do more for Him.

We are happy to report that we are now occupying the new addition to our church, which provides a larger auditorium and classroom space in the basement. We were handicapped a few months due to the shortage of benches. While the load of new benches was being delivered, they caught fire en route and were totally destroyed. After several more months of waiting, we now have adequate seating space.

We enjoyed a Church History class this spring taught by Bro. Claude Meyers, Line Lexington congregation, with interest and attendance better than anticipated. Bro. George Long was superintendent of the children's Bible hour.

Our two Bible schools were held July 9-30 and July 23 to Aug. 3, with an attendance of over 100 at each school. We had 19 teachers at each school. Instead of using a tent as we did in previous years, we had more effective teaching, we feel, by the use of our new building.

The climax of the summer was one week of camp held for eligible children from Bible school, with over 100 children attending. The motto for the week, "To be what He wants me to be," was a challenge to the staff as well as the campers.

The children of our Sunday school enjoyed bringing Christmas bundles and at present are bringing sewing kits for Jordan.

On Aug. 26 some of our group enjoyed a trip to the Bowery section of New York. They took part in the Rescue Mission service there and our pastor, Alvin Detweiler, brought the message.

Our assistant superintendent, Bro. Ellis Landis, with his wife, and Bro. and Sister David Yoder attended the Sunday School Convention at Goshen and report receiving many blessings and helpful suggestions for Sunday-school work.

During the past year there were seven taken into church fellowship. Will you pray with us that they will remain faithful to Him?

Bro. Kenneth Good plans to be with us Oct. 2-9 for evangelistic meetings. We welcome anyone to stop in and worship with us.

Lois Musselman.

FISHER, ILLINOIS

(East Bend Congregation)

Dear Readers:

We had a special service on June 3 for the dedication of the babies. In the evening the chorus from the Spanish Church in Chicago gave the entire program.

Our highest attendance at Bible school this year was 228. The Bible school closed with pictures of the Bible school in action.

Recent visitors in our community were the brethren Raymond Sala, who spoke on Mennonite Mutual Aid; Ray Bucher, Metamora, on June 10; Ernesto Suarez, a national Argentine pastor, on the evening of June 29; Harvey Birkey, the evening of Aug. 1; Delmar Birkey, South Carolina, the evening of Aug. 8; I. E. Burkhart, Goshen College, Aug. 12; J. D. Hartzler, Flanagan, Aug. 19; Ralph Palmers, Sept. 2 and John King, Millersburg, Ohio, on Sept. 9. Sister Anna Kay Massanari spent about 3 months with her folks, and she spoke the evening of July 15. Bro. and Sister Nelson Kauffman worshiped with us on our annual July 4 meeting.

A series of filmstrips were shown on "Successful Teaching." Another series on "Winning Your Friends" are being shown.

A group from Hopkins Park with their pastor, Mark Lehman, worshiped with us the evening of July 22.

Dr. and Mrs. John Schmidt of the Leprosy Mission in Paraguay will be with us the evening of Sept. 18.

We are looking forward to our evangelistic meetings the first week of November with Bro. Milton Brackbill, Paoli, Pa., as evangelist.

Mrs. Mary Ann Heiser.

GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear HERALD Readers,

The S. Paul Miller family spent a number of weeks during July in this community visiting Bro. Miller's parents, Mr. and Mrs. J. A. Miller, and other relatives. Bro. Miller delivered the message in our worship service on July 22, and he and Sister Miller had charge of our evening service on July 29.

The Gideon Yoder family from Hesston, Kans., was in our community from August 3 to 5. While here, Bro. Yoder gave lectures on Education and Evangelism of children, and also gave 3 illustrated lectures on his trip to Europe and the Holy Land about a year ago.

Bro. John Driver, returned missionary from Puerto Rico, delivered a Gospel message at the Schrock reunion held in this community on Aug. 12.

Pres. Roy Roth of Hesston College was our guest speaker on Church School Day, Aug. 19, in both the forenoon and evening services.

Bro. Daniel Kauffman, Leonard, Mo., our regional overseer, and his family spent the night of Aug. 29 with friends in our community, en route home from Hutchinson, Kans., where they had spent a week visiting relatives after attending the South Central Conference. Our Homemaker's Club sponsored a birthday shower for Sister Kauffman at the church cottage the same evening, to which all the sisters of the church were invited. Upon arriving home the following day the Kauffmans learned that one of their best milk cows had been killed in an electrical storm that day. Bro. Kauffman is expected to be present at our worship service tomorrow and will deliver the morning message.

Leroy Yoder, son of Mr. and Mrs. C. P. Yoder, has enrolled in Goshen College as a college freshman. Students from here attending Hesston College this year are Janet Schrock, Lois Smith, Eldon Stutzman, Donna Yoder, and Vera Zook.

Bro. and Sister Floyd Kauffman and daughter, Ellen, Minot, N. Dak., were in this community visiting relatives over the week end of Aug. 19 en route to the South Central Conference at Hutchinson, Kans. Bro. Kauffman delivered the message in our forenoon worship service. Ellen had spent the summer in voluntary service in Youngstown, Ohio, and was on her way to Culp, Ark., where she is teaching school at the present time.

Mrs. Marjorie Truitt and family, who had lived in the Garden City community for three and one-half years, moved during the summer to their own farm home near Iconium, Mo. They now attend the regular services at Evening Shade, not far from Edwards, Mo.

Mrs. Maynard Yoder, Mrs. Allen Zook, and Mrs. Marjorie Truitt, from Evening Shade, were visitors at our regular WMSA meeting on Sept. 13.

Our pastor, James Yoder, and Trusie Zook are again teaching school near Hickman Mills, Mo. Mary Eleanor Miller and Bernita Kauffman have returned to Goshen to teach in the city schools there.

Mrs. Ira T. Zook.

James H. Robinson, well-known Negro minister of New York City, has expressed doubts "whether a minister should ever run for public office," as he himself did at one time. "And certainly," he said, "no pastor active in parish ministry ought to hold public office unless he takes leave of absence from the church while doing so. Any other course would do a great injustice to society and an even greater injustice to the church."

Field Notes

CONTINUED

Bro. Daniel Kauffman is working for a master's degree in College and University Business Management at Columbia University. His address is 509 West 121st St., New York 27, N.Y.

The Cottage City, Md., church is finding literature distribution effective in locating spiritually hungry people in the large metropolitan area of Washington, D.C. Reply cards are attached to the 1,000-2,000 tracts given out each Thursday night. Requests for further literature are promptly filled and later personal visits are attempted. These visits usually prove very welcome and profitable. Pray for this outreach.

Bro. Harold D. Groh, former principal of Rockway Mennonite School, is now teaching mathematics at Chatham Collegiate Institute. Farewell fellowships were held and presentations made to the family by their home congregation, Wanner's. The Rockway alumni presented Bro. Groh with the complete set of the **Mennonite Encyclopedia,** the first volume of which has been published. The new address is 20 Seventh St., Chatham, Ont.

Excellent interest and a good representative attendance marked the conference held by the Peace Problems Committee at Laurelville, Pa., Sept. 21, 22.

Bro. D. Lowell Nissley is taking work at Central Baptist Seminary in Kansas City.

Announcements

Bible instruction meeting at Millport, Lititz, Pa., all day Oct. 28. Instructors: H. Raymond Charles, Cletus L. Doutrich, J. Frank Zeager.

Bible instruction meeting at Slackwater, Millersville, Pa., evening of Oct. 6 and all day Oct. 7, with David Thomas and Henry Frank as instructors.

Rowan Pearce, Marion, Pa., at Monterey, Bird in Hand, Pa., Sept. 30 to Oct. 4.

Sermons by Paul Erb based on **The Alpha and the Omega** at Kidron, Ohio, Oct. 14 and 28.

Peter Varanoff, we understand, is again making appointments in Mennonite churches. We urge our ministers to be acquainted with those whom they invite to their pulpits.

Chester K. Lehman will speak at Trevose Heights, Pa., on the Book of Revelation, Oct. 14, morning and evening, and thereafter on the second Sunday of each month for five months.

Lloy Kniss, Baltimore, Md., at Steelton, Pa., Oct. 28.

Chorus from Arthur, Ill., directed by Henry Plank, at Howard-Miami, Kokomo, Ind., Oct. 7.

Change of address: William R. McGrath from Goshen, Ind., to 8608 Edmonston Ave., College Park, Md.

Edward Stoltzfus, West Liberty, Ohio, on "Music in Worship" at Central, Elida, Ohio, first three Thursday nights in October.

Annual mission meeting for Lebanon County district at Meckville, evening Oct. 6 and all day Oct. 8. Speakers: Clarence Fretz, Harrisonburg, Va., and Lester Hoover, Pottstown, Pa.

Le Roy Zook, Mt. Union, Pa., secretary of YPM Allegheny Conference, at Maple Grove, Belleville, Pa., Oct. 7.

Installation service for Roy Glass, licensed minister, at Glade, Accident, Md., evening of Oct. 7, in charge of A. J. Metzler.

Annual meeting, Eastern Ohio division, Mennonite Disaster Service, 1:00 p.m. EST, Oct. 27, in Hartville Mennonite Church. The entire staff of personnel should attend this meeting and all congregations send representatives. Individual reports on service rendered at Warren, Pa., Flint, Mich., and Ravenna, Ohio, where more than 700 man-hours of work were donated. Cordial invitation to the ministers and laymen of the various branches of Mennonites.—A. J. Miller.

Notice: In order that persons who will be attending the Board of Education Meeting, Harrisonburg, Va., may arrive in time for the 8:00 a.m. session, Thursday, Oct. 18, a chartered bus will that morning meet at Cumberland, Md., the following B and O trains: Columbian (5:06 a.m.); Capitol Limited (5:21 a.m.); all persons who plan to be met at Cumberland from either of these trains on Oct. 18 should write immediately to John R. Mumaw, E.M.C., Harrisonburg, Va.

Week-end dedication services for remodeled Martin's Creek Church, four miles northeast of Millersburg, Ohio. Guest speaker, George R. Brunk. Dedication sermon and service afternoon of Oct. 7.

Program by Woodridge congregation, Washington, D.C., at Pinto, Md., on Oct. 14.

Ford Berg, Birdsboro, Pa., on "Heroes of Faith" at Mellinger's YPM, Lancaster, Pa., Oct. 7.

Bible Conference, Landis Valley, Lancaster, Pa., Oct. 13, 14. Instructors: John E. Lapp, Lansdale, Pa.; David Weaver, New Holland, Pa.; Mervin A. Good, Kirkwood, Pa.; Alvin G. Martin, Terre Hill, Pa.

Home-coming and Anniversary services at the Orrville, Ohio, Church, Sunday, Oct. 14—the 50th anniversary of the beginning of the congregation and the 50th anniversary of the wedding of Bro. and Sister I. W. Royer. Morning services will feature messages by former workers and Bro. Royer, who served as pastor for forty years.

After the fellowship dinner for members and former members, there will be vesper services at 2:00 p.m., giving recognition to the anniversary of Bro. and Sister Royer. Bro. P. L. Frey, Archbold, Ohio, will give the afternoon address. All friends and former members of the congregation are invited.

Visiting Speakers

Sept. 16. **Sam Wolgemuth,** Brethren in Christ bishop, Waynesboro, Pa., and **Milo Kauffman,** Hesston, Kans., at Argentine, Kansas City, Kans. **Wayne North,** Vineland, Ont., at Clarence Center, N.Y. **Gerald Studer,** Smithville, Ohio, and **Verle Hoffman,** Elkhart, Ind., at Clinton Frame, Goshen, Ind. **Ernest K. Moyer,** Quakertown, Pa., at Bridgewater Corners, Vt. **Irvin Kennel,** Eureka, Ill., at Flanagan, Ill. **Archie Penner,** and quartet from Steinbach, Manitoba, at Iowa City, Iowa. **Melvin Schmidt,** Canton, Kans., and **M. D. Landis,** Hesston, Kans., at Pennsylvania, Hesston, Kans. **J. M. S. Steiner,** Goshen, Ind., at Kouts, Ind. **Paul Neuenschwander,** Kidron, Ohio, at Fairview, Albany, Oreg.

Sept. 23. **Paul Mininger,** Goshen, Ind., at Kouts, Ind. **J. L. Horst,** Scottdale, Pa., at Cumberland, Md. **Willis Hallman,** Scottdale, Pa., at Scottdale Baptist Church. **Nelson E. Kauffman,** Elkhart, Ind., at New Wilmington, Pa. **Sanford Oyer,** Protection, Kans., at Crystal Springs, Kans. **R. P. Horst,** Kansas City, Kans., at Versailles, Mo. **Clair Umble,** Gap, Pa., at Neffsville, Pa. **Lee Kanagy,** Japan, at Oak Grove, West Liberty, Ohio. **J. M. Nissley,** Sarasota, Fla., at Texter, Robesonia, Pa. **Cris Peifer,** Lancaster, Pa., at Monterey, Bird in Hand, Pa. **Howard Snider,** Goshen, Ind., at North Scottdale, Pa. **Nelson Roth,** Morton, Ill., at Peoria, Ill. **G. G. Yoder,** Hesston, Kans., at Union Ave., Chicago, Ill.

Evangelistic Meetings

Walter Lehman, Chambersburg, Pa., at Hershey's, Kinzers, Pa., beginning Nov. 11. **Abram K. Landis,** Souderton, Pa., at Gray Ridge Chapel, Millersburg, Ohio, Sept. 20-27. **John Hiestand,** Marietta, Pa., at Martinsburg, Pa., Oct. 21-28. **LeRoy Bechler,** Saginaw, Mich., at Bon Air, Kokomo Ind., Nov. 11-18. **Noah Hershey,** Parkesburg, Pa., at South Christian St., Lancaster, Pa., beginning Oct. 1. **Ira Huber,** Manheim, Pa., at Columbia, Pa., Oct. 21-31. **Lester M. Hoover,** Pottsville, Pa., at Sixth and Riley, Harrisburg, Pa., beginning Oct. 21. **James Sauder,** Honey Brook, Pa., at Beaver Run, Turbotville, Pa., Oct. 4-14, and at Oxford Circle, Philadelphia, Oct. 28 to Nov. 4. **Paul Angstadt,** Wernersville, Pa., at Green Terrace, Pa., Sept. 23-30. **Mylin Shenk,** Willow Street, Pa., at Slackwater, Millersville, Pa., Oct. 11-21. **John S. Martin,** New Holland, Pa., at Oakwood, Md., Oct. 13-21. **Clair Eby,** Gordonville, Pa., at Andrew's Bridge, Christiana, Pa., Oct. 21-31. **Milton G. Brackbill,** Paoli, Pa., at Forks, Middlebury, Ind., Sept. 30 to Oct. 7, and at Salem, Elida, Ohio, Nov. 12-18. **Wilbur Yoder,** Middlebury, Ind., at New Wilmington, Pa., Sept. 30 to Oct. 7. **John David Zehr,** Los Angeles, Calif., at Bethel, Biglerville, Pa., Sept. 30 to Oct. 7. **Paul Roth,** Masontown, Pa., at Moorepark, Mich., Oct. 14-19. **Kenneth G. Good,** Morton, Ill., at Allentown, Pa., Oct. 2-9. **Paul Martin,** Hawkesville, Ont., at Flat Ridge, Newcomerstown, Ohio, Sept. 27 to Oct. 7. **Osiah N. Horst,** Petersburg, Ont., at Elmira, Ont., Oct. 11-21. **John H. Hess,** Toronto, Ont., at Floradale, Ont., Sept. 17-21. **Andrew Hartzler,** Newport News, Va., at Providence, Oyster Point, Va., Oct. 3-14. **Daniel M. Smucker,** Harrisonburg, Va., at Woodland Tabernacle, Jerome, Pa., beginning Oct. 2. **J. Robert Kreider,** Goshen, Ind., at Tiskilwa, Ill., Oct. 3-10.

MISSIONS EDITORIAL

(Continued from page 953)

country and the national societies such as the American Bible Society and the British and Foreign Bible Society are supported by the united efforts of Christians from many denominations. We ought to support this work with our prayers and our gifts. May we increase our efforts in aiding the publication of the Bible and its distribution to those who have not read it. —L. C. Hartzler.

THE GREATEST THING

(Continued from page 940)

source; and there we have seen, 'The greatest of these is love.' "

The Spectrum of Love

Being an accomplished scientist helped Drummond to bring out this comparison and illustration: "As you have seen a man of science take a beam of light and pass it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red, and blue, and yellow, and violet, and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love."

He gives these nine ingredients of Love (using the King James Version)

Patience
"Love suffereth long."
Kindness
"And is kind."
Generosity
"Love envieth not."
Humility
"Love vaunteth not itself, is not puffed up."
Courtesy
"Doth not behave itself unseemly."
Unselfishness
"Seeketh not her own."
Good Temper
"Is not easily provoked."
Guilelessness
"Thinketh no evil."
Sincerity
"Rejoiceth not in iniquity, but rejoiceth in the truth."

Then the author runs over these qualities of character: "Patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity," and says: "These make up the supreme gift, the stature of the perfect man. You will observe that all are in relation to men, in relation to life, in relation to the known today and the near tomorrow, and not to the unknown eternity. We hear much of love to God; Christ spoke much of love to man. . . . Religion is not a strange or added thing, but the inspiration of the secular life, the breathing of an eternal spirit through the temporal world."

"The greatest thing," he says, "a man can do for his heavenly Father is to be kind to some of His other children." Of envy, he says, "Only one thing truly need a Christian envy—the large, rich, generous soul which 'envieth not.' " Of unselfishness, he says: "Half of the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and in serving others."

Love is eternal—"God is Love."

The greatest thing in the world—LOVE.
The greatest need of the world today—LOVE.

Ashland, Va.

OUR SCHOOLS

(Continued from page 944)

ment room in the girls' dormitory for chapel and assembly periods. Although it is not ideal, it does serve the purpose very well. However, it also served very well as a much-needed recreation room in other years. Some of the recreation facilities have been moved to a smaller room, while some other facilities will just not be available this year.

To continue to enlarge the school plant is quite costly, and considerable money has already been contributed to make our present school plant possible. But I know if those who have given, and those who are able to give again, could see our large group of fine young Christians, hear their testimonies and see their appreciation for their Christian high school, and then too, be able to see a few years into the future and follow them as they enter into Christian service, at home and beyond, they would be convinced that it is an excellent investment.

While we are very grateful to the Lord and the brotherhood for the steady growth of our school and for the many splendid young Christians who are attending, we are waiting before the Lord to see what He will do for and with us. For we know that "Except the Lord build the house, they labour in vain that build it" The work is His and we want to work with Him and not to run before or attempt to operate on our own. We believe He is working out His program for our school and for the young Christians who attend it. Will you pray that He will continue to have His way with us and that we will be completely yielded to His will? Pray particularly for the revival meetings to be held at the school October 22 to November 2, with Bro. Luke L. Horst of Reading serving as the evangelist. Pray for a gracious ministry of the Holy Spirit among us that will reach the needs of every heart. These annual revivals are vital to the spiritual life and success of the school year. I know many of last year's students will be praying earnestly for a revival fire to burn among us no less fervently than in last year's revival, which yielded precious fruit to many. Pray for Bro. Horst, that God may use him as His firebrand of evangelism and truth.

Our ninth annual Teachers' Institute will be held on Thursday and Friday, October 4 and 5, here at the school. This is held in the interest of all Christian Day School teachers. Instructors for the institute include John C. Wenger of Goshen, Ind.; Nelson Kauffman, Elkhart, Ind.; and Laurie Mitton, Belleville, Pa.

We trust that under the blessing of God this institute will prove helpful and encouraging to all our Christian Day School teachers and will advance the cause of Christian education and enhance the work of the Lord.

—Amos W. Weaver, Principal.

Allegheny Mennonite Conference

The Allegheny Mennonite Conference met in its eighty-first annual session at the Maple Grove Church, Belleville, Pa., Aug. 7, 8, 1956. with John L. Horst serving as moderator.

Conference theme: "The Bible and Our Congregational Life."

Delegates present for one or more sessions: bishops, 10; ministers, 26; deacons, 8; lay delegates, 15.

Visiting ordained brethren: 10.

Nominating Committee: D. I. Stonerook, Paul Roth, Melvin Nussbaum, E. C. Bender.

Resolutions Committee: John Gingrich, Harold Thomas, Marvin Plank, Ellrose Zook.

Conference letters were granted to C. Nevin Miller, to Indiana-Michigan Conference; Chester J. Kanagy, to Ohio and Eastern Conference.

Ministerial licenses granted: John R. Martin for Woodridge; Earl Hostetler, for Walsall; Norman Teague for Pleasant Grove; Roy Glass for Glade.

Requests for ordination granted: Minister for Woodridge; minister and deacon for Pleasant Grove; minister for Walsall; ordain or license one or more ministers for Casselman Valley district; bishop for Casselman congregation.

Conference sermon: Harold S. Bender: text, II Cor. 5:17.

Program topics: "Studies in Romans" (series of five), Noah Good, Lancaster, Pa.; "Our Church Service," Paul Erb, Scottdale, Pa.; "The Bible and Our Devotional Life," Walter Campbell, Harrisonburg, Va.; "Our Youth and the Study of the Bible," Harold S. Bender, Goshen, Ind.; "Developing Loyalty to the Congregational Program," John E. Gingrich, Johnstown, Pa.; "The Total Witness of the Congregation," Harry Y. Shetler, Davidsville, Pa.

Reports given: Executive Committee and Bishops; Executive Committee of work during the year; Treasurer; Johnstown Bible School; WMSA Adviser; Ministerial Committe; Christian Education Conference; Mission Board; Ministers' Library Committee; Peace and Industrial Relations Committee; Young People's Institute Committee; Conference Historian; Board of Education Member; Mission Board Member; Publication Board Member; Editor of Conference News; Special Committee on Time of Conference Meetings; I-W Pastor; Nominating Committee; Resolutions Committee.

Actions of Conference

I. Approval of the recommendation of the Executive Committee "that we accept the plan proposed by the General Council to participate in the equal sharing of travel expenses of delegates to the Board of Missions and Charities, the Board of Education, and the Publication Board."

2. The proposal that John L. Horst be appointed delegate to the Mennonite World Conference, Karlsruhe, Germany, Aug. 16, 17, 1957, was approved.

3. Moved and passed in response to a letter from Mennonite Aid, Inc., that our conference is entitled to representation on the directorates of Mennonite Aid, Inc., and Mennonite Automobile Aid that we elect a member to each of these boards.

4. Moved and passed that we renew Action V of last year's conference "that our churches be encouraged to receive offerings on Church School Day, these to be divided by the Conference Treasurer, in consultation with the General Educational Agent, among these three causes: General Educational Council, Johnstown Mennonite School, and Belleville Mennonite School."

5. The suggestion of the Johnstown Mennonite School Board "that our Christian day schools be included in either our Christian Education Conference budget or the Church

Conference budget or both" was referred to the Executive Committee to bring some recommendation.

6. Moved and passed that we approve the recommendation of the Young People's Institute Committee "that the Institute as an institution be discontinued as of this year 1956, and that the responsibility for administering a young people's camp . . . be transferred to the Mennonite Campground Association; and that your Institute Committee be terminated at the completion of its work at the next conference session."

7. Moved and passed that for this coming year we ask the General Conference Treasurer to solicit our congregations direct for General Conference contributions.

8. Moved and passed that we adopt for one year the recommendation of the Johnstown Bible School Board that in view of plans for decentralizing the Johnstown Bible School, "the conference Ministerial Committee and the Christian Education Cabinet, respectively, make plans for holding the annual Ministers' Normal and Christian Workers' Normal at the Stahl Church." Responsible committees should study these matters and bring recommendations next year.

9. Moved and passed that we adopt Recommendation 2 of the Johnstown Bible School report and as a conference we "give consideration to setting up a new organization for operating Bible schools in line with the plan suggested in this report, with consideration to authorizing the Bible School Board to rent or dispose of the present holdings of the Board as future conditions warrant."

10. The following request of the Ministerial Committee was granted: In view of the request of the Glade congregation for the continued service of Bro. Roy Glass, formerly of the Brethren Church, we request permission to install him as pastor for one year with conference licensing him for this work, provided Bro. Glass will accept this call.

11. The following recommendations from the Industrial Relations Committee were adopted: (1) Since Mennonite Disaster Service of Western Pennsylvania and Western Maryland is now on a sound inter-Mennonite basis, we recommend that this organization be approved as representing Allegheny Conference interests in disaster service. (2) We further recommend that the member at large on the executive committee of Mennonite Disaster Service, who is appointed by the congregational contact men of our conference, be recognized as the official representative reporting annually to this conference.

12. Moved and passed that we adopt the recommendation of the Conference Historian that the Mennonite Publishing House vault be considered the conference repository for historical materials.

13. In connection with the Nominating Committee report it was moved and passed that Bro. Walter Otto be continued on the Young People's Institute Committee for another year.

14. The following actions were taken in response to the report of the special committee on time for conference meetings: (1) That we adopt the recommendation of the Christian Education Conference to meet some time in October. (2) That we leave the decision for the dates of the annual meetings of the Mission Board and Church Conference to the executive committees of these bodies.

15. Moved and passed that the matter of formulating a statement of doctrine for our conference be referred to the Executive Committee.

Resolutions

I. Conference Emphasis. The emphasis on the local congregation as brought out in the theme of this conference has been greatly appreciated. The discussions have pointed out that the individual members are constantly subjected to the influence of our materialistic culture, and that this influence tends to formalism in our worship and to indifference towards Bible study and spiritual fellowship. We believe that the Biblical emphasis should be strengthened throughout the brotherhood. It seems clear that the local congregation holds the primary vitality for progress and growth of the church of Christ.

In view of this it seems proper that we encourage a more vigorous program of Bible teaching, and of congregational participation in the work of evangelizing the world and extending the church. Therefore be it

Resolved, That the essential message and purpose of the Gospel is to lead persons into the experience of the new creation in Christ Jesus and that the chief aim of the church is to nurture this inward work of grace in Christ Jesus; and

That we continue to make the Bible central in our worship services, and the order and conduct of our church services be planned to encourage order and reverence, and to stimulate true spiritual worship and fellowship;

That we urge our congregations to provide more opportunities and encouragement for Bible study and reading, especially encouraging young men in our congregations who have an interest in pastoral and other Christian work to prepare themselves for such service, and also that we give special attention to the needs and interests of youth in Bible study.

II. Prayer for Sick Brethren. Since our brethren, Aaron Mast, John Harshberger, and Joseph Saylor, were unable to attend this session of conference because of physical affliction, and their presence and counsel has been greatly missed during these days, be it

Resolved, That we take a brief period on this session for special prayer on their behalf, and that we communicate this resolution to them.

III. Sympathy. Since God in His sovereign wisdom has seen fit to call from this life our brethren, Resley Tressler, minister in the Casselman District, and Calvin Heller and Lester Spicher, deacons in the Pleasant Grove and Rockton congregations, respectively, and we keenly feel the loss of their presence and counsel and wish to express our deepest sympathies to the bereaved families, therefore be it

Resolved, That we humbly submit to His wise providence, and that we send copies of this resolution to the bereaved families.

IV. Appreciation. Since this conference body owes a debt of gratitude to the Maple Grove congregation for the kind hospitality and fellowship provided for our comfort during these days, both in their homes and on the grounds, and since quite a number of their people worked faithfully and untiringly for the comfort of the guests and the success of our conference, therefore be it

Resolved, That we express our appreciation to the congregation by a rising vote.

All of these resolutions were adopted.

Personnel of Committees, Representatives, and Officers

Young People's Institute: Paul M. Lederach, Eugene Herr, C. F. Yake, E. C. Bender, Walter Otto (1957).

Ministerial Committee: M. J. Livengood (1959), A. J. Metzler, E. C. Bender (1958), Paul Roth, David Alderfer (1957).

Johnstown Bible School Board: Clarence Alwine (1959), Ammon Shetler (1958), Alton Miller (1957).

Ministers' Library Committee: Clyde Fulmer (1959), John A. Lehman (1958), Paul M. Lederach (1957).

Peace and Industrial Relations Committee: John E. Gingrich (1959), Paul Roth (1958), Roy Otto (1957).

Member General Council: A. J. Metzler (1959); **Board of Education:** Paul M. Lederach (1957); **Publication Board;** M. J. Livengood (1957); **General Mission Board:** John L. Horst (1957); **I-W Pastor:** Harry Y. Shetler (1957); **WMSA Adviser:** Charles Shetler (1957); **Conference Historian:** John A. Hostetler; **Executive Committee WMSA:** Esther Eash Yoder (1958), Anna Brilhart (1957); **Mennonite Aid, Inc.:** Harold Ours; **Mennonite Automobile Aid:** Homer Yoder.

Conference Officers: Paul M. Lederach, Moderator (1958); Jacob Weirich, Assistant Moderator (1957); Millard Lind, Secretary (1957); Paul E. Bender, Assistant Secretary (1958); Alva Yoder, Treasurer (1958).

Millard Lind, Secretary.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alberts, Dallas G. and Carol Ann (Wengerd), Berlin, Ohio, second son, Gary William, Sept. 7, 1956.

Althouse, Vernon H. and Blanche (Godshalk), Doylestown, Pa., second daughter, Susan Marie, May 21, 1956.

Bachman, Paul and Lois (Birkey), Metamora, Ill., third daughter, Sandra Jean, Sept. 10, 1956.

Bender, Elam C. and Mildred (Miller), Vassar, Mich., third child, second daughter, Judith Elaine, Aug. 23, 1956.

Brubaker, Samuel B. and Verna M. (Boll), Middletown, Conn., second daughter, Mary Joanne, Sept. 13, 1956.

Clymer, D. Lloyd and Betty (Martin), Colquitt, Ga., fourth child, third daughter, Dorcas Joy, Sept. 16, 1956.

Diller, Mahlon R. and Thelma (Cridcr), Greencastle, Pa., second daughter, Wilma Jane, Aug. 25, 1956.

Eby, Donald S. and Marian (Thomas), Gordonville, Pa., third daughter, Patricia Lynn, July 13, 1956.

Esch, Wilbur and Catherine (Nafziger) Esch, Nottingham, Pa., seventh child, fifth son, Wilbur Theodore, Sept. 16, 1956.

Gautsche, Dale L. and LeAnna (Sauder), Wauseon, Ohio, third child, first daughter, Alonna Jean, Sept. 7, 1956.

Glick, Vernon and Ferne (Pellman), Baie Verte, Newfoundland, first children, twin sons, Craig Eugene and Carson Grant, Sept. 3, 1956.

Helmuth, Joe and Mary (Miller), Topeka, Ind., third daughter, Anita Louise, Sept. 1, 1956.

Hochstetler, Franklin L. and Mary Kathryn (Swartzendruber), Wellman, Iowa, first child, James Aaron, Sept. 13, 1956.

Hollinger, Donald S. and Alta M. (Weaver), East Earl, Pa., first child, Robert Lynn, Aug. 17, 1956.

Hostetler, Edwin R. and Susie Anna (Helmuth), Kalona, Iowa, first child, Joy Luetta, Aug. 24, 1956.

Landis, Leroy M. and Marie (Frederick), Doylestown, Pa., fifth child, second son, David Ray, Aug. 26, 1956.

Liechty, Clifford and Betty (Rupp), ———, fourth child, first daughter, Joy Ellen, Sept. 9, 1956.

Martin, Joseph B. and Betty Ann (Watts), Manheim, Pa., second child, first son, Joseph Benner, Jr., Sept. 4, 1956.

Martin, Simeon L. and Dorothy (Martin), Mertztown, Pa., third child, second daughter, Joanne, Aug. 26, 1956.

Mast, Fred and Sara (Beachy), Milford, Del., fifth child, second daughter, Catherine Pearl, Sept. 14, 1956.

Miller, Eugene and Hildegarde (Peters), Hesston, Kans., second child, first son, Phillip Lee, Aug. 23, 1956.

Morrow, Ted and Catherine (Roth), Scottdale, Pa., first child, Joseph Olin, Sept. 14, 1956.

Ressler, Maynard and Edna (Martin), Newcomerstown, Ohio, fifth child, fourth son, Wilbur Lamar, Sept. 11, 1956.

Rohrer, Harold E. and Erma (Sensenig), Lancaster, Pa., second son, Don Richard, Sept. 1, 1956.

Ropp, Bill and Darlene (Gunden), Topeka, Ind., first child, Brent Allen, Sept. 6, 1956.

Stoltzfus, Raymond K. and Loretta Jane (Lehman), Parkesburg, Pa., fifth child, third son, Nolan Lehman, Sept. 13, 1956.

Weaver, Elwood D. and Ruth (Hartman), Park View, Harrisonburg, Va., third child, first daughter, Diane LaRue, Sept. 1, 1956.

Weaver, Martin and Grace (Horst), Wernersville, Pa., fifth child, fourth daughter, Karen Rose, Sept. 8, 1956.

Weirich, Harry D. and Orpha (Miller), Middlebury, Ind., second son, Darrel H., Sept. 16, 1956.

Yoder, Crist S. and Elizabeth (Augsburger), Cochranville, Pa., sixth child, fourth son, Joseph Augsburger, Aug. 15, 1956.

Yoder, Elmer S. and Ruth (Zimmerman), Belleville, Pa., first child, Miles Eugene, Sept. 3, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Hostetler.—Menno Beachy and Betty Hostetler, both of Kokomo, Ind., Howard-Miami cong., by A. G. Horner at the church, Sept. 16, 1956.

Bixler—Gerber.—James Leslie Bixler, and June Elizabeth Gerber, both of Kidron, Ohio, cong., by Allen Bixler, father of the groom, at the Kidron Church, Sept. 9, 1956.

Breneman—Shetler.—Wallace Breneman, Kalona, Iowa, and Marlene Shetler, Wellman, Iowa, cong., by Geo. S. Miller at the Wellman Church, Aug. 18, 1956.

Brenneman—Herr.—Harry M. Brenneman, New Danville, Pa., and Ruth Arlene Herr, Rohrerstown, Pa., by Christian K. Lehman at the Rohrerstown Church, Sept., 15, 1956.

Burkholder — Caplinger. — David Burkholder, Harrisonburg, Va., Weavers cong., and Lois Caplinger, Broadway, Va., Zion cong., by J. Ward Shank at the Zion Church, Sept. 1, 1956.

Delagrange—Schrock.—Peter Delegrange and Velma Schrock, both of Goshen, Ind., Clinton Frame cong., by Edwin J. Yoder at the home of Clem Stutzman, Aug. 24, 1956.

Fuhrman—Bechtel.—Earl R. Fuhrman, Hanover, Pa., cong., and Eleanor S. Bechtel, Spring City, Pa., Pottstown cong., by Norman H. Bechtel, father of the bride, at the Pottstown Church, Sept. 15, 1956.

Graber—Miller.—Arthur Graber, Berea cong., Daviess Co., Ind., and Sarah Miller, Kokomo, Ind., Howard-Miami cong., by A. G. Horner at the church, June 2, 1956.

Harnish — Rheinheimer. — David Miller Harnish, Lancaster, Pa., Willow St. cong., and Florence Marie Rheinheimer, Shipshewana, Ind., Forks cong., by Earley C. Bontrager at the Forks Church, Aug. 26, 1956.

Hostetler—Tibbs.—Solomon Hostetler, Roanoke, Ill., Linn cong., and Lenora Tibbs, Bedford, Ohio, Friendship cong., by Dale Nofziger at the Friendship Church, Sept. 8, 1956.

Longenecker—Rutt.—Charles B. Longenecker, Manheim, Pa., Erisman's cong., and Barbara A. Rutt, New Holland, Pa., cong., by Mahlon Witmer at the New Holland Church, Aug. 25, 1956.

Marner—Weaver.—Emanuel G. Marner, Kokomo, Ind., Howard-Miami cong., and Mabel L. Weaver, Akron, Pa., Metzler's cong., by Mahlon Witmer at the home of the bride, Aug. 9, 1956.

Sauder—Slaymaker.—Martin G. Sauder, Chambersburg, Pa., Lichty's cong., and Elva Jean Slaymaker, Gap, Pa., Kinzers cong., by Amos W. Weaver at the Kinzers Church, Sept. 15, 1956.

Weaver — Koppes. — Elmer Weaver, Wooster, Ohio, and Esther Naomi Koppes, West Salem, Ohio, both of the Chester cong., by Carl J. Good at the Chester Church, Wooster, Ohio, Aug. 5, 1956.

Witmer — Sherk. — Fred Witmer, Petersburg, Ont., Latschar cong., and Marion Sherk, Petersburg, Ont., by J. Harold Sherk at the United Missionary Church, Sept. 8, 1956.

Wittmer—Graber.—Henry Wittmer and Martha Ann Graber, both of Montgomery, Ind., Berea cong., by David J. Graber at the Berea Church, Sept. 8, 1956.

Yoder — Miller. — Marion Yoder, Middlebury, Ind., and Regina Miller, Goshen, Ind., both of the North Goshen cong., by Russell Krabill at the North Goshen Church, Sept. 16, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Blosser, Bryan Peter William, son of James DeWitt and Janet (Abe) Blosser, Creamery, Pa., was born July 19, 1956, at Harrisonburg, Va.; passed away at Children's Hospital, Philadelphia, Pa., on Aug. 30, 1956; aged 6 weeks. Surviving are his parents, 2 brothers (James DeWitt II and Gary Steven), grandparents (Mrs. Peter W. Blosser, Harrisonburg, Va.; Mr. and Mrs. Royal Abe, Pinto, Md.), 2 great-grandfathers, (E. K. Blauch, Pinto, Md., and W. E. Abe, Ridgeley, W. Va.). His grandfather, Peter W. Blosser, preceded him in death 17 days. He suffered with a heart condition from birth, due to a vein which he lacked to carry the blood from the heart to the lungs. Funeral services were held on Sept. 1 at the Lindsey Chapel with Harold Eshleman and Oliver Keener in charge. Burial was made in the Weaver Church Cemetery.

Blosser, Peter W., son of Henry and Sophia (Showalter) Blosser, was born near Harrisonburg, Va., Nov. 16, 1893, on a farm where he spent most of his life; died at Rockingham Memorial Hospital, Aug. 13, 1956; aged 62 y. 8 m. 23 d. He accepted Christ when a young man and was a faithful member of the Weaver Mennonite Church throughout life. On Nov. 1, 1922, he was married to Mae Shank. He is survived by his wife, one daughter (Alice—Mrs. D. Lloyd Trissel, Harrisonburg), one son (James DeWitt Blosser, Creamery, Pa.), 7 grandsons and one brother (Gabriel, Staunton, Va.). He suffered from arthritis for 23 years, but for the past several years had been greatly improved and, for 3 weeks before he was stricken, he was employed. On May 24 he was hospitalized because of yellow jaundice. Upon surgery on May 29, doctors discovered cancer and gave no hope of his recovery. He bore his suffering with patience and always had a smile in spite of pain. Funeral services were held at the Weaver Church on Aug. 15 with Oliver Keener, D. W. Lehman, and Harold Eshleman participating. Burial was made in the Weaver Cemetery.

Brubaker, Ada M., daughter of Levi and Annie (Newcomer) Brubaker, was born May 25, 1888, near New Danville, Pa.; passed away at her home at Millersville, Pa., on Aug. 27, 1956; aged 68 y. 3 m. 2 d., following an illness of over 2 years. Surviving are 4 brothers (Aaron N., Jacob N., of Millersville; John N., and Paul N., of Lancaster, Pa.). Funeral services were held at the Millersville Mennonite Church, where she was a member, in charge of Christ Lehman, Landis Shertzer, Jacob Hess, J. Herbert Fisher, and Benjamin Eshbach. Burial was made in the adjoining cemetery.

Brubaker, Ephraim B., son of Amos and Martha (Bomberger) Brubaker, was born Feb. 4, 1883, near Lititz, Pa.; entered into rest at his home on July 31, 1956; aged 73 y. 5 m. 27 d. On Thanksgiving Day, Nov. 29, 1906, he was married to Minnie Buckwalter, who survives. Also surviving are 4 children (Raymond, Elizabethtown, Pa.; Blanche, at home; Paul, Manheim; Barbara—Mrs. Martin Hauck, Mt. Wolf, Pa.), 12 grandchildren, one great-grandson, and a sister (Mrs. Lizzie Rohrer, East Petersburg). He was a member of the East Petersburg Mennonite Church where funeral services were conducted by Henry Lutz, Irvin Kreider, and James Siegrist on Aug. 4. Interment was made in the adjoining cemetery.

Frey, May Ellen, stillborn daughter of J. Earl and Marian (Mentzer) Frey, Chambersburg, Pa., was born July 28, 1956, at the Chambersburg (Pa.) Hospital. Besides her parents she is survived by a brother (Clair L.), her grandparents (Rev. and Mrs. Maurice Mentzer, and Mr. and Mrs. John Frey), her great-grandmother (Mrs. Martha Mentzer), her great-grandfather (Christian Frey, Sr.). Graveside services were held at the Chambersburg Mennonite Cemetery.

Heatwole, Mollie Grace, daughter of the late Joseph W. and Sarah (Heatwole) Coffman, was born Oct. 3, 1883; passed away July 14, 1956; aged 72 y. 9 m. 11 d. On Jan. 22, 1903, she was united in marriage to Melvin J. Heatwole, at present pastor of the Bank Church. To this union were born 12 children. Surviving are her husband, 10 children (Lora, Joseph, Martha, Esther—Mrs. Herman Knicely, Ina, Simeon, Melvin Jr., James, Hiram, Nancy), 34 grandchildren, 6 great-grandchildren, one brother, one sister, and her mother, widow of the late Preacher Joseph W. Coffman, who now has reached her ninety-sixth year. She accepted Christ in her early life and served faithfully in many ways until her death. As deaconess in the church many lives were touched for good by her positive influence. She will be remembered also for her work in the local churches, in the mission field of West Virginia, as teacher in the Sunday school, and as helper in sewing circle activities. Funeral services were held at the Bank Church on July 16 in charge of Daniel W. Lehman, assisted by Hiram Weaver. Burial was made in the adjoining cemetery.

Kauffman, Fannie E., daughter of Eli and Mary (Troyer) Stutzman, was born in Newton Co., Ind., Oct. 13, 1886; departed this life at her family home near Arcola, Ill., Sept. 2, 1956; aged 69 y. 10 m. 20 d. Although failing in health for 8 years from a stroke, and almost bedfast for 11 months from diabetes and a heart ailment, her death came suddenly as she slept. On March 17, 1907, she was married to Jake F. Kauffman. This union was blessed with 7 children (Alvin, Eli, Melvin, Joe, Mary Ann—Mrs. Dan S. Miller, Edna—Mrs. William Miller, Bertha—Mrs. Anson Miller, all living in the home vicinity). Also surviving are 2 brothers (Daniel, Nappanee, Ind., and Elmer, Arthur, Ill.), 18 grandchildren, and 3 great-grandchildren. Her parents, 5 brothers, 2 sisters, and 2 granddaughters preceded her in death. In her youth she accepted Christ as her Saviour and was received in the Amish Church, where she was a faithful member until death. Funeral services were held from her home on Sept. 4 with Abe and John Gingrich, and Menno Miller officiating. Burial was made in the Miller Cemetery.

Lehman, Walter P., son of Lizzie M. and the late Daniel G. Lehman, was born June 4, 1914; died May 6, 1956, at the Harrisburg Hospital from a fractured skull, the result from a fall at work the day before; aged 41 y. 11 m. 2 d. He is survived by his aged mother, and the following brothers and sisters (Albert, John, Edwin, Daniel, Robert, Elmer, Clarence, Martha—Mrs. Jacob Ebersole, and Elizabeth—Mrs. Elmer Brandt). He was a member of the Stauffer's Mennonite Church near Hershey, where funeral services were held on May 9 with Noah W. Risser, J. Frank Zeiger, and Walter W. Oberholtzer in charge, with burial in the adjoining cemetery.

Leis, Mary, daughter of the late Mr. and Mrs. John H. Albrecht, was born in Elma Twp., on May 25, 1883; passed away at the K-W Hospital, Kitchener, Ont., on Sept. 8, 1956; aged 73 y. 3 m. 14 d. On Jan. 8, 1903, she was united in marriage to Joseph L. Leis who preceded her in death on April 8, 1949. She was a member of the First Mennonite Church, Kitchener, Ont. She is survived by 8 daughters (Clara—Mrs. Enos Steinman, Baden Ont.; Catherine—Mrs. Aaron Jehr, Wellesley; Marion—Mrs. Arthur Freund, Kitchener; Alma—Mrs. William Paddon, Guelph; Alice—Mrs. John Hendry; Florence—Mrs. Walter Schack; Verna—Mrs. John Wynosky; Wilma—Mrs. Clifford Schiedel, all of Kitchener), 4 brothers (George, Kingwood; Joel, Tavistock; Christian and Menno, New Dundee), 3 sisters (Mrs. Christian Lebold and Mrs. Daniel Erb, Wellesley, and Mrs. Ezra Boshart, Milverton), 27 grandchildren, and 7 great-grandchildren. She was preceded in death by one son and one daughter. Services and burial at the First Mennonite Church in charge of C. F. Derstine.

Risser, Martha, daughter of the late Isaac Myers, was born March 6, 1885, in Franklin Co., Pa.; passed away Aug. 31, 1956, at the Waynesboro Hospital where she had been a patient for 6 days, following a stroke. She was a faithful member of the Salem Ridge Mennonite Church. Surviving are her husband (Amos E. Risser), one stepson (Irvin C. Risser, Harrisonburg, Va.), one brother (Harry Myers, Greencastle, Pa.), 4 sisters (Mrs. Daniel Horst, Maugansville, Md.; Mrs. Adin Risser, Hagerstown, Md.; Mrs. Abram Martin, Maugansville, and Mrs. Irvin Risser). Funeral services were conducted at the Salem Ridge Church by Harvey E. Shank and J. Irvin Lehman on Sept. 4. Burial was made in the Reiff Church Cemetery.

Rohrer, Clayton G., son of Mrs. Mary L. and the late Adam W. Rohrer, was born Jan. 18, 1897, in Upper Leacock Twp.; died at his home near Mechanics Grove, Pa., on Aug. 9, 1956, after a heart ailment of several years. He was a farmer all his life and was able to be around until 5 days before his death. In his youth he accepted Christ as his Saviour, united with the Mennonite Church, and was a member of the Mechanic Grove Church at the time of his death. In 1924 he was married to B. Verna Kendig. Besides his wife, he is survived by 2 sons (C. Kendig, Manheim, and Robert K., at home), 2 grandchildren, his mother, 2 sisters, and one brother. Funeral services were held Aug. 13 at the Mechanic Grove Church, conducted by Paul B. Myer and Clyde Hostetter. Interment was made in adjoining cemetery.

Short, Eliza, daughter of Christian and Catherine Eicher, was born near Archbold, Ohio, on April 30, 1882; departed from this life at her home in Archbold on Sept. 11, 1956, after an illness of 7 months; aged 74 y. 4 m. 12 d. Early in life she accepted Christ as her Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation until death. On Feb. 11, 1904, she was united in marriage with Henry H. Short. Six children came to bless their home. She is survived by her husband, 3 sons (Milton, Willard, and Calvin), 3 daughters (Myrtle—Mrs. Olan Beck, Sylvia—Mrs. George Schmucker, and Freda—Mrs. Herman Beck), all residing in the home community; also 14 grandchildren, 6 great-grandchildren, 2 brothers (Daniel, Stryker, Ohio; Henry, Archbold), and many other relatives and friends. Preceding her in death were her parents, 4 brothers, and 2 sisters. In addition to providing a Christian home for her family, she also included Donna, Doris, and James Schmucker, who grew up in their home. She was the first in 52 years to leave the family circle and will be greatly missed. Funeral services were conducted at the Lockport Church on Sept. 14 by the Lockport ministry, with burial in the Lockport Cemetery.

Shrock, Dallas Dean, son of David and Catherine (Slaubaugh) Shrock, was born at the Daviess Co. Hospital, Washington, Ind., on May 2, 1956; passed away at the hospital on Aug. 19, 1956, having been ill most of his life; aged 3 m. 17 d. Besides his parents, he is survived by his grandparents (Edd P. and Fanny Shrock, Washington, Ind., and Daniel and Elizabeth Slaubaugh, Wolford, N. Dak.), 2 great-grandparents (Levi and Kate Graber, Mylo, N. Dak.), and many other relatives. Funeral services conducted at the Berea Mennonite Church were in charge of David J. Graber and Tobias Slaubaugh. Interment was made in the adjoining cemetery.

Unternahrer, Magdelena, daughter of Joseph and Elizabeth (Yantzi) Ruby, was born near Tavistock, Ont., on March 1, 1878; passed away at her home near Thurman, Colo., Aug. 31, 1956; aged 78 y. 5 m. 30 d. Death was attributed to diabetes and complications. In her youth she accepted Christ as her Saviour and was a faithful member of the Mennonite Church till death. On Nov. 30, 1909, she was united in marriage with Joseph Unternahrer. To this union 5 children were born. Preceding her in death were her husband, on March 11, 1952, her parents, a stepson, one brother and 2 sisters. Surviving are 2 sons and 3 daughters (Joseph R., La Junta, Colo.; Elizabeth, Aaron, Catharine, and Mary, all of Thurman), a stepdaughter (Lena—Mrs. D. D. Graber, Wayland, Iowa), one step-granddaughter, one brother (Aaron, Pigeon, Mich.), 2 sisters (Mrs. Kate Proops, Rocky Ford, Colo., and Mrs. Bena Roberts, Denver, Colo.), and many other relatives and friends. Funeral services were held in the Thurman Mennonite Church on Sept. 4 in charge of Earl Yeackley, Wm. R. Eicher, Alvin Gascho, and Fred Gingerich. Interment was made in the church cemetery.



GROWING UP TO LOVE

By H. Clair Amstutz, M.D. GROWING UP TO LOVE speaks redemptively to our modern secular world. It is an answer to modern morals and medieval asceticism. Here is a book which does not minimize nor exaggerate the sexual relationships, but explains the necessity for their proper development. The author describes sex as "the natural yearning for wholeness . . . expressing itself normally in tenderness, affection, togetherness, and self-giving."

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Items and Comments

Sunday has become a work day for many Christians in Egypt. In July, the government issued an edict ordering the National Bank of Egypt to close on Friday, the Moslem Sabbath, and remain open Sunday. Since then, foreign banks, oil companies, industrial and business concerns, and some other institutions have been closed Friday and open Sunday. Christians employed on Sunday are given three hours off to attend church services.

* * *

During the past ten years Canadians spent more than five times as much on beer and liquor and three times as much on tobacco as they gave to their churches, according to the Treasurer of the United Church of Canada.

* * *

The newly elected moderator of the United Church of Canada has predicted union of his denomination with the Presbyterian Church in Canada. The United Church was formed in 1925 through a merger of Methodists, Congregationalists, and the bulk of Presbyterians. Presbyterian congregations not joining the union continued as the Presbyterian Church in Canada.

* * *

An Episcopal parish in Marshallton, Delaware, has razed thirteen income-producing slum dwellings it owned, in a decision of the vestry not to profit from human misery. The dwellings were willed to the church by a parishioner who died recently.

* * *

The 9000th head of cattle to be shipped overseas by the Heifer Project sailed from New York recently. The animal was one of 63 being sent to refugee farmers in West Germany. Since its formation twelve years ago Heifer Project has sent to 28 overseas countries a total of 9051 heifers, 7300 goats, 1300 pigs, 264,860 chickens, 287,000 hatching eggs, 449 sheep, 45 horses, 530 rabbits, and 200 packages of bees.

* * *

In Australia two Aborigine students will be ready to enter Australian universities in the coming school year. The Australian National Union of University Students has launched an appeal for funds to help these Aborigines during their studies.

* * *

Membership in the Southern Baptist Mission in Japan has quadrupled since World War II and now stands at 10,000.

* * *

Egypt's Roman Catholic schools have agreed to comply with a new rule to teach the Islamic religion to their Moslem students. Last month after a conference with government officials the Presbyterians agreed to observe the new law. Likewise the Egyptian Episcopal church has announced it is providing Islamic forces for its Moslem students, 80 per cent of the student body. Two churches of the Scotland mission schools which refused to comply with the law have been confiscated by the government and Egyptian principals have been appointed.

MENNONITE BIBLICAL SEMI
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Gospel Herald

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MENNONITE BIBLICAL SEMINARY LIBRARY

How Shall They Hear? Through Home Missions

By Nelson Kauffman

There are probably more church members, but more people without Christ; more preaching, but more paganism; more Bibles, but more ignorance of the Bible—all these in America today, than at any time in our short history! "A thousand rural churches close in the United States each year," but during the last six months of 1956 the people of our country spent $336,000,000 building new ones. Cities are expanding, and church leadership is moving to the suburbs, leaving millions of lower-income persons in the central urban areas with impractical church buildings the wealthy congregations no longer need, but which the people of the area can scarcely afford to buy and are less able to maintain.

Millions must hear, if at all, through a home mission program, geared to a culture and economy that has resulted in a regimentation of human beings that destroys much of individual liberties, family living, and a conventional church program. People work shifts, then are laid off, or furloughed. Work ceases to be creative, challenging, or even interesting to millions in production lines. Automation threatens millions now doing routine work. A Ford official pointed to automatic machines and remarked to Walter Reuther, "You will have a hard time collecting union dues from these"; to which Reuther retorted, "That's true, and you will have a difficult time selling them Fords."

People born in homes determined by these conditions often see little in a church that does not concern itself with more than the problems of the other world. A church that becomes deeply involved in the American citizen's this-world problems is threatened with involvements that tend to smother concerns and efforts to lead men to become new creatures in Christ Jesus.

A worker among migrants stopped a few years ago in a cotton-growing section of Southeast Missouri at a five-child family tent home. When asked about church attendance, the father said, "I guess the Lord has a hard time catching up with us." We are hardly authorized to ask the Lord to change these economic conditions, nor are we under orders to invest in real estate to permanently settle these people, so we can use our conventional approach to them and build a church house to accommodate them and their children. We must rather ask for wisdom to meet their needs by adapting our program and concept of evangelism and church.

Our first-century forefathers and sixteenth-century ancestors did home evangelism that changed their world, eventually. They saw what they could do, not all the circumstances that determined what they couldn't do. We are inclined to give major attention to dealing with problems we can't solve in order to pursue a program based upon our past. God give us grace to see that the greatest soul-winning church extension movements of history began as so-called home mission projects, because persons felt that the thrust of the Great Commission demanded a fresh application.

When any given generation endeavors to apply the technique of evangelism of a former day, there is inevitable frustration. We can no more take over in total a former generation's evangelism method than we can their particular application of faith and expect it to be dynamic. Home missions can easily degenerate into a program of human effort unless we in our generation receive from the Holy Spirit the guidance He is ready to give to make our witness techniques those which will enable Him to build the Church of Christ in our day.

To realize this, we need fellowship in prayer, in Bible study, and discussion. This is a sound reason for fellowship and co-operation among our district mission board personnel, those serving as workers as well as those responsible for administration. It is only right to ask whether folks who have never had actual experience in building new churches are in a position to direct others to do it. The readiness of our district boards, for which we thank God, to promote giving for *all* mission causes should certainly indicate a willingness to sit, to think, to pray, and to talk with each other of how the Lord would have us work today.

We are on the threshold of a time of advance in home missions. Laymen are ready to serve. Our young people receive vision through our literature, schools, and service program. Our VS program must be made not only to demonstrate how efficiently we can do physical service, but it must also serve to communicate the facts and doctrines of the Gospel of redemption and love. We must compete with the soulish methods of so-called divine healer evangelists, the Holy Spirit-denying teachers who expect a new world order, the scientific religions, as well as scores of sects that promise to fill the spiritual void of nominal church members as well as those who are anti-church. When the Holy Spirit leads, Christ gets the pre-eminence and glory, and success in terms of man's concepts no longer is the criterion.

We must allow the Holy Spirit to teach us the will of God for our day in home missions and evangelism! We must pioneer in techniques of church extension that are new for us, although they may have been used by other groups for some time already. We must also be open to receive Spirit guidance in relating ourselves and our program to those we are very similar to, and can co-operate with, as well as to those we are vastly different from and feel called to testify to. We must learn from the Holy Spirit how to profit from the confusing religious movements of our day and not be frustrated by them, as they multiply denominations and churches. This is easy to hold up as an ideal, but will take prayer, humility, sacrifice, and suffering to realize.

For such a task in our time we need the prayers, gifts, and co-operation of

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God Walks with Me

By Edna Beiler

God walks with me in autumn woods
Where golden leaves drift down and down
To whirl in drifts about my feet.
(My thoughts turn to His golden street—
Fit highway for a holier Town.)

God walks with me through autumn fields
Where weed seeds shatter in the grass—
Where every further footstep brings
Humble and half-forgotten things
To my remembrance as we pass.

God walks with me on autumn hills
(Bright symbols of eternity).
Oh, here is joy I never knew,
Rare wonder and amazement, too.
God walks His autumn world with me!

Grantsville, Md.

each other as conferences, boards, congregations, and individuals. Our home mission field is today an extension of foreign field problems, needs, and opportunities. To meet this challenge, may God anoint us with the Holy Ghost and power!

Elkhart, Ind.

Small Things

BY LORIE C. GOODING

Today the world is occupied with size and strength and power. We hear again and again of "the largest building in the world," "the greatest ship on the sea," "the most powerful weapon ever built." But the most important things, the really great things, make little noise and for the most part are not well advertised.

The King of the Universe came to this earth as a little baby, born in a stable. He lived as an obscure villager for thirty years, became a wandering preacher for three years, and then was executed as a common criminal. His resurrection was witnessed by angels only. A woman saw the risen Lord, and His eleven closest followers, and then a few other people. But from the testimony of this small group came the power which made rulers exclaim in dismay that they had "turned the world upside down."

The Bible is a very small portion of the literature in the world. But it has survived more opposition, transformed more lives, reformed more governments, changed more attitudes than all the other writings of the world together.

The church is but a small part of humanity. And yet from the church more power can issue than from all the armies and navies and air fleets and bombs of the whole world.

God still works with small things. When some great happening takes place it has but small beginnings. It takes men of vision and of faith to see the oak that may grow from so small an acorn. And it may be that no more than three wise men and a handful of shepherds will believe it. It may be that the world will mock and scoff and even violently persecute these men. They will need to have faith to endure, and to stand fast, and to believe God.

And in the end they will win. Why? Because "God hath chosen the foolish things of the world to confound the wise . . . and things which are not, to bring to nought things that are."

Do not underrate the small things. God has chosen them.

Holmesville, Ohio.

Love, the Test of Holiness

(based on I Cor. 13, RSV)

BY STANLEY K. SOUDER

Though I have received the baptism of the Holy Ghost, and now speak in tongues; yet lack in my life *love* for God and my fellow men, I admit that my testimony has an empty ring to those who hear my witness.

And should God give me the gift of prophecy, so that I could predict a famine in America by 1975, or should God have given me the gift of knowledge, or of wisdom, so that I could explain all the unsolved mysteries in the world; or should I have received from God the gift of faith, so as to be able to sink continents, but yet lack love, I am less than something—I am *nothing!*

Or, should I be worth a mere $50,000.00 and give it all away to my hungry "enemies" in some far-off land, and then give my body too, possibly to be burned because of my religious stand, but lack in *love* for my friends and enemies, I fail in my holiness test and get zero.

Love is patient to all—even to the lawless and disobedient.

Love is kind—even to the salesmen, and the down-and-out.

Love does not raise its nose in pride, nor is love boastful of success, but humbly gives God the glory.

Love is not jealous over another's wealth, position, or popularity, nor is love rude to the little fellow endeavoring to use his one gift for God.

Love is not headstrong, and does not insist on its own way in the home or business.

Love is not irritable, and will not get "fussed-up" by interruptions, nor is love resentful to the suggestions of others.

Love does not rejoice at wrong, or at the misfortune of a competitor; but rejoices in the right, wishing good success to all.

Love has broad shoulders, and bears the load of responsibilities well.

Love is very understanding of others' problems and believes all things.

Love is optimistic, and always hopes for the best.

Love endures all things—even religious differences.

Love never ends—Thank God!

Make *Love* your aim, for *Love* is the test of holiness.

Tampa, Fla.

Our Readers Say—

I have been saving my copies of the GOSPEL HERALD and have recently reread Horst Gerlach's article on 'The Mennonite Ideal of Our Time" and the remarks that some of our readers made in regard to it. It is true, as Bro. Gerlach stated, that there are many "self-haters" among the Mennonites, but I feel that many have legitimate reason for adopting such a position. Perhaps some of the traditional practices of the church and the adherents thereto deserve some blame.

More disturbing to me, however, is the fact that Bro. Gerlach apparently branded any diversion from traditional Mennonite practice as "self-hatred." He gives no recognition to any possibility of error on the part of the early Anabaptist leaders and their "Mennonite Ideal," nor the possibility of so-called "Mennonite self-haters" being truly burdened for the emergence of truth and its proper application in any situation or any given period of time. In the sphere of my acquaintance there are many who are praying for the welfare of the church.

Bro. Gerlach reflected on joking about "buggies, black bumpers, and iron wheel tires." Truly, these things are too serious to joke about. Rather, we need to pray for people who are so benighted as to place more spiritual value on iron than on rubber, and to think that one means of transportation possesses greater virtue than another means. How far have such people progressed in evangelizing the world? One of the "musts" for the church is to make disciples out of sinners. The task in itself is great enough without carrying along "dead-weights." Any "man-made" doctrine or practice is no asset to evangelism, if forced upon converts.

There is much unbalanced thinking on the issue of nonconformity. To many, nonconformity becomes an end in itself. They are different from the world for the sake of being different. "That is the way the world does," and "the worldly churches do so and so," are terms very frequently heard. Are the conduct of the world and worldly churches the basis for decision on vital matters? Nothing can be determined to be right or wrong simply because someone else does it or doesn't do it. In spite of this, there are those who use this as the criterion for decision. This is only typical of the numerous negative approaches we have on vital issues. Even the very terms which we use, such as "nonconformity" and "nonresistance," are suggestive of negative approaches. Were it not a much greater incentive to holy, Christlike living if we would express the same principles in positive terms? The true concept of Christianity places Christ in the center of the Christian life. Everything revolves around Him. The whole life experience is conformed to Him. All negative attitudes are consequences of positive conformities to Him.

One comment on Gerlach's article was the following: "Loyalty to the faith of the Mennonite Church is loyalty to our Saviour and Redeemer Jesus Christ the Lord." This seems a bit presumptuous. Many other religious groups make a similar claim. Such a philosophy is too "relaxing." It demands no "original thinking." It merely adopts the thinking of another. It feels no need of readjustment. No church has reached the ultimate in the will of Christ. We need to constantly explore the Holy Scriptures, keep apace with the problems of this ever-changing world, and faithfully apply the principles which our Lord teaches. Perhaps soon, the Judge of the Universe will call on us to give an account of ourselves.—Charles Haarer, Morgantown, Ind.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Defining the Terms

Guest Editorial

A building for public worship; a body of Christian believers of the same creed; the collective body of Christians; a divine worship service.—The church, according to Webster.

A spectacular edifice of concrete and steel with an escalator, a $50,000 kitchen, and a pulpit that raises or lowers automatically; a congregation of oil-rich Oklahoma City parishioners who enjoy the Sunday evening dances in the church recreation hall; a group that has a pastor with "the personal touch of a master of ceremonies."—The church, according to an article in a current news magazine.

A temple not made with hands; an assembly of people who are born of God; a congregation unspotted by the world; a group that gives to him who needs; a fellowship that is kind to one another, tenderhearted, forgiving one another; a body whose head is Christ.—The church, according to the New Testament.

The two latter definitions of the church are quite different ideas of the same word. Whereas one has its emphasis on the outer structure, the other has the thought of a spiritual building. One conception of the program of the church is to have a good time while the other approach is that of learning and worshiping and giving. While the main figure in one church is a witty, eloquent man, the head of the other is the suffering, risen Christ.

We have called our place of worship the Cleveland Mennonite Fellowship. I feel that the name "Fellowship" rather than "Church" gives more of a New Testament expression to our group since the church of today so seldom shows the characteristics of the New Testament church.

Perhaps it would even be good to give a new name to the church as a whole, that is, the true, living, and growing body of believers. In Moses' time the people worshiped their God in the tabernacle. In Christ's life they worshiped in the temple or synagogue. The disciples that preached and taught the Gospel changed the name of their group and meeting place to "church," a name that has served until this day. But if the name "church" is likely to bring up visions to our mind of great structures of brick or stone decorated with ornaments and images, of a wonderful organ and highly trained choir, of dances in the basement and bazaars on the lawn, then I think it is time to find a name for the minority group who still believes that it is the temple not made with hands, built of living stones in which God will dwell.—James Hertzler in *Cleveland Chimes.*

Vocational Opportunity

Vocational horizons are being extended for Mennonite young people. Time was when there was practically no choice. The boys inevitably became farmers or local fixers and builders. The girls became housekeepers, either in their own homes, or as "hired girls." No other possibility was even considered.

But with a changing educational and economic and social climate, new vocational horizons opened up. The machine age brought all kinds of mechanical jobs for the boys. Some of them did the study involved in becoming engineers. Business and manufacturing and trading offered infinite possibilities. The professions have beckoned to our young men, especially teaching and medicine. Some of us can remember when the first young Mennonite aspired to an M.D.; now we have doctors and medical students by the score. An expanding church program also called for missionaries and pastors and church executives.

Nor have our girls been without greater opportunity. Many chose the field of teaching, so needy and so influential in molding character. The girl who nursed her kitten instead of tending a row of dolls grew up to be a nurse, or even a doctor. These two professions, education and medicine, have continued to attract hundreds of our young women, either to a career or to an excellent prelude to marriage and home-building. But there were other openings. Many went into factories and shops. Many became stenographers and office workers. The church, in her varied institutional program, became even more dependent upon women than men.

Agriculture and trades and housekeeping are still in excellent reputation among us. We do not think of them as open only to those who can do nothing else. These basic occupations are using the talent of some of our best people. But they are no longer adequate to absorb all our young people. Opportunities in these fields too are limited. It is fortunate that we have seen what diverse talents we have which should be used to God's glory and to the betterment of our age. And we are fortunate in having so many directions in which we may point our young people who are looking for a place to invest a life. There is a responsibility upon parents and pastors and youth leaders, and especially upon our schools, to give adequate vocational guidance.

A profession that we are beginning to hear more about is social service. We have in our church a few, only a few, trained social workers. But an increasing number of young people are turning their faces in that direction. Our schools are developing curriculums which prepare for advanced social studies. We may look forward to an increasing number of Mennonites who can join with our educators and our medical people to do our part in solving human problems in a Christian way.

Perhaps we once shied away from social service as something antithetic to religious service. We are coming to see that social service is not necessarily, even essentially, irreligious. There are, certainly, irreligious social workers. But there are also Christian social workers, and we understand there can be a distinctively Christian approach to the social worker's task. We need consecrated and informed people who can use case study techniques as a form of Christian service, and make available in the program of the church this additional resource of service.

Everywhere today we read of the need, in terms of national welfare, of more trained engineers. We do not minimize the need, in our culture, for a great deal of physical engineering. But our greatest needs are social and spiritual. We have better gadgets than men. Our greatest faults are human, not mechanical. The social scientist and the religious worker in these days need to co-operate in speaking to men's minds and men's hearts, in an effort to direct them to better living, which is essentially more godly living.—E.

The Indispensable Vitamins

BY ORRIE D. YODER

Remembering . . . your work of faith, and labour of love, and patience [*endurance*] *of hope in our Lord Jesus Christ.—I Thess. 1:3.*

Without faith it is impossible to please him.—Heb. 11:6.

And have not charity [*love*], *I am nothing.—I Cor. 13:2.*

Inasmuch as we are today influenced by multiplied religious beliefs and creeds, and are moved to embrace many religious forms and activities, surely we need to be reminded of the inner graces of divine faith and power, without which all that may show of religion is but empty and void.

Since we are plainly told that "without *love*" we are nothing, and that "without faith" we cannot please God, let us be humbled for so often having passed by the indispensable value of these divine "vitamins," and for so often having rested upon our "good works" and "goods," born and "increased," not out of divine *faith* and *love,* but out of religious prejudices and ideas.

We dare not forget that God cannot forge a Christian testimony to the "Faith of our Fathers" out of our cold and hard religious beliefs and prejudices. If the "faith" of our "fathers" was born out of a deep devotion to divine *faith, hope,* and *love,* we must today seek to emphasize these same divine graces, or our testimony is null and void.

With all our good emphasis in preaching, in writing, or in discipline upon our cherished "Fundamentalism," or "Conservatism," have we not overlooked the fact, far too often, that our orthodoxy has not been founded upon a deep experience of divine *love* for God, for our brethren, and for a lost world, and upon a living *faith* and *hope* in God and in His Word?

Furthermore, how often have we cheapened, or perhaps entirely defeated, the divine power of faith, love, and hope, because we have built and banked on a foundation of religious ethics, not deeper than our inherited ideas and acquired prejudices, good as such ethics may be in themselves!

How tragic that perhaps in the past we have become strongly prejudiced for the religious "forms" bequeathed from our "fathers" at little cost to us, to the end that we would seek to build the "kingdom of God" without the costly experiences of our fathers, and without a deep conviction for divine faith and love. How easy to be strongly prejudiced for God-ordained religious forms and to forget that the individual conscience must be vitalized by a deep conviction for the divine right of faith and love!

How honored the noble and Biblical standards of true conservatism, for they have been tried and proved. But we must not let divine "faith" and "love" be crucified by our honor for them because it has been born only out of strong religious bias. Biblical conservatism must contain the "vitamins" of divine faith, love, and hope, or it becomes dead, and even poisonous!

Let it be remembered too, that the graces of these divine "vitamins" are always costly. Look at Abram, at Saul of Tarsus, or at Menno Simons, whose faith in God and devotion for Him, demanded that they be torn entirely from their inherited religious prejudices. Void of the support of inherited ideas, they became mighty by the power of inward graces!

Even though our religious ideas inherited from ancestors are good, are not pagan, as were those of the church at Thessalonica, let us strive that our Christian service be nothing short of a "work of faith, and labour of love, and patience of hope in our Lord Jesus Christ."

Well may we ask ourselves concerning our Mennonite creed, our stand for conservatism as we believe it, our stand for nonconformity, or other contended doctrines. Are they rooted and grounded upon a deep conviction for divine faith and love, or are such contentions but the fruit of religious prejudices inherited cheaply on our part from parents, teachers, or preachers, who have kindled in our natures a strong religious zeal for certain things we are supposed to believe. May our religious progenitors have seriously failed, or may we have failed to apprehend the divine spiritual "vitamins" that alone can give life to all religious beliefs and forms?

Again, we need to be reminded that Christian service and labor resulting from carnal ideas and religious prejudices are predominantly *negative,* while the results of faith, love and hope are predominantly *positive.* It was the inherited formal religion of the scribes and Pharisees that boycotted, expelled, and disowned needy souls, while our Lord of love sought out the sinners and outcasts, and brought the "wandering sheep" back to the fold.

How tragic that so often today, sinners are despised and neglected, erring ones are boycotted and disowned because our faith is too much the product of our carnal prejudices, and so sadly lacks the divine "vitamins" of faith, love, and hope, such as our Christ died on Calvary to display and to bequeath to us through the Holy Spirit "shed abroad," but too often, not in our hearts. Yes, it is easy to be biased for our precious "forms" and to discipline others who have not looked at them through the same "spectacles." But it costs to live by faith, to labor in love, and to endure in hope!

What but the vitamins of divine faith, love, and hope can revive the dead forms of our church today and bring into her a divine force, such as all our contended creeds, our cherished culture, and our unprecedented wealth cannot give! We must have the divine that tends to quicken and unite, not the human that contends for division and is satisfied to let die.

And for a lost world around us, we must have a Christianity that can show more than a formal conservatism, more than a cold discipline, and more than a massive organization and multiplied activities. The world awaits that irresistible power and flaming zeal of an evangelism that was a work of faith, a labor of love, and an endurance of hope. The world awaits the divine energy that long ago made the church at Antioch a pioneer in world missions as they fasted and prayed and the Holy Spirit spake His divine will and granted His divine power.

May we today confess our sins of having so often yielded to the power of our religious prejudices, and for having disdained the divine "vitamins" of faith, love, and hope. Let us pray, fast, and seek those divine graces that lift us above our prejudices, even above our *good* religious forms. We need the "joy of the Lord" to be our strength. Our good religious prejudices alone cannot give birth to this precious joy.

Del Paso Heights, Calif.

25 Years Ago

(From GOSPEL HERALD, *Sept. 24, 1931)*

We are helping fifteen to twenty families a week with foodstuffs [Philadelphia]. The O.O. Amish brethren of Lancaster County are giving liberally for this need.

Election of officers [Iowa-Nebraska] Conference: Moderator, N. M. Birkey; Asst. Mod., Fred Reeb; secretary, W. R. Eicher; Treasurer, Geo. Miller; President of Mission Board, Joe C. Brenneman.

On Sept. 6 . . . Bro. Nelson Kanagy [married] to Sister Clara Belle Kauffman.

(From GOSPEL HERALD, *Oct. 1, 1931)*

. . . an enrollment of 149 at the Eastern Mennonite School. . . .

Our enrollment is 173 [Goshen College].

Manson, Iowa . . . Maurice O'Connell . . . twenty-six converts, four reclaimed, and forty-eight reconsecrations.

General Conference election: Moderator, S. F. Coffman; Asst. Mod., O. N. Johns; Secretary, Simon Gingerich; Asst. Sec., J. A. Heiser; Treasurer, J. C. Frey.

On Sept. 9 . . . Aaron D. Grove and . . . Etta M. Hoover were united in marriage

(From GOSPEL HERALD, *Oct. 8, 1931)*

Hesston has an enrollment of 70.



"Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6).

Pray for the Peace of Jerusalem

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

Jerusalem is full of churches and chapels, both ancient and modern, some of them of real interest. The Roman Catholic churches are the most gaudy, and on their interior decoration great sums have been spent.

In one of the most frequented streets of Old Jerusalem there is a chapel and convent well known to most residents of the city, but seen by few visitors, although of unusual interest.

It contains nuns of every nationality—German, French, Spanish, Maltese, Italian, American, and converted Moslems and Jewesses. In the chapel prayer is continuously being offered day and night throughout the year.

The convent and chapel belong to the nuns of the Society of Marie Reparatrice and were founded in 1858. They were built entirely from the money given by an Italian gentleman, who stipulated that when the edifice was finished, an order of nuns should be formed, whose sole duty should be that of always kneeling before the altar of the church, offering prayers for the salvation of Jerusalem and the world!

A few days before my departure for the United States I decided to stop and visit them. I wanted to step into the church and see once again the nuns who pray for the "much-needed peace of Jerusalem and the world." There is a dust storm blowing, and I am glad to stand in the shelter of the porch as I ring and wait. There is no reply, and I believe they cannot have heard me. I ring again. Still no reply. Perhaps they are praying! As I am regretfully turning to go away, a tiny piping voice arrests my attention. I cannot see where it comes from, nor do I know if it is a sister who speaks or some woman who has passed behind me in the street.

Then I hear the voice again and looking up I see a small iron grill from behind which a white-veiled sister is gesticulating and calling to me in French.

I open the door which leads into a reception room, and sit down on a highly polished chair. The room is hung with paintings of nuns in various attitudes of adoration. In a far corner is the ever-present photograph of the pope. A door bursts open, and a young nun walks swiftly toward me.

"This is a cloistered convent," she tells me hurriedly in French. "I cannot show you round." I explain that I wish to know something about the "Blue Sisters." She sits down readily, and I ask her if she is happy, if she does not miss her home in France, does not regret that she has vowed never to return to "gay Paris!"

"I am very happy here," she answers. "I do not want to go back home. In spite of the present tragic and unsettled state of 'holy Jerusalem,' everything is so peaceful and lovely in our convent! I pray for eight hours a day—one hour of meditation, one hour of mass and thanksgiving, one hour of spiritual reading, and divine office three times a day. For two hours I examine my conscience. No, I do not tire of worship. We are the only order in the Holy Land which has the Blessed Sacrament exposed day and night, which means, that always one sister has to pray before it."

As she talks I look at her robes. They are finely stitched in two colors—a lovely pale blue and a rich cream, a wonderful combination. The cingulum cord around her waist is blue, her flowing headdress of the same color. Beneath the headdress a close-fitting frilled skull cap is of cream serge. The front panel of her dress is embroidered in blue.

"When we have occasion to go out—to change convents—we robe ourselves in black and veil our faces," she continues, "but it is very rare for a sister to leave the convent. Some of us have not been out of doors for almost ten years! But none of us regret our decision, for we are each given ample opportunity to recant. When a young girl enters a convent she has to impress her superiors sufficiently to make them believe in her vocation. After six months' postulance, when she is dressed in ordinary clothes, only black if she is still resolute, she takes the habit. She is not allowed to make any vows for two years. Although our bishop sanctions the taking of the habit, officially the girl is still free—even the first vows are only temporary—for five years. Hence seven years and six months at least are given each girl in which she can recant before she finally makes her perpetual vows.

"The living conditions are not exceptionally hard. On fast days we take a little bread in the morning with plain coffee—no milk—or plain tea. In the middle of that day we have soup or vegetables, in the evening more vegetables and bread with jam and plain tea. I do not think that is a bad menu for a convent! I believe mortification of the body really does one good. All the nuns here are extraordinarily healthy."

The nuns engaged in this service number about forty, of different nationalities and mostly from influential families. They are allowed to receive and talk with visitors in the parlor of the convent.

The nuns kneel on hard stools before the altar, praying to and perpetually adoring the Lord Jesus Christ in the form of the Blessed Sacrament, which is continually before them, enclosed in a small cupboard on the altar. They are changed every hour during daytime and every half hour during the night. Five times a day the bell calls the community to the chapel for mass, benediction, and office, which is chanted by the choir led on special occasions by an organ. The nuns are separated from the outside worshipers by an iron screen and all face the object of adoration.

Unlike most convent chapels, this one is open to the public from sunrise to sunset so that persons may go in, rest, and meditate. This unusual sight of continuous prayer, day and night, causes many a person to turn aside from the heat of the city and spend a quiet time in this place of perpetual prayer and adoration, and watch for a while these nuns whose whole life is given to this object in the midst of a busy city, whose recent past is so tragic and whose future is uncertain—but still so dear to all classes.

A bell has just clanged through the convent. Perhaps it is her turn to pray in the chapel, for she has begun to fidget with her hands. Now the Angelus rings again. All Catholicism is at benediction—only one brother, pacing the long roof of the nearby convent, and he is saying his prayers in silence.

"I am so sorry I cannot show you round, but if you like you may go into our chapel and hear us singing. Of course you will only see our backs from behind an iron screen. I do like it so much if you can come now."

The bell rings again. It is the time for prayer. I accept her invitation and walk out of the convent and push open a heavy iron-studded gate. Pulling aside a red plush curtain I find myself standing in a tiny church, with pews stretching away on each side of me. They are in darkness and I can but dimly make out the forms which kneel in them.

As I stand watching, the nun who talked to me enters. I cannot see her face, for she has veiled it, but I know it is she, for she pauses for a moment before she goes to her pew and I feel she is looking to see if I am there!

I sit down after a moment and then kneel with the tiny congregation. My eyes have become accustomed to the gloom, and I can see a brother is praying there, and beside him an orphan boy. There are about forty sisters kneeling in front of the screen and their voices, as they sing the divine office, are sweet and mellow. Two candles burn on the altar, flickering on the golden chalice which holds the Blessed Sacrament. Above, the stained glass windows shed patches of green and yellow light on the marble chancel.

A quarter of an hour later I ascend the roof of the convent and look toward New Jerusalem, and the place where once I had lived and played, my dear home which is now denied me! It lies so near, yet it is so far from me! Since the Arab-Israeli conflict in 1948, residents in Jordan are not allowed to walk the fifty yards and cross into Israel. Technically both nations are still at "war."

I then turn eastward and see the Dead Sea lying like a blue lake among the purple and golden hills. The tumbled masses of the hills, bare and of curious gold-brown, between the Mount of Olives and Jericho are most strange and desolate-looking. I think how beautiful the Mount of Olives must have been with its crimson soil, olive garden, and stony mule-path before a carriage road was constructed. In the garden of the nearby convent two fathers are strolling round the grassy paths under the pepper and eucalyptus trees.

The sunset's red finger touches the ancient, ruddy walls of Jerusalem, its pale, crowded cupolas, its slender towers and minarets. The dome of the Holy Sepulcher glows deeply like a dark jewel. Now the sun dips and the city is gray, but the Mount of Olives gathers rosy light.

Below under an angle of the wall lies the convent garden. There are cypress trees, beds of fruits and vegetables, and clumps of rosemary. Benediction is over, and a sister is moving among the shadows.

The cypresses, like ardent and somber prayers, typify the spirit of this place. It is a house of prayer. The candles are always burning upon the altar; the voiceless song of prayer never dies away.

As I walk out into the streets I try to ask myself whether Christ meant for women to shut themselves away from the world in this manner!

Still puzzling, I walk slowly home. It is already dark, and the air is soft.

Whatever may be the opinion of those not members of the Roman Catholic Church, all must admire the endurance and devotion displayed by the nuns of this sisterhood. Their example ought to stimulate many to spend more time in prayer and thanksgiving for all the blessings that have come to the world through the life and influence of our Saviour.

Scottdale, Pa.

New Life in the German Churches

By John H. Yoder

"Versöhnte leben anders."[1] The streetcar conductors in Frankfurt am Main can vouch for it: "Christians are different." Frankfurt, the fairgrounds of western Germany, is used to crowds, but this was different, when in a tram, packed with thirty people too many, there could break out a chorus, not of complaints, but of "Praise to the Lord, the Almighty . . . ." When on the final Sunday night the great vault of the central station echoed the songs of scattered groups waiting for their special trains to Basel and Berlin, Dresden and Saarbrücken, Leipzig and Copenhagen, like some old cathedral with several masses going on at once in different corners, Frankfurt knew something had happened. Meeting under the motto, "Be ye reconciled with God," sixty thousand Christians from Germany and three thousand from the rest of the world had heard and passed on the "Word of Reconciliation."

The German Evangelical Kirchentag[2] which met for the seventh time in Frankfurt is an effort, begun by laymen, to witness to the Christian faith in a way adapted to today's world. The state churches of Germany are geared, socially and doctrinally, to another age; the few free churches, for the most part convinced of their insignificance, are likewise busy just surviving. If the Gospel in all its newness and fullness was to be heard, obeyed, and proclaimed in the ruins and the prosperity of postwar Germany, it had to be done by laymen. The Kirchentag, beginning in Hannover in 1949, was just one such effort, but has become the most spectacular.

The center of the Kirchentag program was formed by the Bible Study and "Work Group" sessions meeting Thursday, Friday, and Saturday. Assembled in nine halls on the fairgrounds, each group began the day with an hour and a quarter spent studying a New Testament passage, and then dealt with questions arising within a special realm of interest—family, national life, village, city—in the light of the message of reconciliation. The several problem areas had been prepared by study groups meeting frequently over a period of fifteen months. After two introductory lectures resuming the results of that preparation, the discussion was carried on from the floor—a real problem for the chairman when the "work group" is an audience of two to fifteen thousand—and then summarized on the third day by a panel composed both of members of the preparatory group and of the most significant speakers from the floor. The fruit of this process, at the same time education and discussion, is not startling new insights, but a forming of intelligent opinions out of the careful analysis of a few selected problems—working women; the price of peace; confession for Protestants? what to do on Sunday; the need for authority in education—all in the context of Christian responsibility.

Though these "Work Groups" form the center of the Kirchentag program, other things went on which may ultimately be more important. If the exercise of Christian social responsibility is not to result in a confusion of church and world, its connection with the center of personal Christian faith on one hand, and with the evangelistic message on the other, must be kept clear. This Kirchentag, more than any of its predecessors, made provision for communion services at all hours of the day (over thirty daily, from seven in the morning till ten at night) and for personal spiritual counseling. Scheduled at first to be available only from six till seven-thirty each evening, the thirty counselors were busy the first evening till midnight and from then on from morning till night. Thirty street meetings, each with brass band and loudspeaker equipment, were held daily on the squares and before the factory gates of Frankfurt and its industrial suburbs.

Nor was the expression of faith in culture neglected. Concerts of church music, old and new, plays, and poetry readings were offered every evening; even the cinemas and the broadcasting station of the State of Hesse adapted their programs.

It would have been unrealistic to hope that the Kirchentag would enable German Christians to overcome the confusion of national and church life which the German Reformation helped to perpetuate in occidental Christendom. By far the greatest attendance and public interest were drawn by the "work group discussion national life," where the theme, "How Much Can Peace Cost?"

[1] Literally, "[those who have been] reconciled live differently."

[2] "Rally" is the nearest English equivalent.

A PRAYER

FOR THIS WEEK

Our Father in heaven, we thank Thee for the ready access we enjoy to Thy throne through Jesus Christ our Saviour. We rejoice that morning, noon, and evening Thine ear is attentive to our praise and our petitions.

Enable us as Thy children to see life in the light of our relationship with Thee. Oh, for hearts completely on Thine altar and the consequent ability to view every experience of life as having passed Thy divine censorship. In an insecure world may Thy sweet peace guard our hearts and minds; amidst a generation of pleasure seekers let Thy deep abiding joy be our portion.

This we pray desiring to know Thy fullness personally in order to be convincing examples of Thy sufficiency to everyone whose lives we touch. Thus we would fulfill our mission to others and glorify Thee, all through Christ our Lord in whose name we pray. Amen.

—Aaron M. King.

---

was usually understood as "How Much Can Reunification Cost?" The group's favorite hymn was "Wake up, Thou German Land." Despite the redoubled efforts of the moderator, the meeting sometimes seemed more like a political assembly, with heckling, hissing, applause, and all, than like a Christian "work group" talking about reconciliation.

Yet serious progress was made toward bringing to the Kirchentag an awareness of the rest of world Christendom. One meeting brought Germans a greeting from the world-wide church, and another informed the foreign visitors about the life and problems of the church in Germany.

The opening worship service of the Kirchentag in the bomb-flattened center of Frankfurt, with its 100,000 present, or the closing service on the nearby landing field with its 3-400,000, may well be less significant in the eyes of God than many a smaller meeting. The fact that the Kirchentag brings together Germans from both sides of the iron curtain is probably less significant than those Germans themselves, or the politicians who seek to exploit their presence, think. Yet the fact remains, and may well turn out to be one of the facts that matter in this century, that new ways are being sought to bring the Word of Reconciliation to modern man in a language he can understand; that churchly fences and ruts are being overleaped in the search for living fellowship; that people who used to let public life be administered by the politicians are beginning to see that peace is their business; that the man in the street is being told of God's claims on him. All that because "God was in Christ, reconciling the world unto himself . . . ."

Basel, Switzerland.

Dead, yet Speaking

By Bessie C. Moyer

Have you ever stopped to think that some of our best friends died centuries before we were born? Still their fellowship can be very real through the printed word. Someone has very aptly said, "It appears we can have better fellowship with some people after they are dead than while they were living."

Stephen is one whose fellowship can mean much to Christians today. One morning I was reading some comments about his life. One short sentence made me feel very uneasy and condemned. For days I was haunted by the character of Stephen. This is the sentence I read: "Stephen was the only calm person at his stoning." A man calm while being stoned to death! The rest of the people were all mad and gnashing on him with their teeth, but Stephen could be calm in the face of cruel insults, pain, and death. Most people do not like to think of suffering and death. The very thought of it fills them with dread and fear.

I was determined to learn from Stephen how to meet opposition, persecution, and even death calmly, for my life was filled with dread and fear for much lesser reasons.

From the time Stephen first met his Lord and surrendered his life to Him he had very little time for self-pity or fear. He was now living for his Lord. It was not so important what happened to him or even that he lived, but it was important that the people hear about Jesus and believe on Him.

He was called to look after the poor in the church, but he did more than that. He did great wonders and miracles among the people. He could do such great things because he was full of faith and the Holy Ghost. Since he was full of faith, he had no room for fear, for it is impossible for the two to dwell together.

A man that could do such great wonders naturally aroused to jealousy the carnal religious men and they stirred up the people against him, and set up false witnesses.

The test was beginning for Stephen, and they watched him closely to see how he would react. Still they saw no fear in him, but saw his face as it had been the face of an angel.

Surely, I thought, Stephen will now be very careful what he says or does in order not to arouse their anger any further. But instead of a simple "Yes" or "No" to their question "Are these things so?" he preached to them about Jesus and His death. They were cut to the heart, and gnashed on him with their teeth. Stephen looked steadfastly into heaven and declared he saw the heavens open, and the Son of man standing on the right hand of God. They refused to listen any longer. They cried with a loud voice, they stopped their ears, and ran on him with one accord, and cast him out of the city and stoned him. Stephen died with a prayer on his lips for his persecutors.

The secret of his calmness? He looked steadfastly into heaven. No matter how cruel and unjust the accusations, or how terrible the persecution, he kept his eyes fixed heavenward and Jesus was the source of his calmness and strength.

Every Christian can do the same today. We have the same privileges as Stephen had and even greater ones. We have our Bibles as our stay and guide. In every time of need we can keep our eyes fixed on Jesus. He will be our guide and stay. He will never fail us, for He is the same yesterday, today, and forever. He will be our strength and help if we call upon Him in the time of need.

Souderton, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the Hokkaido, Japan, Missionary Fellowship meeting at Nukabira, Oct. 9-11.

Pray for the meeting of the Mennonite Board of Education being held at Harrisonburg, Va., Oct. 18-20, and for all our schools in the important work they are doing.

Pray that the Mennonites may be moved to give sacrificially during the November Missions Week.

A mother requests prayer for a daughter who has lost her Christian testimony.

A sick boy in Stroudsburg, Pa., who has a rare blood disease, desires the prayers of God's people.

"The Hobgoblin of Little Minds"

One of the favorite sports of small-caliber persons is catching somebody else changing his mind—especially if the victim happens to be in the public eye. Why shouldn't a man change his mind as he lives longer, learns more, and grows wiser? To cling stubbornly to our old opinions just because we once cherished them is as stupid as to cling to them because they once belonged to our grandfather. Of course, our earlier opinions may still be *right;* there is no need to change them just because they *are* old. But we ought to dare to re-examine them from time to time to find out whether they are still valid. A century before Christ was born, Cicero was insisting that "change of mind is not inconsistency." If it *is* inconsistent for one to change his mind, any person who respects his intellectual integrity should strive to be *consistently* inconsistent!

—Whatsoever Things.

OUR SCHOOLS

GOSHEN COLLEGE

Enrollment for the first semester of the 1956-57 school year totals 860 according to Ada Shaum, Acting Registrar. Of this number 679 are full-time students, an increase of 49 over last year's enrollment. Part-time students number 181.

Full-time students include 26 advanced theology students, 4 postgraduates, 140 seniors, 128 juniors, 135 sophomores, and 246 freshmen. Full-time men students number 340, with women students totalling one less, 339. Six part-time students are enrolled in the Seminary; the remaining 175 part-time persons are students in the college.

This year's students come to Goshen from 23 states, the District of Columbia, and 4 Canadian provinces. Other countries represented are England, Formosa, Germany, Gold Coast, Greece, India, Japan, Jordan, Marshall Islands, Puerto Rico, Trinidad, and Uganda.

Spiritual Emphasis Week

Dean Carl Kreider, recently returned from Japan, gave a series of addresses in student chapel during a Spiritual Emphasis week, Sept. 17 to 21. He spoke on the subjects Jesus Christ, the Hope of the World, Jesus Faces the Intellectually Minded, Jesus Faces the Politically Minded, Jesus Faces the Economically Minded, Jesus Faces the Religiously Minded.

More than 30 student leaders and a number of faculty members participated in the annual Student Activities Conference, September 27, 28, at Camp Friedenswald, in Southern Michigan. The theme of this year's conference was "The Individual in the Campus Community."

Lecture-Music Series Announced

Season tickets for the 51st annual Goshen College Lecture-Music Series went on sale Oct. 1. The first of the nine numbers of the 1956-57 series will be a lecture by Judge Luther Youngdahl, former governor of Minnesota, and now federal judge in the District of Columbia. Noted for his character and honesty, Judge Youngdahl will discuss "Morality in Government," on Oct. 20.

Nov. 15 the National Swedish Chorus will present a program including selections from the masters as well as folk songs of the Scandinavian countries. Founded in 1888 this 75-voice male chorus is one of the finest choral groups in Western Europe.

Robert Friars, a top-flight film lecturer, has been engaged for the Home-coming number, Nov. 24. His illustrated lecture is entitled "England and Scotland."

The Singing Boys of Norway will present a varied program of music on Dec. 6. The famous group, composed of 40 boys and men between the ages of 10 and 27, is making its second tour of the United States. During their first tour in 1952 they were hailed by audiences and music critics alike.

The Detroit Symphony Orchestra will appear Jan. 28 under the direction of Paul Paray. Leopold Stokowski says of this well-known orchestra, "This is one of the truly great orchestras of the world. In Paul Paray Detroit has one of the world's five greatest living conductors." Mischa Mischakoff, Detroit's concertmaster, was for fifteen years concertmaster for the great Toscanini and the N.B.C. Symphony Orchestra.

On Feb. 5 the Goshen community will have the privilege of hearing one of the great pianists of all time—Dame Myra Hess.

Sam Campbell, who has appeared a number of times before on the L-M Series, presents to this year's audience on April 11 an illustrated lecture "Colorado-Mountain Wonderland."

The Quartetto Italiano will perform March 1. This string quartet, long famous in Europe, has through its recent tours in the United States attained a reputation second to none.

A timely subject "Race Relations as Seen by a Southerner," will be discussed on March 21 by Hodding Carter, well-known publisher of the Greenville, Miss., **Delta Democrat-Times.**

Annual Work Drive Scheduled

Classes were dismissed Oct. 4 and 5 for the annual student-faculty work drive. The continuation of the athletic field has been selected as this year's project according to Ron Schertz, Metamora, Ill., chairman of the Work Drive Committee. The goal is set at $9,000.

The athletic field located east of the railroad tracks, is scheduled for use next fall. The field has already been seeded. Students are now using the new tennis courts although no fence has been erected around the courts due to lack of funds. The funds from this year's work drive will enable the athletic department to proceed with development of the field.

During the two-day recess the students worked at a variety of jobs both in the Goshen community and in their home communities in Ontario, Ohio, Illinois, Pennsylvania, Michigan, Iowa, and other parts of Indiana.

BETHANY CHRISTIAN HIGH SCHOOL

Again this summer was used in converting all remaining available space into classrooms. On Sept. 4, Bethany Christian High School opened its doors for its third year with the following enrollment by classes: freshmen, 58, sophomores, 45, juniors, 67, and seniors, 56, making a total of 226 students. Our students come from 64 different congregations. The enrollment by states is Alabama, 2; Indiana, 197; Illinois, 8; Michigan, 6; Minnesota, 1; Missouri, 1; Nebraska, 1; and Ohio, 8. One hundred twenty-five new students have enrolled, coming from 46 different schools.

During the week of Sept. 17-21 Bro. Paul M. Miller of the Goshen College Biblical Seminary brought very challenging messages on Christian commitment and discipleship. In these services a number of commitments and decisions were made for Christ. We praise the Lord for His matchless power in changing lives to His honor and glory.

HESSTON COLLEGE

Melvin Schmidt, a college freshman at Hesston last year, won third place in the National Anti-Alcohol Oratorical Contest at Atlanta, Georgia, Monday, Sept. 24. Last year Melvin won first place in the Kansas State Anti-Alcohol Contest in Wichita. These contests are sponsored by the Women's Christian Temperance Union. Mr. Schmidt is enrolled as a college sophomore at Bethel College this fall.

1956-57 Hess Hall Series

Vincent J. Krabill, chairman of the Music-Lecture Committee, released the complete schedule for the 1956-57 Hess Hall Series. They are:

Oct. 26—The Resident String Quartet, Kansas State College

Nov. 23—Reed Marionettes, "Pinocchio"

Dec. 5—Edward L. R. Elson, pastor of the National Presbyterian Church, Washington, D.C., "Recovery of America's Spiritual Foundations"

Feb. 22—Fran William Hall—Lecturetographer, "Hawaii, U.S.A."

March 22—Knowles Duo, Soprano and Tenor

Educational Tours

Class officers with their sponsors are doing initial planning on the annual Educational Tours. Each year the high-school classes are given one school day to visit points of interest in some nearby city. This year high-school freshmen will visit McPherson; sophomores—Wichita; juniors—Hutchinson; seniors—Topeka. The college classes are granted two days for their educational tours. College freshmen plan to visit Kansas City. The college sophomores will tour Lincoln and Omaha, Nebr.

Traditionally the groups have gone out during the same week, however, this year a new plan is being tried. The high-school department will take their tours on Nov. 2; the college classes will tour Oct. 18 and 19.

Chorale Members Chosen

Music students have completed private auditions and have tried out before the Music Committee for membership in the Collegiate and Varsity Chorales. Successful candidates have been notified of their membership in the respective choruses. The Collegiate Chorale will be under the direction of Lowell J. Byler. Paul M. Yoder will direct the Varsity Chorale. The roster of the Varsity Chorale includes:

First Soprano	Second Soprano
Winifred Horst	Carol Histand
Mary Lou Johnston	Adelma Garber
Rebecca Roth	Elizabeth Gingerich
Barbara Vogt	Joyce Sommerfeld
First Alto	**Second Alto**
Eva Kauffman	Sharon King
DeVera Schmidt	Joyce Livengood
Miriam Shetler	Cora Belle McElmurry
Arlene Lapp	Zonda Osborne
	Delores Stutzman
First Tenor	**Second Tenor**
Wendell Kreider	Floyd Kauffman
Lonnie Roth	Gordon Hershberger
Roger White	Lonnie Loucks
	Arlan Smoker
First Bass	**Second Bass**
Alvin Hershberger	Ralph Kauffman
Cecil Miller	Stan Roupp
Douglas Stutzman	Paul Unruh
Paul Troyer	Ivan White
	Stanley Swartzendruber

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South Central Conference Report

Nazarene District Center, Hutchinson, Kans., Aug. 21-23, 1956

The conference was well attended by conference delegates and local congregations of Kansas. Pastors or congregation-elected delegates were present from forty of the organized and mission churches of the district. This is about 83 per cent representation. The following visiting brethren were present: Floyd E. Kauffman, Minot, N. Dak.; A. J. Metzler, Scottdale, Pa., guest speaker on the conference program. He brought three helpful messages on the conference theme of Christian Unity. (1) Provided Through Christ. (2) Obtained by Faith. (3) Expressed in Love and Service. LeRoy Kennel, Lombard, Ill., was guest speaker on the MYF program.

Bro. Daniel Kauffman, Leonard, Mo., led in a special consecration service in behalf of the following brethren called to ministerial service during the past year: Alvin Kauffman, Crystal Springs, Kans., ordained as minister; the following licensed as ministers: Maynard Yoder, Evening Shade, Mo.; Cletus Miller, Pueblo, Colo.; and D. A. Raber, Wichita, Kans.

Bro. Sanford E. King, Hutchinson, Kans., preached the conference sermon, using the theme, "The Pre-eminence of Christ as the Head of the Church." Text—Col. 1:18.

A. Motions

I. That Hesston College and Bible School campus be designated as the regular meeting place for our annual meeting place of conference, with provision that any congregation desiring at any time to entertain conference in their local area may submit an invitation for conference to the Executive Committee for consideration.

II. That as a conference we approve the recommendation of the Executive Committee of conference and the Regional Overseers that we inform the General Conference Executive Committee that we are favorable to and encourage the proposed idea of working toward the organization of a Gulf Coast Conference.

III. That ministers desiring to continue to receive the "Christian Ministry" magazine with subscriptions being made possible by conference shall express their desire to the conference secretary.

IV. That this conference send two delegates to the conference on Nonresistance and Political Responsibility to be held at Laurelville, Pa., Sept. 21, 22, 1956, and that the Peace Secretary be designated as one of the delegates.

V. Following the report of the conference delegates to the North Central Conference the following motion was made and carried: That the Executive Committee of conference consider carefully the matter of need for continued provision for sending a delegate to the North Central Conference.

B. Recommendations

I. Submitted by the Executive Committee of conference:

1. In view of the fact that the wedding ring is an issue in the brotherhood of our conference, that the Executive Committee arrange for a special meeting to give prayerful consideration to this matter, with the proposal that such a meeting shall include the Executive Committees of conference and district mission board, the Regional Overseers, the pastors of all our congregations, heads of institutions in our district, and any other persons who are vitally interested.

2. That the South Central Conference express itself favorable to the General Conference proposed plan of finance for travel expenses of General Board members to the annual meetings of the general church boards.

II. Submitted by the Home for Aged Study Committee:

1. That local area committees be appointed relative to Home for Aged institutions, such as perhaps one for Colorado, one for Kansas, and one for Missouri. An amendment was submitted to this recommendation that such area committees shall clear actions relative to establishment of institutions with the Hospitals and Homes Committee of the General Mission Board. The amendment carried and the recommendation approved with the provision that the Executive Committee shall make such local area committee appointments.

2. That the conference accept the offer of Mrs. C. B. Driver's property for Home for Aged use, for favorable consideration.

3. That we as a conference turn the offer of Mrs. C. B. Driver's proposition over to the Missouri area churches for their area consideration and, if accepted, they supervise the project of construction and operation.

III. Submitted by the Ministerial Committee:

1. Ministerial Retirement. **a.** That we recognize a difference between a call to preach the Gospel and the call of a congregation or other official assignment to serve in an administrative capacity. **b.** That we recognize the calling of the office of minister of the Gospel as a calling for life. **c.** That we adopt the following plan for retirement from administrative responsibility in a congregation or conference: When an ordained brother reaches the age of sixty-five he is encouraged to retire from administrative responsibility in a congregation or conference, except as the congregation may request his services a year at a time. However, at the age of seventy he should be encouraged to not accept administrative responsibility.

2. Church Council. That every established congregation have in their local organization a Church Council. This council to consist of three or five lay brethren elected by the congregation, the pastor of the congregation, and other ordained brethren serving in an official capacity in the congregation. In congregations of less than 100 membership, three lay brethren, and in congregations of larger membership, five lay brethren should serve on the council. They shall be elected for a three-year term, alternating in expiration of term. The call to membership on the council shall be considered a very sacred and high calling in the church. The qualifications of character for a person serving on the Church Council shall be the same as one to be called to a ministerial office. His installation shall be a very special consecration service. The council shall effect its own organization annually.

The following shall be among the duties of the Church Council: **a.** Meet regularly and on special call for council meetings. **b.** Consider and take action on membership matters such as: (1) Application for membership in the congregation. (2) Application for letter of transfer. (3) Membership discipline. **c.** Consider possible special meetings and programs, such as: (1) Evangelistic or revival meetings. (2) Bible conferences. (3) Guest speakers, chorus programs, etc. **d.** Consider special needs for offerings, solicitations, etc. **e.** Serve in giving help to any committee in the congregations. **f.** The laymen of the council to assist the pastor as needed in matters relative to the preparation for and administration of ordinances. **g.** At least one delegate to conference shall be chosen from the lay brethren on the council. **h.** The council, excluding the pastor, shall serve as a contact for the congregation and/or the Regional Overseer in matters relative to the pastor. **i.** The council shall present matters of major significance to the congregation for ratification.

C. Resolutions

I. Concerning recommendations of General Conference:

1. **Whereas,** We recognize the relationship of our district conference to our sister district conferences, and to these conferences as affiliated in our General Conference, be it

Resolved, That we express our appreciation for the work, leadership, and guidance of the larger brotherhood as expressed through the function of our General Conference, and that we express our unanimity with General Conference in their resolutions B through G as passed at the 1955 session held at Hesston, Kans., and that we further express our desire to promote the ideals and goals there envisioned.

2. **Whereas,** General Conference at its past session, August 26, 1955, adopted twenty-four goals for its current biennium, be it

Resolved, a. That we recognize the Biblical import of these goals. **b.** That we make this statement of goals available to the membership of our congregations for their prayerful study. **c.** That we encourage our pastors and overseers to study their churches and areas and put forth every effort in implementing these goals on the local church level in our conference district.

3. **Whereas,** At its 1955 session General Conference enacted recommendation B on Church Organization and Administration, be it

Resolved, a. That the secretary of our conference make these Church Administration Study copies available to our pastors and overseers. **b.** That the Executive Committee of conference consider the advisability of study conferences in our respective areas of the district under the direction of the overseers with possible key personnel being used at each of the various conferences, the conferences to be open to pastors, all ministers, and lay delegates of the respective areas.

4. **Whereas,** At its 1955 session General Conference adopted recommendation D on Sunday services, be it

Resolved, a. That we recognize the appeal and inroads of the world and its attractions upon the Christian in our generation, along with the trends toward materialism and secularism with their effect upon our church services and upon the church as the unifying center of our communities. **b.** That pastors with the counsel of their overseers and their local church leadership review the pattern of services of their congregations in the light of their current needs. **c.** That each local church make such adaptations of their Sunday and midweek services as may be practical to more successfully achieve the objectives of the church. **d.** That each local church look carefully to the nurture of all levels of maturity of their membership and community. **e.** That we attempt to have our church program such as will develop a church-community consciousness for our brotherhood, and for a Christian witness and service in the larger community of which the churches are a part.

5. **Whereas,** At its 1955 session General Conference adopted recommendation E on Life Insurance, be it

Resolved, a. That we formally accept the suggested position of General Conference. **b.** That we make these statements available to the membership of our churches. **c.** That we give guidance regarding a wholesome attitude of faith and trust in God in the light of this position on life insurance. **d.** That we provide safe and adequate guidance to our membership in respect to their individual needs and problems as related to life insurance and to safeguard them against undue pressure of insurance agents. **e.** That our people be cautious regarding the dangers of overinsuring. **f.** That our people be oriented in regard to the provisions of our own brotherhood through Mennonite Mutual Aid, and encourage them in so far as these facilities are available and adequate to secure their protection through co-operating with our own brotherhood agencies.

6. **Whereas,** At its 1955 session General Conference adopted recommendation F regarding Race Relations, be it

Resolved, a. That we make available to our congregations the statement of General Conference and lead the congregations in an intelligent response to its Biblical position. **b.** That we promote in our communities this area of the expression of the love for God by (1) promoting a personal attitude of respect for the sanctity of the person

(Continued on page 982)

FAMILY CIRCLE

Don't Forget to Pray

By Opal Brammann

Has someone hurt your feelings?
Has the world gone wrong today?
Has temptation almost got you?
Then don't forget to pray.

Do the cares of life seem heavy?
Do you from the pathway stray?
Do your friends seem to forsake you?
Then don't forget to pray.

Or—is life all running smoothly?
Every minute bright and gay?
If you hope to keep it that way—
Then—don't forget to pray.

Park Rapids, Minn.

God Uses Mothers

Whenever men want to accomplish some great purpose, or propagate some great idea, they usually round up an army of men with a great supply of material and proceed to force the issue upon the rest of the world. History abounds with examples: Ghengis Khan, Alexander the Great, Napoleon, Hitler.

Another method of spreading an idea or philosophy is to establish a school or university or some similar organization to teach the idea until it catches on.

While men use plans, methods, armies, money, institutions, ideas, and philosophies to promote their ends, God has a better way, although apparently a foolish one.

The infinite wisdom of our God uses personality, human beings, to accomplish His will. The most precious thing in existence is human personality. After all matter has ceased to be, personality will still remain. It is indestructible, though it may be perverted, twisted, debased.

Jesus measured personality up against the whole world and said, "What shall it profit a man if he gain the whole world and lose his own soul?" The conclusion is that one person is of more value than all else besides.

Is it any wonder that God uses persons? "If you would plant for a year, plant corn; if you would plant for a century, plant a tree; but if you would plant for eternity, plant love in the heart of a person."

God usually starts twenty years ahead of time to prepare for His plan. And mostly He chooses to begin with a small, insignificant, tiny, helpless baby in the arms of a peasant woman somewhere beyond the back stretches of human society.

Someone asked a famous child specialist what time was the best to begin training a child. His answer was, "Twenty years before the child is born." He meant, of course, that child training must begin with the parents long before the child comes into being.

Without doubt, the mother is the most important person for the training of a child. Father certainly provides the masculine element necessary for the discipline and guidance of the personality that is forming in the home, but Mother wields the stronger influence of the two. The reason is obvious. She has the child longer under her care through the day. She is the one to whom the child naturally turns for nourishment and love.

So God is very careful about whose arms cradle that child through whom He is going to do His mighty works in the earth. Think of the disastrous results if the babies, Isaac, Samuel, David, Moses, Jesus, Paul, had not had the proper kind of mothers! Or suppose their homes had not been the right kind of homes! What a terrible loss we would have sustained! Yes, God is terribly concerned about the quality of motherhood and about the kind of homes mothers make. God uses mothers!

There have been many great leaders, many benefactors of mankind, important men we could not do without. But behind each of them and responsible largely for them are the wonderful mothers that gave them birth and guided them through those years of molding which made them leaders among men.

God uses mothers! When God needs a Samuel, He selects a Hannah to mother the baby. When He needs a Moses, He chooses Jochebed to be the child's mother. When God is ready to reveal Himself through His only Son, He chooses a humble, chaste, peasant girl to be the divine channel. And so the story goes. God uses mothers!

What of the times we are in? Is there any hope? Somehow, somewhere God will break through and save us. He always has.

The Scripture says, "In which time Moses was born . . ." (Acts 7:20). When times are the darkest, God is always working. The decree had gone out that all Hebrew baby boys were to be thrown into the Nile and drowned. God chose that very time to have the baby Moses born. God turned this evil decree into the very channel He would use to save the Hebrews out of Egypt. He did it through Moses, once a tiny baby. He did it because of the baby's mother, Jochebed.

Somewhere, somehow, in this frightening atomic age, there is a mother and her baby—perhaps poor, humble, unnoticed, and unknown—that God has selected to use to break through and save us. God uses mothers!

Mother, magnify your office. Parents, look well to the spiritual quality of your home, for it is through these that God works to perform His saving acts in history. Who knows but that you have come to the kingdom for such a time as this?—Clifford R. Corns in *The Gospel Trumpet.*

The Bee

Great and marvelous are the works of the Lord, and the life story of a little bee, an ant, or a butterfly will declare it, to say nothing of the wonders made manifest in the history of every living creature. Consider the bee a little more. It has two pairs of wings which fold over each other when not in use. Each wing has a row of twenty microscopic hooks. These hook the wings together when in flight, imparting the power of one large wing and at the same time enable the bee to enter certain flowers in search of honey.

The worker bee has five eyes—three simple eyes and two compound. Each of the latter has 6,000 lenses where man has but one. In the compound eyes of the drone are 26,000 lenses, 13,000 in each eye. The bees thus see a world of wonder and beauty which man knows nothing of.

In the antennae of the bee are 5,000 little smell hollows, enabling the little insects to detect a single apple blossom half a mile away, or distinguish a clover head from a buttercup.

Surely we live in a world of wonders. If our eyes and our minds were opened, we would go forth into the light of things and see nature as God has made it.

—*Evangelical Christian.*

EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all those who remembered me in prayer, and with cards, visits, gifts, and flowers during my time in the hospital. May the Lord reward each and every one for your kindness.—Raymond V. Doerr, New Holland, Pa.

* * *

We wish to express our sincere thanks and appreciation to our many kind relatives, neighbors, and friends for their sympathy shown and for prayers, gifts, and cards, and those who so faithfully labored for us during the sudden passing away of our loving husband and father. May the Lord richly bless each one of you.—Mrs. Benjamin F. Lapp and children, Gap, Pa.

* * *

Our many thanks to all who remembered me during my stay in the hospital, especially for the prayers, and also for the cards, visits, and flowers. God bless each one.—Mrs. Thos. Cashwiler, Honey Brook, Pa.

* * *

We want to thank our many friends for their kind words of sympathy, for the many comforting letters and cards, and for the many prayers which were offered on our behalf. All these tokens were very much appreciated during our recent sad bereavement, in the loss of a loving husband and father.—Mrs. J. C. Fretz and family, Kitchener, Ont.

TO BE NEAR TO GOD

STRENGTH

Sunday, October 14

Read Ephesians 3:14-21.

We can be strengthened, refreshed, fortified, and invigorated. That certainly sounds desirable, doesn't it?

Today let's notice the source of strength. No new exercise, no wonder drug, nor a super vitamin, but "by his Spirit." Weymouth puts it this way, "to be strengthened by His Spirit with power permeating your inmost being." This is desirable. And, Christian, it's yours.

He comes, His hand of strength I take,
And every lowly task grows sweet.

Monday, October 15

Read Psalm 27:1-6.

"How can Mrs. A live without the Lord? Why, I depend on Him so much." This was the testimony of a friend of mine. When we truly experience the Lord as the strength of our life, He becomes a vital necessity.

God is our refuge and our strength,
In straits a present aid.
Therefore, although the earth be moved
We will not be afraid.

—From **Scotch Psalter.**

Tuesday, October 16

Read Isaiah 20:8-15.

In the song, "What God Hath Promised," we acknowledge our faith in God's abilities. We sing that He can give strength, light, grace, help, sympathy, undying love. We express utmost confidence.

Yet, at times aren't we a bit like these people of Israel? We know where to find strength but we say, "No."

Wednesday, October 17

Read Psalm 28:6-9.

As a mother I am humbled by the trust of our small youngsters. They think that daddy is capable of doing everything. Mother can cure every illness, erase every trouble, and provide every little need. Oh, how they trust us!

How could we fail to be helped if we would only trust Him—the One who really can do all these things that our children think we are able to do? Then we would say with David, ". . . therefore my heart greatly rejoiceth, and with my song will I praise him."

Thursday, October 18

Read Psalm 27:11-14.

Our dictionary says that to wait is to tarry in expectation. I like that. We are not waiting in a state of vacuum. As we wait on the Lord we are expecting something. We will get something good. "The Lord is good unto them that wait for him, to the soul that seeketh him" (Lam. 3:25).

To wait on the Lord with great expectation will be a heart-strengthening experience. Try it.

Friday, October 19

Read Isaiah 40:28-31.

Say, don't you know? Haven't you heard? That this God, your God, is never weary. How could He? He is strength. He is power. Think of it. It is this God that renews our strength.

Lord, carry me. "Nay, but I grant thee strength
To walk and reach thy home in heaven at length."

Lord, why then am I weak? "Because I give Power to the weak, and bid the dying live."

Lord, I believe; help Thou mine unbelief.
"Good is the word; but rise, for life is brief."

—From **Gospel Herald.**

Saturday, October 20

Read Romans 5:1-6.

"Humility leads to strength. It is the highest form of self-respect to admit mistakes and make amends for them."—From **The Gideon.**

When I know I am weak, then strength becomes precious. Now I am ready to humbly ask for strength. Now I truly appreciate the strength we have in God's love-gift—Christ.

I do not ask a lifted load,
Nor for a smooth and thornless road,
Simply for strength enough to bear
Life's daily burdens anywhere.

—Eben E. Rexford, **Life Songs No. 2.**

—Gladys Kennel.

God's Command to Teach

Sunday School Lesson for October 21

(Deuteronomy 6)

(In this great passage on religious education, God is speaking to parents particularly. But religious education is the responsibility of the entire Christian fellowship. Perchance you teach grandparents. You may encourage them to do their important part in this great work. Young and old teach the next generation about God. Help your pupils to see the necessity of a strong religious program and also to support it in every way they can.)

From what book is this great passage taken? Why this second giving of the law? Where is Israel now? Deut. 1:1. A second generation is Moses' concern, and also all the generations to follow. Unto his death Moses was zealous for his people to keep very close to God.

The first concern in the Christian educational program is just like that Moses spoke to Israel. "Hear, O Israel." Hear what? "The Lord our God is one Lord." What those who are educating think of God, of Christ, is the first consideration. We can't teach what we don't truly believe. Analyze Moses' description of the love that God requires.

It is from God that we get the content for our education. What was Israel to teach the next generation? Last Sunday we learned that the Ten Commandments are still a part of our curriculum. Christ reinterpreted them for us who live in His kingdom. The truth of God, the commands of God, are what we are zealously to hand down. Israel was to tell the story of the grace of God in delivering them from Egypt. Our core curriculum is our deliverance from sin through Jesus Christ.

Why is it so important to teach the next generation? Moses gave answer to this for us too. That our children and their children after them may learn to "fear the Lord thy God," "that it may be well with thee," "that ye may increase mightily," "that ye may not forget the Lord" when ye prosper in material things. Let your pupils tell of observations on these results of education or the lack of it. God is not in the thoughts of many people today. Doesn't this explain their conduct?

This passage has also a classic description of the most effective method in Christian education. Find it in verses 6 and 7. Why must parents and all who help educate the children and youth have the love of God and the law of God in their hearts? Pupils may give many illustrations of this method of teaching.

Would children ask any questions about Christian living if they didn't see Christian living? If the answer to a question concerning something we do in the name of Christ is difficult to give, perhaps that conduct needs examination. But any answer that we have lived in the heart will be easy. One who loves greatly will have a ready answer for the great grace shown to him.

And then this is the most effective way to teach. What is the difference between admonishing children and nurturing them? Which must come first? Would there be more conversation on heavenly things if we lived more as pilgrims? Perhaps your children who are now parents didn't learn the truths of God well enough, and their children will suffer for it. Each generation can't get too well acquainted with God and Christ.

There is danger in using words too early. This danger is evident in our Sunday-school methods with the very young. If we have classes for them, their teachers must understand that they learn by living together and not by admonition. One mother told me the most her children talk about after Sunday school is how the teacher behaved. This living they can understand.

All this Christian education is for one end—that the next generation may fear God for their good.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ralph Palmer, tract evangelist, has been working in Illinois for about a month. He is now moving east and south.

Five applicants were received into church membership by baptism in Clarence Center, N.Y., on Sept. 16.

Sister Mary Lederach, Lederach, Pa., spoke to the young women's class of the Monterey congregation, Bird in Hand, Pa., on Sept. 20.

Bro. J. Mark Stauffer, Harrisonburg, Va., conducted a music conference at Columbiana, Ohio, Oct. 6, 7.

A hymn sing under the direction of Jacob Huebert was held at North Lima, Ohio, on Sept. 30. The combined chorus of the three congregations of the community sang.

The Riverview Conservative congregation, White Pigeon, Mich., sponsored Spanish services during the past summer for the Mexican migrant workers of the community. The attendance was as high as 80. Bro. Dean Hostetler, a former VS worker in Puerto Rico, was in charge. At the last service on Sept. 2, Bro. Amsa Kauffman of the Clinton Brick congregation, who formerly served among Mexicans in Texas, brought a Gospel message in Spanish.

Bro. Virgil J. Brenneman, Iowa City, Iowa, spoke to the West Indiana Ministerial meeting on Sept. 29.

Bro. S. A. Yoder, Goshen, Ind., addressed the men's fellowship at Elkhart, Ind., on Sept. 24.

Two members were added to the fellowship of the Wayside Mission, Gulfport, Miss., during the past month, one sister upon confession of faith, and a young father by water baptism. Prayer is requested for the young man's wife, who has not been able to give up to the Lord. Hurricane Flossie was responsible for a slight delay in pouring the footing for the new church building of the Wayside congregation.

The Gospel Team from the Kleinegemeinde Mennonite Bible School, Steinbach, Manitoba, which has been giving programs in this country, was at the Holdeman Church, Wakarusa, Sept. 23, and at the Olive Church, Elkhart, Ind., on Sept. 25.

The Zion congregation, York, Pa., gave a program at the Congregational Mennonite Church, Marietta, Pa., on Sept. 23.

A conference for librarians was held at Waterloo, Ont., on Oct. 1. A panel discussed "Principles of Book Selection."

Inspirational song service at Sunnyside Mission, Lancaster, Pa., Oct. 14, 7:30 p.m.

Bible meeting at Hershey's meetinghouse, York Co., Pa., Saturday evening and all day Sunday, Oct. 20, 21, and evangelistic meetings, by Christian Frank, following.

Ninth annual Bible Conference, Marion, Pa., evenings of Oct. 11, 12, 13, and all day Oct. 14. Guest speakers, Ward Shank, Broadway, Va., and Stanley Beidler, Quakertown, Pa.

The Rocky Mountain Camp is building an infirmary, using donated labor.

The Springdale, Va., chorus sang at Vesuvius Baptist Church on Sept. 23.

The Gospel for Today radio broadcast is being released from Bloomington, Ill., WJBC, at 7:30 a.m. each Sunday.

Bro. Clayton Sutter, superintendent of the Old People's Home at Eureka, Ill., has accepted a position, beginning Nov. 1, on the office staff of Mennonite Mutual Aid, Goshen, Ind.

A fourth printing has been ordered for **Living Happily Married** by John R. Mumaw.

The Pershing Street congregation, Hutchinson, Kans., is financing a fifteen-minute weekly broadcast from the Hutchinson station of a program prepared and presented by Hesston College. Time is 7:45 a.m. Sunday.

Bro. Milo Kauffman, Hesston, Kans., spoke to the congregations at La Junta, Colo., on Sept. 19, concerning congregational organization.

Ninety-nine persons registered at the study conference on Theology of Christian Experience held at Laurelville Mennonite Camp, Sept. 26, 27. Papers read at the conference have been assembled in a binder and are available while the supply lasts at $1.00 each. Order from Mennonite General Conference, Mennonite Building, Scottdale, Pa.

Bro. Urie A. Bender, Scottdale, Pa., was the Thanksgiving Day speaker at St. Jacobs, Ont., Oct. 7, 8.

The congregation at Lombard, Ill., which has been meeting for two years in the East Lombard Civic Club building, now holds its services in a school building adjacent to the church site on Madison Street.

Bro. Walter Smeltzer, a pre-seminary student at Goshen College, who recently completed two years of Pax service in Germany and Algiers, was licensed as a minister at the Olive Church, his home congregation, on Sept. 30 by Bro. J. C. Wenger.

Instructors in the Tuesday evening Bible study which will continue for 12 weeks at Worcester, Pa., are Richard Detweiler, Arthur Lapp, Florence Reinford, Harold Nyce, Marilyn Ruth, and Mildred Hackman.

Speakers in a Youth Conference in Pottstown, Pa., on Sept. 30 were the brethren John Ruth and Don Augsburger.

The Conservative Mennonite congregation at Kalona, Iowa, which now has meetinghouses at Upper Deer Creek, northwest of Kalona, and Fairview, northeast of Kalona, is constructing another church building one-half mile east of Kalona. The new building will seat 350 people.

Sister Ruth Burkholder, whose skillful proofreading helps to get the GOSPEL HERALD to the readers with a minimum of mistakes, is recovering satisfactorily from an appendectomy.

New workers at the Publishing House are Janet Good and Shirley Stalter, both from Elida, Ohio. Janet is working in the billing department and Shirley is a stenographer in the editorial division.

Sister Christine Horsch, widow of the pioneer Mennonite historian, Bro. John Horsch, spent a few days at her former home in Scottdale while her daughter, Mrs. Elizabeth Bender, was reading proof on the Mennonite Encyclopedia.

Bro. Lewis Martin and **Bro. Norman Derstine,** Harrisonburg, Va., were in Scottdale on Oct. 2, consulting concerning literature for Sicily. In the weekly worship they spoke to the workers concerning Sicily and the Gold Coast.

Change of address: Raymond Mishler, from McMinnville, Oreg., to 219 N.E. Yamhill St., Sheridan, Oreg.; Noah G. Landis, from Lancaster, Pa., to Kirkwood, Pa., Route 1, in care of Raymond Campbell; I. Mark Ross, from Lima, Ohio, to Route 3, Wooster, Ohio, phone Orrville 5000 M.

A third printing of Bro. Milo Kauffman's **Challenge of Christian Stewardship** has been ordered. This book will be used in the adult class of the winter Bible study at Plain, Lansdale, Pa., with Bro. Jacob Z. Rittenhouse as instructor.

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Calendar

Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Indiana-Michigan Mission Board meeting at North Main Street, Nappanee, Ind., Oct. 25, 26.
Missions Week, Nov. 4-11.
Fall Missionary Day, Nov. 11.
Universal Bible Sunday, Dec. 9.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Daryl Grant, two-and-a-half-year-old son of Bro. and Sister Tobe Schmucker, who have charge of the Hope Rescue Mission, South Bend, Ind., accidentally lost his life on Thursday afternoon, Sept. 27, when an old furnace toppled over on him in the shed where he was playing. Pray for the bereaved parents and brothers.

The Calvary Mennonite Church, La Plata, Puerto Rico, lifted an offering of $137.62 on Sept. 9 for the fifteen families who lost their homes at El Peñon during hurricane Betsy. The Calvary church has been sponsoring a witness in the El Peñon area.

Fifteen men from the Mennonite Spanish Church, Chicago, Ill., have spent $300 remodeling their church basement with knotty pine walls and a new floor and painting their church chapel.

A post-hurricane clothing distribution took place at El Peñon, near La Plata, Puerto Rico, on Sept. 21. Fifteen boxes of clothing which had been prepared by the La Plata church women were distributed to the fifteen families who had lost their homes. Local pastors and workers from La Plata gave brief Gospel messages in connection with the distribution. Every member of each family received some needed gift of clothing. Pray for the continued spiritual witness at El Peñon.

A radio transmitter has been installed at Russian Mission, Alaska, and the Mahlon Stoltzfuses are now able to contact the outside world without waiting for the mail plane. They recently used the transmitter for an exchange of telegrams with the General Mission Board headquarters at Elkhart, Ind. Telegrams should be addressed to the Stoltzfuses at Russian Mission, Alaska.

Sister Maria Lichti, missionary to Japan, left for her home in Germany from Tokyo by air on Sept. 30.

The Don Reber children are attending the U. S. Army school in Sapporo, Japan, where the Rebers are now residing to direct the Mennonite radio witness. The principal of the school is a Mrs. Oberlin, formerly of Middlebury, Ind. Sister Reber is also serving on the local kindergarten board and the Hokkaido Missionary Fellowship education committee.

Bro. John H. Mosemann, General Mission Board president, met with the European Mission Council at Valdoie, France, on Sept. 20 to discuss the work of the Board in Belgium, France, and Algeria. Important decisions included the naming of Pierre Widmer as executive secretary of the Council and extending a call to Pierre Nussbaumer for service in Algeria. Bro. Nussbaumer's service with the Pax boys in Algeria revealed him to have the necessary spirit and character for work among the Moslem population. Bro. Mosemann is now in the Gold Coast and is expected back in Goshen, Ind., on Oct. 14.

Bro. Albert Buckwalter, Chaco, Argentina, expresses appreciation for the special typewriter for use in preparing reading materials in Toba which arrived with Sister Mabel Cressman as a gift of the Ontario WMSA. The typewriter has extra characters and large letters which will make it particularly suited for the preparation of Toba language materials.

Anniversary services are planned for the Calvary Mennonite Church, Puerto Rico, for Oct. 7-14, with Alberto Espada Matta as special speaker. Evangelistic messages will be given throughout the week and a communion service is planned for Sunday morning, Oct. 14.

Baccalaureate services were held for the graduating class of the Dhamtari, India, Christian Hospital School of Nursing on Sunday, Sept. 30, and graduation exercises on Friday, Oct. 5.

Anita Ruth was born to Bro. and Sister Addona Nissley, La Plata, Puerto Rico, on Sept. 25.

Bro. Robert Keller, Greensburg, Kans., who is attending Northwestern University, Chicago, Ill., taking work in hospital administration, spoke at the Mennonite Spanish Church, Chicago, on Sunday evening, Sept. 30.

Bro. Raul Garcia, Pehuajó, Argentina, spoke at the following Puerto Rican churches on Sept. 14: a.m., Palo Hincado; p.m., Coamo Arriba; evening, La Plata.

The Ninth St. Mennonite Church, Saginaw, Mich., conducted a week of teacher training for Sunday-school teachers beginning on Sept. 24.

The Topeka, Kans., Mennonite Fellowship gave the Sunday evening program at the Mennonite Gospel Center, Kansas City, Mo., on Sept. 9. The annual business meeting of the Center congregation was held on Sept. 13.

The Puerto Rican pastors held their regular monthly meeting with Bro. and Sister Paul Lauver at Cayey on Sept. 27.

Evangelistic meetings are planned for the Gladstone Mennonite Church, Cleveland, Ohio, for Oct. 21-28, with Bill and Bob Detweiler, Orrville, Ohio, as evangelists. Put these meetings on your prayer list.

Bro. Lee Kanagy, missionary on furlough from Japan, has registered for 14 hours of classwork at the University of Michigan, Ann Arbor, for the first semester. The Kanagy family will continue to reside at 1124 S. 8th St., Goshen, Ind.

Bro. Don Nyce, Kansas City VS worker, returned to St. Louis, Mo., on Sept. 24 and 25 to continue contacts made by the VS unit this past summer. Workers are needed to enter this area for a permanent witness. The St. Louis work is under the direction of Bro. Nelson E. Kauffman, secretary for Home Missions and Evangelism.

Persons interested in giving an evangelistic witness during a trip to the southern U.S. for the winter should contact Bro. Nelson E. Kauffman, at 1711 Prairie St., Elkhart, Ind.

Your Treasurer Reports

According to information received through our Relief and Service Committee plans have now been completed whereby representatives from our church can visit our brethren in Russia. This delegation to Russia is being arranged for through the Mennonite Central Committee and our churches are participating in this project through the Relief and Service Committee.

Funds will be needed to share in this total visit which will be effective in arranging for a personal contact between the Mennonites of our country and those in Russia. The estimated share of our church in this project is $1,500.00.

We believe that this is a project worthy of our financial support as well as our continued prayer support. Anyone who would wish to contribute funds to help support this fraternal visit to our churches in Russia may send his contributions through his district treasurer or direct to the Elkhart office. Contributions should be designated for the Russia Delegation Visit.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bro. Harold Kreider, Hannibal, Mo., writes that our brethren in the Missouri State Prison, Box 900, Jefferson City, Mo., would appreciate letters of encouragement. These brethren must endure cursing and mockery of all kinds. Their names are: Johnny Allison, No. 65381; James Bates, No. 86142; George Kuone, No. 64779; Louis Gray, No. 68624.

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ELO Announces Fifth Annual Conference

The fifth annual conference of Evangelical Literature Overseas will be held at the Back to the Bible Broadcast, Lincoln, Nebr., Dec. 10-13, 1956. The conference will take the form of a workshop and ample time will be given to discussion. The whole field of missionary literature will be considered from the standpoint of writing, translation, publishing, production, and distribution.

Among the speakers at the conference will be Theodore Epp, director of the Back to the Bible Broadcast; Edwin E. Jacques, foreign secretary of the Conservative Baptist Foreign Mission Society; R. Kenneth Strachan, general director of the Latin America Mission; Robert Walker, editor of **Christian Life** magazine.—EFMA **Missionary News Service.**



A Somali village turns out, eager to talk to the missionaries.

How Shall They Hear?—In Africa

BY PAUL N. KRAYBILL

Africa, the dark continent of yesterday, is the troubled continent of today. Here in one generation changes are taking place which normally take hundreds of years. Here the pressures of revolution, race tension, nationalism, and the influences of false religions, paganism, and materialism complicate and involve every situation and problem.

The Changing Scene

One cannot adequately understand our opportunities in Africa without at least some understanding of Africa and the African. The impact of western civilization has had a devastating effect on this people. The white man has brought the symbols of progress, education, and technological advance. All of this has stirred the envy of the African and an era has begun in which materialism is the order of the day. Money is becoming more abundant and with it the African eagerly grasps the goods which he sees in the shops and bazaars. To earn this money many are migrating to the cities where too often living conditions are far from normal and even quite unwholesome.

The old tribal controls and restraints are breaking down, and while the old society was certainly far from ideal—far too often the new condition has produced in the African a state far worse than the first. He no longer has the stabilizing influence of tribal life, and where the influence of Christianity should be replacing it, too often there is nought but evil and debauchery of the kind that the so-called Christian West has introduced.

It has been said by one observer that when a country like Africa undergoes such a revolution, there is first a tendency to reject the native culture and then that is followed by a tendency to idealize it. In certain parts of Africa one senses that the people are in the first stage of that development where they see the benefits and advantages of Christianity and civilization and are eagerly grasping for those things.

Christianity is inevitably identified with western civilization whether we like it or not. (It is up to us to demonstrate its universal nature and that it is not exclusively a western innovation.) It is certainly true that the progress and advantages of western civilization have, in a certain measure at least, been possible because of the influence of Christianity. The African sees this and is ready to listen to the message of Christianity. His philosophy of the wholeness of life leads him to the conclusion that somehow Christianity and progress must be the same and he is eager to learn more.

In Somalia and Ethiopia we have unusual opportunities to witness because these people are eager for a better way of life and are coming to the place where they are willing to listen to the Christian message. It is at this point that it is so important for us to be there to speak and witness at a time when men's hearts are open to new truths. Further, the importance of our witness at this point is so crucial because too often that kind of opportunity passes so quickly.

At a time when the Christian Church should be speaking clearly and witnessing consistently, too often the negative aspects of our western culture became apparent and there is a general disillusionment with western civilization and Christianity in general. Our sins of materialism, immorality, superiority, exploitation, and racial discrimination too often push the African on to the second stage where he idealizes his own culture and seeks to revive it. He may continue to want the things of civilization and progress but he rejects the westerner and his ideas and develops a nationalistic attitude which makes it difficult for him to hear the Christian message. Although not as extreme in some places as in others, yet it is a definite factor and one that calls again for a witness of love. In spite of the difficulty of such a situation, one is again impressed with the relevancy of the Gospel.

The African, therefore, will be slow to hear unless our voice is completely free from any tinge of condescension or superiority. He won't be able to hear our message if he hears of our wealth and luxury and indifference to world need. He won't be able to hear if he is told of our lack of love and unity as a brotherhood.

A Church Emerges

Missionaries have gone to Africa. A church has resulted. More missionaries are needed, to be sure, but if Africa is to hear, there is a need perhaps even greater than that of more missionaries. That is the need for the church in America to accept the responsibility of a sister church in Africa. The old isolationism of fifty years ago is strictly out of date. The fact of the church in Africa is upon us. We cannot deny the implications of that and we dare not disregard the responsibility it casts upon us.

This emergence of the church has not simplified our task or diminished our duty and challenge. Instead, in the years immediately ahead there is upon us and the missionaries a most solemn obligation to so serve and help this new brotherhood that a strong, confident, fruitful church can emerge.

We face in Tanganyika problems that are common to all of Africa—the growing nationalism, the delicate relationships between white and black, the difficult problem of differing economic standards. It is easy to assume that it is the African who is sensitive and covetous and self-conscious, and, to be sure, those elements are present. But on the other hand, it is too easy for us to fail to enter wholeheartedly into the problems and feelings of these, our brethren, whose background and circumstances are so vastly different from ours. We need to help them to see that learning English, or getting financial help from America are not the deepest needs of the church there.

But on the other hand, our help must go to them in the same spirit of consecration and self-denial that we expect in them. The church must be built there, but it cannot be built effectively and lastingly if it is dependent on America. But in helping them to build and grow in their circumstances, with their people and with their resources, we cannot accept for ourselves any less stewardship or measure of devotion than we expect of them. One of the outstanding challenges that faces the church in America is to build a bridge of fellowship and brotherhood which does not destroy the initiative of the African or take away the challenge to serve and to give that is his privilege, but which identifies ourselves with them in a partnership that will strengthen us both in Christ.

To live victoriously in a pagan environment with its immorality and superstition, to resist the revival of heathenism, to keep clear of nationalism, to live as a brother with the American and accept his help, to see his economic and cultural advance and yet be content with far less, to see the church struggle for lack of funds and personnel—these are the problems our African brethren face and to which we must be most sympathetic.

Only a deep working of the Spirit of God can bridge the gaps and give grace to resist these temptations. It is a source of much joy and inspiration to see the freedom of the Spirit in leading the African and missionary to close fellowship with Christ which fortifies the soul against evil, and also leads to the breaking down of the barriers of suspicion, jealousy, covetousness, and lack of confidence that so easily arise. We can only thank God for the outpouring of His Spirit which has made possible a church in Africa where missionary and African are one in Christ.

A Spiritual Struggle

The Mau Mau situation in Kenya represents another element in this whole pattern and illustrates the spiritual nature of the struggle that is going on in Africa between light and darkness. A few years ago there arose a secret band of Kenya tribesmen who began to terrorize a certain section of Kenya. Membership in the organization was conditioned on the taking of seven vile and revolting oaths. Those Africans carried on a terrible campaign of intimidation and murder in which a number of whites and hundreds of Africans lost their lives.

The secular press described the whole incident as an anti-white campaign born out of resentment against the whites who supposedly took the land of the Africans. However, observers closer to the scene seem to indicate that this was not so much an anti-white campaign as it was an anti-Christian campaign. Very few whites were killed and those who were, were killed apparently for their guns.

But it was the loyal African Christian who bore the brunt and the fury of that attack. Many of the Christians weakened and denied the faith and saved their lives, but hundreds remained true and suffered fear, persecution, and brutal death. This will undoubtedly go down in the annals of history as one of the great heroic episodes of the faith.

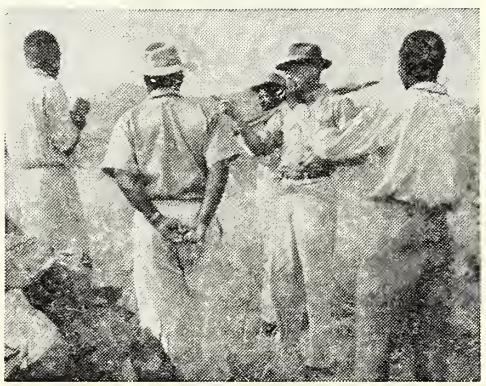
This was a struggle between light and darkness symbolic of the struggle that is taking place elsewhere in Africa, although in a less dramatic way. The African sees Christianity as a threat to his old pagan life. The practices and the customs of pagan life are doomed if Christianity is successful, and so this new faith is bitterly opposed.

Communicating the Gospel

The Christian missionary must witness to a pagan culture in such a way that his testimony is the communication of the message of the Gospel and not the communication of a culture or a civilization. To do this demands identification with the pagan to the extent that one is sympathetic with his needs, desires, and attitudes. It demands also the kind of unselfish love which enables a person to deny himself the comforts and material prosperity of our own civilization.

The missionary needs to be completely free from any tinge of racial superiority or even consciousness of racial or cultural barriers. The true brotherhood of the church of Christ can only emerge when we have paved the way by forgetting that there are barriers between men who have a different color or a different background. The Gospel must be communicated in such a way that it speaks to the need and the situation of the African. This may involve different applications of the Gospel but does not change the primary truths and basic concepts of Christianity which is a universal faith and applicable to any culture.

However, we cannot assume that by making these cultural adjustments and by freeing ourselves of wrong attitudes we will automatically reap a harvest of souls. The need of Africa and every pagan nation is not so much preoccupation with making adjustments and all of that, but rather it is a need for a spiritual witness in which the power of God is effective to touch men's hearts. To do this demands spiritual preparation and discipline in such a way that the power of God can work effectively among men.



Africans and missionary together plan for location of new primary school building in Tanganyika.

The coming of Christianity is always a threat to the old tribal customs. Even though it does have a message for every culture and every people, there are points at which it will definitely contradict the fabric of that pagan society and demand thoroughgoing changes. It is at that point that the spiritual struggle becomes intense and at that point where the spiritual quality of the church will determine its ability to stand in face of satanic opposition.

Africa is a troubled continent, to be sure, but in the midst of conflict and opposition the power of the Gospel only reveals itself in greater contrast. It is a joy indeed to witness the power of the Gospel as it is expressed in the hearts of redeemed Africans. A church is coming into being—in spite of the difficult circumstances and the tension between righteousness and evil. It is for us to search our own hearts and to assure ourselves that we are ready to pay the price of sharing in the kind of Christian brotherhood where there are no barriers or inequalities and where material comforts and luxuries are dispensable for the sake of the Gospel.

How shall they hear in Africa unless we with our gifts and personnel enter the opening doors that are before us? How shall they hear in Africa unless we as a church so live that we are known to the African as a united brotherhood, dedicated to a life of sharing, witnessing, and love? How shall they hear in Africa unless our love overcomes the barriers of race, color, and culture, both here and abroad? How shall they hear in Africa unless the power of the Gospel is expressed through a consecrated sending church and a dedicated group of workers who live in close fellowship with the living Christ?

Salunga, Pa.

Let's Witness to Prisoners

By Grant M. Stoltzfus

The population of our country's prisons continues to rise. At the end of 1955 over 185,000 persons were in state and federal prisons. No Christian can reflect on this figure and the tragedy it represents without being moved. He remembers the words of Christ in Matthew 25 where at the climax of all things men will be judged in part by whether they visited men in prison.

Many workers in the Mennonite Church have done fine work with prisoners. They have brought the Gospel in song and message to men in cells. A number of prisoners have been baptized, including lifelong prisoners and men facing execution. In our church are pastors and laymen who care for the prisoner's wife and children. They also help the released prisoner find work and give him a new start in the community.

A recent opportunity to help prisoners with the Gospel has come through the Bible correspondence lessons offered by **The Mennonite Hour.** Launched in October, 1955, these lessons have enrolled over 2,300 persons. About fifty of these are prisoners in state and federal institutions. With time on their hands these prisoners have entered into Bible study, requested literature, and asked questions on the Bible and the Christian faith. In many cases Mennonite pastors were already in touch with them. In some instances pastors and Christian workers were notified about prisoners in their vicinity who need guidance and help.

Out of these and other experiences has come the suggestion that the Mennonite Church might do well to increase her work among prisoners or at least make it more effective. Our people should have a growing concern for those who "do time" behind concrete and iron.

Prisons are far from peaceful places. Prisoners who want to "go straight" have a hard road to travel. There is little incentive to better things in many prisons. The men are watched and counted, lined up and marched to work, counted again, searched and lined up again—all in a routine that can crush a man after some time. One prisoner after 25 years wrote: "These are dark shadowy days —the most sunless days of a sunless life. . . . I am tired—very tired. I am tired physically, mentally; tired of pain, grief, despair; tired of injustice; tired of man's inhumanity to man."

How can we extend Christ's invitation of "Come unto me, all ye that . . . are heavy laden" to such men? It has been suggested that what is needed in the Mennonite Church is an "apostle to prisoners." Such a person could do a number of things to promote work with prisoners. He could visit in our Mennonite communities and present the challenge of work among prisoners and their families.

He could share with different communities the successful methods he has learned. The purpose of his work would be to guide and encourage each church community in its ministry to prisoners. He could take part in mission meetings. He could give general information on evangelizing prisoners in talks to congregations and so create a more informed church—a most necessary thing if we are to make progress in this work.

Such a person should be a mature and seasoned individual. He should speak and act out of some experience. He might well have studied penal systems and criminal law in a school of social science. He ought to be a person who can talk the language of prison wardens, parole officers, prison chaplains, and social workers.

Above all he should be a dedicated person, one who loves men with the love of Christ regardless of their unloveliness. Where can such a person be found? Many of us believe that if the church "asks," "seeks," and "knocks," the right person will be found. Or maybe it will be persons. The field is a large one and includes a concern for the prisoner's family, too.

"I was in prison, and ye came unto me."

Harrisonburg, Va.

Bible Students Report on Evangelistic Tour

When the Bible Institute at Chandwa, Bihar, India, opened for a new term on July 16, former students reported regarding their preaching tours during the hot season.

Two students took food, cooking utensils, and camping equipment and stayed wherever they happened to be when night came. They reported a good reception everywhere. People listened eagerly to their message.

Two other students stayed in the homes of Christians and went from there to the villages for their preaching each day. The third pair stayed with Christians in the villages to witness, accompanied by the local Christians.

Bible Institute staff and students alike were thrilled with the response of the people to the Gospel. The door to preaching certainly is not closed to the Indian Christian. The students all said they had a wonderful experience which they would like to repeat.

This type of evangelistic tour was an experiment this year. The students helped the local people with their work wherever they went. This willingness to identify themselves with the local people gave the students a good point of contact.

In two of the remote villages, the Christians welcomed the students enthusiastically. They were given rice and treated to chicken curry dinners. Christian bonds became strong and the opportunity to teach and strengthen the Christians was great. People said good-by with tears.

via MBMC, Elkhart, Ind.

Something New in District Mission Work



Ohio mission workers' retreat at Camp Luz. The following families are pictured: Jonas Hostetler, Fred Augsburger, Paul Stoltzfus, Nelson King, Dale Nofziger, Chauncey Grieser.

Camp Luz, Orrville, Ohio, with its beautiful trees and lake, was the setting of the Ohio mission workers' retreat, Aug. 27-31. This retreat, first conceived by Bro. D. W. Miller, former president of the Ohio Mission Board, was carried through by Bro. John Drescher, the new president. The sewing circles of the state provided all the meals, which were prepared by Sister Salome Horst.

Bro. Paul M. Miller, Goshen, Ind., Bro. Harold Bauman, Orrville, Ohio, and Bro. James Steiner, North Lima, Ohio, led helpful discussions which dealt with mission activity and the problems under which the workers must labor. The mornings were spent in a devotional period and discussion of some subject vital to the group. Rest and recreation occupied the afternoon hours. This was more enjoyable, since the children were present as well as the adults. In the evening there was another worship and discussion period.

Camp Luz facilities proved very adequate for this type of program. All but two of the mission families were able to attend. Sickness and a building program kept these two away.

The aim of the Ohio Mission Board in providing this retreat was to give the faithful mission workers a diversion from their strenuous duties and at the same time reinforce them for their work of spreading the Gospel in their various communities. One and all of the workers attending testified that the retreat was very profitable for the strengthening of both body and soul.—via MBMC Information Services, Elkhart, Ind.

Pray for God's Blessing on the Witness in Israel

BY ROY KREIDER

Pray for Leonard K., a language school acquaintance who came to Israel from the United States. Anti-Christian, anti-Christ, and anti-mission, he nevertheless listened attentively to the Gospel, meanwhile trying to interpret all Gospel appeal and Christian experience psychologically. Since he is a reporter for a U.S. Jewish paper on mission activity in Israel, he studied the mission program very intensively and listened for hours to the Gospel message.

Pray for Rahel, a Jewish Christian who seems to have had an encounter with the Lord, but like so many here who are highly trained has an unteachable, proud spirit. Thus it is very difficult to guide and help her through her mental, emotional, and spiritual crises. A gifted teacher, she can hardly accept the place of being only a pupil in spiritual things.

Pray for a young man from Iraq, newly arrived in Israel, who eagerly received a New Testament and was glad for spiritual guidance. He now wants to study carefully his New Testament and to come afterward to have his questions answered and to restudy it together.

Pray for Ami and Esther, recently married, both having spent several years in mission schools. Both know the way of truth; they invited many Christian friends to their wedding. Esther once professed to know Christ as Saviour but has disowned Him to be able to be married by the rabbi. Jewish Christians cannot legally be married by a Christian pastor; only rabbis can marry Jews legally. She now declares herself Jewish in religious faith. Pray that what is needed to quicken their love for God's truth and to return to God will be forthcoming and bring them to that crisis of faith.

Pray for the growing friendships at the language school as Sister Kreider finds her way into the hearts and homes of several ladies who evidence a hunger for fellowship, especially with a Christian, because their minds are full of memories of outstanding Christians in the European communities whose lives and faith warmed these Jewish hearts. One middle-aged lady is eager to do many kindnesses for us and welcomes Sister

Kreider and our little boys into her home whenever they find time to call on her.

Pray for two non-Jewish men who have professed faith in Christ for many years but with extremely warped views on the marriage question. Both are at the point of doing irreparable damage to their present marriage relationship by remarrying, regardless of the reproach to what they profess.

Pray for two young ladies who were studying English with us weekly in our home. Both are from Orthodox Jewish homes. Frequently they have brought their friends with them.

Pray for two young Jewesses who were eager to chat for several hours on the New Testament and Christian experience but felt that they had seen too much of the world and heard too many religions to be able to believe Christianity to be true. Both confessed, however, that they greatly envied what Christians have.

Pray for the young man eager to learn English by studying the Book of Job. Responsive, moldable, open-minded, and teachable, he quickly caught the foregleams of Gospel redemption, the way of faith and hope which this book portrays.

Pray for the present efforts of the Jewish Christian nationals, efforts which seem to be so human and pre-Pentecostal, to organize a Hebrew Christian church. Pray that the Holy Spirit may gain control of every effort and that through the body of believers, both Jew and Gentile, the Spirit of God may be able to freely work, truly exalting Christ as living Head. Jerusalem, Israel.

Broadcasting

The Mennonite Hour

Going on WCFL, Chicago

Since it was necessary to go off WOWO, Fort Wayne, Ind., because of a change in Westinghouse policy regarding paid religious broadcasts, it was decided to replace WCBD, Chicago, by one of Chicago's 50,000 watt stations to cover Indiana and Ohio.

WCFL, The Voice of Labor, after a period of negotiation, has accepted **The Mennonite Hour** starting Oct. 7 at 6:30 p.m. CST (7:30 p.m. EST). WCFL, 1000 on the dial, has a fine signal throughout Indiana, Ohio, and "bonus" coverage throughout the eastern states.

Chicago is the second largest city in the United States. Its spiritual needs are great. More than one out of four have no church affiliation; more than one out of three are Catholic; less than one out of six are Protestant; about one out of twelve are Jewish. Yet of all these, how many are truly Christian?

For schedule cards listing WCFL write to Mennonite Broadcasts, Inc., Harrisonburg, Va.

WCBD will not be carrying the broadcast after Oct. 21.

WMBI Chicago (1110 kc) will broadcast **The Mennonite Hour** each Sunday in October at 5:30 p.m.

Music Groups Reorganized

Earl Maust, music director and co-ordinator of the various **Mennonite Hour** singing groups, announces the selection of new personnel for the broadcast.

A new male quartet has recently been chosen, composed of Charles Hershey, John Horst, Robert Hostetler, and Urbane Peachey, all students at Eastern Mennonite College. The former quartet disbanded because three of their group went into missionary and I-W work.

In the present ladies' sextet are Olive Arbogast, Rosalie Hartman, Mrs. Norman Kreider, Mrs. Bernard Martin, Lois Mumaw, and Mrs. Rowland Shank.

The Mennonite Hour A Cappella Chorus of twenty-nine members under the direction of J. Mark Stauffer was chosen recently after individual tryouts were given.

Pray much for these new singing groups that many listeners will be won to Christ through the medium of song.

Luz y Verdad

Catholics are listening to Luz y Verdad, and continue to do so knowing that we are Protestant. Several letters recently received read like this: "I am Catholic and my whole family are Catholics . . . but both my family and I give heed to what others have to say, too." "Sir, I attend the Catholic church in my town, but when I can't go I listen to your broadcast. In fact, I get more out of your messages." "I am a Catholic, but my friend has told me that this doesn't make any difference. If you care to, you might send me the Catholic New Testament."

A listener from Tandil, Argentina, sums it up like this: "Much do your messages clear up for us some of those passages in the Bible that we didn't understand, such as your message of July 15. . . . We have need for such messages in order to illustrate to certain Catholic friends of mine who ignore the truth."

A Lima, Peru, listener has been emotionally stirred through listening to **Luz y Verdad** recently. He writes: "Last Sunday afternoon I listened to Radio Victoria, which stirred my emotions upon hearing the eternal truths proclaimed. I don't know very much about the Evangelical faith, but since I am writing to you now, I wish you would give me some help through your prayers."

In appreciation of the correspondence course, a Colombia listener writes: "I will tell you that this course is one of the most appropriate studies which enables one to study God's Word, which is of very much satisfaction to me, as well as spiritual food to my soul."

via Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

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The cause should never serve organization, but organization the cause.—**Stewardship Facts.**

MISSIONS

EDITORIAL

Self-Supporting Missionaries

Some time ago I met a young Episcopal reader on a railway station platform where we were both walking while the train was making a prolonged stop. I soon discovered that he was an engineering student and that he expected to pursue his profession abroad. He felt that too many American professional persons are sent abroad because they are misfits at home. He also felt that a Christian following some profession often has a better entree for witnessing than the missionary. He can often identify himself more easily with the local people than can the missionary.

The idea of the self-supporting missionary, of course, is not new. The Apostle Paul plied his trade of tentmaking during his year and a half sojourn in Corinth. Meanwhile he witnessed to those whom he met and participated in evangelistic efforts after working hours. Of course, he had no family to support and educate for service. However, he did receive support from the churches in Macedonia to make up for what needs he did not supply for himself.

Non-Christians look upon the paid missionary as a person who preaches or teaches for his pay. Paul tried to remove that hindrance to his witness among non-Christians by making tents. He also taught Christians to give support to those who minister to their spiritual needs. The supported missionary can often overcome this assumption that he works for pay by living a life of sacrifice and identification with those whom he serves as much as possible.

Our missionaries in Alaska are self-supporting. The General Mission Board has given them an official appointment and assisted them in their work with loans and with materials for evangelism. This makes possible cooperation with the church back home, meanwhile giving the missionary the status of a local resident and removing some of the prejudice often attached to supported missionaries.

One veteran missionary has indicated that if he were beginning his missionary career again he would follow the self-supporting principle as much as possible, make friends with the people among whom he lived, witnessing to them with the idea of developing a local fellowship which would be self-propagating, self-governing, and self-supporting.

This is not an article against mission boards. Even if every missionary were self-supporting

(Continued on page 980)

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Peter Ventura, Chicago, Ill., and Ernest Weaver, Hartville, Ohio, arrived at La Plata, Puerto Rico, Sept. 18, to direct rehabilitation service. More volunteers will arrive for construction of churches and homes that were hit by hurricane Betsy. Immediately after their arrival the men began work on the Rabanal church. They also started building a new clinic at that place.

A clinic building, 20' by 22' is being built by men of the Calling Lake, Alta., community. The VS unit there leased land from the province of Alberta. Joe Grasshead, a community man, is supervising the construction. Women of the community will be contacted about helping with the furnishings.

At present the Calling Lake unit is working in connection with the departments of health and education on the possiblity of developing a hot lunch program for the local school children. Anna Rose Nafziger, Archbold, Ohio, teacher, and Elma Riehl, Quarryville, Pa., nurse, are working with the government agencies on securing funds for the projects. It is hoped that such a program would supplement the regular diets of the children and provide needed nutrition.

The unit meets once a week with the Paul White family and Mr. and Mrs. Ellefson to study the Cree language. They have a bilingual person from the community help them.

Carolyn Brubaker, Denbigh, Va., is doing secretarial work for Virgil Brenneman, pastor of the Iowa City, Iowa, Mennonite Church, while she awaits an opening in one of the university hospitals.

The VS unit at La Junta is studying the advisability of starting a girls' club. At present a boys' club is in operation. This has proved to be an effective avenue of plus service for the fellows of the unit.

Sept. 4, was the opening date of the kindergarten at Camp Rehoboth, St. Anne, Ill. Erma Reesor, Markham, Ont., reported that 14 were enrolled. Ten are in kindergarten and four are in the nursery.

The correct permanent addresses for the VS units serving the Navaho migrant people are Mennonite Voluntary Service Unit, 221 N. McArthur, St., Grants, N. Mex., and Mennonite Voluntary Service Unit, 7225 N. 51st Ave., Glendale, Ariz. The Glendale address is the new location for the former unit at Phoenix.

Openings for VS personnel still remain. The next voluntary service orientation period will be held at the Elkhart, Ind., headquarters, Nov. 6 to 17. Interested persons should write to the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

I-W Services

The Mont Alto I-W unit at South Mountain, Pa., reports that Paul Bender, Grantsville, Md., pastor of the Casselman Mennonite Church, spoke on Sept. 18 at the unit prayer meeting. He challenged the group to a closer fellowship with God through private devotions.

The Cleveland, Ohio, I-W unit sponsors The Mennonite Hour for the Cleveland area.

Agape will be sent out with the regular I-W peace mailings of the I-W Services Office starting with the October issue. **Agape** is the voluntary service paper of the Relief and Service Committee. It will be sent to men 19½ years and older who have not yet entered I-W service.

Released Sept. 28, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Germany

A program of alternative service for conscientious objectors is provided in the new conscription law of West Germany. Mennonite churches of Germany organized a German Mennonite Peace Committee July 24 to serve as a central counseling office for conscripted men. Otto Schowalter of Hamburg is chairman.

Eligibility to claim refusal to bear arms in military service, the new law states, will be determined upon an individual basis. The law provides for a government committee to examine conscientious objector applicants. Their decisions would be appealable.

The law states, "Whoever objects to every use of arms because of conscience and therefore refuses military service with arms, must perform an alternative service outside the Federal Guard in lieu of military service . . . ." This is the first time in German history that there has been legal provision for pacifists.

Representatives of German churches are working on the application of these principles of law. There is no conscripting being done at the present time.

Korea

The 152 boys who live at the Mennonite Vocational School near Taegu, Korea, had an interesting trip one day last summer. They were out of bed early on the morning of their trip into the city of Taegu. They walked to the train station at Kyong San, boarded the train and soon were in the city.

During the forenoon the group visited a newspaper building and a court trial. At noon their housemother, Twila Brunk, met them in the truck loaded with food for a picnic. In the afternoon they divided into vocational groups for more tours. The agriculture boys visited experiment stations while the others visited a carpentry and metal works.

On another occasion the neighboring Samyuk Orphanage from Taegu visited the Mennonite school for an athletic meet. The Kenneth Brunks (Denbigh, Va.) direct the school.

France

The Mennonite Church of France assumed full operation of the Mont des Oiseaux home for children on October 1. A ceremony marked the occasion when Jonas and Mary Classen were honored for their services. Mary (Byler) Classen directed the home the past nine years. Also honored was the new director, Regina Nussbaumer, formerly of Basel, Switzerland. She is an experienced social worker.

Mont des Oiseaux is located in northeastern France near the village of Weiler. It is one of eight homes established by MCC in Europe during and following World War II. Two homes are still operated—Valdoie, France, and Bad Duerkheim, Germany.

The home has served up to 700 children since it was started. Thirty-three children make their home there now. A total of 19 MCC workers have served in the home over the past years.

German Books

Do you have some unused books in the German language lying about your house?

There is an interest among German-speaking people in Mexico for nontechnical books. Books may be sent to the clothing depots at Ephrata, Pa., and North Newton, Kans., from where they will be sent to German Mennonites in Mexico.

Personnel

Lieselotte Geiger, Kaiserslautern, Germany, has joined the unit there as a teacher in the kindergarten of the new MCC community center. She formerly served two years in the children's home at Bad Duerkheim, Germany, and for the past five years she conducted a private kindergarten. She is a member of the German Mennonite Church.

Victor Toews, Steinbach, Man., is the new teacher at Ailsa Craig (Ont.) Boys' Farm. He has several years of teaching experience in elementary grades, he is a member of Steinbach Mennonite Brethren Church, and attended United College, Winnipeg, Man.

Edgar Stoesz, Mountain Lake, Minn., has joined the staff at Akron, Pa. He serves in the Voluntary Service and I-W sections, is former leader of the I-W unit at Topeka, Kans., and is a member of the Evangelical Mennonite Brethren Church. He is accompanied by his wife, Gladys, and two children.

Mary Ellen Weldy, R.N., Wakarusa, Ind., has joined the staff at Prairie View Hospital, Newton, Kans. She is a member of Yellow Creek Mennonite Church and was trained at Goshen College.

Luke H. Newswanger, Farmersville, Pa., has joined the staff of Brook Lane Farm at Hagerstown, Md., as a male aid. He is affiliated with Metzlers Mennonite Church near Lancaster, Pa.

Albert and Mary Ellen Meyers (Sterling, Ohio) recently moved from Valdoie Children's Home in France to Basel, Switzerland. He will divide responsibilities between the Peace Section and Christian Educational Materials Operation.

Released September 28, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

At the Alberta-Saskatchewan WMSA annual meeting, Barbara Guengrich of High River, Alta., speaking on the "Ministry of Fellowship," said, "When the sisters meet at the sewing circle we enjoy fellowshiping with one another when we sew for others. Last year, our circle at High River decided to draw names and send a personal gift for Christmas to our mission workers in northern Alberta. As the letters of appreciation and thanks came back we read them at the sewing circle meeting. We almost felt we were visiting in their homes. We need to stand behind our missionaries and give our full prayer support to them in their work."

The Suggested Reading List compiled by the secretary of literature gives the names of twelve books with the authors' names and price.

These books are available from our Publishing House or bookstores. Perhaps your Sunday-school librarian has placed them in your library.

Another list is being prepared to help you in your selection of better books to read. The secretary of each local auxiliary will receive copies of the new list, as she did of the first one.

Governments proclaim national days of thanksgiving. Many churches have special services for worship. Families often gather together for family reunions and festivities at this time.

Our thank offerings may be some specific project in our community, or in our district. Our church institutions, hospitals, homes for the aged, and homes for children need funds not only for operating expenses but also for expansion.

Thanksgiving is also a good time to increase our offerings for home and foreign missions. We need to support these with our prayers and our gifts.

From Kansas City Mennonite Voluntary Service Unit, Mrs. Roman Stutzman writes, "We are very happy with the WMSA supplies. I don't know what we would do without them. Everything came through in good shape. The quality of the merchandise is excellent.

"Our fall programs are starting now and we will be using the material from our kits which we didn't use in the summer Bible school."

Suggested sizes for comforters for relief are 50 x 74 inches for single beds and 68 x 74 inches for double beds.

Quilts may be 60 x 84 inches and 72 x 90 inches. Most of the countries where relief goods are sent prefer the single bed size.

Many institutions and missions in our own country prefer larger sizes of both quilts and comforters for single and double beds, as you do in your own home.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

The ideal of nonconformity accents the difference between the church and the world. —Paul Mininger.

From Our Churches

ELMIRA, ONTARIO

(Elmira Congregation)

"And the Lord shall guide thee continually, and satisfy thy soul in drought . . ." (Isa. 58:11). Many blessings and privileges have been ours in Christ Jesus; truly His mercies are new to us every morning.

The annual Church Conference was held June 5-7 at the Elmira Church. The conference theme, "The Word and the Church," and the devotional theme, "Kingdom Principles," formed the basis for inspirational messages and meditations.

The Mennonite Board of Missions and Charities meeting was held in Elmira, June 14-17. We have been confronted with many pertinent truths and facts concerning our spiritual responsibilities. Seven young people from the Ontario constituency were commissioned for the mission fields—Mr. and Mrs. Robert Witmer for work in France; Alice Kehl to serve on the faculty of the Bible school at Bragado, Argentina, after a preliminary period of service in Puerto Rico; Mr. and Mrs. Tilman Martin and Mr. and Mrs. Harold Reesor for work in Quebec. We thank God for these young people who have surrendered their lives to Him.

Our summer Bible school was well attended at our church July 2-13. We have sown the seed and are trusting the Lord to bring forth the increase.

Glen and Elizabeth (Horst) Brubacher of our congregation moved to Morningside on June 30 to take up their work at that place under the Mission Board. Will you remember them in prayer as they labor there?

Our pastor, who was scheduled as camp pastor at Chesley Lake Camp, spent a week there with his family from July 21 to 27.

We are looking forward to revival meetings the early part of October, with Osiah Horst as evangelist. Pray for the blessing of the Lord to be upon us in a very special way during these days.

We are happy to have one of our members, Sister Lucinda Martin, R.N., back with us after serving in the Mathis (Texas) Hospital.

May the Lord be praised for the future work and progress of the church, here and elsewhere, where the Gospel goes out to reach the unsaved.

Bernice Sauder.

GRACETON, MINNESOTA

(Graceton Congregation)

Dear Readers:

"There is none holy as the Lord, for there is none beside thee, neither is there any rock like our God" (I Sam. 2:2).

On May 27 Bro. Eli Hochstetler was with us for our communion services.

Our Bible school was held June 18-29 with Bro. Perry Hochstetler as superintendent; he also taught a class. Besides the teachers from our own group, Sister June Peggar of Loman, Minn., also helped. As we did not have enough teachers, a few of the classes were put together. Our enrollment was not quite as high as previous years.

Visitors during the summer included Bro. and Sister Rufus Beachy and boys of Mylo, N. Dak., on June 24, Bro. Beachy bringing both morning and evening messages; Bro. and Sister Charles Stoll and family of Wolford, N. Dak., on July 22, and that evening Bro. and Sister Abe Stoll and boys of Casselton, N. Dak., with Bro. Abe bringing the evening message.

Some of our young people are away, making our group here smaller. Milton and Connie Sandvold are working in Kansas City, and Arnold Skirvseth on a farm in N. Dak. One of our young men enlisted in the army last fall and is now stationed in Chicago. Pray for these young people, that they may be faithful, and especially for Vernon Hinkel, that he may realize more fully what he has done, and that he may come back to the Lord and serve only Him.

On Aug. 12 we had a number of visitors, Bro. and Sister Roy Zook and Esther of Kansas City, Bro. and Sister Jerry Yoder, Ethel, and Ralph of Wolford, N. Dak., and Bro. James Hess, missionary from Honduras, who brought the morning message and told of the work in Honduras in the evening. Both services were enjoyed very much.

Bro. and Sister Roy Zook were here about a month, visiting their son, George, and family.

Pray for the work here and also for the workers, that we may be more faithful in whatever we have to do. Correspondent.

MANSON, IOWA

(Manson Congregation)

Dear Readers:

Greetings in His precious name!

John C. Kasteiem preached a powerful sermon to our congregation at our morning service, Aug. 12. It was directed to each individual for we are all sinners and fall short of our calling.

The evening program was given by the kindergarten, primary, and junior departments.

On Aug. 13, Ray Sala was here to discuss Mennonite Aid, Inc.

A group from Kalona, Iowa, was here on Aug. 19 to discuss the Mennonite Disaster Organization. A meeting was held later and a local MDO unit has been organized. Different committees have been appointed.

A male quartet from the Steinbach (Manitoba) Bible Institute, accompanied by their pastor, Rev. Penner, worshiped with our congregation the evening of Sept. 17, and gave us a Gospel program in word and song.

Helen Sutter.

HANNIBAL, MISSOURI

(Mission Congregation)

Greetings:

Blessed be the name of Jehovah from this time forth and for evermore. We truly have many reasons to praise and thank our Creator.

On Sept. 9 we reorganized our Sunday school and church offices. The following persons were elected: supt., Harold Nafziger; asst. supt., Nelson Kreider; primary supt., Ann Kreider; asst. supt., Naomi Zook; church and S.S. choristers, Peter Hartman, Ben Eberly; secy.-treas., James Zook; tract and Way distribution, James Zook; secy. of literature, Carolyn Dawson; librarian, Laura Umstattd; correspondent, Mattie Kreider; ushers, Peter Hartman, Donnie Hoskins, Nelson Kreider; trustee, John F. Kreider; home dept., Roberta Kreider; conference delegate, Ben Eberly; mission board member, John F. Kreider; church treas., A. Leroy Zook; cradle roll, Madonna Eberly; historian, Laura Umstattd; auditors, Harold Nafziger, Leslie Hathaway.

Sunday morning, Sept. 9, our revival meetings began with Bro. I. Mark Ross as evangelist. Our souls were fed and strengthened with the heavenly manna from Ezek. 36. The second half of our meetings were on the teachings of the Holy Spirit. An invitation for a self-denial service was given to which eight young people responded. We praise God for this service. We are living in an age that requires hard work and labor to get people saved, but God is still on the throne and still hears and answers prayer. We do praise God for victories won and for one soul who was willing to give her heart to the Lord, and for the one for whom we had been burdened who came back to the Lord. Praise God for the victory this soul experiences. On the last night of our meeting a dear little jewel was consecrated to the Lord in a consecration service by Bro. Ross. Our music was in charge of Bro. Ben Eberly, who very ably conducted octet and quartet numbers also.

Friendship Circle met in the mission home on Sept. 12. We all enjoyed the fellowship as well as sewing for a needy home, a mother of five children whose husband left her. There were 12 adults and 12 children present.

On Sept. 14 Bro. Ross visited John Allison and Bro. Kreider visited Bro. Cooney at the Jefferson prison, and enjoyed talking about the Lord with them.

Sadness came to the mission home on Sept. 15 when Sister Kreider's father passed away. Our hearts go out in sympathy to Bro. and Sister Kreider and all the loved ones. May the healing balm of God's love comfort them in their hour of bereavement.

Saturday evening Bro. Olen Hershberger, director of the service unit and I-W men at Denver, Colo., came to visit in this vicinity.

May the Lord bless you. We crave an interest in your prayers.

Correspondent.

MISSIONS EDITORIAL

(Continued from page 977)

in the sense of this article, we would still need mission boards for planning, co-ordination, and assistance to the missionary with evangelism materials. May God make us alert to the evangelism needs of our generation and willing to use the methods most effective in winning men for Christ.—L. C. Hartzler.

Field Notes

CONTINUED

Speakers in a special meeting at the Bridgeport, Pa., Mission Oct. 6, 7, were the brethren Jacob Frederick and Paul Longacre.

Announcements

National Christian Teaching Mission, with C. Warren Long, Tiskilwa, Ill., as guest leader, at Iowa City, Iowa, Oct. 25 to Nov. 1.

Tobe Schmucker, South Bend, Ind., at Zion, Morgantown, Pa., Nov. 11.

L. C. Hartzler, Elkhart, Ind., at Maple Grove, Belleville, Pa., Nov. 11.

Shekinah Bible School, Sarasota, Fla., second session Jan. 7 to Feb. 1, 1957, at Tuttle Ave. Church. Sponsored by Bay Shore, Palm Grove, and Tuttle Ave. congregations. Courses offered afternoons and evenings, some classes running two weeks and some four. This will enable folks to take the first two weeks, the second two weeks, or the entire four weeks. Most of the classes in popular lecture and discussion form, with opportunity for review and examination for those wishing to receive credit. Instructors: Geo. R. Brunk and A. J. Metzler, assisted by ministers of the three co-operating congregations. For further information write to Michael Shenk, 2749 Prospect St., Sarasota, Fla.

Bro. William McGrath, who through October, November, and December is on an evangelistic tour in the western states, can be reached by mail at either of these forwarding addresses: c/o J. V. Hostetter, 8608 Edmonston Ave., College Park, Md., or P.O. box 362, Goshen, Ind.

Bro. C. F. Derstine can be addressed Oct. 10-21 in care of Paul Brunner, Reliance Road, Souderton, Pa., and Oct. 22, 23, in care of Edgar Metzler, 4949 78th Ave., Hyattsville, Md.

Levi C. Hartzler, Elkhart, Ind., for Missionary Day, Canton, Ohio, Nov. 18.

All-day meeting Oct. 14, at Newlinville, Coatesville, Pa., with Amos H. Sauder, John S. Eby, and John S. Hess as speakers.

All-day meeting at Goshen, Laytonsville, Md., on Oct. 28, with Bro. Harvey Bauman, Lititz, Pa., as speaker.

J. M. Nissley, Sarasota, Fla., in doctrinal messages at Crestview, Fla., Oct. 16-21.

Harold Eshleman, Harrisonburg, Va., in Sunday-school Rally, at Morton, Ill., Oct. 14.

Week-end Missionary Conference at Beech, Louisville, Ohio, Oct. 19-21, with Tobe Schmucker, South Bend, Ind., and Melvin Leidig and wife, Fellowship Center, Saginaw, Mich., as speakers.

Glenn Martin, Denver, Colo., at East Holbrook, Cheraw, Colo., Oct. 21.

The new Franconia Community Chorus will meet at 7:30 p.m. Oct. 15. This chorus will sing mainly oratorio music under the direction of Hiram R. Hershey. All who love to sing are invited to attend. Practices to be held at Christopher Dock Mennonite School.

Bible instruction meeting at Hershey's, Kinzers, Pa., Oct. 13, 14, with J. Otis Yoder, Harrisonburg, Va., as speaker.

A history of the Mennonite Publishing House is being planned for the fiftieth anniversary in 1958. The writer, John A. Hostetler, would appreciate access to any old photographs of Mennonite publishing buildings inside or outside views. We especially need pictures of the buildings of John F. Funk at Elkhart, and Joseph Funk at Singers Glen, Va. Readers knowing of any such photographs please send them to Bro. Hostetler at Scottdale, Pa.

The program of the Woodridge congregation at Pinto, Md., has been postponed.

Bible instruction meeting at New Holland, Pa., Oct. 13, 14, with Silas Graybill and Allen Shirk as speakers.

R. J. Yordy, Freeport, Ill., in special services at Flanagan, Ill., Nov. 15-18.

Annual banquet of Mennonite Student Fellowship, at 6:15, Oct. 27, in Central YMCA, 15th and Arch Streets, Philadelphia, Pa. Chester K. Lehman will speak on "Bible Perspectives on Christianity and the State." Cost of meal, $2.00. For reservations send $1.00 to Virgil Stoltzfus, 239 Decatur Street, Doylestown, Pa.

O. O. Miller, on "A Bird's-eye View on Mission and Relief Work" at Lititz, Pa., YPM, Oct. 14.

B. Charles Hostetter, Harrisonburg, Va., at Strasburg, Pa., Oct. 11 and 13, and at Willow Street, Pa., Oct. 12 and 14.

James Detweiler, Elida, Ohio, in Christian Life Conference at Mennonite Fellowship Center, Cleveland, Ohio, Oct. 13-17.

Visiting Speakers

Sept. 2. **Justus G. Holsinger,** Hesston, Kans., at Hutchinson, Kans.

Sept. 9. **G. G. Yoder,** Hesston, Kans., at G.C. Mennonite, Burrton, Kans. **M. A. Yoder,** Hesston, Kans., at West Liberty, Windom, Kans.

Sept. 16. **G. G. Yoder,** Hesston, Kans., at Hesston Methodist. **Gerald Studer,** Goshen, Ind., at Roselawn, Elkhart, Ind. **Alvin Becker,** Northern Bible Society, at Leetonia and Midway, Columbiana, Ohio. **Paul Yoder,** Columbiana, Ohio, at Walnut Creek, Ohio. **F. S. Brenneman,** Hesston, Kans., at West Liberty, Windom, Kans. **Paul Showalter,** Wooster, Ohio, at Wadsworth, Ohio. **Ernest Gehman,** Harrisonburg, Va., at Denbigh, Va. **Paul Wittrig,** Imlay City, Mich., at East Side, Saginaw, Mich.

Sept. 23. **Abram D. Yoder,** Souderton, Pa., at Worcester, Pa. **G. B. Neufeld** and wife, missionaries from Belgian Congo, at West Liberty, Windom, Kans. **Lee Miller,** Shipshewana, Ind., at South Colon, Mich. **R. P. Horst,** Kansas City, Kans., at Coffee, Mo. **Willis Troyer,** Plato, Ind., at Riverview, White Pigeon, Mich. **Howard Good,** Preston, Ont., at St. Jacobs, Ont. **Paul Barnhart,** Stuarts Draft, Va., at South Boston, Va. **Harold Mueller,** Downey, Calif., at Los Angeles, Calif. **Roy Bucher,** Metamora, Ill., at Peoria, Ill. **Amos Martin,** Smithsburg, Md., at Stuarts Draft, Va.

Sept. 30. **R. R. Smucker,** Goshen, Ind., at Versailles, Mo. **M. A. Yoder,** Hesston, Kans., at Yoder, Kans. **Virgil Gerig** and group from Oak Grove congregation at Wooster, Ohio. **Abner Miller,** formerly from Cumberland, Md., at Chicago Ave., Harrisonburg, Va. **LeRoy Schrock,** Glen Flora, Wis., at Kralls, Cornwall Pa. **Theron** and **Evelyn Weldy,** VS workers among Navaho Indians, at Olive, Elkhart, Ind. **James Bucher,** Hubbard, Oreg., at Clinton Frame, Goshen, Ind. **Ralph Lehman,** Boys' Village, Smithville, Ohio at South Union, West Liberty, Ohio. **Paul N. Kraybill,** assistant secretary of Eastern Mission Board, at Steelton, Pa. **Martin R. Kraybill,** Elizabethtown, Pa., at Ambler, Pa. **Rohrer Eshleman,** on furlough from Ethiopia, at Rocky Ridge, Quakertown, Pa. **Paul** and **Alta Erb,** Home Conference at Clarence Center, N.Y. **Maynard Wyse,** Archbold, Ohio, at Lima, Ohio.

Oct. 7. **H. N. Harder,** Normal, Ill., at Hopedale, Ill. **Levi Hurst,** on furlough from Tanganyika, at Paradise, Pa.

Evangelistic Meetings

Wayne Wenger, Hardshell, Ky., at Shore, Shipshewana, Ind., Oct. 26 to Nov. 3. **Jacob Frederick,** Philadelphia, Pa., at Bridgeport, Pa., Oct. 7-14. **Ira Nafziger,** Lancaster, Pa., at Crestview, Fla., Oct. 21-28. **Andrew Hartzler,** Newport News, Va., at Goshen, Laytonsville, Md., Oct. 28 to Nov. 4. **Henry Tregle,** Akers, La., at Crystal Springs, Kans., beginning Oct. 28. **Amos H. Sauder,** Ephrata, Pa., at Newlinville, Coatesville, Pa., beginning Oct. 14. **Roy Geigley,** Gettysburg, Pa., at Diamond Street, Philadelphia, Pa., Oct. 7-14. **George R. Brunk,** Denbigh, Va., at Metamora, Ill., Nov. 4-11. **Milton G. Brackbill,** Paoli, Pa., at Salem, Elida, Ohio, Nov. 12-18. **Daniel M. Smucker,** Harrisonburg, Va., at Crest Hill, Wardensville, W. Va., beginning Sept. 16. **Aaron Shank,** Myerstown, Pa., at Pleasant Grove, Fort Seybert, W. Va. **J. L. Stauffer,** Harrisonburg, Va., at Hebron, Fulks Run, Va., beginning Oct. 30. **William McGrath,** College Park, Md., at Creston, Mont., Oct. 7-16. **Merlin Good,** Wild Cat, Ky., at Owl Creek, Beaver, Ohio, beginning Oct. 2.

Four people from the community made decisions for Christ in the meetings at Fish Lake, Ind.

In the meetings at Hannibal, Mo., one backslider was reclaimed, one soul newly experienced salvation, and others reconsecrated their lives.

OUR SCHOOLS

(Continued from page 968)

Members of the Collegiate Chorale are:

First Soprano	Second Soprano
Genevieve Lind	Marlene Chupp
Connie Martin	Ruby Horst
Joanne Roth	Anne Quiring
	Erna Saltzman
	Lois Shetler
First Alto	**Second Alto**
Fern Bontrager	Roseann Boehme
Joanne Hershberger	Lora Esch
Nelda Lauber	Marilyn Kauffman
Stella Mecum	Patricia King
Vera Zook	Joyce Regier
First Tenor	**Second Tenor**
Harold Blosser	Marion Bontrager
Curtis Dietz	Milford Brenneman
Arnold Wyse	Ray Horst
	Laurel Miller
	Lowell Wolfer
First Bass	**Second Bass**
Mark Headings	Arden Kauffman
Sanford Headings	Conrad Osborne
Howard Snyder	Glen Schrock
Mervin Stauffer	Don White
Marion Steiner	

Spiritual Emphasis Week

Russell Krabill will serve as speaker in the annual Spiritual Emphasis Week, Oct. 1-7. Bro. Krabill is pastor of the North Goshen Mennonite congregation, Goshen, Ind. He is known throughout the Mennonite Church as one of the writers of summer Bible school materials. He will also serve as one of the writers of the new graded Sunday-school lessons.

Plans for the Spiritual Emphasis Week include a daily chapel message and evening meetings with the dormitory groups Monday through Thursday. Bro. Krabill will be available for counseling with students the major part of each day. On Friday and Saturday evenings, and Sunday, Bro. Krabill will bring messages to the school and congregation. These three days are the traditional Christian Life Conference and will close the Spiritual Emphasis Week.

The Spiritual Emphasis Week is planned at an early time in the school year to assist students, faculty, and the local congregation to grow in their Christian lives and to get a good start in the new school year.—**This Month.**

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alliman, Wayne and Nadine (Zehr), Roseburg, Oreg., third child, second daughter, Cynthia Marie, Sept. 12, 1956.

Augsburger, Fred E. and Carolyn (King), Youngstown, Ohio, fourth child, first son, Samuel Fred, Sept. 8, 1956.

Crisenbery, Gene and Marian (Stemen), Elida, Ohio, second son, Lowell Lee, Sept. 7, 1956.

Eberly, Homer and Marian (Horst), Orrville, Ohio, third child, second son, Charles Marion, Sept. 3, 1956.

Eshleman, C. Marvin and Elizabeth (Sauder), Paradise, Pa., fourth child, third son, Nelson Lamar, Sept. 18, 1956.

Fisher, Leonard and Lorene (Wyse), Brighton, Iowa, fourth child, second son, Van Meredith, July 29, 1956.

Graybill, Lester and Eileen (Rutt), Orrville, Ohio, first child, David Eugene, Aug. 14, 1956.

Gregor, Harry A. and Madelene (Yoder), Union City, Pa., second child, first son, Marlin Jay, Aug. 16, 1956.

Helmuth, Chrissie J. and Martha (Hochstedler), Lancaster, Pa., second daughter, Judith Yvonne, Sept. 9, 1956.

Huber, Daniel A. and Elby (Harner), Waynesboro, Va., third child, second son, Larry Duane, Aug. 13, 1956.

Huber, John and Martha (Knechtel), Petersburg, Ont., first child, James Steven, Sept. 22, 1956.

Kauffman, Archie and Bernice (Beck), Archbold, Ohio, third child, second son, Marlo Jay, Sept. 19, 1956.

Kauffman, Donald and Ila (Kauffman), Clarksville, Mich., third son, Merle Lynn, Sept. 13, 1956.

Kauffman, Joe I. and Naomi (Albrecht), Bloomington, Ill., third daughter, Deborah Lee, Sept. 8, 1956.

Kieffaber, Albert and Estella (Zook), De Soto, Kans., ninth child, fifth son, Timothy Dale, April 15, 1956.

King, Leo and Pauline (Lind), Salem, Oreg., fourth daughter, Laurel Jean, Sept. 8, 1956.

Landis, John and Vera (Hershey), Quarryville, Pa., sixth child, second daughter, Evelyn, Aug. 8, 1956.

Leaman, Clayton, Jr., and Lorraine (Martin), East Earl, Pa., first child, Jean Yvonne, Sept.1, 1956.

Litwiller, Glenn and Dorthea (Kauffman), Delavan, Ill., second child, first daughter, Brenda Kay, Sept. 20, 1956.

Martin, Walter and Verna (Lehman), Hagerstown, Md., second child, Jesse David, Sept. 15, 1956.

Miller, David L. and Mary (Beachy), Hutchinson, Kans., fifth child, second son, Caleb Dean, Sept. 14, 1956.

Miller, Joe W. and Mattie (Yoder), Hadley, Pa., first child, Anna Marie, July 16, 1956.

Nafziger, Eugene and Emily (Stanwood), Delavan, Ill., third child, Sue Ellen, Sept. 15, 1956.

Nisly, William and Edith (Swartzendruber), Wellman, Iowa, seventh child, third daughter, Hope Renae, Aug. 23, 1956.

Nolt, Miles O. and Irene (Eby), Manheim, Pa., third child, second son, Clair E., Sept. 20, 1956.

Reitz, Dr. Clair D. and Grace B. (Neff), Aibonito, Puerto Rico, second daughter, Peggy Lou, Sept. 10, 1956.

Rogers, Glen and Norma (Heston), Newcomerstown, Ohio, fourth child, third daughter, Nadina May, May 31, 1956.

Roth, Roy D. and Carolyn (Byler), Hesston, Kans., fifth child, second son, David Roy, Sept. 26, 1956.

Rychener, Earl and Helen (Frey), Wauseon, Ohio, fifth child, second son, Delvin Keith, Sept. 11, 1956.

Sadlier, Phil and Vivian (Immel), Creston, Mont., sixth child, third daughter, Kathryn Amelia, Sept. 10, 1956.

Sayer, John and Mary (Dettweiler), Carstairs, Alta., second daughter, Charlotte Joy, July 31, 1956.

Schrock, Joe M. and Ada (Frey), Wauseon, Ohio, third child, first daughter, Norma Jean, Sept. 13, 1956.

Schweitzer, Willard and Marilyn (Reschly), Denver, Colo., first child, Kenneth Lynn, Sept. 12, 1956.

Shaffer, Merle and Lois (Mishler), Hollsopple, Pa., first child, Lamar Keith, Aug. 9, 1956.

Shantz, Willard M. and Anna (Brubacher), Waterloo, Ont., second son, Brian Laverne, Aug. 20, 1956.

Shenk, Mahlon H. and Almeda Jean (Myer), Holtwood, Pa., first child, David Eugene, Aug. 7, 1956.

Steiner, Paul E. and Bertha (Vanpelt), Cleveland, Ohio, first child, Susan Elaine, Sept. 13, 1956.

Stutzman, Raymond and Thelma (Stutzman), Chappell, Nebr., fourth son, Dallas Lynn, Aug. 14, 1956.

Stutzman, Rudy and Lois (Villiard), Minneapolis, Minn., second child, first daughter, Cheryl Ann, Sept. 20, 1956.

Sutter, Mr. and Mrs. Donald, Manson, Iowa, first child, Kathryn Ann, Aug. 23, 1956.

Sutter, Omar and Donna (Beck), Sarasota, Fla., second child, first daughter, Rhonda Jean, Sept. 16, 1956.

Swartzendruber, Ellis and Ila (Miller), Kalona, Iowa, second son, Darwin Dean, Sept. 3, 1956, by adoption.

Tice, Monroe J. and Sarah (Swartzentruber), Boynton, Pa., sixth child, fifth son, Enos, Sept. 13, 1956.

Vogt, Virgil and Joan (Miller), Goshen, Ind., first child, David Lynn, Sept. 24, 1956.

Weber, Lewis M. and Mary (Martin), Smithsburg, Md., second child, first daughter, Carolyn Joy, Sept. 14, 1956.

Weinbold, John and Anna (Zimmerman), Lititz, Pa., first child, Ann Louise, Aug. 21, 1956.

Yoder, Creed and Miriam Irene (Bender), Meyersdale, Pa., second child, first son, Dwight Devon, Sept. 1, 1956.

Yoder, John L. and Enid (Yoder), Allensville, Pa., third child, second son, Lester Jacob, July 22, 1956.

Yoder, V. Ray and Mary (Weber), Clarence Center, N.Y., a son, John David, Sept. 16, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bender—Hershey.—Martin L. Bender, Springs (Pa.) cong., and Ethel Pauline Hershey, Kinzer (Pa.) cong., by G. Parke Book at the Kinzer Church, Sept. 8, 1956.

Brubacher—Snider.—Vernon Snyder Brubacher, Vineland, Ont., and Eva Mae Snider, New Hamburg, Ont., by Arnold Cressman at the Blenheim Church, Aug. 2, 1956.

Christner — Hostetler. — Leo Christner, Iowa City, Iowa, Lower Deer Creek cong., and Phyllis Hostetler, Kalona, Iowa, East Union cong., by A. Lloyd Swartzendruber at the East Union Church, Sept. 9, 1956.

Eichorn—Troyer.—Lewis Carl Eichorn, Kalamazoo, Mich., Locust Grove cong., and Dorthelda Sue Troyer, Middlebury, Ind., Moorepark cong., by Etril J. Leinbach at the Middlebury Church, Sept. 1, 1956.

Gehman—Moyer.—J. Russell Gehman, Bally, Pa., and Mary Elizabeth Moyer, Oley, Pa., both of the Easton cong., by Cleon Nyce at the Blooming Glen Church, Sept. 15, 1956.

Heatwole—Keener.—Lester Gabriel Heatwole, Dayton, Va., Bank cong., and Ellen Mae Keener, Harrisonburg, Va., Weavers cong., by Daniel W. Lehman at Weavers Church, Sept. 21, 1956.

Hershberger—Delagrange.—Paul Hershberger, Berlin, Ohio, and Helen Delagrange, Goshen, Ind., by Clarence A. Yoder at the Pleasant Grove C.M. Church, July 28, 1956.

Kloeffer—Yoder.—Geo. Kloeffer and Katie Yoder, both of Belleville, Pa., cong., by Aaron Mast, Sept. 15, 1956.

Kreider—Wert.—M. Stanley Kreider, Soudersburg, Pa., Paradise cong., and Mabel A. Wert, Elizabethtown, Pa., cong., by Clarence E. Lutz at the Elizabethtown Church, Sept. 1, 1956.

Mast — Ellen. — Henry A. Mast, Middlebury, Ind., and Fannie Ellen, Goshen, Ind., by Clarence A. Yoder at the Pleasant Grove C.M. Church, July 22, 1956.

Miller—Mishler.—Gerald Miller, Goshen, Ind., Forks cong., and Mary Mishler, Goshen, Marion cong., by Donald E. Yoder at the Forks Church, Aug. 25, 1956.

Miller—Schmucker.—Melvin J. Miller, Goshen, Ind., and Iva Schmucker, Nappanee, Ind., by Clarence A. Yoder at the Pleasant Grove C.M. Church, Sept. 1, 1956.

Moser—Erb.—Leon Moser and Rosemary Erb, both of Croghan-Lowville cong., by Lloyd Boshart at the Lowville meetinghouse, Sept. 20, 1956.

Shaum—Troyer.—James Shaum, Wakarusa, Ind., Wisler cong., and Esther Troyer, Engadine, Mich., Wildwood cong., by Clarence Troyer,

father of the bride, at the Wildwood Church, Sept. 8, 1956.

Snyder—Kehl.—David Geiger Snyder, Kitchener, Ont., and Eleanor Margaret Kehl, New Dundee, Ont., by Arnold Cressman, Sept. I, 1956.

Stoner—Shank.—William Groff Stoner, Brewton, Ala., and Hope Yvonne Shank, Harrisonburg, Va., Chicago Avenue cong., by Harold G. Eshleman at the Chicago Avenue Church, Sept. 22, 1956.

Stutzman—Stutzman.—Paul Stutzman, Wood River, Nebr., cong., and Dorothy Stutzman, Beaver Crossing, Nebr., West Fairview cong., by Wm. R. Eicher at the West Fairview Church, Sept. 21, 1956.

Troyer—Gage.—Calvin Troyer and Ruth Gage, both of Engadine, Mich., Wildwood cong., by Clarence Troyer, father of the groom, at the Wildwood Church, Sept. 1, 1956.

Wolfe—Horsh.—Ralph Wolfe, Sturgis, Mich., Scott Evangelical U.B. cong., and Dolores Horsh, Three Rivers, Mich., Moorepark cong., by E. J. Leinbach at his home, Aug., 18, 1956.

Schrock—Miller.—Glen Schrock and Shirley Miller, both of Goshen, Ind., by Clarence A. Yoder at the Pleasant Grove C.M. Church, Sept. 15, 1956.

May our efforts be consistently Christ-centered and humanity-embracing.—P. C. Hiebert.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Buckwalter, Vivian Ann, daughter of Nevin H. and Anna Jane (Stoltzfus) Buckwalter, Parkesburg, Pa., was born March 28, 1956; died Sept. 17, 1956; aged 5 m. 21 d. She is survived by a sister (Neta Marlene) and her grandparents (Mr. and Mrs. Joseph H. Stoltzfus, and Mr. and Mrs. Park L. Buckwalter, all of Atglen, Pa.). Funeral services held at the Maple Grove Mennonite Church were in charge of Aaron F. Stoltzfus and Herman Glick, with interment in the church cemetery.

Carpenter, Marvin Ray, eight-week-old son of Sterling M. and Rachel (Wenger) Carpenter, Elverson, Pa., was born July 10, 1956; died Sept. 4, 1956. He was a healthy child, but was found dead in bed. An examination showed a curd of milk lodged in his windpipe which evidently suffocated him. Besides his parents, he is survived by one brother (Jay Dennis), his paternal grandmother and stepgrandfather (Mary [Carpenter] and Floyd Graybill, Bareville), maternal grandparents (Norman and Susie [Becker] Wenger, Manheim), great-grandmothers (Minnie Carpenter and Laura Musselman), and great-grandfather (John W. Becker). Funeral services at the Rock Church were in charge of Millard Shoup and C. J. Kurtz, with burial in the Pine Grove Cemetery nearby.

Gross, Harvey L., son of Henry K. and Annie Y. (Leatherman) Gross, was born in Bedminster Twp., Bucks Co., Pa., Feb. 18, 1883; died Aug. 10, 1956; aged 73 y. 5 m. 22 d. He accepted Christ as his Saviour and was a faithful member of the Deep Run Church. On March 6, 1909, he was united in marriage to Rachel M. Moyer, who died in 1928. To this union 2 daughters and one son were born. One daughter and the son preceded him in death. Surviving are his daughter (Eva Gross, living on the old homestead) and many other relatives and friends. Funeral services were held Aug. 15, at the Deep Run Church in charge of Wilson Overholt, Abram Yothers, and Erwin Nace, with interment in adjoining cemetery.

High, Edwin D., son of Mahlon F. and Anna L. (Detweiler) High, was born in Plumstead Twp., Bucks Co., Pa., Feb. 23, 1878; died March 6, 1956; aged 77 y. 12 d. He accepted Christ and was a faithful member of the Deep Run Mennonite Church. On Dec. 21, 1901, he was united in marriage to Annie O. Myers, who died Dec. 9, 1920. His second marriage was to Annie Gross, who died Aug. 5, 1955. For the last year and a half, he made his home at the Old People's Home, Souderton, Pa., where he died. Sur-

SOUTH CENTRAL CONFERENCE REPORT

(Continued from page 969)

of every individual, (2) counseling and giving witness to this concept of the love of Christ, (3) seeking to correct existing racial differences in our local communities. **c.** That we exercise careful discretion lest we violate community mores and bring discredit to our witness and to our position of leadership in the community.

7. **Whereas,** At its 1955 session General Conference adopted recommendation G on nonconformity to the World, be it

Resolved, a. That we make available to our brotherhood the Declaration of Commitment. **b.** That we lead our congregations through sermons, discussion groups, and other methods into a careful and prayerful consideration of the Biblical position of Christian separation and nonconformity to the world. **c.** That we put forth a concerted effort in our churches to entrench ourselves in the Biblical principles of holiness in respect to separation and nonconformity, and to endeavor to lead our churches into a significant and dynamic expression of the transformed life that is basic in a proper concept of Christian life expression.

II. Concerning appreciation and support of our church school at Hesston, Kans.

Whereas, We recognize the strategic importance of the work of Christian education and its close relationship to the evangelistic and missionary phase of the church, and

Whereas, We recognize the important role that is being fulfilled by Hesston College and Bible School as a major institution of the church within our district, be it

Resolved, 1. That we express our appreciation for the efforts and work of the Executive Committee of the Mennonite Board of Education and the administration, faculty, and staff of Hesston College.

2. That we recognize the problem of the pastor in the local church in meeting the multiplied financial appeals coming from the various worthy agencies within a reawakened church.

3. That we recognize the merit and value of the proposed stewardship plan submitted by representatives of the Board of Education and Hesston College, and the vision of this stewardship plan as it may relate to an even broader Church Budget Plan in the future.

4. That we encourage each congregation to accept the challenge of striving toward the ten dollars per member quota which has been outlined in the stewardship plan.

5. That the pastors and delegates of our several congregations prayerfully consider the importance of their leadership in expediting the stewardship plan for the successful progress of Hesston College and her contribution to the larger program of our conference district and the world-wide reach of the Mennonite Church.

III. Concerning the work of the Ministerial Committee:

Whereas, The weight and importance of the area of responsibility assigned to the Ministerial Committee is of major significance to the future of the Mennonite Church as represented in our district, be it

Resolved, That we encourage the committee through counsel, cooperation, and prayer to continue to move forward in the implementation of their assignment.

IV. Concerning recruitment of men for the ministry:

Whereas, The Ministerial Committee presented a special study on the recruitment of young ministers, and

Whereas, The problems represented in this study are basic to the future of the Mennonite Church in our district, be it

Resolved, 1. That copies of this study be made available to all delegates of conference and members of the district mission board, all ministers and Sunday-school workers of our several congregations, and the staff members of the educational institutions within our district.

2. That the Executive Committee give careful consideration to further explore the contents of this paper for ways and means of effecting solutions to these problems.

V. Concerning appreciation for the benefits for this annual meeting:

1. Service of brethren in spiritual things.

Whereas, We recognize the spiritual services and fellowship of those brethren who have ministered to us the spiritual things in these conference sessions, be it

Resolved, That we express our appreciation to these brethren and in particular our guest speaker, Bro. A. J. Metzler.

2. Service of various brethren and sisters in material things.

3. The presence and blessing of God in this meeting of conference.

Conference Organization

Executive Committee of Conference: Mod., E. M. Yost (1957); Asst. Mod., Earl Buckwalter (1958); Secy., M. M. Troyer (1959) (by appointment); Associate Members, D. Lowell Nissley (1957), Clayton Beyler (1958). **Executive Committee of Mission Board:** Pres., Samuel Janzen (1957); V.-Pres., Myron Ebersole (1959); Executive Secy., Edward J. Miller (1957) (by appointment); Treas. of Mission Board and Conference, Roy S. Troyer (1959) (by appointment); Associate Member, Frank Horst (1958).

Members of Committees and Boards

Publication Board—Harold Sommerfeld (1958). **Board of Education**—Sanford E. King (1959). **Mennonite Board of Missions and Charities**—Edward J. Miller. **General Council of General Conference**—E. M. Yost (appointment). **Ministerial Committee**—Milo Kauffman (1957), Ralph Vogt (1957), Roy D. Roth (1958), Harold Sommerfeld (1958), M. A. Yoder (1957), W. J. Dye (1958), M. M. Troyer (1959). **Mennonite Aid Incorporated**—Dr. Clayton Diener.

(The following offices and committees are by appointment) **Divisional Secretaries of Christian Education Cabinet: Christian Workers' Training**—D. Lowell Nissley (1957); **Home Interests**—M. A. Yoder (1957); **Church Music**—Paul Marvin Yoder (1957); **Adult Activities**—Ben Eberly (1959); **Church Schools**—Herman Diener (1959); **Young People's Activities**—Leo Miller (1959); **Peace and Voluntary Service**—Calvin Redekop (1959).

Editor of Conference Messenger—Edward J. Miller (1959). **Conference Historian**—Kenneth King (1959). **Custodian of Conference Relief Canner**—Willard Vogt. **Custodian of Conference Meeting Equipment**—Alpha Kauffman (1959). **Rocky Mountain Mennonite Camp Association Board of Directors**—Reuben Yoder.

Members of Local Boards: Kansas City Children's Home—Harold Ely; **Culp, Arkansas, Area**—William Chupp; **Glenwood Springs Hospital**—Eldon Risser; **Kiowa County Memorial Hospital**—Crist Beyler; **La Junta Hospital**—Darrell Otto.

Missouri Area Home for Aged Committee: Ira Zook, Chairman; Jesse Wenger, Protus Brubaker (these three have the privilege of co-opting two additional persons to serve on the committee). **Kansas Area Home for Aged Committee:** Albert Weaver, Chairman; Charles Diener, Edward Yutzy (these three have the privilege of co-opting two additional persons to serve on the committee).

viving are 2 brothers (John D., Dublin, Pa., and Joseph, Perkasie) and a number of other relatives and friends. Funeral services were held March 10 at the Deep Run Church in charge of Wilson Overholt, Abram Yothers, and Erwin Nace, with interment in the adjoining cemetery.

Martin, Bertha, daughter of Stephen and Cassie (Lehman) Martin, was born Dec. 6, 1912; died at the Cupola Nursing Home, Leetonia, Ohio, April 11, 1956; aged 43 y. 4 m. 5 d. She united with the Midway Mennonite Church in her youth and remained faithful until death. As a girl she contracted polio, which left her handicapped, and she knew what it was to suffer pain and sickness, yet through it all she maintained her faith in God. Surviving are her mother, 2 brothers (Homer, at home, and Eber, of Columbiana), one sister (Elsie—Mrs. John Trotter, Leetonia), and 7 nieces and nephews. Her father and one brother preceded her in death. Funeral services at the Midway Church were conducted by Paul Yoder and Ernest Martin, with burial in the adjoining cemetery.

Miller, William Joseph, son of Eli A. and Elizabeth Miller, was born June 4, 1940, at Meadville, Pa.; died by drowning in a creek near his home on July 17, 1956; aged 16 y. 1 m. 13 d. Surviving are his parents, one sister (Mary Alice), 3 brothers (John Edwin, Wayne, and Nelson), all at home; also his grandparents (Mr. and Mrs. Joe J. Miller and Mrs. Barbara Miller), besides a host of other relatives and friends. His ready smile and willing hand won him many friends. Funeral services were held July 20 at the Maple Grove A.M. Church by Alvin Whitmer in English and by V. P. Yoder in German. Burial was made in the church cemetery.

Schrock, Franklin Louis, son of Aaron and Magdalena (Troyer) Schrock, was born near Middlebury, Ind., May 31, 1881; passed away Sept. 17, 1956; aged 75 y. 3 m. 17 d. At the age of 12 he went with his parents to Iowa where he spent most of his life, but the last 19 years were spent near Chappell, Nebr. As a young man he was baptized and received into the East Union Church near Kalona, Iowa. At the time of his death he was a member of the Chappell Mennonite Church. He was never married but always a hard worker and willing to help others whenever able to do so. Surviving are one brother (Levi, Iowa City, Iowa), one sister (Rosa —Mrs. John Roth, Chappell), and 12 nieces and nephews. He was preceded in death by his parents, one brother, and one sister. Funeral services were held in the Chappell Church with Fred Gingerich in charge; interment in the adjoining cemetery.

Shetler, Daniel Christian, son of Ralph and Margaret (Pursley) Shetler, Scotts Mills, Oreg., was stillborn at the Silverton, Oreg., Hospital, Sept. 2, 1956. Surviving are the parents, 5 brothers and one sister (Marvin, David, Howard, Jerold, Ruby, and Lawrence), grandparents (Mr. and Mrs. C. G. Pursley, Aurora, Oreg.; M. P. Shetler, San Pedro, Calif., and Mrs. Ada Shetler, Phoenix, Ariz.), and many other relatives and friends. Graveside services were held at the Zion Mennonite Church Cemetery, Hubbard, Oreg., Sept. 3, in charge of Claud M. Hostetler.

Short, Sylvan Ray, son of the late John S. and Sarah Short, was born near Archbold, Ohio, April 2, 1906; died suddenly Sept. 17, 1956; aged 50 y. 5 m. 15 d. In young manhood he accepted Christ as his Saviour, united with the Mennonite Church, and was a faithful member of the Lockport congregation until death. On April 4, 1929, he was united in marriage to Pluma Yoder. Three children came to bless their home. He is survived by his wife, 3 children (Donald Lee, Stryker, Ohio; Carol Jean—Mrs. Marlin King, Wauseon, Ohio; and Merle Jay, at home), 3 grandchildren, 2 brothers (Glen W., Archbold, Ohio, and John J., West Unity, Ohio), one sister (Mrs. Viola Miller, Fayette, Ohio), and many other relatives and friends. Besides his parents, 2 brothers preceded him in death. He had spent the day with his sons putting up baled hay when suddenly at 6:30 he was stricken and in a few minutes passed away. Funeral services were conducted from the Lockport Church on Sept. 20 by the local ministry, with burial in the Lockport Cemetery.

Showalter, Oliver B., son of C. B. and Lydia (Wenger) Showalter, was born near Harrisonburg, Va., Sept. 15, 1889; departed this life on his 67th birthday, as the result of an accident suffered while visiting on the farm of his son, Russell, near Walker, Mo. He went to Kansas when a young man and located on a farm in McPherson County. On Nov. 10, 1917, he was united in marriage to Saloma Yoder. To this union 5 children were born. In 1927, he, with his family, moved to Yoder, Kans., where he entered the banking business, in which he was actively engaged until the last few years of his life. At the time of his death he was president of the Farmers State Bank of Yoder, Kans. He is survived by his wife, 4 sons (Robert, Yoder, Kans.; Richard, Reedley, Calif.; Russell, Walker, Mo.; and Ray, Wadsworth, Ohio), one daughter (Roberta—Mrs. Harold Kreider, Hannibal, Mo.), 17 grandchildren, 3 brothers (Edward, Kinross, Iowa; Amos, Harrisonburg, Va.; and John, Salem, Oreg.), 6 sisters (Mrs. Lizzie Showalter, Harrisonburg, Va.; Hannah—Mrs. George Hilty, Hammett, Idaho; Ada—Mrs. John Zimmerman, Conway, Kans.; Nellie—Mrs. Silas Horst, South English, Iowa; Clara—Mrs. Henry Cooprider, McPherson, Kans.; and Laura, Scottdale, Pa.), and many other relatives and friends. He was the first of this family of brothers and sisters to depart this life. He accepted Christ as his Saviour as a young men in Virginia, and when he moved to Kansas, he united with the West Liberty Mennonite Church, where he was a member at the time of his death. In the last years he had renewed his covenant with God. Funeral services were held Sept. 19 at the West Liberty Church in charge of Menno M. Troyer, Harry A. Diener, and Sanford E. King. Burial was made in the adjoining cemetery.

Wideman, Leah D., daughter of Amos H. and Mary Ann Brubaker, was born near Brutus, Mich., Aug. 20, 1884; passed away at her home in Sheridan, Oreg., Sept. 8, 1956, after an illness of about 7 months; aged 72 y. 19 d. Near the turn of the century she, with her parents, was among the pioneers who moved to the prairies of Alberta, Can. During her girlhood she was converted in evangelistic services conducted by the late Bro. S. F. Coffman. In 1902 she was united in marriage with Edwin H. Wideman, who survives. They spent a number of years on a homestead near Mayton, Alta., and in 1924 moved to Sheridan, Oreg., where she resided until death. To this union were born 2 sons and 6 daughters (Rachel—Mrs. Wesley Ellis, Mary—Mrs. Dan Lauber, Oscar, Anne—Mrs. Willard Byers, Lena—Mrs. Amos Hostetler, Ethel, and Irene, all of Sheridan, Oreg., and Walter, of Grants Pass, Oreg.). Also surviving are 19 grandchildren, 10 great-grandchildren, 4 sisters, one brother, and a host of other relatives and friends. Two sisters, one brother, and 3 grandchildren preceded her in death. On the death of her brother Joseph, she filled a mother's place in the life of his children. Funeral services were held at the Sheridan Mennonite Church, Sept. 11, in charge of D. F. Shenk, Raymond Mishler, and G. D. Shenk, with interment in the Sheridan Mennonite Cemetery.

Witmer, Elizabeth, daughter of the late Mr. and Mrs. Joe Liechty, was born near Evansport, Ohio, July 6, 1865; passed away Aug. 10, 1956, near Grabill, Ind.; aged 91 y. 1 m. 4 d. On Dec. 28, 1884, she was married to Daniel C. Witmer, who preceded her in death in 1932. Also 4 brothers and one half brother and one sister preceded her. In her youth she accepted Christ as her Saviour and later united with the Leo Mennonite Church, and remained a faithful member until death. She is survived by 3 sons (Noah and Ezra, near Grabill, and Harley, Ft. Wayne, Ind.), 6 daughters (Priscilla—Mrs. Noah Backer, Wolford, N. Dak.; Mary Ann—Mrs. P. A. Kistler, Tacoma, Wash.; Emma—Mrs. Eli Hochstetler, Wolford, N. Dak.; Lilly—Mrs. Clayton Zimmerman, Valley City, N. Dak.; Mrs. Matilda Grogg, and Mable—Mrs. Emmett Erwin, both of Ft. Wayne), 18 grandchildren, 36 great-grandchildren, and many other relatives and friends. Funeral services were held Aug. 13 in charge of S. J. Miller and Ben Graber, with burial in the Leo (Ind.) Cemetery.

Items and Comments

The third September since the Supreme Court declared school segregation unconstitutional found desegregation proceeding in most areas outside the deep south. In the deep south, however, according to the **New York Times,** tradition still defies the desegregation and the prospect is that it will be a long time before Negro and white children sit in schoolrooms together. In nine southern states and the District of Columbia 300,000 Negro children are now free to attend mixed schools. On the other hand 500,000 Negro youngsters in these states, plus 1,900,000 in the deep south still live in segregated school districts, Eight states of the deep south have taken or are in process of taking legal action to nullify the Supreme Court decision. Three of these, Virginia, North Carolina, and Louisiana, have admitted Negroes to their universities and colleges, but none of the eight maintains a desegregated primary or secondary school.

* * *

World food production in 1955-56 rose by 3 per cent. In parts of the world where there is a food surplus it is difficult to realize, says the **New York Times,** "That there are several hundred million children in this world who will go to bed hungry tonight. There are several hundred million adults who will go from birth to death without ever having really enough to eat." It is definitely a Christian concern to seek for solutions to this partial starvation problem of the world.

* * *

For the second time in less than two months an official investigating body of a state government in India has issued a report warning against conversion efforts of Christian missionaries and evangelists. However, the Madhya Bhrat report expressed far less hostility to missionaries and used much more guarded language than the earlier document of neighboring Madhya Pradesh. The most drastic Madhya Bhrat recommendation is that all converts be required to register at a public office their intention to change their religion. A bill proposing a similar provision for the whole of India was rejected by Parliament at New Delhi last December after Prime Minister, Nehru, made a speech opposing it.

* * *

The Westminster Choir of Princeton, New Jersey, is on a world tour, beginning its concerts in Japan and extending on through Asia, in the Near East and on to Europe.

* * *

The Soviet Union, Communist China, and the satellite states broadcast a total of over $2000 a week to all non-communist countries. Nearly a third of the broadcasts go to Asia and Africa in a variety of languages. Radio Moscow alone beams to India nine broadcasts a day in four langauges. Indo-

nesia gets from Moscow four programs a day. Russian broadcasts to the Arab world have risen from fourteen to seventeen and one half hours weekly, according to the New York Times.

* * *

The Church of the Brethren has received word from the pastor of its congregation in South China. He says that during 1954 and 1955 43 persons were baptized. New Bibles and new songbooks have been procured for worship purposes.

* * *

Plans are being made to move Cleveland Bible College to Canton, Ohio, where it will begin under the name of Malone College.

* * *

The newly elected moderator of the Brethren in Christ Church is Charlie B. Byers.

* * *

Lake Junaluska in North Carolina is bidding to become the world center of the Methodist Church. The world's finest collection of Wesleyan and Methodist museum objects are collected in a new $100,000 limestone building at this center. Some northern leaders are opposing the acceptance of Lake Junaluska as the center of world Methodism until it solves the racial problem.

* * *

At a Moravian Synod meeting in Bethlehem, Pennsylvania, the use of the Revised Standard Version of the Bible as well as other recognized versions in public services of the church was authorized.

* * *

About 500,000 Jews live in the three north African countries of Algeria, Tunisia, and Moracco. Many of them, faced with a possible Arab rule in the future, wish to migrate. Israel cannot take all of them. United States has tough immigration restrictions. Recently Brazil has agreed to accept about 5,000 North African Jews within the next two years.

* * *

The Immigration Department of Israel has announced that 51,000 immigrants will have arrived in Israel during the year ending September 30. This is an increase of 11,000 over the number for the previous 12-month period.

* * *

The Presidents of a Roman Catholic college in St. Paul, Minnesota, estimates that a 270 per cent increase in college enrollment can be expected in the next 15 years. Therefore, he says, college students low in scholastic standing are going to find increasingly fewer schools open to them in the future.

* * *

World headquarters of the Seventh-Day Adventist Church has announced that their basic book of faith **Steps to Christ** has been published in five additional languages. This brings the total to 75 languages. The additional languages are Korean, Turkish, Congan, for the Islands of the South Pacific, and two West African dialects, Ibo and Yoruba.

* * *

Opening of the new school year in Russia and the satellite countries was marked by a series of conferences for teachers at which government spokesmen called upon them to imbue students with Marxist principles and rid their minds of "religious superstitions." In the Soviet Union the Komsomol, official communist youth organization, was given the special task this year of helping teachers eradicate religious tendencies among school children.

* * *

For the thirteenth year the American Bible Society is promoting a world-wide Bible reading program. Reading lists, of which more than 15,000,000 were distributed last year, are printed in the form of a bookmark. The program includes Universal Bible Sunday, always the second Sunday in December, which this years falls on December 9. Packets promoting Bible Sunday are being mailed to pastors throughout the country. The artist of the famous Head of Christ and other religious paintings, Warner Sallman, has produced the poster for this year's theme The Bible Speaks Today. Thousands of copies of the poster will be produced also in foreign languages.

* * *

A Chinese Anglican bishop was quoted by the Peiping Radio as predicting that contacts between the Christians of Communist China and their co-religionists all over the world will be "broadened greatly in the future."

* * *

More and better propaganda urging the Chinese people to abandon religious beliefs and activities and embrace atheistic materialism has been demanded by the communist party ideological magazine published in Peiping. The magazine reported that during a four-month period this year "180 articles were released by 30 newspapers in 20 provinces to propagate materialism."

* * *

In Hull, Quebec, the children of a French-speaking family which follows no religion "and is generally believed to be Communist" won't be allowed to enter the city's Roman Catholic schools this fall. Exclusion of the children was voted unanimously by the school commissioners at a board meeting.

* * *

Osservatore Romano, Vatican City newspaper, condemned anti-Negro discrimination in the United States as a "sin against the nature of Christianity." The editorial marked the second time in a year that Osservatore has scored racial incidents in the United States.

* * *

On August 6 there was a large service at the Ginza Church in downtown Tokyo as both sighted and blind persons came to celebrate the completion of the new Japanese Kogotai (colloquial) Braille Bible for the blind of Japan. This Bible is in 32 volumes, requiring 5 feet of shelf space. As the new edition is in the language which all the people of Japan can easily understand, it will be widely welcomed by fingertip readers wherever Japanese is spoken. There are 140,000 blind persons in Japan.

* * *

Bibles are now being placed on all of the new Super G Constellation airplanes of Trans-World Airlines. Several years ago one of the pilots suggested that in addition to a full supply of current magazines on each plane there should be a Bible. Since then TWA has carried Bibles furnished by the American Bible Society on all TWA flights in the United States.

* * *

Four clergymen in Columbus, Ohio, had the leading role in settling the long and bitter Westinghouse strike last spring. They were appointed by the mayor of Columbus as a fact-finding panel, acceptable to both labor and management. Their findings and the manner of their approach so lessened tensions locally that the mayor forwarded their report to the mayor of Pittsburgh where the strike was also creating much distress. The report was then sent on to every city where the nationwide Westinghouse strike was continuing. CIO leaders state that unbiased facts in the panel's report and the atmosphere created as the clergymen met and had prayer with the representatives of the unions and the company helped immeasurably in breaking the stalemate.—Between the Lines.

* * *

Segregation of the blood bank supply, according to Associated Press, became official in South Africa when the South African Medical Council approved a plan for marking white donor blood containers with white labels and those with non-white blood with black labels. This, in spite of the fact that white and black blood is exactly alike.

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Gospel Herald

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How Shall They Hear? Through Relief and Service

By Boyd Nelson

The last thirty years have convinced us that there is a place in our total mission to the world for a demonstration of the love of God through the channel we call relief and service. Even from our earliest beginnings as a Mennonite Church, service to others was an integral part of the Christian life. The story goes that one of the Anabaptist forefathers fled across the ice to escape his wrathful pursuer. As the pursuer fell into the icy waters, Dirk Willems turned and helped his enemy to escape death by drowning.

Recapturing this vision along with its impact on this world has been a major task of the relief and service programs which have been operating "In the Name of Christ" for the past third of a century. Through relief and service we have reached out to suffering people at home and abroad and said through our deeds and our words that God does exist and that He does care. These services have been carried on mostly as the world has turned from its swords to its plowshares and tended to forget the erstwhile victims of its armaments.

Now, however, we have come to realize that such sharing of the Gospel should not be limited to times of wartime emergency. In the chronic emergency in which we now find ourselves, we must continue to reach out to needy persons to share in this ministry of Christ.

The Pax man whose principal business is building refugee houses tells of the Christmas bundle distribution. An escapee, free for only a few weeks, met him afterward with tears in her eyes.

"We had prayed to God for years for His help to escape the torture we were in," she said. "We escaped and decided to leave Him behind, our faith destroyed by His apparent indifference to our need. You have confronted us again with His love through these gifts, 'In the Name of Christ.' Now we will never leave Him again."

A man who was led to Christ through the witness of the Kansas City Voluntary Service Unit and was baptized in the unit home says, "Now I am a Christian just two weeks old, and I love my Jesus. I gave my heart to the Lord April 26, 1956. I'm disowned by my parents and was buried for dead. . . . One hundred and fifty people attended the cemetery burial service, I was told."

Foreign relief programs have become foreign missions in Japan, Formosa, Belgium, Ethiopia, and Puerto Rico. In Puerto Rico alone there are six congregations and seven mission churches. In the early days of the medical program in Puerto Rico there was talk of these "American devils" who came to mislead the people. Because they successfully treated the husband of one woman who was extremely bitter, the La Plata Unit found the entire La Plata valley open to better medical care and understanding of the genuine personal concern which motivated both the missionary and service efforts there.

In the years that have followed, the Puerto Rico program has moved forward so that we no longer think of mission-service but of the total Gospel task of the church. Through the voluntary service unit, service is rendered agriculturally through the farm program under Bro. Royal Snyder, medically through the hospitals and clinics under the direction of Dr. Herbert Neff, through the school by teachers supplied by voluntary service, through the radio program with a volunteer responsible for recording and equipment, and through non-Mennonite children's institutions on the Island, where service workers were lent to them for their programs.

In Korea 20 relief workers during the coming months will continue their witness through service in children's homes and hospitals and through the Kyong San orphanage boys' school. The Kyong San school not only provides vocational and academic training to these orphan boys but also Christian witness to 150 to 200 twelve- to eighteen-year-old boys. Bro. Orie O. Miller discovered recently in his visit to Korea that the need for voluntary (church) agencies in the relief of Korea is still desperate and likely will be for another two or more years as the governmental and United Nations relief agencies move out.

In Formosa, as this article comes to your home, the MCC relief director, Hans van den Berg, is making preparations to complete the transfer of the MCC property and program to Glen Graber, General Conference Mennonite missionary. This will continue as a mission program with its foundation laid in the relief witness which has been given over the years since the closing of the mainland of China to Christian work. For years Bro. Graber was himself associated with this program as a relief worker.

Lovest Thou Me?

By Lorie C. Gooding

"Lovest thou Me?" Why should He question so?
Thou knowest I love Thee. I have paid the price,
Refused the pledge of wealth, the lure of fame.
Thou knowest I love Thee. I have said it thrice.

And thrice three hundred times I will affirm
My love to Thee, and never with regret
But with joy only will I speak Thy name.
Thou knowest I love Thee, Lord. And yet—and yet—

What have I more than words to prove my love?
What service have I given Thee today?
What sacrifice made daily for Thy sake?
What works confirm the words of love I say?

Thou knowest all things. Thou knowest I love Thee, Lord.
Search Thou my heart, and if Thou find it true,
Grant me full measure of Thy Spirit's power
That love to Thee may shine through all I do.

Holmesville, Ohio.

In Viet-Nam, the relief program operates through medical work, surplus food distributions, and prospective Pax effort in agricultural service, and is laying foundations for a mission work which at least two Mennonite mission boards are considering at the present time. Bro. Miller reports that Viet-Nam is about one third larger than Pennsylvania and has approximately ten million people. Although two and a half million people live in Saigon, one finds fewer churches than in Goshen, Ind. This field, Bro. Miller observes, is ripe for the harvest, and needing laborers. Thus far, a team of ten to fifteen MCC workers is planned until missionaries arrive. In the meantime, urgent physical needs will continue to provide opportunity to serve and witness.

In Indonesia, MCC seeks to help the church already established. The Dutch half of Indonesia is about 75 per cent Protestant Christian with 460 churches and 300,000 members. Bro. Miller notes, however, that most of the members can scarcely read and write and are mostly farmers situated on poor, depleted soil. MCC workers, the Leonard Kingsley family, will be supplemented with a Pax team of six men to help spread agricultural training and know-how still further.

In Java, the Mennonite churches of the Chinese and Javanese Synods are moving forward with a mission and service program of their own, with the aid and help of American Mennonites through MCC in the form of personnel and money. The MCC program will continue as an integral part of the local church's program of mission and service, particularly medical service in a country which has little or no medical care for its sizable population.

In Jordan, a Pax and relief worker team of 20 continues to serve the needs of as many of the 900,000 refugees as possible. An orphanage and vocational school for 50 boys at Hebron will continue, as will the medical service and material aid distribution and other community services.

These foreign relief, refugee, and Pax programs continue to make the Gospel an urgent imperative to be shared through the work and witness of the workers.

From the home base of our congregations, many thousands seek to serve. Through rebuilding or repairing missions or constructing new buildings for missions or for stricken communities and neighbors, all done with a Christian spirit and a desire to help men with their spiritual problems, Christ is exalted. When this is done discreetly, the Gospel is truly preached and men have heard.

Our I-W men frequently find themselves in a situation of church building opportunity. In Cleveland, Ohio, Indianapolis, Ind., and Topeka, Kans., churches have been established largely by the efforts and support of the I-W men themselves. In Ann Arbor, Mich., a Mennonite fellowship including many I-W men has developed as the embryo of a Mennonite church. Through our I-W men and service organizations many opportunities are coming to the front and will need following through.

At Calling Lake, Alberta, a VS nurse, Elma Riehl, through the gift of healing which has come to her through her training as a nurse and under Christian teachers and through her ability to communicate the love of Christ through loving service despite the barrier of the Cree language, was able to open doors to a whole tribe of Indian people as she cared for their aged chief. Through the humble, unassuming fellowship on hunting and business trips with natives and Indians of the community, unit members have become the vehicle of the Lord's grace to the community. A Sunday school, a regular worship service, summer Bible school, health education and medical service, and a kindergarten have all opened the community's doors and hearts to the Gospel. Soon there will be an organized church there, the Lord willing, with men, women, and children seeking to find His will for their lives under the guidance of the Holy Spirit.

In Grants, N. Mex., the third Mennonite fellowship to get its impetus from the work of the service unit to Navaho migrants recently got under way. Once again a community has come to accept and appreciate our young people in their midst and to see in them an opportunity to move forward together toward better living.

Yes, through relief and service there is much to be done in bringing the Gospel. In relief and service, there is Pax service, relief work, refugee aid, voluntary service, I-W service, and Mennonite Disaster Service. A large team is at work for Christ in these areas. MCC reports 500 workers on one year commitments or longer. The Relief and Service Committee program includes 150 voluntary service workers. Figures reveal nearly 700 young men in I-W, a large percentage of whom are married. The whole church can serve potentially through MSO and MDS. Here is a large potential which needs our prayers for its ongoing work. These workers seek to make Christ known through the demonstration of their work and through their personal testimony.

How shall they hear? Through relief and service, we have a unique opportunity to testify to our personal interest and concern for those less fortunate than we; to testify to Christ's saving power to lift us above the level of selfish, materialistic living; to witness to His concern for them personally expressed through the medium of human vessels and the Holy Spirit. This testimony can come with power and not merely form or words, if we are fully committed to it. With power, as we give ourselves to His service, whether at home or abroad; with power as we encourage our young people to give themselves, not only at home but also abroad; with power as we give sacrificially through our regular relief and service offerings and *Missions Week* contributions; with power as we pray for these who have gone; and with power as we pray for the right use of the gifts we have sent forth "In His Name."

Elkhart, Ind.

Our Readers Say—

The article in the Sept. 18 issue, "Deinstitutionalization," by Maynard Hoover, though brief, was decidedly to the point. An expression was made recently that there appears to be a Mennonite Vatican somewhere, with a multiple-headed popery, extending its tentacles into every area of the church's activity, and with telling effect. Bro Hoover's version, ". . . an institutionalized streamlined 'Twentieth Century' hierarchy . . .," seems to convey a similar conviction. There must be some ground for expressions of such a nature; for even the adage says: "A cur of solid color is seldom called spotty."

Some of us have long since viewed with apprehension the usage of expressions such as "The Anabaptist Vision," "Mennonite Way of Life," "Our Mennonite Heritage," for a number of reasons. In the first place it would appear at times that elaboration of such phrases could well be made to serve as a smoke screen to obscure the propagation of less acceptable teachings and interpretations. Again at times we appear to come so close to ancestor worship that it isn't even funny. According to reports, General Conference even uses the above terms, suggesting a focusing of attention on the Anabaptist Era.

In writing to the Corinthians, Paul had something to say on a situation similar when he says: ". . . but they measuring themselves by themselves, and comparing themselves among themselves, are not wise."

Let us hope that it can never again be said that we ". . . blindly and eagerly swallow all the trimmings and trappings . . . going in the wrong direction," but rather let us "prove all things," and hold fast only to those things which are according to the Scriptures.—S. C. Brubacher, Ayr, Ont.

* * *

Amen to your editorial—"A Variety of Monopoly."—E. W. Kulp, Bally, Pa.

GOSPEL HERALD

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EDITORIAL

The Locked Church

The church door was locked. The visiting speakers, who arrived first that morning, could not enter the building. Neither could the first few families which arrived. Finally the key came, and everybody could enter for the Sunday-school service, which began on time. There needed to be no embarrassment. The hospitality and responsiveness of the congregation was wonderful, and the incident of the locked door should be quickly forgotten.

But it set the editor's mind to working. Should churches be locked? No doubt there is reason why they should, at least when there is no one around to see that they are properly used. Vandalism must be prevented. Perhaps our country churches are so far away from most of the members that there is small chance of their being used for meditation and prayer. But where it is possible, it is good for the church to be open for anyone who wants to be alone with God in its quiet and reverential atmosphere.

In a figurative sense there are many things which should be locked out of the church. Irreverence and secular mindedness should be kept outside. Pride and vanity and display have no right to be there. Personal ambition, which seeks place and honor, must find no seat in the church. Envy and scorn and loveless unconcern, which find their expression in carping criticism, should find a locked door. Perhaps the late arrival, who habitually disturbs the worship of others, should find it a little harder to get in. All that is against God, contrary to His holy commandment, hostile to His cleansed people, should find no place in the church.

But the door should be open—wide open—to all who want to meet God, to fellowship with His people, to hear the proclamation of His Word. Our families, young and old, must feel welcome there. So must our neighbors, the multitude who might be won to our fellowship if we knew how to welcome them. Oh, we tell them they are welcome. But the welcome of our actions is not always the welcome of our lips. Often we are uncouth and rude. A brother writes that he brought a stranger to the church one morning, and the stare of the curious could not have been greater if he had brought a monkey. This visitor will probably not feel like coming back. Why do we lock our church doors against the stranger?

Our churches should be open to the poor and to the rich, as well as to the great middle class that most of us belong to. They should be open to people who do not dress as we do. There should be no consciousness among us of economic classes, nor of social strata. We must welcome people of all tongues, and of non-white races. A foreign brogue should not make a man seem odd to us, nor should a darker skin make the door slam shut, as by an electric eye.

Is it possible that we develop cultural manners, or exclusive ways, or that we depart so far from the true standards of Christian love that even Christ is locked out of our churches? Certainly if He stands knocking outside our hearts, He is waiting outside our churches too. What an anomaly that would be—the Lord Jesus vainly trying to get into a Christian church!

"Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." And as He comes in, let us bring in to hear Him the lame and the blind, the lepers and the publicans, the tramp of the highways and hedges. Let us bring also the strong and well-educated. Let none of these find the church door locked.—E.

Guidance or Boldness?

It is a wonderful thing to be able to go to God and ask Him for guidance. "If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him" (James 1:5, RSV). Often we do not know which way to turn or what to say. Decisions must be made for which we do not feel prepared; tasks must be undertaken for which we feel inadequate. In such times we can turn to God and ask Him which way to go, what to say. This ready access to God, who is glad to answer, is one of the chief resources of Christian living.

But in Acts 4 we do not see the apostles asking for guidance. The priests, annoyed at their preaching, had arrested them and charged them that they should preach no more in the name of Jesus. But when they were released we find them praying with their friends. For what? They might well have been in a quandary as to what they should do. God had told them to preach. But the authorities had told them not to preach. Did not discretion dictate that they should at least wait until this storm of protest passed by? Was it wise to deliberately walk into another arrest, with all its inconvenience and perhaps increased opposition to their message? Wasn't this a time to be careful and tactful? Should they not have asked God how to proceed?

Well, they didn't. All they asked for was boldness to do what they already knew was the right thing: ". . . grant to thy servants to speak thy word with all boldness" (v. 29, RSV). And of course God answered their prayer. Later when they were reminded that they had been strictly charged not to preach, they replied, "We must obey God rather than men" (5:29, RSV). This course led them to persecution, even to martyrdom, but they moved straight forward in what they knew to be the will of God.

Perhaps we sometimes ask for wisdom and guidance when what we need is courageous boldness. Afraid to do what we know we ought to do, we stall for time by waiting for guidance. We evade duty by making ourselves believe we are not sure. It is easier to wait for more light than to move forward in the light which we already have.

The Spirit was sent to lead and guide us into all truth. But in Acts 4 we see the filling of the Spirit giving boldness. He is a teaching Spirit, but He is also an enabling Spirit, driving those whom He fills to courageous and efficient action.

God's Word is a light to our path. But we do not need to understand everything before we begin to obey what we do understand. Waiting for more light may be a way to darkness, for it is the one who wills to do who knows more of the teaching. We can be obedient without being omniscient. We can be courageous without knowing all.—E.

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No literary work of the Dark Ages can be compared for the extent and far-reaching results of its influence with the development of popular Latin poetry. The hymn went further and affected a larger number of people's minds than anything else in literature.—Ker.

Thinking of Ourselves

BY ANNA M. BUCKWALTER

Paul said that we should not think of ourselves more highly than we ought to think, "but to think soberly, according as God hath dealt to every man the measure of faith." We are to consider ourselves as part of the body of Christ and calmly fulfill our part in this body.

He first tells us how not to think. We are not to think of ourselves more highly than we ought to think. We will think of ourselves, but it is *how* we think of ourselves. Let us examine how others have thought of themselves and the effect it had on them.

Satan thought himself above God. Notice the I's he uses: "I will ascend into heaven, . . . I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13, 14). See the pride. See the self-exaltation. The same is said of the one who is spoken of as coming in the end time. He will oppose and exalt himself above all that is called God, or that is worshiped; so that he as God will sit in the temple of God, showing himself that he is God. II Thess. 2:4. Here we see that Satan thought of himself more highly than he should have and will to the end have this characteristic.

We well know how Nebuchadnezzar thought of himself when he looked out over Babylon and said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" Again note the use of the first person. We know how God used His might to show him who was the ruler of the nations. Read Nebuchadnezzar's own testimony in Daniel 5. "Pride goeth before destruction, and an haughty spirit before a fall."

We know what pride did to King Saul also. When Saul was made king he was little in his own sight, but as time went on his heart was lifted up in him so that instead of waiting for Samuel past the set time he took on himself the duty of offering the sacrifice, and instead of obeying the Lord in destroying the Amalekites completely, he used his own judgment and saved some for "a religious purpose." All disobedience is based on pride. Instead of yielding to One who knows, we raise ourselves up, as much as to say that we know what is best regardless of what God says.

What caused disobedience in the Garden of Eden and what did it do? Satan, the author of pride and disobedience had put doubt into Eve's mind. Then she started to reason: See how good this food is. Why should God deny us such good food? See how pleasant it is to look at. Why should God deny us such beautiful fruit? And think of it: it will make us wise. Why should God deny us such wisdom? I can't see why God should deny us such desirable things. Can't I use my reason a little and show that I know a little too? Why do I have to listen to God? It is not fair. Think of all I will get from this. It is pleasant to look at, it will taste good, and then, oh the goodness of it, it will give me wisdom. Why should I deny myself of all these good things? What right has God to set Himself above us like this? I think it unfair. I must have the good things which that fruit represents.

And so the story of sin goes down to this very day. It is the story of disobedience, rebellion, self-exaltation, self-gratification, and self-justification. It all has its roots in what we think of ourselves and its relationship to God and others.

The Christian's first responsibility in the world is to make the world God-conscious.
—Myron Augsburger.

"The just shall live by faith" is repeated three times in the New Testament. In Romans and Galatians it is in connection with receiving salvation as a free gift, the result of Christ's death. The life of faith comes as a result of believing that salvation is of grace, that it is not in us, nor that we can work to get it. By this pride is abased. How many think God should hear because they have prayed? It is humiliating to receive a gift. But unless we come to that place we cannot have God's blessing. And then as we go on in the Christian life we say: "All I am, I am by the grace of God." It is very dangerous to get away from that attitude. How liable we are to think that those of us who have German ancestry are a little better than others! Or our Christian homes and our Christian schools make us better. We should be grateful for Christian homes and schools, but we must guard against pride in them, and thereby look down on fellow Christians who do not have these natural advantages. What choice had we into what family we were born? Think of the ancestry of Christ, which includes adulterers and harlots. I have yet to find in the New Testament where the regenerate bastard does not have equal rights in the kingdom of God with those of many generations of Christian parentage back of him. It is pride that wants to put us on different levels.

We should feel that what we are, we are by the grace of God. We must live with a constant trust in God. We should know that if we do not use our natural abilities to the glorification of God and the good of our fellow men, we are not doing what we should. We would be like the man burying his talent. Paul said woe would be to him if he did not preach the Gospel. Do we feel that way if we do not live and testify for Him?

How we think about our abilities is very important. One can teach with the attitude: "See what I know. Everyone should listen to what I have to say. If all would listen to what I say the church would be so different." Another can teach with the attitude: "Lord, help me to impart your truth. Give me patience. Give me most of all a life to back it up. It is your Word. Help *me* to apply it to *my* life that you may radiate your Spirit through me." One can give with the attitude: "Here, Lord, is what I can spare. If all would give as much as I do, the offering plate would be much fuller." Another can give with the attitude: "Lord, you have been so good to me. I don't deserve all these good things. I am so glad I can give this to you. It is only what I should do. You gave your all for me. Use it, Lord, for the furtherance of your kingdom."

In Phil. 2:5-8 Paul tells us to have the mind of Christ. He says Christ came, made Himself of no reputation and took our likeness on Him and humbled Himself, and became obedient unto death, even the death of the cross. How many of us worry about our reputation? Think of what Christ's was. They said He had a devil. Remember the servant is not above the master.

We are constantly telling our true spiritual standing by how we use "I." Compare Romans 7 with Romans 8 for the use of "I." It is important where we put the "I." Let us put it with Paul in crucifixion with Christ, with Christ living in us, even in this flesh, by the faith of the Son of God, who loved us and gave Himself for us. Gal. 2:20.

Bronx, N.Y.

50 Years Ago—

(from Gospel Witness, Sept. 26, 1906)

The new primary quarterly . . . is off the press and sample copies are being sent out.

As examination and communion draweth nigh, I greatly regret that the intoxicating cup which is a curse instead of a blessing, is used . . . [Farmersville, Pa.].

I hope the day may soon come when we will have one or more missionary doctors on the field [India].

(from Gospel Witness, Oct. 3, 1906)

Our new mission in Chicago is located at . . . 26th st. . . .

(from Gospel Witness, Oct. 10, 1906)

. . . a telegram bearing the sad message, "Jacob Burkhard dead. Carbuncle."

The dowager empress of China issued a decree . . . that no man will be employed by the government whose wives have their feet bound . . . . Now let America fall in line and stop the more serious practice of waist-binding.

The Kingdom Ours Remaineth

A Reformation Day Meditation

By Evald B. Lawson

[Many churches will observe October 28 as Reformation Sunday. This appropriate message is by the president of the Upsala College.—Ed.]

The annual observance of an historical event of truly great importance is not without a certain danger. Such an observance can become just a bow to the past, something akin to paying an annual tribute. When the festivity is over the deeper significance of the particular event commemorated, if grasped at all, might rapidly fade. Not necessarily so, however.

Reformation Day finds Protestants the world over joining in a lusty singing of the classic chorale, "A Mighty Fortress Is Our God." How we enjoy the stirring music. There is a danger, however, that the net result will be nothing more than the creation of a kind of artificial valor. It is one thing to laud and to glory in the courageous protesting of those who are removed from us by several centuries; it is another thing to live and work by the power of the mighty affirmations which flowered from the courage of their lives. When at our own services this year we sound the *Amen* to the hymn of the Reformation, will we really attest that we believe, with heart and soul, that "the kingdom ours remaineth"? Or will we continue to tremble as we hear that the tramp of doom may be near to our very doors? It depends upon what personal use we wish to make of the spiritual values of a festive occasion.

The festival of the Reformation tells us again that God lives and rules and works, that He has spoken and that He speaks. It holds forth the truth that God has revealed Himself in many ways, and that in the fullness of time He revealed Himself to man in the person of His own Son, Jesus Christ, true God and true man. This Jesus Christ came to redeem man, to give him new life, new destiny; through His transforming power we can become children of God, and our little lives can become living chapters of sacred history. Man becomes such a "new creation" not through his own merits and achievements; it is a gift of grace, through faith. These themes are not themes for only a single day on our church calendar. Basically these themes are so many manifestations of the eternal Gospel. The observance of Reformation Day has vital importance only if we realize that the heritage of the Reformation is of a type that touches our lives every day, every moment.

Perhaps Reformation Day has something particularly pertinent to say to an age which has seen so much of power—power of all kinds!—and which is constantly witnessing an unlocking of still further secrets in the realm of power. The tragedy of our age is that while we have learned how to split the atom, we still have not learned how to unite human hearts. In this day of confusion we need souls who will not be overcome by the din and noise of the world, but who hear and obey the eternal Word. Our times call out for souls who constantly affirm that the Power for us is greater than all the powers arrayed against us, who confidently confess that though the earth knows change and trouble, yet "God is in the midst of her," and He is our eternal refuge and hope. Read where we will in the writings coming out of the Reformation movement, very soon we will be stirred by the hymns of hope and the chorus of confidence which welled forth in that new day of human history. One of Luther's earliest hymns bore the significant title "A brave new song we sing aloud." It breathes a rugged faith. We would do well today to pray God for a renewal of that boldness of spirit for our own lives.

The message of Reformation Day has something to tell us relative to our basic conception of man, and of individual life. How the pendulum swings through the ages! One age will emphasize the bestial nature of man, dwelling ceaselessly upon his degradation, while another age will glory in placing human kind on a high pedestal, tending to exalt the mortal. One age makes man out to be a devil; another hails him as a deity.

Our own age has heard a babel of voices in this regard. We have heard much from the cultural optimists, who herald the innate goodness of man, who believe that with training and enlightenment, with intelligence and altruism, man can usher in his own kingdom of God. Those voices, however, have grown fainter in recent years, toned down by a realization of grim realities which appear on every hand. We are by no means as confident of our own powers today as we were a few decades ago. The estimate of self has grown saner; the estimate of evil has become more realistic.

Our own age, on the other hand, continues to hear voices of cynicism, not least through modern literature. Presentations of the evil and perversity of human nature, on the printed page, on stage or screen, never fail to attract readers or spectators. But is the picture of man, as there presented, valid and true? Is man no higher than the beast of the field? If cultural optimism has been weak-eyed in sensing the dimension of evil, modern cynicism is guilty of creating frightening distortion.

The reformers did not hesitate to portray the low estate of man, realistically. He *is* lost and condemned, they emphasized. Yet, wonder of wonders, God loves the sinner, and through history's greatest drama worked out man's salvation. Man *is* created in the image of the living God, and man *is* worth saving. The same Luther who could thunder away in dealing with human wickedness could also write sublime words in his *Treatise on Christian Liberty* to the effect that each of us "should become as it were a Christ to the other." He rejoiced to portray the high estate of man, made possible through the forgiveness of sins, freely granted by the Christ who is the Victor over evil and the Redeemer of men.

That man as a spiritual being needs constant spiritual nourishment if he is to live and develop is also brought home to us through the Reformation emphasis. And the reformers knew that the Holy Scriptures, through which the Eternal Word was spoken, furnished the wellspring above all others for guidance and light, for power and new life.

Few chapters of church history are more interesting and inspiring than those which tell of the new dawn which came to peoples and nations when the Word of God was made available to them for the first time *in their own tongue.* Possessed with a holy zeal the reformers pressed on to accomplish their holy purpose, though at times faced with almost insuperable difficulties. Their names live in the literary history of their respective lands for what they gave their people in the written and printed word; their names loom large in sacred history for the transformation of life which their efforts became instruments in accomplishing.

Apropos of this, how glorious the advances made in our own times with regard to the holy Scriptures! Progress in linguistic science, the papyri finds neath the sands of Egypt, the laborious researches of the Biblical scholars, concerted and patient efforts in the field of translation, not to mention the great accomplishments of Bible societies and publishing houses, have brought about the possibility of a new day. The word *possibility* is used advisedly; the new and more excellent translations which we have today will mean nothing unless they are allowed to make their way from the dusty shelf to the individual's heart and life. The reformers burned with zeal not only to make new renderings of the ancient Scriptures; they were also eager that the pages resulting from their efforts should be made available to the common man, and be used by him, for the furtherance of his spiritual life.

There is an emphasis on the meaning of the home and of the local congregation, coming out of the Reformation period, which is interesting and salutary. A man's knowledge of God, the reformers contended, was not conditional upon the mediations of others, nor upon excursions abroad. In the common ordinary home the housefather was to be the spiritual leader for his loved ones; there the Word of God was to be shared; there the

young were to be instructed through the pages of the catechism, designed as a summary of the Christian faith. Christian education was to begin right by the family hearth. Christian faith was to be nurtured by the means of grace entrusted to the pastor of the local parish. Strength would be gained in the Christian fellowship in whatever locality one was resident. True, they confessed that they believed in one, universal Church—but the local fellowship was a living organism within the larger organism. There souls were to be nourished, and built up in the holy faith. The individual soul, and its personal relationship to God, outweighed in importance an ecclesiastical organization or hierarchy, no matter how impressive and mighty the latter might be.

"Neither angel nor pope can give you as much as God gives you in your parish-church," wrote the great reformer in *An Open Letter to the Christian Nobility,* and he advised that "every man stay in his own parish, where he finds more than in all the shrines of pilgrimage."

Perhaps many of our modern church-folk would profit by reading and heeding those words of Luther. In a day when there appears to be much glorying in the organizational aspects of church life, when we are convention-ridden, when programs and projects occupy most of our time, when we are in danger of being "statisticated" to death, probably we need to remind ourselves that nothing can take the place of the local congregation and its sacred ministry. If it is true, as one writer has suggested, that the mimeograph crank has displaced the shepherd's staff as the symbol of the pastor's office, then we are indeed in danger of serious loss. Souls are not revived by an organizational structure. Lives are not changed by gadgetry. The soul, to be changed, must be quickened by the eternal Word, the saving knowledge which comes from God. The crowning glory of the local congregation is that it serves that sacred mission.

* * *

Nation has risen against nation, people against people, in these years of our own lives. Our world is sundered and divided. Though darkness encompasses the world, and though the tramp of doom may be heard at our doors, yet the stars of an eternal hope still shine. In history's most desperate hours we have a mission in faithfully proclaiming our hope, even when we may not know what immediate steps can or must be taken for the realization of that hope.

It happened on a crisp autumn evening in Stockholm, at the time of the first threats of the Russian invasion of Finland. Representatives of the governments of Finland, Norway, and Denmark were guests in Sweden's capital city. Groups of people from the four nations were gathered by the royal palace, and here and there they joined in singing their national songs and anthems. Suddenly someone began to sing "A Mighty Fortress Is Our God." The mighty chorus swelled, each group singing the same mighty hymn in its own language. Several nationalities represented, several languages used—but there was a common faith and hope, a united anthem in praise of the King of kings, and the Lord of lords.

Through fair days and dark, we of the Christian faith must continue to hope, and pray, and work to extend that Kingdom which is above every earthly realm. And we must carry on that spiritual activity with a song in our hearts, with a happy and confident spirit, knowing that the God of hosts is with us. *The kingdom ours remaineth.*

—via Associated Church Press.

Dutch Peace Group Celebrates Anniversary

By Paul Bender

The tenth annual convention of the Dutch Mennonite Peace Group (*Doopsgezinde Vredesgroep*) was held at the Elspeet brotherhood house on the first three days of September.

Featured at this anniversary convention were talks by two veteran peace workers in the Dutch brotherhood, the retired ministers J. M. Leendertz and T. O. Hylkema. These two men had helped to start the Dutch Mennonite peace movement in 1923. A third pioneer in that early peace interest, also present at this convention, was the first conscientious objector in Holland during World War I, J. Gleysteen, father of Jan Gleysteen, now working at the Mennonite Publishing House at Scottdale, Pa.

Bro. Leendertz, in his talk entitled "Not a New, but the Old Proclamation," told something of the earlier peace movement, which operated between the two World Wars. He showed how the two concepts of antimilitarism and nonresistance were present, and how nonresistance has remained.

The present Peace Group was organized after World War II. Bro. Hylkema told something of the beginnings and the history of this new organization in his talk on "Ten Years of the Peace Group." He also gave statistical information, using charts, to show the present status of conscientious objection to military service in the Netherlands, both among Mennonites and in the remainder of the population. He was well able to make such a report, since he is a member of the Netherlands government tribunal which tries the young men who claim conscientious objection. About 160 men per year are acknowledged by the tribunal as conscientious objectors.

The Christian simple life was a topic for discussion by several members of a forum and by the entire group.

Business of the Peace Group was discussed by the Board under the leadership of the chairman, C. F. Brüsewitz, Mennonite minister at Utrecht. About 1,000 Dutch Mennonites hold active membership in the Peace Bureau, with the full-time services of Cor Inja, who counsels all conscientious objectors in the Netherlands, both before they are tried and after they enter alternative service. He is recognized by the government as a sort of chaplain to conscientious objectors, including those serving prison terms.

Zeist, Holland.

Godliness Good for Two Worlds

By H. H. Smith, Sr.

Paul, the great apostle and author of several books of the New Testament—letters to the churches he had founded—wrote to a young preacher, Timothy: "Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come" (I Tim. 4:7, 8, RSV).

Concerning the value of "godliness," it is interesting to note these three translations: the King James Version reads: "Godliness is profitable unto all things." Moffatt uses the word "religion" instead of "godliness" and says: "Religion is of service in all directions." And the Revised Standard Version, as above, reads: "Godliness is of value in every way."

Whether we use the word "godliness" or "religion," we know it means living according to God's will, as it is revealed in the Scriptures and especially as in the life of Jesus Christ. If we live thus, Paul tells us, we are "more than conquerors" in this life and become spiritually prepared for the life to come.

Some 1900 years ago the Apostle Paul said: "Godliness is of value in every way."

Look who's saying it today: our leading health authorities, and the F.B.I., our authority on crime—just to mention two important fields of service.

For some time our authorities on health have been telling us that much of the illness today, physical and mental, has a spiritual basis. Many are in hospitals because of a feeling of frustration, anxiety, or guilt, the result of a lack of a satisfying religious experience. In one of his letters to his churches Paul gives this formula for a happy life: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil. 4:6, 7, RSV).

Put in fewer words: Worry about nothing, pray about everything, and give thanks to God.

The increase in crime among our youth is a serious matter today. Mr. Hoover, of the F.B.I., reported: "Nearly one

A PRAYER

FOR THIS WEEK

Grant unto us, Giver of life and strength, the desire to do each task as unto Thee. And if our work in itself does not give us pleasure, may it do so when we remember that it is done for Thee. We thank Thee that through faith in the Lord Jesus Christ we can have purpose and motivation in our work not possible to lovers of the world, and we can look for results not possible to the unbelieving. Our expectation is in Thee; for Thou, the Holy and Almighty One, wilt support us as we labor and wilt reward us in due time. Bless, therefore, our efforts to the saving of sinners, to the enrichment of saints, and to the honor of our Saviour in whose name we pray.

—Edwin L. Weaver.

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half of the arrests for crimes against property involved people who were under 21 years of age." While the home, the church, and the school may each come in for their share of blame for the moral instability of many of our young people, no one will dispute Mr. Hoover's opinion that much of the blame is to be found in a lack of a religious atmosphere in the home.

No, they do not use the exact words of the Bible, "Godliness is of value in every way," but in their respective fields, these leaders do say that religion (godliness) has great influence in promoting health and preventing crime. With our overcrowded hospitals and overcrowded prisons, there ought to be a lesson here for us.

It is difficult to convince the world at large that godliness is "profitable"—that it really pays to be religious—and strive to live according to God's will. Having no strong convictions about spiritual things and the life to come, many seem to feel that they must grab all they can from the present life, and their motto is, "One world at a time." This usually means that they are determined to live according to their inclinations and desires, regardless of whether their conduct is in harmony with moral law and the will of God. As a result, their lives are a failure for both worlds—the present life and the life to come.

God wants us to make a success of both worlds, which means living the present life according to His revealed will—and then we are prepared for the life to come. Somehow, many seem to think that God's way of life for us is a sort of "killjoy," but instead of being a way of "joy-robbing," it is a way of "joy-giving." A man once remarked to another, "I hear that you have given up all your pleasures and joined the church." His reply was, "No, I have given up my follies and found my pleasures." The world should have learned by now that God who made us and created us in His image, knows what is best for us, and forbids only those things which are detrimental to our welfare. But many, it appears, have not gone beyond the little boy who said, "If it weren't for God and the policeman, I could have a good time."

It has been said that God created a world that is "geared to righteousness." Only as our lives are "geared to righteousness"—right living—can we make a success of life. Any other way of living means tragic failure. And as we seek a solution to the difficult, baffling problems before a troubled world, we know that "godliness"—the Christian way of life—is the only answer.

Ashland, Va.

Happiness—a By-Product of Good Living

By KATHERINE BEVIS

Too much emphasis is being placed on happiness being the end result of religion. Such a viewpoint is not realistic and may be dangerous to those new converts, who are led to expect *too* much.

To be led to believe that one must be happy all the time, else living a Christian life is not worth while, is unreal.

Christianity teaches us to accept life on the terms that Christ has made to us, which doesn't mean that life has to be grim, but it does mean that there are other values just as important as happiness, if not more so—for happiness is a by-product of good living.

Life itself is more important than happiness, for life has tremendous value. The very act of living has value. That I am alive now, saved and sanctified, through the grace of God and by the blood of Jesus Christ, when I could have died in my sins and have been eternally lost, is of tremendous significance to me.

Life with Christ has truth.

Knowing and facing our defects, instead of letting them defeat us, gives us strength and power we never had before, and Christ reveals these to us through His Holy Spirit. Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8:32). To know that one's life is consistent and adheres to a single principle—the truth—gives us that deep settled peace; it is worth all our effort to achieve this peace of God in our mind, our body, and our soul, for possessing this we possess all.

Life with Christ has beauty.

One can be sorrowful—yet still live a life of beauty and serenity; we may have unpleasant things happen in our lives, and yet have a deep and satisfying contact with the Higher Power. Through these unhappy experiences of life we grow in spiritual stature and our living assumes a rich, happy, refined quality. We are no longer living on the surface; we are living deeply and completely.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for the meeting of the Mennonite Board of Education being held at Harrisonburg, Va., Oct. 18-20, and for all our schools in the important work they are doing.

Pray that the Mennonites may be moved to give sacrificially during the November Missions Week.

A mother requests prayer for a daughter who has lost her Christian testimony.

A sick boy in Stroudsburg, Pa., who has a rare blood disease, desires the prayers of God's people.

Life with Christ has dignity.

No shame tinges our life as we live with Christ. It is not guilt-ridden after Jesus Christ forgives us, and cleanses us with His blood. Though not always happy, we are blessed as we rest in our security of knowing, ". . . I will be with you; I will not fail you or forsake you" (Josh. 1:5, RSV).

Life with Jesus has order.

Where before there was chaos, there is now order, as we live with our blessed Saviour. Where fear dogged our footsteps or perched on our bedpost, there is now blessed peace, as we remember to "Be still before the Lord, and wait patiently for him" (Ps. 37:7, RSV).

During any period of unhappiness there runs underneath, down deep inside us, a sense of satisfaction in the reassurance of God's nearness. We can live joyfully—our lives can be stimulated with this tonic, as we use it for our daily living:

"This is the day which the Lord has made; let us rejoice and be glad in it" (Ps. 118:24, RSV). Remember the very act of living has value, tremendous value, as we live with Christ. Thus we can say with Paul: ". . . as sorrowful, yet alway rejoicing . . ." (II Cor. 6:1-10).

Houston, Texas.

A physicist at the University of Mainz in West Germany charges that radioactivity has reached the danger point in that country. He demands the cessation of nuclear weapons tests. His charge is denied by other physicists, but the government is getting ready to put into operation the first of ten projected radioactivity warning stations. Although the precise proportion of radioactivity is in dispute, the government recognizes and is trying to stem the increasing anxiety of the public by carefully investigating each report or rumor of contamination.

OUR SCHOOLS

GOSHEN COLLEGE

The women of the college were hostesses to the women of the community at the annual Sisters All Oct. 12 at 7:30 p.m. At this time the girls held open house and later entertained their guests at a tea in the Westlawn dining room. Mrs. Carl Kreider was scheduled to serve as guest speaker.

The first speech event of the school year will be held Oct. 25 at 7:00 p.m. The Men's Speech Contest is open to all sophomores, juniors, and seniors in the college. Preliminary tryouts for the contest are now underway.

All parents of freshmen are invited to the campus November 3 and 4 for the annual Freshman Parents Week End. Activities which will begin Saturday evening and conclude Sunday afternoon will include a tour of the campus and getting acquainted with the faculty.

Judge Luther Youngdahl will open the 1956-57 Lecture-Music Series with a lecture entitled "Morality in Government," Saturday, Oct. 20, at 8.00 p.m. in the Union Auditorium.

Since 1956 federal district judge in the District of Columbia, Luther Youngdahl has had many years of experience as a judge in the courts of Minnesota, including the state supreme court. As Governor of Minnesota from 1947 to 1951 Youngdahl demonstrated his honesty and humanity in government. Youngdahl staunchly advocates the cause which he believes to be right even in the face of unpopularity and opposition.

Programs for old-age assistance, aid to dependent children, aid to the blind, and child adoptions steadily improved during his term in office as governor of Minnesota. His administration was also marked by plans to help strengthen home and family life. In his inaugural address in 1947 he stated "the nation which fails to give integrity to the home will ultimately pass into oblivion."

In recognition of his outstanding contribution to humanity, Judge Youngdahl has received a doctorate in humane letters and honorary doctor of laws degrees from eleven colleges and universities. He was also named Outstanding Citizen of Minnesota in 1947 and was selected as 1949 Lutheran of the Year for services as a Christian layman.

Season tickets are still available and single admission tickets will be on sale at the door.

Chorus Personnel Selected

Personnel for the A Cappella and Collegiate Choruses has been selected, according to the directors Dwight Weldy and Ralph Wade. The Motet Singers will again not be organized this year due to the heavy schedule of graduate work which Mary Oyer is carrying along with her teaching load at the college.

Members of the A Cappella Chorus are: Anna Mae Bowman, New Hamburg, Ont.; Marjorie Brubacher, Vineland, Ont.; Sara Ann Claassen, Beatrice, Nebr.; Lois Deter, Sterling, Ill.; Gwendolyn Entz, Newton, Kans.; Elinor Esch, Elkhart, Ind.; Marilyn Frey, Wauseon, O; Leanne Fricke, Goshen, Ind.; Eleanor Graber, Elkhart, Ind.; Dorothy Imhoff, Eureka, Ill.; Betty Jean Leatherman, Staunton, Va.; Arlene Litwiller, Tremont, Ill.; Joanne Miller, Berlin, O.; Joyce Miller, Filer, Idaho; Maxine Mumaw, Dalton, O.; Winifred Mumaw, Elkhart, Ind.; Martha Musselman, Gettysburg, Pa.; Sylvia Neumann, Metamora, Ill.; Edith Otto, Springs, Pa.; Virginia Pletcher, Topeka, Ind.; Sally Jo Roeschley, Graymont, Ill.; Jane Schloneger, Louisville, O.; Corine Short, West Unity, O.; Geneva Steiner, North Lima, O.; Annabelle Stuckey, Archbold, O.; Carol Teuscher, Pigeon, Mich.; Lois Yoder, Kalona, Iowa; Ruth Zimmerly, Sterling, O.; Merlin Aeschliman, Toledo, O.; Raymond Baer, Kitchener, Ont.; George Bechtel, Hespeler, Ont.; Ervin Beck, Jr., Pettisville, O.; Palmer Becker, Marion, S. Dak.; Donald Blosser, Columbiana, O.; Lewis Brubacher, Vineland, Ont.; James Burkholder, Waynesboro, Va.; Gerald Buzzard, Scottdale, Pa.; Richard Camp, St. Paul, Minn.; Dean Kuhns, Shickley, Nebr.; Louis Lehman, Goshen, Ind.; Eugene Long, Goshen, Ind.; Donald Lukeman, Hammond, Ind.; Donald Mast, Parkesburg, Pa.; Glen Miller, Archbold, O.; Richard Nase, Souderton, Pa.; Robert Otto, Springs, Pa.; Glen Rudy, Baden, Ont.; Ronald Schertz, Metamora, Ill.; Richard Slagell, St. Johns, Mich.; Stanley Smucker, Smithville, O.; Merle Sommers, Goshen, Ind.; Nelson Waybill, White Cloud, Mich.; Donald Wyse, Archbold, O.; Carl Yoder, Lancaster, Pa.; Daniel Zehr, Park Hill, Ont.; William Zuercher, Warwick, Va.

Members of the Collegiate Chorus include: Maribel Beyler, Orrville, O.; Doris Brunk, Goshen, Ind.; Anne Detweiler, Doylestown, Pa.; Celia Gerber, Orrville, O.; Mary K. Gerber, Sterling, Ill.; Kathleen Harley, Telford, Pa.; Lucille Hartzler, West Liberty, O.; Lela Hostetler, Louisville, O.; Verda Hostetler, Goshen, Ind.; Kathleen Imhoff, Washington, Ill.; Mary Lou Kanagy, Gettysburg, Pa.; Ellen Keim, Kokomo, Ind.; Phyllis Lauver, Scottdale, Pa.; Kathryn Miller, Rittman, O.; Louise Miller, Sarasota, Fla.; Margaret Miller, Wakarusa, Ind.; Faye Nafziger, Hopedale, Ill.; Darlene Neuhauser, Eureka, Ill.; Edith Shank, Sterling, Ill.; Marian Smith, Eureka, Ill.; Ann Sommer, Kidron, O.; Ruth Ann Springer, Gridley, Ill.; Lorraine Stealy, Elkhart, Ind.; Rose Stoltzfus, Orrville, O.; Sharon Troxel, Nappanee, Ind.; Judith Unruh, Harper, Kans.; Rosemary Wyse, Archbold, O.; Doris Zook, Wooster, O.; Jon Amstutz, Dalton, O.; Stanley Bachman, Rock Falls, Ill.; David Brunner, Sellersville, Pa.; Jon Clemens, Lansdale, Pa.; Larry Esmonde, Lima, O.; Marion Falb, Orrville, O.; Merle Gisel, Wauseon, O.; Oren Glick, Minot, N. Dak.; Paul Good, Rantoul, Ill.; John Hooley, Manson, Iowa; Mark Hostetler, Topeka, Ind.; Ralph Kilmer, Wadsworth, O.; Ray Lantz, Millersburg, O.; Gary Lehman, Castorland, N.Y.; Morris Litwiller, Goshen, Ind.; Allen Martin, Rohrerstown, Pa.; John Mininger, Goshen, Ind.; Carl Newcomer, Seville, O.; Donald Nofziger, Archbold, O.; Philip Roth, Orrtanna, Pa.; Willis Rudy, Baden, Ont.; James Schertz, Lowpoint, Ill.; Denzel Short, West Unity, O.; Raoul Tadeo, Chicago, Ill.; David Weaver, Goshen, Ind.; Carlton Yoder, Davidsville, Pa.; Larry Yoder, Topeka, Ind., and Alexander Young, Cleveland, O.

When a Christian decides not to be too conscientious in the future, the devil is satisfied.

—M. E. Bontreger.

HESSTON COLLEGE

The co-operative Testing Service, an organization which administers national testing programs for college freshmen and sophomores has prepared a completely new series of tests. They have asked Hesston College to participate in giving these tests to our college freshmen to help them establish national norms for college freshmen. It is necessary for them to have norms before these new tests can be released to the college market. The norms also will be used by college administrators in comparing the results of their local students with those of the entire nation. The new tests will be called S.T.E.P. tests. The word stands for Sequential Tests of Educational Progress. Leonard L. Lichti, registrar, administered these tests Thursday afternoon, October 4, to college freshmen.

Miss Ellen Miller, head of the Business Educational Department, recently received a silver trophy denoting first place in the collegiate division of the Gregg International Bookkeeping Contest. In the September-October issue of the **Business Teacher,** the following paragraph appeared showing the scope of the contest: "From Milwaukee to New Mexico—from Montreal, Quebec, to Alexandria, Egypt—came thousands of carefully prepared papers in the 19th Annual International Bookkeeping Contest sponsored by Gregg. Hundreds of schools participated, many for the first time."

A large number of Hesston College students are employed each year in part-time work on the campus. This year Eugene Miller, director of the student work program, reports that there are 119 part-time jobs being filled by students. One hundred thirteen different students are working. This means that 43.6 per cent of the total enrollment is employed in part-time work. The wage scale this year ranges from 45 to 60¢ per hour. The average student worker is employed seven hours per week.

Sunday evening, October 7, Brother Russell Krabill concluded a week of spiritual emphasis on the campus. During the week, Brother Krabill was used of God to bring messages with force and clarity to challenge the souls of students, staff, and faculty, as well as the local congregation. October 1-7 will be remembered as an outstanding week of spiritual feasting and growth.

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PEACE AND WAR

Mennonites Confer on Christianity and Politics

BY PAUL PEACHEY

On September 21 and 22 about forty persons assembled at the Laurelville Mennonite Camp to discuss the political responsibilities of nonresistant Christians. They came at the invitation of the Peace Problems Committee of Mennonite General Conference. Representatives were present from most of the district conferences affiliated with that body.

This meeting was designed primarily to discover current attitudes and practices in Mennonite churches in their relations, and those of their members, to civil government. Reports and discussions dealt with local civic affairs, use of the law, and the Christian witness to government.

The discussions indicated that such a conference was timely. Since Mennonites arrived in this country more than two centuries ago the character of government has changed greatly. Local politics are no longer as local as they once were, with the result that minor officeholding and voting among Mennonites have greatly declined. Other factors, such as compulsory military service, have also contributed to this trend. On the other hand, Mennonites today are participating increasingly in other community affairs. Some feeling was expressed that this may already have led to increased political interest, and may even mean a reversal of the trend in recent decades away from voting.

With regard to the use of the law, the conviction remains strong that Christians should settle differences through means other than lawsuits. It became clear, however, that there is great need for better understanding of legal matters in our communities, an issue in which the conference was much helped by the services of a Mennonite attorney.

Another subject of considerable interest was the Christian witness to government. Conviction remains strong that the Christian faith entails such witness, but the discussions indicate that much uncertainty exists as to how this should be given.

The papers and reports of the conference will be made available to the conference participants. No statement or report will be published at this time. The conference was regarded as preliminary to further study, but no decisions as to the character of this study have as yet been made. Persons not attending the conference who wish copies of above materials may obtain them at cost from the writer (after they are assembled).

A Recent Pacifist-Nonpacifist Exchange

There has been much earnest discussion between pacifist and nonpacifist Christians during the last decade. This discussion has been occasioned, not by new theological developments in either camp primarily, but rather by the coming of the atomic age and the failure of postwar plans for a peaceful world.

One important gain in this discussion has been the acceptance of conscientious objection as a legitimate Christian position by the major Christian denominations who are not officially nonresistant. This obtains not only in America but also in many other parts of the world. A pronouncement to this effect has also been made by the World Council of Churches. For atomic weapons are so appalling that Christians who traditionally accepted war as a necessary evil are experiencing great conflicts of conscience in maintaining their position. They can now understand better the position of those who say that war is wrong under any circumstances.

Gifts given while you are alive are gold; those given after you are dead are lead.

An example of this kind of exchange has just occurred in the widely read liberal weekly, the *Christian Century*. In the August 22, 1956, issue John C. Bennett, a prominent New York theologian, published an article entitled, *The Draft and Christian Vocation*. Bennett assumes that as of now the military draft is a feature of American life, something that every young man must face. Realizing that military service entails not only the moral problem here noted, but other negative experiences as well, he is concerned that young men learn that "it is possible to relate even those years to one's total vocation as a Christian."

As a point of departure to accomplish this, Bennett proposes that we begin "by sharpening our sense of conflict between Christian faith and Christian love, on the one hand, and the behavior required of all who participate in war or in preparation for war, on the other." Because he sees the coming of the modern dictatorships as worse than war, even the sharpened moral objections to war must in the final analysis be overruled in favor of nuclear defense. For only a "balance of power" can give us "freedom of movement" and can enable "half the human race to live without feeling the immediate pressure of communist power."

This objective makes it possible to relate "constructively" military service to "the purposes one lives for as a Christian." For the guilt problem which remains, in typical Protestant fashion, Bennett appeals to the doctrine of justification by faith, to "the mercy and forgiveness of God in the hardest places of life." This means "that we can act now in this sinful world even though there is no absolutely good choice."

In a parenthetical way, Bennett deals with the conscientious objector in the same spirit of candor and fairness that characterizes the article as a whole. Clearly he favors the conscientious objector who does not claim that the state can become nonresistant, and is willing to regard him as a "corrective" among nonpacifists. Objectors who would urge pacifism on the state usually fail to "take account of the special responsibilities of the government as the trustee for a nation which is not pacifist and cannot, psychologically, politically, or even morally, adopt a pacifist strategy."

The most striking thing about this article is "that there is nothing new under the sun" in the arguments on either side. Whatever changes have come and gone in four centuries of theology since the Reformation, Protestants still assume that the Christian community shares the political responsibility of the nation, and that where this entails moral compromise Christians must simply take recourse to justification by faith. Justification means not only the salvation of the sinner and enabling and pardoning grace for Christian living, but it also means forgiveness for the sins we do deliberately but by "necessity"!

In real fairness, the *Christian Century*, in the September 26 issue, opened its columns to three rejoinders from the several varieties of pacifists. Two writers, P. Malcolm Hammond, and Arthur W. Munk, are particularly concerned with the more political aspects of Bennett's arguments. They challenge his assumptions regarding the balance of power as any real deterrent to war, since the concept readily leads to an arms race. They challenge his rather easy identification of military strength with real national strength and his pessimism regarding the possibilities of pacifism in international relations. They feel he underestimates the accompanying evils of militarism, and is almost self-contradictory in favoring atomic preparation while admitting that an actual atomic war would destroy all the values we seek to defend.

Of more interest to us here is the article of Alvin J. Beachy, formerly of Bluffton, Ohio, at present of Hartford Theological Seminary. Writing under the title, *The Draft and Christian Discipleship*, Beachy points out that Bennett asks us to sharpen our sense of conflict between the Christian faith and war, and then himself abandons the pacifism he himself earlier held because he does not see tangible results coming from it. He therefore concludes that Bennett was apparently moved "by his sense of duty as a citizen of the nation rather

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GENERAL CONFERENCE

Report of General Council Meeting

By Paul Erb, Executive Secretary

The General Council of Mennonite General Conference met at Laurelville Mennonite Camp, Mt. Pleasant, Pa., Sept. 26-28. Most of the Council members participated in the Study Conference on the Theology of Christian Experience the first day of that period. Almost all members were present for the business session which followed. About a dozen members used their privileges of bringing a visitor to the meeting. Two absent members were represented by an alternate.

The Camp was a good place for this meeting. Expenses were moderate and the atmosphere of the place was quiet and homey.

Other meetings which preceded the Council meeting were a study conference conducted by the Peace Problems Committee, and reported elsewhere in this issue; the semiannual meeting of the Commission for Christian Education, which was attended by a number of representatives of district organizations; the Committee on Co-ordination of Church Program and the Executive Committee of General Conference met and prepared recommendations for the General Council.

It was decided to hold the 1957 sessions of General Conference at Eastern Mennonite College, Harrisonburg, Va., during the last week of August. Bro. Nelson E. Kauffman will preach the conference sermon.

The organization of Mennonite Church Buildings, Inc., a subsidiary of Mennonite Mutual Aid, was approved. This organization will help finance institutional and church buildings.

Authorization was given to Mennonite Mutual Aid to extend its services to Mennonites of other branches.

The findings of the Study Conference on the Theology of Christian Experience will be developed into a statement to be submitted to General Conference for adoption.

The Commission was instructed to include the Mennonite Youth Fellowship budget in the Commission budget: which is submitted to our churches in a unified appeal for financial support.

Members of the Council were asked to explain to their constituencies that application of ministers for social security must be made before April 15, 1957.

Constitution changes will be proposed to the next General Conference which will make the Nominating Committee a standing committee. The nominating committee for next year consists of Allen H. Erb, chm., J. Robert Kreider, Paul M. Miller, Paul M. Lederach, and E. M. Yost.

The Commission for Christian Education was asked to conduct a study of the use and influence of television.

The Council decided to drop a proposed plan for equalizing traveling expenses of district conference members of our general boards. Boards, however, are encouraged to study possible action of their own in this matter.

The Council gave its approval to the Commission for securing a full-time assistant Secretary of Young People's Activities to promote young people's work.

The Schowalter Foundation will again make $2,000 available to our church next year, which will be divided between support of retired missionaries and scholarships for students in our three colleges. O. O. Miller reported that total income of the three churches from the Foundation may reach $40,000 annually.

Plans were set in motion looking to the possible setting up of an office to serve the church in the area of church architecture.

Devotional periods in these sessions were conducted by Howard Zehr, John Driver, C. L. Graber, and Lee Kanagy.

The next meeting of the General Council will be in Chicago on March 28, 29, 1957.

Just a Tenth

By Mary Alice Holden

The tenth I give to Thee, dear Lord,
As steward of Thy land
And all possessions that I hold.
This is Thy just command.

As usuary of all Thy wealth
Thou hast instructed us
To bring a tenth of our increase
For Thy great faithfulness.

We rent the land of others here
And bring a fourth or third,
But Thou requirest but a tenth,
According to Thy Word.

And so with thankfulness I give
My tithe, and then I pour
An offering from my very soul
Of love that bubbles o'er.

Cimarron, Kans.

♣

The resources of God are promised only to those who undertake the program of God. —**Stewardship Facts.**

Consistency in Business

By Earl S. Herr

We find many church members today who recognize the gross inconsistency of the tobacco and liquor habit with the purity of the Christian's life, and yet, due to financial temptation, yield to the equally inconsistent position that the Christian may aid in promoting the growth and distribution of such, providing he does not partake in the resulting abuse. The popular excuses raised by these individuals find a striking similarity in the past attempts to justify the pursuit of such occupations as were employed in making the adorning images of the heathen gods. Though the very declarations of Demetrius the silversmith (Acts 19:23-27) clearly indicate the incompatibility of his occupation with the purity of Christianity, yet even during the period of the early church there were those few who, as a means of sustenance, wished to aid in promoting the manufacture and distribution of idols, excusing themselves by contending that they did not partake in the resulting abuse since they themselves did not worship the idols. To such excuses Tertullian (c. A.D. 200), an early defender of the Christian faith, replies,

> "Assuredly you *are* a worshiper of idols, when you help to promote their worship. It is true, you bring to them no outward victim; but you sacrifice to them your mind; your sweat is their drink offering; you kindle for them the light of your skill" (In *De Idololatria,* Ch. 6).

May we examine our own lives, and rather than continuing to justify and excuse our own selfishness, may we accept this rebuke and resolve by God's grace to cast aside all inconsistency, and to devote even our "secular" life to His glory.

New York, N.Y.

Do You Know What Gossip Is?

The word "gossip" has an interesting origin, and came to have its present meaning in a roundabout way. Originally, it came from the Anglo-Saxon word "godsib," which means "related to God." The word referred to a sponsor at one's baptism. Thus, a "godsib" was a close friend who was familiar with you and knew all about you.

It didn't take long for the idea of "knowing all about you," to change to "telling all about you," and the present meaning of the word "gossip" was born. *(The Friend)*

Gossip, then, is the telling all about you. It is not to honor you, or to elevate you to higher dignity. It is not to make people think well of you. Certainly not; it is to humiliate you, to ridicule you, and to destroy you while you are alive . . . . George Meredith said: "Gossip is a beast of prey who does not even wait for the death of the victim he devours."

—Gregory Abboud in *The Caravan.*

TO BE NEAR TO GOD

MY PEACE I GIVE UNTO YOU

Sunday, October 21

Read John 14:23-27. His peace—I need it.

A foremost psychologist testifies thus: "To take the shock of wars and threats of war with no religious beliefs to support us is a task too great for many. Men can find peace only if they will realize their need for a belief in God and in a meaning to life beyond their personal pleasures."

Today: can I doubt for a moment that I need the peace that He gives unto me?

Monday, October 22

Read John 14:23-27. His peace—why I lack it.

"Without realizing it, we allow the spirit of Jesus only a modest little place in the corner of our hearts. He must not interfere too much with our lives, because it is too uncomfortable for us to comply utterly with what He wishes us to do, if we are to yield ourselves up to Him completely. This is why there is no serenity in us." These are the thoughts of Albert Schweitzer, French physician, philosopher, and musician.

Tuesday, October 23

Read John 14:23-27. His peace—a great gift.

Thousands of dollars, a new car, a trip away from home, new conveniences for our homes: all free, free, free. At least that is what the contest ads want us to believe. Of course, these ads assure us, to win any one of these things would bring us much happiness. Or would they? Well, maybe, maybe.

But there's absolutely no maybe about the gift of peace. It does bring happiness. Peace: just where would we ever, ever, find a better gift? Today: am I grateful for this gift that He gives?

Wednesday, October 24

Read it again. John 14:23-27. His peace—a treasure I may have.

"What a treasure I have in this wonderful peace,
Buried deep in the heart of my soul,
So secure that no power can mine it away,
While the years of eternity roll."

That's the testimony of a hymn writer. Today: do you have this treasure of peace? You can, you know.

Thursday, October 25

Read John 14:23-27. His peace—what it does for me.

"But didn't you suffer terribly?" a mother was asked after a long, complicated delivery. "No, I didn't. You see, I was very relaxed and I'm certain that helped." "Oh, but how could you be relaxed at such a time?" asked the second mother. "Well, some months before that experience I had learned when I was tense to let these verses run through my mind, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee,' and 'I will both lay me down in peace, and sleep; for thou, Lord, only makest me dwell in safety.'" This is what peace has done for one person. Today: what has peace done for you?

Friday, October 26

Read John 14:23-27. His peace—it remains with me.

The sun lingers at the summit of the great mountain before doing its disappearing act, a soothing melody flows around me, the stream at my feet flows on and on over time-rounded rocks, a line from a great poem calms my mind; now a large feeling of peace embraces me. Then it's gone. No power of mine can make this peace remain.

But, His peace—it's different. Here's a peace that endureth; that will remain with me. Today: do you have this peace that does remain?

Saturday, October 27

Yes, read it again. John 14:23-27.

Now, when I have more time for meditation and prayer,
when world conditions aren't so shaky,
when my health is better,
when our children are older,
when our financial status is better
Then, I will know peace, the kind I want.
Not so, my friend, not so! His peace—for me—today—it's mine—I believe it.

—Gladys Kennel.

The Shepherd Psalm

Sunday School Lesson for October 28

(Psalm 23)

This little masterpiece of literature and truth is universal in its message and appeal. No doubt all your pupils will know it by memory. Help them to a greater security in a greater Shepherd God and in the Good Shepherd. Even if anyone has not seen a shepherd, he or she can understand the figure of the Psalm. There is perhaps no better figure of man's utter dependence on God.

Imagine you are a shepherd with David and read each clause together as you take up the discussion of the clause.

The Lord is my shepherd. Notice that this is a psalm of personal experience. How often is the first person pronoun used? This shows that David recognized his limitations and his utter dependence on God.

Sheep are often stupid animals. They are unpredictable, easily misled, unclean, and helpless. David knew them well. But he recognized no good thing in himself and accepted the relationship of the shepherd to the sheep. David as a shepherd loved his sheep and no doubt this clause is also a great expression of the love of God for man.

I shall not want. This clause summarizes the blessings of this shepherd-sheep relationship. These blessings which follow are full and meet all our needs.

He maketh me to lie down in green pastures. The sheep lie down when they are satisfied. The shepherd leads them to the green grass. At one season this rich pasture is on the higher land and the shepherd takes the sheep there, even though the way is difficult. Perchance the shortage of rain means no grass; then the sheep are fed other food. Our Lord will provide. He knows what we need.

He leadeth me beside the still waters. God made the sheep timid and fearful of the fast running waters, but the shepherd knowing this provides quiet waters for the sheep to drink from. God made us and knows what peace we need for growth. We can be confident that He will lead us to what we are able to receive.

He restoreth my soul. Picture the straying sheep and his restoring by the shepherd. Here is grace. "Earth has no sorrow that heaven cannot heal."

He leadeth me in the paths of righteousness. The sheep wouldn't know the right path to take. "I will guide thee with mine eye" and where He will guide He will provide. It is ours to follow. This will honor Him.

Yea, though . . . valley . . . I will fear no evil: for thou art with me. To sunlit meadows the sheep may have been led, through narrow, dangerous passes. Even though there is gloom and darkness, the sheep get their comfort from the shepherd who carries a rod and a staff.

Thou preparest a table . . . This may refer to good eating places with no snakes or other enemies.

Thou anointest my head with oil. If the shepherd figure is continuing—we see the shepherd at night as he takes the sheep into the fold and anoints where ointment is needed for the scratches. There is the balm of Gilead for us, boundless benevolence.

Goodness and mercy . . . dwell in the house of the Lord. Here is security indeed, in the sheepfold. We are alive now and in the future. We know whom we believe and know He can keep us now and in all the tomorrows and throughout eternity.

The psalmist has not spoken of the security of a sheepfold, but of a shepherd. All who want today are not in right relation with the Good Shepherd. In His divine companionship there are blessings too great to name. But as we look at this shepherd-sheep relation figure we can find more and more of the security we may have if we will be sheep under the Good Shepherd.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Talk to God about your neighbors, and talk to your neighbors about God.—**Stewardship Facts.**

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The executive committees of Church Conference, Christian Education Conference, and Mission Board of the Allegheny District held a joint meeting at Johnstown, Pa., on Oct. 9, to consider matters of mutual interest.

The Rock of Ages radio program originating in Denbigh, Va., with Bro. John H. Shenk as speaker, is adding two new stations in October, WCOJ at Coatesville, Pa., and WIBV at Vieques, Puerto Rico. This program now is released from a total of eight stations, three of them in foreign countries.

The visitation committee of the Hopedale, Ill., congregation, has arranged for monthly programs at the Eureka Home for the Aged, the Tremont Nursing Home, and the Bloomington Rescue Mission.

The Franconia Conference, in its recent session, took action suspending the ministry of Bro. Elwood Derstine. Legal action is being taken by a few individuals against congregational and conference offices with regard to the property of the Franconia congregation. May we be much in prayer that the testimony of our church in the ways of peace may not be hindered.

The chorus of the Cleveland Mennonite Fellowship sang at Kidron, Ohio, on Oct. 7.

The first church building for the Mennonite Church in the Howard-Miami district near Kokomo, Ind., was built in 1871. A new building was erected in 1888, which was enlarged and added to a number of times. The latest improvement, a major project, provides a building with 18 classrooms, a basement auditorium, and an enlarged main auditorium. This building was dedicated on Sept. 30, with the sermon being preached by Bro. John E. Lapp, Lansdale, Pa.

Bro. Ralph Holderman and wife have moved from Deering, Alaska, to Shungnak, Alaska.

The Colorado Area Ministers' Fellowship was held in Perryton, Texas, Oct. 4, 5.

Two fathers, one of six and the other of ten children, were baptized at Cedar Street Mission, Chambersburg, Pa., on Oct. 5.

Bro. G. G. Yoder, Hesston, Kans., gave lectures on the evangelism of children and also on the Holy Land at Harper, Kans., Oct. 12-14.

Bro. B. F. Hartzler, Topeka, Kans., will direct the Kansas City Mennonite Chorus this winter.

Three adults were received into fellowship at Buckeye, Ariz., on Sept. 30.

Bro. Alvin Shafer was ordained to the ministry at Susquehanna, Port Trevorton, Pa., on Oct. 2. Bishops W. W. Graybill and Donald Lauver were in charge.

Bro. Arthur Ruth, Souderton, Pa., entered the Philadelphia Graduate Hospital on Oct. 5 for treatment. May the Lord grant him speedy recovery.

Bro. Harold Sherk, Akron, Pa., spoke to Mennonite Disaster Service of western Pennsylvania at Martinsburg, Pa., on Oct. 13.

The Weather Vane, student publication of Eastern Mennonite College, has heretofore appeared as a mimeographed sheet. It now assumes a new format, and has absorbed the monthly publication of the college. The editor is Paul M. Schrock, the sponsor, Irvin B. Horst.

Bro. John Y. Swartzendruber, Kalona, Iowa, served the congregation of Chappell, Nebr., the week end of Sept. 23.

The heating system for the new church in Indianapolis, Ind., is being furnished by the congregation at Benton, Ind.

Bro. Amos Bauman, secretary of lay evangelism for the Indiana-Michigan Workers' Conference, spoke at Roselawn, Elkhart, Ind., on Sept. 26.

Bro. Earnest Kauffman, deacon at Beemer, Nebr., by vote of the congregation has been asked to assist in the preaching service of the congregation.

Bro. Eugene Herr, Scottdale, Pa., spoke in a Christian Life Conference at the Mennonite Christian Fellowship Church, Still Pond, Md., Sept. 29, 30.

Bro. J. D. Graber, Elkhart, Ind., was guest speaker in a special meeting at Waterloo, Ont., on Oct. 12 for all solicitors in the forthcoming Rockway fund-raising campaign, beginning Oct. 14.

Bro. I. W. Royer spoke at the fiftieth anniversary of the Madison Union Chapel at Wakarusa, Ind., on Sept. 30. Bro. Royer preached the dedication sermon and held meetings there fifty years ago.

Older people, above seventy years, enjoyed a reunion at the Oak Grove Fellowship Center, Smithville, Ohio, on Oct. 4.

Two young sisters were baptized at Orrville, Ohio, on Sept. 23.

The speaker at the third anniversary of Hi-Way Chapel, near Canton, Ohio, on Oct. 7, was Harold Balyeat, chaplain of Massillon State Hospital.

A I-O orientation was held at Christopher Dock School, Lansdale, Pa., Oct. 11-13, with Ray Bair, Akron, Pa., and Edgar Metzler, Washington, D.C., as speakers.

Bro. Joseph Gross preached the conference sermon for the Franconia Conference on Oct. 4.

Bro. Leroy Umble, Oxford, Pa., preached in Harvest services at the Salford Church, Harleysville, Pa., on Oct. 6.

Clifford Hartzell, president of International Union of Gospel Missions and superintendent of Philadelphia Rescue Mission, spoke in Fort Wayne, Ind., on Oct. 13.

Bro. O. O. Miller, Akron, Pa., spoke in various Mennonite churches in western Canada, Oct. 6-11, and also attended an MCC meeting in Ontario on Oct. 12.

The new Home for the Aged at Kalona, Iowa, is scheduled for construction in 1957. It will have a capacity for forty guests.

Bro. Simon Birky, Hopedale, Ill., led a special service of music at Fisher, Ill., on Sept. 30.

The enrollment of the Kraybill School, near Mt. Joy, Pa., is seventy-four.

Bro. J. J. Hostetler, secretary of Sunday schools in the Commission for Christian Education, spoke to Sunday-school teachers at Metamora, Ill., on Oct. 9.

Bro. Oscar E. Wenger, deacon at Lindale, Linville, Va., died suddenly from a heart complication on Oct. 6. The funeral was held Oct. 9.

Tenth anniversary services were held at Monterey, Bird in Hand, Pa., on Oct. 7. In the evening Bro. Robert Miller gave an illustrated report of Christian service in Java. The Monterey congregation, at the end of ten years, has a membership of 190, with a Sunday-school enrollment of 310.

Ground-breaking services for the new Mennonite Fellowship Center at Edmonton, Alta., were held on Oct. 7.

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Calendar

Annual meeting, Mennonite Board of Education, E.M.C., Harrisonburg, Va., Oct. 18-20.
Indiana-Michigan Mission Board meeting at North Main Street, Nappanee, Ind., Oct. 25, 26.
Missions Week, Nov. 4-11.
Fall Missionary Day, Nov. 11.
Universal Bible Sunday, Dec. 9.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The Detroit, Mich., Mennonite Church accepted a constitution for one year at their Sept. 19 business meeting and elected officers of the congregation as called for in the constitution. This is another step forward in the congregation's program of becoming independent of the General Mission Board.

Sister Lois Kauffman, missionary nurse from Black Mt. Mission, Ganado, Ariz., is taking a six months' course at the Preston Maternity Hospital, 20th and Hamilton Sts., Philadelphia 20, Pa. She spoke to a ladies' group at the Berlin, Ohio, Mennonite Church on Sept. 19 and gave an illustrated message at the Millersburg, Ohio, Mennonite Church on Sept. 24.

Baptism services were planned for Sunday, Oct. 7, at the Jefferson St. Mennonite Church, Lima, Ohio. Several young men who accepted Christ through the Sunday school last February will be received into church fellowship. Four young people from the Lima Church are attending Goshen College, Goshen, Ind., this semester.

Workers who have recently joined the staff of the Mennonite Children's Home, Kansas City, Kans., include Sister Ruth Nisly, Kalona, Iowa, and Sister Clara Moyer, Doylestown, Pa., VS-er. The local board of directors met at the Home on Sept. 29.

Bro. T. K. Hershey, Goshen, Ind., missionary on retirement from Argentina, was hospitalized on Oct. 4 for medical examination and observation. Remember Bro. and Sister Hershey in your prayers.

A registered nurse is urgently needed at Froh Bros. Homestead, Sturgis, Mich. Service-minded persons should write to Ben Yoder, superintendent at the Homestead, or to the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

A Home-coming and Fellowship meeting was held at the Fairpoint, Ohio, Mennonite Church, a witnessing outpost of the Ohio Mission Board, on Sunday afternoon and evening, Sept. 30. Visiting speakers included the brethren M. L. Troyer, Elida, Ohio, Henry Wyse, Archbold, Ohio, and Alfred Brenner, Spartansburg, Pa.

Revival services were conducted at the Ninth St. Mennonite Church, Saginaw, Mich., Oct. 7-14, with Bro. John M. Landis, Ashley, Mich., serving as evangelist.

The chorus from the Rehoboth Mennonite Church, St. Anne, Ill., participated in a song and praise service at the Burr Oak Mennonite Church, Rensselaer, Ind., on Sunday evening, Sept. 30.

Bro. Tobe Schmucker, superintendent of the Hope Rescue Mission, South Bend, Ind., will be speaking at the Beech Mennonite Church, Louisville, Ohio, on Sunday, Oct. 21.

An engagement announcement service was held in Dhamtari, M.P., India, on Sept. 30 for Sister Goldie Hummel and Bro. Alvin Hostetler, with Bro. D. A. Sonwani in charge. The wedding service has been planned for Oct. 27, with Bro. P. J. Malagar preaching the sermon and Bro. E. I. Weaver performing the marriage ceremony. May we rejoice with our missionaries in the establishment of this new home.

Bro. M. C. Vogt writes from Bihar, India, that the rains have been very good this year, that the corn crop was good, and that the prospects for the rice crop are good also. This is good news for the local populace, who always suffer hunger when rains are short.

Bro. Joe Richards writes from Hombetsu, Japan, about the building which they have rented for services: ". . . the building has been a real answer to prayer. Our Sunday evening service has averaged 17 for the last month. Since we have the new building, many of the older folks in town are coming out. We are at present trying to interest older people in the Gospel and in church attendance."

The S. Paul Miller family was scheduled to leave New York on Oct. 15 on the S.S. **Constitution** for another term of missionary service in Madhya Pradesh. Pray for a safe voyage.

The foreign literature committee composed of representatives of the Mennonite Publishing House, the General Mission Board, and the Eastern Mission Board will meet at Scottdale, Pa., on Nov. 12.

Bro. J. D. Graber, Elkhart, Ind., served as Missionary Day speaker at the Detroit, Mich., Mennonite Church, on Sunday, Oct. 14.

Bro. Lee H. Kanagy, missionary on furlough from Japan, is scheduled to give the monthly missions chapel address sponsored by the YPCA at Goshen College, Goshen, Ind., on Oct. 19. Bro. Kanagy spoke at the Pleasant View Mennonite Church, north of Goshen, on Oct. 14.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, is conducting evangelistic meetings at the New Holland, Pa., Mennonite Church, Oct. 13-21.

The Wayside Mennonite Church, Gulfport, Miss., recently received word that they would need to vacate their present church site within 90 days. They already had some money saved in a building fund, but this unexpected need to move requires more funds. Persons interested in the mission witness in this community should communicate with the pastor, Bro. Edward J. Miller, Route 1, Gulfport.

Bro. Robert Lee, former relief worker in Europe and Korea, spoke about the work in Korea at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday evening, Oct. 7.

Bro. Tobe Schmucker, South Bend, Ind., spoke recently to the men of the Indiana State Reformatory at Pendleton, Ind.

New members of the staff at Hope Rescue Mission, South Bend, Ind., are Bro. Aernone and wife, formerly of Canton, Ohio.

Your Treasurer Reports

Bro. Ray Horst, director of long-term voluntary service units, has recently reported to our office regarding the developments at Grants, New Mexico, in connection with the service program.

During the past several months the program there has developed quite rapidly and has expanded considerably into the area of serving medical needs in the community. For quite some time a voluntary service unit located at Grants was giving limited medical services through a clinic maintained at the unit center.

Recently the program of the unit has been greatly strengthened by the assignment of Dr. George Horst to serve as a doctor in the community while completing his I-W service, which is being done under the voluntary service program. Dr. Horst is now located in the Grants community and has recently completed the setting up of office facilities through which he will be serving the local community, particularly striving to meet the needs of the Navaho Indians who are located in the area and with whom the service unit has been working for several years.

In order to set up these facilities, considerable funds have been required to purchase living facilities, to equip the office building, and to purchase medical supplies. We believe that the service of Dr. Horst and the VS unit there will continue to make a valuable contribution to the medical needs of the community. The unit has appreciated excellent support from the local community in the development of this program.

As a part of the service unit budget, funds are needed for the operation of this unit. Contributions to the voluntary service program in general or designated for the Grants program would be very helpful in the continuing operation of this unit. We would also like to encourage prayer support for the staff which is working in the Grants area, that their outreach in the local community and particularly among the Navaho Indians can continue to be effective.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bro. John Lehman, former director of La Plata Mennonite Project, La Plata, Puerto Rico, served as vesper speaker at Goshen College, Goshen, Ind., on Sunday afternoon, Oct. 7.

Bro. Jesse Beachy and wife, after a year and a half of service at the Hope Rescue Mission, South Bend, Ind., will return soon to their home in Iowa.

(Continued on page 1004)



Summer VS-ers directing recreation at a migrant camp near South Bend, Ind. The girls in the center, from South Bend churches, joined our service workers in this project.

Ministering to Migrants

BY JASON MARTIN

The social scene in Christian America is usually considered as being one of the most nearly faultless in existence. But our social pattern is marred in several places. One of the darkest blots in our social configuration is the system that makes necessary a large group of people known as migrant workers. That conditions with the migrants remain deplorable speaks ill of our so-called Christian society.

It is estimated that there are more than 2,500,000 migratory workers in America today. Most of the migrants are American citizens and many are of Mexican origin from Texas and other southwestern states. Each summer a large number of Mexican nationals enter the States, without their families, as farm workers. These migrants have retained most of the culture of their Latin American forefathers, including language, religion, and diet. In the eastern states Puerto Rican transients do much of the truck farm harvesting.

The migrant workers are usually employed on large commercial farms owned by corporations. On these farms workers and employers regard their work with the same businesslike, unsentimental attitude that the factory worker has toward his job. Other migrants are employed by growers who personally manage farm operations and may take a more active interest in the employee's problems. On either type farm the migrant is wanted only while work is available for him. When the job is finished the migrant family is expected to move away immediately.

The migrant family can never escape frequent moving. Each spring the migrant families leave their winter homes and start their northward trek, either following a customary circuit or directing its route by company advertisements or word-of-mouth reports about where workers are needed. Some families, who follow fruit harvests, may move every few weeks during a summer. Moving with such frequency creates a situation in which it is impossible for a family to enjoy a feeling of stability of belonging somewhere.

When the summer's work is finished the family usually spends a few idle months in a southern city where they use what little they may have been able to save, or they appeal to a relief agency. In their winter quarters, the families have little more contact in the community than they have in the summer communities. Their level of living is very low; and since they stay only a few months, they are not welcomed into churches, clubs, or other organizations.

Children attend school, it is true; but, known as members of migrant families, they are shunned by the other children. Since the children often enter a month or more late in the fall and may move several times during the school year, they are often retarded and their interest in school is almost nonexistent. Consequently, they are not incorporated into the school socially, and drop out as soon as possible.

The migrant family is an economic necessity but a social liability. To provide American tables with inexpensive fruits and vegetables we need the cheap labor provided by the migrants. But the migrant has been refused a place in our communities. It is a tragedy that large numbers of people, necessary to our well-being, should be socially ostracized.

The migrants' most difficult problem is a feeling of being rejected. They feel unwanted by being unable to live in a community for a sufficient time to become a part of community life. The continual sense of being rejected is further complicated by a spiritual and intellectual dearth rooted in the migrant's inability to enter the nation's churches and schools. There is a minimum of opportunity for spiritual development when children do not have the opportunity to learn to read for themselves and are not accepted in churches where they might learn life's highest values.

The rather dark migrant picture is being illuminated in places by a ray of hope. In some communities an increasing sense of responsibility toward the migrants is being felt and acted upon. However, the benefits that can be given the migrants will remain limited as long as the migrant situation continues as an evil, unchristian system. People cannot achieve full personal development as long as they are compelled to make several inter-community moves each year. Any attempt to help the migrants that does not correct the system that produces migrant workers is certain to be of limited value. But there are things that can and are being done to alleviate the evils of the system that makes migrant workers necessary.

In the South Bend, Ind., area, where a number of large truck farms employ migrant workers, a voluntary service group has been working with the migrants. This past summer five young people, working through the Mennonite Relief and Service Committee's voluntary service program, spent six weeks working with the migrants. The migrant ministry was sponsored by the National Council of Churches of the South Bend area. This summer's program was geared to meet the migrant's basic need of feeling accepted and wanted in the community. Most of the migrants in the South Bend area spend about three months on the truck farms, harvesting mint, potatoes, pickles, tomatoes, and other crops.

It is customary for all but one of the able-bodied members of a family unit to spend ten or more hours in the fields each day. Thus,



Naomi Stoltzfus, VS worker among Navaho migrants, working from station wagon at migrant camp near Grants, N. Mex.

children are often left in the care of an overworked older sister or mother. When the adults return from the fields after a long, hot day's work, they want to eat and retire soon after rather than spend time in family recreation. The summer's program was intended to relieve mothers of some of the care of children and to bring the family together for recreational programs several evenings each week.

The program used this summer consisted of crafts, games, Bible study, and some educational and recreational films. The crafts and Bible study periods were held each morning for children. The evening programs included activities for both adults and children. The program also included some health instruction carried out by the two nurses in the unit. On several occasions an attempt was made to meet the spiritual needs of the adult migrant workers through spiritual services held on the farms.

Work with migrant children is difficult. Any attempt to meet spiritual needs is opposed by the Catholic church in which most Spanish-speaking migrants claim membership. It was possible to include Bible study in the program, but to make it possible to continue the program we could not call it a Bible school. Since most of these migrants speak Spanish, language proved a barrier. The workers often needed to depend on a child who knew both Spanish and English to transmit instructions to the children being taught.

The farms in the South Bend area had no buildings suited to classroom use. Thus, classes were held under shade trees—if trees were available. Without classrooms it proved difficult to develop the type of school spirit that lends itself to easy control of discipline problems.

In the final analysis, however, the problems encountered only served to enhance the value of the progress made. If in working with these people we have made them feel that someone cares for them and wants them, then our time was well spent. They will not be able to feel antagonistic, in the future, toward representatives of Christ. The rewards for the voluntary service worker in the migrant ministry are rich and more frequent than the problems. When one day's disobedient child comes running the next morning to greet the teacher with deep affection showing in his eyes and in his acts, is that not enough reward?

via MBMC, Elkhart, Ind.

Scattered Race

The American Jewish Year Book reports that the world Jewish population is now 11,908,443, an increase of 58,557 in 1955.

Distribution of the Jewish population by continents is given as: North and South America—6,062,362; Europe (including Asiatic USSR and Turkey)—3,442,627; Asia—1,684,454; Africa—660,750; and Australia-New Zealand—58,250.

The United States still has the largest Jewish population, 5,200,000, of which 2,050,000 live in New York City.—Gospel Herald (Cleveland, Ohio).

The Migrant Ministry—It Is Challenging!

A period of voluntary service really changes the course of some lives. That includes the lives of volunteers.

For Carl and Marilyn Wolgemuth of Elizabethtown, Pa., entering the voluntary service program of Mennonite Central Committee opened a new and big sphere of opportunity and Christian service. Their assignment was that of a ministry to agricultural migrant workers at Coalinga, Calif.

Now after two years of service (he as a I-W), they are continuing their ministry to these migrants. They had no idea their future would be so challenging.

"When first asked to assume leadership of a migrant unit in California," the couple recalls, "We had never heard of migrants, but since the work sounded interesting we accepted the position."

Dotting the once desert area of Fresno County's west side are hundreds of isolated labor camps, the outgrowth of irrigation and large-scale farming of cotton, berries, and other crops which require much hand labor. Migrant workers and their families live in these camps while working on the farms.

Within a year more than a thousand Negroes, Anglos (another name for whites), and Mexican Americans will live in a single camp in this area. There are a dozen camps in a radius of five miles.

A typical camp presents a depressing picture. There are bleak rows of tentlike cabins termed homes. A mother bends over a tub and scrub board. Children play in the dust beside the cabin. Men arrive from the cotton field and assemble for a game of dice. All this is found in one of the richest counties of the United States.

There is a serious spiritual and moral poverty among these people. Their constant moving and many defeats produce a basic dissatisfaction with life and a weary wandering after something better.

But they are like anyone else! They respond to a friend who loves and understands them. The Wolgemuths stated, "They must be understood as a people without roots whose lives are withered and void of purpose beyond that of earning their daily beans and finding a little pleasure."

The MCC service unit which began in 1949, presently is composed of five persons: Mr. and Mrs. Paul Friesen, Elbing, Kans.; Elson Sommers, Uniontown, Ohio; Tina Warkentin, Superb, Sask.; and Herman Dueck, Abbotsford, B.C.

They conduct Bible schools for camp children, provide health education for mothers, offer weekly religious services, sewing classes for women, recreation for teen-agers, plus countless other services.

The Wolgemuths, who have completed their term of service, had a question continually churning in their minds: "What kind of church can these migrants attend when they become Christians?" They felt the migrants would not feel welcome in city churches.

So, by the time the couple was ready to complete their service with MCC, they agreed with MCC and the Brethren in Christ Board of Missions to begin a mission program at nearby Huron with the view of establishing a church for the people they loved and served. They continue to work closely with the MCC unit. Marilyn is a nurse with the department of public health in connection with the work.

"We have no doubt but what any person who has a sincere desire to work with people would find a great challenge in the migrant ministry," the Wolgemuths say.

I-W men particularly are needed to work with migrant fathers and boys. Skills in athletics, art, music, counseling, carpentry and other fields are valuable. Schoolteachers, nurses, students, ministers, farmers, secretaries, and homemakers, can all find a place for their interests in the migrant ministry.

Agricultural migrants are not confined to California but may be found all along both the west and east coasts of the United States. MCC also operates summer units among migrants in New York state.

All present a big challenge to young people who want to spend some time in genuine service to man and God.

via MCC Information Service, Akron, Pa.

God Works in Bihar

By Esther Vogt

Herem with the Lord

We all rejoiced when Herem Bhengra, who had been away for eight months of treatment for t.b., was permitted to return home to his wife and baby, Andrew. He called his six-year-old son home from boarding to rejoice together. He was looking forward to seeing his aged father, but this hope was not fulfilled. About three weeks at home, encouraging the new Christians, meeting old friends, and fellowshiping with the family was evidently too much or for some reason God needed him in heaven just now.

Herem felt that he would not be here long and kept telling his wife that they would have a long separation again (none of the rest of us knew this until after his death). Bro. John Beachy took him again for medical care; through all this critical time Bro. Beachy had given tireless help and prayerful concern.

On the day of his death, Herem had said to his sister, "Didi, I can hardly get my breath." Later he said that he felt sleepy and quietly went to sleep, never to waken in this world.

Every station was touched by his passing. His father, sister, son or someone had worked or lived at each Christian community. One of our Christians, Benjamin Munda, dreamed that night that he asked, "How are you, Herem?" Herem answered, "I am very well." Indeed he was very well for "In thy presence is fulness of joy."

Revival Meetings at Chandwa

The first plans scheduled evangelistic meetings to be held in April, but it was God's ap-

pointment for Aug. 27 to Sept. 2. The speaker was an Indian brother from Ranchi, John Paul. He is a consecrated, Spirit-filled man of God from an Independent Mission. He is used all over India and often works with Bhakt Singh.

Bro. Paul gave us many lessons on the change in Simon Peter after he became filled with the Holy Spirit. He also gave deep spiritual messages from Ephesians on the spiritual nature of the church. He told us how God led him to leave a well-paying job of selling angrazi (foreign) liquor; in fact, there was no choice left for him—his job ceased. Then he waited six months for God's leading and finally decided to step out on God in full-time service without support.

He told about their present regular Sunday service in which practically all worship God in sentence prayers of praise. Also to discern who has the message from God for the service, the three or five responsible brothers meet for prayers before the service. We were all truly refreshed in the Lord and stirred by God's working.

Brother Graber's Visit

We were happy to have Bro. J. D. Graber in our midst for a few days, August 16-19. It was encouraging to hear of the Lord's work in Japan, Korea, and Viet-Nam. There were things that God worked out for us. We do praise Him for His grace.

Return from Furlough

Paul and Esther Kniss have just joined us again after a year's furlough. Much prayer was offered for them as they traveled through the Suez Canal at the time of tension. But God heard and brought them here safely. Since their coming there has been a shifting of personnel. The present addresses are:

Henry Beckers,
Latehar, Palamau District, Bihar
Milton Vogts,
Balumath, Palamau District, Bihar
John Beachys,
Chandwa, Palamau District, Bihar
Paul Knisses,
Chandwa, Palamau District, Bihar.
Balumath, Palamau Dist., Bihar, India.

Sunday School Teachers' Workshop Held

BY MRS. E. V. SNYDER

A Sunday-school teachers' workshop was held at the Mennonite Bible Institute, La Plata, Puerto Rico, on Sept. 1, 1956. Over sixty Sunday-school teachers and officers besides other interested persons gathered for a two-session program of study together. Even though the housing that Casa Grande provided for Bible and language classes was not exactly the most appropriate for the entire program, room was provided for everyone present. The main speakers spoke from a central doorway.

The main theme of the workshop was "Planning a Campaign for Increased Sunday School Attendance." The audience divided into groups for discussion of the duties and responsibilities of the Sunday-school teachers in such a campaign. Bro. Samuel Rolon gave the main address at the afternoon session.

The evening session was dedicated to the discussion of "The Efficiency and Preparation of the Sunday School Teacher." The audience again divided into groups for discussion following the main message by Sister Margaret Derstine. Different missionaries and teachers led these discussion groups. The last feature of the program was the presentation of a film illustrating the work of the Sunday school.



Margaret Derstine, missionary appointee to Cuba and student in the La Plata Language and Orientation School, speaking at the workshop for all Sunday-school teachers and officers held Sept. 1, 1956, at Mennonite Bible Institute, La Plata, Puerto Rico.

Those participating felt that the workshop was highly successful. Each local Sunday school will now conduct a staff meeting to plan for a canvass of the local community for new Sunday-school pupils. Even though each congregation reported almost capacity classroom attendance, Sunday-school personnel felt the need for canvassing local communities to find unchurched families.

New families keep moving into the various church communities regularly. Bible teaching and the promotion of Christian literature are needed. Prayer groups have been formed to ask divine guidance for these efforts to evangelize the unchurched and to gather in the unsaved for a real harvest of souls for the Master's kingdom. Pray that every effort will be richly blessed of God.

The group voted to continue the present workshop committee: Bro. Samuel Rolon, and Bro. E. V. Snyder.

La Plata, Puerto Rico.

Kenny Joseph, editor of **Japan Harvest**, polled 69 groups and 90 missionary organizations to compile an unofficial census of evangelicals in Japan. His report: 107,073 baptized church members; 1,302 ordained pastor-evangelists; 668 unordained full-time workers. Some 178,848 unbaptized adherents meet in 1,619 organized churches and 1,249 other types of meeting places.—**EFMA Missionary News Service.**

Broadcasting

The Mennonite Hour

Moody Bible Institute station, WMBI, in Chicago is broadcasting **The Mennonite Hour** during October at 5:30 p.m. Sunday without cost. If you hear the broadcast on WMBI and want it continued your card or letter to them may keep **The Mennonite Hour** on this station. Simply write Radio WMBI, Chicago, Ill., to express your appreciation. WMBI is located at 1110 on the dial.

WSVA Harrisonburg, Va., is releasing **The Mennonite Hour** at 4:00 p.m. during October. The program will be heard at the regular time of 1:30 p.m. beginning with the November 4 broadcast.

Radio WEMC, Harrisonburg, Virginia's first college-operated radio station, carries **The Mennonite Hour** at 8:00 p.m. each Friday evening at 91.7 mc. (FM)

Pray for a Chicago listener who just completed the first course on God's Great Salvation. He writes, "There has never been one moment in my life that I would not have been overjoyed to go back to the nothingness from which I came. . . . Although I started reading philosophy and books explaining the great religions of the world at an early age and began a concentrated search for **peace,** I have never found it. . . ."

After this man was counseled by mail he sent a second letter saying, "When our faith in our fellow human beings is just about extinguished it is people like you who restore it. I appreciate the time and effort you put into your letter to me and I have read and reread it carefully." Keep praying.

Pastor Hostetter reported good interest and blessing in the Bible Conference held in Huron, S. Dak., Sept. 12-23. Nine churches cooperated in this community conference.

Japanese Broadcast

Don Reber reports from Japan, "It is a real thrill to be getting the Gospel out over the air and know that folks are listening."

A Japanese translation of the Bible Correspondence Course, "God's Great Salvation," will soon be offered to the listeners of **The Mennonite Hour,** a 15-minute program produced entirely in the Japanese language.

Navaho Bible Hour

The Navaho Bible Hour has been partly responsible for opening a Navaho home so that a phonograph for playing religious records could be placed there. Stanley Weaver, missionary in charge, reports that resistance was broken down partially by the broadcast.

Heart to Heart

Messages to Be Translated into Russian

Dr. Ivan Magal of Charlottesville, Va., has been granted permission to translate and adapt Heart to Heart radio talks for his Russian paper, "The New Way."

In a letter to Mrs. Grant M. Stoltzfus he states, "Lately we have been receiving letters from our readers with urgent requests to in-

clude material to help mothers to understand and help their children better. . . . I am wondering if you would consent to have some of your material translated into the Russian language and printed in 'The New Way.' I am certain a column like that will mean a great deal of blessing to many Russian Christian mothers dispersed and isolated in many lands." "The New Way" goes to twenty-seven countries.

Station WBBW, Youngstown, Ohio, is now carrying the **Heart to Heart Program.** It is released every Saturday evening at 7:05 p.m., and can be heard in Youngstown, North Lima, and Columbiana, Ohio. Mothers and homemakers in this area are invited to tune in and to inform neighbors and friends of the time and place of this release. Listeners will be able to take advantage of the Mothers' Class of the Air now in progress.

The ministry of Heart to Heart, although primarily concerned with home-building, includes also giving help in the vital matter of the new birth. Letters from troubled listeners seeking help in finding salvation come to the office:

Pennsylvania: "Please pray for me as I am not saved and I need your prayers. Will you please send me some books or tracts to read. . . . I thank you very much."

After receiving this urgent request, Your Friend Ruth sent a personal letter of counsel and some Herald Press tracts. Pray that this unsaved friend may find salvation in Christ and peace for her troubled heart.

via Mennonite Broadcasts, Inc., Box, 22, Harrisonburg, Va.

Opening an Indian School

Last spring I wrote to both the provincial Indian office in Winnipeg and the federal one in Ottawa asking for work as a teacher in an Indian summer school. The answer from both places was, "There are not many such schools left in northern Canada and the vacancies for this summer are filled."

Then one day during the lunch hour at college one of the girls said, "Say, have you ever thought of teaching in an Indian summer school? Irwin Schantz at Red Lake is looking for a teacher." I wrote about it, prayed about it, and arrived here at Poplar Hill in the middle of June to open a school. We had hoped that the government would promise to sponsor the school by the time it got started. But it was not to be so.

Monday morning school started. Thirteen shy, black-eyed, dark-skinned youngsters were ranged in the seats in front of me. This day marked a milestone in their lives—it was the first time they had a school to go to. None of the children understood any English and I could not speak their language. Nevertheless, with a goodly measure of gestures and a few words and phrases in Saulteux which I learned from Sadie and Lillie, we got along very well. In a few days their shyness wore off somewhat and they got to be "regular" Indians. In a few weeks the novelty of attending school had worn off slightly. After all, it was a pretty long time to sit still, they thought. But they kept on coming and most of them have acquired the beginnings of an English vocabulary. It is thrilling to see the interest with which some of the pupils learn. I will never forget the look on the face of my seventeen-year-old the day he learned to write his name.

After three weeks of teaching, a Catholic teacher was sent in by the government. We asked ourselves why this had to happen. Our answer is that it is good for us to have things go adversely occasionally and that it has given us a good opportunity to witness to the Catholic teacher, a young fellow, with whom we spend quite a lot of time. Our school has been inspected and we feel that the government may, in the future, sponsor a Protestant school here rather than a Catholic one. Surely, it would be more expedient for the cause of the Lord as the mission work goes on here to have a Protestant school. Won't you make this a matter of prayer?

Life here at Poplar Hill does not mean only school for me. Fellowship with missionaries, visiting the Indians and developing a deeper spiritual concern for them mean much to me. I have been led to a deeper trust in the Lord to guide me and to supply all my needs. When I leave around the end of September I will carry with me a concern for the work and be anxious to return to the north again if the Lord should lead that way.—By Gerhard Reimer, in **Northern Light Gospel Mission Newsletter.**

New Mennonite Church Started

Asuncion, Paraguay.—Baptism of two believers here on July 8 marks the beginning of a Mennonite Brethren Church among Paraguayans in this capital city.

These converts are among the first fruits of Mennonite Brethren work among Paraguayan nationals begun last year. The workers are Bro. and Sister Albert Enns supported by the North American Mennonite Brethren Board of Foreign Missions. Bro. Enns studied in the Mennonite Bible School, Bragado, Argentina, for three years in preparation for missionary service.

Names of these new believers are Cirilo A. Zayas and Angel Gagliardi. One of them had known about the coming of the Mennonites to Paraguay. After his conversion, he inquired as to why the Mennonites had not presented much sooner the truth the Lord had revealed to them.

Attending the baptismal service in the Baptist church were several ministers from the Chaco, friends from the leprosy mission, Mennonites living in Asuncion, and many Paraguayans. For some, it was the first time to see an adult person baptized.

A strong effort is being made by Missionary Enns to establish a strong self-supporting group of believers. Like apostolic believers, this group meets in their homes for services.

Missionary Enns is an immigrant to Paraguay from Russia. Mrs. Enns is the former Anna Eckert of St. Catharines, Ont., also an immigrant from Russia.—Released by the Mennonite Brethren Board of Foreign Missions, Hillsboro, Kans.

MISSIONS

EDITORIAL

Discipleship and Missions

What is your concept of discipleship? Do you realize that true discipleship requires witnessing? Have you limited discipleship responsibilities to yourself and Christ?

Yes, we know discipleship means following Jesus in His life and ministry. But what does that mean? Does it mean only overcoming Satan in the wilderness? Turning the water into wine? Raising Lazarus from the dead? Does it not also mean accepting the woman at the well and reclaiming the woman taken in adultery? Does it not mean challenging Matthew to leave his tax-collecting for Christian service and helping Zacchaeus find inner peace?

Discipleship for us also means learning from Christ: reading His Word and listening to Him speak through the indwelling Spirit and through fellow Christians. It means sitting at His feet as Mary did in Bethany.

Furthermore, we believe discipleship means suffering for Christ. The early disciples and the Anabaptists were very conscious of this phase of discipleship. Not needing to suffer for our faith as our forefathers, we today sometimes have difficulty understanding how we can be partakers in Christ's sufferings, but there is a way. The world hates the obedient Christian today just as it has always hated true followers of Christ.

Most of all, discipleship means obedience to Christ. Perhaps here we face our greatest difficulty. Somehow we have come to believe that obedience means abstinence from gross sin such as stealing, murder, fraud, adultery, drinking, and even lying, but does not necessarily reach into the innermost recesses of the soul. We take the attitude that regular church attendance and the absence of certain sins is all that is involved in obedience.

But, Jesus also commanded His disciples to go into all the world to preach the Gospel to all peoples and to make disciples of all nations. The early church, living close to Christ's ministry on earth, concluded that obedience included witnessing. Churches through the centuries who have lost the evangelistic vision have perished or apostatized.

Yes, we can obey Christ by not going to war, by not conforming to the world, by avoiding gross sin, by assembling for worship regularly, and by giving when the offering plate comes around. But, if we fail to obey Christ's command to make disciples of all nations, beginning at Jerusalem, we ourselves are failing in discipleship. May God burn this truth into our souls until we cannot but speak about Christ to unsaved neighbors.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

J. N. Byler, Akron, Pa., Director of the MCC Relief Section, recently reported that nonfat dry milk, natural and processed cheese, wheat and wheat flour, corn and cornmeal, and rice are surplus foods available to voluntary agencies for foreign distribution. These materials can be obtained for MCC distribution in many parts of the world simply by asking for them. It is MCC policy to request as much of such food as they can handle in good stewardship. The foods cost nothing since the U.S. government gives the food and transports it to the receiving country. The receiving country then admits the food duty free and transports it to the MCC warehouses. Bro. Byler reports that in April, May, and June of this year 1,413,498 pounds of government surplus foods were shipped to Austria, France, Germany, India, Viet-Nam, Korea, and Java.

While our government has been very generous in this, we find relief and service funds available insufficient to carry on the program at this present level. Every dollar used for surplus food relief does the work of twenty dollars used in other ways. Why not contribute regularly through your monthly relief and service offering? When these offerings average 50¢ per member monthly, there will be sufficient funds to carry the whole program. At the present time offerings average nearly two-thirds of that amount.

Bro. Byler also reported receipts of clothing for the first eight months of this year totaling 210.4 tons, or 42 tons more than last year at the same time.

I-W Services

The total number of young men of the Mennonite Church now in I-W service is 788. A total of 110 of these serve in the VS program. The Pax program now claims 55 and other church-related services claim 44. This makes a total of 209 men or 27 per cent of the I-W men from the Mennonite Church in church-related work.

A Christian Life Conference is planned for the Cleveland, Ohio, Mennonite Fellowship for Oct. 13 to 17. James Detweiler, pastor of the Central Mennonite Church, Elida, Ohio, will be the main speaker instead of Edward Stoltzfus, pastor of the Bethel Mennonite Church, West Liberty, Ohio, as previously announced.

Draft census cards should be sent to the I-W Services Office, 1711 Prairie St., Elkhart, Ind., as soon as possible. Seventeen-year-old young men will not receive the regular **peace mailings** unless draft census cards are returned. Pastors should take this as a personal responsibility so that their young men will not miss receiving these materials which present the peace position.

Willard Roth, Mt. Pleasant, Iowa, is now serving as pastor of the Des Moines, Iowa, Mennonite Fellowship. He was appointed by the Iowa-Nebraska Mission Board. Presently the fellowship group has been meeting each Sunday morning at the Service Center, 680 West 15th Street.

Voluntary Service

These people completed their terms of service during September. Mary Bixler, Elkhart, Ind., one year at Camp Rehoboth, St. Anne, Ill.; Lucinda Martin, R.N., Elmira, Ont., one year at Mathis, Texas; James Jones, Oley, Pa., nine months (I-W credit) at La Junta, Colo.; Theron and Evelyn Weldy, Wakarusa, Ind., two years (I-W credit) with the Indian Migrant Unit; Allen Zook, Weilersville, Ohio, two years (I-W credit) at La Junta, Colo.; and Elmer and Eileen Lehman, Lowville, N.Y., two years (I-W credit) at La Plata, Puerto Rico.

Ray Horst, Elkhart, Ind., VS director, spent Oct. 5 at Camp Rehoboth, St. Anne, Ill.

Released Oct. 5, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Austria

Kazimierz F. Knap, director of the Polish refugee organization in Austria with headquarters at Salzburg, wrote a note of thanks to the Vienna unit for distributions of food and covers given by worker Irene Bishop (Perkasie, Pa.).

"Because of your help we could offer our poor children the best food possible," he wrote. "The lovely warm covers fascinated our children as did the used but clean and well-kept clothing. Our thanks come from the bottom of our hearts."

Korea

Joe Smucker (Goshen, Ind.) participated in an international work camp as part of his introduction to Korea as a relief worker. Campers built eight houses for homeless people. They also had religious meetings and group activities together.

"This type of project is certainly a worthy venture," Smucker commented. "There is no place for pride here as one mixes mud with bare feet to become a 'common laborer.' "

He stated further, "Perhaps this is more meaningful to Korean students who traditionally shun physical labor. One student said, 'I certainly learned a lot. I had always thought Americans were pleasure-loving. But you Americans here work harder than we Koreans.' "

Relief and Pax workers in Korea total 15 persons at the present time. They are located at Taegu, Taejon, Pusan, and Seoul.

Taiwan

Roy S. Habecker (Washington Boro, Pa.) reports a number of distributions of food and clothing to needy people in Taiwan (Formosa). He also directs a number of milk kitchens and helps at the Hwalien hospital.

On one occasion Habecker directed a YMCA service team for a week's work in one of the mountain regions ministering to Ami tribesmen. The team was composed of Taiwan students studying medicine, dentistry, agriculture, and theology. Each offered a particular type of help to the people.

Mennonite Voluntary Service

Two hundred persons from 15 nations participated in work camps last summer in Europe under the sponsorship of Mennonite Voluntary Service. These young people, representing 15 denominations and faiths, were fused in a Christian atmosphere of work, worship, and fellowship. Work camps ranged in length from week ends to four or five weeks or longer.

Camps were conducted in Germany, Holland, France, and Austria. Some MVS campers joined projects in Spain and Finland. Projects included helping construct orphanages, aiding Dutch flood victims, rebuilding damaged churches, reconstructing damaged schools, and a variety of other projects.

LaMarr Kopp (Ephrata, Pa.), director of MVS, said "This is an opportunity for young people to demonstrate their faith and translate it into action, for 'faith without works is dead.' It is an opportunity for international fellowship—in Christ we are not different."

MVS is an international organization. Members of the council are Mennonite churchmen from Holland, Germany, Switzerland, France, and North America (via MCC). American participants in the work camps are Paxmen and persons on the annual college tour to Europe.

Mental Health Services

Eight persons recently completed a three-weeks orientation school at Kings View Homes, Reedley, Calif., in connection with service in the mental health program.

Jim and Mary Gaede, members of the Mennonite Brethren Church at Bakersfield, Calif., will serve in the MMHS office in Akron, Pa.

Byrne Mae Horsch of First Mennonite Church, Upland, Calif.; **Bertha Huebert** of the Mennonite Brethren Church, Reedley, Calif.; **Bernice Janzen** of Tabor Mennonite Church, Walton, Kans.; **Alice Litwiller** of the Hopedale, Ill., Mennonite Church; **Elvera Peters** of the General Conference Mennonite Church, Henderson, Nebr., will serve at Kings View Homes.

Paul Sides of Refton Brethren in Christ Church, Lancaster, Pa., has been assigned to Brook Lane Farm.

Voluntary Service

Fifteen young people recently completed orientation and are serving in the following voluntary service units.

Denver community project: Mr. and Mrs. Leo Janzen, Buhler, Kans. (unit leader), Jean Stutzman, Schwenksville, Pa., and Grace Yothers, Perkasie, Pa.

Twillingate, Newfoundland: Hedy Janzen, St. Elizabeth, Man., Susan Esh and Ruth Hartzler, both of Belleville, Pa.

Brook Lane Farm: Elma Ediger, Inman, Kans., and Mary Frances Martin, Waynesboro, Va.

Junior Village, Washington, D.C.: Mrs. Helen Isaac, Meade, Kans., Pauline Schmidt, Newton, Kans., and Judith Wiens, Reedley, Calif.

Mr. and Mrs. Darrel Yoder, Bellefontaine, Ohio, serve in the clothing depot and unit house at **Waterloo**, Ont., and Anita Peters, Mt. Lehman, B.C., is a secretary in **Akron.**

Released October 5, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From Athabasca, Alberta, Mrs. Isaac Glick of Calling Lake Voluntary Service unit writes: "And the things came a-rolling in! Thanks to your prompt and efficient service. We received the dishes, silverware, and trays last week end. With the usual week-end guests we put the trays to use in serving the Sunday evening lunch. We are really glad for them you may be sure."

Contributions for dishes and trays may be sent to the district WMSA treasurer. Designate your contribution for VS dishes.

"Have you ever considered tithing some of your time to do sewing for the needy? Time and again one has the opportunity of witnessing to the love of Christ after having helped people in need." Mrs. John Riel, of Tofield, Alta., continued, "It seems to me that we can demonstrate that love in a practical way through the ministry of sewing."

From Eldon and Jessie Hamilton: "We left Tocoa, Honduras, Monday morning, July 9. We noticed that the Daily Prayer Guide on this date made special mention of our leaving for furlough. We believe that it was the leading of the Lord and not a coincidence that we began our return trip on this date. We appreciate the prayers for our safe return."

If you have not joined in this specific ministry of prayer, you can still order a Prayer Guide to use for the next six months.

Send your order to Mrs. Ben Charles, 823 Market Street, Scottdale, Pa. The price is 30¢.

During the summer months Christmas bundles for overseas relief were assembled and shipped. Workers at MCC Clothing Depots at Akron, Newton, Reedley, and Kitchener were assisted by many voluntary workers as many hundreds of bundles were sorted and packed.

Every bundle is opened and checked to make certain that all the suggested items have been included. The bundles are then ready to be baled for shipment overseas for Christmas distribution.

Special projects are usually planned by the local auxiliary for the meetings during November and December.

District missions and institutions may be remembered as well as nearby community homes and hospitals. When gifts are presented, often members spend time in visitation or in presenting a short program.

Many needlework and hobby magazines give patterns which can be easily adapted and used by juniors or adults.

Small desk or wall calendars have been made for guests in homes for the aged.

A cake of soap and washcloth cat are easily made for guests in homes for the blind, or chronic patients in a nursing home or hospital.

Tray favors, nut and candy cups, cooky or fruit plates can be made as simple or elaborate as one desires.

Toys stuffed with foam rubber or nylon stockings are easily made from commercial patterns. Dolls may be dressed, and may be accompanied with beds or cradles, and simple or complete wardrobes.

Magazines, books, recordings, as well as personal items, are gifts which are appreciated by Christian workers at home and abroad. Children in hospitals and children's homes as well as missionary children enjoy books, records, and games, even as the children in our own homes.

On one table was displayed the Christmas gifts prepared by the women of the two circles of the St. Jacobs, Ont., congregation, the evening of their fellowship dinner. Such a display helps to inform everyone, and gives a picture of what is being done by the larger group.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

From Our Churches

HOLLSOPPLE, PENNSYLVANIA
(Kaufman Congregation)

Dear Readers:

At the close of another Sunday-school year, we look back over the work we have completed, and with great anticipation look forward to a new year of service, new officers, activities, and new vacancies for each of us to fill.

On Sept. 2 the Johnstown district men's quartet and octet, directed by D. Paul Mishler, gave a very inspiring musical program. Our thanks for the inspirational service.

On Sept. 9 reorganization for our Sunday school was held with the officers taking over Oct. 1: supt., Carl Holsopple; asst. supt., Delmar Thomas; primary supt., Dorsey Eash; secy., Moses Yoder, Jr.; asst. secy., Lester Lehman; treas., Moses Yoder, Sr.; asst. treas., Lemon Blough.

We also had our church reorganization resulting as follows: mod., Carl Holsopple; church secy., Dorsey Eash; mission board member, Glenn Jones; trustees, Lemon Blough, Ralph Croyle, Milton Hershberger; conference delegate, Nelson Yoder, Jr.; summer Bible school committee, Moses Yoder, Sr., John Yoder, Jr., Delmar Thomas; library committee, Martha Yoder, Minnie Holsopple, Lydia Holsopple; minister's support, Otto Eash, Dorsey Eash, Glenn Jones; song leaders, Leroy Yoder, Bernice Shetler; ushers, Herbert Yoder, Moses Yoder, Jr., Merle Cable, Lester Lehman; correspondent, Martha Yoder.

On Sept. 16 the committee for our evening services was elected. The congregation also decided to change the term of the officers to six months instead of one and the committee to three instead of five. The result: David Yoder, Erma Lehman, John Yoder, Jr. May the newly elected officers have open hearts to accept guidance for their responsibilities.

We could not complete our list of blessings in the recent months without noting our most recent meetings. On Sept. 21 Bro. John Gingrich spoke at our preparatory service on the very challenging subject, "Meeting God on His Terms," and then on Sept. 23 at our communion service on "The Meaning of the Cross." Our continued thankfulness for these wonderful messages which not only brought us closer to the Lord but also to each other.

We are very thankful for these blessings and ask God's guidance for this coming year so that we might serve Him more effectively.

Martha Yoder.

LANCASTER, PENNSYLVANIA
(North End Congregation)

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High" (Ps. 92:1).

Perhaps one could say that this is the department of internal affairs. Here at North End we have more to do with things on the inside. There seems to be a steady growth, physically, materially, and spiritually, but our outreach in the community seems to be limited in its fruit-bearing.

Quite a number have gone out of our midst into definite mission work, others to special work. May we exercise wisdom in working with young people.

May the Lord give us grace and wisdom to use circumstances to His glory. Pray that we may have wisdom to lead these young people. Pray that the community may be reached; many there are who need salvation, but either we don't have wisdom, or the devil is very deceiving in bringing us and our lost community together.

This past quarter we have been favored with having young folks from nearby congregations present programs in our young people's meetings.

May we be open to the Lord to hear how He would have us live for Him and to follow.

A worker.

PARNELL, IOWA
(West Union Congregation)

Dear Christian Friends:

Harvesttime! Although we had a drought during the early summer, we received moisture during the midsummer and God has made provision for our material needs. In a spiritual way the field is also white to harvest as we look round about us. Our revival meetings will be held in late October with Bro. Urie A. Bender, Scottdale, Pa., as evangelist.

The biannual district meeting of the WMSA was held April 13 with our congregation. Mary Royer, Florence Shantz, and Mrs. Warren Eicher were guest speakers.

Our Bible school, held May 28 to June 8, had an enrollment of 138 at West Union and 59 at Parnell.

"Draw nigh to God, and he will draw nigh to you" (Jas. 4:8). We felt this nearness of God in our preparation for choosing a resident bishop. Bro. Herman Ropp was called to serve. May God's blessing be on our brother.

Visiting ministers in recent months were John Y. Swartzendruber, D. J. Fisher, Simon Gingerich, A. Lloyd Swartzendruber, Perry Blosser, and Eli Yutzy.

On Aug. 26 Bro. Raul Garcia, Argentina, gave us an inspiring testimony of the saving power of Jesus and the challenge, Will you pray? Will you give? Will you go?

A number of our brethren worked at Flint, Mich., and International Falls, Minn., through the M.S.O.

We miss the presence of a number of our young people at worship service. Some are attending church schools and some are teaching in other states. In turn we welcome a number of students from other states who are attending I.M.S.

The officers for our Sunday school for the coming year, beginning Oct. 1, are: primary supts., Emery Hochstettler, Willard Marner; adult supts., Isaiah Litwiller, Marvin Yoder; secy.-treas., Daniel Keith Yoder; S.S. chorister, Mary Kate Kinsinger; church chorister, Mrs. Kathryn Yoder.

The home department of our Sunday school conducts song services for shut-ins during our regular morning worship period. Occasionally a Sunday-school class conducts class discussions with members unable to attend public services.

Our ministers are bringing us a series of sermons on "The Church."

Our Sunday-school library is kept up to date by the addition of new publications. We appreciate this opportunity of good reading material. We solicit an interest in your prayers.

Mrs. Kores Yoder.

Mission News

CONTINUED

The Women's Club at the Mennonite Gospel Center, Kansas City, Mo., began their fall Bible study program on Oct. 11. They are studying the Sermon on the Mount under the title, "Women of Gold."

Sister Ruth Bean, returned missionary from Japan, spoke to the youth group following a Japanese supper at the Mennonite Spanish Church, Chicago, Ill., on Oct. 11.

Bro. M. E. Bontreger, Calico Rock, Ark., writes that they closed their last summer Bible school on Sept. 21 at Ben, Ark. This was the first such school held in the Ben community which is about forty miles from Bro. Bontreger's home. The workers have a standing invitation to return next year for Bible school and any time for preaching. The mission offering taken during the Bible school will be used for translating summer Bible school materials into foreign languages.

Field Notes

CONTINUED

Bro. Edward J. Miller, Gulfport, Miss., is filling the office of executive secretary of the South Central Mission Board, left vacant by the resignation of Bro. Wilbert Nafziger. Bro. Miller had been president of the Board, and that office is now filled by Bro. Samuel Janzen, Glenwood Springs, Colo. Bro. Miller is also editor of the district paper, the **Conference Messenger.**

Bro. Oscar Burkholder, Breslau, Ont., suffered a coronary attack on Oct. 6. He is in the Kitchener-Waterloo Hospital and requests the prayers of the church.

Bro. J. Mark Stauffer conducted a music conference at Midway, Columbiana, Ohio, the week end of Oct. 7.

Sister Sara Rush has returned from missionary service in Africa to assume responsibilities in her parental home.

Bro. Elmer Moyer, Souderton, Pa., is taking a month's rest on the advice of his physician.

Experiences in tract work on the Philadelphia docks were related by Bro. Merrill Clemmer at the monthly meeting of the Franconia Tract Society at Groveland on Oct. 8. Bro. Norman Kolb also spoke.

Bro. Abraham Schmidt showed pictures of the Ailsa Craig, Ont., camp at the Quakertown, Pa., Christian day school on Oct. 11.

Bro. Willis Hallman succeeds J. L. Horst and Paul Erb as pastor at Market Street and North Scottdale, respectively, Scottdale, Pa. Special consecration services were held at Market Street on Oct. 7.

Exchange programs: Swank, Lone Tree, Iowa, at Iowa City, Iowa, on Sept. 30; Ray Keim and group from East Goshen, at Kendallville, Ind., on Sept. 30; James Christophel and group from Yellow Creek, Goshen, Ind., at Locust Grove, Mich., Sept. 30; Men's choral group from Hesston, Kans., at Harper, Kans., Oct. 21; staff from Froh Brothers Homestead, Sturgis, Mich., at Clinton Frame, Goshen, Ind., Oct. 7.

Bro. Allen H. Erb, Lebanon, Oreg., spoke at La Junta, Colo., on Oct. 3.

Speakers at the Midweek Fellowship at Indianapolis, Ind., were Mary Good, Rockome, Arcola, Ill., on Oct. 3 and John David Zehr, Los Angeles, Calif., on Oct. 10.

Announcements

Annual Bible Instruction Meeting at Maple Grove, Atglen, Pa., with Sanford G. Shetler and Alvin Swartz as instructors, Oct. 20, 21.

Ivan Kauffmann, Hopedale, Ill., at Fisher, Ill., Oct. 28.

B. Charles Hostetter, in Christian Home-Victorious Life Conference at Blooming Glen, Pa., Oct. 20-24.

Howard Zehr, Fisher, Ill., at Hopedale, Ill., Oct. 28.

C. K. Lehman, Philadelphia, at Perkasie, Pa., Oct. 28, Nov. 4.

Dedication and open house for parsonage at Metamora, Ill., Oct. 21.

Sermons by Paul Erb on Alpha and Omega at Strasburg, Pa., Oct. 20-23.

All-day Fellowship Meeting at Huber, near Dayton, Ohio, Oct. 21. Guest speakers: Robert Baker, Elkhart, Ind.; James Detweiler, Elida, Ohio; Samuel Miller, Dayton, Ohio. Followed by study on Book of Revelation led by O. N. Johns, Oct. 22-28.

Harvest and Bible Conference at Denver, Pa., with Irvin S. Shank, Hagerstown, Md., as visiting speaker, Oct. 20, 21.

C. L. Graber, Goshen, Ind., will address men of the western district of the General Conference Mennonites at North Newton, Kans., Oct. 20. He will also speak at a reunion of all MCC workers—past and present—voluntary service, relief, mental health, Akron office, Pax—at Hillsboro, Kans., Friday, Oct. 19, 6:00 p.m. Bring your own table service for basket supper.

Nelson E. Kauffman at Hannibal, Mo., Oct. 28.

Ross Metzler, Mattawana, Pa., in Harvest Meeting at Boyer, Middleburg, Pa., Oct. 21.

Visiting Speakers

Sept. 23. **Amos Gingerich,** Parnell, Iowa, at Lower Deer Creek, Kalona, Iowa. **Laurence Horst,** Chicago, Ill., at Neffsville, Pa. **Maurice W. Landis,** Lancaster, Pa., at Lauver's, Cocolamus, Pa. **Mitchell McCloud,** Nappanee, Ind., at Belmont, Elkhart, Ind. **Hugh Wolfer,** with pictures from the Holy Land, at Portland, Oreg. **Lyness Wark,** Emmanuel Bible College, and **Robert Witmer,** under appointment to France, at First Mennonite, Kitchener, Ont.

Sept. 30. **James Stauffer,** Apple Creek, Ohio, at Maysville Conservative, Apple Creek. **J. B. Martin,** Waterloo, Ont., at Breslau, Ont. **J. Y. Swartzendruber,** Kalona, Iowa, at Iowa City, Iowa. **John Leatherman,** Upland, Calif., at Los Angeles, Calif. **S. A. Yoder,** Columbiana, Ohio, at Zion, Archbold, Ohio. **Rohrer Eshleman,** on furlough from Ethiopia, at Perkasie, Pa.

Oct. 7. **Allen Buckwalter** and wife, Brethren in Christ missionaries on furlough from India, at Upland, Calif. **Martin E. Weaver,** Annville, Pa., and **J. Henry Eshleman,** Lititz, Pa., at Stuarts Draft, Va. **Truman H. Brunk,** Denbigh, Va., at Lynside, Lyndhurst, Va. **Levi Hurst,** on furlough from Tanganyika, at Hernley's, Manheim, Pa. **J. L. Horst,** Scottdale, Pa., at Casselman, Grantsville, Md. **Chester K. Lehman,** Philadelphia, Pa., at Worcester, Pa. **Arnold J. VanderMeulen,** Haven of Rest Rescue Mission, Grand Rapids, Mich., at Dillon, Delavan, Ill. **Ivan Birkey,** Rantoul, Ill., at Midway, Pekin, Ill. **Paul Mininger,** Goshen, Ind., at Prairie St., Elkhart, Ind. **Newton Weber,** West Liberty, Ohio, at Salem, Elida, Ohio. **Amos Martin,** Moorefield, Ont., at Breslau, Ont. **Noah E. Hilty,** Sterling, Ohio, at Pleasant View, North Lawrence, Ohio. **Richard Martin,** Elida, Ohio, at Blooming Glen, Pa. **Curtis Godshall,** Centereach, N.Y., at Plain, Lansdale, Pa. **Paul Shen,** Chinese evangelist and youth leader, at Towamencin, Kulpsville, Pa. **Menno D. Sell,** Laytonsville, Md., at Lansdale, Pa.

Oct. 14. **J. C. Wenger,** Goshen, Ind., at Blooming Glen, Pa. **Ralph Palmer,** Denbigh, Va., at East Bethel, Greenville, Va., and Stuarts Draft, Va. **S. C. Yoder,** Goshen, Ind., at Howard-Miami, Kokomo, Ind. **Homer F. North,** Nappanee, Ind., at Vineland, Ont. **Don Augsburger,** Soudersburg, Pa., at Rockville, Belleville, Pa. **Richard Detweiler,** Perkasie, Pa., and **Ray Bair,** Akron, Pa., at East Chestnut Street, Lancaster, Pa.

Evangelistic Meetings

Victor M. Ovando, former Catholic priest, at Mennonite Spanish Church, Chicago, Ill., Oct. 21-26. **Milton G. Brackbill,** Paoli, Pa., at Fisher, Ill., Nov. 4-11 and at Howard-Miami, Kokomo, Ind., Dec. 2-9. **Harry Y. Shetler,** Davidsville, Pa., at Meadow Mountain, Swanton, Md., Oct. 7-14, and at Beech, Louisville, Ohio, Nov. 8-18. **Mervin Baer,** Carlisle, Pa., at Hernley's, Manheim, Pa., Oct. 28 to Nov. 11. **Eli Yutzi,** Kalona, Iowa, at Parnell, Iowa, Sept. 23-30. **Moses Roth,** New Hamburg, Ont., at Berea, Alma, Ont., date not given. **Russell Krabill,** in his own congregation, North Goshen, Ind., Nov. 11-18. **Elmer Yoder,** Dalton, Ohio, at Dry Run, Swanton, Md., Sept. 29 to Oct. 7. **Lloyd Weaver,** Portsmouth, Va., at First Mennonite Church, Meyersdale, Pa., Oct. 14-21. **Silas W. Brydge,** Lyndhurst, Va., at Mt. Pleasant, Continental, Ohio, Oct. 10-18. **E. M. Yost,** Denver, Colo., at Olive, Elkhart, Ind., Nov. 25 to Dec. 2. **Daniel Wert,** Manheim, Pa., at Fairpoint, Ohio, Nov. 4-11. **Harvey Shank,** Chambersburg, Pa., at Williamson, Pa., beginning Oct. 21. **Roy D. Roth,** Hesston, Kans., at Pine Grove, Stryker, Ohio, Oct. 10-16. **Myron Augsburger,** tent meeting sponsored by churches from districts of Henry Lutz and Homer Bomberger, Lancaster County, Pa., June 16 to July 7, 1957. **Rudy Borntrager,** Fort Wayne, Ind., at Altoona, Pa., Oct. 7-14. **Glenn Esh,** Akron, Pa., at Hopedale, Ill., Sept. 9-16. **Frederick Erb,** Sterling, Ill., at Morton, Ill., Oct. 28 to Nov. 4. **Myron Augsburger,** Harrisonburg, Va., at Stahl, Johnstown, Pa., beginning Oct. 9. **Alvin Swartz,** Talbert, Ky., at Maple Grove, Atglen, Pa., Oct. 16-25.

OUR SCHOOLS

(Continued from page 992)

The Music Department has just released the officers chosen for the three organized chorales. They are:

Collegiate Chorale: Pres., Lowell Wolfer; Secy., Vera Zook; Business Manager, Mark Headings; Custodian, Howard Snyder.

Varsity Chorale: Pres., Floyd Kauffman; Secy., Barbara Vogt; Business Manager, Ralph Kauffman; Custodian, Ivan White.

Vesper Chorale: Pres., Arlen Miller; Secy., Lyla Chupp; Business Manager, Harold Snyder; Custodian, Larry Stauffer.

President Roth, accompanied by a group of students from his Introduction to Christianity class, visited points of archaeological interest in Salina and Kanopolis on Saturday afternoon, September 29.

President Roy D. Roth is preaching in a series of meetings at the Pinegrove Mennonite Church, Stryker, Ohio, Oct. 10-16.

Dean Justus Holsinger passed his final oral examination for the Specialist in Education degree at the University of Kansas, Saturday, September 29. Dean Holsinger will be awarded his degree in October.

PEACE AND WAR

(Continued from page 993)

than by loyalty to the specific command of Jesus Christ. At least, he makes no reference to Christ as the ultimate authority for the Christian." Beachy feels that the Christian approach is obedience to "the living Lord in a world where men are both free and fallen" and that this involves cross-bearing. Success as men regard it is not the standard.

Further, the Christian must take the great commission seriously, so seriously that a possible invasion by a communist foe would be regarded as "an opportunity to confront the communist foe with the Christian Gospel." This he illustrates by reference to Augustine, who said when the Huns invaded Rome, "This is our opportunity to make Christians out of them."

Another argument of Beachy's is that war is a violation of Christian unity, since there are Christians in all nations, and these meet on the field of battle. Very appropriately, in a journal devoted to the ecumenical cause, he points out that the "Christian Pacifist views this as a far more serious violation of the unity we have in Christ than our rejection of a common communion table."

The fatal flaw in the neo-orthodox armor such as worn by Dr. Bennett, Beachy feels, however, is "the interpretation of grace as mercy God grants us to go on sinning penitently .... Grace for past failures, grace to break with the past—certainly! But grace to continue in sin is surely a perversion of the Christian Gospel, a truth which Paul, the greatest champion of grace, well recognized."

We are grateful to the *Christian Century* for publishing these discussions, and to Alvin Beachy for a reply suited to the occasion. Serious students of these matters should obtain copies of the articles.

Harrisonburg, Va.

Anniversaries

Driver. J. C. and Anna (Kauffman) Driver, celebrated their sixtieth wedding anniversary on Sunday, Sept. 16, with open house at their home in La Junta, Colo. Bro. Driver is 89 and Sister Driver 81 years of age. Both are enjoying good health.

On Sept. 17, 1897, Brother and Sister Driver were married at the home of Sister Driver's mother, Sister Elizabeth Kauffman, who lived near Versailles, Mo. At the time, Evangelist M S. Steiner of Ohio was conducting revival meetings at the Mt. Zion church, and he performed the ceremony. Attendants at their wedding were Maggie Driver, sister of Bro. Driver, and still living at Versailles, Mo., and Will Dettwiler, living at Harper, Kans.

Their first home was with Sister Driver's mother, widow of Bishop David Kauffman, and one month after their marriage, Bro. Driver was ordained to the ministry to fill the vacancy left at the death of Bro. Kauffman in August of that same year.

In Oct., 1905, because their family doctor had advised that Sister Driver seek a higher climate, they moved to La Junta, Colo., where Bro. Driver assisted with the ministry, both at La Junta and East Holbrook congregations. In 1908 they moved to Larned, Kans., and in 1911 they went back to Versailles, Mo., where Bro. Driver awaited further leading from the Lord. Late that year the call came for him to go to the Bethel congregation at Garden City, Mo. They accepted the call and moved there in Feb., 1912. Later that fall Bro. Driver was ordained as bishop, and served not only the Bethel congregation, but Kansas City, Mt. Zion at Versailles, the Missouri Ozark region, and for a time, Culp, Ark.

Bro. and Sister Driver remained with the Bethel congregation at Garden City until it merged with the Sycamore congregation in 1947. At that time, Bro. Driver retired from the active ministry, and they moved to Cheraw, Colo., to be near their eldest daughter, Mrs. Harve Snyder, who passed away in Nov., 1955. Since that time they have moved to La Junta, where they and their youngest daughter, Miss Lydia Driver are living together at 1111 Carson Ave.

Another daughter, Mrs. Harley Evers of Ontario, Calif., was present to celebrate their anniversary with her parents, Their two sons, D. D. Driver, of Hesston College, Hesston, Kans., and Jake Driver, of Blue Springs, Mo., were unable to be with their parents at this time.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Weaver.—Ezra P. Beachy and Alice Weaver, Annville, Pa., both of Kralls cong., by Simon G. Bucher at Gingrich's Church, Sept. 8, 1956.

Derstine—Roberts.—John Robert Derstine and Kathleen M. Roberts, both of Kitchener, Ont., by C. F. Derstine, father of the groom, at the First Mennonite Church, Sept. 9, 1956.

Dombach—Fenninger.—Chester LeRoy Dombach, Lancaster, Pa., New Danville cong., and Darlene Mary Fenninger, Pine Grove, Pa., East Chestnut Street cong., by D. Stoner Krady at the East Chestnut Street Church, Sept. 29, 1956.

Haines—Sommer.—Roger Haines, Elkhart, Ind., Olive cong., and Charlene Sommer, Saybrook, Ill., East Bend cong., by Howard J. Zehr at the East Bend Church, Sept. 16, 1956.

Halteman—Landis.—Paul Halteman, Souderton, Pa., Blooming Glen cong., and Sara A. Landis, Sellersville, Pa., Towamencin cong., by Ellis L. Mack at his home, Sept. 22, 1956.

Hochstedler—Oswald.—John Allen Hochstedler, Kokomo, Ind., Howard-Miami cong., and Shirleen Joy Oswald, Benton, Ind., cong., by E. J. Hochstedler at the Benton Church, June 23, 1956.

Hochstetler—Hooley.—Leroy Hochstetler, Centreville, Mich., Locust Grove cong., and Pauline Hooley, Shore cong., Shipshewana, Ind., by Orvin Hooley at the home of the bride, Sept. 9, 1956.

Ramseyer—Kuhns.—J. Woodrow Ramseyer, Baden, Ont., Schantz cong., and Lois A. Kuhns, La Junta, Colo., cong., by Norman A. Wingert, assisted by Don McCammon at the MCC Center, Tokyo, Japan, Sept. 21, 1956.

Roth—Boshart.—Laverne Roth, Bright, Ont., and Mary Helen Boshart, Wellesley, Ont., both of the Maple View A.M. cong., Wellesley, Ont., by C. F. Derstine at the First Mennonite Church, Kitchener, Sept. 28, 1956.

Roth—Jantzi.—Mervin Roth, East Zorra cong., Tavistock, Ont., and Dorothy Yantzi, Crossbill cong., Wellesley, Ont., by Henry Yantzi at the Crossbill Church, Sept. 1, 1956.

Ruby—Schlegel.—Raymond Ruby, East Zorra cong., Tavistock, Ont., and Norma Schlegel, Cassel cong., Tavistock, by Henry Yantzi at the Cassel Church, Sept. 8, 1956.

Smucker—Miller.—Eldon Ray Smucker, Harrisburg, Oreg., and Marilyn J. Miller, Albany, Oreg., both of the Fairview cong., by N. M. Birky at the Fairview Church, Sept. 16, 1956.

Veberschlag—Kropf.—Gerald Clifford Veberschlag and Marlene Catherine Kropf, both of Kitchener, Ont., First Mennonite cong., by C. F. Derstine at the First Mennonite Church, Oct. 10, 1956.

Wagler—Bender.—Daniel Wagler, East Zorra cong., Tavistock, Ont., and Audrey Bender, Tavistock, Ont., cong., by Henry Yantzi at the Tavistock Church, Sept. 5, 1956.

Wagler—Schwartz.—Lester Wagler, East Zorra cong., Tavistock, Ont., and Laura Ann Schwartz, Crossbill cong., Wellesley, Ont., by Henry Yantzi at the Crossbill Church, Aug. 18, 1956.

Zehr—Lebold.—Glenn Zehr, Cassel cong., Tavistock, Ont., and Mary Ellen Lebold, Wellesley, Ont., cong., by Henry Yantzi at the Wellesley Church, Sept., 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Benner, Dan R. and Florence (Zurcher), Blacksburg, Va., second child, first son, Leon Bernell, Sept. 21, 1956.

Bontrager, Linford and Shirley (Cline), Hutchinson, Kans., first child, Ronald Lynn, Aug. 3, 1956.

Clymer, James W. and Mary (Horst), Goodville, Pa., eighth child, fifth daughter, Sharon Joy, Sept. 8, 1956.

Cook, Lester and Irene (Shenk), La Junta, Colo., third child, second son, Daryl Lester, Sept. 3, 1956.

Eby, Harold L. and Mary E. (Martin), Greencastle, Pa., sixth child, fourth daughter, Elaine Kay, Sept. 25, 1956.

Good, Marion and Erma (Sibold), Logan, Ohio, seventh child, fourth daughter, Anna Mary, Sept. 23, 1956.

Hooley, Elmo and Melinda (Jost), Orrville, Ohio, first child, Ruth Ann, Aug. 29, 1956.

Hostetler, Wayne and Barbara (Headings), Chicago, Ill., first child, Edwin Charles, Aug. 11, 1956.

Kanagy, Joe S. and Elizabeth (Marner), Wellman, Iowa, second son, Robert Joe, Sept. 23, 1956.

Kauffman, Ralph J. and Margaret (Beckler), Haven, Kans., third son, Dale Edward, Aug. 28, 1956.

Kilheffer, Paul M. and Cora (Eshleman), Lancaster, Pa., first child, Ruth Elaine, Sept. 21, 1956.

Kratz, Nevin and Doris (Delp), Shippensburg, Pa., second son, Steven Ray, Sept. 5, 1956.

Landis, Lester E. and Betty (Houser), Lititz, Pa., fifth child, third daughter, Betty Marie, Sept. 13, 1956.

Nissley, Addona and Mary E. (Stauffer), La Plata, P.R., second child, first daughter, Anita Ruth, Sept. 25, 1956.

Nussbaum, Willis L. and Bessie (Lehman), Apple Creek, Ohio, third daughter, Grace Irene, Sept. 24, 1956.

Peachey, Ezra and Nannie (Peachey), Belleville, Pa., first child, Nathaniel Mark, Sept. 26, 1956.

Risser, Samuel H. and Rachel (Bauman), Lititz, Pa., third child, first daughter, Carol Ann, Aug. 2, 1956.

Rush, J. Nelson and Bertha (Detweiler), Smoketown, Pa., second daughter, Marjorie, Sept. 14, 1956.

Schrock, Eugene and Carol (Bontrager), Haven, Kans., second child, first daughter, Jacqueline Kay, Sept. 2, 1956.

Shetler, LaVern and Ruth Marie (Zuercher), Orrville, Ohio, first child, Reuben Ray, Sept. 16, 1956.

Showalter, Bernard and Miriam (Troyer), Salem, Oreg., third child, first daughter, Jean LuRue, Sept. 14, 1956.

Slabach, Melvin and Marilyn (Litwiller), Sarasota, Fla., second son, Kenneth Ray, Sept. 18, 1956.

Smith, William L. and Florence (Heatwole), Lyndhurst, Va., fifth child, fourth son, Leroy Dennis, Aug. 19, 1956.

Weber, Gordon D. and Lillie (Kauffman), Guernsey, Sask., second child, first daughter, LouAnn Myrene, Aug. 15, 1956.

Yoder, Melvin F. and Viola M. (Landes), Walker, Mo., fourth son, Jay Dee, Sept. 25, 1956.

Youndt, Leon E. and Eva (Martin), Lancaster, Pa., seventh child, fourth daughter, Tina Joan, Sept. 21, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Good, Nancy Sue, infant daughter of Vernon and Hazel Good, Logan, Ohio, was born in the Hocking Valley Hospital, Logan, Ind., on Sept. 17, 1956; died on Sept. 19, 1956. Surviving are the parents, one brother (James Lee), the grandparents (Mr. and Mrs. Amon Heatwole, Harrisonburg, Va., and Mr. and Mrs. John D. Good, Elida, Ohio). Two infant brothers preceded her in death. Graveside services were held at the Turkey Run Mennonite Church Cemetery on Sept. 20 with Marion Good in charge.

Glick, Alta, daughter of Rudolph C. and Tillie (Stalter) Schertz, was born near Roanoke, Ill., July 6, 1915; passed away at the Eureka Hospital on Sept. 18, 1956; aged 41 y. 2 m. 12 d. She was married to Dr. Melvin I. Glick on Aug. 31, 1940. To this union were born 5 children. Surviving are her husband, her parents, 4 sons (Melvin II, Roger, Norris, Jonathan), and one daughter (Susan), all at home, 2 sisters (Lola—Mrs. Eugene Basinger, Columbus Grove, Ohio, and Doris—Mrs. Herman Liechty, Archbold, Ohio). One brother and one sister preceded her in death. She accepted Christ at the age of 13, and was always concerned about the spiritual welfare of others. She was a member of the Metamora Mennonite Church, and a graduate of Mennonite School of Nursing, Bloomington, Ill., and of Goshen College. The first of her serious illness appeared in February. She had made satisfactory recovery when further developments occurred. After further surgery in June, until the time of her death, she had been able to be at home only 10 days. Through all her suffering she was always able to give a radiant testimony of the strength and comfort of God. Funeral services were held at the Metamora Church on Sept. 20, with Roy Bucher and Howard Zehr officiating. Interment was made at the Harmony Cemetery.

Hostetler, Don F., youngest son of Oliver H. and Leah (Beyler) Hostetler, was born Jan. 18, 1932, at Harper, Kans; died as a result of an automobile accident on Sept. 26, 1956; aged 24 y. 8 m. 8 d. In his youth he united with the Pleasant Valley Mennonite Church, Harper, Kans. Survivors include his parents, one brother, and 5 sisters (Mildred—Mrs. Lloyd Hartzler, Elkhart, Ind.; Elda—Mrs. Don Kreider, Des Plaines, Ill.; Edna—Mrs. Elmo Kline, Elkhart; Clarence, Des Plaines; Avis—Mrs. Harold King, Decatur, Ga.; Opal—Mrs. Elbert Pankratz, Ardmore, Okla.). Services were held at the Pleasant Valley Church on Sept. 29 with Waldo E. Miller and G. G. Yoder officiating. Interment was made in the Pleasant Valley Cemetery.

Kreider, Isaac R., son of the late Isaac and Anna (Rohrer) Kreider, was born Feb. 10, 1861; passed away at the Oreville Mennonite Home on Sept. 11, 1956; aged 95 y. 7 m. 1 d. He was a member of Mellinger's Church. His wife passed away two years ago. He was the last of his immediate family and is survived only by nieces and nephews. Funeral services held Sept. 14 at the Oreville Mennonite Home, Lancaster, Pa., were in charge of Landis Brubaker and Jacob Harnish. Burial was made in Mellinger's Cemetery.

Metzler, Kenneth Edward, infant son of John and Alta (Leaman) Metzler, Brewton, Ala., was born Sept. 17, 1956, at the D. W. McMillan Memorial Hospital, Brewton; passed away Sept. 19, 1956, at the Sacred Heart Hospital, Pensacola, Fla. Surviving are the parents and the grandparents (Mr. and Mrs. Paul R. Metzler, Springville, Ala., and Mr. and Mrs. Ivan D. Leaman, Lancaster, Pa.). Funeral services were held at the Calvary Mennonite Church, Sept. 20, in charge of Edgar Denlinger and C. Richard Kling.

Rediger, Barbara, daughter of Joseph and Elizabeth (Yantzi) Ruby, was born Oct. 16, 1876, in Tavistock, Ont. On March 1, 1889, she with her parents moved to Thurman, Colo. She accepted Christ as her Saviour in early youth and remained faithful to Him until He called her home on Aug. 17, 1956; aged 79 y. 10 m. 1 d. On June 2, 1898, she was married to David Rediger. To this union were born 5 daughters. In 1938 they moved to Albany, Oreg., transferring their church membership to the Fairview congregation, Albany, Oreg. Her husband, one brother, and one sister preceded her in death. Surviving are her five daughters (Anna Rediger, Elizabeth—Mrs. John Fahndrich, Albany, Oreg.; Katie—Mrs. Harry Burkey, and Leah—Mrs. William Burkey, Shedd, Oreg.; Lydia—Mrs. Harold Stutzman, Brownsville, Oreg.), one stepdaughter (Lily—Mrs. N. M. Birky, Albany, Oreg.), 21 grandchildren, 18 great-grandchildren, and one great-great-grandchild, one brother (Aaron, Pigeon, Mich.), 3 sisters (Mrs. Lena Unternahrer, Flagler, Colo.; Mrs. Katie Proaps, Rocky Ford, Colo.; Mrs. Bena Roberts, Denver, Colo.), and many other relatives and friends. Funeral services held at the Fairview Church were in charge of Henry Gerig and Verl Nofziger, with burial in the Willamette Memorial Park, Albany, Oreg.

Reynolds, James Allen, son of Albert and Elsie (Rupp) Reynolds, was born Oct. 20, 1938, near Pettisville, Ohio; passed away Sept. 6, 1956; aged 17 y. 10 m. 17 d. His death came as a result of a motorcycle accident, in which he and one of his neighbor chums were involved, near Continental, Ohio, where they had gone to visit some of their boy friends. He was taken in an unconscious condition to Defiance Hospital, in which condition he passed away several hours later. James had accepted Christ as his personal Saviour and was a member of the West Clinton Mennonite Church. Surviving are his parents, 3 brothers (Roger, Ronald, and Jerry), 3 sisters (Shirley, Marlene, and Charlene), Grandpa Rupp, who lived with them and was a close friend of James, and many other relatives and friends. Funeral services held Sept. 9 at the West Clinton Church were in charge of Oren Nofziger and Jesse Short, with interment in the Pettisville Cemetery.

Thomas, Amos H., son of Abram and Susan (Harnish) Thomas, was born Jan. 10, 1892, in Conestoga Twp., Pa.; passed away at his home in Willow Street, Pa., Aug. 16, 1956; aged 64 y. 7 m. 6 d. He was united in marriage to Martha W. Myer on Feb. 10, 1921. They were blessed with 4 children (twins, Leon of Willow Street and Lois at home, Rhoda—Mrs. Kenneth Bucher, Ephrata, and Miriam—Mrs. Paul G. Burkholder, Bronx, N.Y.), Also surviving are 11 grandchildren, 3 brothers, and 3 sisters. He was a faithful member of the new Danville Mennonite Church for many years, and also active in mission work at Mt. Vernon the last 6 years. Just before he passed away, he sang with a clear voice, "I'm going home to die no more." Funeral services were held Aug. 19 at the New Danville Church with Lloyd Kreider and Stoner Krady in charge. Burial was made in the adjoining cemetery.

Wolf, Otto A., son of Ernest A. and Lessetta (Steinmuller) Wolf, was born in Inavale, Nebr., on Nov. 11, 1882; died Sept. 19, 1956, as a result of injuries suffered in an auto accident on Sept. 18, 1956; aged 73 y. 10 m. 8 d. He moved to Albany, Oreg., in 1912 to farm for M. S. Walker, continuing on the Walker farm until the time of his death. However, he retired from farming approximately two years ago. On March 4, 1951, he united with the Albany (Oreg.) Mennonite Church by water baptism and continued a faithful member until death. He is survived by 4 brothers (Rudolph M., Portland, Oreg., and Ernest J. and John A., Aloha, Oreg., and William H., Sierra Madre, Calif.), and several nieces and nephews. Funeral services were in charge of David W. Mann assisted by Allen H. Erb and George Kauffman. Interment was made near Tigard, Oreg.

Yoder, Charles Jay, son of Oscar and Frieda (Zaerr) Yoder, was born April 3, 1938, near Wauseon, Ohio; departed this life on Sept. 15, 1956, as the result of a fall while helping erect a silo near Farmer, Ohio; aged 18 y. 5 m. 13 d. He is the first to break this family circle. Surviving are his sweetheart, Janice Nofziger, his parents, one sister (Buetta—Mrs. Marlin Rupp, Pettisville, Ohio), 2 brothers (Robert and LaMar, both at home), and a host of relatives and friends. As a young boy he accepted Christ as his personal Saviour and united with the West Clinton Mennonite Church where he remained a faithful member until death. He was always willing to help and to be used in the program of the church and in the youth activities. Funeral services were conducted at the West Clinton Church on Sept. 18 by D. L. Sommers, E. B. Frey, and Raymond Richer, with the burial in the Pettisville Cemetery.

Yoder, Katie C., daughter of Christian C. and Barbara (Gingerich) Schlabaugh, was born in Johnson Co., Iowa, Nov. 7, 1882; died on Aug. 31, 1956, at her home less than a half mile from the place where she was born; aged 73 y. 9 m. 24 d. In her youth she was baptized by Bishop Peter J. Kinsinger and remained a faithful Christian until death. On Dec. 25, 1906, she was married to Lewis D. Yoder. To this union two children were born, a daughter (Ida Ellen) and a son who died the same day he was born. The birth and death of this infant son was 43 years ago on the same day of the same month as her death. Surviving her sudden departure are her husband, her daughter, (Ida Ellen—Mrs. Sherman Miller), 4 stepgranddaughters, 13 step-great-grandchildren, and the following brothers and sisters (Lizzie—Mrs. Harry Miller, Mahlon, Amelia—Mrs. Joel H. Yoder, and Mrs. Ida Kemp). Due to a heart condition she was confined to the hospital for almost 3 weeks last spring, but had again returned to her home and was able to do the work around the house. On the morning of her death she had gotten breakfast as usual, and when about to take care of the dishes, her heart apparently failed and a few minutes later the spirit had taken its flight. Services were held at the East Union Church on Sept. 2 in charge of Elmer G. Swartzendruber, Morris Swartzendruber, and A. Lloyd Swartzendruber.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

A Yearbook of American Churches for 1957, by Benson Y. Landis, Editor; National Council of the Churches of Christ; 1956; 314 pp.; $5.00.

This **Yearbook,** published since 1916, is an outstanding statistical publication giving data and trends about religious bodies in the United States. The edition for 1957 is the twenty-fifth issue and covers the period from mid-September, 1956, to mid-September 1957. The book lists information about all faiths.

The **Yearbook** contains four sections. The first includes the Calendar for the Christian Year and table of dates ahead. Section II lists 258 religious bodies in United States and the religious bodies of Canada. This section also contains agencies and councils connected with the National Council, as well as lists of theological seminaries, colleges and universities, religious periodicals, and church service agencies.

Section III is the Statistical and Historical section giving among other information trends, data on recent church developments, a discussion of the Scriptures, and depositories of church history material. Section IV contains an adequate index and advertisements.

The **Yearbook** reports a total membership in all churches in U.S. of 100,162,529 persons, a gain of 2.8 per cent. The population gain was 1.8 per cent; Protestant gain, 3.1 per cent. The proportion of church members in the population is 60.9 per cent.

With the listing of each religious body is found a short historical sketch of the body, statistical data on number of churches, membership, Sunday-school enrollment, Sunday schools, and ordained ministers with charges. It also gives the names, offices, and addresses of the general organization for each group as well as the same information for other important organizations in the body. A list of the periodicals with the names of the editors also is included.

The **Yearbook** devotes two pages to the listing of 14 Mennonite bodies.

It is published annually at the present time and the statistical data are revised carefully each year. For ministers and church workers who desire a sourcebook of information for all religious bodies, this publication is unexcelled. The print is especially clear and the material is well arranged.—Ellrose Zook.

♣

The Overseas Missionary Fellowship (China Inland Mission) has completed plans for publication of a news magazine, with Christian interpretation, in Chinese. It will be 32 pages in five colors, profusely illustrated, with modern format. Paul Bartel of the Christian and Missionary Alliance has been lent by his board to edit the new magazine.

Publication was scheduled to begin in May, 1956. Distribution will be primarily among the 20,000,000 overseas Chinese, although hopes are entertained that a limited number of copies will find their way even behind the "bamboo curtain."—**E.L.O. Bulletin.**

Items and Comments

A Franco-German youth program has been established through which groups of French and German meet in each other's countries. One significant event in this program was a recent meeting of French and German teachers. It was found that far from having to bridge any gulfs the participants were prepared to co-operate unreservedly. They adopted this pledge: "We not only want to teach our children to read and write; we want to help them to become human beings who understand their neighbors and can live in peace with them."—WAP.

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After a six-month furlough a 73-year-old woman missionary of the Missouri Synod Lutherans is returning to Formosa for another term of service among the women of that land. She has been a missionary in the orient for 35 years.

* * *

A deportation order against Archbishop Nersoyan, second ranking prelate of the Armenian Apostolic Orthodox Church in the Holy Land, was revoked by the Jordan Supreme Court. The Archbishop, an American citizen, had been ordered expelled from the Arab-held Old City by the Jordan government for allegedly engaging in politics and "maintaining relations with Soviet Armenia." Armenian church spokesmen explain that every senior Armenian clergyman maintains some relations with the Holy See of the Armenian Church in Soviet Armenia.

* * *

Sunday-school enrollment in England is steadily dropping. In 1900 there were 3,302,000 children enrolled in the 20,000 free church Sunday schools in England and Wales. By last year there were only 1,533,000 enrollees. Some feel that the name Sunday school is a disadvantage and are trying to find a substitute.

* * *

There are now about 60,000 Waldensians in Italy, mainly in Piedmont, around Rome, and in Sicily. Under Italian law the Waldensians have complete religious liberty.

* * *

From 70 to 80 per cent of the native population of South Africa is illiterate.

* * *

Christian and youth organizations in West Germany have formed a committee to care for the rights of conscientious objectors under the draft law in that country. They have asked that the words "alternate service" be used instead of the term "Ersatz Service." The committee proposes as possible projects for alternate service some of the following: building construction, land reclamation, avalanche and coast line control, international aid, social welfare with recognized public or private agencies, service in times of nonmilitary emergency or catastrophe. The committee suggests that these services of conscientious objectors be at the disposal of the Federal Minister of Labor. None of the projects are to be of a military character or relate to the production of arms.

* * *

The Evangelical Church in Germany has reminded its members that the command, "Thou shalt not kill," applies also to those who cause fatal accidents on the highways. A statistical survey shows that more German children between the ages of five and nineteen die in traffic accidents than as a result of all infectious diseases. As a result of the campaign of the churches truck traffic has been prohibited on Sundays.

* * *

Billy Graham, addressing a Methodist meeting at Lake Junaluska, North Carolina, said, "I don't believe our problem with communism will be warfare, but philosophy of government and economics. Something is wrong with man, but he has only himself to blame. We have been lying, cheating, and hating in the highest and lowest echelons of society . . . . What is the cure? We must have changed men, born again in Christ." Dr. Frank Laubach to the same group pictured a "vast multitude of 1.5 billion men, women, and children, more than half the world's population, hungry, sick, troubled, angry, and on the march in search of social justice." He predicted, according to the **Christian Century,** that Asia and Africa will go communist in five years "unless we stop being one-legged Christians." If that happens, he said, "America will be gone in ten years, engulfed by the double threat of communism and atomic warfare."

* * *

The Board of Regents of the University of Maryland has refused to excuse conscientious objectors from the military training courses compulsory for male students.

* * *

Copies of the Bible printed in Russia by the Orthodox Church have arrived in New York. Scholars who have examined this translation say that the text has not been tampered with. Copies do not bear the censor's stamp, as all materials printed in Russia are supposed to do.

* * *

The average expenditures by United States families for alcoholic beverages and tobacco in 1954 were greater than for transportation, automobiles, household operations, recreation, or medical services.

* * *

Billy Graham said in a New York meeting: "We are not coming to New York with grandiose ideas that we can clean up New York City, though we have a Gospel that could be the dynamite of God to transform New York City as it transformed the Roman world. Fifty-eight per cent of the people of New York do not attend any church—Catholic, Jew, or Protestant."

* * *

An American Baptist Convention official says that the "cultural germ" that overvalues youth and stigmatizes aging is "one of the great social diseases of our time." Head of the denomination's Department of Homes

and Hospitals, he declared that "too many people look upon aging as an affliction rather than an attainment." He called for a profound change in American thinking regarding the whole process of "growing up and growing older."

* * *

William R. Sullivan of Los Angeles suggests that since fines do not seem to stop traffic violators, perhaps better results could be obtained by impounding the car from one to thirty days. If violators had to walk to work for a few days, he thinks they might wise up.

* * *

The Intervarsity Christian Fellowship has dedicated Willoughby Lodge, an attractive two-story stone and log building at the missionary training camp in northern Michigan.

* * *

Evangelical Literature Overseas is holding an annual conference and workshop at the Back to the Bible Broadcast auditorium in Lincoln, Nebraska, December 10-13.

* * *

The United Church of Canada is erecting a nine-story, $1,000,000 headquarters building in Toronto.

* * *

Statistics published in Hong Kong say the Peiping regime has allocated more than 1,500 square miles of land in 1957 for growing the opium poppy for an eventual illicit drug trade. The United States Investigating Committee says that subversion through drug addiction is an established aim of communist China.

* * *

Twenty laymen of the United Presbyterian Church of North America have organized a committee under the chairmanship of James B. Graham to spearhead opposition to that communion's proposed merger with the Presbyterian Church in the U.S.A.

* * *

The Southern Baptist Convention Sunday School Board has purchased more land in downtown Nashville and plans to spend about $5,000,000 on future development of the property. The Sunday School Board is a publication agency.

* * *

Billy Graham told the National Convention of Christian Men that the churches have been too silent on the question of racial segregation. "This is the time for churches to speak out," he said, "to call for love among neighbors of all races." Graham said that race bias is "a social problem that can only be effectively dealt with when human nature can be changed. But," he added, "the object of the church is to lead men to Christ and to apply His teachings to their daily lives."

* * *

Three popular preachers gave the National Convention of Christian Men their ideas as to whether there is a genuine religious revival taking place in the United States. Norman Vincent Peale thought that the United States is the most religious country in the world. Billy Graham felt that although America is headed for great spiritual revival it will not amount to much unless new church members are "fully committed Christians." He thought the present rise in church membership figures may be due to "the period of uncertainty in which we live." Alan Walker, noted Australian evangelist, said that there is as yet no religious revival in America, but "there is a widespread quickening of the interest in religion."

* * *

A post office has been opened at S'dom at the lower end of the Dead Sea in Israel. This spot is the world's lowest point, 1,285 feet below sea level.

* * *

A dangerously high radioactivity due to atomic weapons test has been detected among growing crops and pastures in southwest Germany. The radioactivity of milk from cows grazing on the heights in the Black Forest was about five time as strong as that from cows in the plains.

* * *

The Southern Baptist Foreign Mission Board by the end of the year will have appointed more missionaries than in any other twelve-month period in its history. One hundred and twenty-five missionaries will be named before the year is over.

* * *

Leaders of evangelical churches in the Soviet Zone of Germany declared at a conference in Berlin that antireligious policies in East Germany are continuing without abatement. They were particularly concerned over a new Soviet Zone government directive ordering preliminary military training for college and upper-grade high-school students. The directive included a provision for training girls in the use of firearms.

* * *

Arrests for drunkenness and drunken driving have increased to nearly half the arrests made by police in the United States, an official of the WCTU says. Arrests for drunkenness have about doubled since 1934, the first year of repeal, and drunken driving arrests have more than quadrupled. The number of hospitalized women alcoholics has jumped from 8,814 in 1950 to 9,243 last year.

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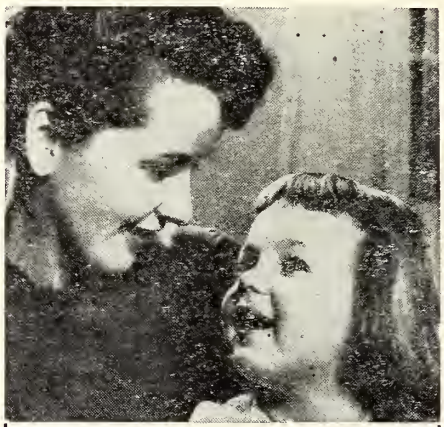
The Jewish state of Israel has made the first women conscientious objectors in history. While requiring all unmarried Israeli girls to serve two years in the army doing behind-the-front auxiliary jobs, the government will exempt a girl on two conditions: (1) She must maintain religious scruples against bearing arms or doing auxiliary service, and/or (2) she must prove that she is moved by her own or her parents' convictions. There is no provision in Israel for young men to be conscientious objectors.

* * *

A "Christ for the Blind Week," November 18-25, was announced by the Gospel Association for the Blind. The aim is to focus attention on the needs of the world's estimated 20,000,000 sightless persons. Robert Walker, editor of **Christian Life,** in promoting this campaign calls the world's blind "the darkest of all missionary fields." The Gospel Association for the Blind is an evangelical group geared to meet the spiritual needs of the blind through Braille Gospel literature, talking book records of the Bible, and some similar aids.

* * *

Christianity Today, a new evangelical magazine, begins publication October 15 with a circulation of 200,000 copies to Protestant ministers and lay leaders throughout the English-speaking world. Extra copies of the initial issue are limited. Those who wish to become charter subscribers should write **Christianity Today,** 1014 Washington Building, Washington 5, D.C. ($5.00 a year. First six issues an added bonus to charter subscribers.)



GROWING UP TO LOVE

By H. Clair Amstutz, M.D. GROWING UP TO LOVE speaks redemptively to our modern secular world. It is an answer to modern morals and medieval asceticism. Here is a book which does not minimize nor exaggerate the sexual relationships, but explains the necessity for their proper development. The author describes sex as "the natural yearning for wholeness . . . expressing itself normally in tenderness, affection, togetherness, and self-giving."

Here we have a book which discusses in a delicate way attitudes toward sex rather than facts about sex. As one reviewer put it, "This is one of our best statements of the Biblical attitude toward sex and the meaning of human love." **$2.50**

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Gospel Herald

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How Shall They Hear? In Europe and Latin America

By J. D. Graber

Why England?

Where are the heathen? Who are they? These are questions that arise when we talk about mission work in Europe and Latin America. When we opened mission work in London we received two interesting reactions. One prominent Baptist regretted the fact that we were introducing another denomination into England. "The Baptists," he said, "are the carriers of the Anabaptist tradition in England, and you should throw in your resources with ours."

Another religious leader of England editorialized in a well-known mission periodical that it gives one a strange feeling to be thus at the receiving end of a foreign mission program. For so many years, he went on to say, the English people have considered others as the heathen in need of the Gospel, but now the Mennonites from America come over and make us the object of a foreign mission program. It is properly humiliating.

France and Belgium

In a sectional meeting on missions at the World Mennonite Conference held in Basel, Switzerland, in 1952 the question was raised from the floor, "Why are the Mennonites of North America opening what they call 'mission work' in Belgium and France? These are Christian countries and the church is here. Are these properly speaking 'mission lands'?" It is necessary to find answers to these questions.

In the first place, heathenism is no longer conceived of as being geographical. We are reminded that our great cities have literally millions of godless and unbelieving people. No one would even try to deny it. In order to justify opening mission work in London, Brussels, and Paris we need to welcome European churches opening mission work in New York or Chicago. Would it not be good if they did so? One would appreciate seeing this demonstration of mission spirit on the part of the European churches. It would stimulate us to new efforts in evangelism, and the "heathen" of our own great cities would have one more opportunity to hear the Gospel.

In about 1950 a Catholic writer published a book entitled *France a Mission Field.* He quoted statistics as revealing as possible in order to rouse the Catholic Church of North America to send priests to France to "save the Church." Out of 40 million people in France, he wrote, there are perhaps two million practicing Catholics and half a million Protestants, leaving a population of 37 and one-half million unbelieving and dechristianized people.

These are appalling figures. They are probably overdrawn for effect, but even so the picture is tragic. It is admitted by all that at least the working class in France is a totally dechristianized group, and as such is susceptible to a communist ideology. The statistical picture is better even in India, and without a doubt India has a stronger and more vital church than France. Our mission program in that country, therefore, is justified by the great need of the Gospel and by the inadequacy of the church there to meet the need.

Our Message in England

England presents a situation somewhat similar to that prevailing in our own country, but statistically speaking, the percentage of church members and churchgoers is less there than here. We also feel that the Biblicism and discipleship emphasis of the Mennonite Church should be presented to England. Ours is not a popular message that will attract adherents in large numbers, but there are always those seekers, within the established church and outside it, who are looking for this kind of earnest "New Testament Christianity," to use the words of the title of a recent book by J. B. Phillips, one of England's contemporary writers and religious leaders. The Anabaptists crossed over into England in the sixteenth century, but they met violent persecution and were stamped out. After these four hundred years we enter England again.

In Latin Cultures

Belgium is like Latin America and like French Canada—a Latin Catholic culture. In these countries there is plenty of formal religion, but a terrible dearth of living faith. We are not aware, in these Latin countries, that we are in opposition to the Catholic Church. We are not trying to spirit members away from the Catholic into the Protestant church. From their point of view, however, everyone is a member of the "Church." Infants are quite universally all baptized and, in their own words, "Baptism makes an indelible mark on the soul." Regardless, then, of whether these people ever attend services in the Catholic Church or whether they are confirmed, or regardless of how they live or what they do, they are members of the Catholic Church, and in that sense any Protestant evangelizing is "sheep stealing."

But our missionaries are dealing with people who have no living faith; people who are ignorant of the Gospel, and there are millions such in these Latin-Catholic countries. Baez-Camargo, a con-

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When—for Missions

By Mary Alice Holden

When every backward country
Has heard God's love and grace,
When everyone upon the earth
May seek the Father's face,
Then build more costly temples
And sing in vested choirs,
Buy organs with majestic tones
And sweet melodious lyres;

But when one soul is hungry
For Living Bread to eat,
How can we spend the Father's gold
For that which is not meat?
When dying people know not God,
When sick ones anywhere
Love not our Lord, why do vain things
That will not help them there?

When little children have not learned
Of those in Galilee
Whom Jesus blessed so long ago
Beside that boisterous sea;
When no one told them that He said,
"Oh, let them come to me,"
Shall we not teach them of His life
And bring them to His knee?

When lepers with their stubby palms
Are seeking for His peace,
Their souls and bodies yearn to have
Our Saviour's sweet release,
Will we not do the best we can
To tell of Jesus' way
When He commissioned us to go
On Olivet that day?

Cimarron, Kans.

verted Mexican priest, says that the chief element of the evangelical message to bring to our Latin American neighbors is that of the living Christ. They have a dead Christ. Everywhere there is the crucifix, but it is not the empty cross. Christ is still on the cross, bleeding, sorrowful, and dead. They know nothing of the resurrected Lord or of the walking in newness of life that results from being raised up with Him.

The Message Bearer

"How shall they hear without a preacher? and how shall they preach, except they be sent?" The message of the living Christ cannot reach the people of these Latin cultures except through a living messenger in whom dwells this living Christ.

Missionaries need training, experience, and skill, but more than all these together they need to know Christ and be strongly moved by the Spirit of Christ to bear witness. Millions in darkness await the message of light and life. They cannot hear and believe unless someone tells and shows them. The duty of the church is clear. We must send out our messengers and support them with our prayers and with our money. Let us be good stewards both of the mysteries of the Gospel and of the material things with which God is so abundantly blessing us.

Elkhart, Ind.

Great Peace

By Lorie C. Gooding

Great peace have they who love Thy law,
And nothing shall offend them,
Because the comfort of Thy love
Shall all their way attend them.
Thy might shall be their shining shield
Wherever Thou shalt send them.

In all their ways throughout their days
Thy wisdom shall direct them;
In every place Thy hand of grace
And power shall protect them.
As Thou hast promised, so Thy love
Will every way perfect them.

Because they trust Thee, Thou shalt make
Their paths all plain before them;
And should they stumble, Thou hast said
Thy Spirit shall restore them;
And so Thy grace shall be their strength,
Thy love a banner o'er them.

Holmesville, Ohio.

Mennonite Brotherhood Work in the Netherlands

By Paul Bender

Foundation and Building Stones (*Fundament en bouwstenen*) is the name of the new publication distributed monthly to the Dutch Mennonite brotherhood as an insert in the official church periodical, General Mennonite Weekly (*Algemeen Doopsgezind Weekblad*).

Through the medium of this periodical, the purposes of the sponsoring organization are to be brought more directly to the congregations of the brotherhood. One of the stated purposes is, "building on the foundation laid in Jesus Christ, to strengthen the personal religious living and the congregational life among the Mennonites in the Netherlands."

The sponsoring organization is a body of representative leaders in the various activities of the Dutch Mennonite church life, and is known as the Fellowship for Mennonite Brotherhood Work (Gemeenschap voor Doopsgezind Broederschapwerk), usually designated by the initials G.D.B. At its fall general work conference (Algmene Arbeidssamenkomst) held on September 22 and 23 at the brotherhood house at Elspeet, the launching of the new periodical was an important item of discussion.

The concerns of the G.D.B. range over the activities of the brotherhood. A number of "brotherhood houses" serve as places of fellowship of Mennonites in conferences, study groups, retreats, youth meetings, vacation, and recreation. "Heerewegen" is such a house with the special functions of international and peace contacts. Camp houses meet summer camp needs for children and youth. Student conferences, church-board conferences, study conferences, family weeks, and retreats are sponsored by the G.D.B. Various working commissions report to the G.D.B., such as regional commissions and those concerned with faith and work, church organization, Bible study, fellowship, children's and youth camps, and emigration. The working foundations and societies that report to G.D.B. include the relief organization, the missionary union, the peace group, the youth association, and the Heerewegen foundation.

Co-ordination of much of the church life of the Dutch Mennonite brotherhood centers in the G.D.B. It both stimulates the working bodies and sponsors activities in areas of special concern in the life of the brotherhood.

The fall conference of the G.D.B. was well directed by its able chairman, the minister D. Richards. The secretary of the fellowship is Miss Meintje J. Kuitse, a social worker, and formerly an exchange student at Goshen College.

Zeist, Holland.

Our Readers Say—

Constantly the **Herald** is meaning more to us here on foreign soil. We appreciate each part of it . . . .—Norman S. Hockman, Tocoa, Honduras.

When Visitors Come

Someone wrote Emily Post this question: "When having house guests who are not interested in going to church, is it discourteous for a host and hostess to go and leave the guests for an hour and a half on a Sunday morning? The point is that the guests as a rule have to start for home soon after a one o'clock or half-past-one dinner."

Her answer was this: "Except under very unusual circumstances, courtesy would not require the family to absent themselves from the church. It does require, however, that the hosts ask their guests if they would like to go to church with them."

A higher authority than Emily has said, "Not forsaking the assembling of ourselves together, as the manner of some is."

The fact is that some unsaved people, some of them professing religion and church members, make a trip to a relative's, or a friend's house on Sunday morning, expecting that the lady of the house will get dinner for them. If she is a churchgoer, it is expected that she will stay home from church to get the dinner. And some women will actually do this. The answer to any question in the matter is, "Well, what can one do? They came."

One can gently, but firmly, let the company know that from a Christian home the people go to church service if they are able. Of course the guests should be asked most cordially to go to church. But whether they accept the invitation or not, by her behavior in the matter the hostess will testify whether she seeks more the approval of God or the approval of men.—Selected.

GOSPEL HERALD

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EDITORIAL

A Strange Thought!

A group of men and women of various denominations were discussing the race problem in America. The particular phase of that problem was housing. One of the group had said that property values went down when Negroes moved into a neighborhood. Others contended that this is one of the myths which is not supported by facts—that often property values actually rise when Negroes are permitted to buy or to rent. But the first man cited instances of depreciated values, arguing that it was easy to see why people would sign petitions to prevent mixing of races in a community.

Then another of the group spoke up and said that even if one were caught in one of those situations where he stood to lose by neighborhood integration, as a Christian he should gladly take a loss rather than do the wrong of supporting segregation. "We are speaking in a Christian context," he said, "and a Christian must do right no matter what it costs."

"What a strange thought!" exclaimed another in the group, a pastor of a city church, with a cynical smile. "How do you get anybody to believe such an idea?"

"I've tried it and it doesn't work," said a very social-minded lady.

And so the discussion went on, not on the high plane of Christian principle, but on the lower level of financial advantage and civic responsibility.

No doubt it is true that many churches have become so secularized, their living has become so worldly, their thinking has become so dominated with earthly standards, that the high ethics of the New Testament, the discipleship taught by Jesus, does sound strange to their unaccustomed ears. But the teachings of Jesus stand unchanged, even if they do strike us as queer and impractical. Hear Him:

"Blessed are the meek, for they shall inherit the earth." What a strange thought! Everyone knows you will lose everything if you do not fight for it.

"Do not resist one who is evil." What a strange thought! That would never work. He would run all over you.

"Love your enemies." What a strange thought! Who could do that? Anyway, they don't deserve it.

"Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink? or 'What shall we wear?' " What a strange thought! Who will look after us if we don't?

"So whatever you wish that men would do to you, do so to them." What a strange thought! That would never work in our cold, hard world. You have to do them before they do you.

"He who finds his life will lose it, and he who loses his life for my sake will find it." What a strange thought! Who can understand such paradox?

"What therefore God has joined together, let no man put asunder." What a strange thought! This enlightened age would never put up with such an old-fashioned idea.

"It will be hard for a rich man to enter the kingdom of heaven." What a strange thought! Everyone knows that if a man is good he will get rich.

"Whoever would be great among you must be your servant." What a strange thought! Good rhetoric but a poor rule to live by. No one likes to be a slave.

"Whoever loses his life for my sake and the gospel's will save it." What a strange thought! A sensible man won't take the chance.

"Woe to you, when all men speak well of you." What a strange thought! Who can get anywhere without reputation?

"If any man would come after me, let him deny himself and take up his cross and follow me." What a strange thought! One would not mind following so great a person as Christ, but it's a terrible price: self-denial, and crossbearing. Not much appeal in that to a self-respecting person.

Yes, the teachings of Jesus are full of strange thoughts. The worldly wise can't see how they can ever be turned into practical action. The faithless will stay with what they call good sense.

What are some of the situations which call for a courageous following of right, no matter what most people do and no matter what it costs? An exchange tells of some newsboys in Australia who refused to handle publications they considered immoral. Also of a Russian nuclear physicist who refused to help in the Soviet H-bomb project "on moral grounds." There are newspapers and magazines which refuse rich liquor and cigarette ads, merchants who will not sell objectionable items that would make them money, farmers who will not raise poppies, hops, and tobacco, businessmen who refuse to follow unethical practices which are normal practice, officials who scorn bribes and "influence," employees who would lose a job rather than connive at dishonesty and deceit, preachers who tell the truth, even if it displeases influential members, school officials who risk violent disapproval of indiscriminate treatment, travelers who are inconvenienced because they make honest customs declarations, witnesses who tell the truth without prejudice and regardless of consequences.

The man who is unwilling to appear queer to a jaundiced worldly eye is not likely to live like a disciple of Christ. Christian principle is to multitudes a strange, strange thought.—E.

Giving Around the World

How far does your money travel? Some people give only to causes which lie under their noses. They give to local church expenses and building programs. They support congregational outreach and perhaps the projects of the district mission board. They respond to the occasional appeal which some visitor brings to their church. But they never pack up their intellectual baggage and, checkbook in hand, go on a trip around the world.

Missions Week is a good time for such a journey. It comes this year Nov. 4-11, reaching a climax on Missionary Day. Missions Week is sponsored by the Mennonite Board of Missions and Charities in full co-operation with the various district boards. Its details were agreed upon in a meeting of general and district board officers last June. The goal of $7.50 per member was agreed upon. Promotion is in charge of district mission boards. A proportion of what is given stays with the district board for their mission needs. In most cases a larger proportion goes to the Mennonite Board of Missions and Charities. It will be used by this board to replenish its funds for relief and the Gospel witness around the world.

Through these channels we can send our dollars, or rather those which the Lord has trusted us to administer, to Puerto Rico and Jamaica, to Honduras and Cuba, to Brazil and Uruguay and Argentina, to Japan and Korea and Viet Nam, to Java and India and Israel, to Tanganyika and Ethiopia and Somaliland, to Jordan and Sicily and Austria, to Germany and France and Belgium and England, to Newfoundland and Quebec and the northern reaches of Ontario and Alberta, to South Texas and New Mexico and Arizona and California, to the multitude of places over the earth where our radio ministry is reaching. Careful readers of our missionary and relief literature will think of other places we have not mentioned, not the least the many cities and rural fields, and our homes and hospitals. Still other doors are opening to us, and we must do more than we are doing to carry the Gospel of Christ. Many of us will want to give much more than the suggested per capita amount, to make sure that we reach the goal. We do not want to see our boards hampered by inadequate funds. This once-a-year opportunity is a time to give our dollars wings, to fly around the globe with the message of Christ.—E.

We Went to Hear Billy Graham

BY MOSES SLABAUGH

Some 800 Mennonites from our community can say that. An estimated 30 carloads and 20 bus loads went from the Shenandoah Valley to hear Billy Graham in the city of Richmond at the open-air stadium. The weather was cool and it rained quite frequently in the three-week period from April 29 to May 20, 1956. An estimated cost of $2.50 per person for travel (eats and snacks not included), would make a total of $2,000.00 spent by Mennonites of the Shenandoah Valley during the Graham campaign in Richmond. The time was quite an item too. Some lost time from work as well as loss of sleep, as most folks returned after the meeting. Let's estimate two hours going, two hours at the meeting, and two hours coming home. Let's say a total of 4,800 hours of Mennonite time was spent going to hear Billy Graham. The distance traveled could also make interesting figures, since we live over one hundred miles from Richmond.

Why did we go to hear Billy Graham? No one was compelled to go nor paid to go. Just what prompted this sudden stampede to Richmond? Now let's be honest. It wasn't pleasure, since the weather was very threatening much of the time. Blankets and umbrellas had to be taken along. There were no luxury seats at the stadium either. The bus ride was sort of a novelty to youngsters, but not to those who ride buses often. Would we have gone if Billy Graham had been sick and some other preacher would have been his substitute? Was it spiritual hunger that impelled us to go? Didn't our home preachers give us enough heavenly manna? Just why did we go? Are we safe in saying that a large percentage went out of curiosity? There has been so much publicity, popularity, and fanfare about Billy that we wanted to see him. Then too, everybody else was going, and that made it easy to go.

Since it is over, other questions come to our minds. Was it worth while?

There is no secret to peace with God but what can be discovered by simple obedience.
—M. E. Bontreger.

Would we go again? Have there been any conversions? These questions take us into the realm where mortals cannot judge. However, as we look for an impact of spiritual fervor and evangelistic outreach, we wonder whether the dew of heaven was as great as the natural rain many encountered. Especially is this true when you would add to Mennonite dollars and time, the total of Baptist, Methodist, Brethren, and other denominations and delegations who went from the Valley. Can we rightly expect some results from all this travel and time? Here again we cannot judge and God only knows of decisions and commitments made for His glory.

Since it is over, Billy Graham is in the balances. Some question, others judge and even condemn him. Some praise and support him. Some reason that if Billy were of God, Satan would challenge his work and he would suffer persecution. We could turn the same question to ourselves. We suffer no open persecution.

What were the impressions? These, of course, are varied. I was impressed with the simplicity of the platform structure. There was nothing elegant or elaborate. Some humor and entertainment were presented, but not to excess. The Graham team seemed humble and sincere. This was especially true of Beverly Shea, the soloist. The message was simple and Christ was lifted up as the Saviour of men. The cost of discipleship, however, was not stressed as we believe it should be, but then it may not have been part of his message. A sincere man could have been saved by the message the night I heard the popular evangelist preach. To us Mennonites, the choir did not make a very favorable impression. Cut hair and jewelry were very much in evidence. They sang, "Jesus, Jesus, How I Trust Him." Significantly enough, Billy included the choir in the invitation to accept Christ as Saviour.

It all makes you think of John the Baptist. "What went ye out . . . for to see? A reed shaken with the wind? A prophet?" Only the Lord Jesus in His day could answer these questions and erase all doubt, and He only can answer every question regarding men today. There should be consolation in our hearts that amid all this religious confusion of denominations and mass meetings that God has the answer. Put it down, God is in no quandary as to who is right. The Scriptures say, "The Lord knoweth them that are his." Ours is not the task of judging others. We do not have that calling nor ability, but rather judging ourselves and making our calling and election sure. Instead of asking, "Is Billy Graham of God?" we had better ask, "Is the Lord among us? Are we His disciples indeed?"

Everyone probably has his own conclusion about the whole matter. My own conclusion is that we are not much better nor worse for the venture. Whether the time and money was wasted, we leave to God to judge at the great day of reckoning. My concern is this: "Are we equally as zealous at home as we were to go to Richmond? Could you spill a little enthusiasm for your home pastor and the evangelism of the lost as you did for Billy? (I doubt if you have to sit in the rain.) Would you lose sleep and travel miles for the work of the kingdom at home?

May I close with this suggestion: Everyone who went to Richmond, take the amount of fare and cost of travel plus the amount of offering you put in at the Graham meeting and give it to your pastor and then tell your pastor you are available for any assignment (equal to time or distance) in the work of Christ's kingdom. May God bless you and Billy Graham too.

Harrisonburg, Va.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for Sandra Goshow, who is in the Sayre, Pa., hospital with rheumatic fever.

Pray that the visit of our delegation to Russia may result in mutual understanding and be a means of encouragement to the Mennonites of Russia.

Pray for a good response to the invitations sent out by the Mennonite Spanish Church, Chicago, Ill., to new homes in the community for persons to attend the evangelistic meetings conducted by Victor Ovando, converted Catholic priest, Oct. 21-26.



Crusade for Christ, Salem, Oregon

By Allen H. Erb

August 26 to September 16

This revival campaign was conducted by the Crusade for Christ evangelistic group under the auspices of the District Mission Board of the Pacific Coast Mennonite Conference.

The very excellent tent equipment was set up at a strategic public spot on the highway at the edge of Salem, capital city of Oregon. A State Fair in Salem attracted many people at the same time. This same highway was an access highway to the Fair. This gave the Crusade splendid publicity.

Meetings were held every night beginning at 7:30 and at 3:00 on Sunday afternoons. A prayer meeting was held each evening at 7:00. This prayer meeting reached a climax of largest attendance and interest on the last night. It is significant that the last prayer meeting marked a climax of interest. Special ministers' meetings were held three times weekly, for prayer and discussion.

The truth of God was brought in prayer, song, testimony, and preaching. An added feature was the question box which opened the way for clear Bible teaching on truths of current interest to the congregations and the visitors attending. The services usually lasted two hours. There is no way to measure the influence of the truth presented to the multitudes attending. The truths of the Gospel were presented clearly, fearlessly, abundantly, intelligently, earnestly, sincerely, and Scripturally.

Furthermore, the truth was presented evangelistically. The hearers were brought face to face to their responsibility to act. God had moved, and now it was their responsibility to move. Failure to move laid the responsibility on them. God had acted; now they should act.

The objectives of the meeting were set down as revival and evangelism. Were these objectives attained? What visible evidence would affirm they had?

A good representation of the Mennonite congregations attended regularly. Many were firmly established in the faith. Many were shaken from their sleep of worldliness, formalism, coldness, and spiritual idleness. Spirit-filled, victorious witnessing Christians were presented as the normal expectancy of God for every believer.

Many made public acknowledgment of sin and spiritual need. Many more publicly presented themselves to God for entire consecration to His will in service. There were approximately 300 public commitments. Besides this many secret decisions and restitutions and reconciliations of brethren were made which only a few and God know. The church was revived. Brethren have been drawn nearer to God and to each other.

Evangelism has also been attained. Many backsliders and unsaved made open confession of faith in Christ. Most of these were those who had been connected with our church effort in our congregations.

Each person making a response was taken to a prayer tent where a personal worker dealt with him alone. They were then carefully referred to the church or the pastor of their choice. This will contribute to their further nurture.

But how far have we succeeded in evangelizing the tent area in Salem? The Mennonite Church traditionally is given to isolated seclusion. Often we have retired both in our approach to people and our place of worship. This campaign was a bold thrust in contact with the world about us. It was placed in the capital city. There had been no previous Mennonite witness in Salem. We were little known there by either the non-Christian or Christian community. Advertising was done by personal calls, posters, handbills, newspapers, and radio. A radio broadcast was given each day by Bro. Augsburger.

But we did not have a mass response. It may be too much to hope to make a mass appeal with our unpopular position both in the Christian churches and in the non-Christian world. But thousands became conscious of the Gospel appeal of the Mennonite Church. Some of these attended and some sought the Lord. They went out to win others. Among the attendants was a State Senator who had a dinner conversation with the evangelist, and an Oregon U.S. Senator. A dent has been made in the shell separating us from approach to the outside world.

The standards of the Mennonite Church were strengthened by an enlightened, courageous, Scriptural approach. The revival left the church stronger in life and practice than it found it.

One of the very important challenges of this revival is the extension of the revival fires now burning to every individual congregation in the district. It is factually evident that the majority of results were in the lives of those who have been influenced by the church program carried on from day to day in our different congregations. If now we can use each congregation as a vantage point from which to extend the Gospel in the area contiguous to each congregation, then the revival will go on and on.

May the Lord sanctify the Word of God so faithfully proclaimed.

Lebanon, Oreg.

Intimate with God

By Mina Wiarda

There have always been those envied souls who enjoy intimacy with God—walking with Him, talking with Him, working with Him, suffering with Him, rejoicing in Him. The intimacy seems to have been more real to them than their earthly relationships. Such persons are obviously the happiest, most contented, and successful souls you can meet, their familiarity with the Infinite rendering them impervious to the changing, harassing conditions and events of time.

Jacob had a special love for his child Joseph. Intimate and sweet must have been their lives together. But rude hands tore the boy from his fellowship, casting him completely on God alone. Joseph underwent severe trials. But he loved God. God took the place of his loving father back home. So intimate did Joseph become with God that each trial brought increased confidence and revelation. The enlargement that came from Joseph's nearness to God made him a man feared and respected. Rulers sat at his feet.

Finally, the intimacy made Joseph the savior of the world of his day.

Intimacy with God means that we have taken our place as being just what God has said we are—"dead in trespasses and sins." We must ever remember that this is what we are by nature and in God's sight apart from Christ. Even in his advanced years the Apostle Paul confessed, "I am the chief of sinners," and, "By the grace of God I am what I am." Our only plea is the blood that Jesus shed in our behalf on the cross.

And that delights God. For it means that we have properly evaluated the precious blood of His only Son. It means that our thinking is in harmony with His. It means that we have met Him on the correct basis. We are at one, we are in love, we are intimate. It means that He came down to my level in Christ, picked me up, and lifted me to His level, to be "seated in heavenly things."

They banished aged John to lonely, stony Patmos. But it failed to hinder his intimacy with God. In the banishment the final unveiling of God's plans for the ages was given him. How that Apocalypse must have lifted the elderly apostle to unspeakable ecstacy. Intimacy with God always does.

Moses, too, had to become intimate with Jehovah. Some strange situations brought him to that place. Then, during the closing forty years of his life, he walked and talked and worked with God—to the confounding of Jehovah's enemies and the amazement of God's people. For those who are intimate with God do exploits.

Paul, one of a large circle of religious zealots, in fact, a leader among them, had no fellowship with God. Then he met Christ, savingly, and immediately he found himself one with the Almighty. It filled him with holy zeal, it fired him with heavenly love, it inspired him to tremendous service, sacrifice, and success. Out of the intimacy came half of the New Testament, and the extension of the church to the ends of the world of that day.

God apprehended a busy attorney at law one morning. Closing his office, the lawyer went to the woods to get near to God, surrendered to Christ, and got up from his knees to become a flaming evangel. So intimately did Charles G. Finney know God that he had often but to step on a platform and sobs of conviction would rend his audience.

D. L. Moody, of later renown, a humble, unlettered man, sought intimacy with God as his highest prize, and was rewarded with power such as few Heaven-sent messengers have known. Again and again Moody summoned students and friends to come for a season of "drawing near" to God. So closely knit were Moody and his Maker that no human, even royalty, ever awed the great American evangelist.

How may we attain to such intimacy? We do not come into the world that way. By nature we are strangers to God. But God provided the means by which we can come to know Him better than we know our relatives, neighbors, or friends. He did it through Christ. The Lord Jesus became your and my substitute. He took our place and died for us, removing the barrier and spanning the gap—all because He loved us so much.

When on that basis I receive Christ, believingly, I am brought to God, reconciled to Him, and we are made one. He becomes my Father; I become His child, in a love-relationship, which naturally, spells intimacy. And as I live "in Christ" I am able to maintain my nearness to my heavenly Father. This is the Holy Spirit effects in my yielded heart.

Has not God borne with you these many years? Be ye tolerant of others.—Hosea Ballou.

You really cannot know a person until you are on close terms with him. Why do we not come close to God? Why follow afar off? The promise is, "Draw nigh to God, and he will draw nigh to you." It is personal contact that makes for affection. Should we not by all means get as near to God as we can? The cost will be trivial compared with the reward.

What father wants his child far away? A real father longs for his children's fellowship and intimacy. Many a father's heart aches for want of his child's presence and fellowship. Our heavenly Father is not different. His "come's" are the pleadings of a heart full of love and longing—for intimacy with His creatures, and especially with His children.

Pierre, S. Dak.

The Ordinance of Feet-Washing

BY THE LATE J. C. FRETZ

The fact of the occasion should not be questioned. The Bible includes it as an event in the life of our Lord and Saviour here upon earth. The Apostle Paul mentions the washing of the saints' feet among the good works of the faithful. In the early centuries its institution was recognized, as evidenced by old art reproductions. The purpose of this act is significant. He did fulfill the law and the prophets in His love, humility, and service. He saw in the lives of His disciples still much to be desired. Their aspirations for greatness and their controversies for chief places showed what limited understanding of His ways they had grasped. Of all choices for this last occasion this was it. The meaning of the new commandment must become theirs.

Jesus exemplified His love and put it to practice. "He loved them unto the end." None less than the greatest power in heaven and upon earth could suffice in their lives. They were taught love. Now it would be caught. He who lived among them would shortly be "out of the world." They continuing in the world could win men by love as it became an expression from their lives of divine love.

Jesus exemplified service and put it to practice. He laid aside His garments; He took a towel and girded Himself; He poured water; He began to wash the disciples' feet; He wiped them. What I do, said Jesus, thou shalt know. This is an example showing the servant is not greater than his lord. Christ was called of God to a service and He finished it as it applied upon earth. The disciples would now be counted on to finish the work to which they were called. Best fitted for carrying out their commission they need be conformed to Christ with minds transformed to newness of life.

Jesus exemplified humility and put it to practice. Peter's objection, John 13:8, was evidently on the basis of his Lord and Master serving His followers. Jesus intended it so. He would prove what He meant by performing this lowly service. It was a lesson in humility for the cleansed and was humiliating for the unclean. It dealt with the spirit of the individuals. Hereafter they necessarily walked much alone. It was important to correct "of what spirit they were." The Holy Spirit about to indwell them wrought humbleness of mind and heart. None were allowed to go out unwarned and untaught that greater would be He that was in them than he that was in the world.

What do we mean by this practice? We recognize the wisdom of the Saviour in teaching by demonstration this threefold aspect of Himself in His love, His service, and His humility. We respond in obedience to this command. Where did He simpify better than in this example with the injunction, "that ye should do as I have done to you?" "Happy are ye if ye do them." Who are the observers? God our Father is pleased with the righteous who honour His Word. The Saviour who exemplified washing of the saints' feet has assured happiness to His redeemed ones in their obedience. The Holy Spirit will guide the beloved of the Lord into all truth. The angels, who are given charge over us, will also keep us in the ways of the Master. The saints of the Lord will be participating, not only looking on. The community will be given a testimony by the way the saints love and serve one another in humility and godly fear. The children who have a right to ask what this practice means will have as wise an answer as the Lord Jesus gave by seeing it fulfilled through lives that express the truth as Christ said He was.

"Whosoever shall do and teach . . . [one of these least commandments], the same shall be called great in the kingdom of heaven" (Matt. 5:19).

Kitchener, Ont.

TO BE NEAR TO GOD

DILIGENCE

Sunday, October 28

Read Joshua 22:1-5.

Past obedience is good. But past deeds will never be enough. Listen—"take diligent heed to do . . . and to work . . . and serve." Good advice, isn't it? Diligence is for today; this very day.

Monday, October 29

Read Colossians 3:22-25.

Our singing was heartless, dragging. Yet we were singing a hymn promising to God a life of diligent service. The chorister stopped. "Let's sing this song vigorously," he requested with a smile. We did. It was much more fitting to sing that song thus. Isn't it indeed fitting that any service we promise unto Him should be done heartily, with zeal. Yes, with diligence.

Tuesday, October 30

Read Acts 19:24-28.

A young girl whipped paralysis twice to become a beloved singer. Today she sings from a wheel chair to large audiences. She has known what it is not to be able to speak for weeks at a time. But she refused to stop singing, refused to be counted out. Diligence brings results.

Do you need proof? All right. Read these verses. Diligence does bring results. The proof is here.

Wednesday, October 31

Read 1 Corinthians 15:58.

The opposite of diligence is laziness. Certainly no room for laziness in the work of the Lord, is there?

"Go, labor on; spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

H. Bonar.

Thursday, November 1

Read Proverbs 4:23-27.

Heart-keeping is certainly not a part-time job. Heart-keeping takes much more diligence than the most exact housekeeping or the most methodical bookkeeping. Why? Look carefully what the issues of the matter are. Just everything that really counts in life —that's all. Little wonder that diligence is needed in heart-keeping. Now read all about it in Proverbs 4:23-27.

Friday, November 2

Read Hebrews 12:11-13.

The dentist was quite sincere when he said to Mrs. K, "I suggest that you go to your doctor and get a shot of penicillin. It may save you from an ugly mouth infection." Mrs. K. didn't get the shot but she certainly got the mouth infection. Of course, then she rushed to the doctor for the shot.

Diligent prevention does prove wise. Weymouth writes verse 15 thus, "Carefully see to it that no one fails to avail himself of the grace of God . . . and cause trouble among you." It could be that diligent prevention in our spiritual life might save us from the need of many a shot."

Saturday, November 3

Read Proverbs 11:27-31.

Have you ever seen youngsters busily "hunting trouble" and finding plenty of it? I have. If we'd get busy "hunting good" we'd find it, I'm sure. The Bible tells about it, right here in these verses.

—Gladys Kennel.

The President of the National Woman's Christian Temperance Union charges that the United States government has quit publishing statistics on the sale and consumption of alcoholic beverages for fear of public reaction. However, she says, the Office of Business Economics in the Department of Commerce admits, if asked for the information, that Americans spent $10,090,000,000 for drink last year, the highest amount in history. Similarly these buried statistics "show alcoholic beverage consumption last year to have totaled 200,000,000 gallons of hard liquor, 144,000,000 gallons of wine, and 85,000,000 barrels of beer." The government received more than $3,500,000,000 in taxes from sale of the beverages. "The 4,500,000 alcoholics currently reported in the United States are a 30 per cent increase in number in the last eight years, a tragic price to pay for a challengeable personal liberty."

The Suffering Servant

Sunday School Lesson for November 4

(Isaiah 52:13—53:12)

Give your pupils a richer, deeper appreciation of the vicarious suffering and death of our Lord and of His majestic triumph as you study together this great passage from a prophet.

Where is this great passage concerning the Messiah found? One Biblical scholar said that he reads this chapter almost in preference to the New Testament account of the atonement. It is so gloriously plain. Recall that Philip taught the Ethiopian from this chapter. This chapter has been called the "Holy of Holies" of the Old Testament.

Long, long ago when sin entered the world, the Redeemer was promised. Long before He came, God gave prophetic glimpses of His work and of His glory. Isaiah was granted the vision of this chapter (and more), "the deepest and highest chapter in the whole of the Old Testament."

In chapter 52:10-15, Isaiah reported on this salvation which the holy arm of the Lord was bringing to His people. "He shall be exalted and extolled, and be very high."

But many would not believe the report. Israel looked for one who would inflict suffering, not one who would win by suffering.

We really do have a paradox (as Maclaren says) that the mightiest revelation of the arm of the Lord is in weakness. Even today on this side of the incarnation and of the resurrection many people think this lowly nature of Christ too unlike a God, a King.

Find in verses two and three evidences of apparent weaknesses. Our suffering Servant had a lowly origin and growth. But we notice it was "before him" (God). To men He had an unattractive form and so they rejected Him. "He experienced as none else have ever experienced, man's ingratitude, and, therefore, though God, even His God 'anointed Him with the oil of gladness above His fellows,' He was 'a man of sorrows,' and grief was His companion during all His life's course" (Maclaren).

However, the eye of faith saw and sees the wonderful purpose in the redemption act of our Servant. Vv. 4-6. For what purpose did Christ suffer? Some who saw Him suffer thought God was smiting Jesus. Did He? We call this suffering vicarious. What does this word, vicarious, mean?

The story of suffering continues in verses 7-11. We see that it was love that held Him to the cross, love for fallen man. "Nails would not have held God-and-Man fast to the cross had not love held Him there" (Anonymous). Wherein is this love expressed? See this Righteous One bear our (yours and mine) iniquities and "justify many" (you and me). (The discussion of this hour should bring reverent meditation that goes deep to build new appreciation of the bruising, the griefs, the sorrows, the wounds, the stripes, the oppression, the grave with the wicked, the travail of soul in making Himself an offering for our sin. A prayer of thanks may be the natural conclusion.)

As the prophet began with the exaltation of this Servant, so he concludes with His majestic triumph. God and Jesus were satisfied. Jesus was glorified. His spoil He will divide with us who believe.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear"

(John Newton).

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Bolivian authorities have informed the Roman Catholic archbishop of that country that in the future all Catholics who attack Protestant communities will be prosecuted.—**Christian Century.**

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The proposed delegation to Russia has become a reality. If plans carried, Harold S. Bender and David B. Wiens, the latter from Canada, flew from New York on Oct. 18. They plan to spend approximately thirty days in Russia, fellowshiping with Christians and establishing contacts with Mennonite people there.

Bro. John David Zehr, Los Angeles, Calif., was a speaker in a Youth Fellowship at Yellow Creek, Goshen, Ind., Oct. 12-14.

Bro. Merrill Swartley is directing a west-of-Goshen Chorus which held its first practice at Nappanee, Ind., on Oct. 18.

The World-Wide Gospel Fellowship was scheduled to meet at Neffsville, Pa., Oct. 22, with Clarence LeFever showing pictures of the Holy Land.

The Kralls congregation near Cornwall, Pa., held a 145th anniversary and a farewell meeting on Oct. 20, 21. The present building was built in 1811. The congregation expects to move into a new church about Thanksgiving.

The Illinois Mission Board sponsored a Christian Family Missions project in a meeting at Morton, Ill., on Oct. 4.

First services for the fellowship of believers at Lebanon, Oreg., were held on Oct. 7.

A church building will be erected east of Lancaster, Pa., for the use of deaf believers. This is a conference project, as the group which will worship here come from different areas.

Bro. James A. Steiner has accepted the pastorate of the Bethel Church, Wadsworth, Ohio, and has moved from North Lima to 175 Stratford Ave., Wadsworth, Ohio.

The Kansas Mennonite Disaster Service organization met at Hesston, Kans., on Oct. 8, with Bro. Harry Martens speaking.

Bro. Orville R. Stutzman, who with his wife writes the quarterly summaries of vital statistics for the **Gospel Herald**, is now serving as administrator and business manager of the Bethesda Hospital and Home at Goessel, Kans.

Bro. J. Harold Smith, formerly of the Hesston and Goshen faculties, is teaching in a Teachers' College at Mt. Pleasant, Mich.

A new chapel was dedicated at Camp Luz near Orrville, Ohio, on Oct. 20.

Bro. Frederick Erb, Sterling, Ill., addressed the women's fellowship at Tiskilwa, Ill., on Oct. 19.

The organization of the Mennonite Disaster Service of western Pennsylvania has been completed as follows; Henry Mast, Scottdale, director; Elam Glick, Belleville, assistant director; J. R. Buzzard, Scottdale, secretary-treasurer; Claude Beachy, Grantsville, Md., co-ordinator; John K. Yoder, Belleville, Pa., member at large for Conservative Mennonites and assistant co-ordinator; Kenneth Ross, Roaring Springs, Pa., member at large for General Conference Mennonites. Alphia Smucker, Allensville, Pa., member at large for Ohio and Eastern Conference; Alton Miller, Springs, Pa., member at large for Allegheny Conference; Jonas Tice, Boynton, Pa., and Eli B. King, Belleville, Pa., non-conference Conservative Mennonites.

Bro. Timothy Showalter, Broadway, Va., is in the hospital following a heart attack. At last reports he was improving.

Bro. Martin Landis, Lancaster, Pa., gave an illustrated talk at Maple Glen, Grantsville, Md., on Sept. 30 concerning the work of the Northern Light Gospel Mission in Ontario.

We wish to thank each individual and congregation who gave for the purchase of the Cessna 180 airplane, which is now being used in the mission efforts among the Indians of western Ontario. The fund has been oversubscribed and the balance will be sent to erase deficits which have accumulated in this work.—Wilbur Lapp.

Thanks to all who contributed money and to the brethren from Archbold, Ohio, and from Kalona and Wellman, Iowa, who helped in the construction of a home for a sister and her family at International Falls, Minn. The house is completed except for outside siding and inside trim. These will be completed as funds are available.—Lester Mann.

Sunday School Secretaries!
Please Note!

It is again time to send your orders for Sunday-school supplies. The orders for January-March should be sent before November 10 to avoid the congestion in the mails during December.
Thank you.

Mennonite Publishing House

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Announcements

J. G. Hochstetler, Creston, Mont., will serve as principal of the winter Bible school of the North Central Conference at Loman, Minn., Jan. 14 to Feb. 1.

Warner Jackson, Cleveland, Ohio, at Zion, Morgantown, Pa., Nov. 15-18.

J. Mark Stauffer, Harrisonburg, Va., in Music Conference, Hopedale, Ill., Nov. 2-4.

Woodridge group, Washington, D.C., at Pinto, Md., Nov. 18.

Ordination of minister at Norristown, Pa., 9:30 a.m., Nov. 10.

Friends of Clayton W. Gerber at Chappell, Nebr., have started a memorial fund in his honor. The fund will be used for some part of the new church to be erected at Chappell. Former classmates and friends may send contributions to Earl Gerber, Chappell, Nebr.

Sunnyside Mission, Lancaster, Pa., inspirational song service scheduled for Oct. 14 is postponed until Oct. 28. Conducted by Bro. Clyde Stoner and Jesse Byler.

Ross Goodall, Toronto, Canada, at Bethel, Mummasburg, Pa., Oct. 28.

Change of Address: Mathis Mennonite Mission, Calvary Mennonite Church, and Voluntary Service Unit from Box H to Box 1118, Mathis, Texas.

Fortieth anniversary service at Los Angeles, Calif., Nov. 4.

Dr. Rohrer Eshleman in illustrated talk on Ethiopia at Martin Concrete Plant, New Holland, Pa., 7:30 p.m. Oct. 23.

Dedication at Soo Hill, Escanaba, Mich., Nov. 4.

The mailing address of Mrs. J. C. Fretz is now Route 3, Kitchener, Ont.

Week-end Bible meeting at Hammercreek, Lititz, Pa., with Sanford G. Shetler, Hollsopple, Pa., and Paul M. Miller, Goshen, Ind., as speakers, Nov. 3, 4.

Bible instruction meeting at Vincent, Spring City, Pa., with J. L. Stauffer, Harrisonburg, Va., and Donald E. Lauver, Oakland Mills, Pa., Nov. 9-11.

The annual meeting of the Mennonite Board of Missions and Charities will be held at South Union, West Liberty, Ohio, June 15-18, 1957.

Evangelistic Meetings

William McGrath, College Park, Md., at Yoder, Kans., Nov. 18-25. **Daniel Smucker, Jr.**, Harrisonburg, Va., at Schellsburg, Pa., Oct. 20-28, (7:45 EST). **Daniel Kauffman**, Leonard, Mo., at Garden City, Mo., Nov. 18-25. **Edward Stoltzfus**, West Liberty, Ohio, at Lockport, Stryker, Ohio, beginning Nov. 27. **Lee J. Miller**, Shipshewana, Ind., at Bean Blossom, Morgantown, Ind., Nov. 22-25. **Howard Zehr**, Fisher, Ill., at Sugar Creek, Wayland, Iowa, Oct. 7-14 and at Bay Shore, Sarasota, Fla., Nov. 14-21. **I. Mark Ross**, Wooster, Ohio, at Blough, Hollsopple, Pa., Oct. 23 to Nov. 4. **Ross Metzler**, McVeytown, Pa., at Steelton, Pa., Dec. 1-9. **Don Augsburger**, Soudersburg, Pa., at Walnut Creek, Ohio, Oct. 21-26.

Bro. George R. Brunk recently discussed with Mennonite leaders in Manitoba plans for three evangelistic campaigns in that area next summer—one at Winkler, one at Altona, and one at Winnipeg.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. Mahlon Stoltzfus, Russian Mission, Alaska, reports that ice began running on the Yukon River on Oct. 10. The Stoltzfuses do not dread the freeze-up on the river so much since they have their radio transmitter and can reach the outside world even though the mail plane cannot stop. However, the sandbar about a mile down the river should offer a landing place for the plane until the ice is hard on the river.

Week-end evangelistic meetings were planned for the Tokyo Center, Japan, Oct. 12-14, with Matsukuma-san from Nakashibetsu, who is in Tokyo for a few weeks, in charge. Many of those who attend services in Tokyo are students.

The November business and inspirational meeting of the Eastern Mennonite Mission Board will be held at the Hammercreek Mennonite church near Lititz, Pa., Wednesday, Nov. 13. A business session will be held in the forenoon followed by inspirational sessions in the afternoon and evening. The brethren Howard Witmer, Aaron Shank, and James Stauffer are among those appearing on the program.

Bro. Simeon Hurst reports that at a recent communion and baptism service at Shirati, Tanganyika, E. Africa, the church overflowed with about 600 persons present. Forty persons were baptized and another three were taken back into church fellowship. Bro. Zedekea, one of the African pastors, shared in administering the baptism.

Bro. Jacob H. Flisher has been appointed treasurer of the Mennonite Church in India, Dhamtari, M.P., and administrator of the Dhamtari Christian Hospital.

The Executive Committee of the Mennonite Church in India at its recent meeting appointed Bro. P. J. Malagar chairman of the Pastoral and Evangelistic Council and Dr. E. M. Lal chairman of the Medical Council. Bro. John Friesen was appointed to replace Bro. E. I. Weaver on the Economic Service Council.

Bro. Mahlon Stoltzfus, Russian Mission, Alaska, has taken an option to buy the store which he is now operating on a rental basis, since the estate of which the store is a part is in the hands of an executor. Pray for God's guidance for the Stoltzfuses in this matter.

Bro. Carl Wesselhoeft reports that eleven day school students are attending the school at which he is teaching at Mahaddei Uen, Somalia. In the adult school there is an enrollment of fifty, with an average of thirty attending each evening for five days per week. These school projects represent unusual opportunities in this country.

The Mennonite Spanish Church, Chicago, Ill., urgently needs a youth leader to assist Bro. Mario Snyder with the youth program of the church. Interested persons may write to Bro. Snyder at 1014 Blue Island Ave., Chicago, or to the Personnel Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Bro. John Driver, missionary on furlough from Puerto Rico, spoke at the College Mennonite Church, Goshen, Ind., on Sunday evening, Oct. 14, on "Building the Church in Puerto Rico."

The Robert Witmers were not able to leave Montreal for missionary service in France as scheduled on Oct. 10, because their French visas did not come through. Arrangements are being made for their sailing on Oct. 24 pending receipt of their visas.

The Executive Committee of the General Church Council of the African Church met with the Executive Committee of the mission at Mugango, Tanganyika, E. Africa, August 27 and 28. A major item on the agenda was budget planning for 1957. The grace of the Lord was very evident in the hearts of the brethren as they manifested a very grateful spirit for the help given the African Church and for the work of the entire mission.

The brethren Curvin Buchen and Nevin Kraybill, Eastern Board I-W workers, arrived at Shirati, Tanganyika, E. Africa, on August 31. They will serve in maintenance and clerical work at the Shirati Hospital and the Leper Colony.

Bro. Paul Swarr, missionary under appointment to Israel, was ordained to the Christian ministry at his home church, East Petersburg, Pa., on Sunday afternoon, Oct. 14. Bro. Henry E. Lutz, the home bishop, had charge of the service, and Bro. John H. Mosemann, Goshen, Ind., and president of the General Mission Board, preached the sermon.

Two young high school men were received into the fellowship of the Jefferson St. Mennonite Church, Lima, Ohio, by baptism at a very impressive service on Sunday morning, Oct. 7, with Bro. M. L. Troyer officiating. Pray for these young men that they may remain true to their commitment to Christ.

Bro. Tobe Schmucker, superintendent of the Hope Rescue Mission, South Bend, Ind., showed the rescue mission film "Of Scrap and Steel" and spoke on some of the problems of rescue mission work to the Men's Fellowship of the College Mennonite Church, Goshen, Ind., on Wednesday evening, Oct. 17.

Bro. J. J. Hostetler, Peoria, Ill., is conducting evangelistic meetings at Rehoboth Mennonite Church, St. Anne, Ill., Oct. 21-28. Pray for this evangelistic effort. Bro. and Sister Mark Lehman have charge of the work at Rehoboth.

A series of orientation and fellowship meetings were held recently for eighteen Lancaster Conference VS workers leaving for service in the Florida migrant camps. On Friday, Oct. 5, eight of these workers visited the home of Mrs. Melvin Lauver, Akron, Pa., to see her display of crafts which will prove very helpful in their craft work with the migrant children. On Saturday afternoon and evening, Oct. 6, the entire group met with Raymond Charles and Paul Landis at the Salunga headquarters for a period of informal discussion and orientation talks. The members leaving for these respective units are as follows: Immokalee Unit: Glenn and Helen Shenk. Ben and Martha Hershey, Miriam Horst, Mary Alice Martin, Evelyn Buckwalter, Marian Carpenter; Redland Camp Unit: Clair and Lois Miller, John and Myrtle Shenk, Anna Mann, Alma Beiler, Charlotte Shaub, June Martin, Daniel Horst, Mildred Groff.

The annual meeting of the Indiana-Michigan Mennonite Mission Board will be held at the North Main St. Mennonite Church, Nappanee, Ind., Oct. 25, 26.

The local Russian Orthodox priest and church reader were guests in the home of the Mahlon Stoltzfuses at Russian Mission, Alaska, on Sunday evening, Oct. 7. Pray for the witness of the Stoltzfuses in this Russian Orthodox community.

Bro. Ralph Imhoff, Eureka, Ill., president of the Illinois Mennonite Mission Board and chairman of the local board of directors for the Mennonite Home for the Aged, Eureka, passed away on Oct. 10. Funeral services were held on Sunday afternoon, Oct. 14.

Your Treasurer Reports

I would again like to call your attention to the articles appearing in the GOSPEL HERALD currently which are outlining the program of missions of the church. These articles have been entitled "How Shall They Hear?" with each article covering some area of the church's mission outreach. We hope that these articles will help to give each member of our church a concise picture of the missionary responsibility which we have as a church and will stimulate continued support through prayer and financial resources to carry on this program.

We sincerely hope that **Missions Week** which is designated for the period from November 4 through November 11 can be a time when each member will participate in the program being planned by the local congregation. As in previous years informational material will be distributed in the local congregation and an opportunity will be given for individual members to contribute to the General Funds of the General Board and the district mission boards.

A goal of $7.50 per member has been suggested and we hope that this will be a guide for each member and each congregation to follow in promoting contributions during this time for the mission program. The success of **Missions Week** will depend upon how fully each member feels his responsibility to support the mission outreach of the church both at home and in foreign fields.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Why Africa Now?

By Dorothy Smoker

Part I

Africa today is at the crossroads. It seems probable that the destiny of tropical Africa for a long time to come will be determined within the next twenty years. This is the opinion of Stephen Neill and other authorities on African affairs.

Africa is an awakened continent. In the last fifty years she has been forced into the changes that have taken centuries in other countries. She is vastly rich in natural resources and in men. Other powers are pressing their claims and are seeking to win control of this prize: imperialism, Islam, materialism, nationalism, and perhaps others. But Africa should belong to Jesus Christ. For her He died. As a nation, we have a moral obligation to her, and as a Christian church we have a spiritual debt to pay. Africa must have a high priority now in our thinking and planning. Why?

Because of Closing Doors

Great areas in the world which five, ten, or twenty years ago were open to the Gospel are now difficult to reach. Russia and her satellite countries in Europe; China, which was one of the great mission fields of the world; North Korea and Manchuria; and half of Indo-China are closed. There are evidences that doors may soon close in Southeast Asia, and perhaps even in Formosa. More and more limitations are being put on preaching in Spain, and in Colombia, South America. In Africa the door is still standing wide open, but forces are at work which may eventually close it. Now is the time for Christian action.

Because We Owe a Debt

We have a great debt to Africa accruing from the gross injustices of the not-too-distant past. It was on the demand of our "Christian" country, and others like it, that a continent was despoiled of the flower of its youth. That great smoking trail of burned villages, blood, and tears, may well speak to our consciences. Brothers of ours were chained neck to neck, dying in filth without air in the bottom of slave ships, while we listened to explanations of race superiority which never came from our Bible or our God! God grant us repentance unto salvation—salvation for Africa.

Then, there is a present debt from the disrupting influence of our selfish western life forced on Africa. We have used her copper and her cocoa without considering what it has cost the African. For centuries tropical Africa lived in its family-tribal units which were evil in many ways by our standards, but closely knit and controlling the lives of all members of the tribe. No one claimed anything as personal property; no one had need of money; there were no unclaimed orphans or destitute people—all were cared for in the tribal system. The chief and the tribe acted quickly and firmly against thieves or adulterers, so that there were dikes of social pressure raised against certain sins.

But today our rushing, selfish, industrial life from the West has burst upon them, changing all. White men's governments have robbed the chief of all but a vestige of his authority. Taxes are imposed that make the earning of "private" money necessary. Then, too, there are shops now filled with all the things that awaken desire for private ownership and private wealth. So, when the mines and industries called, men left the tribes by hundreds and thousands to live in work compounds away from home and the restraint of the tribe. In these and other ways, the old dikes against the sea of immorality are bursting under the pressure of our "superior civilization." Venereal disease and crime are rampant in African cities and are spreading to the country. Only Christ and the truly Christian community can build a stronger, better bulwark than the old tribal dikes. And we have our share of responsibility toward Africans in confusion.

Because Christ Draws Men

During the past hundred years in Africa, south of the Sahara, the Christian religion has won the allegiance of more Africans than any other element coming from the West. There are more professing Christians than there are educated Africans, more than there are Africans in industry, science, politics, or the armed forces. There are more Christians in Africa (some 21 million), south of the Sahara, than the number (about 20 million) in all the rest of the so-called non-Christian world put together, and this beginning only a hundred years or so ago.

Africans have been receptive to Christianity as have few if any other people in history. They have no watertight philosophy of theology to armor their traditional religion of spirit-worship, as do members of most other non-Christian religions. In the Nyanza area of Kenya, bordering our Tanganyika mission, the first baptism took place in 1908, but there is now a Christian church of more than 70,000 members, cared for by 26 ordained African ministers. In Uganda, a country of five million people in which seventy years ago there were no Christians at all, nearly half the population appears to be attached to one or the other of the Christian churches. This is human count, of course, not the count of God who sees the heart, but if the present rate of progress is maintained, it seems likely that in twenty years' time tropical Africa will be in the main a "Christian country." If the progress of the Gospel is not maintained, it will likely be because of the inconsistencies in us, for the educated African is discovering that most white "Christians" in Africa, and America, do not practice toward him that brotherly love which they profess on Sunday in church.

Because We Need Africa's Contribution

Africa is supplying nearly all the diamonds on the world market, and great quantities of uranium and copper, and many other valuable products. But Africa has far more important contributions to make to us and to



An African hut, typical of African village life which is rapidly being influenced by changes taking place there.



This spiritual life conference among African Christians is a symbol of the triumph of the Gospel in a continent disturbed by evil, tensions and false religions.

all the Christian world, if we will receive them.

In his religion, inherited from his fathers, called Animism, the African saw all of his life and the world around him controlled by spirits. There was no division of things into "religious" and "secular." What he believed affected all that he did and explained all that happened. The African Christian, when true to himself and not too much influenced by our way of thinking, carries this over and clearly sees the immanence of God and the control of His Spirit over every part of life. We in the West have lost this sense of "wholeness," and we need to begin again to learn it.

From the old tribal life with its absolute loyalty to the chief and to the members of the clan, the African brings to the New Tribe of God a loyalty to the Chief (Christ) which counts neither possessions nor life itself as important in comparison. He also can teach us something of fellowship and tender concern for the brotherhood that we do well to learn.

Africa's own suffering has given her eyes to see new depths of meaning in the cross of our Lord Jesus Christ. God has given some Africans a tenderness toward Himself and a sensitive conscience to sin which are only Spirit-taught. As a matter of fact, we who are here in Africa have been learning afresh from our African brothers a great deal of the joyousness and carefreeness of walking together in company with Jesus in unbroken fellowship, swift to repent and to be washed of whatever mars that fellowship on any side.

So, it is no more that we feel ourselves to be always on the giving side, as parents to children. On the contrary, we need humbly to recognize the great contributions Africa has to make to us, and then to see what God expects us to share with her.

(To be continued)

"A Cup of Cold Water"

"I fixed a chicken dinner for some missionaries not long ago. And they never even ate the chicken. I wonder why." As I read the letter, I remembered the dinners we had eaten while we were missionaries, and I understood why those missionaries hadn't eaten the chicken dinner. Recalling it now,—how good they seem—mashed potatoes, creamed peas, and tender chicken such as missionary tables don't usually bear. The salads, too—such luxuries as don't grow on foreign soil, but which grow tasteless after exposure to them day after day and week after week. Sometimes a person wonders whether some of the dear brotherhood here at home may have forgotten that there was One who once said, "Man shall not live by bread alone"—no, and not even sumptuous dinners!

Bless her dear heart, the sister wanted to render some service and I am sure the missionary family appreciated that service, too. Perhaps it's just because we are Pennsylvania Dutch, but all too often our good wishes take the form of food, it seems. Have you ever planned to help those missionaries on deputation work by some other means?

Not long ago I heard a missionary mother say, "I wish someone would just take the children out for a walk now and then!" Maybe it might even be a good thing if you would help with that responsibility while that mother is making her little speech on women's witness on the mission field!

Or was that piece of print left from your last sewing just long enough to make something for her "run-around"? Or tea towels? Chances are, she might remember you often and gratefully for some little tuck-in that might fit into her trunk as she prepares to go home. With week ends all full, maybe your way of showing interest might be to take home the stack of shirts that's waiting to be ironed, or even a tubful of washing that has gotten ahead of the situation. And, come rainy weather, there's often a lawn to mow ....

Up and down, up and down, again and again into that same old trunk. The dear lady came to watch us, plunked herself down on a box, took a deep breath, and gasped, "My, what a lot of work you have! I just don't see how in the world you ever get it all done!" But did she offer to do anything? Not one thing! Mrs. Lindbergh has a definition for "grace" that implies living in harmony with one's surroundings, and I felt for a little there that I may have slipped a trifle from grace, for the moment.

In my Bible is a verse about service in the name of the Master—even a cup of cold water. If we could translate a few of our pineapple salads into "a cup of cold water" it might be a blessing for our missionary witness. Let's think a little about it.

—Anonymous.

Broadcasting

The Mennonite Hour

A special tour of The Mennonite Hour Staff is planned for the Lancaster and Franconia areas over the week end of Oct. 27, 28. The program theme will be "Building the Church Through Radio." Those of **The Mennonite Hour** Staff participating are B. Charles Hostetter, Earl Maust, Grant Stoltzfus, Lewis Strite, Daniel Suter, Richard Weaver, and Henry Weaver, Jr. The ladies' sextet and male quartet will provide special music.

The itinerary includes:

7:30 p.m., Oct. 27 (Sat.), at the McCaskey High School Auditorium, Lancaster, Pa.

2:30 p.m., Oct. 28 (Sun.), at the Blooming Glen (Pa.) Mennonite Church.

7:30 p.m., Oct. 28, part of the staff at the Conestoga Church near Morgantown, Pa.

(Sunday morning the staff will be speaking in various churches).

Good interest is shown in the new Home Bible Studies on "The Sermon on the Mount" released the first part of October. Every day from 25 to over 100 persons are being enrolled in the two courses being offered. The first course is entitled "God's Great Salvation." Anyone is invited to enroll in either of these two courses without cost.

You, too, can have a part in this Bible correspondence ministry even though you yourself do not wish to take any of the courses. At the present time the total enrollment figure is climbing to the 3,000 mark. Of these, about 800 have completed the 12 lessons. It costs about $2.50 to supply and grade a course of twelve lessons. Perhaps you want to help make it possible for a number of persons to complete the Bible Studies being offered. Send your gift for the Home Bible Studies to **Mennonite Broadcasts, Inc.**, Harrisonburg, Va.

Help from Home Bible Studies

A mother writes: "I would like to enroll in your Bible course. I am a mother of three girls who, I feel, need a strong Christian mother."

A family studies together: "When we first began taking this course we studied it as a family group. . . . We have enjoyed the course and it has been a blessing to us."

A prisoner says: "Many boys here at this institution have taken up the Bible courses, and I believe when they leave here they go out of here different boys. . . . It is a wonderful thing that **The Mennonite Hour** has such courses for boys who have gone astray."

"Peace of mind" for Ohio woman: "Can't begin to tell you how much encouragement and peace of mind I have received from this course."

Luz y Verdad

Bible Correspondence Courses are proving to be a very valuable follow-up to the **Luz y Verdad** Spanish broadcast. A course of 24 lessons on "The Life of Christ" has been completed by more than 100 of the 1,300 enrolled. Students live in Central and South America, Spain, Isles of the Caribbean, and several cities in the United States.

A second course on "The Church of Jesus Christ" is now being offered and a number of listeners have asked for it already. "God's Great Salvation" has been translated and adapted into Spanish by Ernesto Suarez, minister in Argentina. It is to be printed by the Methodist Printery in Buenos Aires, Argentina.

Students Are Enthusiastic

A prisoner in a Puerto Rico penitentiary: "I would like to take advantage of this opportunity to tell you of the progress I have made since I have studied the course. A short time ago I was living in darkness, but now, thanks to God, by means of the Holy Word I am following the teachings of Jesus."

Colombia, South America: "This course is one of the most appropriate to study the Word of God carefully. It encourages me and at the same time is spiritual food to my soul."

Puerto Rico: "I am very thankful for this course because it has given me a greater understanding of the things of the Lord. Although I am young in my Christian life, I have learned much by means of the course through **Luz y Verdad.**"

Spain: "I want to express my happiness in studying God's Word. But, sometimes the lessons do not arrive, I'm sure. So, will you not send them certified so that the lessons will arrive safely."

Honduras: " 'The Life of Christ' has been a great help, guide, and blessing for me. I have spent many happy minutes studying."

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

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The government has opened a new radio station at Nhatvang, Viet-Nam, and we suggest the Lord's people be praying that God will make it possible for the eventual broadcasting of the Gospel. You will remember that the President of Viet-Nam is a staunch Roman Catholic, but a fine man and seemingly sympathetic to the thought of religious liberty.—IFMA News.

MCC in France, Valdoie Children's Home

BY ROBERT SCHRAG

In the French village of Valdoie near Belfort in the region of Alsace-Lorraine is the Villa des Sapins (village of the pines), a Mennonite Central Committee home for children. The Valdoie (pronounced val-DWAH) home is one of three MCC homes for children in Europe. It provides a home for some 30 underprivileged youngsters from many parts of France.

Since MCC work began in France in 1939 the emphasis there has been on child welfare. The need for this service was especially widespread during and following the war.

At its peak in 1946 MCC child welfare work in France included four homes providing for 220 children. MCC has operated a total of eight homes in France in addition to supplying material aid to children's vacation camps and other children's homes.

Three Other Homes

Today, with local civil and church agencies again active in child welfare, MCC still operates two children's homes in France and one in Germany.

Besides Villa des Sapins at Valdoie a home at Mont des Oiseaux near Weiler in the extreme northeastern corner of the country cares for 30-35 preschool children. The Mennonite Church of France is now assuming operation of this home.

Across the border in Germany's southwestern Palatinate region is another MCC home for children at Bad Duerkheim. It serves about 45 underprivileged children from nearby cities and Berlin for three-month rehabilitation periods.

Continuing Need

MCC child welfare services remain a vital phase of the European program, although not as extensively as immediately after the war. The three homes are meeting long-term needs and therefore are established on a semipermanent basis.



Photo by Robert Schrag

Help with homework is given by director, Mary Ellen Shoup. Staff workers try to keep the children in small groups, thus making life at the home more like a normal family situation.

Citing the need for children's homes in France, Albert Meyer, former MCC director in the country, reported a "continuing demand from social workers and parents in broken homes for places not available." This situation keeps MCC homes filled to capacity. In fact, the Valdoie home currently serves 33 children—three more than normal capacity.

What is actually required to provide homes for that many children? A visit to the Villa des Sapins shows what a surprising number of physical facilities, personnel and good organization it does take—to say nothing of the numerous human attributes such as patience, understanding and loving care that are equally vital.

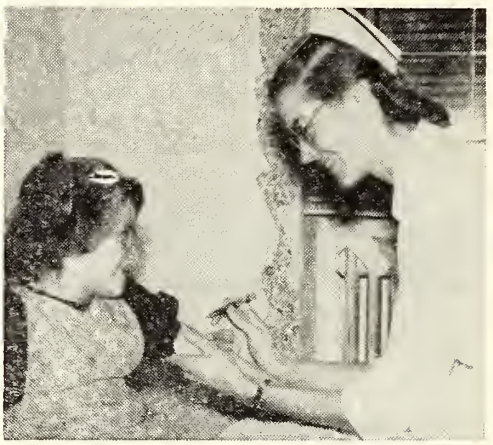


Photo by Robert Schrag

Medical care for the youngsters has been the responsibility of Mrs. Albert Meyer, a registered nurse. The Valdoie home's extensive program requires the full-time services of eleven staff members, including five European Mennonites.

"Story Book" House

As one approaches the home the first impression is that of a peaceful mansion in a parklike setting. The large building's half-timbered gables, numerous balconies and steeply sloping tiled roof make the home appear—at least to Americans—like something from a child's story book.

But inside in its four stories and 25 rooms life is down-to-earth and very real indeed. For on week ends and vacations from school the house is fairly bursting with the activities of more than 40 persons.

The children are a lovable group—whether eating at small family-style tables in the dining room, performing assigned household chores, playing outside on the spacious lawns, or intently listening to the reading of Bible stories at bedtime.

From the smallest blond-haired tot to the several 12- and 13-year-olds, their industry, orderliness, and obedience strikes the visitor as certainly remarkable. Being members of such a large "family" seems to be good for them since they all appear well-cared-for and happy.



Photo by Robert Schrag

Weaving a basket occupies the interest of two older children. During summer vacation all go on a camping trip, then spend two months with French Mennonite farm families.

From Broken Homes

These youngsters come to Valdoie usually as a result of requests by social workers. Sometimes parents contact the home directly. Many come from broken homes. Others represent illegitimate births. Some have parents who are ill or for some other reason unable to care for them. Only a few have both parents living. Just three are completely orphaned.

For many children the MCC institution is the only real home they have ever had. "Some have been here as long as ten years," explained Mary Ellen Shoup (Los Angeles, Calif.), director of the home. "As a rule we try to have them stay for at least one school year, but some stay until they are old enough to get jobs."

The cost of support comes from the French government, parents, and MCC. This is about $35 a month for each child. Miss Shoup pointed out that since the home is only partly subsidized by the government, MCC is entirely free to operate it as they choose.

As in most children's homes, rather strict adherence to a daily schedule is a necessity. Children are up at 6:30 a.m. on weekday mornings and walk more than a mile to school.

After a 3½-hour morning session they return home for lunch and are back to school by 1:30 p.m. Classes dismiss at 4:30 p.m., but older pupils must study until 6:00 p.m. Bedtime for the younger children is 7:30, for the older 9:00 p.m.

Christian Teaching

To make life at the home more like it would be in a normal family situation, "We try to keep them in small groups," Miss Shoup said. "Visiting social workers say our children have more freedom than at other homes," she added.

Not only does the Valdoie staff attempt to give the youngsters a normal home life but they are also constantly striving to bring up their children in a thoroughly Christian atmosphere that includes Bible teaching. Devotions are conducted every morning before breakfast and every evening in the dormitory. Sunday school is provided in the home for children under eight years of age. Older children attend Sunday school in a nearby church. During summer vacation Villa des Sapins

sponsors a two-week Bible school. Each year the staff takes the entire group to the nearby mountains for a camping trip that includes daily Bible lessons. For two months during the summer children enjoy farm life with French Mennonite families.

Contact with "Alumni"

A vital phase of the Valdoie work is maintaining contact with the home's "alumni." After leaving the home, each is visited at least once a year and sent the institution's bimonthly bulletin.

According to the director it is a real satisfaction to see many of these "alumni" continue to live Christian lives after finding employment or rejoining their families.

A number return for camp in summer and some living nearby frequently visit the home on week ends. One "alumnus" spent a year in the United States under the MCC trainee program.

This extensive and varied work with children requires the full-time service of 11 persons—the director, nurse, two cooks, five counselors, and two gardeners. Five are Mennonites from France and Switzerland, the others are from the United States.

Miss Shoup has been in this phase of MCC since 1946. Donald Reist (Mt. Joy, Pa.) served as unit bookkeeper and treasurer until the end of his term of service this fall. He also administered the MCC material aid program in France.

Mr. and Mrs. Albert Meyer (Smithville, Ohio) assumed some duties at the home, but he was principally engaged in MCC liaison work and service with the MCC peace section in Europe. Mrs. Meyer, an R.N., was the home's nurse. They now live at Basel, Switzerland.

Monuments of Co-operation

The two MCC children's homes in France are in a very real sense monuments of co-operation between American and European Mennonites. The two institutions have been jointly owned and operated by French Mennonites and MCC with both groups supplying personnel and material aid.

French Mennonites will probably be able to take charge of Villa des Sapins in about two years, having assumed responsibility of the Mont des Oiseaux home this year. Miss Shoup hopes the home will be self-supporting by then.

It is expected, however, that material aid gifts from the French and MCC will continue to be necessary as needy parents still are unable to pay full board and room for their children.

via MCC Information Service, Akron, Pa.

The Argentine government is permitting the **Lutheran Hour** to begin again their broadcasting which has been banned for about six years. We trust that this will be the beginning of a great volume of Gospel broadcasting in this important republic.—IFMA News.

Crisis in Ecuador

Dr. Camilo Ponce has been declared the legally elected president of Ecuador. There have been weeks of court hearings on the matter, and thousands of illegal votes cast in his favor have been discarded. But finally he won by the single majority of 3,046 votes, running against three liberal candidates who polled over twice as many votes as he, for an overall total of more than 600,000 votes.

This appears to be the same type of Catholic Action as was employed ten years ago in Colombia, when the liberal Catholic party was split and opposed by a united fanatical Catholic party dominated by the Church. The Church won and the Colombian people were betrayed into ten years of violence.

In Ecuador Dr. Ponce was to have been recognized as president by the Chamber of Deputies on August 10. But all the liberal Catholic opponents stayed away, causing a lack of quorum, and the inauguration was postponed by the simple expedient of having no Congress in session. Premature local revolutions have broken out but have accomplished nothing. The retiring president has said that if Dr. Ponce is not installed before August 31 Ecuador faces either a dictatorship or a civil war. To complicate the situation the armed forces, main factor in maintaining a liberal government for nearly 70 years in Ecuador, is now divided into two segments, each supporting a different political front.

If Dr. Ponce is successful in being installed, the future of Protestant missions in Ecuador will be in jeopardy. For he, as Minister of Government under the late president, vigorously opposed all missionary work and was successful in keeping out all new missionaries for a year. Prior to the election he stated that if elected he would rid Ecuador of all Protestant missionary work.—**EFMA Missionary News Service.**

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(Order from Mennonite Publishing House, or your local book store.)
For further information write to the Secretary of Home Missions and Evangelism, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

MISSIONS

EDITORIAL

Witnessing Ambassadors

An ambassador is a diplomatic agent of the first rank serving his sovereign or government in a foreign country. The Apostle Paul says in II Cor. 5:20 that Christians are ambassadors for Christ. That is, Christ makes His appeal and contact with the world through His ambassadors, today's Christians.

Loyalty to his sovereign must be one of the characteristics of an ambassador. In modern international circles an ambassador concerns himself with what he considers the best interests of his own country. Although he may come from a so-called Christian country, he can be expected to deal in half truths and even deception when he considers his country's interests to be at stake. He will use all types of human artifice to keep the advantage of any bargain in the hands of his own government.

The ambassador for Christ also seeks to represent his Sovereign, not by human artifice or Satanic deception, but by a life of pure love. He knows that his Master is Lord of the universe and Saviour of men. Therefore, he does not stoop to inferior methods of representation, but frankly reveals the nature of his Lord and witnesses to the joy of salvation in his own heart. Thus, the Christian is more than an ambassador. He is also a witness to the greatest event in all history, the resurrection of Jesus Christ from the dead which by faith has wrought a new life in him.

It was at this point that the men of Athens stopped the Apostle Paul when he was serving as ambassador for Christ in Athens and witnessing to the plan of salvation. Men like to play with ideas and traffic in international relations which exalt the self, but becoming an ambassador for Christ also means the crucifixion of self and a willingness to die to the things of this world in order to live a new life in Christ.

An ambassador for an earthly nation deals with the tangible forms of government. A Christian deals with an invisible kingdom which resides in the hearts of the believers. Therefore, he must not only be an ambassador, but also a witness. The reality of Christ must be seen in the Christian. Such reality is already asserted by the name which he bears, Christian.

Too many Christians today are content to practice a type of ambassadorship which exalts the self. They have never caught the vision of true Christian ambassadorship through practicing the resurrected life available in Christ Jesus. —L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

The volunteers who attended the Oct. 8-20 orientation period at Elkhart headquarters received the following assignments:

Christina Schrock, Goshen, Ind., and Lila Roth, Parnell, Iowa, will serve with the Mathis, Texas, unit.

Shirley Marie Yoder, Allensville, Pa., and Margaret Yoder, Wakarusa, Ind., have been assigned to serve at the Mennonite Old People's Home, Rittman, Ohio.

Galen and Gladys Buckwalter, Atglen, Pa., go to Glendale, Ariz., to set up the new permanent service unit to Arizona migrants.

Elvin Blosser, Dixon, Ill., will serve with the Calling Lake, Alta., VS unit. Jon Lapp, Tampico, Ill., will serve with the Kansas City, Mo., VS unit.

Opportunities are still available for personnel in the different types of voluntary service units. One of the pressing needs is for persons to serve in Northern Alberta as teachers, nurses, and community service workers with training in social service work. This Indian community is a primitive area. Personal sacrifices will be demanded of persons serving in this project.

Ray Horst, Elkhart, Ind., director of VS, will make an administrative visit to the Iowa City, Iowa, VS unit, Oct. 16-19. The unit will be working with him on developing its witness.

I-W Services

Church libraries may obtain the 72-page book, **The Evaluation of the I-W Program,** by J. S. Schultz, free of charge. The person requesting the book should drop a card to the I-W Services Office, 1711 Prairie St., Elkhart, Ind., and indicate the name of the church library in which the book will be placed.

Paul Swarr, East Petersburg, Pa., led the I-W unit service for the last time on Oct. 4 at the regular midweek service of the Norristown, Pa., I-W unit. The Swarrs, who were unit leaders of this unit, leave for a mission assignment in Israel in November.

Paul Brunner will be in charge of the Norristown unit services on Oct. 11. Paul is the music director at Christopher Dock Mennonite School, Lansdale, Pa. A male quartet and a girls' trio will accompany him on this visit to the I-W unit.

John David Zehr, pastor of the Calvary Mennonite Church, Los Angeles, Calif., spoke at the Indianapolis, Ind., I-W Center on Oct. 10.

Edgar Metzler, associate executive secretary of the National Service Board for Religious Objectors, Washington, D.C., will be leaving this assignment on Dec. 31, 1956, to enter the ministry at the First Mennonite Church, Kitchener, Ont.

Released October 12, 1956
Relief and Service Office
Elkhart, Indiana.

MCC Weekly Notes

Portable Canner

The 1956 portable canner season will begin October 29 in the Buhler-Inman area of Kansas under the operation of voluntary service workers Wilmer Wedel (Burns, Kans.) and Leonard Steider (Shickley, Nebr.).

Other areas include Beatrice and Henderson, Nebr.; Mountain Lake, Minn.; Manson, Iowa; Versailles, Mo.; and Pryor, Okla. A united project is underway for the Enid, Okla., area.

Mennonite churches of California's San Joaquin Valley prepared 2,640 cans of peaches which were sent to Korea. Albany, Oreg., churches are preparing a shipment of fruits and jams.

Other relief section notes indicate one dollar contributed still purchases $20-25 in government surplus foods. Surplus commodities currently available include nonfat dry milk, cheese, wheat and flour, corn and cornmeal.

Taiwan

The medical program among mountain people around Hualien, Taiwan (Formosa), became the mission project of the General Conference Mennonite Church on October 15. MCC began there in 1948 at the invitation of a Presbyterian mission when relief workers from China transferred to the island.

The project has included relief distributions as well as medical service. A hospital was constructed in 1954. Johan van den Berg of Holland directed the unit at the time it changed administration.

North Germany

More than 200 children and youth in north Germany participated in Bible schools and camps last summer conducted by youth worker Leonard Gross (Doylestown, Pa.), who is stationed at Hamburg. He reports German youth were represented at summer functions from three major Mennonite regions: Hamburg, Gottingen, and Krefeld.

Subsidies from North American Mennonites made possible the attendance of a number of youth whose parents could not afford the cost of camps.

"If there is one aspect which could be underlined as a great value and result stemming from this youth work," Gross said, "it would be the aspect of character development. These youth have the right goals for life and a desire to grow in Christ."

Berlin

J. K. Klassen (Gretna, Man.) in Berlin reports he has been providing some food to the German Red Cross for distribution to aged and sick persons in East Germany. Refugees receiving food at Kreuzberg were especially thankful for butter, a precious commodity to them.

German Children's Home

Amy Hunsberger of Baden, Ont., recently left for a period of service with the Home for Children at Bad Duerkheim, Germany. She was formerly an assistant to the dean of women at Goshen College, where she also earned a B.A. degree in sociology.

She is a member of Shantz Mennonite Church and the daughter of Mrs. Mary Hunsberger.

Nepal

An old palace in Nepal now serves quite a different purpose than housing a royal family. It is now a hospital. Relief worker Rudy Friesen (Marquette, Man.) is a maintenance worker at the new institution and is helping remodel the palace for hospital facilities. It is located in the capital city of Katmandu. Nepal is north of India along the Himalayan Mountains. This is part of a project by the United Christian Mission to Nepal, an interdenominational team extending the Christian message via medical and educational services.

The mission recently entered Nepal after a new king came into power. Under the old monarchy few foreign people were allowed into the country, Friesen reported. Plans call for the construction of new hospitals in the towns of Tansing and Bhadgaon. He will work at the Katmandu hospital until the rainy season passes and until more personnel arrive.

Japan

An award is the farthest thing from the mind of a relief worker, but workers in Tokyo received certificates of appreciation from the Tokyo Employment Agency for their regular servings of milk to Tokyo day laborers.

The certificates were presented in a ceremony on September 18 in the presence of a large gathering of laborers to Norman and Eunice Wingert (Upland, Calif.), who direct relief distributions there. The event drew newspaper, radio, and newsreel coverage.

The Wingerts have for the past six months served hot milk to 100-200 day laborers five times a week in two different Employment Agency branches. The day laborers, both men and women, are jobless except for occasional assignments by the day from the Agency. They receive less than a dollar a day for heavy work such as excavation and street cleaning.

Personnel

A total of 473 persons currently serve in the MCC program, according to the latest list from the personnel office. They serve in 22 nations. Almost half this number work in units outside North America.

The (Old) Mennonite Church is represented by 193 workers. The General Conference lists 147 workers and the Mennonite Brethren has 49 persons in service. The remaining number represents 23 other Mennonite conferences and groups plus seven other denominations.

Released October 12, 1956
MCC Information Service
Akron, Pa.

Mormons have increased their southern California membership by 37 per cent in the past year.

WMSA Weekly Notes

"The ministry of writing a letter is not something we do if we have time, or when we have our other work finished, but it is a part of our work," said Mrs. Stanley Shantz, Alta.-Sask. WMSA district president at the annual meeting. "In establishing a norm for a letter that fulfills a ministry, I think it would contain the following qualities:

It carries a Scriptural emphasis.

It encourages the receiver.

It carries a personal touch."

Another sister wrote, "It seems in this busy day and age we don't take enough time out to write letters." Letter writing like other worthwhile projects requires time. Many times we fail to plan our schedules with this ministry in mind.

Some of the activities of the intermediate girls of the Stahl Friendly Circle, Johnstown, Pa., were told by Bernice Lehman. "We canned three bushels of peaches for a widower and his five children. Another time we did all the family mending. We also bought the seven-year-old girl all her school clothes." We all enjoy helping others.

The month of November is the time for the canning project of the Kaufman Missionary Circle, Hollsopple, Pa. At this meeting the members bring the food which they have canned during the summer months. It is then divided and distributed among the needy.

Mrs. Luther Shaffer writes from Martinsburg, Pa.: "Our group is very small but enthusiastic. We have 13 members. We sometimes feel we don't accomplish much, just meeting in the evenings. Too, most of us are mothers, so we can't expect perfect attendance.

"We have tried to do things which would teach those who didn't know how to knit and crochet. We have knitted squares for afghans, and crocheted around baby jackets.

"At the end of the year, when we look at our list of finished articles and projects accomplished, we feel gratified. We have also enjoyed Christian fellowship while keeping busy."

Voluntary Service Unit leaders try to make unit houses into real homes for unit members. Bare walls, dressers, and tables are made more attractive with pictures, books, magazines, table covers and such things, which help to create a homelike atmosphere. The extra touches like a crocheted or knitted doily, or crocheted edges, or embroidery on pillow cases or dresser scarves are appreciated.

Books, magazines as well as records are continuing needs in nearly every center. Any person or group wishing to contribute toward such projects may contact the VS office or the WMSA Executive Secretary, to discuss specific projects or places in which they are interested.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

Forty-six Protestant missions recently held a series of conferences on the production and wider distribution of Christian missionary literature in the Belgian Congo.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Alderfer, Robert C. and Betty (Grasse), Souderton, Pa., second son, Bradley Scott, Aug. 12, 1956.

Bacher, John and Martha (Witmer), Wolford, N. Dak., second child, first daughter, Sharon Marie, Sept. 5, 1956.

Beachy, Edwin E. and Katie (Stoltzfus), Oakland, Md., second child, first daughter, Ester, Sept. 26, 1956.

Beachy, Jonas and Magdalena (Hershberger), Kalona, Iowa, sixth child, third son, John Allen, Aug. 19, 1956.

Bender, Daniel H. and Amy (Bontrager), Palmyra, Mo., first child, Daniel Henry, Sept. 21, 1956.

Brubaker, Harold L. and Miriam (Groff), Strasburg, Pa., second child, first daughter, Mary Ellen, Sept. 19, 1956.

Eberly, Willis and Mary Ellen (Weaver), Beltsville, Md., second daughter, Ellen Marie, Sept. 23, 1956.

Ebersole, Leroy H. and Grace (Wenger), Shippensburg, Pa., second daughter, Miriam Fern, Sept. 29, 1956.

Ebersole, Lewis and Betty (Yoder), Berlin, Ohio, second son, Keith Elwood, Sept. 6, 1956.

Ebersole, Myron L. and Geraldine (Hartman), Newton, Kans., second child, first son, John Micheal, Oct. 7, 1956.

Erb, Wayne and Catherine (Bentz), North Canton, Ohio, second child, first daughter, Connie Rene, Sept. 23, 1956.

Good, Sanford and Esther (Weaver), Bethel, Pa., third daughter, Dorcas W., Sept. 23, 1956.

Heacock, Lester and Sara (Hallman), Plumsteadville, Pa., third child, second son, Daniel Glen, Oct. 1, 1956.

Heatwole, Willard J. and Melba (Kiser), Harrisonburg, Va., second son, Conrad Dean, Oct. 4, 1956.

Helmuth, Harlan and Grace (Troyer), Aurora, Ohio, a son, Gregory Keith, Sept. 16, 1956.

Kanagy, Paul C. and Louella (Waidelich), Mt. Gilead, Ohio, fifth child, second daughter, Bonita Lou, June 21, 1956.

Kennel, Joseph M. and Miriam (Phenneger), Chester Springs, Pa., fourth child, second daughter, Patricia Ann, Sept. 17, 1956.

Kuhns, Joe and Ada (Gingerich), Plain City, Ohio, third child, first son, Anthony Joe, Aug. 31, 1956.

LeFever, Harold H. and Mary (Hess), Lititz, Pa., a son, Alan Ray, Sept. 25, 1956.

Lehman, Oliver and Clara (Hjelter), Rylel, Alta., third child, second son, Milton Wesley, Sept. 22, 1956.

Martin, George L. and Clara Mae (Yoder), Terre Hill, Pa., first child, Elwood Ray, Oct. 2, 1956.

Payne, Paul and Mary Ann (Hershberger), Mount Union, Pa., first child, Diane Louise, Sept. 29, 1956.

Peachey, Ezra T. and Nannie M. (Peachey), Belleville, Pa., first child, Nathaniel Ezra, Sept. 26, 1956.

Sauder, William R. and Grace (Kerr), Denbigh, Va., third son, Robert Lloyd, Sept. 2, 1956.

Shoemaker, Kenneth D. and Doris (Good), Dakota, Ill., first child, Lynette Kay, Sept. 22, 1956.

Short, Lawrence D. and Ivie (Alwine), Archbold, Ohio, fourth child, third daughter, Lavonne Gay, Sept. 23, 1956.

Shultz, Lester B. and Sarah (Good), Reading, Pa., third child, first son, Lawrence Edward, Sept. 25, 1956.

Sommers, Ervin and Ada (Yoder), Hartville, Ohio, fourth child, second daughter, Nancee Ruth, Sept. 27, 1956.

Souder, Roy and Selma (Gautsche), Archbold, Ohio, a son, Neil Eugene, Aug. 27, 1956.

Springer, Mahlon and Doris (Nafziger), Hopedale, Ill., fifth child, fourth daughter, Alane Lynn, Sept. 29, 1956.

Stauffer, Phares S. and Virginia (Martin), Narvon, Pa., eighth child, fourth daughter, Lorna Marian, Sept. 19, 1956.

Troyer, Wilber and Vivian (Eberly), Wellman, Iowa, third child, first son, Gordon Wilber, Sept. 25, 1956.

Yoder, Elmer S. and Esther J. (Yoder), Hartville, Ohio, second child, first son, Elwood, Sept. 20. 1956.

Zimmerman, Lester and Erma (Zook), Goshen, Ind., fourth child, second son, Ronald Jay, Oct. 5, 1956.

Zook, Floyd I. and Elizabeth (Brubaker), Allensville, Pa., third child, second son, Ronald Eugene, Oct. 8, 1956.

Zook, Geo. R. and Dorothy (Stoll), Williams, Minn., sixth child, fifth son, Donovan Duane, Sept. 30, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Miller.—Willard A. Beachy, Greenwood, Del., Conservative cong., and Edna Mae Miller, Wooster, Ohio, East Union cong., by Nevin V. Bender at the East Union Church, July 28, 1956.

Bender—Brenneman.—Allen Bender, Baden, Ont., Steinman A.M. cong., and Laura Brenneman, Milverton, Ont., Poole A.M. cong., by Moses H. Roth at his home, Sept. 29. 1956.

Eby—Rabe.—David Eby, Preston, Ont., cong., and Mary Rabe, Preston, Ont., Wanner cong., by Howard L. Good at his home, July 21, 1956.

Embleton—Guengerich.—Merle Leroy Embleton, Herrington, Del. ,and Inez Ann Guengerich, Greenwood, Del., both of the Greenwood C.M. cong., by Nevin V. Bender at the Greenwood C.M. Church, Oct. 5, 1956.

Good—Dettweiler.—Lavern Good, Geiger cong., Baden, Ont., and Margaret Dettweiler, Cressman cong., Breslau, Ont., by Carl J. Rudy at the Cressman Church, Sept. 13, 1956.

Helmuth—Ketcham.—David Helmuth, Louisville, Ohio, Beech cong., and Naomi Ketcham, Corning, Ohio, Congo cong., by Ray Bair at the Congo Church, June 9, 1956.

Histand — Gahman. — Herbert H. Histand, Doylestown, Pa., cong., and Florence Irene Gahman, Plumsteadville, Pa., Deep Run cong., by Richard C. Detweiler at the Deep Run Church, Sept. 1, 1956.

Kaufman—Chapman.—Edgar Kaufman, Sharon cong., Plain City, Ohio, and Carol Chapman, West Lawn, Pa., Methodist cong., by her pastor at the home of the bride, Oct. 27, 1956.

Knouse—Swartz.—Samuel E. Knouse, Cocolamus, Pa., Lauvers cong., and Lillian R. Swartz, Phoenixville, Pa., Pottstown, Pa., by Elmer G. Kolb at the Pottstown Church, Oct. 6, 1956.

Lapp—Alger.—LeRoy Lapp, Perkasie, Pa., and Catherine Alger, Broadway, Va., by John L. Stauffer at the home of the bride, Aug. 25, 1956.

Leakey—Stahl.—William Leakey, Terre Hill, Pa., Blainsport cong., and Anna Stahl, Harrisonburg, Va., Lindale cong., by John R. Mumaw at the Lindale Church, Sept. 8, 1956.

Leis—Zehr.—Edmund Leis, Brunner, Ont., Poole A.M. cong., and Lydiann Zehr, Poole A.M. cong., by Moses H. Roth at the Poole A.M. Church, Sept. 22, 1956.

Miller—DeLashmutt.—John E. Miller, Canton, Ohio, and Patricia DeLashmutt, North Canton, Ohio, both of the Beech cong., by Eldon King and Ray Bair at the Beech Church, Louisville, Ohio, Aug. 25, 1956.

Nice—Rittenhouse.—George J. Nice, Denbigh, Va., Warwick River cong., and Evelyn H. Rittenhouse, Lansdale, Pa., cong., by Jacob Z. Rittenhouse, father of the bride, at the Lansdale Church, Sept. 22, 1956.

Oswald—Roth.—Marvin Oswald, Plum Creek cong., Beemer, Nebr., and Eunice Joyce Roth, East Fairview cong., Milford, Nebr., by Sam Oswald at the East Fairview Church, Sept. 16, 1956.

Items and Comments

Church-related colleges and universities received only a minor share of the $39,500,000 business concerns contributed during the 1954-55 academic year to 701 institutions of higher education in the United States. Of the total 54.95 per cent went to private independent colleges and universities, 23.28 per cent to tax-supported ones, 13.77 to non-Catholic institutions, and 8 per cent to Catholic schools. However, in the category of contributions to colleges, church-related colleges got $7,039,000 as compared to $5,581,350 for private, independent, and tax-supported ones.

* * *

The Welfare Ministry of Japan, where abortion is a recognized method of birth control, reports that in 1955 there were 1,170,143 legal abortions and 1,727,040 births—two abortions for every three births.

* * *

Prime Minister Nehru of India has announced that English would be retained as a major language in the Indian educational system for an indefinite period. An effort to make Hindi the national language of India evidently is not succeeding. Said Nehru, "English is the most important language in the world today."

* * *

Twenty-two churches in Dayton, Ohio, have moved to new locations since 1945. Six more are planning to move. Most of them have left the "inner city"—described as an area of "deteriorating housing and shifting population"—for outlying residential areas or suburbs.

* * *

Der Mennonit reports that leaders of the Mennonites in Germany are considering possible plans for doing alternate service in place of military service under the recent draft legislation of the West German government. The German law makes provision similar to that in effect in the United States.

* * *

The Egyptian government has taken further steps to restrict the activities of Christian missions and congregations. It has banned all meetings of worship, prayer, or revivals unless they are held in government-licensed churches, and it ordered that all Sunday sermons in Protestant churches must be approved before they are delivered. The ban on religious meetings outside churches affects many congregations which had assembled in homes, rented apartments, or outdoors. Because of the ban, at least one mission in Cairo has discontinued operations. Pastors of 37 Protestant groups of various languages and nationalities are said to be affected by the ruling on sermons. Under the order, they must present the topic of each sermon and the time and place of its delivery to the Ministry of Social Affairs for approval several days in advance of Sunday. This requirement does not apply to Orthodox or Roman Catholic clergymen on the ground that the sermon is the principal part of a Protestant service, but ritual is the main part of Catholic services. It should be pointed out that for the past two years Moslem preachers also have been required to get their Friday sermons approved.

* * *

The Egyptian passport administration has ordered all Egyptian consulates abroad to obtain approval from the Department of Foreign Schools in the Ministry of Education before granting an entrance visa to a foreign teacher. The new measure is expected to restrict the entrance of foreign teachers for Christian mission schools in the country. Hundreds of teachers who had returned home to Britain, France, Italy, or America for summer vacations were affected by the order and the reopening of some mission schools has been postponed.

* * *

The first Jewish prayer book ever published in the Soviet Union has recently been printed in Moscow, according to the **New York Times.**

In Israel the Board of the Government Tourist Corporation decided to adopt as its official emblem two of the twelve men Moses sent to Canaan. The emblem depicts the two men bringing back a cluster of grapes and carries the inscription "Visit Israel" together with the quotation "And see the land what it is" (Numbers 13:19).—Eternity.

* * *

A new Mennonite Brethren congregation broke ground for a church building in Denver, Colorado, on September 30.

* * *

The General Council of the United Church of Canada has called for a ban on Sunday funerals; a return to the service in the church whenever possible; and simpler, less expensive burials. "In life a person's worth is not measured by the abundance of the things he possesses," the resolution said. "In death his worth is not to be calculated by the extravagance of his funeral or the elegance of his tombstone." The Council also urged that tributes should not be confined to flowers but include contributions to the church, to a charity, or toward a suitable memorial.

YOUR PUBLISHING HOUSE

Let's talk GOSPEL HERALD.

We believe this is possibly the most important publication produced by Your Publishing House. How could a denomination, particularly an active, growing one like ours, get along without an official organ? Each week it carries news, information, and articles supporting every area of the church's life into the homes of every one of our congregations. There simply must be an official church organ! We believe you want Your Publishing House to publish a good church paper; yes, to make a good one even better.

Let's look at the record. Twenty years ago the GOSPEL HERALD circulation was 11,500. It cost approximately $11,000, or a little less than $1.00 per paper per year to produce it. The subscription rate was $2.00 and the income from the HERALD that year was $20,718, or an average of $1.88 per subscription. The gain was about $9,000.

Last year, with a 17,767 circulation, it cost $69,655, or $3.92 per paper per year. The subscription rate was $3.00 per year, $8.00 for three years, and $12.50 for five years. The income of $41,083 averaged $2.31 per subscription. This netted a loss of $28,572 for the year. Thus, the production cost per paper is just about four times as much as twenty years ago, the subscription income one-fourth more. We do not believe you want Your House to operate that way. Four factors contributed to this increase. Materials, labor, and overhead have risen sharply and it is now a twenty-four-page paper whereas then it was sixteen-page regularly with a monthly sixteen-page mission supplement and a quarterly sixteen-page doctrinal supplement.

What shall we do? Since more than six pages of each issue is devoted to materials from our Mission Board, it has generously agreed to some subsidy toward that section. This is much appreciated. Likely a subscription rate increase will be announced shortly. Some modification in the paper is necessary. For the balance of this year there will be three exceptions to the regular twenty-four-page weekly issues. There will be two sixteen-page issues (this one and December 18) and the November 27 issue will be eliminated entirely. Modifications for 1957 are yet to be decided upon.

Your Publishing Agent,
A. J. Metzler.

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GOSPEL HERALD

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MENNONITE LIBRARY BIBLICAL SEMINARY

How Shall They Hear? Through Broadcasting

By Henry Weaver, Jr.

Some time ago a radio station in North Africa which had been broadcasting religious programs in various languages began broadcasting a religious program in the Arabic language. Immediately the technical workers at the station became unwilling to do their work efficiently and began doing various things which were a nuisance to the management. Not long after the broadcast was begun, the station discovered that someone had cut their main power cable. The manager realized that his Moslem friends were very much upset about something and upon discussing the matter with them found that although they were willing to allow him to broadcast the Gospel in any other language, they were not willing for him to do it in Arabic. These men were afraid to hear the Gospel. They were aware of the tremendous impact that the Gospel broadcast by radio could make on their people.

Sometimes we forget how effective radio is in making it possible for people to hear and for them to act on what they hear. Mr. Hadamowsky, who was Hitler's radio specialist, wrote, "We are possessed in radio of a miraculous power . . . that does not stop at the borders of cities and does not turn back from closed doors; but jumps rivers, mountains, and seas; but is able to force people of the earth under the spell of one powerful spirit."

All of us who have ever listened to a radio are certainly conscious that in this country the cost of radio broadcasting is borne by sponsors who have a product to sell. The fact that these sponsors keep buying radio time is evidence of the effectiveness of this medium to accomplish their purpose. People listen to, and complain about, "commercials" on the radio, but when they go into a store they buy the products that are advertised on the radio. Sherman T. Lawton of Oklahoma University states: "We know that the opinions of as many as one fourth of the listeners can be changed by listening to a single broadcast on a controversial issue. This has been conclusively proved by Orsen Wells and Kate Smith."

It is very clear that radio is an effective means of helping people to hear.

It is also true that more people can be reached in a shorter time by radio than by any other means. There are around three hundred million radios in the world. The messages spoken into the air waves travel at unbelievable speed to these radios.

Claude Beachy, a Mennonite minister who is an amateur radio operator at Grantsville, Maryland, has for some time been talking each week by short wave to Paul Wyse, a Pax friend in Peru. When Claude asks Paul a question, he needs only throw a switch and immediately Paul comes back with the answer. There is no waiting period while the radio waves sent out from Maryland reach Peru and then for Paul to answer and the radio waves to reach Maryland. Radio waves travel at such high speed that they can go around the world in an instant.

The Gospel is primarily a personal thing and there is more involved to spreading the Gospel than only hearing. But certainly it is true that if a man is to receive the Gospel, he must first of all hear it. Likewise it is true that technically there is no faster way for more people to hear the Gospel than by means of radio.

Many Are Hearing Through Broadcasting

At the present time our church is using the radio to help people hear in a variety of ways. First of all, there are many local pastors and laymen throughout our church who are using local radio stations in their communities to transmit the Gospel of Jesus Christ to the listeners. One brother has a program which is designed to inform and interest Christians in mission activities and another has a program that is primarily evangelistic. Another minister has a broadcast which is designed to give spiritual food to the Christians in his church and community. Some of our churches broadcast their regular Sunday morning services for the benefit of shut-ins. Others use radio in connection with special meetings, such as tent evangelistic campaigns.

The Mennonite Hour is heard in many of our Mennonite communities as well as in other places. Letters continually pour into the Harrisonburg offices indicating that people have heard the Gospel through these broadcasts. Hundreds write because they are seeking spiritual help, and they receive spiritual counsel by mail or through personal contact because they first heard the message by radio.

For example, a man in Indiana wrote: "I want you to know that I have become a Christian largely because of your sermons and books." And one from Richmond, Virginia, wrote: "Please pray for me, a poor sinner, that I may be healed in spirit, body, and soul."

America is a great mission field and many in America need to hear the Gospel. There are numerous cases on record where a brother wishing to begin evangelistic work in some city in America found that when *The Mennonite Hour* had been there before him, the people had already heard and had a responsive ear to his personal testimony.

The Mennonite Hour has also been broadcasting abroad in English. At present the broadcast can be heard over eleven foreign stations outside the United States and Canada. People are hearing the Gospel over these stations, too. A man from Jamaica wrote: "I was taken back with your text and I have given myself to the Lord now . . . ." From Malaya

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Redemption Tide

By Lorie C. Gooding

Down from the summits of mountains,
  Up from the valleys of shadows,
In from the far, scattered places,
  The prairies and wide sea-meadows,
Fuller and brighter and stronger
  The tide of redemption rolls.
Reaping can wait no longer:
  This is the harvest of souls.

Coming with singing and laughter,
  Coming with joy unconfined,
The poor and the weak and weary,
  The halt and the lame and the blind;
Thronging from every nation,
  Praising the grace that sufficed
For a marvelous, perfect salvation:
  This is the triumph of Christ.

Through with the world and its strivings,
  Through with its sorrow and woe,
Gathering into the Kingdom,
  Publishing peace as they go,
Millions, and uncounted millions,
  Spreading the tidings abroad,
Singing of utmost salvation:
  This is the glory of God.

Holmesville, Ohio.

a listener wrote: "Your sermons are very interesting and by hearing those, I have now a new outlook in life." From Nicaragua came a letter: ". . . Your sermons . . . are of great help to my spiritual life."

There are many places in the world, however, where people cannot understand the Word when they hear it in English. To help these people to hear the Gospel, our church is at present broadcasting in several foreign languages. *Luz y Verdad* in the Spanish language has helped many people hear the Gospel. From Mexico came this testimony: "I am a new believer in Christ. Because of many hindrances, I cannot attend church services, so I listen to your messages on the radio ...." From Spain, where it is not at present possible to send missionaries, a listener writes: "I am an untiring listener to your broadcast .... It proves to be a blessing for everyone present ...." You need only leaf through the mission section of the GOSPEL HERALD issues to find many more testimonies indicating that people are hearing the Gospel through the Spanish broadcast, *Luz y Verdad*.

A very important mission tool for reaching the Navaho Indians is our broadcast, the *Navaho Bible Hour*, released over a Gallup, New Mexico, station. While only a few letters have been received from the Navaho Indians, there is plenty of evidence that they are hearing the Gospel through this broadcast. Recently this program has also begun broadcasting over Grants, New Mexico.

The latest foreign language broadcast to join the Mennonite family is the *Menonaito Awa*. We have high expectations for what Gospel broadcasting can do in Japan. The Lutheran Church, Missouri Synod, reports that through radio broadcasting in Japan, they have completely changed the picture of their mission work there. So many persons have come for spiritual enlightenment to the missionaries because they heard the Gospel through this medium, that the Lutheran mission outreach has been revolutionized and tremendously increased.

We have other church broadcasts, such as the *Heart to Heart* program and the prospective children's program, which are not primarily evangelistic programs but which do affect the morals of the communities in which they are heard.

Many More Should Hear Through Radio

Someone looking only at the size of the budget for radio broadcasting may be inclined to think that we are now spending as much money as we should for this method of helping people to hear. Actually we have only begun to touch the possibilities. Never before in the history of our church have we reached so many non-Christians with the Gospel, and never before have we done it so economically. Any one of the numerous Mennonite ministers who are spreading the Gospel by means of a dozen or more stations is undoubtedly reaching more people every week than all of the rest of the ministers of our church speak to in person in a year!

There are many stations which would carry our present broadcast if funds were available to buy the time. Of equal if not more importance, however, are the many places where we need to broadcast in a different language. We are doing mission work in the French language, but we have no French broadcast at present. A French broadcast could be of immeasurable benefit to our budding mission work in Quebec as well as to our churches in France and Belgium. Recently a station in Africa wrote to us wanting a French-language Gospel broadcast. Quite recently the powerful radio station in Saigon, Viet-Nam, opened for the first time its facilities to Gospel broadcasting. The French language is needed for a broadcast there.

In regard to racial peace, let me say that for true Christians there is no race problem! The ground is level at the cross and there are no second-rate citizens with God.
—Billy Graham.

Millions behind the Iron Curtain are apparently hungry for the Gospel and could be reached by radio if we had a Russian language broadcast. Our mission work in Sicily would be strengthened if an Italian broadcast were there to help it. As we mentioned in the beginning, it has been difficult to get a religious broadcast transmitted when it is in the Arabic language. At present there is at least one radio station in Africa willing to take the risks to broadcast the Gospel in that language. There is a tremendous area of Moslem darkness that fears but needs the Gospel. Conventional mission tactics among these people have not met with much success. How shall they hear the Gospel?

We live in an age of technological development such as has never been known before. The Gospel of Jesus Christ continues to be the salvation of men. The Gospel continues to be primarily a personal thing and continues to need the personal witness of individual Christians. But somehow the contact must be made with the non-Christian. Somehow he must hear the message. How shall they hear? Many shall hear through Gospel broadcasting.

Harrisonburg, Va.

Protestant Unity

Efforts to promote Protestant unity will be defeated so long as there is doubt in the minds of ministers as to the plenary inspiration of the Scriptures. There is little sense in spending so much time and effort to promote unity while Protestantism entertains theories concerning the Bible which divide them. Surely the time has come to shelve the "critical approach" to the Scriptures in which peripheral questions which are sheer skepticism are entertained. Protestants gave the Bible to the common people, and for centuries it has been their popular text Book, blessed of God. We need the warning of J. Sidlow Baxter which appears in *Prophetic News* (England):

"The root cause why modern Protestantism is so weakened is a defective attitude to the Bible. If we are shaky there, we are shaky everywhere. The biggest division between Christians is no longer that between one denomination and another, but that (which now exists inside each denomination) between those who accept the Bible as the plenarily inspired Word of God and those who do not. There is more fellowship between an Episcopalian and a Baptist who both accept the plenary inspiration of the Scriptures than there is between two co-denominationalists who do not. We may hold conferences galore about the grave break-away from the churches, but there will never be unity of purpose and action until there is unity of conviction about the Bible. This is not to limit the right of every man to interpret for himself what is in the Bible. There has never been complete uniformity of *interpretation*--hence our diversity of denomination; but there *must* be unity of *attitude toward* the Bible, or there is simply no final authority, and *all* our Protestant bodies are thrown into confusion."

Our most patient and persistent efforts should be concentrated upon attaining to this state of corporate enlightenment and intelligence.—John W. Bradbury, in *Watchman-Examiner*.

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We can't teach beyond our own willingness to do.—J. D. Graber.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Building Together

A part of the expansion which the Mennonite Church is experiencing is the erection of new buildings. Our congregations need to remodel or build in order to take care of overflow and to provide facilities for the educational program of Sunday school and summer Bible school. Our colleges need new buildings as the student enrollment climbs and the course offerings expand. We are still building certain kinds of hospitals, also homes for our older people. Our younger congregations, which we are encouraging to be indigenous, need buildings which are beyond the limited means of a beginning group. And building costs have so greatly increased in recent years that a few thousand dollars no longer go very far.

Various denominations have found ways to supply the capital which the building program of the church calls for. Missouri-Synod Lutherans, for example, a rapidly growing denomination which has a goal of 1,350 new congregations in the next decade, has a plan by which building funds may be borrowed when they are needed. The national church extension fund in the last nine months has loaned $1,500,000 to 68 congregations. Monthly requests for loans average $200,000. Where a building need totals, say, $60,000, the national fund may furnish $30,000 in the form of a ten-year loan. The Lutherans are just now increasing their fund by about three million dollars in anticipation of needs ahead.

Such a plan seems to us an excellent expression of the Christian spirit. There are members of the church who have funds for investment. There are trust funds which represent church assets. Rather than putting this money into government bonds or business stocks or allowing it to lie idle, how much better it is to make it available for carrying on the work of the Lord through His church. Occasionally we have published in the Gospel Herald columns requests for help in the construction of church buildings. We trust these have brought some response. But there ought to be a better way to do this.

Read in this issue Bro. C. L. Graber's article about Mennonite Church Buildings, Inc. It will be good news to some of our congregations that there is a place for them to go with their needs. And it should be good news to some that so excellent an opportunity is offered us both for safe investment and for helping along in church expansion. There should be a good response to this appeal for capital funds.—E.

A Fiftieth Anniversary

We had the privilege on Oct. 14 of attending at Orrville, Ohio, a double anniversary service. First, it was the fiftieth anniversary of the Orrville congregation. Such an anniversary is nothing unusual—we have hundreds of congregations that are more than fifty years old. But this anniversary was significant in that it set forth clearly the process now at work in our church growth.

The Orrville congregation began with a prayer-meeting fellowship in 1906. This prayer-meeting developed into a mission, which was carried on for forty years in a frame building on the east side of Orrville. During the period, of course, the mission became an indigenous congregation. In 1949 the congregation built the commodious and well-equipped building in which it now worships on the west side in Orrville. The membership is almost 300.

Our chief method of growth today seems to be through the outposts established by our congregations, sometimes on the edge of the community, and sometimes farther away in an unchurched community. Gradually this new center gathers members, partly by colonization and partly by evangelization. Eventually it is strong enough to stand on its own, and another congregation is a reality. This process has gone the full cycle in fifty years at Orrville.

Another fiftieth anniversary observed at Orrville on Oct. 14 was that of the marriage of Isaiah W. Royer and Christina Neuhauser. Such an anniversary again is not too unusual. But it happens that the Royers have lived all their married life in the Orrville community. For forty years Bro. Royer served as pastor of the Orrville congregation, of which he is still pastor emeritus. Sister Royer was superintendent of the primary department of the Sunday school for thirty-five years. And so the story of their life together is largely the story of the growth of the Orrville Mennonite Church.

But not only that. More than any other man in our fellowship, perhaps, Bro. Royer's name is synonymous with "Sunday school." He was for many years secretary of the pioneering Ohio Sunday School Conference, now the Ohio Christian Workers' Conference. Here he made a major contribution in Sunday-school promotion. And he was a charter member of the General Sunday School Committee set up by Mennonite General Conference, and had a leading part through it in the development of our Christian education curriculum. He saw the Sunday School Committee become the Commission for Christian Education. And he saw his daughters make their significant contribution to our Sunday-school materials.

One of his friends said that Bro. Royer was born neither too soon nor too late. He was far enough ahead of his time that he sometimes seemed to his older brethren a brash promoter of new ideas. But the church needed the ideas he was there to give and accepted most of them. And now in a happy retirement from most of his duties, Bro. Royer watches with satisfaction as the movements he promoted go on to new effectiveness. May we all work so truly that we will have no reason to regret the fruitage of our sowing.—E.

Investment Opportunity

By C. L. Graber, Treasurer
Mennonite Mutual Aid, Inc.

In 1929 the Mennonite Church made its first attempt to finance self-liquidating church projects by borrowing when the Mennonite Board of Education approved the organization of the Mennonite Educational Finance Corporation. This corporation issued both Common and Preferred Stock. It financed the building and purchase of dormitories and other housing units at both Goshen and Hesston colleges. Several of these have now been completely liquidated according to schedule.

Early in 1950 it was decided that this corporation was not properly organized to qualify as a nonprofit corporation. So it was re-organized and a new company was set up called Mennonite Educational Buildings, Inc. As the name implied, this new company still limited its service to projects under the Board of Education. It assumed all the assets and liabilities of its predecessor but expanded its capital

structure so it could give larger assistance to the Board of Education.

As time went on, Mennonite Mutual Aid found itself financing numerous church-related projects and had applications for loans to promote others. Experience proved that a different kind of handling is necessary to properly make and service such loans. This matter was presented to the Council of the General Conference in December, 1955, by O. O. Miller, the president of Mennonite Mutual Aid. The Council favored the organization of a new corporation to assume the assets and liabilities of Mennonite Educational Buildings and to expand its capital to enable it not only to serve the Board of Education, but also the Publication Board and the Mission Board as well as projects under district boards and congregations. In line with this decision of the General Council, Mennonite Mutual Aid proceeded to set up a new corporation to be known as Mennonite Church Buildings, Inc. Its object is clearly stated in its application to the Secretary of State of Indiana for a charter.

Object

The Corporation is formed to establish, manage, and liquidate projects planned on an amortizing basis under the Mennonite Church, subject to the Mennonite General Conference.

To construct and equip, or assist therewith, building or buildings for use by the Mennonite Church or its Church-operated schools, hospitals or other institutions: to assist with projects of direct interest to the Mennonite Church requiring capital investment on a loan basis.

A proposed Constitution and Bylaws was drawn up and approved by the General Council in its Fall session at the Laurelville Camp, September 29, 1956.

While the assets of its predecessor are assumed, it will nevertheless be necessary to obtain considerable more capital to enable it to properly serve these additional projects in the church as it is called upon. We believe there are funds that should be available for such a purpose. At least, the two former corporations always were supported to the full extent of their need.

At the present time, a small brochure is being printed which will carry the following text under the title, "Investing Our Capital in Mennonite Projects":

Mennonite Church Buildings, Inc., was created for the purpose of using the capital resources of the members of the Mennonite Church to fulfill the needs of our church for such self-amortizing projects as:

School and College Facilities
Church Institutions
Church Buildings

or other projects requiring capital investment. Let your surplus funds be safely invested with the church at attractive rates.

5 to 10 year debentures bear	3%
15 to 20 year debentures bear	4%
Preferred Certificates bear	5%

Field work is expensive and it is also impossible to contact everyone who should be approached on such a matter. If you are in a position to consider the investment of $100 or multiples thereof, will you please send your check or a line to the Treasurer, H. L. Swartzendruber, 1202 South Eighth Street, Goshen, Indiana. He will gladly send you further particulars. We believe the security behind these loans is sound, and it would also be proper to invest trust funds such as guardianship moneys, cemetery endowments, and such like in any or all of the three types of notes offered for sale now. We can use your funds at any time between now and next April 1. But we should like to close the subscriptions for these securities as soon as possible. Each of you can indicate when your loan will be available.

Those of you having funds available for investment should seriously consider investing in Mennonite Church Buildings, Inc.

Goshen, Ind.

Cherish the Holy

BY MARY ALICE HOLDEN

"Give not that which is holy unto the dogs" (Matt. 7:6). "Neither cast ye your pearls before swine," Christ continues.

Salvation is a precious gem. It can be ours. In fact, of the good things God gives us it can be chief. But earth has no price that will buy it. Heaven only had the wealth that would purchase this treasure that man needed so badly. However, the golden city of God was bankrupt till the price had been paid and the Redeemer of mankind returned with the riches of salvation. Though man has no money to buy salvation, he may have it by accepting it and leaving the world behind.

Let us leave all that we have and gain this pearl of great price. The world offers only passing pleasure. God holds out eternal life. Salvation is near to us, as near as our Bible or some religious counselor. Carelessly, we may kick it under our feet. We may hear someone ridicule religion till we too treat it lightly. We can think we have it when we have only the setting—a godly home, or church attendance. Perhaps we have lost the gem itself, or it has never been ours.

Young people are often repelled from their home church because of snobbish comrades. Or perhaps the church does not have the facilities it needs and there seems no place for them. No one likes to crowd into a place where there is no room. Instead of pitching in and helping make things better, these young people are turned away from God. Often they do not go to a church of any kind. They are casting their pearl of great price before the swine of unconcern and indifference, or even sinful living.

Each morning brings us many things—precious things to use for good. Hours are valuable, for they must be spent in making a living. If we are fortunate we may find a few half-hours to enjoy life. But first of all we must have minutes to meet with God in prayer and reading His Word. This is our holy time.

"Give not that which is holy to common things," Christ would tell us. Make family worship so interesting everyone wants to be there, for each has a little part. Even little children can sing or pray. Older ones can read. A half hour is probably the most any of us can give to this part of the day's activities. Let us make it holy and meaningful. One girl told of her childhood when her grandmother made them read the Bible an hour a day. To her this was torture instead of something sacred. Morning comes early when it gives us time for things we love. It can be a holy time. Holy time is *gold*.

Then we must have minutes, or hours if we can, to meet with God alone. Reading His Word will help us in prayer. Waiting before Him will draw us nearer to His throne. We dare not profane this time by spending it in vain thoughts or with things that will not edify.

During the day we will need to use our talents in our work. By using them for God, we will keep our talents hallowed. Not wrapped in a napkin or employed in useless or worldly things, they will glorify God. Neither should they be used only for material gain.

Do we have homemaking talents or a green thumb? Can we tell a story so children will sit up and listen? The church needs those who are gifted in this way. Maybe we are interested in things that concern our lives, or perhaps we love people. Some may have deep, abiding friendships, though people as a class are not interesting to them. Others like nothing better than to watch a crowd of peo-

(Continued on page 1032)

25 Years Ago

(from GOSPEL HERALD, *Oct. 15, 1931)*

. . . the last Sunday that Bro. Walter Yoder was with us, leaving . . . to take charge of music department at Goshen College [Roanoke, Ill.].

(from GOSPEL HERALD, *Oct. 22, 1931)*

A new Sunday school was recently opened at Hawksville, Ont., with Bros. Freeman Gingerich and Israel Martin in charge.

Bro. Harold Groh . . . appointed to . . . Toronto, Ont., Mission. . . .

(from GOSPEL HERALD, *Oct. 29, 1931)*

. . . series of meetings . . . J. D. Mininger . . . nineteen under instruction for admission into the Church . . . . [East Union, Kalona, Iowa].

Total membership, 2198 [Illinois; 3250 in 1956].

Trees of God's Planting

By Abner G. Miller

God created man in His image to become like Himself, capable of holding fellowship with Him in His glory. In Paradise two ways were set before man for attaining to this likeness of God. These were typified by the two trees in the garden, that of life and that of knowledge. God's way was the former. Through life would come the knowledge and likeness of God and abiding in God's will, and by partaking of God's life man would be perfected. In recommending the other, Satan assured man that knowledge was the one thing to be desired to make us like God. Man chose knowledge above the life of obedience and thus entered upon the terrible path that leads to death. The desire to know became his greatest temptation. His whole nature was corrupted. Knowledge was to him more than obedience, more than life.

Under the power of this delusion, that promises happiness in knowledge, the human race is still led astray and nowhere does it show itself and its power more subtly than in connection with God's own revelation of Himself through faith in Jesus Christ. Even where the Word of God is accepted the wisdom of the world and the flesh ever enters in. Even spiritual truth is robbed of its power when held, not in the life of the Spirit, but in the wisdom of man. Where truth enters into the inward parts as God desires, there it becomes the life of the Spirit, but it may also only reach the outer parts of the soul, the intellect and the reason. And while it occupies and pleases there and satisfies us with the imagination that it will thus exercise its influence, yet its power is nothing more than that of human argument and human wisdom that never reaches the true life of the Spirit. There is a truth which is substance and reality communicating to him who holds it, the actual possession, the life, the things of which others only think and speak. The poor in spirit, the broken in heart, have learned that as worthless as is their righteousness is also their wisdom or power of apprehending spiritual truth, that we need Christ as much for the one as for the other.

When we face that stern truth, we ask ourselves some honest questions: Why, amidst all the Bible study that we have today, as Christians, is there still so much fruitless living? Why are many still left powerless? Why are blessed experiences short-lived? We say we were in that service and we were impressed, but there has nothing really registered that has become a part of us that we can communicate to other souls. Why, oftentimes, are the most vitally instructed the least teachable and the least loving? These are some of the stern realities that we have to face as we contemplate this whole problem.

Of the three trees that I propose to discuss with you is, first of all, the tree of knowledge, which is man's ruin, and the tree of the cross, which is man's redemption, and the tree of life, which is man's regeneration. I would like to think with you these three trees of God's planting. We have in the epistle to the Corinthians God's verdict against man's wisdom and man's choice. In the first chapter, verse 21, we read, "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Here we have the foolishness of the thing preached.

Evangelization without indoctrination is like building a house upon the sand.—M E. Bontreger.

In the second chapter the Apostle Paul goes on and says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified." Verses 4 and 5 say, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." In verses 9 to 14 he says, "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." In Luke 10:21-24 we read, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Jesus is here calling attention to this same principle, that only through divine revelation is divine truth imparted. Yet we are blocking that plan by attempting to grasp spiritual truth with human minds, and human wisdom.

Well, in order to help man out of his dilemma, because God saw that would never work for us, God planted a second tree, the tree of the cross. I want to just think with you briefly of a few Scriptures that deal with the tree aspect here: Acts 10:39, "Whom they slew and hanged on a tree." Also in Acts 5:30, the same quotation. 1 Pet. 2:24, "His own self bare our sins in his own body on the tree." Acts 13:29, "They took him down from the tree." Gal. 3:13, "Cursed is every one that hangeth on a tree." Col. 1:20, "Having made peace through the blood of his cross," referring there to the tree of the cross. In Col. 2:13, we note that the law and its demands were nailed to this second tree as we are considering it. They were nailed to His cross. In I Cor. 1:17, 18, Paul says that the preaching of the cross is the power of God. In 1:21 he says that it pleased God by the foolishness of the things preached to save them that believe. He doesn't save us by our wisdom but by the foolishness of the thing preached, this thing of preaching the cross. Thus we come to see that the cross, which would otherwise be an instrument of shame and death, becomes a symbol in which we glory, because we find in it the emblem of our release from our human wisdom which militates against God. It asserts itself against Him and endeavors to parade itself in the divine and the spiritual. That is what causes so much of our difficulty today.

Then lastly, we come to this third tree, the tree of life, man's regeneration. You remember that, back in Eden, man was barred from the tree of life. After sin entered into this world, marring God's plan and purpose, as we look at it, God had to do something there. The tree of life He had provided for man's blessing and benefit, if he would take the way of obedience. Man refused, and chose the tree of knowledge, and has been flaunting himself against God as he partakes of that thing, and drinks and eats of that thing, ever since. In Eden, man was barred from it, lest he should eat and live forever in that damned state. God made special provision there that it could not happen. He made that provision by a flaming sword that turned every way and guarded the way to the tree of life. He also placed there cherubims, as if He

would say, "From henceforth I'll communicate with thee from above the mercy seat, or between the two cherubims, which are upon the ark of the testimony. Those later were placed on the ark according to the instructions given to Moses, the man of God, when he set up the religious life in the wilderness for Israel, God's chosen people. In order to make it possible for man to meet God from between the cherubims, it cost God Calvary. To get us back it cost God the planting of this tree of Calvary. That included the incarnation. John 1:13, "The Word was made flesh."

As I ponder that, I come back in simple faith as a child of God, and thank Him for His divine revelation concerning the incarnation. I say with the Apostle Paul, in I Tim. 3:16, "Great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." These are simple statements of divine truth that we don't try to comprehend with our minds, because we get all fogged up anyway. We come to divine truth and we say, "It's divinely revealed; beyond the sacred page, I seek Thee, Lord." In order to accomplish this for us, He "became obedient unto death, even the death of the cross" (Phil. 2:8). This in order to make it possible for us to have the mind of Christ.

What did Christ accomplish? He effected our identification with Himself in order to deliver us from our disobedient selves. Rom. 6:5-11. What did God accomplish by that work on Calvary? The whole human race has been bought back by redemption's price, and today salvation is offered to the "Whosoever will's." Today we still find ourselves in two groups—the "Whosoever will's," and the "Whosoever won'ts." So today, we still hold up the cross as that tree which was planted by God and which must become firmly implanted in every life before we can know deliverance from our pride, our rebellion, and our earthly human wisdom.

Only to those who come to the "Tree of the Cross," and with Paul are determined to know nothing save Jesus Christ and Him crucified is the way to the Tree of Life again opened. Rev. 22:14 indicates that obedient ones have a right to the tree of life. Rev. 2:7 says that victors (through Christ) may eat of the tree of life, which is in the Paradise of God. Ezek. 47:12 and Rev. 22:2 indicate that there will be no restrictions, but free access, variety, and abundant and adequate provision for all who return to God by way of the cross.

Come to the feast prepared; come, ever knowing,
Earth has no sorrow but heav'n can remove.

Harrisonburg, Va.

A man's prayers are tied to his faith. —J. Otis Yoder.

A Critique on the Policy of Lot Ordination

By Myron S. Augsburger

One of the great privileges of the church is to call from its own brotherhood men to stand behind the pulpit. In God's ordained program it is His plan for the church to produce men to serve as ministers of the Gospel. In Paul's writings to the Ephesians he states that the gifts of Christ to the church are "for the perfecting of the saints unto the work of the ministry." This designates the goal in perfecting the saints—that of preparing men for the ministry of the Gospel.

There are various ways in which men are called to the ministry. Some are called by individual conviction and add to their preparation by formal training. Others are called by recommendation of a church council or a conference committee. Others are called by votes of the congregation. When these votes are taken, there are two ways that have been used to decide on the man. One is for the church through prayer and seeking the Spirit's direction to come to unity on the man God is calling. The Holy Ghost may thus say, "Separate me . . . to the work whereunto I have called him." This method no doubt gives the most satisfaction to the one called and also to the group calling him. The other way of deciding after votes are taken is by use of the lot. This has been used very commonly in the Mennonite Church, at times satisfactorily and at other times with regrets, depending on how it was handled. This article is not the presentation of the writer's view as to which is the best way of calling the man, but rather is to be a critique of the common method of ordination by lot.

Customary practice of lot ordination is for members of the church to contribute their vote to the ministerial council. The best policies in some of our conferences require that a man receive at least two, if not three, votes before he enter the lot. Every man who receives the required number of votes is considered a candidate for the lot. In the ordination service each of these men have the tremendous responsibility of choosing a book which may or may not contain the lot, trusting God to work miracles for each, in leading him to the right book if he is called; or if not God's choice, in keeping him from taking the book with the lot. It appears that this is either forcing God to do a tremendous work of safeguarding the ministry or it is taking a chance of making the call to the ministry a mere chance.

If the lot is to be used, one of the big questions is the validity of a man's entering the lot when only several persons in the congregation have said that he is qualified. From a study of New Testament Scripture it appears that the brotherhood should speak on each given candidate and not two or three voters place a man in the lot. What appears to be a more Scriptural pattern for lot ordination would be as follows.

Congregations should give their votes for men according to present practices. However, those voted for should not be received as participants in the lot ordination, but rather as candidates to be considered by the brotherhood. This list of men should be presented to the congregation, whether two or four. (It would be a marvelous church that would have half a dozen men qualified for the ministry.) Then in a special service a message should be brought on the qualifications of the ministry. After this message the entire brotherhood should vote on each given man individually as to whether he is qualified for the ministry. On these individual ballots, votes should be on his qualifications, not his popularity. Out of the candidates each man who has received an approving vote made up of two-thirds of the congregational voice would be entered as a participant in the lot. If only one man is designated as qualified, he should be ordained without the lot, for the Spirit has spoken. If several have been designated, they are participants in the lot. The whole congregation has said they are qualified. One can be ordained by use of the lot. Others who have received a two-third vote could be considered by the ministerial council for work in mission outreach or other congregational needs.

It appears that this method is Scriptural in giving each candidate the voice of the entire brotherhood, and in being certain that the entrants are qualified and not promoted by some friend. It also gives room for more of the voice of the Spirit through Spirit-filled people instead of a mechanical method of calling men. It is the writer's aim that this might help in maintaining the Scriptural program of "perfecting the saints for the work of the ministry."

Sarasota, Fla.

Christians Are Missionaries

By Jonas E. Christner

Every one who has accepted Christ should be doing something for Him. Jesus said, "he that gathereth not with me scattereth abroad." Peter said that "God anointed Jesus . . . with the Holy Ghost and with power: who went about doing good, . . . for God was with him" (Acts 10:38). Christ helped everyone regardless of his position. Jesus set the example for all true disciples to follow.

Paul commended those who helped him in his missionary efforts. "And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, . . . with other my fellowla-

A PRAYER

FOR THIS WEEK

Our Father in heaven, we thank Thee for Thy faithfulness. Thou art trustworthy, O Lord. Forgive us of our past unfaithfulness. Help us to claim all Thy promises by faith and to daily experience Thy presence and power. Grant us the wisdom to cast all our cares upon Thee. Give us the joy of knowing and doing Thy will so that we might not waste our energies upon selfish goals. Help us not to betray the confidence of those who trust us, but to be true to every responsibility in our homes, at school, in the church, and in our communities. We would be faithful stewards of everything that Thou hast entrusted to us. Amen. —*David C. Alwine.*

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bourers, whose names are in the book of life" (Phil. 4:3). Everyone has something to do for the Lord—at home, on the job, or on the farm, and in the church. The love of Christ constraineth us; because Christ died for all, and we should not live unto ourselves but unto Christ, who died and rose again for us. II Cor. 5:14, 15. This is the basis of our Christian mission efforts in every area of our lives. No one is excluded in the work of the Kingdom.

Because of our high calling in Christ we as saints are missionaries: "that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9). Our life speaks for the one whom we serve—whether Christ unto righteousness or Satan unto damnation. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; . . . that God in all things may be glorified . . ." (I Pet. 4:10, 11).

All of us, young and old, should be engaged in some form of mission work. Part of this is done in our routine family life, in our business life, in our associations and dealings with the world. We are to let our light shine so that our Father in heaven may be glorified through us. Matt. 5:16. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ . . ." (Phil. 2:15, 16). "Having your conversation [walk of life] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:12).

Just how is this type of missionary work done? The churches of Macedonia, by the grace of God, "first gave their own selves to the Lord," after which they could give their gifts acceptably, "and beyond their power they were willing" (II Cor. 8:1-5). Even so must we first give ourselves before we can possibly render acceptable service. By our very lives we must confess Christ before men, like as the Psalmist said, "I will pay my vows unto the Lord now in the presence of all his people" (Ps. 116:18). We must forsake anything and everything that hinders our Christian life and growth (Luke 18:22), preferring Christ above all other relationships (Luke 14:26; I Cor. 2:2), and if need be, suffer joyfully for Christ. Acts 5:41; 16:22-25.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). It is important that the Christian's "speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

The most effective way to serve Christ is to be consistent in everything we do. Never should corrupt language, shady stories, foolish jesting, profanity, and vain speech stain the lips of a Christian. Our speech should minister grace and edification to everyone who hears us speak. Eph. 4:29. We should always be eager to talk of the wondrous works of God to the children of men (Ps. 145:11, 12), that the Creator may say of us, "This people have I formed for myself; they shall shew forth my praise" (Isa. 43:21).

We need to invite others to embrace the Gospel and its precepts. John 1:46; 4:29. It is the Christian's duty to "warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men" (I Thess. 5:14); and we must reprove the unfruitful works of darkness. Eph. 5:11. We must be willing to teach and exhort (Col. 3:16; Heb. 3:13), helping to further the Gospel cause in any way we can, but most of all we need to pray for one another. Col. 4:3; Heb. 13:18; Jas. 5:16.

Moreover, we should aid our ministering brethren in their labors of love for the kingdom of Christ. The Philippians helped Paul in his work by aiding him financially. Phil. 4:10-18. While Paul was laboring in Corinth other churches supplied his necessities. II Cor. 11:7-9. Paul, in Romans 16, again tells of those who helped him in his mission efforts.

We can aid our ministers by being obedient and submissive (Heb. 13:17), supporting them in prayer, encouraging them by sincere manifestations of love, exercising patience toward them, and by performing our Christian duties toward all our fellow men. Nor dare we lose sight of what the Scripture teaches on ministerial support. I Cor. 9:7-14. These are but a few ways in which we may help our ministers in their work.

True mission work is doing the small things where you are. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). May God bless all Christians who are working faithfully for the Lord in their home communities as well as those who are called to serve in other fields. They shall have their reward on yonder shore.

Fort Wayne, Ind.

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for Sandra Goshow, who is in the Sayre, Pa., hospital with rheumatic fever.

Pray that the visit of our delegation to Russia may result in mutual understanding and be a means of encouragement to the Mennonites of Russia.

A sick boy in Stroudsburg, Pa., who has a rare blood disease, desires the prayers of God's people.

Pray for the first baptismal service to be held in Cuba, Nov. 11.

Pray for the first Cuban Mennonite Conference to be held Nov. 18, for interested individuals from all the areas to which our witness has reached.

Pray for the medical students at Ludhiana, India, who are now reading New Testaments which we have sent to them. May the reading bring them light and life.

Reflection

By Grace Dorothy Lehman

Do you think there'll be back seats in heaven,
Up there in that city so fair?
I wonder if carpet in rear pews
Will be faded and nearly threadbare.

Do you think that the Saviour will beckon,
And plead for His children to come,
And get a bit closer around Him,
Our own precious Lord on the throne?

Do you think as we sing that grand chorus
To Him who has washed us from sin,
Our voices will far be, and scattered,
Like churches in which I have been?

You're laughing; I hear you, and saying,
"Of course not; up there we shall meet,
And count it an honor and privilege
To sit up in heaven's front seat."

Since you're all my dear friends, let me whisper
A secret that's close to my heart:
Sometimes I get homesick for heaven;
Oh, on earth may that fellowship start!

Lancaster, Pa.

OUR SCHOOLS

HESSTON COLLEGE

Eugene Garber, a junior in the Bible Department at Hesston College and president of the Young People's Christian Association, was licensed as a minister at the Calvary Mennonite Church, Greensburg, Kans., on Sunday morning, Oct. 14. Bro. Milo Kauffman, regional overseer of the Kansas area, was in charge of the licensing.

This is the third year Eugene has been a student at Hesston College. He is married and has five children. His home was in Manson, Iowa.

Bro. Garber is serving as pastor at Greensburg this year while Bro. Robert Keller is securing additional education in hospital administration at Northwestern University.

Bethany College at Lindsborg, Kans., is observing its 75th anniversary this year. A special program was given Sunday afternoon, Oct. 14. Justus G. Holsinger and Merle L. Bender were Hesston's official representatives at this 75th anniversary event.

The Hesston community joined the faculty, staff, and students on the campus for the annual Ladies' Open House, Friday evening, Oct. 12. The evening began with tours through all of the ladies' dormitories. Following the tours, the Hesston College men presented a short program in Hess Memorial Hall.

President Roy D. Roth, Justus G. Holsinger, Kenneth King, Leonard L. Lichti, and D. D. Driver were Hesston's representatives at the 55th Annual Meeting of the Mennonite Board of Education, held at the Lindale Mennonite Church in Linville, Virginia, October 18, 19, 20.

Dean Justus G. Holsinger attended the dedication of Bailey Hall, new quarters for the School of Education at Kansas University, Lawrence, Kans., Oct. 5, 6.

New Century Cyclopedia of Names was recently added to the Hesston College library, according to Kenneth Steider, librarian. This set includes every proper name, person, place or thing having importance in the English-speaking world.

A Journalism Workshop for high school students was attended by five members of the Hesston **Journal** staff, Tuesday, October 16. The Journalism Workshop was held at West High in Wichita, Kans. Students participating were De Vera Schmidt, Kermit Lind, Lonnie Loucks, Cora Belle McElmurry, and Elizabeth Gingerich. Miss Mary Miller, of the English Department, accompanied the group.

College freshmen and sophomores were absent from the Hesston campus Thursday and Friday, October 18, 19. These two classes were participating in Hesston's annual educational tours. The college freshmen observed business and industry in action in Kansas City. The college sophomores traveled to Oklahoma City, where they visited the Oklahoma Medical Research Foundation Center, Tinker Air Force Base, Southwestern Bell Telephone Company, Civic Center, KWTV Station, furniture manufacturing company, cotton processing plant, petroleum processing plant, and the State Historical Museum.

Fifty-four persons have enrolled in Hesston College night classes for the 1956-57 session. This year subjects being offered are Peace Principles, Meal Planning, Home Crafts, Typing, and First Aid.

Jesus . . . Saviour

Speak that holy name with bated breath. Ponder it with deepest reverence. Meditate upon it with wonder. Measure its meaning with gratitude. Grasp its priceless promise with the hand of faith. Bow at His pierced feet with humility and obedience.

Jesus was the name given by the angel who made known the fact and manner of His advent to Mary and Joseph. In conferring it he also defined it. He said, "Thou shalt call his name *Jesus;* for he shall save his people from their sins."

Years ago a missionary went to Kenya Colony in Africa. It was necessary to reduce the language of a certain tribe to writing, that he might give them the Bible in their own tongue. When he sought for a word to convey the idea of a savior, he could not find it. As he journeyed with his guide, they passed a place on the trail where a man had been killed by a ferocious beast. The man upon whom the animal was about to spring was spared by a companion who intercepted the attack. In saving his friend he lost his own life. When the missionary heard the word used to describe the man who laid down his life to save another, like a flash he knew that he had heard the word he had sought so long. Now the Gospel story could be told. The message of the Saviour of men could be comprehended by another nation.

For centuries the heavy hearts of men had longed for an Intercessor. Balaam cried, "I shall see him, but not now: I shall behold him, but not nigh." Job mourned that there was no daysman to argue his cause.

Now at long last the Saviour, the Propitiation for our sins, the Mediator between God and man, had appeared that God "might be just, and the justifier of him which believeth in Jesus."—G. B. Williamson in *Herald of Holiness.*

Between the years 1919 and 1955 nearly 20,000 Americans have studied, trained, or taught in 120 foreign countries. Over the same period of years about 191,000 foreign men and women from 151 countries have come to the United States for educational purposes.

Why Don't You Start It?

At the intersection, when the light had turned green, the woman driver was still unable to get her car started. The man in the car just behind was impatient; so he honked his horn, and then again and again. Finally the woman went back to him and said, "If you will go up there and start my car, I will stay here and honk your horn."

A very long time ago, before there were any automobiles, one said, "I sat where they sat."

When we are inclined to criticize, it will sometimes help to sit where they sit. It is easier to honk the horn and complain against the church and the preacher than it is to see that a thing that ought to move gets moving.

A disgruntled member who had absented himself from the house of God asked of one of the faithful ones, "How are they doing down at the church?"

Well, be careful about this "they" business. Perhaps the Lord wants you to start the car. If it is out of gas—through the carelessness of someone else—He may want *you* to walk to the next station to get some gas.

Who, me?

Yes, you. You are no better, surely, than Moses and Elijah, who served backsliding and undeserving people. What makes you think you are?

Now you ask God's help and go get that car started.

—C. L. H. in *The Free Methodist.*

CHERISH THE HOLY

(Continued from page 1028)

ple. One person may be gifted in one of the fine arts. By long and painstaking effort he may paint a beautiful picture or write a sonnet that gives a new concept of thought. These talents can also be used for God. All our natural gifts are pearls of greater or lesser values.

Our associations can be holy. We can pal with good people who will lift us up, or run with a gang of low principles. Again Christ says, "Give not that which is holy unto the dogs." Should we only associate with those who are jolly and good company? Should they not also be people of good reputation and high standards? We can see here how we can be more friendly and good to be with. Then people will seek our company. If we are grouchy, they will shun us in spite of our high morals. Our disposition can be a cause of others leading them to hell. Our friends are jewels of a magnitude we hardly realize.

Christ's keynote was *joy.* What excuse do we have to be grouchy, anyway? Christian joy is a blessed thing. So are also the many things Christ gives us as the fruit of the Spirit. Let us keep them shining and bright by constant use. Above all let us keep them holy.

Cimarron, Kans.

TEACHING THE WORD

Knowing and Using the Bible in Teaching

BY DON AUGSBURGER

The Bible has a vital message to be transmitted; therefore it is a book to be known and taught. The methods that can be and are being used in contemporary times to transmit learning experiences are many and effective. No doubt many of the newer methods do no injustice to the fine art of teaching as it is defined in the thinking of many modern educators. Although the methods of teaching are many, this discussion will deal primarily with the transmitting of truth through both verbal and experiential relationships.

Instruction has been defined as a pouring in process, while education might be defined as a process which leads out. It might be said of teaching that it is a means of pointing the way. Teaching might be defined as the process of transmitting appropriate principles and understandings which will lead to wholesome adjustments and effective living.

Methods of Approach

In the field of Christian education the great objective of "The new person in Jesus Christ" must always be kept in the foreground. Every effort must be bent not only to bring the individual to the experience of a new and vital relationship with Jesus Christ, but assistance must be given which will aid in helping the individual reach a desirable degree of spiritual maturity in his new found faith.

In the field of education there are a number of approaches to curriculum construction. The *subject* approach seems to be the most prevalent. The *broad themes* approach is a modern trend in many educational institutions. Another approach is the *experience* or emerging needs approach. A fourth approach deals with *problems of living.*

By approaching the teaching situation with a pupil-centered attitude the teacher is in a better condition to make the proper applications and face the relevant needs of the learners. This means that the teacher must have a proper understanding of individuals and the particular needs of persons at a given age in their developmental pattern. The Bible should therefore be used with the realization that its materials must be graded so as to meet the specific needs of individuals at given points in their learning process.

Qualifications of the Spiritual Teacher

It is of extreme importance that the teacher who is to be effective in the transmitting of Biblical truth possess wholesome basic theological presuppositions. He must exercise a faith which rests secure in the infallible Word of God.

1. The effective teacher will have had and will be exercising an experiential knowledge of Jesus Christ as both Saviour and Lord. It is not enough to merely maintain an understanding of the spiritual values of life. Each individual must undergo an experiential relationship with Christ and this must begin in the teacher.

2. The effective teacher will maintain an unbroken spiritual relationship with God in Christ Jesus. The Christian experience is a growing process and must definitely be so in the life of each teacher if he desires to keep others from becoming dormant.

3. The effective teacher will also possess a passion to perpetuate proper and abiding principles. He will have a deep desire to make real in the lives of others that which the Holy Spirit has made real to him.

4. The effective teacher will formulate proper objectives for the teaching program that he is endeavoring to develop. The *aim* of an effective teaching program will be Christ-centered, the *approach* will be pupil-centered, the *curricular materials* will be Bible-centered, the *method* will be experience-centered, and the *organization* in which the effective teacher functions will be church-centered.

5. The effective teacher will cultivate a proper personal developmental pattern for the effectiveness of his own life. He will take advantage of every opportunity to develop both his abilities and his resource materials.

There is no teaching where there is no learning and it can likewise be said that there is no learning where there are not varying degrees of receptivity and effectiveness.

The Bible in the Process of Teaching

Christian education is a process of planning and guiding learning experiences of individuals so that they might be confronted with the realities of the redemptive acts of God through Jesus Christ. To become most effective this must be accomplished in an atmosphere of love and acceptance.

The Bible in Christian education can be given a twofold place: First, it is the primary source of educational philosophy; and in the second place, it provides the essential content for the curriculum materials.

The following assumptions as stated by one Christian educator should be those of every devout teacher.

1. The Bible is the fully inspired Word of God and is the final authority in both faith and life.
2. The Bible is not primarily in need of defense but of proclamation by competent individuals.
3. It is not the primary task of Christian teachers to solve the textual and critical problems of Biblical scholarship, but to make the Bible live in the lives and hearts of individuals.
4. Christian truth is primarily personal and secondarily propositional.

One of the most, if not the most, effective method of transmitting Biblical truth is by word of mouth and by way of life. The conceptual understanding can be transmitted by word of mouth and the experiential qualities by way of life; however, the latter can also be presented by the former, or vice versa.

To be effective the Bible must be made to live and function in the hearts and lives of individuals. One Christian educator has listed the following five principles which seem to be sound and which attempt to promote wholesome and effective Biblical teaching.

1. Bible teaching tends to be effective to the extent that it is wholistic.

This implies that the teachings of the Bible should therefore be related with their vital content in a relevant way to the needs of the pupils, rather than dissecting spiritual truths. For example, good conduct cannot be taught apart from the context of a vital faith relation to Jesus Christ as Saviour and Lord.

The Scripture says in Matt. 7:21-23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Certainly Christ had a conceptual knowledge of these folks, but the experiential relationship of belonging by faith was not present. The conceptual and the experiential can never become segregated. They must be faced together.

2. Bible teaching becomes effective as it is structured according to the problem-solving approach.

Life problems cannot be solved at a shallow level. Genuine Christian solutions must be sought and applied to each area of life. There are no problems too complex for Bible solutions. The Bible must be made relevant to the particular needs of an individual at a given stage of spiritual development.

3. Bible teaching becomes effective to the degree that it seeks to bring about changes in the self-structure of each individual.

(Continued on page 1045)

FAMILY CIRCLE

Vital Statistics Report

By Orville R. Stutzman

During the third quarter of 1956 the following statistics were reported in the Gospel Herald:

Births

During the third quarter 401 births were reported, of which 208 were males and 193 were females. One son and one daughter were stillborn. First children numbered 97. Largest family reported was 14. Other children numbered 791 plus several instances where number of children was not reported. Two sets of twin sons, two sets of twin daughters, one set of a son and daughter, and one adoption were reported.

Family names numbered 229, of which 161 occurred only once. Names occurring most often were: Miller 28, Yoder 17, Martin 13, Gingerich 9, and Horst 8. Given names numbered 154 males and 164 females, of which 81 male names and 99 female names were used only once. Used most often were (male) Ray 17, David 14, Dale and Lee 13, Dean 12, James 9, and Robert and John each 8; (female) Ann 21, Elaine 14, Kay 12, Louise 11, Ruth and Sue 10, and Jean and Marie each 9.

Births were reported on 128 days. Days with the highest number of births reported were June 27 with 11 reported, June 14, 18, and July 19 with 9 reported and June 19 and August 5 with 8 reported. One birth was reported for 41 days. For the months of June, July, and August no births were reported on June 1, 17, and August 29.

Marriages

For the quarter 221 marriages were reported by 157 officials, with 181 weddings being held in churches, chapels, or mission stations. One official reported 6 marriages, one reported 5, and two officials reported 4 marriages. One marriage was reported by each of 115 officials. Marriages were reported on 73 different days. Twelve marriages were reported on June 30, 10 on Sept. 1, 9 on June 16, and 8 on June 10, 23, July 21, Aug. 4, and 11. In 57 marriages the bride and groom were from different states, provinces, or foreign countries.

Deaths

During the quarter 122 deaths were reported. One son and one daughter were stillborn. Of the 122 deaths reported 66 were males and 56 were females. Nine males and 2 females died as the result of accidents. Two males and 2 females died in highway accidents, 2 males drowned, a 63-year-old man and a 9-year-old boy were crushed by overturned tractors, one male died in a timber accident, one was electrocuted, and one was struck by lightning. One bishop, 3 ministers, 6 deacons, and 2 bishops' wives were reported. The 122 persons reported lived approximately 7,514 years and 11 months for an average of 61 years, 7 months, 5 days. One person lived to the age of 93 years, 7 months, 10 days. Sixty-five or over 55 per cent lived beyond the age of 70 years. Over 30 per cent (37) lived beyond the age of 80 years.

For the quarter 96 persons left descendants (one family was mentioned but not listed). These 96 listed left 1957 descendants. A total of 410 children, 963 grandchildren, 573 great-grandchildren, and 11 great-great-grandchildren were reported. The largest number of descendants left by one person was 114. The largest number of surviving children was 14.

Anniversaries

Three golden wedding anniversaries and a 62nd wedding anniversary were reported. Bro. and Sister William Jennings were married October 6, 1894.

By States, Provinces, and Foreign Countries

	Births	Marriages	Deaths
Not given	1	1	0
Alabama	1	0	0
Arkansas	3	0	1
Colorado	2	3	0
Connecticut	0	0	1
Delaware	3	1	2
District of Columbia	0	0	1
Florida	2	1	0
Georgia	1	0	0
Idaho	1	1	0
Illinois	9	7	5
Indiana	42	29	13
Iowa	27	4	3
Kansas	7	9	3
Kentucky	0	2	0
Maryland	12	3	1
Michigan	14	5	2
Minnesota	2	1	0
Missouri	0	2	1
Montana	1	1	0
Nebraska	4	6	6
New York	10	3	1
North Dakota	1	2	0
Ohio	58	37	24
Oklahoma	1	1	2
Oregon	14	4	3
Pennsylvania	142	57	35
Texas	0	2	0
Vermont	2	0	0
Virginia	13	7	7
West Virginia	0	1	0
Wisconsin	0	1	0
Puerto Rico	3	2	1
Cuba	1	0	0
Honduras	0	0	1
Brazil	1	0	0
Alberta	4	0	0
Ontario	16	28	8
Ethiopia	1	0	0
Lebanon	1	0	0
India	2	0	0

By Months

	Births	Marriages	Deaths
November, 1955	0	0	1
December	0	1	0
January, 1956	1	0	1
February	2	2	2
March	4	3	1
April	6	7	9
May	33	15	10
June	120	87	38
July	121	36	24
August	99	54	32
September	10	15	4
No date	5	1	0

Deaths by Ages

Under one year	7
1-9	4
10-19	7
20-29	3
30-39	5
40-49	3
50-59	14
60-69	12
70-79	29
80-89	32
90-93	6

Newton, Kans.

Chickens Will Be Chickens

A wounded chicken may find survival in the barnyard impossible. He may be pursued and pecked to death. What is his offense? Just one: He is different from the rest—perhaps more unfortunate than the rest. Well, chickens will be chickens. We must not expect too much of them.

But, amazing as this would seem, people can act like that too. A very fine black man rented a store building and brought his equipment for a cleaning and pressing establishment. The white people raised a big fuss. Some lied about him. Others circulated a petition against such a man in business in that place; so he gave up his plans to do his honest work there. What was his crime? Just one: He was different in color from those whites.

Without protest those same men allowed a tavern to operate in that community!

What a wicked and stupid thing a human heart is sometimes seen to be.

—Carl L. Howland, in *Free Methodist.*

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our many friends and neighbors who so kindly remembered us in their prayers, and with cards and flowers and expressions of sympathy at the passing of our dear husband and father. May the Lord richly bless each one of you.—Mrs. Abe L. Miller and children, Lagrange, Ind.

* * *

We wish to express our sincere thanks and appreciation to our many kind friends and neighbors who remembered us in prayers, and with cards, money gifts, help, and other expressions of sympathy during the illness and passing of our dear companion and mother. May the Lord bless and reward each one of you.—Donald Hostetler and family, Parkesburg, Pa.

* * *

We wish to express our sincere thanks and appreciation to all those who remembered us in prayer, and with cards, visits, gifts, and flowers during our stay in the hospital and since our return home. May the Lord richly bless each one of you.—Mrs. John Metzler and daughter, Doris, Christiana, Pa.

* * *

My thanks to all who remembered me during my stay in the hospital, especially for the prayers, and also for cards, visits, flowers, and gifts. May the Lord reward each one for your kindness.—Mrs. Irvin Good, Elida, Ohio.

* * *

We wish to thank all our kind friends and neighbors who have given their time and equipment to help clean up the debris from our barn, which was recently destroyed by fire. We also wish to express our thank you and appreciation for the many donations and kindnesses. Friends and expressions of Christian love mean much when we experience reverses. May God richly bless each of you and reward you for your thoughtfulness.—Mr. and Mrs. Frank M. Herr and family, Lancaster, Pa.

* * *

We want to thank our many friends for their kind words of sympathy, letters and cards, and for prayers and gifts, for those who labored for us during the recent sad bereavement, in the loss of a loving husband and father. God bless each one.—Mrs. Reuben S. Burkholder and family, Waynesboro, Va.

TO BE NEAR TO GOD

Sunday, November 4

. . . all that thou shalt give me. Genesis 28:22b.

Let's face the fact again. Jacob did. Whatever we have today, or will obtain in future days, comes from the giver of all life and its blessings—God.

Here at Bethel Jacob was making plans, future plans. But he isn't counting on his brains, good management, healthy body, or good luck for whatever prosperity he may have. He expresses faith in God's ability to give him all his needs. Surely he must expect more than his actual needs, for he says, "of all that thou shalt give me I will surely give the tenth unto thee."

How about us? Do we forget occasionally that the very moments of our days, and whatever ability we possess to use these moments wisely, comes from God? With us is it a case of "all that Thou shalt give me," or "all that I shall accomplish"?

Monday, November 5

. . . Lord, when saw we thee . . . and fed thee? . . . and gave thee drink? When saw we thee . . . and took thee in? . . . and clothed thee . . . and came unto thee? Matt. 25:37, 38, 39.

If you want to spend some time in an interesting project and probably learn lots, try to explain to a small youngster how we give to God. The child seems to grasp easily the fact of God's great gifts to us. But how we could give Him anything is a mystery to their young minds.

There are times when we adults find it a bit difficult to realize that we are giving a God-gift as we minister unto a least one. Whether we ever really understand how great, yet how simple, this teaching is, it doesn't matter. The truth remains. In view of the fact (inasmuch) as we have given a gift of love, we have given unto Him.

Tuesday, November 6

Christ is speaking ". . . she of her want did cast in . . . that she had, even . . . her living" (Mark 12:44).

Twice I deliberately omitted the same word from that verse. That word is "all." We really don't believe that poor widow cast in all that she had, even all her living, do we? Or do we believe? Have I (you) ever given of our want? Did I ever, ever give that way? All my living?

Some years ago my younger brother was seated beside a "poorer" member of a nearby congregation. "Do you know what Mr. E gave in mission collection?" asked my brother in his youthful curiosity. "Why, Mr. E gave a ten-dollar bill. I didn't think he could afford that much."

Through the years I heard other folks speak of Mr. E's generosity. "Mr. E really gives," I mentioned to a friend. "Oh, yes," replied my companion. "He gives entirely too much. How does he ever expect to get ahead that way?"

Now getting ahead! I wonder. His home, car, clothing, will never cause any envy in others, that's true. But I wouldn't be surprised to know that in God's sight he's way, way, ahead.

Wednesday, November 7

. . . such as I have give I thee. Acts 3:6.

This certain lame man expected to receive. He did. And these results: "he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Oh, how much better a gift he received than silver and gold.

So often we hesitate to give just what we have. Perhaps we don't give because we lack gold or silver. Yet we may have a gift of value that we alone can give. The cheerful smile, the clasp of hand, the helpful letter, time to listen to another's burden; these are all genuine gifts. A gift such as I may have and ought to give, thoughtfully and often.

Thursday, November 8

She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. Proverbs 31:20.

She just works, works, works. As a young girl that was my comprehension of this virtuous woman described here in Proverbs. I'm glad I learned different. I'm glad I learned that giving is a virtue of a good woman. And not only is giving a virtue but a real pleasure for the Christian.

For what self-centered creatures we would be if we never stretched forth our hands to give! What a miserable world if man never reached out his hand to help the needy! Yes, giving is a virtue.

Friday, November 9

If I give away all I have . . . but have not love, I gain nothing. Love is patient and kind. I Corinthians 13:3, 4, RSV.

The very act of giving is kindness. Yet it is possible to give and be unkind. This story is true. A certain good man gave his time, energy, ability to help one in need. He gave much.

Yet, this very same man, while still helping, made a most unkind, sarcastic remark about the recipient of his gift. Some fellow workers laughed. One rebuked. But somehow this man's gift seemed to become tarnished, poor.

Saturday, November 10

. . . Bring ye all the tithes . . . and prove me now . . . if I will not open you the windows of heaven, and pour you out a blessing. Malachi 3:10.

A blessing for us who give from the Lord of hosts. What more can we desire?

At some time or other we will probably experience ingratitude, unthankfulness, lack of appreciation when we give. Need these bother us? I believe not. Not when we know from whom our blessing is coming.

—Gladys Kennel.

The Lord's Requirement

Sunday School Lesson for November 11

(Micah 4:1-5; 6:6-8)

In this prophecy lesson we find the requirements for peace — peace in one's own life, peace at home, peace in the community, peace in the church, peace among nations. Prayerfully consider your pupils' lives. Do they have trouble in getting along with themselves or with anyone else? Show as you discuss together these requirements that God alone can bring peace, but that He can give it. Of course, the Christian and sinner won't agree. Your pupils who have peace should help others find peace.

Here we find in Micah a flash of a glorious future. It is in the Old Testament. It speaks of a great blessing under Christ. Read the "last days" picture (vv. 1-5) together, and find there what are the existing conditions.

We see the **house of the Lord established.** We may not understand all the details but the picture is clear enough for us to rejoice in it and learn from it. The Lord is **exalted.** The **ways of God** are sought after. They are recognized as the good way in which to walk. Law seems to be appreciated. Many men do not give God's way any consideration. Why shouldn't God's way for man's living be the very best? He made us and He knows what will make for our happiness. The disciple of Christ is one who accepts Christ's way as his way of life.

Peace is outstanding in this picture or vision. Why is there peace? True peace comes only by the power of God. Sin is the chief disturber of peace and so we can look for no lasting peace until sin is conquered. This is true for the individual as well as for nations. Sin is found in individual lives. If nations ever get together in harmony or peace, it will have to be according to God's way, according to the principles He lays down for us.

Perfect peace casts out fear. We see the people in this picture were not afraid. Why? Let your pupils tell of times when they had fear because they were disobedient to God. Also tell how they found peace.

In the second part of the selected Scripture we see man with questions regarding his relation to God. What are the questions? In Micah's day sacrifices were in order since God had commanded them. Were all the offerings named required of God?

We see how easy it was for man then, as it is now, to offer other things rather than himself. No, a mass cannot appease God. What can? He has showed us clearly throughout the entire revelation.

As in Micah's day we have injustice on every side. Mercy is noted for its absence. And man does that which is right in his own eyes. Illustrate all three from your present environment. Consider your temptations in these three things that God requires. Can man without God live this way? The basic trouble with man is that he will not be related to God. He has, therefore, not the Spirit of God and can't walk in the ways that make for

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. C. Nevin Miller will speak to a Methodist junior high group in Detroit concerning the Mennonite Church, its faith and practices, and then the group will attend the Thanksgiving program at the Detroit Mennonite Church.

Bro. John E. Lapp is giving a series of ten lessons on "The Gospel in the Feasts of Israel," at the Jewish evangelism meetings of the Franconia Conference.

Bro. Andrew Rosenberger and family have moved to Red Lake in western Ontario to help with the mission program among the Indians there. A farewell consecration service was held at Blooming Glen, Pa., on Oct. 14. The sermon was preached by Bro. John C. Wenger, Goshen, Ind.

A Gospel Team from the Iowa Mennonite School gave a program at International Falls, Minn., on Oct. 19.

Sister Mina Esch, former missionary in India, is caring for Bro. and Sister J. R. Shank, who have moved to East McNair and North Richardson, in Versailles, Mo.

Bro. Paul Swarr was ordained to the ministry at East Petersburg, Pa., on Oct. 14. Bro. and Sister Swarr will be leaving soon for language study in Israel in preparation for mission work there.

Six members were received by baptism at Clinton Frame, Goshen, Ind., on Oct. 14.

Bro. George R. Brunk was the speaker in week-end dedication services at Martins Creek, Millersburg, Ohio, Oct. 5-7.

An MYF group from Olive, Elkhart, Ind., gave programs at Brutus and Petoskey, Mich., Oct. 13, 14.

Special Spiritual Mission meetings are being held at Pigeon, Mich., on Wednesday evenings. On Oct. 10 the speakers were S. C. Yoder and S. M. King from Goshen, Ind.

Bro. Newton Gingerich, Secretary of Home Interests in the Ontario Christian Workers' Conference, spoke at Waterloo on Oct. 14.

Bro. J. Lawrence Burkholder, Goshen, Ind., addressed the fellowship of city Mennonite women at the Sterling Avenue Church in Kitchener, Ont., on Oct. 19.

An MYF rally was held at the Toto Mission, North Judson, Ind., Oct. 13, 14, with the Pleasant View MYF and their pastor, Bro. John Steiner, Goshen, Ind., participating. The Saturday meeting was held in a park with about 50 young people present.

A men's chorus from the church at Hesston, Kans., under the direction of Bro. Marvin Miller, gave a program at Harper, Kans., on Oct. 21.

Bro. Elam Bender was ordained to the ministry at the Pigeon River Church, Pigeon, Mich., on Oct. 7. He will serve at the Vassar Mission near Vassar, Mich. At the same time Bro. Luke Yoder was licensed to the ministry to serve at Cumber, Mich. Both these missions are sponsored by the Pigeon River congregation. The services were in charge of the brethren Orie Kauffman and Emanuel Swartzendruber.

Bro. Chris S. Streicher, Wellesley, Ont., was ordained to the office of bishop at the Maple View Amish Mennonite Church, on Oct. 14. The services were in charge of the brethren Sam L. Schultz and Willard Mayer.

A new church building with a seating capacity of around 500 is being constructed by the Pigeon River congregation, Pigeon, Mich. Dedication services are planned for Dec. 2.

Bro. John Sensenig, New Holland, Pa., spoke at Rocky Ridge, Quakertown, Pa., on Oct. 23.

The annual meeting of the Rocky Mountain Mennonite Camp Association was held at La Junta, Colo., on Oct. 16.

The Ontario Fall Ministerial Bible Conference was held at the Steinman Amish Mennonite Church, Oct. 23-25, with the brethren A. J. Metzler, Scottdale, Pa., and William McGrath, College Park, Md., as visiting speakers.

Six persons were admitted by letter, and two membership certificates were presented, to the Woodridge congregation, Washington, D.C., on Oct. 20, at the time of the regular communion services, with Bro. J. L. Horst, Scottdale, Pa., in charge.

Bro. Richard Hostetler, Dillonvale, Ohio, has been appointed acting pastor at Wooster, Ohio, and will be moving to Wooster in the near future to remain until June. Pastor D. W. Miller continues to convalesce at Sarasota, Fla.

Bro. C. F. Derstine, Kitchener, Ont., gave two chapel addresses at the Christopher Dock School, Lansdale, Pa., Oct. 15, 16. On Oct. 23 he preached at Woodridge, Washington, D.C.

Bro. Don Augsburger, Soudersburg, Pa., was scheduled to speak at a youth rally on Oct. 30 at Mellinger's, Lancaster, Pa.

Bro. LeRoy Kennel, Lombard, Ill., spoke at Iowa City, Iowa, on Oct. 14 en route to Shickley, Nebr., to celebrate the fiftieth wedding anniversary of his parents.

New Church Hymnals are being placed in use in the Rockhill Church, Telford, Pa.

The North Goshen congregation has broken ground for a new building to be used for Sunday-school purposes at North 6th and Wilden, Goshen, Ind.

Bro. Aaron Mast was in charge of a fiftieth anniversary service at Maple Grove, Atglen, Pa., on Oct. 7, commemorating the official opening of a Sunday school at the Sadsbury Friend's meetinghouse near Simmontown. Three years later the services were moved to the newly constructed Maple Grove Church.

Bro. Howard Zehr, Fisher, Ill., was the out-of-the-district speaker at the Indiana-Michigan Mission Board meeting held at Nappanee, Oct. 25, 26.

Two brothers of Johnstown, Pa., Bishop James Saylor and Minister Joseph Saylor, have recently celebrated birthdays. Bro. James is 88 years old, and Bro. Joseph is 91 years old. They worship at the Thomas Church.

Mount Vernon Chapel, Oxford, Pa., has been rebuilt and was dedicated on Oct. 27, with a message being brought by Bro. Aquilla Stoltzfus, Grayson, N.C. On Oct. 28 Bro. Stoltzfus and Bro. Eugene Herr, Scottdale, Pa., were visiting speakers in an all-day program.

Bro. Paul M. Miller, Goshen, Ind., was the speaker in the Quarterly Bible Conference at Landisville, Pa., Oct. 27, 28.

Speakers in the annual harvest meeting in Bareville, Pa., Oct. 26, 27, were David Alwine, Johnstown, Pa., and Clair Umble, Gap, Pa.

Announcements

Richard Detweiler, Perkasie, Pa., in Thanksgiving services at Stony Brook, York, Pa.

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Calendar

Missions Week, Nov. 4-11.
Fall Missionary Day, Nov. 11.
Universal Bible Sunday, Dec. 9.
Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Annual meeting Argentina Conference, Feb. 19-23.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.
Annual meeting Mennonite Board of Missions and Charities, at South Union, West Liberty, Ohio, June 15-18.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. C. L. Graber, Goshen, Ind., preached to the Pennsylvania and Hesston congregations, Hesston, Kans., on Sunday morning, Oct. 21. He gave a message on the relief and service program at the Yoder, Kans., Mennonite Church in the evening.

Evangelistic services are planned for the Mennonite Gospel Center, Kansas City, Mo., for Nov. 11-18, with Bro. Roy D. Roth, Hesston, Kans., in charge. Pray for these services.

The educational program in Tanganyika, E. Africa, now reaches 2,775 African boys and girls through the primary schools. These primary schools are staffed by fifty African teachers.

Bro. Nelson Litwiller, president of the Mennonite Biblical Seminary, Montevideo, Uruguay, accompanied by the seminary and MCC choruses, held German services in the El Ombu and Gardental colonies the week end of Sept. 23.

The Virginia Mennonite Board of Missions and Charities Executive Committee recently approved building a church in Constant Spring, Jamaica.

The following missionaries are scheduled to leave Bombay, India, for furlough on Nov. 19 and arrive in New York on Dec. 14: Edwin Weaver family, Paul Conrad family, and Anna Lois Rohrer.

Beginning on Sunday, Oct. 7, the various Mennonite Sunday schools in Puerto Rico initiated competition to see which one has the best increase of attendance by Jan. 13, 1957. At the Betania congregation, Pulguillas, almost everyone went to work inviting new and old people. The attendance jumped from 189 the previous Sunday to 319 on Oct. 7. At Coamo Arriba, the attendance jumped from 29 to 53. All are now interested in keeping these people coming.

Lowell and Lydia Cender, former workers under the Ulrich Foundation in Puerto Rico, have returned to Fisher, Ill., for a three-month visit with Lowell's parents. After Christmas they plan to return to Pulguillas community where Lowell will be working.

Kathryn Ruth Richards, daughter of Bro. and Sister Joe Richards, Hombetsu, Japan, recently suffered an attack of polio and was treated at Sapporo by Air Force physicians who have now indicated that the attack is over. Only her right arm has been affected. Pray for Kathryn and her parents.

Plans for beginning an evangelistic witness among Latin Americans in Corpus Christi, Texas, have progressed to the point of the General Mission Board renting a house at 4450 Kilgore St., and locating Bro. and Sister Don Brenneman there to begin the work.

The last Sunday of September, being the fifth Sunday of the month, the Betania congregation, Pulguillas, Puerto Rico, lifted an offering for the budget of the Betania Mennonite School. This congregation plans on doing the same on the fifth Sunday of December for the Mennonite Bible Institute in La Plata. It will do this again on the fifth Sunday in March for the Betania Mennonite School. The first offering amounted to $107.78.

Regular Spanish Sunday morning services are held at Alice, Texas, under the sponsorship of the Mathis and Premont congregations in co-operation with the General Mission Board. Resident workers are needed for this witness.

Bro. Tobe E. Schmucker, superintendent of the Hope Rescue Mission, South Bend, Ind., will be keeping the following appointments during **Missions Week:** Nov. 3, illustrated message in the Walnut Creek, Ohio, high school; Nov. 4, Walnut Creek Mennonite Church; Nov. 5, Martins, Orrville, Ohio; Nov. 6, North Lima, Ohio; Nov. 7, Thomas, Hollsopple, Pa.; Nov. 8, Springs, Pa.; Nov. 9, Monterey, Bird in Hand, Pa.; Nov. 10, Blooming Glen, Pa.; and Nov. 11, Zion, Birdsboro, Pa.

Will you pray for the young married couples' class in the Betania Mennonite Sunday school, Pulguillas, Puerto Rico? There are about fifteen couples enrolled. Pray for the teacher and assistant teacher, Lester T. Hershey and B. Nortell Troyer, as they teach regularly and feel the responsibility and the challenge of the class.

The application for residence visas for the Roy Kreiders in Israel which was made by the General Mission Board through the Israeli consul in Chicago has been denied. Pray for God's leading in this matter.

Sister Elva Landis, missionary nurse to Tanganyika, E. Africa, arrived back on the field on Sept. 16.

Recently the Betania congregation's pastor and family, Pulguillas, Puerto Rico, were invited to the home of the Aibonito judge to conduct a family worship service. The daughter is one of the converts at Betania. She had desired that help be given in establishing this worship at home, hoping that her father could be present. He was planning to be present, but the same afternoon was called to a meeting, and so was absent. Pray for this home.

Bro. John L. Horst, Scottdale, Pa., spent several days at the General Mission Board headquarters in Elkhart, Ind., during the week of Oct. 22-27 getting materials for the second mission study course for teen-agers, "Getting Acquainted with Mennonite Missions, II." He was accompanied by Sister Horst.

The Coamo Arriba Mennonite Church, Puerto Rico, plans to do some altering of their church building to keep out the water when it rains. Recently when a downpour came, the floor was covered with two inches of water rushing off of the bank nearby. They also plan to put on a new roof.

During the past summer Clair and Lois Miller, Lancaster, Pa., Conference VS workers, followed the migrant stream from southern Florida westward to Arkansas and northward as far as Michigan. These migrants moved from place to place following the harvest of the crops. The Millers lived in a trailer and literally became migrants in the interest of following up the folks previously contacted in the migrant programs at Homestead and Immokalee, Fla.

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Your Treasurer Reports

Occasionally you will hear someone say, "The world is getting smaller." We take from this that today we understand a great deal more about what is happening around the world and also that one has available facilities for getting to any part of the world very easily. We also recognize that each day we hear through various avenues of communication a great deal of information about other people and other countries. Without doubt, this has made us feel conscious of being much closer to the rest of the world.

During **Missions Week,** which is scheduled for Nov. 4-11, we sincerely hope that this feeling of world consciousness will definitely become a part of our thinking. Truly the Mennonite Church now reaches out around the world, and the witness and message which we have to give is going to many people. More and more we are becoming conscious of the various programs of missions, relief and service which are being carried on in many countries around the world. Each Sunday the Gospel message is heard in many countries around the world through the radio program. These messages are not only reaching people in the English language but are also being heard in foreign languages.

We believe that this world concept is certainly in line with the Great Commission given to the church by Jesus. We are to go and teach everywhere. This task requires people, financial resources, prayer support, and a conviction to dedicate our total resources for this task of the church.

We should like to encourage each member of our brotherhood to lay open his heart to receive the message that **Missions Week** will bring to our own hearts. May we also support this mission emphasis program through prayers, through giving, and through our own personal testimonies. Let us make **Missions Week,** 1956, a time of rededication of ourselves and the church to the responsibility given to us through our Lord's commission to the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Literature Follows Broadcasting

BY GRANT M. STOLTZFUS, SECRETARY OF LITERATURE

"I believe that missionary radio and evangelical literature can be and must be the twin handmaidens of the Gospel in this day of urgency." These are words spoken to the 1955 World Conference on Missionary Radio held in Chicago.

Literature and broadcasting go together. Indeed they must go together if the Gospel is to reach the most people in the most effective way. Radio broadcasts build audiences as time goes by. In these audiences are people who literally crave literature. A Buddhist girl writes from Ceylon: "I would like to receive some religious literature especially because I know very little about Christianity. I really began to take an interest in Christianity a few months back, and that is after listening to Bible broadcasts through the radio."

100,000 Sermon Booklets

The printed sermons given over **The Mennonite Hour** have reached a circulation of 100,000. They have been sent upon request to many different countries. Requests to translate them into other languages have been granted. The booklet, "Keep Thyself Pure," has been especially well received. Pastors have ordered them in quantities for distribution to their young people. The sermons on drinking have been ordered in large quantities by WCTU leaders at the national headquarters in Evanston, Ill. "How God Leads Us," "How to Know You Are Saved," "Secrets for Building a Happy Home"—these are among the most in demand.

"Please Enroll Me"

Over a year ago a new venture was tried in the literature phase of **The Mennonite Hour.** A simple Bible correspondence course of twelve lessons was offered free of charge. Entitled "God's Great Salvation," the course was designed to open up to the student the basic truths of the way of salvation. About 2,500 persons enrolled within the first year, and of these 800 have completed the course. Interest and demand has been so strong that a new course entitled "The Sermon on the Mount" has been prepared and is now offered to the public.

Missionaries in India, Honduras, England, Jamaica, and Brazil are promoting the course and grade the papers of students in those countries. Requests have been granted to translate the courses into Portuguese and Amharic (Ethiopia).

A prisoner convicted of murder writes: "I want to thank you for the Home Bible Studies course. I enjoyed every minute of it and will continue studying the Bible."

A lady from Manitoba writes: "This has been a very lonely winter. We could not go to our church because of the snow-blocked roads, so this course has helped us very much. Thank you."

Home Booklet Series

Recently **The Mennonite Hour** tried an experiment in its literature program. In the August, 1956, issue of the **Informer** it advertised the Home Booklet series of the Herald Press. These include "When You Date," "So You're Going to Be Married," "Living Happily Married." Orders for these pamphlets from our listening audience were gratifying. Around 400 copies were sold and orders still come in. From Cheshire, England, a person writes:



Tommy Evans, one of the students of the Home Bible Studies, prepares one of his assignments on the course, "God's Great Salvation."

"May I compliment you on the books you are offering? I have one entitled 'When You Date' and judging by that one I would say they are excellent for young people, being concise, plainly written and easy to understand."

Another letter from England by a twenty-year-old youth says, "If you could possibly forward to me any booklets and pamphlets concerning young people and students and their problems, I should be most truly grateful."

Tracts Are Given

Hundreds of tracts are sent to persons who write about spiritual problems. Problems of listeners include the unpardonable sin, speaking in tongues, divine healing, the Christian Sabbath, how to read the Bible. Drawers of tracts have been classified and arranged in the main secretarial office. Those at **The Mennonite Hour** who counsel people by mail have found tracts to be most helpful. Plans call for enlarging this service.

The Challenge

Radio can whet the appetite for many things. One of them is Christian literature. The combination of missionary radio and evangelical literature is still young. Much must be learned before this combination can, in the words of Harold Street, "present unitedly a living, throbbing, and transforming message in our world neighborhood."

Harrisonburg, Va.

How to "Build a Bridge" Across the Ocean

BY DOREEN HARMS

"I leave many good friends here, but I hope someday our bridge, which we trainees from all different nations help build, will be finished and that you Mary, John, or Virginia can walk over and visit us and enjoy our European life with us, too."

This was a comment by one of the members of the last group of international trainees who came from Europe and other continents to spend a year in American Mennonite homes.

Here are some other impressions by trainees after a year in the United States:

"One thing I know: we can learn from each other."

"The experience in the United States was a time to gain a new vision of the Christian life and what it should mean to an individual."

"Will my fellow men think that I didn't gain anything more than weight or learn anything but how to use toothpicks and eat sweet pickles?"

"Family life in the USA is very loosely bound. I think it results from the fact that every older family member has a car."

"Farmers in the United States have it much easier than farmers in our country."

"I see Americans crave variety so much that they want to have many different kinds of food at one meal. Here men help their wives a great deal with housework, but a German man would not think of doing such chores at home."

Trainee Program

The purpose of the trainee program is to promote a better understanding and a closer relationship between people of other countries and Americans and to give Mennonite young people from abroad an opportunity to observe life in Mennonite communities here.

Each trainee is recommended by his home church and chosen by a staff of MCC workers. During his twelve months in the United States he is assigned to two different homes for six months each. This is to provide a variety of environment and experience.

The program is not intended to net monetary returns for either the trainee or sponsoring family. But the reward comes by way of sharing friendship, ideas, and spiritual convictions. Trainees become part of the sponsor's family in order to gain firsthand acquaintance with American family and community life. In addition to board and room the sponsor provides $15 spending money a month to the trainee and remits a monthly amount of $50 ($40 for girls) to MCC to cover ocean and inland transportation, medical, and other expenses.

Sponsors Needed

This year a group of 26 young people from Switzerland, Germany, Holland, Jordan, and Paraguay are in the United States living with their first family. They are to move to new homes the first part of February.

They represent numerous fields of occupational interest—housekeeping, farming, nursing, banking, electrical work, metal work and welding, child welfare work—and one young man is an experienced car salesman. Some families find this an opportunity for their children to learn another language. This is an excellent way to exchange ideas and make new friends—to work, play, and worship together.

Suitable homes are being sought for these young people for the period of February to August. Anyone interested in inviting a trainee into his home for these six months is invited to write to MCC, Akron, Pa., by November 15.

via MCC Information Service, Akron, Pa.

Broadcasting

Mennonite Hour

B. Charles Hostetter will be at the First Mennonite Church in Newton, Kans., Nov. 4-11 for a series of Bible meetings.

Notice to Indiana and Ohio listeners. Since Oct. 1 you have not been able to hear **The Mennonite Hour** over WOWO, Ft. Wayne. Perhaps if many of you write to WOWO expressing your disappointment that the broadcast is no longer heard over their station, they might consider airing the program free for at least a limited period of time, according to their new policy concerning religious broadcasts.

A new Christmas record album has just been released in two speeds. **The Mennonite Hour** singing groups have recorded 16 Christmas songs for your inspiration on this new record entitled, "Joy to the World." The 33⅓ rpm 10-inch record is priced at $3.50. The 45 rpm 2-record Christmas album is on sale for $2.94. Order yours from **The Mennonite Hour,** Harrisonburg, Va., or your local bookstore.

Norman Derstine, program director and associate pastor, **and B. Charles Hostetter,** pastor, will be participating in a Youth Guidance Conference at E.M.C. on Oct. 31.

Luz y Verdad

Pray for new students taking the correspondence courses offered by our Spanish broadcast. Quite a few are recognized Catholics, but are willing to give our study a try with the hope of understanding God's salvation. One student wrote from Texas, "Since receiving my studies, I have opened my mind to the real knowledge of spiritual truth. I have learned something that I never understood before, thanks to God and to you for the lessons that you are sending me. . . . All my doubts have been removed."

Pray for Samuel Rolón, who directs our Spanish correspondence students out of the Puerto Rican office. Also remember the new office opened in Cuba under the direction of Aaron King.

From the Industrial School for Girls in Ponce, Puerto Rico, comes a request that the radio pastor and his group of singers conduct a service for them. The director is a regular listener to **Luz y Verdad.**

Luz y Verdad will begin over KWBU, Corpus Christi, Texas, on Oct. 28. Sponsors for this new station are residents of the Archbold, Ohio, community. Plans are to continue KCCT until the end of the year since tapes are already at the station.

A contribution for a New York broadcast has come from a group of men in Ohio who had been interested in the KWBU station, but are willing to change their giving to this much-needed broadcast. We still need a bit more help before **Luz y Verdad** can go on a New York station. Shall we get on before the end of this year?

The Betania Mennonite School Chorus will be singing several songs on the Christmas program which **Luz y Verdad** will air on its 21 stations. Patricia Brenneman Santiago directs this chorus.

Navaho Bible Hour

The Navaho Bible Hour is now released each Sunday morning over station KMIN (980 kc) in Grants, N. Mex., at 6:15 a.m. and over KDJI, (1270 kc) Holbrook, Ariz., at 10:15 a.m.

Pray that the Lord will lead in planning for the future of the broadcast, and for the Navaho speakers that they may allow the Lord to continue using their lives for His glory in this ministry.

Heart to Heart

Oct. 5 was moving day for Heart to Heart. The office was transferred from a crowded space in an apartment to attractive new quarters in the building also occupied by **The Mennonite Hour.** Assisting the regular office personnel in moving office equipment were voluntary service helpers from E.M.C.

The office is now in a large enough place to handle the expanding work of the **Heart to Heart Program,** currently aired on 22 stations and handling a mailing list of about 7,000 names.

Located on Route 11, just north of Harrisonburg, Va., the new office is readily accessible to visitors traveling through the Shenandoah Valley. The first visitors signing the guest book were Mr. and Mrs. Leroy Schrock and family from Glen Flora, Wis.

Although the **Heart to Heart Program** is affiliated with Mennonite Broadcasts, Inc., it continues as a separate organization. The mailing address for the **Heart to Heart Program** is Box 425, Harrisonburg, Va.

Via Mennonite Broadcasts, Inc., Harrisonburg, Va.

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The report of the Japan Bible Society for 1955 indicates an increase of 40 per cent in the sale of Scripture portions. The Kogotai edition of the Bible printed in 1955 has already sold 90,000 copies.

Pray concerning a measure before the Japanese House of Representatives and House of Councillors on the revision of their postwar Constitution, particularly the phrase relating to freedom of worship.—**IFMA News.**

Ammar's New House

BY VERNON FREY

Does an Arab refugee appreciate something given to him or should he work for what he gets? The question often comes to my mind as to what help is the best we can give to the refugees with whom we work.

Some years ago in Jericho the idea came up that maybe building a house for a refugee family would be a good project during our slack season in material aid distribution. Last January after most of the riots were over and our distributions were slowed, we started building a house for Hanna Ammar, father of ten children and a helper in the MCC unit.

Money was contributed by some of the relief workers, an American Sunday school, and other friends. Blueprints called for a house with two bedrooms, a dining room, kitchen, bath, front porch—under a flat 24 by 26-foot cement roof.

Work got underway. While the foundation was being made, other workers made cement blocks by hand from a box mold. All labor was done by Arabs and MCC workers.

It was a big occasion when the day arrived for the roof to be poured. Extra workers were hired. Work began early in the morning by mixing cement by hand on the ground. An Arab custom says that while the roof is being poured the family for whom the house is being built must kill a sheep and cook it for dinner.

When the roof is finished—whether at noon or 2:00 p.m.—everyone sits down to eat. Close friends and relatives are also invited to the meal. Besides mutton the dinner includes rice, some bread, sour milk, and good Arabic coffee.

Hanna Ammar is very appreciative for what we did for him. He wishes to express his thanks to North Americans for what they have done. It means a lot to our Arab friends when we show interest in their daily living and when they see we are sincere in trying to help them.

via MCC Information Service, Akron, Pa.

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The mysterious nomad people called Gypsies are scattered in all parts of Europe. It is estimated that there are some five million of them. In the past couple of years, the Gypsies of France have been remarkably open to the Gospel. About two thousand now profess to be Christians, and in many cases it has meant radical transformations in their lives. One conversion will often affect a whole family, and their zeal in evangelizing other Gypsies is a joy to see. There is another but smaller community of Christians among the Gypsies of Bulgaria, who cannot now be easily contacted since Bulgaria is behind the Iron Curtain. Pray that Christian Gypsies may be faithful in their witness of Christ, demonstrating by their blameless lives the power of God unto salvation. Pray that there may be a real ingathering from among these nomad people.—**Missionary Mandate.**

Why Africa Now?

BY DOROTHY SMOKER

Part II

The Battle Lines

Christian progress in Africa is being contested bitterly today. The armies are not simply being arrayed for battle, but the battle is on. There are strong rivals, with great determination, set on winning Africa for themselves.

(1) There are **other religions. Islam** is firmly in control of some areas now, such as the solidly Mohammedan North. The east coast of Tanganyika and Kenya, all of Somalia, northern Nigeria, and a considerable portion of the population of Ethiopia are Moslem. A professor of history, writing in the Current History magazine (July '53), says, "Mohammedanism may well be a more dynamic force in African nationalism than is communism." At any rate, it seems likely that with the development of self-government, for instance in Somalia, Islam may become more aggressive than at present and the difficulties in the way of the Christian missionary increased.

The **Roman Catholic** Church is always more alert to opportunities and more flexible in its operations than the Protestant churches, and is making most strenuous efforts to win the whole area. In some places the Roman Catholic missionary forces outnumber by ten to one those of all the non-Roman churches combined. This great advantage is offset by one grave drawback. In the same areas, the ordained African ministry of the non-Roman churches outnumbers by considerably more than ten to one the African Roman priesthood. This is because of the requirement made of priests not to marry.

(2) **Materialism** is a still greater danger. There is a growing thirst in Africa for the "things" of civilization. On the one hand, Africa is growing rich from her cocoa and coffee and tea, her ginger and pyrethrum, her gold, tin, and chrome. On the other hand, her shops are full of things to buy—clothes, watches, cameras, radios. Though there is still a great deal of poverty, and an increasing population draining the soil, the frustrated poor are watching the level of prosperity rising rapidly for others. Africa is definitely beginning to be much more interested in mammon than in God. Many, many Africans are judging the value of various mission programs only in terms of what material benefits they may give. This is a deadly enemy to true spiritual life.

(3) Then there is the **struggle for the control of government.** There are the foreign powers, deeply entrenched, and determined to hold and to use parts of Africa for themselves. Against these is the rising tide of African nationalism. This does affect missions because a bitter element in this nationalism is resentment against race discriminations, and the missionaries are mostly white. When race is the issue, it is unfortunately all too easy to oppose all of a race and everything pertaining to it without making any distinctions. "Africa for the Africans" is heard and felt very widely.

Ethiopia and Egypt are free; so also are Liberia, Libya, and the Sudan. The U.N. has promised Somalia her independence from Italy in 1960. The first African prime minister in history, after the Western political pattern, was elected in the Gold Coast in 1952—Mr. Kwame Nkrumah. Gold Coast wants dominion status in a year or two, and Nigeria is following close behind. Africa is on the march, whether we like it or not. The new leaders of Africa are in school today, and the challenge to us is to make Christ the dominating power governing all of life in the new Africa.



These primary school children at Bukiroba represent African youth who are marching into an uncertain future.

(4) In the last analysis, the antagonists contesting for the control of Africa are Satan and the Son of God. Materialism is the mammon of the New Testament, and Jesus said, "Ye cannot serve God and mammon." Race conflict and bitterness, as well as oppression, are symptoms of the human heart without the love of Christ. The Mau Mau rebellion in Kenya is simply an embodiment of the rebellion of the heart against God, and the Mau Mau poison can be in the heart of any one, black or white. Thank God, He has given us the answer when He dealt with our sin on the cross of Calvary. The blood of Jesus Christ is entirely adequate for the redemption of Africa. Will she hear His gentle voice and turn?

Let's Study Africa

Who is to save Africa? Only Christ can. Who will enter the battlefield now in Christ's name on behalf of this great land? Who but you? and I? Christ has His body on earth now, and we dare not talk in generalities. We ourselves must do something. The next twenty years are the crucial time, and we, the church, must be informed.

Let us take up a study of Africa with a serious mind and a holy purpose. Last fall an issue of a magazine in America (**Saturday Review**) was wholly devoted to Africa. We quote from Alan Paton's introduction to it: "The real darkness of Africa has been the darkness of our own ignorance about it. Hence, our effort here is to make some small contribution to replacing this ignorance with some information and more, with a recognition of some of the human emotions and dilemmas which fill Africa today and are not really so remote or different from our own." This also is our purpose in the Africa Mission Study Kit which has been prepared for use in your congregation. But someone must be the spark to arouse the slumbering conscience and to lead in the awakening of fresh enthusiasm for our world-wide mission responsibility.

An African "Safari"

Here is the plan. Materials are now ready for the study of Africa in your congregation. The aim is that all of us should learn about and discuss the actual problems and opportunities that face us there, and then do what we can about it. This should be both stimulating and helpful to us.

"But," you ask, "who can teach a mission study? None of us have been to Africa, and we don't know anything about it."

Choose anyone who can teach. The requirements are only a deep conviction that we all ought to know something about Africa today and a willingness to give some time to reading and preparation. The materials are ready in usable form to challenge your congregation to think and to stimulate action.

Why not interest the whole congregation in an African "Safari" for a period of two to twelve weeks? "Safari" is a Swahili word in common use in Africa, meaning an "expedition" or a "journey," usually for hunting or exploration purposes. It is a word associated with big adventure. May we not have this sense of adventure in entering the study of this great continent, and also a deep sense of the imperative call of our Lord Jesus Christ to carry His Good News to all the world?

A mission study kit on Africa has been prepared and will be released about Nov. 1, 1956. The kit is sponsored jointly by the Eastern Mennonite Board of Missions and Charities and the Mennonite Commission for Christian Education.

The kit includes a teacher's manual, booklets concerning each of the three fields in Africa, reference materials, and maps. They will be available through the Mennonite Publishing House or branch bookstores. Plan now for a mission study class on Africa.

via Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

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Love releases in our lives the strongest force on earth.—J. D. Graber.



ALGERIA, NORTH AFRICA—On July 25, the Pax group in Algeria consisted of this group. Standing: Annie Haldeman, the Swiss nurse, Marvin Moyer, Kenneth Nussbaum, and Mohamed, the Christian Arab. Seated: Carl Beyler, John Wyse, John Shearer, and Jacob Schrock. The fellows constructed the house in the background. They continue to build more houses of the same type for Algerians who lost their homes in the earthquake of 1954. John Mosemann, Goshen, Ind., president of the General Mission Board, and John Howard Yoder, Basel, Switzerland, corresponding secretary from the MRSC-sponsored Algerian program, spent Sept. 21 to 24 with the unit on an administrative visit.

Violence Against Mennonites in Colombia

In Colombia Mennonite Brethren missionaries at La Cumbre, Province of Valle, have been the object of two attacks instigated by the local Roman Catholic priest. The first occurred on July 5 when a band of twenty men stoned the group assembled in the Mennonite Colegio de los Andes at La Cumbre.

Later, evangelicals in the area were warned that a more serious attack was being planned against the mission. It was on July 8 that a young man, Roman Catholic but friendly to the missionaries, told them that the priest and a group of men were in a room at the local hospital drinking and plotting an attack on the mission buildings. There are four houses on the Mennonites' La Cumbre property, in addition to two schools, one of which is a large boarding school for American children at present on vacation. The informant stated further that the Sisters of the hospital were paying the young men to do the work.

Missionaries on the station at the time were Mr. and Mrs. Ernest Friesen of Fresno, Calif.; Kathryn Lentzner of Larslan, Mont.; Lillian Schafer of Pickardsville, N. Dak.; Ruth Lowen of Hillsboro, Kans.; and Anne Dyck of Winkler, Man.

Shortly after midnight on July 8 the friend who had brought the first warning came to tell the missionaries that the men had left their meeting at the hospital and were on their way to the mission. The police were called but although they watched for a couple hours they saw nothing. Witnesses state that the policemen had been drinking and two of them were asleep.

Shortly after the policemen left at 2:00 a.m. the house was showered with rocks. Then the attackers poured gasoline and soon flames were leaping to the ceiling on three sides. The missionaries all escaped through a rear door, jumped ten feet down a steep bank and ran into a cement house nearby.

As the flames roared the shower of rocks continued. A woman's screams were heard. There was the sound of blows. Colombian Christians came to help and soon the assailants started away from the burning building. Just before they left there seemed to be a tremendous puff of air and all the flames went out. The wooden walls of the house were charred and blackened and one rug was partially burned, but miraculously the fire went out.

The next morning Amelia Palomino, well-known evangelical, was found semiconscious in a nearby house. This sixty-year-old Colombian lady had been attacked as she tried to reach the Friesen residence where she believed the Friesen children might be. Her face had been dragged along a barbed-wire fence and ripped open from cheek to cheek across the nose. She had suffered serious loss of blood from a lacerated scalp. It is now known that the local police were party to the attack on the mission.

The American and Canadian embassies in Bogota took immediate steps to demand an investigation of the incident. As a result, all police were withdrawn from the area and soldiers were assigned there until new police arrived on July 11. An investigation of the whole matter is being followed through.—**EFMA Missionary News Service.**

How to Make Christ Known Through the Witness of the Mennonite Church

II. Suggestions for Mennonite doctors. Place in your office such books and pamphlets as

1. Growing Up to Love—Amstutz
2. Home Booklet Series
3. Strangers and Pilgrims—Graham
4. Can a Thinking Man Be a Christian?—Wenger
5. Peace Is the Will of God—Peachey
6. Before You Decide—Charles and Hoover
7. Magazines—
   - Christian Living
   - Euro-Pax News
   - Agape
   - Mennonite Hospital News

and paste on the outside this label: If you wish to take this book (or magazine) with you, simply ask the doctor or the receptionist.

For further suggestions write to Secretary of Home Missions and Evangelism, 1711 Prairie Street, Elkhart, Indiana.

The opening of a mission field in Ethiopia has been approved by the American Lutheran Church. This denomination has missions now in India and New Guinea. The Crown Prince of Ethiopia has promised full co-operation with the Lutheran church in its work. Emperor Haile Selassie, said the Executive Secretary of the Lutheran Foreign Mission Board, is kindly disposed to missions.

MISSIONS

EDITORIAL

Co-ordinating Mission Emphases

The regular fall missions emphasis in our church has become a tradition. For more than 30 years the third Sunday in November was known as Fall Missionary Day, but this has now been changed to the second Sunday. The former Sunday School Committee of General Conference sponsored this mission emphasis which was then taken over by the Mennonite Commission for Christian Education when it replaced the Sunday School Committee.

Mission promotion for this day appeared in the Fall Missionary Day bulletin which was prepared first by the Mennonite Commission for Christian Education in co-operation with the General Mission Board and since 1944 by the General Mission Board in co-operation with the Commission. The Mennonite Commission for Christian Education is particularly interested in missionary education in the church and the General Mission Board in promoting a mission program also.

Since the development of **Missions Week** by the co-operation of the district mission boards and the General Mission Board during the past several years and the decision to co-ordinate **Missions Week** and Fall Missionary Day, some co-ordination of **Missions Week** promotion and the Fall Missionary Day bulletin also seemed advisable. Therefore, the Fall Missionary Day bulletin and the **Missions Week** folder are being combined this year. The General Mission Board and the Eastern Mission Board will be taking full responsibility for the preparation of this folder for their respective constituencies. Foreign mission materials in the two folders will be identical and the rest of the material adapted to the two programs.

The Mennonite Commission for Christian Education will continue to co-operate in the publication of the Spring Missionary Day folder which will include a missionary emphasis.

This month the General Mission Board is sending a copy of the 1956 Annual Mission Board report to all pastors and Sunday-school superintendents in its constituency with an order blank for the purpose of ordering additional copies for the congregation. Last year some congregations ordering late were disappointed because the supply had become exhausted. Be sure to get your order in early for this handbook on missions which tells the story of one year's work in foreign missions, home missions, relief and service, institutional service, and radio evangelism. Statistical tables also provide valuable facts regarding your church's outreach.—**L. C. Hartzler.**

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

I-W Services

A I-W workshop is being planned by the Committee on I-W Pastoral Service of the Indiana-Michigan Conference, to be held Thursday afternoon, Oct. 25, at the Prairie St. Church, Elkhart, Ind. This meeting will give opportunity for sponsors and area pastors from the Indiana-Michigan area to share concerns and ideas for their ministry to I-W men. This meeting is planned in connection with the Indiana-Michigan Mission Board meeting at Nappanee, Ind. J. B. Shenk, Elkhart, Ind., serves as chairman for this committee.

A I-W orientation conference planned to help young men become better acquainted with I-W before entering services was held at the Christopher Dock Mennonite School, Lansdale, Pa., Oct. 12, 13. Special speakers were Edgar Metzler, Washington, D.C., and Ray Bair, Akron, Pa. Reports indicate the conference was very well attended by many young men of that area. The Peace and Industrial Relations Committee for the Franconia Conference was responsible for planning this orientation conference.

Two men of the Brattleboro, Vt., I-W unit are members of an organized quartet which has been singing in some of the local churches and for the visitation program in homes for the aged in that area.

Members of the Norristown, Pa., I-W unit will give a program at the regular weekly unit services, Oct. 25, which will be given in other churches of the area in the near future. The theme of the program is "Christian Youth Faces a World at War."

Voluntary Service

Young men consecrated to service for Christ are needed for the voluntary service program of the church. In addition to the needs for men to serve as farmers and social workers there is a pressing need for hospital attendants. The Kansas City, Mo., Iowa City, Iowa, and the La Junta, Colo., units have openings for attendants in general and special hospitals. A trained laboratory technician is needed for the hospital in Puerto Rico, either man or woman.

Other positions for girls include a hostess for the General Mission Board headquarters at Elkhart, Ind., a cook for the South Bend, Ind., Hope Rescue Mission, and nurse aides for the various hospital units.

The La Junta, Colo., Mennonite Hospital announces the opening of a nurse aide school for January. Interested persons should apply immediately.

Registered nurses are urgently needed for the migrant work, for the Mathis, Texas, Maternity Home, and for the work in Puerto Rico.

Applications and inquiries for these and other VS openings should be addressed to Personnel Secretary, MBMC, 1711 Prairie St., Elkhart, Ind.

Sixty-one members of the Rossmere Mennonite Church group, Lancaster, Pa., met in a private home for a VS program, Oct. 10. Doris Zook, Strasburg, Pa., showed slides of VS work in migrant camps in Coalinga, Calif., and Mose Hochstetler, Bareville, Pa., showed slides of VS at Kansas City, Mo. Some slides from the Denver, Colo., and La Junta, Colo., VS units were also shown.

Alvin and Marianna Miller, Kalona, Iowa, members of the Grants, N. Mex., VS unit, will be spending about one week at Black Mountain Mission, Ganado, Ariz., helping missionary Stanley Weaver with some construction work.

Released Oct. 19, 1956
Relief and Service Office
Elkhart, Ind.

MCC Weekly Notes

Indonesia

Apparently the medical clinic at Kudus, Java, sometimes has its hands full and then some. One day last month patients from a nearby village went to the clinic in truckloads! The truck made four trips to transport them to and from the clinic. The first load arrived at 3:00 a.m. and the second at 7:15 a.m.

The medical team has initiated a new method of examining patients, reports Ruth Kennel (Atglen, Pa.):

"A nurse now sees all patients and refers the very sick ones to the physician who has an office on the rear porch of the clinic. This speeds up calls and gives the physician more time to spend with those who need him.

"Treatments for trachoma (eye disease) continue in public schools. They visit four or five schools for a period of four months, then move into different schools. They have examined 1700 children since January and treated 471 for trachoma and other eye diseases."

Jordan

Four more Arab boys have found a home at the Mennonite Home for Boys directed by twins Ada and Ida Stoltzfus (Elverson, Pa.). One of the boys' father went to South America and has not been heard from for a number of years. The mother has five children and was unable to properly care for them.

Another newcomer was all smiles when he was given a pair of pajamas to wear. He had to be shown how to get between the sheets in his bed. He seems to like everything that is given him.

The Stoltzfus twins distributed clothing and butter oil in three border villages. These people were happy for the gifts as they had not received distributions for some time.

Ailsa Craig Boys Farm

The Ontario Department of Child Welfare allocated $13,964 to Ailsa Craig (Ont.) Boys Farm to be used for additions and improvements to the plant. It was granted by a special order-in-council by the Ontario Cabinet.

Alden Bohn (Pandora, Ohio) has been named acting director of the Farm. He began service there last June as a social worker.

Katie Toews, Leamington, Ont., is a new secretary and bookkeeper at the Farm. She is the daughter of Mr. and Mrs. Jacob C. Toews and a member of Essex County United Mennonite Church at Leamington. She was trained at Leamington Business College and Canadian Mennonite Bible College.

Denver Chaplaincy

Christian literature is being distributed to patients in the Colorado Medical Center in Denver as part of the ministry of Chaplain Glenn Martin. Printed meditations, "The Friendly Word," are prepared by the chaplain weekly and given to all patients each Sunday morning. Meditations for mothers in the maternity ward are prepared and given by Naomi Schellenberg (Newton, Kans.), the chaplain's assistant.

A patients' religious library is also being compiled. A book cart is to be built to distribute religious literature and books to patients. Members of the Denver voluntary service unit assist in this phase of the ministry.

Brook Lane Farm

The new dining room-kitchen building is now occupied at Brook Lane Farm at Hagerstown, Md. Eastern area congregations continue to raise funds to furnish the building and pay expenses incurred thus far. Women's groups of various conferences are supplying equipment. Projects for additional needed furnishings are still open.

Mrs. Virginia Harshman, Smithsburg, Md., is the dietitian. She was trained at Western Maryland College and the University of Maryland. She is a member of the Evangelical United Brethren Church. New on the staff is Edwin H. Christ, Elizabethtown, Pa. He is a member of the United Zion Church.

Prairie View Hospital

James Hean, Ann Arbor, Mich., is the new patient activities director at Prairie View Hospital, Newton, Kans. He was director of recreational therapy the past three years at Ypsilanti (Mich.) State Hospital. He is a graduate of Bethel College and the University of Michigan. He is a member of the Mennonite Brethren in Christ Church in Philadelphia, Pa.

Kings View Homes

George and Susan Penner, Plum Coulee, Man., are new workers at Kings View Homes, Reedley, Calif. He is a psychiatric aide and she serves in the kitchen. They are members of the Rudnerweide Mennonite Church at Plum Coulee.

Released October 19, 1956
MCC Information Service
Akron, Pa.

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Vandals recently destroyed $75,000 worth of property at a Pittsburgh church. The next Sunday the pastor preached on forgiveness.

WMSA Weekly Notes

The special project this month is within the means and interest of each WMSA member. Cakes and more cakes of toilet soap are needed in every area where our MCC relief workers are serving. Sunday-school classes, junior or intermediate youth groups, as well as sewing groups will want to help. Some may want to have each member shop for soap; other groups may wish to contribute money and buy a case of soap. Towels and wash cloths may be included. Send the soap to the nearest MCC clothing center.

Ontario WMSA fall workshop plans include two meetings. A meeting for Saturday, Oct. 27, is planned especially for junior and intermediate girls, and the officers and sponsors of these groups.

Mrs. George Amstutz, Dalton, Ohio, secretary of girls' activities, will be the special speaker for the two meetings. Girls' circles will participate in the program, as well as have a display of materials which they have made during the year. This meeting on Saturday when schoolgirls and working girls can attend is especially planned for them.

On Monday, Oct. 29, Mrs. Amstutz will meet with the officers of the adult circles in their annual workshop. This program provides opportunity for group discussion for various officers.

The ministry of making personal calls was discussed by Mrs. Aaron Showalter of Smith, Alta., at the district WMSA meeting. Mrs. Showalter said, "Visiting is closely linked with prayer, prayer to be directed to the right homes, and directed in the conversation." She also said, "Visiting is not a one-way street, but is closely linked with hospitality."

"The husbands of our members helped in this project," wrote the secretary of a group of mothers who meet evenings at Martinsburg, Pa. A needy family in the community was helped. The men went along to do various small repair jobs for the family, including the repairing of the washer.

Whenever the wives, mothers, or daughters help in the work of WMSA, there is present the co-operation of the husbands, fathers, and brothers. The men show this co-operation by eating a cold lunch at home at noon, or doing dishes, or minding the children. Sometimes it means taking mother or daughter to the meeting and getting her later. Or it may be, as it was at Martinsburg, that when a need is found, the help of the husbands is required to complete the job.

The first Mennonite missionaries went to Brazil in 1954. Bro. and Sister Richard Burkholder and Bro. and Sister Peter Sawatsky, the first missionaries, spent about a year studying the Portuguese language and learning to know the people of Brazil.

During this time they were also seeking a place where a Mennonite witness might begin in Brazil. David and Rosanna Hostetler and Glenn and Lois Musselman arrived in Brazil in 1955. At the last annual meeting of the Mission Board, Herbert and Shirley Minnich were appointed for this same field.

The WMSA special project this year is providing furnishings for these new homes. Our goal for adult circles in $2,000, and $300 for girls' circles. The WMSA contributions will help to provide the basic furnishings for these homes. Richard and Susan Burkholder are now living in Goiania, Goias, Brazil, and Peter and Alice Sawatsky are located in Sao Paulo.

Plan now to include the special project, **Brazil Missionary Homes Furnishings,** in your budget for this year. Your contribution should be forwarded to the district WMSA treasurer.

Office of the WMSA Secretary
1711 Prairie Street, Elkhart, Ind.

From Our Churches

GRANTSVILLE, MARYLAND

(Oak Grove Congregation)

Dear Christian Friends Everywhere:

Greetings of love from the "nameless church" (as Bro. Erb some time ago referred to churches without markers!) on Negro Mountain. Incidentally, we have been motivated to place an attractive, visible marker along Route 40 soon!

One of the chief joys for which we thank the Lord is that this summer we needed only one summer Bible school teacher from another congregation. Four of our teachers participated in the summer Bible school workshop held at the Springs Church. You too would have been delighted to see the new ideas put to work. As is the case in other communities, our summer Bible school attendance is higher than Sunday school because children from other denominations attend. One mother completed her 22nd successive year of perfect attendance. She says, "I feel this is one thing I can do for my children and I don't get tired of hearing the Word of God." Each morning we find her waiting with her five little ones.

Bro. Harvey Shank has found a special place in our hearts and for the past two summers conducted our evangelistic meetings. There were no first-time conversions but soul-sores were healed, skies were cleared, and new desires to serve the Lord were fruits of his preaching the Word of God.

Because of increased enrollment, it has become necessary to add an extra class in Sunday school. We now have kindergarten, primary, intermediate, youth, and adult, with girls and boys together. Our attendance during the summer has been good, averaging from 50 to 60.

Sept. 9, Bro. Claude Beachy, a consecrated and gifted young man, was installed as assistant pastor. Bro. Walls requested help because of ill health.

Oct. 7 we plan to have a special service in honor of Bro. Walls' 67th birthday.

Two of our members attended the inspiring Sunday School Convention at Goshen.

Mrs. Ernest Beal, a young mother whose husband has been a member of the Mennonite Church, united with our church by letter. Her talent and willingness to serve will contribute to the upbuilding of the church. We pray that her fellowship with us may always be sweet and strengthening.

Even in the physical plant of the church there has been progress. A businessman donated a clock, which needed refinishing, to our church. One of our members is refinishing it to match the other woodwork in our 56-year-old building. We also insulated the interior with ivory and tan insulation planking which certainly adds to the warmth and beauty.

Two members of the church passed away during the past year.

Negro Mountain is a challenging area. Many are without Christ and admit they are. Others are lukewarm. We do praise the Lord for those who are giving Him their best—be it through prayer, gifts, attendance, work, or ministry.

Possibly when you read this correspondence will be the only time you will think specifically of the small flock of sheep at Oak Grove. Will you then stop just to remember us in prayer—the black sheep, the lambs, the older sheep, and our shepherds? Mrs. Henry E. Yoder.

LANCASTER, PENNSYLVANIA

(South Christian Street Congregation)

Dear Readers:

Farewell services were held on Aug. 26 for J. S. Lehman, who was pastor at South Christian Street for almost twenty-five years. He has moved to Harrisonburg, Va.

The results of our Sunday-school reorganization are as follows: superintendent, Richard Shertzer; asst. superintendent, Walter Shirk; choristers, Robert Weaver and Clarence Groff; secretaries, Pauline Chubb and Janet Shertzer; treasurer, Jonathan Ernst.

Lester T. Weaver.

LOGAN, OHIO

(Turkey Run Congregation)

Dear Christian Friends:

Greetings in the name of Him who died and rose again for us.

We had a nice summer Bible school and the Lord blessed us with wonderful weather. The highest attendance was 121, average attendance 110, with perfect attendance of 68. After the Bible school program, Bro. Eli Nissley, Plain City, Ohio, gave a short message. Bro. Emory Yutzy, Plain City, was with us over the week end. He showed his slides on Palestine at the Maxville school.

The afternoon of June 10 we had a very impressive service when Bro. Marion Good, who had been serving as our pastor, was ordained to the ministry. Those who took part were Bro. Harold Good, Elida, Ohio; Bro. Irvin Martin, Mt. Airy, Md., and Bro. Abe Kauffman, Plain City, Ohio, who preached the sermon.

We enjoyed having Bro. I. Mark Ross with us on July 22, when he led the singing and also preached for us.

Our revival meetings were Aug. 26 to Sept. 9, with Bro. Harvey Shank, Chambersburg, Pa., as evangelist. We praise the Lord for the inspiring messages which we greatly appreciated.

We also appreciate the many other friends who have come to worship with us. Pray for us.

Mrs. Vernon Good.

SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Christian Greetings:

Our fall counsel meeting was held Sept. 9 with Bishop Franklin Weaver and local council in charge. Bro. Weaver, in his Sunday morning sermon, impressed us anew with the sacredness of our covenant vows and the importance of remaining true to them, and of being obedient to the teachings and commandments of Jesus, whose suffering and death we expect to commemorate in the near future.

Along with Bro. Weaver were his family and Sisters Mary and Anna Showalter, all of Waynesboro, Va.

Our hearts were saddened Sept. 12 at the sudden passing of our senior bishop, Bro. Joseph R. Driver. A group from here attended funeral services at Springdale, Waynesboro, Va. Bro. Driver was a kind, patient, and helpful spiritual father, and we trust the Biblical principles and ideals often held before us in precept and example will live on among us for the good of the church and the glory of God.

The sisters' sewing circle met in the home of Mrs. Ira Good for their first fall meeting, Sept. 13. A period of devotion, reorganization, plans for winter work, and a bundle of finished garments filled the day and manifested the interest and concern of the group for this service.

On Sept. 23 Bro. Paul Barnhart and family, Waynesboro, Va., worshiped with us, Bro. Barnhart preaching a stirring message from Luke 13:24.

Remember us and the work at South Boston in your prayers. Beulah I. Good.

Mission News

CONTINUED

The brethren Peter Sawatsky and David Hostetler, missionaries to Brazil, have recently been visiting possible cities and towns around Campinas and Sao Paulo, as far away as two hours by train, to locate another witnessing point where the Hostetlers can begin work. Pray for the meeting of the missionaries with Bro. Nelson Litwiller at the end of October when decisions will need to be made regarding the location of the Musselmans and Hostetlers.

Bro. Manuel Medina, Mennonite student from Honduras attending the Mennonite Bible Institute in La Plata, Puerto Rico, is now helping the pastor at the Coamo Arriba congregation. He spends Saturdays and Sundays visiting and directing two services in homes. He also sings in the chorus of the Spanish broadcast, **Luz y Verdad.**

The new telephone number for the Eastern Mission Board headquarters at Salunga, Pa., is Landisville, TWinoaks 8-8361.

The missionaries in Bihar, India, recently attended an inspirational conference at Daltonganj sponsored conjointly with the British Churches of Christ mission and the Baptist mission. The Milton Vogts took four young men from Balumath along with them to the conference. The speakers at the conference were the brethren John Paul and Motilal.

Bro. Samuel Rolon, Mennonite student at the Mennonite Bible Institute, La Plata, Puerto Rico, and a member of the Calvary Mennonite Church at this same place, is directing the work of the Coamo congregation each week end. Each third Sunday night of the month he preaches at the Betania congregation, Pulguillas, while its pastor preaches in Coamo.

Eight souls accepted Christ as Saviour at the Calvary Mennonite Church, La Plata, Puerto Rico, during the evangelistic meetings, Oct. 7-14, held in connection with the ninth anniversary of the founding of the church.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, will be speaking at a missionary conference at Monterey Mennonite Church, Bird in Hand, Pa., on Nov. 4. He spoke at the Weaverland young people's meeting on Oct. 27 and at Meckville, Pa., on Oct. 28.

Bro. John Driver, missionary on furlough from Puerto Rico, spoke at the Bethel Mennonite Church, Ashley, Mich., on Oct. 21. He is scheduled to speak at Ft. Wayne, Ind., on Nov. 4.

Bro. and Sister Lee Kanagy, missionaries on furlough from Japan, served the Locust Grove congregation, Elkhart, Ind., on Sunday evening, Oct. 21. They are scheduled to speak at the Holdeman Mennonite Church, Wakarusa, Ind., on Nov. 4.

The Pacific Coast Mission Board is planning to open mission work in Mexico.

Farewell services were held for the Fred S. Brenneman family at the Pennsylvania Church, Hesston, Kans., on Oct. 23. The Brennemans will leave soon for missionary services in Tanganyika.

Field Notes

CONTINUED

Warner Jackson, Cleveland, Ohio, at Zion, Morgantown, Pa., Nov. 22-25 (instead of date given last week).

All day Thanksgiving meeting at 12th and Windsor, Reading, Pa., with Harold Reed, Chester, Pa., and Lloyd Hollinger, York, Pa., as speakers.

Tobe Schmucker, South Bend, Ind., at Martins, Orrville, Ohio, Nov. 5.

Paul and Alta Erb, Scottdale, Pa., at East Union, Kalona, Iowa, Nov. 4-11, with Sister Erb speaking on the home and Bro. Erb on The Alpha and the Omega.

Fortieth anniversary of the Los Angeles congregation will be observed on Nov. 4.

Be Ye Doers of the Word, a 200-page study of the epistle of James, and containing the last sermons preached on The Calvary Hour by the late William G. Detweiler, also a brief summary of his life, will be sent to anyone who asks for it from The Calvary Hour, Orrville, Ohio.

Raymond Kramer, Meadville, Pa., will deliver The Calvary Hour broadcasts of November 4 and 11.

Ralph Shenk, Ellicott City, Md., in Bible meetings at Harlem Mennonite Church, New York City, Nov. 4-11.

Bible instruction meeting at Millwood, Gap, Pa., with Homer Bomberger, Manheim, Pa., and John Glick, Oley, Pa., as instructors, Nov. 10, 11.

Aaron Shank in Tabernacle Studies at Vine Street, Lancaster, Pa., Nov. 5.

Warren Swartley, with mixed chorus from Souderton, Pa., at Norristown, Pa., Nov. 4.

Mervin Swartzentruber has been appointed to serve as director of the Book Review Service at the Mennonite Publishing House. During the past several months this work has been carried on secretarially by Kathryn Kreider. Persons who had formerly reviewed books and wish again to receive books should write Bro. Swartzentruber of their interests.

Christian Literature meeting sponsored by library committee of the Lancaster Conference, at New Holland, Pa., Nov. 2-4. Gideon Yoder speaks on the "Christian Nurture and Evangelism of Children" and Don Augsburger speaks on literature.

Twentieth anniversary of the ordination of Markley H. Clemmer, and ordination of a minister to assist him, at Norristown, Pa., 9:30 a.m. Nov. 10.

Gideon G. Yoder, Hesston, Kans., in union Thanksgiving services, Harper, Kans., Nov. 20.

Visiting Speakers

Oct. 7. **Ivan Magal,** recently returned from Europe, at Mt. Clinton, Va. **Robert Lee,** Portland, Oreg., at Prairie St., Elkhart, Ind. **Paul Holdeman,** Perryton, Texas, at Protection, Kans. **Ruth Bauman,** on furlough from Africa, at Dillonvale, Ohio. **Daniel Martin,** Sheldon, Wis., at Sharon, Plain City, Ohio. **S. C. Yoder,** Goshen, Ind., at Brutus, Mich. **J. F. Garber,** Burton, Ohio, at Blenheim, New Dundee, Ont.

Oct. 14. **Walter Smeltzer,** Elkhart, Ind., at Brutus, Mich. **Victor Dorsch,** under appointment to Somalia, at Fairhaven Mission, Sebewaing, Mich., and at Pigeon, Mich. **Ernest Bennett,** treasurer Mennonite Board of Missions and Charities, at Metamora, Ill. **Edwin Alderfer,** Blooming Glen, Pa., at Oxford, N.J. **J. L. Horst,** Scottdale, Pa., at Lindale, Linville, Va. **Clyde Fullmer,** Martinsburg, Pa., at Cumberland, Md. **Oliver Keener,** Harrisonburg, Va., at Mountain View, Lyndhurst, Va. **J. Mark Stauffer,** Harrisonburg, Va., at Lynside, Lyndhurst, Va. **Leroy E. Schrock,** Glen Flora, Wis., at Stuarts Draft, Va. **J. M. Nissley,** Sarasota, Fla., at Pike, Harrisonburg, Va. **Roy Eby,** MCC worker in Viet-Nam, at Neffsville, Pa. **Clifford Hartzel,** Philadelphia Rescue Mission, at Fort Wayne, Ind. **Henry Wyse,** Archbold, Ohio, at Pinckney, Mich. **Walter Campbell,** Harrisonburg, Va., at Thomas, Hollsopple, Pa.

Oct. 21. **Roy Koch,** St. Jacobs, Ont., at East Bethel, Greenville, Va. **Aldus Wingard,** Hollsopple, Pa., at 12th and Windsor, Reading, Pa. **Roy Roth,** Hesston, Kans., at Orrville, Ohio. **John Stoll,** Minot, N. Dak., at Rock Lake Mission and at Church of the Brethren, Cando, N. Dak. **Ford Berg,** Birdsboro, Pa., at East Chestnut St., Lancaster, Pa. **S. M. King,** Goshen, Ind., at Crown Hill, Rittman, Ohio. **Franklin E. Weaver,** Waynesboro, Va., and **Myron Augsburger,** Harrisonburg, Va., at Stuarts Draft, Va. **Richard E. Martin,** Elida, Ohio, at Pinto, Md. **Nelson Kauffman,** Elkhart, Ind., at Martins, Orrville, Ohio. **I. E. Burkhart,** Goshen, Ind., at Souderton, Pa. **Arnold Dietzel,** Akron, Pa., at Wesley Chapel, Newark, Del. **Eugene Herr,** Scottdale, Pa., at Sharon, Plain City, Ohio.

Evangelistic Meetings

Harry Y. Shetler, Davidsville, Pa., at Walsall, Johnstown, Pa., closing Oct. 21. **Raymond Kramer,** Meadville, Pa., at Neffsville, Pa., Oct. 28 to Nov. 4, and at Nappanee, Ind., Nov. 15-25. **Silas Brydge,** Lyndhurst, Va., at Big Laurel, Grayson, N.C., beginning Nov. 23. **E. W. Kulp,** Bally, Pa., at Providence, Yerkes, Pa., Oct. 20-28. **John S. Hess,** Lititz, Pa., at Salem, Shelly, Pa., Oct. 20-28. **Norman Bechtel,** Spring City, Pa., at Steel City, Pa., Oct. 21-28. **Vernon Bontreger,** Goshen, Ind., at Crumstown, Ind., Oct. 14-21. **Milton G. Brackbill,** Paoli, Pa., at West Clinton, Pettisville, Ohio, Nov. 19-25. **Arnold Gingrich,** Bothwell, Ont., at Preston, Ont., Oct. 28 to Nov. 4. **Roy Geigley,** Gettysburg, Pa., at Stauffers, Bachmansville, Pa., Oct. 28 to Nov. 11. **J. J. Hostetler,** Peoria, Ill., at Rehoboth, St. Anne, Ill., Oct. 21-28. **Paul Roth,** Masontown, Pa., at Upper Skippack, Creamery, Pa., Nov. 4-9. **Frank Garman,** Columbia, Pa., at Lincoln University, Pa., Nov. 11-18. **Cletus Doutrich,** Bethel, Pa., at 12th and Windsor, Reading, Pa., Nov. 11-22. **Henry Ruth,** Souderton, Pa., at Morris, Pa., Nov. 11-20. **Frank Enck,** Willow Street, Pa., at Stony Brook, York, Pa., Nov. 4-18. **Milo Kauffman,** Hesston, Kans., at Leetonia, Ohio, Oct. 21-28. **James Bucher,** Hubbard, Oreg., at Snow Hill, Md., beginning Nov. 3. **Walter Lehman,** Chambersburg, Pa., at Meadville, 3 miles north of White Horse, Pa., Nov. 11-24. **Daniel Kauffman,** Leonard, Mo., at Evening Shade, Mo., closing Oct. 23.

Virginia Mennonite Conference Report

Zion Church, Broadway, Virginia

July 24-27, 1956

Devotions of the opening session were conducted by Harvey Shank, Chambersburg, Pa.

J. L. Stauffer, senior bishop of the Northern District, gave the address of welcome on behalf of the host district.

J. R. Mumaw brought the conference sermon, using Hebrews 12: 18-29.

Responses to the conference sermon were given by John Harman, Daniel Shenk, Sheridan, Oreg., Harold Eshleman, Ralph Shank, and William McGrath.

Names of men ordained during the year were presented: Roy D. Kiser, deacon; Frank E. Nice, Michael Shenk, Marion Weaver, and Lloyd Weaver, Jr., ministers. These were welcomed as members of Conference and officially accepted upon motion.

The bishop reports indicated a membership for the home church and her foreign missions of 4,727.

Permission for ordinations was granted as follows: Herbert Minnich for mission work in Brazil at the request of the General Mission Board, two ministers in the Norfolk District, a minister and a deacon in the Ohio District, and two ministers in the Warwick District.

The secretary and the treasurer of the Virginia Mission Board presented their reports. Upon recommendation of the Board a number of changes in their constitution were ratified.

The Automobile Aid Plan reported through the secretary and treasurer. Upon recommendation of its board, constitutional changes for its organization were ratified.

The president of E.M.C., the chairman of the Board of Trustees, and the chairman of the Religious Welfare Committee gave their reports.

Election: **Moderator of Conference,** Truman H. Brunk, 2 y.; **Fourth Member of Executive Committee,** Daniel W. Lehman, 2 y.; **Evangelistic Secretary,** Warren Kratz, 3 y.; **Peace and Industrial Relations Committee,** Henry D. Weaver, 3 y.; **Religious Welfare Committee of E.M.C.,** Truman Brunk, Lloyd Hartzler, Ward Shank, J. L. Stauffer, 1 y.; **Committee on Advice and Counsel to C.D.S.,** Ralph Heatwole, 3 y.; **Board of Trustees of E.M.C.,** Dan Blosser, Frank Harman, Jacob Martin, Jr., Henry Shenk, 4 y.; **Va. Mission Board,** Homer Mumaw, Rowland Shank, Mahlon Blosser, Paul Barnhart, John M. Shenk, 4 y.; **Property Aid Plan Board,** John P. Alger, John Lantz, John Barnhart, Alvin Heatwole, Wilmer Landis, 4 y.; **Auto Aid Plan Board,** James Gross, Clayton Showalter, Justus Suter, Justus Driver, Clarence Heishman, 4 y.; **Insurance Study Comm.,** Myron Augsburger, 3 y.; **Advisory Comm. to Sewing Circles,** Joseph Heatwole, 3 y.; **Comm. on Co-ordination of Finance,** Samuel S. Shank, Marvin Ulrich, 1 y.; **Va. Mennonite Home Board,** Alpheus Burkholder, John Harman, 4 y.; **Philos Farms Board,** Nelson Burkholder, James Curry, 4 y.; **Pres. Va. Mission Board,** Mahlon Blosser, 2 y.; **Delegates to Gen. Conf.,** E. G. Gehman, Jacob Martin, Sr., A. T. Rollins, S. A. Shank, Moses Slabaugh, Timothy Showalter, Earl Champ, Lloyd Horst, Ralph Heatwole, Warren Kratz, D. W. Lehman, Hubert Pellman, J. R. Driver, Roy Kiser, Otis Snead, Franklin Weaver, George Brunk, Robert Ross, Louis Amstutz, Harry Landis, Eli Kramer, Roy Wenger, Myron Augsburger, Ira Miller.

Additional reports read and accepted in regular order during the conference are as follows:

Conference Organizations: Property Aid Plan, Virginia Mennonite Home, Philos Farms, and Associated Sewing Circles.

Conference Officers and Representatives: Conference Treasurer, Conference Evangelistic Secretary, Representative on General Mission Board, Board of Education, Publication Board, and General Council of General Conference.

Standing Committees: Advisory to Sewing Circles, Advisory to C.D.S., Radio Broadcasting, I-W Pastoral Services, Co-ordination of Finance, Insurance Study, Peace and Industrial Relations, Ministerial Aid, and Historical.

Special Committees: Nonconformity Study, Disaster Relief, and Audio-Visual Aids.

Upon recommendation of the Disaster Relief Committee the establishment of Disaster Service Units was encouraged and a tentative constitution and organizational pattern adopted.

Upon recommendation of the Audio-Visual Aids Committee a statement of standards governing the use of such material was adopted.

The topic, "Implementing Scriptural Principles in Church Discipline," was presented by Timothy Showalter. The following statement of belief and commitment was adopted:

We believe that the church as a divine institution has authority to regulate matters pertaining to the body of Christ and that the church is responsible for discipline among its members. Some disciplinary action may be taken by the congregation and officials together; other matters of discipline will rest largely with the officials. Discipline should include teaching from the Word of God so as to establish convictions regarding the obligations of church membership. Discipline should be administered in love with the purpose of winning those in error.

As a brotherhood and as conference members we recognize our responsibility to Christ as head of the church, and our obligations to exercise discipline that will keep the church pure and unspotted from the world, that it may be presented to Christ pure and unspotted from the world.

Other topics discussed during the conference were: "Procedures in the Call of Men to the Ministry," D. W. Lehman; "Present Implications and Applications of the Unequal Yoke in Business, Marriage, and Church Relationships," John F. Shank; "The Beauty of Christian Simplicity," Earl Hartzler; "Meeting the Television Issue as Pastors," Paul Wenger.

Resolutions Adopted: Concerning evangelism:

Whereas, One of the basic functions of the church is evangelism, and inasmuch as the accessions to our membership in the past year have been very low,

Resolved, That greater emphasis be placed on motivation and methods for evangelism, and that the Conference arrange for an evangelistic study conference for promoting "every member evangelism."

Concerning the defense of the Gospel: Whereas, The Christian Church in former years has been assailed by Liberalism and Modernism we believe that today the Church of Christ is also in danger of being influenced by Neo-orthodoxy with its denial of the full inspiration of the Scripture, and its contention that truth is relative and not absolute, and that God's revelation of Himself is to the reader of His Word and not in His Word, and by its denial of the deity of Christ and of the authority of His Church, therefore, be it

Resolved, That we as a Conference re-affirm our belief in the plenary and verbal inspiration of the Scripture and that we recognize the Word of God as final authority for doctrine and practice. Furthermore, we believe the church to be a divine institution with authority to exercise discipline and to maintain the standards of faith and practice required by the Scripture.

Relating to labor relations: Inasmuch as industrialization and union activities have greatly increased in our area, be it

Resolved, That we affirm our position to be in accord with the Statement of Position on Industrial Relations as adopted by General Conference August 26, 1941, (see pamphlet **Industrial Relations**) and that we urge our people to beware of activities which would be inconsistent with our position on nonresistance and the unequal yoke. Be it further

Resolved, That we commission our Peace and Industrial Relations Committee to arrange a study conference which will call in representatives of our General Conference Committee so that the whole problem of union collaborations can be re-examined.

Of respect: Whereas, It has pleased our heavenly Father to remove from time to eternity our dear brethren William H. Yankey, minister; Simon Huber, and Timothy J. Wenger, deacons; be it

Resolved, That we bow in humble submission to God's will and that we allow their noble example to inspire us to consecrated sacrificial service.

Of appreciation: Resolved, That we, members of the Virginia Conference with our families and friends hereby express our sincere thanks to the brotherhood of the Northern District for their hospitality shown us during the 1956 sessions of conference.

Attendance of ordained men at the conference: Virginia Conference bishops 10, ministers 71, deacons 24. Visiting officials 11.

Linden M. Wenger, Secretary.

TEACHING THE WORD

(Continued from page 1033)

Real pupil problems exist in the area of the self life. Changes in the self structure of an individual are often the most threatening, but bring the most lasting results if approached in and with the proper techniques. Changes must be made from the old self-out-of-Christ, to the new self-in-Christ. This is in brief the problem we find in Scripture of the "old man" and the "new man."

4. Bible teaching tends to become most effective when it is held in an atmosphere of permissive acceptance.

God sent not His Son to condemn, but to bring salvation to a lost humanity. Jesus spoke words of non-condemnation to the sinful woman, but said, "Go, and do not sin any more." The sin problem must be dealt with, but the atmosphere of the situation often determines the degree of success in the recipient.

5. Bible teaching tends to be most effective when the goal becomes "much" and not "many."

A few truths related and integrated are far more effective in a learning situ-

ation than many truths which have no correlation at all.

Truths need to be surrounded by valuable learning experiences which will make transfer of principles learned into real life situations.

There has long been a gap between what individuals know they ought to do and that which they really practice. The problem centers around the teacher's quantitative or qualitative goals. When quality is not subject to quantity, results will become more realistic and meaningful.

It is the duty of every teacher to become more effective in the field to which God has called him. He ought to avail himself of every opportunity to develop his talents and to supplement his resources that come his way.

The Mennonite Commission for Christian Education is concerned about the teaching ministry of the local church. Because of this concern the secretaryship of Christian Service Training is prepared to assist local congregations to arrange and execute a teacher training, or Christian service training program. Such a training program ought to be placed on the church calendar for both spring and fall.

You can receive a bulletin, or information relevant to the Christian Service Training program by writing Don Augsburger, Box 79, Soudersburg, Pa.

SUNDAY SCHOOL LESSON

(Continued from page 1035)

peace. Consider these three requirements for a life of individual peace with God and for a peaceful fellowship in the church, and, if time, for peace among the nations.

What can we do to help bring peace?

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Joseph A. and Mary (Miller), Gulfport, Miss., fourth child, first daughter, Edith Mae, Oct. 12, 1956.

Beck, James and Charlene (Stuckey), Archbold, Ohio, first child, Ladonna Sue, Sept. 16, 1956.

Bender, Tobias and Berdella (Hershberger), Nampa, Idaho, fourth child, first daughter, Mary Jane, Oct. 2, 1956.

Combs, John and Ruth (Stalter), Oak Lawn, Ill., fourth son, Reid Cornell, Oct. 13, 1956.

Eichorn, Paul and Amanda (Yoder), Cochranton, Pa., fifth child, third son, Enoch, Sept. 25, 1956.

Frey, Urias and Helen (Weber), Waterloo, Ont., fourth child, second son, Gerald, Sept. 1, 1956.

Gehman, Noah M. and Eva W., (Moyer), —— Pa., sixth daughter, Lois Marie, Sept. 16, 1956.

Glick, Lester and Doris (Miller), Goshen, Ind., third child, second daughter, Priscilla Grace, Oct. 12, 1956.

Headings, Ray and Jean (Snapp), DeGraff, Ohio, second child, first son, Dennis Ray, Sept. 17, 1956.

Hege, Adam and Violet (Martin), Greencastle, Pa., second daughter, Judy Ann, Sept. 23, 1956.

Horst, Lloyd R. and Elverta (Hostetter), Hellam, Pa., fifth child, fourth son, Laverne Ray, Sept. 28, 1956.

Hostetler, John A. and Beulah (Stauffer), Scottdale, Pa., second daughter, Mary Irene, Oct. 19, 1956.

Kauffman, Morris and Gladys (Mullet), Glendive, Mont., fifth child, second son, Kent J., Sept. 10, 1956.

Landis, Richard and Doris (Landis), Hatfield, Pa., second daughter, Marilyn, Sept. 10, 1956.

Lapp, Ben F. and Geraldine (Alderfer), Kinzers, Pa., first child, Karen Louise, Oct. 7, 1956.

Leichty, Marion and Marlene (Yoder), Mt. Pleasant, Iowa, first child, Anthony Jay, Sept. 26, 1956.

Mann, David and Mona (Aeschliman), Albany, Oreg., first son (to be adopted), David Michael, Sept. 27, 1956.

Martin, Allen H. and Cora M. (Horst), Hagerstown, Md., fifth child, third daughter, Ethel Marie, Sept. 28, 1956.

Martin, Fred M. and Beatrice (Martin), Denver, Pa., second child, first son, Vernon Jay, Oct. 11, 1956.

Martin, Titus W. and Elizabeth W. (Martin), Bareville, Pa., fifth child, third daughter, Lucy, Oct. 9, 1956.

Massanari, Russell H. and Fern (Grieser), Fisher, Ill., fourth child, second son, Dennis Dean, Oct. 7, 1956.

Miller, Albert J. and Rebecca (Nisly), Hutchinson, Kans., first child, Steven, Sept. 3, 1956.

Miller, Glenn G. and Florence (Lutz), Gap, Pa., sixth child, third son, Donald Bruce, Oct. 9, 1956.

Miller, Monroe J. and Elizabeth (Moyer), Telford, Pa., first child, Richard Alan, Sept. 26, 1956.

Miller, Moses M. and Barbara (Miller), Kalona, Iowa, first child, Arlin David, Sept. 18, 1956.

Mosteller, Joseph and Louella (Beiler), Elverson, Pa., second child, Alfreda, March 22, 1956.

Nafziger, Eldon Dean and LaVerne Ruth (Vogt), Hopedale, Ill., first child, Eric Dean, Oct. 19, 1956.

Noel, Duane and Freda (Buller), Strang, Nebr., fourth child, first son, Kenneth Duane, Sept. 23, 1956.

Ramer, J. Ralph and Laura (King), Myerstown, Pa., second child, first daughter, Sharon Elaine, Oct. 4, 1956.

Schmidt, Earl and Elizabeth (Shue), Biglerville, Pa., first child, Joyce Ellen, Sept. 24, 1956.

Smoker, Elvin M. and Anna (Buckwalter), Willow Street, Pa., second daughter, Karen Jane, Sept. 29, 1956.

Snyder, Harold W. and Mary Josephine (Schrock), Smithville, Ohio, fourth child, second son, Joseph Harold, Aug. 26, 1956.

Stoltzfus, Edward and Edna (Good), Parkesburg, Pa., fourth child, first son, Edward Junior, Sept. 5, 1956.

Stoltzfus, Omar B. and Annie (Zook), Honey Brook, Pa., fourth child, third son, Melvin Z., Sept. 24, 1956.

Stutzman, Wilford and Wava (Brenneman), Keota, Iowa, fifth child, fourth son, Joseph Lloyd, Oct. 10, 1956.

Swartzendruber, Dan and Donna (Steider), Shickley, Nebr., second son, Paul Daniel, Oct. 5, 1956.

Swartzendruber, Titus and Lucile (Steider), Shickley, Nebr., fourth child, third daughter, Judith Kay, Sept. 18, 1956.

Troyer, Ora and Mary (Mast), Goshen, Ind., first child, Renee Elaine, Sept. 20, 1956.

Weaver, Elmer and Dorothy (Good), Spring City, Pa., second child, Emmy Beth, Oct. 9, 1956.

Weaver, Harold L. and Mary (Herr), Elkhart, Ind., second child, first daughter, Karen Elaine, Oct. 16, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Adelman—Foncannon.—Frank W. Adelman, Limon, Colo., Methodist cong., and Whilemena Foncannon, Limon, Colo., Mennonite cong., by Valentine Swartzendruber at the Limon Church, Oct. 14, 1956.

Bostain—Candill.—David Bostain and Jurlena Candill, both of North Judson, Ind., Toto Gospel Mission, by Jency L. Hershberger at the Toto Church, Oct. 5, 1956.

Brubacher—Martin.—Aden Brubacher, Hawkesville, Ont., and Ida Martin, Wallenstein, Ont., by Paul Martin at the Hawkesville Church, April 28, 1956.

Christner—Hilty.—Paul N. Christner, Plain City, Ohio, Sharon cong., and Esther Elizabeth Hilty, Dayton, Ohio, Huber cong., by Stanford Mumaw at Midway, Ohio, June 2, 1956.

Dorwart—Lentz.—Ray E. Dorwart and Anna Jean Lentz, both of Elizabethtown, Pa., cong., by Noah W. Risser at the Elizabethtown Church, Oct. 14, 1956.

Foncannon—Gray.—Floyd D. Foncannon, Englewood, Colo., Limon cong., and Delores Gray, Littleton, Colo., Church of God cong., by her pastor, at the Littleton Church of God, Oct. 5, 1956.

Godshall—Harner.—Abram Godshall, Worcester, Pa., cong., and Joann Harner, Hildebrand cong., by Richard S. Weaver at the Springdale, Church, Waynesboro, Va., Oct. 13, 1956.

Godshall—Alderfer.—Clyde M. Godshall, Telford, Pa., and Eileen J. Alderfer, Frederick, Pa., both of the Perkiomenville cong., by Abram G. Metz at Spring Mount, Pa., Oct. 6, 1956.

Greaser—Derstine.—LeRoy A. Greaser, Telford, Pa., and Nancy A. Derstine, Souderton, Pa., both of the Souderton cong., by Russell B. Musselman at the Souderton Church, Oct. 13, 1956.

Hostetler—Marner.—Herbert J. Hostetler, Peoria, Ill., Ann Street cong., and Mary Etta Marner, Wellman, Iowa, cong., by J. J. Hostetler at the Wellman Church, Sept. 29, 1956.

Hostetler—Sturgis.—Lyle Hostetler and Lorraine Sturgis, both of Bloomfield, Mont., Red Top, cong., by Elmer Borntrager at the Red Top Church, Aug. 1, 1956.

Johnston—Weaver.—Donald F. Johnston, Smoketown, Pa., and Pauline M. Weaver, East Earl, Pa., both of the Deaf Mennonite cong., by Elmer G. Martin at the Weaverland Church, Sept. 22, 1956.

Kauffman—Overholt.—Dale Kauffman, West Liberty, Ohio, South Union cong., and Irene Overholt, West Liberty, Oak Grove cong., by Nelson Kanagy at the Oak Grove Church, Oct. 7, 1956.

King—Allebach.—David King and Esther Allebach, both of the Bertolet Mission Perkiomenville, Pa., by Edwin A. Souder at the Rockhill Church, Sept. 29, 1956.

Lehman—Baer.—Nathan M. Lehman, Salem Ridge cong., and Anna Katherine Baer, Cedar Grove cong., by Harvey E. Shank at Maugansville, Md., Oct. 14, 1956.

Miller—Dietz.—Bill Miller, Hesston, Kans., College cong., and Sharon Dietz, Bloomfield, Mont., Red Top cong., by Elmer Borntrager at the Red Top Church, Sept. 4, 1956.

Mishler—Yoder.—Gerald Mishler, Howe, Ind., and Esther Yoder, Shipshewana, Ind., both of the Shore cong., by Paul W. Haarer at the Shore Church, Oct. 6, 1956.

Peachey—Stoltzfus.—Caleb J. Peachey, Elverson, Pa., Allensville cong., and Bertha S. Stoltzfus, Elverson, Conestoga cong., by Ira A. Kurtz at the Conestoga Church, Oct. 6, 1956.

Pennington—Fehr.—Robert D. Pennington, Lancaster, Pa., Riverside Mennonite cong., and Elsie Marie Fehr, Lancaster, Pa., East Chestnut St. cong., by D. Stoner Krady at the East Chestnut St. Church., Oct. 6, 1956.

Rediger—Kennel.—Harley Rediger, Miller, S. Dak., cong., and Arla Kennel, Shickley, Nebr., Salem cong., by P. R. Kennel, grandfather of the bride, at the Salem Church, Sept. 15, 1956.

Reesor—Nighswander.—John M. Reesor, Pickerwing, Ont., and Eva Nighswander, Stouffville, Ont., both of the Markham cong., by Abram Smith at Reesor's Church, Sept. 20, 1956.

Ressler—Slabach.—William Ressler, Dalton, Ohio, Pleasant View cong., and Edna Slabach, Sugarcreek, Ohio, Farmerstown cong., by Paul R. Miller at the Farmerstown Church, Sept. 29, 1956.

Ropp—Yoder.—Wesley Ropp, Kalona, Iowa, Fairview cong., and Anna Yoder, Benton, Ohio, Greenwood, Del., cong., by Nevin Bender at the Pleasant View Church, Sept. 22, 1956.

Schertz—Cable.—Burtron Schertz, Metamora, Ill., cong., and Cora Mildred Cable, Boswell, Pa., Thomas cong., by Harold E. Thomas at the Thomas Church, Sept. 1, 1956.

Shantz—Hallman.—Robert Shantz, Alma, Ont., and Carol Hallman, New Dundee, Ont., by Paul Martin at the Blenheim Church, May 5, 1956.

Shenk—Martin.—Carl Joseph Shenk and Shirley Ann (Collins) Martin, Harrisonburg, Va., by Richard S. Weaver at his home, Oct. 8, 1956.

Smith—Diller.—Albert L. Smith and Norma F. Diller, both of Markham, Ont., cong., by Abraham Smith at Reesor's Church, Sept. 29, 1956.

Sweigart, Peifer.—David W. Sweigart, Elizabethtown, Pa., Mount Joy cong., and Joanne G. Peifer, East Petersburg, Pa., cong., by Henry E. Lutz at the East Petersburg Church, Oct. 11, 1956.

Unger—Moore.—Jerry Lee Unger, Marlboro, Ohio, and Ruth Ann Moore, Louisville, Ohio, both of the Beech cong., by Eldon King at the Beech Church, Sept 1, 1956.

Wall—King.—James Wall, Clarence Center, N.Y., cong., and Ruth King, Elverson, Pa., Conestoga, cong., by Nelson Kauffman and Edward Diener at the Clarence Center Church, Aug. 25, 1956.

Weber—Wideman.—Amsey Weber and Ruby Wideman, both of Wallenstein, Ont., by Paul Martin at the Hawkesville Church, Sept. 22, 1956.

Yoder—Harshberger.—James L. Yoder, Belleville, Pa., Maple Grove cong., and Nancy J. Harshberger, Mattawana, Pa., cong., by Jacob F. Weirich at the Maple Grove Church, Sept. 29, 1956.

Yoder—Steckly.—Paul M. Yoder, Iowa City, Iowa, West Union cong., and Magdalene Steckly, Wellman, Iowa, cong., by George S. Miller at the Wellman Church, Oct. 5, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Henry, son of Gottleib and Anna (Nofziger) Beck, was born on July 31, 1876; departed this life in the Detwiler Memorial Hospital, Wauseon, Ohio, on Aug. 21, 1956; aged 80 y. 21 d. On Feb. 10, 1898, he was united in marriage with Emma Nofziger, who passed away Oct. 20, 1950. This union was blessed with 3 sons and 6 daughters (Florence, Earl, Elnora—Mrs. Harry Rupp, Ella, Ilva—Mrs. Lloyd Nofziger, Lucille—Mrs. Carl Rychener, Verden, Leonard, and Bernice—Mrs. Archie Kauffman, all of the Archbold, Ohio, community). He was the last survivor of a family of 12. Surviving are his 9 children, 28 grandchildren, and one great-grandchild, besides a host of relatives and friends. Besides his wife, 6 grandchildren preceded him in death. In early manhood he accepted Christ as his Saviour and united with the Central Mennonite Church where he remained a faithful member until his death. Funeral services were held at the Central Church with Jesse J. Short and Dan L. Sommers in charge.

Brubacher, Melinda, widow of the late Michael Brubacher, and daughter of Mr. and Mrs. Christian Frey, was born in Woolwich Twp., Nov. 15, 1875; passed away at the home of her daughter, Mrs. Amos Cressman, Elmira, Ont., on Sept. 22, 1956; aged 80 y. 10 m. 7 d. She had been in ill health for some time. On Oct. 26, 1897, she was married to Michael Brubacher, who preceded her in 1944. Their union was blessed with 3 sons (Nathan, Kitchener; Isaiah, Sheffield, and Isaac, St. Jacobs), and 4 daughters, Veronica—Mrs. Orlan Snyder, and Hannah—Mrs. Amos Cressman, both of Elmira; Leah—Mrs. Irvin Horst, West Montrose, and Melinda—Mrs. Edwin Reist, Bright). Also surviving are one brother and 3 sisters (Menno S., Floradale; Mrs. Daniel Hoffman, Elmira; Mrs. Moses Brubacher, Waterloo, and Melvina Frey, Hawkesville), 27 grandchildren, and 13 great-grandchildren. She united with the Mennonite Church in her youth and remained a faithful member of the St. Jacobs Church until her death. Funeral services were held at the Elmira Church on Sept. 25 with Roy S. Koch and Howard S. Bauman in charge. Burial was made in the St. Jacobs Mennonite Cemetery.

Burkholder, David Lavon, son of Lowell and Helen (Yoder) Burkholder, was born April 30, 1944, at the Gerber Memorial Hospital, Fremont, Mich.; was killed instantly on July 6, 1956, while riding his bicycle on the highway past their home; aged 12 y. 2 m. 6 d. On Aug. 4, 1955, he was saved from drowning by Carl Jones, who lost his life in the effort to save David. He is survived by his parents, 4 brothers (Howard, in relief work in Korea; Delbert, Nelson, and Edward), and 5 sisters Marjorie, Miriam, Carolyn, Doris, and Ruth Ann, all at home), one grandfather (Henry J. Burkholder, Goshen, Ind.), and other relatives. Funeral services were held at the White Cloud Mennonite Church on July 9 with T. E. Schrock and Edw. D. Jones officiating. Interment was made in the Big Prairie-Everett Cemetery.

Charlton, John Willard, infant son of John M. and Margaret (Kreider) Charlton, Dalton, Ohio, was born Sept. 21, 1956, at the Community Osteopathic Hospital, Orrville, Ohio; died Sept. 23, 1956. Besides his parents, he is survived by one brother (Bennet K.), 2 sisters (Mary Alice and Ellen Marie), grandparents (Mrs. Mary Kreider, Dalton, Ohio) and (Walter F. Charlton, Newville, Pa.). Graveside services were conducted Sept. 24 at the County Line Church Cemetery by Elmer Good.

Hostetter, Verna M., daughter of Ada S. Umble, Gap, Pa., and the late John G. Umble, was born July 2, 1916; died July 11, 1956, at her home near Parkesburg, Pa., after an illness of 7 months; aged 40 y. 9 d. In her youth she became a member of the Millwood and Maple Grove churches. On Nov. 11, 1939, she was married to Donald Hostetter, who survives. After marriage her membership was transferred to the Old Road Mennonite Church, where she was a faithful member until death. Surviving, besides her husband, are 9 children (Donald, Darlene, Doris, Dwane, Donna, Dayton, Dean, David, and Dale, all at home), 9 brothers and sisters (Henry, Omar, John, Samuel, near Atglen; Leon, Sadsburyville; Willis, near Parkesburg; Leroy, Oxford; Mary—Mrs. Vernon Smoker, Christiana; Ada Ruth—Mrs. Melvin Lapp, Gap). Funeral services were held at the Millwood Church, with interment at the Old Road Cemetery; Parke Book, Martin Hershey, Sanford Hershey, Noah Hershey, Elias Kulp, Isaac Kennel, and James Brown officiated at the services.

Leatherman, Frank L., youngest son of Henry and Catharine (Lapp) Leatherman, was born Nov. 12, 1885, near Line Lexington, Pa.; departed this life at his home in Line Lexington, on Aug. 15, 1956; aged 70 y. 9 m. 3 d. Death was preceded by an illness of over 7 years. In his youth he united with the Mennonite Church and remained a faithful member of the Line Lexington congregation, where he served in both Sunday school and church as long as health permitted. In 1915 he was united in marriage to Florence M. Ruth, who survives. Also surviving are 4 daughters and one son (Kathryn—Mrs. Norman Mininger, Quakertown, Pa.; Sarah and Pauline, Line Lexington; Lois—Mrs. Henry Musselman, Souderton, Pa.; Roscoe, Harleysville, Pa.), 8 grandchildren, one sister, and 2 brothers. Funeral services were conducted at the Line Lexington Church on Aug. 18 with Merle Ruth and Claude Meyers officiating. Burial was made in the adjoining cemetery.

Martin, Mary Riehl, daughter of Jonas and Laura (Riehl) Compton, was born Oct. 22, 1902; passed to her eternal reward July 29, 1956, at the Salem (Ohio) City Hospital; aged 53 y. 9 m. 7 d., following a nine-month illness of cirrhosis of the liver. She accepted Christ as her Saviour early in life and served Him faithfully to the end. On Feb. 24, 1920, she was united in marriage to Abraham B. Martin, who survives. Also surviving are the following children (Edna—Mrs. Maynard Ressler, Newcomerstown, Ohio; Elva—Mrs. Harvey Nighswander, Stouffville, Ont.; Martha and Leroy at home), a nephew, (Ray Riehl, who was raised in the home), her mother (Mrs. Laura Compton, Columbiana), 2 brothers (Henry, Salem, and Isaiah, Youngstown) a sister (Mrs. Jacob Tyson, West Salem), and 10 grandchildren. A daughter and a son preceded her in death. Funeral services were held Aug. 1 at the Pleasant View Mennonite Church in charge of David Weaver and Fred Nighswander, and burial was made in the adjoining cemetery.

Miller, Abraham Lincoln, son of Daniel and Anna (Harshberger) Miller, was born July 14, 1873; passed away at Centerville, Mich., on Sept. 18, 1956; aged 83 y. 2 m. 4 d. He was married on Sept. 10, 1899, to Mary Ella Miller, who preceded him in death on March 10, 1923. To this union were born 5 sons and 5 daughters, of whom the following survive (Leland, Wilmette, Ill.; Floyd, Jefferson, Ohio; Allen, Brooklyn, N.Y.; Glen, Gobles, Mich.; Mary Curtsinger, Sherwood, Mich.; Minnie Neushafer, Kouts, Ind., and Abel, Kalamazoo, Mich.). On Dec. 20, 1925, he was married to Katie (Bontrager) Miller, who survives with her four children (Maude Byler, Freemen, and Oscar Miller, Lagrange, Ind.; and Mary Elizabeth Bontrager, Topeka, Ind.). Also surviving are one brother (Henry, Goshen, Ind.), 2 sisters (Mrs. Almon P. Hostetler, Middlebury, Ind., and Mrs. Lizzie Krop, Mo.:), and many relatives and friends. In 1890 he accepted Christ as his Saviour and was received into the Mennonite Church, in which faith he continued until his death. Funeral services held at the Shore Church were conducted by O. S. Hostetler and Willis Troyer, with burial in the adjoining cemetery.

Miller, Mose D., son of David F. and Katherine (Yoder) Miller, was born near Kalona, Iowa, Dec. 28, 1877; died at the Milford Rest Home, Milford, Nebr., Oct. 2, 1956; aged 78 y. 9 m. 4 d. In his youth he accepted Christ as his Saviour and united with the Mennonite Church where he was a lifelong member. He was united in marriage with Ada Brenneman on July 18, 1916. After their marriage they established a home near Kalona where they lived until 1932, when they moved to Elida, Ohio. He was preceded in death by his wife, one brother, and 2 sisters. Surviving are one brother (Alva), one sister (Ida—Mrs. D. J. Fisher), both of Kalona, and a number of relatives and friends. Funeral services held at the East Union Mennonite Church. Kalona, on Oct. 3, were in charge of Simon Gingerich and A. Lloyd Swartzendruber. The body was taken to Elida, Ohio, for final services and burial in the family lot in Elida.

Plank, Mary S., born in Lagrange Co., Ind., on Oct. 19, 1874; passed away on June 23, 1956, at the Gerber Memorial Hospital, Fremont, Mich.; aged 81 y. 8 m. 4 d. On April 4, 1891, she was married to Mardica Plank. To this union were born 10 children, all living. In 1909 they moved to Croton Twp., Newaygo Co., Mich., where her husband died on May 9, 1939. She was a member of the White Cloud Mennonite Church at the time of her death. She is survived by 7 sons (Steward at home; Henry, Croton; Ray, Ithaca; Carl, Carson City; Sam, Jackson; Orval, Boyne City; and George, Muskegon), and 3 daughters (Mrs. Nellie Green, Morley; Mrs. Mildred Burt, Fremont; Mrs. Myrtle Teasley, Grand Haven) all in Michigan, 21 grandchildren, and 21 great-grandchildren. Funeral services held at the Croton Community Church were in charge

of Edw. D. Jones, assisted by Ralph Redding of Croton. Interment in Croton Cemetery.

Roth, Katie, daughter of Henry and Elizabeth Reichhardt, was born on Sept. 10, 1884, in Fulton Co., Ohio; died at her home in Elmira, O., after an extended illness, on Sept. 27, 1956; aged 72 y. 17 d. She was one of a family of 10 children, all of whom survive her but one (William, Morenci, Mich.; Louis, deceased; Mrs. Carl Steinbrecher, Wauseon, O.; Carl, Delta, O.; Mrs. Joseph Steinbrecher, Petersburg, Mich.; Mrs. John N. Roth, Archbold, O.; Mrs. Neafie Collins, Maybee, Mich.; Mrs. Roy Shadle and Mrs. Carl Lacey, both of Toledo, O.). She was united in marriage to Daniel P. Roth on May 23, 1907. This marriage was blessed with 5 children (Walter and Viola, Elmira, O.; Earl, Ypsilanti, Mich.; Carl, Toledo, and Donald Dale, who died in infancy). Surviving are 4 children, 6 grandchildren, and a large number of relatives and friends. She was a faithful and loyal member of the Zion Mennonite Church, Archbold, O., where funeral services were conducted by P. L. Frey.

Rufenacht, Ephraim A., son of Jonas and Mary (Aeschliman) Rufenacht, was born near Archbold, Ohio, Jan. 23, 1872; passed away July 24, 1956; aged 84 y. 6 m. 1 d. On Oct. 5, 1911, he was united in marriage with Anna Goldsmith and together they established a home just across the road from his birthplace, sharing their homestead with their daughter (Charity—Mrs. John Crossgrove) until his death. Surviving are his daughter, 5 grandchildren, and many relatives and friends. Preceding him were his wife on Jan. 8, 1954, one grandchild, 2 brothers, and one sister. He was a faithful member of the Central Mennonite Church since early manhood. Funeral services were held at the Central Church, conducted by Jesse J. Short and Orval Crossgrove.

Sommer, Joseph C., son of Christian and Barbara (Claudon) Sommer, was born Dec. 9, 1871. in France; died at the Gibson City (Ill.) Community Hospital, Sept. 23, 1956; aged 84 y. 9 m. 14 d. He had been ill for several months and was a patient at the hospital for about 6 weeks. He came to the United States in 1891 and began farming in the Bellflower area, where he lived until 1929, when he moved to Fisher where he resided until about 6 weeks before his death, when they moved to Gibson City. Besides his wife, he leaves 3 sons (Nelson, Foosland; Raymond, Saybrook; and Chester, Fisher, Ill.), 8 grandchildren, and 3 great-grandchildren. He was preceded in death by a brother and 2 sisters. At an early age he accepted Christ as his Saviour and united with the Mennonite Church in France. When he moved to the U.S., he transferred his membership to the Anchor Mennonite Church. In 1926 he transferred his membership to the East Bend Mennonite Church where he maintained an active interest as long as he was able. Funeral services were conducted on Sept. 25 at the East Bend Church in charge of Howard J. Zehr and assisted by Harold Zehr and J. A. Heiser.

Items and Comments

David Howard, son of the editor of the **Sunday School Times** and now in charge of a Bible seminary in Costa Rica, had an opportunity last July to interview Peron, deposed dictator of Argentina, concerning his religious beliefs, particularly his relations to the Evangelist Tom Hicks. Peron spoke in complimentary terms of Hicks but laughed when asked whether he had been converted to be an Evangelical. He said, according to **Eternity magazine,** "That's the same old story. As soon as I would show any friendliness to anyone but the Catholics they accused me of being a Jew, a Protestant, an Evangelical or anything else. I am a Catholic, but I don't attend church because I don't like their ritual, but there are always stories flying around about my being something else."

* * *

The **Saturday Evening Post,** which has had a policy of not carrying alcohol advertising, recently carried an ad of a bottle company whose illustrations pictured the pouring out of beer and told how these bottles will keep beer cooler longer and protect its flavor at its peak. Readers of the **Saturday Evening Post** should protest this fringe advertising, which will probably break down the way for full alcoholic beverage advertising in this magazine.

* * *

A new nation has come into being on the west coast of Africa. The Gold Coast States, of special interest to Mennonites just now because of the developing Mennonite work there, has joined with her neighbor British Togoland to create a country that will be called Ghana. Independence will be granted to this British colony next March and it will then join the British commonwealth. Ghana will cover about 92,000 square miles, about the size of Great Britain. It will have a population of nearly 5,000,000 persons.

* * *

A new church membership study released by the International Council of Churches reveals that Louisiana, South Carolina, and the District of Columbia lead with a ratio of over 80 per cent of church members. Oregon ranks lowest with 32.2 per cent. The survey did not include Negroes and Negro churches. The survey reveals that 36 states are predominately Protestant. In twelve states the majority of church members are Roman Catholics. The South is the nation's most heavily Protestant area, excepting Louisiana.

* * *

Americans will be exchanging two billion greeting cards this season, according to word from greeting card manufacturers. Among the significant changes is the return of the religious theme to the Yule greeting cards. Only recently about 5 per cent of the total cards sold were religious. This year the proportion will be about 25 per cent. Scenes of the nativity, the star of Bethlehem, the shepherds, the Wise Men, the madonna and child, are among the most popular of this year's themes. Definitely on the way out, according to the trade, are the leering Santas, the mistletoe kissing scenes, and the warlike cannons belching forth fiery salvos of smoke which spell out "Merry Xmas."

* * *

The Heifer Project has announced it will send a herd of cattle to the Soviet Union as a gift of American farmers. The shipment will be the first made by the agency where "the basic purpose is to show that basic good will exists throughout the world." The project is a mutual endeavor. The Soviet Union is providing all transportation charges and will pay return passage for three volunteers accompanying the shipment. In Russia the cattle will be kept on a government farm, milk will be distributed on a priority basis to hospitals, schools, and then to regular customers. The cows were donated by groups and individuals in eight states. One farmer wrote, "We spoke to the Holstein heifer about sending her to Russia and she did not resist in the least. It is o.k. with us to send her behind the Iron Curtain—in the name of Christ."

* * *

A $20,000,000 project to recreate Biblical Jerusalem, Bethlehem, and Nazareth in California has been announced. The project is a joint venture by Roman Catholic and Protestant leaders throughout the country. It will be known as Christialand. The proposed site is a 2000-acre plot in Riverside County, California, selected because of its similarity of the Holy Land in weather and terrain. Promoters say that Christialand "will be strictly noncommercial in character; there will be no concession of any kind."

* * *

El Pueblo, Roman Catholic daily, forced to close down in 1954 as a result of the anti-church campaign of the former Peron regime, is back on the news stands in Buenos Aires. Last May the Argentine government approved a $600,000 loan to **El Pueblo.**

* * *

Plans have been launched for the organization of an Indiana Convention of Southern Baptist Churches. Southern Baptists now have 79 churches and 34 missions with a membership of over 16,000 in that state.

* * *

Satisfaction that Switzerland's export of munitions has decreased over the past two years was voiced in a resolution adopted by the Swiss Society of Reform Pastors. The resolution described the trade in arms as "unworthy of our country."

* * *

The Municipal Judge of Kalamazoo, Mich., startled 35 traffic violators who appeared before him. After making them bow their heads he led them in a prayer thanking God that their violations had not caused death to themselves or to others.—**The United Brethren.**

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Gospel Herald

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How Shall They Be Sent?

By H. Ernest Bennett

During the past several weeks we have been reading articles presenting our responsibility to those who have not heard the Gospel. Paul speaking in Romans 10:13-15 presents this challenge: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" We recognize the truth of Paul's questions and realize that the church has a definite commission to go, to teach, and to send forth workers into the harvest field. We must clearly face the responsibility of sending forth workers and determine how these workers can best be sent.

The Early Church an Example

In Acts 13 we have a graphic illustration of a Christian congregation which felt its responsibility to send forth missionaries. How did the Antioch church respond to this call? In the first place, the church was composed of Christians who followed their Christian teaching daily. In fact, they were such ardent Christians and so recognized in the community that they were the first group to be called Christians.

A bit earlier in the Book of Acts this group of Christians received word about the need of the churches in Jerusalem and they determined among themselves to send help to the brethren. This is one of the early illustrations in the church where the Christian brotherhood carried on a relief program and sent help to those who were in need. This parallels quite well our own church program in that our Mennonite brotherhood has responded well to the material needs of those suffering from war and other forms of disaster. This kind of response indicates a Christian attitude for which we can be very grateful. We also believe that sending material aid is a very important part of the total Christian witness.

The church at Antioch, however, was not satisfied with having given material aid to their brethren in Jerusalem but they fasted, ministered to the Lord, and sought the leading of the Holy Spirit in the work that they should carry on. Out of this experience the Spirit led the church to appoint Paul and Barnabas and send them out as missionaries for the work which God had set apart for them to do. This certainly is a fine example of the method which must be used in our church today in sending forth missionaries, both home and foreign.

No mission program can be successful unless it is supported by the church at home, and this support not only includes supplying the material requirements but also praying constantly for the missionaries. Therefore, a primary factor in sending forth missionaries is for a church to hear the call to missions, engage in a prayer ministry, and become a channel through which the Holy Spirit can call forth consecrated workers.

Mission Board Responsibilities

In the early church evangelical work was carried on by individuals and congregations. Today mission work is usually carried on through congregations or mission boards. We can well ask the question, "What is the place of our mission boards in the mission outreach of the church?" During these weeks we are hearing a great deal about the programs of our mission boards and during *Missions Week* information will be distributed to all of our congregations which will outline in detail the program carried on. If the church is to adequately support the work of our mission boards, both financially and through prayer, we need to have a clear understanding of the place which the mission board has in the program of the church.

We need to recognize, in the first place, that organizing a mission board, whether it be in the congregation, in the district conference, or on the general church level, will not assure us a vital and effective mission program. Mission boards are set up as tools whereby the church and individuals within the church can be brought together to utilize the resources available. Primary to a mission program is having available Christian workers who have been set apart and called by the Spirit to witness. In the case of the church at Antioch, God prepared Paul and Barnabas in advance for the call which they were to receive from the church. I believe this parallel is true today. Mission boards are able to function and organize a program only in so far as there are Christian workers who have dedicated their lives to serve and are ready to be used in the work of the church. Mission boards can send out such workers if members and congregations of the church have dedicated the resources of the church through spiritual leading and prayer.

The Mennonite Church has been blessed with a mission organization which makes possible the extension of the church program on a very broad basis and in a way which we believe can be effective in the administration of a mission program. On the congregational level we have set up mission committees in many places. These committees plan for and promote church extension in the local congregation. Today we have hundreds of mission outposts being sponsored by local congregations. We believe that this is good and is to be encouraged. If a local congregation is to feel the call for witnessing on foreign fields, it must first feel the conviction for witnessing in the local community.

In the second area we have established in all of our conferences district mission boards. These district boards are set up to promote the mission interests in the conference and are particularly concerned with the outreach of the church in the district conference area. We are very grateful for the fine job which our district mission boards have done and believe that more effective work can be carried on by these boards as they receive the spiritual and financial support of the brotherhood.

Having available an organized mission board on the conference level makes possible a decentralized approach to mission

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Workers Together

By Rose Magines

In Christ, let's be workers together—
As you speak I'm praying today
That you may be God's vehicle
To carry Good News on life's way.

I pray God will give you compassion,
The wisdom to help those in need,
Bread and meat for the spiritually hungry;
In the Way lost sheep may you lead.

I pray for each one a cleansing,
A dying to self and to sin;
Each to His will wholly yielding,
That others to Christ we may win.

La Junta, Colo.

work in our own country which can be very effective. Certainly this can be much more effective than attempting to carry on a detailed mission program in local conference areas through any program of centralized mission work. During the past several years district mission boards have become more active and have expanded their programs in many areas. Although this has required additional financial support, we believe that it is expanding the outreach of our church in a very effective and proper way.

The third area of mission organization in our church is the General Mission Board. This Board was established in the beginning to serve as a means whereby the brotherhood as a whole could bring together resources of personnel and finances to send out a Gospel witness into the uttermost part of the world. The General Mission Board, therefore, is primarily interested in the broader aspects of the mission program including foreign mission work; mission work in the larger metropolitan areas of our country; adminstration of institutional work such as hospitals, homes for the aged, and homes for children; witnessing through relief and service; and spreading the Gospel message through broadcasting. As is true in other areas of the organized mission program, the General Mission Board is only a tool whereby the brotherhood of the church can bring to bear the total resources of the church for a longer outreach.

The organization which has been set up to promote and utilize the personnel and financial resources of the church must not only be thought of in terms of something which is to carry on the mission program, but also as a means of bringing together the resources of the church so that the multitudes who have not heard the Gospel will have an opportunity to hear. Mission Boards are not inanimate things, but are made up of people who are called to serve. In reality, the mission organization of the church includes every member of the church. Each is responsible to help make the total program effective. *Missions Week* will again bring to our attention the particular responsibility that each of us has in sending out those who have been called to preach the Word of God to the lost.

The Place of MISSIONS WEEK

Missions Week is not sponsored only to raise funds. During *Missions Week* each member of the church should again recognize the primary responsibility of the church to carry out the Great Commission. Through information which will be made available to the local congregation it is hoped that each member can again get a broad picture of the program of missions sponsored by the local congregation, the district mission board, and the General Mission Board. Reviewing this total program should help us to understand the responsibility that each of us has in supporting this program.

As was true of the church of Antioch, we will need to seek the leading of the Holy Spirit in prayer. One of the practical responses to *Missions Week* will be the giving of contributions for the mission program. However, we sincerely hope that each member of our brotherhood and each local congregation will make *Missions Week* and Fall Missionary Day more than a financial campaign, but a time to again feel our responsibility to win lost souls.

Neither sympathy nor pity can take the place of love.
—Lorie C. Gooding.

Missions Week has again been planned and organized as a conjoint effort of the district mission boards and the General Mission Board. Information will be made available to the local congregation outlining the programs of our various boards. Contributions will be received to help meet the general needs. All contributions given will be shared by the General and the district boards. This sharing has been planned for on the basis of one third of the contributions being allocated for the district board program and two thirds for the General Board program unless otherwise planned by the district conference.

Contributions given for the General Board program will be allocated for all areas of the mission, relief, and service programs including facilities for radio broadcasting. It is understood that each local congregation is to promote the *Missions Week* program as it can best be handled within the local congregational program. The time set apart for *Missions Week* is November 4 through November 11. November 11 is designated as Fall Missionary Day and, therefore, logically becomes a climax for *Missions Week*.

To serve as a guide for local congregations and individuals a goal of $7.50 per member is being suggested as a basis for contributions. It should be stressed that this goal of $7.50 per member is not set up as a requirement or as a quota. It is suggested only as a guide and it is expected that each congregation will need to plan the financial aspect of *Missions Week* to fit into its own program.

Missions Week should be a time when every member contributes something rather than a time when it is expected that a particular quota shall be met and that any group of individuals must feel the responsibility of helping make this possible. *Missions Week* should be an experience whereby every member of the church can feel that he is a part of and contributing to the total witness being made by our church both at home and abroad.

A United Effort

On several occasions during the past years representatives including chairmen and treasurers of our district boards and personnel from the General Mission Board have met together to plan for the program of missions for the Mennonite Church. Those who have been present at these meetings have been challenged by the united way in which all our boards are working together to strengthen the program. The General Mission Board program will be strengthened only by a strengthening of the mission program of the local congregation and the district board. The program of the district board can be strong and effective only as the broader outreach of the General Board and the effective outreach of the local congregation are made possible. An effective mission outreach of the local congregation is not likely to be effective without a strong conviction for and support of a larger mission program.

This co-operative effort very clearly points to the fact that the Great Commission was given to the church as a whole, and only as we together seek the leading of the Holy Spirit, support the program through prayer, call out workers and support those workers, can we effectively receive and carry out the Great Commission. We trust that *Missions Week* of 1956 will be a period of renewing our strength and hearing the Spirit of God speak to us so that we will again renew our convictions to dedicate the church and its resources to sending out the Gospel message to those who have not heard it.

Elkhart, Ind.

Our Readers Say—

We . . . anticipate eagerly the arrival of the GOSPEL HERALD. It has been reaching us in good time and in good condition. We find it inspirational and challenging.—Margaret Derstine, Las Villas, Cuba.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Board of Education Looks Forward

Enrollment in our Mennonite colleges will be twice as large in 1970 as it is now. This is one of the conclusions from the study of higher educational needs carried on during the past two years by a Commission appointed by the General Council of the Mennonite Board of Education. The Commission first reported the direction of its findings at the annual meeting of the Board a year ago. But it has been continuing its work, and the fact-finding is now complete. Most of one session of the annual meeting of the Board held at Harrisonburg, Va., on Oct. 18 was devoted to its report. Tables and graphs were available, and the Board members assisted in the interpretation of the great mass of statistical data which has been made available.

Births in Mennonite families per year, the study shows, doubled from 1936 to 1952. It is this great number of people already born and now growing into college age who constitute the great tidal wave of students to flood our colleges during the next fifteen years. The number of college age young people in our church will increase from 6,239 in 1957 to 9,585 in 1970. The bulge in college attendance is already beginning. The percentage of our membership who are of college age increased from 4.70 per cent in 1952 to 5.71 per cent in 1955. Total Mennonite enrollment in our colleges was 905 in 1955, and 998 in 1956. Both figures are above the projected figure shown in the studies, which shows that the projection is conservative. The projected figures show a Mennonite enrollment of 1,223 in 1960, of 1,565 in 1965, and of 1,905 in 1970.

The projection depends not alone on the increase in population, but also on the evidences of increasing interest in college education. Parents say their children will go to college. In the eastern conferences, where only 4.7 per cent of the fathers and 5.2 per cent of the mothers have attended college, 50 per cent of these parents say their children will or will likely attend college. In the conferences farther west, where the proportion of parents who have attended college is higher, 75 per cent say their children will be in college.

Of the high school students who checked the questionnaire, one half said they intended to go to college. The wave of future enrollment increases is already under way. And there is every reason to believe that it will continue according to the projected figures. Our college presidents are predicting figures for 1970 such as these: about 750 for Eastern Mennonite college; about 1,200 for Goshen College; about 450 for Hesston College.

But to take care of such a number of students there needs to be a considerable expansion of facilities. There must be more buildings. E.M.C. will let the contract this winter for the new gymnasium-student center. Goshen will complete the Arts Building, and is ready to proceed with the joint church-chapel building. A new dormitory is in the planning stage at Hesston.

There must also be some expansion of courses. In questionnaires filled out in the study, social service, agriculture, and business administration were those checked most often as additional courses for which there is need.

There must also be proportional faculty increases. At E.M.C., for instance, the president estimates that the 1956 faculty of twenty-four must be expanded to fifty-one in 1970. To find and properly qualify that many teachers for all our colleges will be a tremendous task. The Board in its meeting gave its encouragement to a program of salary increases. There is a commendable spirit of sacrifice in our college faculties. But young people will find it impossible to invest $10,000 or more in their training if there is no assurance that salaries will pay for debts in addition to bare living expenses.

Our colleges face in the immediate future the question of how big they should be. To preserve the excellent features of the small college they may decide to peg the enrollment at a certain figure, arbitrarily determined to provide both educational efficiency and the more intimate acquaintance possible only in a smaller group. But if the enrollment is limited, on what basis shall the students be selected? If we continue on the assumption that the church should provide a college education for all its young people who wish it, another junior college or two may be necessary. But it is to be hoped that we can avoid the mistake of attempting to run too many colleges. It will be necessary to utilize to the fullest all our facilities. Our educational dollar is going to be stretched so hard in the period ahead of us that there will be no place for sectional ambitions and petty rivalries.

The question of finances we must squarely face. We cannot give our young people the college education they want without paying the bill. The church must proportion a larger part of her giving dollar to our colleges. We need not decrease our giving to other causes, but as we enter into our giving potential, the colleges must have the portion they require for their task. Hesston College, our smallest college, which will require donations in the period ahead of $115,000 a year, is asking its constituent conferences for 12 per cent of the total giving. This may need to rise for the church as a whole to as much as 25 or 30 per cent.

If we think this price is too great, we may consider alternatives. One is that we should educate only the most capable of our young people. Admission may be granted, say, only to those in the upper half, or even the upper third, of their high school classes. This would keep the enrollment down. No doubt there is a need for telling some young people that they cannot make good use of a college education. To accept all applicants must mean the lowering of educational standards. But we doubt that our people will take kindly to a rigorous discrimination against the less brilliant student.

Or we might depend more on public education and on the colleges of other denominations. Since we pay taxes to support state schools, we might decide to send a large portion of our students to these schools. As for other denominational colleges, we must remember that all schools face the same increase we do, and it is going to be increasingly difficult to secure admission. And it is doubtful if our church is willing to give up the advantages of a college education under our own control and influence.

We might try to secure in a larger way nonchurch support: gifts from foundations and corporations, community campaigns. Some of this no doubt is unobjectionable, but soon we will not have our colleges if we make them dependent on outside support. We risk much if we put ourselves under much obligation to non-Mennonite givers.

It would help to keep enrollment down if we would not admit any non-Mennonite students. We probably will need to say no to many non-Mennonites who have failed in admission to other colleges. But most of our people who answered questionnaires in our study felt that our doors should be open to Mennonite conferences not operating colleges; to students definitely seeking a Christian education; and to a certain number of local students as a community obligation. We probably do not want to be absolutely exclusive.

The financial load would be eased if students would bear a larger portion of the expenses. Fees must undoubtedly be increased as total costs go up, but it would seem unwise to ask the student to pay a higher proportion. Already a number of our young people attend other colleges because they say it is cheaper. There are many worthy students who do not have much money. We do not want a college education to be the privilege of the rich. So it will be difficult to save much in that direction.

There is no other way than that the Mennonite Church must invest some millions of dollars in college education in the near future. We have had vision to carefully and co-operatively survey our needs. We believe in the values of Christian education at the college level. We treasure the resources for church life which we have in our young people. We have in our boards and in our college staffs the administrative skills necessary for the course ahead. We need to summon the courage to move forward as needs require and as the Lord prospers us to give. What God wills we can do.

* * *

The annual meeting of the Mennonite Board of Education was well attended by the members and by a larger number than usual of interested persons. Combining this meeting with the annual Eastern Mennonite College Teachers' Institute brought many people together for an intensive week end of thinking together on educational matters. There were sessions in which all met together, including the E.M.C. college students. The various councils of the Board had their sessions and business meetings. The Teachers' Institute met in four sectional workshops and panels. The Mennonite Teachers' Association held its annual business meeting and program. And there were the usual exhibits and displays. College organizations took advantage of the presence of speakers to hold some special meetings. It was a very full, but very stimulating, week end, well-planned and administered by C. F. Yake, educational agent of the General Educational Council.

Other than the matters reported earlier in this editorial, the Board took these significant actions:

1. Approved closing the La Junta School of Nursing with the graduation of the class of 1958.

2. Decided to study further possibilities for a diploma (as distinguished from a degree) school of nursing.

3. Authorized an advisory council to give counsel concerning the work of Goshen Biblical Seminary.

4. Approved the revised plan of co-operation between the Goshen Seminary with the seminary or seminaries to be established at Elkhart by other Mennonite bodies. (We will publish soon a full report by the President of the Board on these developments.)

5. Authorized financing arrangements for the church-chapel building at Goshen, and transfer of site for this building.

6. Approved changing the name of Hesston College and Bible School to Hesston College.

7. Gave general approval to the expansion of college facilities which the commission study shows is necessary.

8. Elected A. P. Hallman a member at large, succeeding Harry Wenger, and A. J. Metzler, vice-president, succeeding Howard Zehr.—E.

Unquenchable

By Lorie C. Gooding

I lit a little candle,
  A tiny wavering light,
To drive away the shadows
  And cheer me through the night.

Then all the strength of darkness
  Was mustered, all its might
Stood rank on rank, all marshaled
  Against my little light.

The storms of fear beset it,
  Aided by clouds of doubt;
The winds of terror seized it
  And blew it all about.

But all the darkness in the world
  Can never put it out.

Holmesville, Ohio.

75 Years Ago

(from Herald of Truth, November, 1881)

Bro. J. S. Coffman recently made two visits to the churches in Kent Co., Mich., one to the church in Caledonia, and one to the church in Bowne, and there were a number of meetings held in each place.

. . . a marriage in Pennsylvania, in which the ceremony was performed in church . . . an exception, rather than the rule, among our people . . . hope to hear of others following their example.—C.

. . . fifteen young persons were baptized and received into the Old Amish Church . . . . The meeting lasted just five hours.

The people in the neighborhood [northwest of Newton, Kans.] have decided to lay out on the corner of this farm a public burying-ground, prospective also of a Mennonite meeting-house in the near future, as the brethren from Pennsylvania are settling in this vicinity . . . . Two eighty-acre tracts within one mile . . . with some improvements can be bought for $600 and $1000.

The following plan . . . was suggested [Conference in Missouri]: That each church have a treasury into which each member contribute on the first day of the week.

Are All Good Books Without Fault?

Only one book, the Bible, is free from imperfections, because it was inspired by God Himself. There are many good books, but wise readers read discriminately. They realize the possibilities of mistakes and of pictures, ideas, etc., not being in harmony with Bible standards and teachings. In judging a book one needs to be aware of the author's purpose. For instance, why are so many sinful incidents, attitudes, and characters portrayed in the Bible? Is it not to show that man has a sinful nature and needs a Saviour? In other books, too, the purpose of the author may be right and good, but there may be some single objectionable detail. Often the objectionable is merely some irrelevant detail in a picture or written illustration. The discriminating reader will mentally note and then discard the objection and profit from the good. In doing this the reader strengthens his thinking capacities. Therefore it is important to choose wisely what one reads and also important to read it in a wise way.

—East Bend Mennonite Trumpet.

Have You Accepted God's Forgiveness?

By Mildred Long

Have you ever experienced a sharp pang of regret or remorse as some event of your past life flashed across your mental vision? Have you shrunk from recalling certain happenings in your past or refused to talk of them? Have you shied away from discussions that might lead to bad memories or refused to read articles bearing on touchy subjects? Have you? I have.

And now you turn to me and ask, "Is this not normal and practically universal? Does anyone escape such pangs of heart?"

Who can say? Who can know the heart of man? But there are many evidences that most of us Christians suffer in this fashion. Some more. Some less. It may be merely a passing regret easily cast aside and soon forgotten, or it may be a "serpent in the bosom" returning periodically to gnaw at our very vitals.

Even we Christians, I say, suffer from regret and remorse. That is saying we have bad consciences. And yet, being Christians, we claim we have accepted the forgiveness of God, the atoning work of Christ which frees us from all sin and all sense of guilt. Was there ever such contradiction? If we are forgiven, why then do we carry a sense of guilt? If we have accepted forgiveness, which is ours through the surrender of ourselves to God, through Christ, why are we not cleansed and free and happy?

This is indeed a searching question. Sooner or later life will bring us up short, face to face with this question as it applies to our own hearts.

In adult life disaster struck me, and I was laid on my back too weak to do anything. With time to think, I sank into fear and frustration. All the years I had been sitting on the lid of a secret well within, a volcano of remembered sins and mistakes. These had grown poisonous hid away from the light of truth. Really they did not amount to much. Anyone of my sensitivity might have done the same things. Many were sins of accident, not intention. And I, a Christian, a worker in the church, was carrying this load of guilt. The tragedy of it, the inconsistency of it, the uselessness of it finally broke through my consciousness, and I began to try to find my way to release and freedom.

How can a Christian live with a hidden sense of guilt? There is only one answer. Such a one believes intellectually and follows the teaching of Christ outwardly and on the plane of conscious thinking and willing. But down deep in the emotions bad memories have not been healed, and the sense of guilt attached to these memories comes up to the surface from time to time like a foul stench. Half Christian, half an unforgiven wretch! And it is often harder for such a person to come to the place of full release than for the open and avowed sinner to kneel at the altar and accept God's redeeming love and full forgiveness.

I prayed and meditated, read books, and eagerly searched for understanding. I learned that there is something perverse in man that does not want to let go of the sense of sin. He takes some secret pleasure in punishing himself. He has lived so long with the sense of guilt he cannot let go of it. But I learned too that as long as we hold to this sense of guilt, we have the same feeling as if we were guilty. For as a man "thinketh in his heart, so is he." Even though our sins are really forgiven, in our own consciousness we are in the same situation as the man who is guilty and has not been forgiven. Paradox? Yes. Tragedy? Yes. And all so unnecessary.

Christians are to look upon the world with compassion, as a doctor looks upon a sick patient.
—Myron Augsburger.

Psychologically there are reasons for us growing to adulthood carrying all our past sins on our backs. But the important matter is, what shall we do about it?

For myself I found first of all that it was necessary for me to accept the fact that I was a sinner in holding to the sense of sin. I had to say to myself: "Yes, I did that and that and that. I acknowledged that is what I was and the way I acted. I accept myself." For so long as we resist evil it will cling to us. When we acknowledge that we need the forgiving power to touch these areas of our lives still unredeemed, then there is hope. The next thing I learned to do was to surrender myself, my past, my all to God, over and over again, progressively and more completely, till at length I began to know that His forgiveness reaches to the very depths of the personality and heals wherever it touches.

In my meditation I used to think of my heart as a home with rooms in it. In the throne room I had enthroned Christ and in His presence there was peace and joy. But bordering on that room were other rooms with closed doors where His light had not yet penetrated. So I examined what was behind these doors and I found three kinds of creatures hiding away there: worries and fears, hurts and unforgivingness, guilt and shame. So I pushed open the closed doors and watched these ugly creatures run from the light. Where God's redeeming rays are allowed to shine, these unlovely, unchristian tenants will quickly vanish. Again and again I exposed my inner life to the brightness of His shining till after a time I felt there were no closed doors but that I had opened all the rooms of my heart to the love of God. And then I knew healing would be complete.

O Christian friend, there is no short cut to this total salvation that Jesus offers us in His atoning sacrifice. His sacrifice was a total giving of Himself. We cannot know its power and its efficacy until we come to a total giving of ourselves. No matter how many years we have been Christians and served in the church, if He does not occupy all the rooms of our inner consciousness, He does not possess us. No matter what our professions or how righteous our outward living, if we hold grudges and hurts and guilty feelings, we are not totally redeemed. Deacon, trustee, Sunday-school teacher, we must come to the place where we return to the Father's house even as the prodigal son left all his sin and filth behind and came home in selflessness and complete humility.

As Christians we should claim our full inheritance as sons of God, joint heirs with Christ. We can be free and cleansed and joyous. Our emotions and memories can be healed and transformed by the application of God's redeeming love. Thus we are made new creatures and the old things are passed away. We are born again. How tragic to be only half born, half alive, half efficient, half Christian!

Have you accepted God's total forgiveness? I have in so far as I know how and it is glorious. The old serpent in the bosom is dead and I am free. You too can be free.

Pomona, Calif.

God's Word Calls Them Fools

By Moses G. Gehman

It is wrong for one man to call another a fool. Matt. 5:22. Yet the Bible presents many kinds of fools among humanity. We have all these different kinds of fools living about us today. We certainly do not want to carry the label of a fool as designated in God's Word. When God points out certain types of people in His Word as fools, let us straighten up and take warning.

It becomes us to think soberly as we read about the Bible fools lest we be influenced by their folly and also forget God. Let us note a few types of people that are called fools in God's Word.

The Indifferent

Our Lord speaks in His Sermon on the Mount about a group of people seemingly very active externally; however, there is manifest a serious spiritual indifference. It is a sad and deeply to be lamented fact that activities of this type of people, which to them seemed as "wonderful

works," were not accredited by our Lord, but He saw them as works of "iniquity."

Let us slowly, prayerfully read these most solemn words of our Lord: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it" (Matt. 7:21-27).

Here we have described wise people, and foolish people. The wise are not satisfied with merely a professional activity but will dig deep into God's holy Word and lay the stones for their Christian character and church activities in Christ Jesus the Chief Cornerstone, which the "gates of hell" cannot move. The foolish hurriedly build on the sand of indifference. Indifference is enemy number one of the Christian Church today. God rightly calls such builders fools in the light of provided material for the house in heaven, which is eternal.

The Atheist

To the true child of God, "The heavens declare the glory of God; and the firmament sheweth his handywork." The music of the spheres is sweet melody to the spiritual ear of the soul which is in tune with the Almighty. To the saint who has felt in part, or in its fullness, the transforming power of the grace of God in his spirit, soul and body, the idea of no God is unthinkable. The marvels of God's creation on earth, sea, and sky bespeak the Almighty Architect. Despite all supernatural manifestation of our Sovereign God, there are those who do not believe that God is. These have not "the fear of God before their eyes." God knew there would be such. He classified them as fools. We read in Psalm 14:1, "The fool hath said in his heart, There is no God." One such fool may make a great noise that roars through several generations and deceives many, but soon "their folly shall be manifest unto all men" (II Tim. 3:9).

The Covetous

The world is full of this kind of fools. Some feel quite at home in the church! God alone can discern this type. This generation has a strong affinity for things. But the possession of many things does not give contentment and life to the soul. Jesus says, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Christ on His earthly mission observed people that were making money so fast and so easily that they forgot God. To further impress the truth He was teaching He drew His lesson from a rich landowner: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:16-21). Whether farmer or industrial worker of any nature, when money comes "forth plentifully" and we spend it lavishly for luxuries, or in any selfish way, or hoard it up miserly, as did this moneyed man, all such have God's awful pronouncement hanging over them, "Thou fool." They have starved the soul.

This wealthy man made the same mistakes as many people who have a lot of money are making today: (1) He did not take God along into his money-making plan. (2) Somehow he figured that a little more money, "fruits and goods," would satisfy his soul. (3) He thought he had a lease on life for many years and so would live on and on, easily, merrily, eating, drinking, and enjoying his money and goods on the level of sensual pleasure, not realizing that the reckoning time is "this night." How like many people today, rich and poor! (4) He did not recognize the subtlety of the devil who is ever trying to cause people to push the day of accounting for Christian stewardship of money into the future. The Holy Spirit said: "Keep your life free from the love of money; be content with what you have, for He has said, *Never will I fail you, never will I forsake you.* So that we can say confidently, *The Lord is my helper, I will not be afraid"* (Heb. 13:5, Moffatt). God calls covetous people fools. Let us therefore be Scriptural stewards of the money, "fruits and goods," that comes our way through the goodness of God.

Denver, Pa.

♣

Man at work can be happy and spiritually healthy only if he feels that he is working in God's world for God's glory through doing what is God's will.
—Dr. Arnold Toynbee, British historian.

Prayer after a Funeral Sermon

By Elvin V. Snyder

Our loving heavenly Father, we are humbled here in Thy presence by Thy holy sovereignty and by Thy matchless love. We have no earthly or human right to resist Thy high and holy will. Thou art the Lord of all the earth. Thou sayest to this one or that one: "It is enough, come up higher."

And Thy love also humbles us, because as Thou dost call one by one to leave this vale of tears, these frightening shadows, Thou dost take Thine own unto Thyself where eternally they are in Thy presence to praise Thee.

We thank Thee for Death, through which Thou dost liberate our spirits from earthly pain and sorrows, through which that which is weak and wicked and worn can be discarded for a new and better life more fit for Thee.

We thank Thee for Death, which though cruel and painful, yet is a door that opens to Thy light. Thou hast permitted us today to gather near the door, anxious to peer through it to the other side to get a glimpse of reality, to contemplate eternity, to catch, if it were possible, a glimpse of the splendor of Thy loving face.

But we shall be content to await Thy time, when Thou shalt have no further earthly mission for these weak earthly vessels, which, though feeble, have tried to serve Thee; then do Thou call us also yonder; then open again the Gates of Light that by Thy Grace and Love we may enter in.

So help now each one with patience and strong truth so to walk and work and wait that in all things we may honor and please only Thee; until the day dawns and shadows flee away, through Jesus Christ our Lord. Amen.

Live Your Testimony

By Betty Swinford

An acquaintance from the east recently came to Tucson to visit with friends. The girl—we shall call her "Beth"—was resentful from the start. She says that her friends never gave her an opportunity to *see* their Christian life. When they met her at the train they told her they were Christians, and on the ride home they informed her of the things they did and did not do. After that they quoted Scripture to her endlessly, and even went so far as to tell her she was lost and on the way to hell! Now this girl does attend a church, and though it may be somewhat different from my own, it does preach salvation through faith in Christ. Even so, her friends told her repeatedly that she was in the wrong church.

A PRAYER

FOR THIS WEEK

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills.

Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical, restoring power of sleep.

Teach me the art of taking minute vacations, . . . of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book.

Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift; that there is more to life than increasing its speed.

Let me look upward into the branches of the towering oak and know that it grew great and strong because it grew slowly and well.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny. In Jesus' name, Amen.

—Author Unknown. *Gospel Banner.*

The result? Beth moved out last week, bitter and rebellious. She said, "They told me at the train that they were Christians. But I have watched their lives and there is nothing different between theirs and mine."

A man closely related to my husband has never professed to be a Christian. To the contrary, he leans toward atheistic thinking. One night while eating in a restaurant he noticed another man across from him bow his head and pray before eating. He told my husband, "That made a bigger impression on me than if he had shouted his Christianity from the rooftop."

The world is hungry for spiritual things, but they want to see with their own eyes what knowing Christ has done for us. Simply telling people isn't enough. If our lives do not conform to the profession we make with our lips, then we can expect our dent on the world about us to be small indeed. We win them by our loving ways and deeds, not by criticism. Remember the old proverb: "What you do speaks so loudly I can't hear what you say"?

Needless to say, witnessing is essential to every born-again Christian, but live your testimony, too. Let your life speak for you. There is no substitute for a pure and holy life. Those about us are toiling and struggling in a futile effort to bring about a change in their lives. But only through the power of God is a genuine transformation of life and character possible. When the old sins begin to slip away the world is going to take notice, and the attraction they see in our lives will create a hunger in theirs.

May we be enabled of the Holy Spirit to *live* what we profess to believe. Then, and only then, will we make a lasting impact on those about us.

Tucson, Ariz.

Bigness or Greatness

By Calvin Redekop

In a book entitled *Jesus and the American Mind* [1] Halford Luccock describes the American tendency to confuse bigness with greatness, to believe that "a thing becomes a hundred times as important if it is a hundred times as big .... The city with the greatest population, the store with the greatest sales, the motion picture actor with the largest salary—to us these are objects of awe." Luccock's rejoinder is that life is measured by quality, not quantity.

Elsewhere I have suggested that Mennonites are to a considerable degree imbibing the values of American culture at most unsuspected places. Nonconformity has focused on certain problems with intensity, but other areas are grossly neglected. Thus it may well be that while we are busily engaged in incantations regarding nonconformity, we are at the same time being submerged in cultural Americanisms.

One of the areas which points out the above-mentioned cultural imbibing is the tendency to accept bigness as next to godliness. This has many manifestations, but the place in which it is most readily evident is in our congregational life. The tendencies toward large congregations and large, lavish worship halls are everywhere present. Church papers periodically report on congregations of over 500 members sponsoring fund-raising campaigns with goals as high as $350,000 for one building.

Much could be said about this phenomenon. However, what is most sobering is that this tendency is clear evidence that the age of hostility to the world is almost over, and that days of peace negotiations are at hand. Large denominational congregations and big physical establishments are a clear stage in the transition from the "fellowship of believers" to the universal church.

But you ask, What is wrong with big congregations and large "efficient" plants? There is probably nothing "wrong" with bigness as such, but as always in the Christian life, one should not ask, "What is wrong?" Rather he should ask, "What is best?" The New Testament does not forbid big congregations and buildings but does indicate how things were done. According to one commentator[2] three things stand out: (1) the emphasis was on Holy Spirit rather than human teaching. (2) The gatherings of the believers were in homes rather than in special church buildings. (3) Believers were taught to regard themselves as members of the body of Christ rather than as mere individual believers.

The same writer pleads for a return to Scriptural fellowship which he terms "the church in the home." With the question "What is wrong with bigness?" in mind, let us hear what he has to say about a "better way"—a church in the home.

"(a) In a small group meeting in the friendly association of a home, everybody can know each other and relationships are more real and less formal.

"(b) The big expenses involved in the building and upkeep of a large church building are saved, and can be used to help the Lord's poor, and for missionary work.

"(c) With the smaller number it is possible for everybody to take active part in the meeting, and so the whole Body of Christ present can function.

"(d) When the group grows too large for the house, it can divide into two homes, and these two groups divide again, so that the church grows and expands rapidly over a much larger area.

"(e) Holding meetings informally in the home would avoid much of the unreality fostered by the usual putting on of special clothes to go to hear a special man in a special place.

(Continued on page 1069)

PRAYER REQUESTS

(Requests for this column must be signed)

Pray that the visit of our delegation to Russia may result in mutual understanding and be a means of encouragement to the Mennonites of Russia.

Pray for the first baptismal service to be held in Cuba, Nov. 11.

Pray for the first Cuban Mennonite Conference to be held Nov. 18, for interested individuals from all the areas to which our witness has reached.

Pray for the medical students at Ludhiana, India, who are now reading New Testaments which we have sent to them. May the reading bring them light and life.

Pray that our people may have ears for the Spirit's leading as they write their checks for Missions Week contributions.

OUR SCHOOLS

HESSTON COLLEGE

The Resident String Quartet of Kansas State College, Manhattan, one of the most widely known musical groups of its type in the midwest, appeared in concert in Hess Memorial Hall on Friday, Oct. 26. This was the first number of the 1956-57 Hess Hall Series.

President Roth arranged to have local speakers address the Freshman Orientation Class during his week and half of absence. President Roth's objective was to acquaint the freshman class with the vocational and professional opportunities open to young people today. The following local personnel participated: Lyle Yost, "The Relationship Between Education and Business and Industry"; Winton Stucky, "The Grocery Business—Food, Produce, and Supply"; Dr. Florence Friesen, "Physical and Mental Health"; Harold Sommerfeld, "Printing, Publishing, Book-making, Writing, and Literary Opportunities"; Alvin King, "The Automobile Industry"; Robert Ruth, "Money and Banking"; Harold Schmidt, "The Teaching Profession"; and Albert Weaver, Sr., "Modern Farming and Stock Raising."

The first six weeks evaluation period has concluded. Grades will be released to students and sent to parents next week.

Radio Station KFBI, Wichita, Kansas, has again given the Kansas Foundation of Church-Related Colleges public service time. The series will begin Sunday, October 21, and continue every Sunday morning at 10:30 through May 26, 1957. The Kansas Foundation of Church-Related Colleges has twenty member colleges. There are thirty broadcasts available. Hesston is volunteering to present two broadcasts. Each program will be thirty minutes in length.

GOSHEN COLLEGE

The famed National Swedish Chorus conducted by Martin Lidstam will appear on the Lecture-Music Series, Nov. 15 at 8:00 p.m. The all-male chorus of more than seventy voices was founded in 1888 and first visited North America in 1906, just fifty years ago.

The chorus is under the patronage of King Gustav Adolph of Sweden and appears at many state occasions in Stockholm. The group performed last June before Queen Elizabeth on her State visit to Sweden. From its repertoire of more than 1,000 selections the chorus will select numbers ranging from such masters as Schubert, Haydn, Grieg, and Brahms through such contemporary masters as Sibelius and Vaughan Williams to the folk songs of the Scandinavian countries. Karl Olof Johansson of the Royal Opera of Stockholm will appear as soloist with the chorus in their Goshen program.

Faculty News Notes

Dean Harold S. Bender left Goshen Oct. 21 for a five-week trip to Russia with David B. Wiens, Saskatoon, Sask., to the Mennonite churches of Russia. Dean Bender before leaving for Russia conferred with Justice William O. Douglas, who traveled in Russia last summer, and the State Department in Washington and with the Canadian Department of External Affairs in Ottawa, including the former Canadian Ambassador to Moscow John Watkins. Both the Washington and Ottawa officials have given strong encouragement and assistance to the Mennonite delegation.

The delegation was scheduled to leave New York by Pan-American plane, Monday, Oct. 22, and arrive in Moscow Friday, Oct. 26, after an intermediate stopover at Frankfurt, Germany, and Stockholm for consultation. The journey inside Russia will occupy thirty days and will be largely by plane. The men expect to return to New York about Dec. 3.

I. E. Burkhart, Field Secretary of the College who is on sabbatical leave for the 1956-57 school year, with Mrs. Burkhart, is now on a trip through Pennsylvania, the New England States, and the Maritime Provinces of Canada. The first stop was at Scottdale, Pa., Mrs. Burkhart's former home. They also plan to visit other friends and relatives en route, including their son Charles who is a graduate student at Yale University. They will return to Goshen in late November.

John Mosemann, pastor of the College Church, returned Oct. 12 from a trip for the Mennonite Board of Missions and Charities to the Gold Coast. He left from Chicago Sept. 15 for London, where he visited the Mennonite workers before going on to Belgium, France, and Algeria. He arrived in the Gold Coast Sept. 25, where he and Quintus Leatherman spent time with T. George Thompson, leader of the indigenous Mennonite witness in the Gold Coast.

EASTERN MENNONITE COLLEGE

Norman H. Derstine, associate pastor of the Mennonite Hour, served as the evangelist for the fall revival meetings, Oct. 21-28. Bro. Derstine brought a message each evening of the week in addition to the morning messages during lengthened Chapel periods. The inspiring testimony meetings gave evidence of rich blessings in many lives; there were many expressions of deepening of the spiritual life and of new commitments for service.

Christian Day School Institute was held this year in conjunction with the annual meeting of the General Educational Council, Oct. 19 and 20. Approximately 300 persons registered for these educational meetings—105 elementary teachers and board members, 25 secondary teachers and board members, 60 persons who came primarily for the General Educational Council program, and 110 educational students currently enrolled at E.M.C. Of the 190 visitors present, 53 per cent were E.M.C. alumni.

School-Day-Out, the annual fall outing, occurred on Wednesday, Oct. 10, with the college group spending the day at Hone Quarry, and the high school group in a meadow near Edom. The day spent in hiking, ball games, relaxation, and fellowship was climaxed by the usual Faculty Treat and a program.

High School Seniors broadened their knowledge of the Nation's Capital by spending three days, Oct. 18-20, in Washington, D.C. They visited the usual places of educational interest and reported a pleasant and profitable trip.

High School Juniors learned American History in a new setting on Friday, Nov. 2, when they visited historic Williamsburg and Jamestown, Va.

John R. Mumaw, chairman of the Council of Mennonite and Affiliated Colleges, met with that group in Chicago on Saturday, Oct. 27. The following Monday he met, also in Chicago, with the General Problems Committee of General Conference.

Laban Peachey, registrar, attended the annual meeting of Virginia Association of Collegiate Registrars and Admissions Officers in Roanoke, Va., on Oct. 29.

Sadie A. Hartzler, librarian, and Helen M. King, assistant librarian, attended the Southeastern Library Association Conference at Roanoke, Va., on Oct. 11-13.

Special Bible Term is scheduled for Jan. 10 to Feb. 20. Elmer G. Kolb, Pottstown, Pa., and Harvey E. Shank, Chambersburg, Pa., will serve again as instructors. Norman H. Derstine will be the director of the Special Bible Term.

Ministers' Week is scheduled for Jan. 28 to Feb. 1, and will be preceded by a two-week Special Course for Ministers, Jan. 14-25. Full details of Special Bible Term and Special Course for Ministers will be given in the November issue of the **E.M.C. Bulletin.**

Newspaper Psalm

By Mary Alice Holden

The daily paper is my Bible;
Its front page is my morning devotions and its Sunday edition my Sunday school.
It shieldeth me from my wife's bickering over morning coffee;
It is dearer to me than the morning smile of my children.
It leadeth me through a maze of crime and political wrangling;
It gives me all the weather and sports news, so that I know all the happenings of the earth.
Yea, though the earth should shake and God speak from heaven,
I need do no thinking of my own, for its editorials and comments do it for me.
It prepares a table before me of good reading mixed in with much that is questionable,
But I want to know all sides, so I read everything.
Surely I need read nothing else, for advice to the lovelorn, for psychiatrical and medical counseling, as well as the verse of Scripture is contained in its daily portion.
I shall be satisfied to read its pages all the days of my life,
For all I have learned of this life or that to come are in its pages.

Cimarron, Kans.

CHURCH MUSIC

Singing for Revival

By J. Mark Stauffer

Our world, today, has no good song; its lyrics speak of fun and fury, of turmoil and tension, of self and sensuous pleasure. Men and women of the world have little urge to sing; only as it serves to relieve the monotony of a life apart from Jesus Christ, do they sing.

But the church that Christ built has a song—a song of redemption that embodies salvation's invitation and expresses its blessedness. Dynamic, joyous singing has characterized the church in its greatest periods of purity and conquest. God intends that this should be so today if His professing children are willing to pay the price.

God's great heart burns for revival among His children; He knows that a lukewarm church does not have enough fire to carry the torch of salvation to those in spiritual darkness. God has ordained that singing can greatly aid in the promotion of revival. Let us consider three considerations in singing revival.

Singing for revival demands individual participation. Too long we have looked upon big movements, big crowds, and big tents as productive of revival; we have glorified mass singing as an end in itself. This is not all wrong, but we had rather look to the spiritual life of each individual to find the great potential in revival singing. Mass singing is good, but it is no better than the individuals who constitute the mass.

Singing for revival demands intelligent participation. Singing is hailed as a good, physical exercise; it has been proven helpful in relieving mental tensions; it becomes an excellent occasion for developing a group feeling.

But in revival singing, nothing is as important as the intelligent singing of a spiritual text. Herein lies the mainspring of blessing—when the singer, knowingly and with dedication, re-experiences the praise, prayer, or commitment of the original author. We shall always be challenged by the words of Jesus in John 4: "... worship in spirit and in truth."

Singing for revival demands inspired participation. Toward the close of Davids great Shepherd Psalm, he says, "... my cup runneth over ...." In recent times, this expression has been burning itself into my singing philosophy. No singer really ever moved anyone else, unless he was first of all moved himself—unless he allowed "his cup to overflow." If we as the children of God do not sing with inspiration, how can we possibly hope to commend our salvation to others? I have never been able to reconcile a sad, lonely, mechanical singing expression with the true profession of Christianity.

"God, bless Thy people with the urge to sing; send us a revival so that we may sense the call to evangelism. In the name of Christ, Amen."

Harrisonburg, Va.

Just One Stanza

By Phebe F. Kraus

"May we have a song?" The preacher nodded to the chorister, and the latter, prepared as all good choristers should be, took the floor and announced his selection. Then the preacher amended his request. "Just one stanza," he said. It was too late then for a change; there was nothing to do but to sing:

"I was a wandering sheep,
I did not love the fold;
I did not love my Shepherd's voice,
I would not be controlled.
I was a wayward child,
I did not love my home;
I did not love my Father's voice,
I loved afar to roam."

On this negative note the chorister perforce sat down, leaving us to our erring and unhappy state—and with the message of the song completely nullified.

How would it be to pause occasionally and take stock of our singing habits? What, really are the functions of songs in our periods of worship?

If we "have a verse of song" so we can stand up and stretch our legs, or while the janitor supplies ventilation, or while the leaders wind up unfinished business, then perhaps one stanza of almost anything will do. However, we have not been so taught.

All our instruction on the subject of religious songs has rightly emphasized the worship aspect; that full attention should be given the message of the song; that we ought to sing with the spirit and understanding, making melody in our hearts to the Lord. With this in mind, let us see where improvements might be made.

Is it right, when time is running a little short, to "omit the song"? Surely nothing so well prepares a congregation for the Gospel message as good, spirited singing, and nothing can more effectively clinch the sermon than a suitable selection to follow. Since singing is one part of the worship in which all can participate, does it not naturally follow that it ought to have a larger part in the service and be taken off the sidelines?

Would it be *too* bad if there happened to be an occasional period of silence without quickly filling it with a verse of song? Perhaps we might take a small leaf out of the Quakers' notebook, and not be too afraid of the few minutes when no one is saying anything. If a song is called for, then it ought to be worth our time to sing it through and absorb its message.

Perhaps here we should grant that there are periods when singing to fill in seems a good idea. We still can sing with appreciation and not break the song in two to save a minute. (There was a time when a song was not only not abbreviated—it was stretched out to several hours' duration to the praise of God and the saving of His people. That was in Germany, during a period of persecution when soldiers were sent to seize worshipers at the close of the service. Seeing their enemies, the people began to sing, and their song was Luther's hymn, "A Mighty Fortress Is Our God." This they sang for over three hours. Stayed by an unseen hand, the soldiers finally left without harming a soul. But that is another subject.)

Now in conclusion, let us turn the page for a glimpse from the viewpoint of the chorister.

The children have a game called, "Follow the Leader." Let's do that! There is real art in being a good chorister, and he (or she) deserves your respectful attention. Watch him and try to follow the pace he sets. It may not be your pace—never mind, he has the floor now and it is yours to follow. Perhaps nothing quite so disconcerts the leader or one's fellow singers as the individual who keeps his eyes glued to the book and proceeds at his own tempo.

Singing is everybody's job. Let us each give more thought to making it an acceptable part of our worship.

Denbigh, Va.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures . . . ." The verb here is strong—He compels me, He forces me to lie down in green pastures.

An American traveling in Syria became acquainted with a shepherd. Each morning, he noticed the shepherd carrying food to the sheep. The traveler followed him one morning and found that he was taking the food to one sheep that had a broken leg. As he looked at the animal, he said to the shepherd, "How did the sheep break its leg? Did it meet with an accident—fall into a hole, or did some animal break the leg?" "No," said the shepherd, "I broke this sheep's leg myself." "You broke it yourself?" queried the surprised traveler. "Yes. You see, this is a wayward sheep; it would not stay with the flock, but would lead the other sheep astray. Then it would not let me get near it. I could not approach it, and so I had to break the sheep's leg that it might allow me, day by day, to feed it. In doing this, it will get to know me as its shepherd, trust me as its guide, and keep with the flock."

—From Robert Boyd Munger, in **What Jesus Says** (Fleming H. Revell Co.).

FOR OUR SHUT-INS

My Guide

By Lorie C. Gooding

When my feet are weary, when my eyes are dim,
When I cannot see the way, I trust myself to Him.
He has walked this way before, and He knows my need.
He has come to be my Guide; safely He will lead.

Though a mountain bar the path, or rushing torrents flow
Across the way, I shall not fear. Safely I will go
With Him through every danger here until, life's journey past,
Through the deepest valley He will lead me Home at last.

Holmesville, Ohio.

Why Are Ye Fearful?

Matthew 8:26

Our fear is like a breeze that blows,
  Disturbance first is small;
But soon the wind much fiercer grows
  And tempests lash and fall!
How often fear possesses us,
  Then even comes despair;
Till life becomes tempestuous
  And more than we can bear!
Have we forgotten or ignored
  The message at Christ's birth?
Fear not! Rejoice! for Christ the Lord
  Brings peace (not fear) on earth!
To Mary too the angel said:
  Fear not! He shall appear—
That Holy One, the Son of God—
  Dispelling mortal fear.
When confidence is placed in Him
  He makes the fears to cease;
'Tis sin and unbelief bring fear,
  But His love brings us peace!

—Marie L. Olson, in Now.

The Name of Jesus

"Jesus" is the name which moves the harps of heaven to melody. Jesus is the life of all our joys. If there be one name more charming, more precious than another, it is this. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters . . . Jesus.

—C. H. Spurgeon.

On the Wing

I watched a little group of birds
  As they flew south today;
And wondered if I'd want to leave
  My home each year that way.

They didn't seem a bit perturbed,
  As heavenward they soared;
I guessed they knew their journey
  Was guided by the Lord.

And as I saw them winging by,
  Somehow I seemed to know
That where He chose to lead me
  I, too, would want to go.

If only we will trust in Him,
  Peace to our hearts He'll bring;
And troubles like a bird in flight
  Will soon be on the wing.

—Helen K., in *Now.*

My Web of Life

No chance has brought this ill to me;
'Tis God's sweet will, so let it be,
He seeth what I cannot see.
There is a need before each pain;
And He will one day make it plain
That earthly loss is heavenly gain.
Like as a piece of tapestry
Viewed from the back appears to be
But tangled threads mixed hopelessly.
But in the front a picture fair
Rewards the worker for his care,
Proving his skill and patience rare.
Thou art the workman, I the frame;
Lord, for the glory of Thy name
Perfect Thine image on the same.

—Anonymous.

Colossians 1:27

My body seems as fragile
  As a little hothouse flower,
But in my spirit I am strong,
  For where God dwells, there's power!

—Anonymous.

Trusting

By Stella Wenger Good

Why should we worry so and fret?
God's love has never failed us yet.
And if we fully trust Him now
We'll surely get along somehow.

When tempests blow, and storms arise
And clouds of darkness veil the skies,
Just cast on Him each earth-born fear,
Under His wings the skies will clear.

Hath He not clothed the lily fair?
No tiny bird escapes His care,
And He who marks each sparrow's fall
Will hear His children when they call.

He leads with His unerring hand
Through darkness to a brighter land.
So in His loving arms we'll rest,
Assured that God knows what is best.

Dayton, Va.

A Heart that Sings

Of all life's good and lovely things
Most precious is a heart that sings;
That, like a bird in winter's tree,
Chirps anthems of expectancy,
Or in the darkness of the night
Still steadfastly proclaims the light.

God's rare and holy gifts abound;
His loving-kindness wraps us round;
But of all gifts that I would praise—
The peaceful nights, the fruitful days,
All true and good and lovely things,
Most precious is a heart that sings.

—R. H. Grenville, in Daily Word.

Perfect Timing

God's help is always sure
  His methods seldom guessed;
Delay will make our pleasure pure,
  Surprise will give it zest.
His wisdom is sublime,
  His heart profoundly kind;
God never is before His time,
  And never is behind.

—Anonymous.

TO BE NEAR TO GOD

Sunday, November 11

Unity

That they may be one, as we are. John 17:11.

That His witnesses be one as He and the Father are one was the Master's burden. It's His burden in the epistolary messages. It's the one condition Satan has always determined to defeat. Disputes and controversies are subtle marks of a traitor. To part as friends, agreeing to disagree, is not oneness according to Christ. Nothing is sadder than a hungry soul asking, "If your doctrine is true, why so much disagreement, all claiming to be the people?" The least sign of dissension among us should drive all involved to our knees until we are all willing that God's will, not ours, should be done. Then we'll be one.

Read John 17:14-26.

Monday, November 12

Obedience

Behold, to obey is better than sacrifice. I Sam. 15:22.

Saul probably thought he had done a lot by leaving his palace to lead an army to the disagreeable task of killing off the Amalekites. He had obeyed—well, not exactly—but those were fine cattle, kept for a good purpose; and Agag couldn't do more harm in chains than dead. But came the divine verdict, "Behold, to obey is better . . . and to hearken. . . ." We must learn that God never speaks without a purpose; that when He speaks it's time for us to act, without questioning. Jesus came and did the Father's will. Can we do less and glorify Him?

Read John 14:21-24; Matthew 26:39.

Tuesday, November 13

Christ Is All

Without me ye can do nothing. John 15:5.

The earth, the church, the work is His. All souls are the Lord's. "I will make you fishers of men." I will send the Comforter. "I will come to you." We cannot teach, write, preach, nurse, raise a family—nothing without Christ. "Except the Lord build the house, they labour in vain that build it" (Ps. 127:1). Isaiah probably felt quite capable until he saw the Lord, then he cried, "Woe is me! for I am undone." The service of the Lord is holy, only clean hearts and hands dare touch it.

Read Isaiah 6.

Wednesday, November 14

Must

Choose you this day whom ye will serve. Josh. 24:15.

We are free to choose, but we **must** accept the consequences of our choice. "Ye **must** be born again" and "go into the city and it shall be told thee what thou **must** do," were not "do as you please" issues with Nicodemus and Saul of Tarsus. **Must** is not an agreeable word. People shun, ignore, scorn it—but there are **musts** to be faced and accepted; choice we **must** make that determines our destiny. "Whom say ye that I am?" Is Christ my Lord? We **must** choose.

Read Matthew 7:21-29.

Thursday, November 15

Small Things

Who hath despised the day of small things? Zech. 4:10.

God speaks our language, so simply a child can understand, to teach us profound and important truths. Thus Adam and Eve were forbidden to eat of one tree; Nadab and Abihu were to use only holy fire; Moses was to speak to the rock one time, another time he was to smite it. Baptism, the bread and wine, the prayer veiling, whether Christ washed Peter's feet or not—just little acts? Too often men treat them so, acting as though we may comply as we wish. These sacred stories reveal how imperative it is that we heed God's

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The Beatitudes

Sunday School Lesson for November 18

(Matthew 5:1-12)

These "Beatitudes" are indeed one of the "great passages of the Bible." They will be great to your pupil (of any age) if you as teacher can help your pupils to see that these words of Jesus do and must characterize the disciples, the citizens of His kingdom. These words can speak to any age you may teach, because we can never attain to all the blessedness, the happiness, God has in store for us. Our happiness, our true joy, must ever increase and increase as we grow in Christ. If any of your pupils is not happy as a Christian it must be because he is not meeting the conditions of happiness. (This paragraph is written to the teacher only—not to tell your pupils but to encourage you to do something to them.)

Without looking do you know where the Beatitudes are found in the Word? What other word do you see in the word "beatitude"? These words tell us how to be beautiful. Who speaks these words? To whom?

Each of these eight beatitudes begins with what word? What is one meaning of blessed? These are God's standards, God's directives, God's way, God's principles for happy Christian living. They describe a Christian's happiness, not that of the worldling. (This contrast is one procedure for studying this great passage. It will be necessary to plan well lest the entire passage cannot be considered in your short period.)

"Poor in spirit." The happiness of anyone is in his spirit. The world's people are ambitious in spirit, desirous of self getting on and getting on top, proud, and recognizing no limits of aggrandizement. But they are opposed by anxiety, disquietude, and unrest. The Christian never feels quite good enough for God's goodness to him. He is in his heart humble, self-sacrificing, self-effacing, and surrendered to God.

"Mourn." The world's people have no disturbance or grief when they see the sin and sorrow of others. But the Christian can't laugh at the stumbling drunkard or pass by the delinquent without a burden for them. Christians receive from Christ a sensitiveness to sin in themselves and in society. The greed and covetousness, the selfish living of unredeemed man, disturbs, distresses, and moves the Christian, who is a sinner saved by grace.

"Meek." A man of the world is not rightly related to God in humble submission to His will. Therefore he exerts himself and becomes vain and haughty and resentful. The Spirit of Christ makes the disciples gentle in spirit and self-forgetful. The heavy-handed may seem to inherit the earth, but Jesus says different. The cross of the Meek One is still the hope of mankind.

"Hunger and thirst after righteousness." The world's people seek their satisfaction from material things. The Christian craves to be filled with the righteousness of Christ. He leads us in the paths of righteousness and there we find joy.

"Merciful." The strong and domineering impress the world as being happy people. The Christian enjoys mercy and carries this very practical weapon. The world just can't understand how a Christian can meet injustice with overflowing generosity and love.

"Pure in heart." Read Isa. 1:5 and Rom. 1:28-32 for a description of the impure heart of unregenerate man. The Christian has an eye single to the glory of God. His whole life, therefore, is clean.

"Peacemakers." Outside of Christ there is the uncontrollable tendency to deception, to bitterness, to bickering, to stirring up trouble, to fighting one another, to getting the best of the other person, or crowd, or nation. In the fellowship of Christ there are peace-producing practices.

"Persecuted for righteousness' sake." The world marvels at the fact that a man can be happy in suffering from revenge rather than in practicing revenge. When we are persecuted for living like Christ, He will give us exceeding joy, deep joy that the world cannot understand.

No. Only the man or woman who truly lives in Christ can understand the tang in the life of discipleship. There is inner joy because of what we are rather than because of what we have.

And since we are the light and salt of the earth, what should and could we do to help others become happy?

(Perchance you know that some one or ones of your pupils are not truly happy in Christ. Give more emphasis to the principle in point and pray God that the discussion may be helpful in truth.)

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A new church building under construction at South Seventh Street, Reading, Pa., is nearing completion.

Speakers in a Christian Service Conference at Diamond Street, Philadelphia, on Nov. 3, 4, were Russell Baer and O. O. Miller.

Bro. J. F. Garber, Burton, Ohio, was guest speaker in a Thanksgiving youth conference at Maple View, Wellesley, Ont., Oct. 6-8.

Bro. Lee Kanagy showed pictures of Japan at Archbold, Ohio, on Oct. 26, in a meeting sponsored by the Mennonite nurses of that community.

The Illinois MYF held a meeting on Oct. 26 in the newly finished MYF recreation building at Rockome, Arcola, Ill.

Bro. Myron Augsburger, Harrisonburg, Va., was one of the speakers in a Bible and Evangelism Conference at Grace Bible Institute, Omaha, Nebr., Oct. 29 to Nov. 2.

The Mennonite Fellowship, a newly formed group at Colorado Springs, Colo., under the leadership of Bro. Jess Kauffman, meets regularly in the YWCA building.

Bro. Virgil Brenneman, pastor at Iowa City, spoke concerning Mennonites recently to the Sigma Theta Epsilon and to the Kiwanis Club.

The Central Illinois Men's Chorus is furnishing the music for three weeks on the Gospel for Today broadcast.

Bro. Daniel Smucker, Sr., and wife, Harrisonburg, Va., observed their fiftieth wedding anniversary on Sept. 30. Their seven children had open house for them, and 140 friends were present for the occasion.

The Pigeon River congregation gave the program in a conjoint service at the Pigeon, Mich., Church on Oct. 28.

Bro. J. Frederick Erb, Sterling, Ill., spoke in a guest night Men's Fellowship meeting at Morton, Ill., on Oct. 23.

Bro. D. Richard Miller was ordained to the ministry on Oct. 28 at Pleasant Hill, East Peoria, Ill. He will serve as pastor at Pleasant Hill.

Bro. Jonas Hostetler, rural mission worker from Ohio, was scheduled to speak at Morton, Ill., on Nov. 7.

Bro. O. N. Johns, Louisville, Ohio, showed pictures of the Mennonite World Conference at Basel to the congregation at Canton, Ohio, on Oct. 7.

Bro. Don Augsburger, Soudersburg, Pa., spoke in a Christian Service Training meeting in Walnut Creek, Ohio, on Oct. 21.

Bro. Herman Neff has transferred his membership from the Mennonite Church at Regensburg, Germany, to Wanner's, Hespeler, Ont.

Bro. J. L. Stauffer, Harrisonburg, Va., gave studies from the Book of Daniel at Hebron, Fulks Run, Va., Oct. 29 to Nov. 4.

The Belmont congregation, Elkhart, Ind., is meeting in the Roosevelt School while their church building is being enlarged.

Bro. Paul Peachey, Harrisonburg, Va., spoke in a union Reformation Day service at the E.U.B. Church in Scottdale, Pa., on Oct. 28. A Mennonite chorus also participated.

Bro. Merrill Boshart was ordained to the office of deacon at Fairview, Albany, Oreg., on Oct. 14.

Bro. Merle Shantz, Hespeler, Ont., is participating in a program of Christian instruction for delinquent girls at the Galt Training School.

A two-page spread on Goshen College, "largest Mennonite School," appears in the Oct. 19 issue of **The Canadian Mennonite.**

Bro. Paul Roth, Masontown, Pa., spoke at a youth meeting at Mattawana, Pa., on Oct. 27.

The Nappanee, Ind., congregation has decided to erect a church cabin.

Eight new members were received into fellowship at Masontown, Pa., on Oct. 21. Three of the number were past eighty years of age. Another was seventy. All are the fruit of the outreach of the congregation. May the Lord continue to bless Bro. Paul Roth and his workers at Masontown.

Bro. Daniel Kauffman, accompanied by Bro. Harold Kreider, conducted a communion service in the state prison of Jefferson City, Mo., on Nov. 1.

Ministers and conference lay delegates of the Missouri area met at Versailles on Nov. 3. A special question for consideration was the proposed old people's home to be established in that area.

Bro. Sanford G. Shetler, Hollsopple, Pa., spoke to the Cornell University Chapter of the Inter-Varsity Christian Fellowship on Nov. 2 concerning Christian growth. Last spring he spoke to this same group on the "Philosophy of Christian Education."

Four new members were received at Metamora, Ill., on Oct. 28, three by baptism and one by letter.

Bro. Oscar Burkholder, Breslau, Ont., passed away on Oct. 29, following an extended illness. His funeral was held on Oct. 31. Bro. Burkholder has served in many church activities. He was moderator of General Conference, principal of Ontario Mennonite Bible School, and for many years a member of the Publishing Committee of Mennonite Publication Board. Obituary later.

Bro. Don E. Smucker, Chicago, Ill., spoke in a county-wide Reformation Day service at the Goshen College Union Auditorium on Oct. 28.

Announcements

J. D. Graber, Elkhart, Ind., at Fort Wayne, Ind., Nov. 18.

Levi Hurst, Tanganyika, at Plain, Lansdale, Pa., Nov. 7, 8.

Anniversary service on Nov. 18 at Plain, Lansdale, Pa., for J. C. Clemens, ordained to the ministry, Nov. 14, 1906.

Single school desks, in good condition, are no longer needed at North Scottdale. They are available to anyone who can make use of them. Write Henry Mast, Mennonite Publishing House, Scottdale, Pa.

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Sunday School Secretaries!
Please Note!

It is again time to send your orders for Sunday-school supplies. The orders for January-March should be sent before November 14 to avoid the congestion in the mails during December. Thank you.

Mennonite Publishing House

Calendar

Missions Week, Nov. 4-11.
Fall Missionary Day, Nov. 11.
Universal Bible Sunday, Dec. 9.
Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Annual meeting Argentina Conference, Feb. 19-23.
Annual meeting Mennonite Publication Board, Scottdale, Pa., March 6, 7.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 26-28, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Annual meeting Mennonite Board of Missions and Charities, at South Union, West Liberty, Ohio, June 15-18.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Bro. T. K. Hershey, pioneer missionary to Argentina, died at Goshen, Ind., on Wednesday, Oct. 31. Funeral was held at Hershey's, Kinzers, Pa., on Nov. 3. Obituary later.

The Floyd Siebers write from America, Argentina, that they recently had a very successful church outing on a national holiday which came during a week of evangelistic meetings and then conducted the evening services in the open air. About 115 persons were present for the outing and service, many of them nonmembers.

The Hope Rescue Mission local board of directors, South Bend, Ind., is planning to initiate another solicitation campaign in November to reduce the debt on the mission building. A supper meeting has been planned for about fifty interested persons for Nov. 13 to initiate the campaign. Bro. Nathan Reiff, Elkhart, chairman of the local board, continues his recovery from a back injury received in a fall several weeks ago. He will need to spend at least six weeks in the Elkhart Hospital.

Sister Alice Kehl, Kitchener, Ont., missionary under appointment to Puerto Rico, recently kept the following speaking appointments: Oct. 21, Waters, Ont.; Oct. 18, young people's meeting at the First Mennonite Church, Kitchener; Sept. 30, Warden Park, Toronto. Sister Kehl has been delayed in going to Puerto Rico because of time required to get a residence visa.

Bro. J. W. Shank, La Junta, Colo., missionary on retirement from Argentina, conducts a religious service for the aged folks in the chronically ill ward of the Mennonite Hospital each Sunday afternoon and teaches a course in conversational Spanish at Otero Junior College twice a week.

The Puerto Rico Executive Committee has set up a new office of co-ordinator of agricultural services for Puerto Rico and appointed Bro. Royal Snyder to serve in that capacity. The farm program at La Plata is being taken over by Bro. Simon Liechty on a rental agreement basis.

Dedication services were scheduled for the new church at Soo Hill, Escanaba, Mich., on Sunday, Nov. 4., with Bro. Ralph Stahly, president of the Indiana-Michigan Mission Board, preaching the dedication sermon. Bro. Vernon Bontreger, Goshen, Ind., is holding evangelistic meetings at Soo Hill, Nov. 4-10. Bro. and Sister Paul Horst have charge of the work there.

Miss Bastable, acting matron of the Tanganyika, E. Africa, Nursing and Midwives Council, visited the Shirati Hospital, Sept. 24. It is hoped that approval will be granted to open a Nurses' Training School at Shirati in the beginning of 1957.

Sister Flora Martin, Culp, Ark., has been working two or more days each week at the Culp Clinic assisting Sister Rhoda Wenger, R.N., clinic superintendent. The clinic averaged a little over 80 calls per month for the six months, April through September.

Special speakers at a meeting of Michigan WMSA groups at the Midland, Mich., Mennonite Church on Thursday afternoon and evening, Nov. 1, were Bro. and Sister John Mosemann and Sister Clara Hershberger, all of Goshen, Ind. Bro. Mosemann told of his recent experiences in the Gold Coast in Africa.

A meeting of all ordained brethren of the Tanganyika, E. Africa, Church was held at Kisaka, Sept. 20-22, for discussion of church problems and fellowship. There were thirteen African brethren and seven missionary brethren in the group.

The Paul Swarr family under appointment to serve in Israel recently received word that passage they had booked for mid-November on an Israeli vessel had been canceled. They have secured passage now on the S.S. **Constitution** leaving New York for Italy on Nov. 7. Pray much for the Swarrs and the Roy Kreiders now in Israel and for God's overruling hand in the Near East affairs.

The November business and inspirational sessions of the Eastern Mennonite Board of Missions and Charities will be held on Nov. 14 and not Nov. 13 as previously reported. The meetings will be held at the Hammer Creek Church near Lititz.

Bro. Nelson E. Kauffman, Elkhart, Ind., and Bro. and Sister James Stauffer, missionaries under appointment to Viet-Nam, served as speakers for a missions conference held at the Crown Hill Mennonite Church, Rittman, Ohio, Nov. 2-4.

Bro. and Sister Bernhard Kroeker, Norwalk, Calif., report that they have contacted 86 homes in their area representing 432 people. Of these 86 homes, 49 were Latin American. Most of the people in the area are permanent residents and not migratory. Pray for the Kroekers as they develop a witness, especially to Latin Americans.

The Lancaster, Pa., Mennonite conference will conduct their MISSIONS WEEK emphasis in connection with the Eastern Mission Board December missions offering which is held the first Sunday of the month.

The Eastern Mission Board, Salunga, Pa., reports the need for 25 additional workers in its foreign program including evangelists, doctors, nurses, and teachers.

Bro. Lee Kanagy, missionary on furlough from Japan, will be serving as Missionary Day speaker at the Orrville, Ohio, Mennonite Church on Nov. 11.

A group from the Lombard, Ill., Mennonite Church under the leadership of their pastor, Bro. LeRoy Kennel, gave a program at the Mennonite Spanish Church, Chicago, Ill., on Sunday evening, Nov. 4.

The November mission offering for the Eastern Mission Board constituency has been designated for Luxembourg, Somalia, and Honduras.

Your Treasurer Reports

The report covering the fiftieth annual meeting of the Mennonite Board of Missions and Charities has now been completed and is being distributed. This report contains a full printing of the reports given at the recent annual meeting of the Mission Board plus many reports from specific mission fields. In addition to these reports, a full statement of the financial activities of the General Mission Board plus budgets for the present year and a report of all actions taken at the recent annual meeting are included. A large number of pictures are printed with the reports in order to graphically illustrate the various areas of the mission program as it is being carried on at home and in foreign countries.

The above Annual Report is now being distributed to congregations as a part of the information which will be made available to each congregation prior to **Missions Week.** We believe that information and statistics included in this report can be very valuable in stimulating missions interest in the local congregation. We also believe that this book will be very interesting reading for any individual who would like to take a short trip around the world in a short period of time. Therefore, we would like to encourage each family to secure a copy of this report and would particularly recommend it for those who are looking for information to be used for mission talks or subjects.

The above Annual Report can be secured through your local congregation and each local pastor will receive a copy promptly which can be made available to anyone wishing to have use of this information before receiving a personal copy. Should anyone fail to receive a copy through his local congregation, I would suggest that he write to the Mennonite Publishing House at Scottdale or to the Mission Board office in Elkhart and a copy will be sent.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bro. John Driver, missionary on furlough from Puerto Rico, will serve as special speaker for the anniversary service and missions conference at the Floradale, Ont., Mennonite Church, Nov. 9-11.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, will serve as missionary speaker at Lansdale, Pa., Nov. 10, 11, and at the Rock Mennonite Church, Elverson, Pa., Nov. 17, 18.

Seven adults accepted Christ as a result of evangelistic meetings held recently at the Ninth St. Mennonite Church, Saginaw, Mich.

(Continued on page 1068)

The New Congregation in the Peace River Area

BY PAUL BURKHOLDER

One day while riding on the bus to Edmonton, Alta., I shared a seat with an Indian and in the course of our conversation he asked what church I belong to. I was happy to say the Mennonite Church.

"I don't know that church," was his response. It was because of the fact that we were "unknown" in the Peace River area and that Bro. Linford Hackman (from Pennsylvania then) of Carstairs, Alta., made his convictions known to the District Mission Board, that mission work was opened at a number of different places.

The Mennonites were first known in Bluesky in the summer of 1948 when Bro. Rollin Yoder of Eaglesham, Alta., conducted a summer Bible school.

Bluesky is a small hamlet in the center of a very good farming district about 390 miles northwest of Edmonton, Alta., on highway No. 2 and 45 miles west of Peace River town.

The good response to the summer Bible school and the fact that there was no other church in Bluesky encouraged Bro. Yoder to hold Sunday services even though it meant driving 100 miles to do so.

The district mission board contacted my wife and me about our convictions for mission work and invited us to take charge of the work at Bluesky. After an investigation tour, the Lord very definitely directed us to accept the call in November, 1948.

For seven and a half years we held services in the chapel in our home. How our hearts rejoiced when our new church building was far enough along to be used for Easter services in April, 1956! By August 19 it was completed enough so that we could have our dedication service.

The opening wedges for the work here were home contacts and daily living for Jesus until people could see for themselves who these Mennonites really are!

This avenue of witness enlarged when several other families moved into the district.



Bluesky Mennonite Church on the day of dedication, Aug. 19, 1956.

Leonard Cressmans from Carstairs, Alta., 1953; Wm. Basts from Carstairs, Alta., 1955; Delbert Harders from Peace River, Alta., 1956; Richard Harders from Peace River, Alta., 1956; and Henry Reeders from Halsey, Oreg., 1956. These families are engaged in mechanical work, school teaching, and farming.

Under the direction of Bro. C. J. Ramer, Duchess, Alta., and Bro. Linford Hackman, Carstairs, Alta., we were officially organized as the Bluesky Mennonite Church on June 10, 1956, and were accepted into the Alberta-Saskatchewan conference in July. Fourteen persons became charter members of the congregation and since July 10 two more have been added to the membership.

We presented our work and convictions at our annual conference in 1955, hoping to have a building fund started, little realizing that in one year and six weeks we would have a building to be dedicated to our kind heavenly Father. The building is not fully completed, but enough so that we can use it regularly.

Bro. C. J. Ramer, Duchess, Alta., preached the dedication sermon and Bro. M. D. Stutzman, Kingman, Alta., had charge of the dedication and prayer. Bro. Stanley Shantz, Guernsey, Sask., gave a talk on the history of the Mennonites and many others co-operated with talks, testimonies, and special singing.

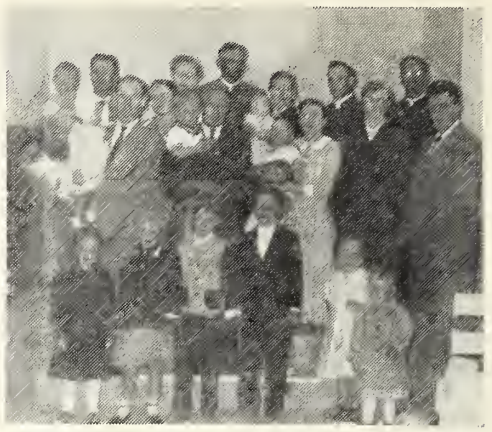
A sacred hush came over the audience as Roger and Francis Lizzote (Metis Indian boys from Fort Vermilion where Bro. and Sister John Harder teach school) sang "Jesus Loves Me" in two-part harmony without having any teaching or practicing except in their play. I'm sure God was glorified and a lasting impression resulted in the hearts of all who heard.

Nearly 200 persons attended the dedication, half of whom were brethren and sisters from the Alberta-Saskatchewan conference district and some from California, Maryland, Kansas, and Nebraska.

With the exception of several families who had trailer houses, the visitors were all lodged in the homes of members here and other homes in the community that offered accommodations. The community interest was very encouraging. The evening meal was served in the community hall with an open invitation extended to all. This was a high light since our church is the only one in this hamlet and the first one to be built here.

Since the work has opened up we have changed our pattern of Sunday services to meet the needs of the community better and to have a more effective outreach. No longer is the preacher the Sunday-school superintendent. Now also we can have planned topical programs as well as preaching on Sunday evenings.

We had our first consecration service for a staff of Sunday-school officers and teachers on Sept. 30, 1956. Pray with us as we labor together here.



Charter members of the Bluesky congregation with their families, Bro. C. J. Ramer (back center) and Bro. Linford Hackman (back right), on June 10, 1956.

A number of souls have been led to Christ, but not all have entered into church fellowship. Others are under conviction and too many still seem to be untouched. How we do appreciate our Thursday evening prayer meetings! Our fellowship is deepening as we rejoice, solve our problems, and work together.

Pray for us and with us that the Bluesky Mennonite Church may ever give Christ His pre-eminent place.

Bluesky, Alta.

Broadcasting

Mennonite Hour

Radio Ceylon will discontinue religious broadcasts according to an unofficial word from that country. According to this report the Oct. 12 papers in Ceylon carried the declaration that after present contracts expire religious broadcasts will not be allowed on Radio Ceylon. Until official word is received of this recent decision will you pray that if possible this decision be reversed? About three months ago word was received to the same effect but after prayer and contacts with the Ceylon government this decision was suspended. Since then **The Mennonite Hour** has contracted radio time through September 1957 which would not have been possible had the former decision stood.

Pride is the subject of the November messages to be heard on **The Mennonite Hour.** Pastor Hostetter will address both Christians and non-Christians throughout the month. Join in prayer that the Spirit will follow the Word to individual hearts through this new series.

"A Portrait of the Christian," the October series based on the Sermon on the Mount, is now available in printed form. For a free booklet write to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

Pray for a young man who a few weeks ago fatally shot another young man only a stone's throw from the radio headquarters in Harrisonburg, Va. He was recently led to Christ in the Harrisonburg jail and now writes, "I want to take the correspondence course so

that I might bring someone to Christ, as the Mennonites have brought Him to me."

Less than a year ago a Harrisonburg man fatally shot his wife and he, too, found Christ in jail. After taking the Bible course he wrote, "I want to thank you for the Home Bible Studies course. I enjoyed every minute of it, and will continue studying the Bible. I owe my thanks to your firm and ——— because he led me to God."

Present enrollment figures in the Home Bible Studies show over 2,800 enrolled in the first course, "God's Great Salvation," and over 500 in the new course on "The Sermon on the Mount."

Luz y Verdad

Arrangements are being made for **Luz y Verdad** radio pastor Lester T. Hershey to speak to a group of prisoners at the Río Piedras, Puerto Rico, Insular Penitentiary. These prisoners are regular listeners to **Luz y Verdad** and are taking the correspondence course, "The Life of Christ."

Many of the students finishing "The Life of Christ" course, have shown their interest and desire for studying the Bible by asking for our second course, "The Church of Jesus Christ." Already 40 are enrolled. Over 1,400 are enrolled in the first course.

Luz y Verdad recorded the first live program in October. Heretofore **Luz y Verdad** was a "spliced" program. That is, all singing was recorded at a different time and dubbed into the speaking to make up the program. It is now the plan to record two live programs every two weeks on Saturday.

October 28 is the date set for beginning the broadcast of **Luz y Verdad** over KWBU, Corpus Christi, Texas. This is to replace KCCT of the same city. However, KCCT will continue until the end of the year. Those supporting KCCT heretofore may change their pledges to some other area as for instance the New York broadcast. We still need a total of $152.00 in pledged support for the New York broadcast.

The Calvary Mennonite Church, La Plata, Puerto Rico, is assuming sponsorship of WIVV, Vieques release. This makes two congregations in Puerto Rico assisting in putting **Luz y Verdad** on the air.

The Light of the World

The Light of the World Hour is the name of the new Japanese language broadcast. It is now carried on two radio stations and three farmer stations. The farmer stations are not a wireless radio, but a type of telephone system with wires going from a central amplifier in small villages to speakers in 400 to 600 homes. This is one of the first times the Gospel is being broadcast on these farmer stations. Will you pray for this ministry that many may come to know the Saviour in Japan?

via Mennonite Broadcasts, Inc., Harrisonburg. Va.

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One of the political parties in Germany estimates that there are 2,000,000 conscientious objectors and pacifists in that country.



Willie is a refugee boy from the Far East who wanders with his parents. He is an orphan Mennonite boy in Central Europe. Or, he is the urchin playing in the building supplies used by Pax men.

If you are a I-W man you met Willie lying on the clean bed of a large hospital. VS-ers have found Willie in the neighborhood of community service units.

Willie has a bucket. It is empty as are his eyes. He has a need both spiritual and physical.

Wherever Willie is, he is the symbol of those who need the aid you can give through your regular relief and service offerings in the local congregation.

Why Is the Church So Silent

ORRIE D. YODER

"In that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces" (Zech. 12:3).

"There is a certain people . . . it is not for the king's profit to suffer them" (Esth. 3:8). "Come, and let us cut them off from being a nation: that the name of Israel may be no more in remembrance" (Ps. 83:4).

Again, the "certain people" that long ago puzzled a "wicked Haman" seriously confront statesmen and nations, and the enigma of their divine existence and purpose is not to be understood by unregenerate mortals.

Today, some are saying: "Israel . . . is like a cancer to the human body, and the only way of remedy is to uproot it just like a cancer." Others take the side of Israel and comment: "I am convinced . . . that these colonists (the Jews) . . . are working out a lasting adjustment of a people to their land in which all the peoples of the world should be interested."

But while the world seriously weighs, pro and con, the needs and problems of this immortal people and the puzzle of their claims and rights, why is the church so silent? Why do we hear so little from the ecclesiastical body of people professing to own, believe, and know the Bible, the sacred Book of this people, the Book which alone shows the divine origin and purpose of the chosen people and their land?

Why is the church with Bible in hand, both to know and to proclaim, so "deaf and dumb" while the world's diplomats and statesmen loudly sound and print by radio and press the insoluble problems of a unique people and a unique land?

Can it be that in this time of unprecedented professed culture and wisdom, the God of Israel and of the nations can get more of a hearing from the unregenerate political leaders of the world than He can from a church professing to have "ears to hear" and the voice to proclaim?

Moreover, if God will judge the nations for misunderstanding Israel (text above), shall He not also judge a church professing to be "the pillar and ground of the truth" (I Tim. 3:15) if she remains "deaf and dumb" in this acute hour when both the world and Israel need to know the truth as never before?

Is not the tragedy of the Israeli and their land, their apostasy from God and their disobedience to His covenant? Hos. 12:1. Can the world apart from God, with their political and material means and weapons, solve the tragic spiritual problems of this people? Shall we be blind enough to let them try it, because of our own prejudiced unconcern and indifference?

Why not own before our God and prove that He has committed, not to the United Nations, but to us "the ministry of reconciliation," and that the spiritual means He has bestowed upon us, His church, can alone solve the acute needs of Israel today?

While the world hates, we are to "comfort" these people, (Isa. 40) and we are to "pray for the peace of Jerusalem" (Ps. 122:6). Surely the church whose faith is born of a Jewish Book and whose salvation is from a Jewish Messiah (John 4) dare not commit Israel to the mercy of hating nations and to the prayers of the United Nations who would not pray in the name of Jesus!

Dear reader, surely the people Israel, through whom God has given to us our Bible, our Saviour, and our eternal hope must today hear from us of the Christ who uniquely loves them in this acute hour of need! They must know, not of the modern Christ, nor of the Christ of the "dark ages," but of the loving Christ of their own Scriptures. Do we have and know the Christ of the Bible? Then let us demonstrate to needy Israel His divine love for them and the living hope that He offers to them in their tragic need!

Sacramento, Calif.

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The International Convention of Disciples of Christ, with headquarters at Indianapolis, has changed the denomination's name to the International Convention of Christian Churches.

Foreign Missionary Addresses

ALASKA

Milne, Robert and Frieda, Fortuna Ledge, Alaska
Ronald and Beverly Milne
Stoltzfus, Mahlon and Hilda, Russian Mission, Alaska
Guenn, Ruby, Gareth, and Karl Dwight Stoltzfus

ARGENTINA

In Central Province

Brunk, Lawrence and Dorothy, Gral. Villegas, FNDFS, Argentina
Gary Lee, Louisa Ann, and Patricia Marie Brunk
Byler, B. Frank and Anna, Alsina 80, Trenque Lauquen, FNDFS, Argentina
Stanley, Marjory, Dennis, and Carol Byler
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina
John David Erb
Goldfus, Ross and Ruth, Marconi 437, Tres Lomas, FNDFS, Argentina
Joseph Snyder Goldfus
Hallman, William and Beatrice, Rivarola 280, Pehuajó, FNDFS, Argentina
Elinor Elizabeth and Richard William Hallman
Koppenhaver, John H. and Ruth, Macaya 175, Bragado, FNDFS, Argentina
John Holly, Denton Lee, Ronald Glenn, and Terry Lowell Koppenhaver
Sieber, Floyd and Alyce, Sarmiento 380, América, FNDFS, Argentina
Wanda Grace, James Boyd, and John Elvin Sieber
Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

On Furlough from Central Province

Miller, Daniel and Eunice, Rutlistrasse 54, Basel, Switzerland
John Gregory and Marisa Elta Miller

Returned since 1951—Staying Beyond Furlough

Good, Edna, Mennonite Hospital, La Junta, Colo.
Miller, S. E. and Ella May, R. 2, Harrisonburg, Va.
Samuel Ernest, John David, Martin Robert, and Jeanne Susan Miller

On Retirement from Central Province

Hershey, T. K. and Mae, 1508 S. 8th St., Goshen, Ind.
Lantz, D. Parke and Lillie, 1102 Colleton Dr., Sarasota, Fla.
Rutt, J. L. and Mary, 527 W. Orange St., Lancaster, Pa.

In the Chaco

Buckwalter, Albert and Lois, Casilla 53, Pcia. R., Saenz Peña, Prov. de Chaco, Argentina
Rachel Lois, Naomi Rose, and Timothy Albert Buckwalter
Cressman, Mabel and Una, Alberdi 60, Tres Isletas, Chaco, FNGB, Argentina

On Retirement from the Chaco

Shank, J. W. and Selena, 418 Harriet, La Junta, Colo.

Under Appointment

Miller, Elmer and Lois, 55 Elizabeth St., Hartford 5, Conn.

BELGIUM

Shank, David and Wilma, 14 Avenue de la Brabanconne, Brussels, Belgium
Michael H., Stephen David, and Crissie Judith Shank

BRAZIL

Burkholder, Richard and Susan, C.P. 6, Goania, Goias, Brazil
Evelyn Rachel and Lissa Regina Burkholder
Hostetler, David and Rosanna, C.P. 1013, Campinas, E. de Sao Paulo, Brazil
David Michael and John Marcus Hostetler
Musselman, Glenn and Lois, C.P. 1013, Campinas, E. de Sao Paulo, Brazil
Crissie Ann and Sonia Maria Musselman
Sawatsky, Peter and Alice, Avenida Chibaras 1417, Sub-Agencia Indianopolis, Sao Paulo, Brazil
Stephen Peter and John Alan Sawatsky

Under Appointment

Minnich, Herbert and Shirley, 604 E. State St., Ithaca, N.Y.
Maria Renee, Michael Garth, and Herbert Darrell Minnich

CUBA

Derstine, Margaret, Apartamiento 6, Colon y Albarran, Sagua la Grande, Las Villas, Cuba
Detweiler, Esther, Apartamiento 6, Colon y Albarran, Sagua la Grande, Las Villas, Cuba
King, Aaron and Betty, Avenida de Gomez, Sagua la Grande, Las Villas, Cuba
Michael Aaron and Jewel Elizabeth King
Yoder, Henry Paul and Mildred, Calle Marti 20, Rancho Veloz, Las Villas, Cuba
Allan and Anita Yoder

ENGLAND

Coffman, John and Eileen, 39 Grafton Terrace, London N.W. 5, England
Paul David and Walter James Coffman
Leatherman, Quintus and Miriam, 14 Shepherd's Hill, Highgate N. 6, London, England
Philip Karl Leatherman

ETHIOPIA, AFRICA

Becker, Esther, Box 794, Addis Ababa, Ethiopia
Burkholder, Joseph and Helen, Mennonite Mission, Deder, Ethiopia
Byer, Mary, Box 102, Dire Dawa, Ethiopia
Garber, Robert and Alta, Mennonite Mission, Deder, Ethiopia
Gingrich, Paul and Ann, HMMM Hospital, Nazareth, Ethiopia
Larry Paul and Joel Robert Gingrich
Graybill, Anna Mae, Mennonite Mission, Deder, Ethiopia
Groff, Mary Ellen, Mennonite Mission, Deder, Ethiopia
Harnish, Kathryn E., HMMM Hospital, Nazareth, Ethiopia
Hartzler, Martha, HMMM Hospital, Nazareth, Ethiopia
Heistand, Mildred, Mennonite Mission, Deder, Ethiopia
Horst, Nevin and Blanche, Box 102, Dire Dawa, Ethiopia
Jeanne Adelle, Philip Michael and Phyllis Marie Horst
Keener, Clayton and Martha, Box 794, Addis Ababa, Ethiopia
Landis, Lois, HMMM Hospital, Nazareth, Ethiopia
Marks, Lois, Box 102, Dire Dawa, Ethiopia
Miller, Anna, HMMM Hospital, Nazareth, Ethiopia
Snyder, Alice, Box 794, Addis Ababa, Ethiopia
Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia
Daniel Sensenig, Jr.
Wenger, Chester and Sara Jane, HMMM Hospital Nazareth, Ethiopia
Betty Lois, Margaret Ann, Jewel Louise, Chester Lloyd, Sara Ellen, and Mark Richard Wenger
Yoder, Paul and Daisy, HMMM Hospital, Nazareth, Ethiopia
Debra Ann, Daniel Wayne, and Paul Timothy Yoder

On Furlough

Byler, Allen J. and Eunice, c/o John D. Byler, Reedsville, Pa.
Wilbur Allen Byler
Eshleman, D. Rohrer and Mabel, Gap, Pa.
Keith Eshleman
Garber, Lois N., R. 2, Mt. Joy, Pa.
Hege, Nathan B. and Arlene, R. 3, Greencastle, Pa.
John Allen, Elizabeth Ann, and Peter Nathan Hege
Rush, Sara, Sixth & Spruce Sts., Perkasie, Pa.

On Indefinite Furlough

Schlabach, Walter and Mae, Philippi, W. Va.
Walter E., Jr., Caroline Elizabeth, Rachel Ellen and Lois Marie Schlabach

FRANCE

Swartzentruber, A. Orley and Jane, 10 rue Jeanne-Hachette, Clamart (Seine), France
Anne Berenice and Emilie Alice Swartzentruber
Witmer, Robert and Lois, 10 rue Jeanne-Hachette, Clamart (Seine), France
Catherine Lois and Debra Rene Witmer

HONDURAS, CENTRAL AMERICA

Garber, Jean, Trujillo, Honduras
Hess, James and Beatrice, Trujillo, Honduras
Daniel Eugene, James Richard, and Gerald David Hess
Hockman, Norman and Grace, Tocoa, Honduras
Larry David and James Richard Hockman
Miller, George T. and Grace, Trujillo, Honduras
John Mark, Ruth Elizabeth, Miriam Joyce and Rachel Christine Miller
Roth, Lorraine, Trujillo, Honduras
Taylor, Dora, Trujillo, Honduras

Short Term Workers

Headings, Maynard and Helen, Tocoa, Honduras
Michael John Headings

On Furlough

Hamilton, Eldon and Jessie, 233 S.W. Jefferson St., Sheridan, Oreg.
Elsie Carol, James Eldon, Alice Mae, and David Loren Hamilton

INDIA

In Madhya Pradesh

Erb, Elizabeth, Christian Hospital, Dhamtari, M.P., India
Flisher, Jacob and Arvilla, Dhamtari, M.P., India
Mary Ina and Judith Diane Flisher
Friesen, John and Genevieve, Shantipur, via Dhamtari, M.P., India
J. Stanley, G. Weldon, C. Richard, Glen Delbert, and Dwight William Friesen
Groff, Weyburn and Thelma, Yeotmal Seminary, Yeotmal, Berar, M.P., India
Rachel Yvonne, Margaret Ellen, Cheryl Jean, and Edwin Eugene Groff
Hostetler, Goldie (Hummel), Balodgahan via Dhamtari M.P., India
Miller, S. Paul and Vesta, Jamgaon via Durg, M.P., India
Elaine Anne, James Allyn, and Eleanor Lois Miller
Nafziger, Florence, Christian Hospital, Dhamtari, M.P., India

On Furlough from Madhya Pradesh

Conrad, Paul L. and Nancy, 717 Walnut Ave., Scottdale, Pa.
John Lester, Glenn Carl, Mary Kathryn, and Paul Leslie Conrad II
Graber, Lena, 2116 S. Aurora, Elkhart, Ind.
Moyer, Marie, Mennonite Publishing House, Scottdale, Pa.
Rohrer, Anna Lois, c/o Mrs. S. D. Rohrer, Wadsworth, Ohio
Sell, Blanche, 212 St. Mark's Square, Philadelphia, Pa.
Weaver, Edwin I. and Irene, c/o Victor Esch, 1323 Kinzie St., Elkhart, Ind.
Jerold Lehman Weaver

Returned since 1951—Staying Beyond Furlough

Bauer, Royal and Evelyn, 301 Westwood Rd., Goshen, Ind.
Stephen Allen Bauer
Dietzel, Arnold and Wilmetta, Mennonite Central Committee, Akron, Pa.
Ronald Loren, Margaret Elma, and Carol Joy Dietzel
Hostetler, Wilbur and Velma, 408 E. Jackson, Goshen, Ind.
Verda Joan and Susan Melissa Hostetler
King, S. M. and Nellie, Goshen College, Goshen, Ind.
John David and Stanley Bernard King
Yoder, J. G. and Fyrne, 1204 S. 8th St., Goshen, Ind.
Joanne Yvonne, Mary Jean, and Ruth Elaine Yoder

On Retirement from Madhya Pradesh

Brunk, A. C. 1223 Weber St., Colorado Springs, Colo.
Esch, Mina B., Versailles, Mo.
Friesen, P. A., and Florence, Hesston, Kans.
Good, Mary M., Rockome, R. 2, Arcola, Ill.
Kaufman, J. N., 110 Florence Ave., East Peoria 8, Ill.
Lapp, Mrs. Fannie, 14 Market Square, Manheim, Pa.

In Bihar

Beachy, John and Miriam, Chandwa, P.O., Palamau District, Bihar, India
John Allen and Cheryl Jo Beachy
Becker, Henry D. and Gladys, Latehar, Palamau District, Bihar, India
Elaine Mae, Paul Arthur, Ruth Irene, James Donald, and Mary Louise Becker
Kniss, Paul and Esther, Chandwa, Palamau District, Bihar, India
Vogt, Milton C. and Esther, Balumath, Palamau District, Bihar, India
Elva Mae and Myra Jean Vogt

On Furlough from Bihar, India

Shirk, S. Allen and Elsie, Eastern Mennonite College, Harrisonburg, Va.
Sylvia Ann Shirk

Landour (Woodstock School)

Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

Special MRSC Workers in India

Hostetler, Alvin, Balodgahan via Dhamtari, M.P., India.
Gloria Joyce and Carol Jewell Hostetler
Kauffman, Robert, Woodstock School, Landour-Mussoorie, U.P., India
Sherer, Lon and Kathryn, Woodstock School, Landour-Mussoorie, U.P., India
Mark Nathan Sherer

ISRAEL

Kreider, Roy and Florence, Box 854, Jerusalem, Israel
Jeryl David and Jonathan Michael Kreider
Swarr, Paul and Bertha, 13 Shaanan St., Ramat Gan, Israel
David Eldon Swarr

JAMAICA

Metzler, Warren and Erma, 2 B Whitehall Terrace, Constant Spring, Jamaica, B.W.I.
Warren F., John D., Sharon M., and Philip Larry Metzler

JAPAN

Beck, Carl and Esther, No. 1 Minami, 17 chome, Nishi 7 jo, Obihiro, Japan
Carol Carleen Beck
Blosser, Eugene and Louella, Taiki Machi, Hiroo Gun, Hokkaido, Japan
Philip Eugene and Rachel Ann Blosser
Buckwalter, Ralph and Genevieve, No. 13, Tsurugadai, Kushiro, Japan
Dawn Alice and Rosemary Buckwalter
McCammon, Don and Dorothy, 428 Honan cho, Suginami ku, Tokyo, Japan
Julia E. and Michael Don McCammon
Reber, Don and Barbara, Minami 7 jo, Nishi 11 chome, Sapporo, Japan
Karen Sue, Elizabeth Ann, Mary Kay, and Carol Jean Reber
Ressler, Ruth and Rhoda, Kamishihoro-cho, Kato gun, Hokkaido, Japan
Richards, Joe and Emma, Hombetsu machi, Naka gawa gun, Tokachi kuni, Hokkaido, Japan
Evan Samuel and Kathryn Ruth Richards

On Furlough

Kanagy, Lee and Adella, 1124 S. 8th St., Goshen, Ind.
Daniel Lee, Ruth Adella, and David Joseph Kanagy

LUXEMBOURG

Good, Glen and Elizabeth, 25, Grande Rue, Basse-Yutz (Moselle) France
Miller, Catharine, 2 rue du Parc, Dudelange, Luxembourg
Miller, Harvey and Mildred, 2 rue du Parc, Dudelange, Luxembourg
Stahl, Omar and Lois, Rue Emile Mayrisch 72, Esch-sur-Alzette, Luxembourg
John Daniel Stahl
Troyer, Daniel and Betty, 2 rue du Parc, Dudelange, Luxembourg
Elmer Jay Troyer

On Indefinite Furlough

Fretz, Clarence Y. and Lela, E.M.C., Harrisonburg, Va.
Lois Marie, Rachel Irene, Paul Clair, and Esther Louise Fretz

PUERTO RICO

Glick, Carol, Box 1018, Aibonito, Puerto Rico
Heiser, Don and Betty, Palo Hincado, Barranquitas, Puerto Rico
Dennis Duanne and Jeryl Dean Heiser

Hershey, Lester and Alta, Box 1018, Aibonito, Puerto Rico
Janice Jo, Sherilyn Mae, and Lester Eugene Hershey
Kanagy, Martha, Box 1018, Aibonito, Puerto Rico
Kehl, Alice, La Plata, Puerto Rico
Lauver, Paul and Lois, Box 335, Cayey, Puerto Rico
Paul Richard, John William and James Ernest Lauver
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico
Nissley, Addona and Mary, La Plata, Puerto Rico
Addona Mark and Anita Ruth Nissley
Santiago, Patricia (Brenneman), La Plata, Puerto Rico
Shantz, Marjorie, Box 185, Cidra, Puerto Rico
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico
Margaret Ann and Clifford Arnold Snyder
Snyder, Elvin and Mary, La Plata, Puerto Rico
Carmen Grace, Esther Marie, and Edith Marie Snyder
Springer, Elmer and Clara, Box 868, Aibonito, Puerto Rico
Theodore William Springer
Troyer, George D. and Kathryn, Box 1018, Aibonito, Puerto Rico

On Furlough

Driver, John and Bonita, Goshen College, Goshen, Ind.
Cynthia Ruth, Wilfred Paul, and Jonathan Clair Driver
Widmer, Gladys, Wayland, Iowa

Continuing MRSC Service Workers

Showalter, Virginia, La Plata, Puerto Rico
Snyder, Royal and Ophia, La Plata, Puerto Rico
Victor Abram, Royal Daniel, Elizabeth Rose, and John Kent Snyder

SOMALIA, AFRICA

Dorsch, Victor and Viola, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
James Victor and Shirley Mae Dorsch
Landis, Helen, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Lind, Wilbert and Rhoda, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Daniel Dean, Miriam Marie, and Joyce Judith Lind
Miller, Fannie, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Wesselhoeft, Carl and Leota, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Ruby Kathryn, Paul Ellis, and John Frederick Wesselhoeft

Short Term Workers

Kurtz, Chester, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Musser, Marvin, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa
Shirk, Leroy and Edna, c/o Somalia Mennonite Mission, Box 2, Mogadiscio, Somalia, Africa

TANGANYIKA, AFRICA

Buckwalter, Miriam, Tarime, Tanganyika
Cressman, Elsie, Tarime, Tanganyika
Denlinger, Chester and Vivian, Tarime, Tanganyika
Eshleman, J. Lester and Lois, Tarime, Tanganyika
Charlotte and Lynn Leon Eshleman
Harnish, Mary, Tarime, Tanganyika
Hershberger, Elma, Tarime, Tanganyika
Hurst, Simeon and Edna, Tarime, Tanganyika
Nancy, Mary Elizabeth, Elwood Ray, and Ruth Mae Hurst
Jacobs, Don and Anna Ruth, P.O. Box 89, Bukoba, Tanganyika
Jane Elizabeth Jacobs
Keener, Robert and Florence, Tarime, Tanganyika
Martha Jane, Robert Gerald, Dennis Dale, and Deborah Sue Keener
Landis, Elva, Tarime, Tanganyika
Leatherman, John and Catharine, Musoma, Tanganyika
Stephen Leatherman
Miller, Ruth, Tarime, Tanganyika
Nacht, Hedwig, Musoma, Tanganyika
Shank, James and Ruth, Musoma, Tanganyika
Lois Ellen, James Martin, and David Lee Shank
Shenk, Clyde and Alta, Musoma, Tanganyika
John and Daniel Edward Shenk
Smoker, George and Dorothy, Musoma, Tanganyika
Smoker, Naomi, Musoma, Tanganyika
Snavely, Nora, Tarime, Tanganyika
Stauffer, Elam and Grace, Musoma, Tanganyika
Philip, Kenneth and Bruce Stauffer
Troyer, Samuel and Esther, Musoma, Tanganyika
Weaver, Alta, Tarime, Tanganyika
Wenger, Rhoda, Musoma, Tanganyika
Yoder, Phebe, Musoma, Tanganyika

Short Term Workers

Buchen, Curvin, Tarime, Tanganyika
Eshleman, Velma, Tarime, Tanganyika
Kraybill, Nevin, Tarime, Tanganyika

On Furlough

Bauman, Ruth, R. 2, Leetonia, Ohio
Hess, Mahlon and Mabel, Route 1, Washington Boro, Pa.
Alice Elaine, Henry Martin, Carl Avery, and Dale and Glen Hess
Hurst, Levi and Mary, 12 S. Sacramento Ave., Ventnor, N.J.
Jewel Eileen Hurst

On Indefinite Furlough

Eshleman, Merle and Sara, E.M.C., Harrisonburg, Va.
Miriam L. and David M. Eshleman
Wenger, Miriam, 76 Greenfield Rd., Lancaster, Pa.
Daniel, Annetta, and Wilmer Ray Wenger

URUGUAY

Litwiller, John and Mary Ann, Vilardebo 964, Montevideo, Uruguay
Nelson Edward and John Edgar Litwiller
Litwiller, Nelson and Ada, Vilardebo 964, Montevideo, Uruguay
Martin, H. James and Ann, 4041 José Cabrera, Montevideo, Uruguay
Judith Ann, Janet Arlene, Barbara Elaine, and James David Martin
Mosemann, Clyde and Anna, Basilla de Corre 994, Montevideo, Uruguay
Clyde Richard Jr., Barry Philip, Leticia Ann and Patricia Nan Mosemann

Letter Rates

Belgium, England, and Luxembourg: Regular mail, 8c first oz.; 4c each additional oz.; air mail, 15c each ½ oz.; air letter 10c.

Ethiopia, Tanganyika, Somalia, and Israel—Regular mail, 8c first oz.; 4c each additional oz.; air mail, 25c each ½ oz.; air form letter, 10c.

Honduras and Costa Rica and Cuba—Regular mail, 8c first oz.; 4c each additional oz.; air mail, 10c each ½ oz.; air form letter, 10c.

India and Japan—Regular mail, 8c each oz.; air mail 25c each ½ oz.; air form letter, 10c.

Puerto Rico and Alaska—Regular mail, 3c each oz.; air mail, 6c each oz.

South America—Regular mail, 8c each oz.; air mail, 10c each ½ oz.

HCJB Inaugurates 50,000 Watts Station

Radio station HCJB at Quito, Ecuador, has inaugurated its first 50,000 watts station. This year marks the silver anniversary of the pioneer missionary radio broadcasting station which went on the air on Christmas Day 1931, with a power output of 200 watts.

Through the years the reach and range has increased so that at the present date, 25 years later, HCJB is now on the air as the first radio missionary broadcaster using this great surge of power over all mission fields—50,000 watts of high power for "Heralding Christ Jesus' Blessings."

Facilities for service consist of two long-wave frequencies, an FM outlet, and the utilization of four short-wave stations in the 16, 19, 25, 31 and 49 meter bands. Broadcasts go out in nine languages, 21½ hours per day, six days a week.—EFMA **Missionary News Service.**

How to Make Christ Known Through the Witness of the Mennonite Church

III. Suggestions to Boards of Trustees:

1. Place the name of your church in a conspicuous place on the building or grounds.

2. Make it clear that everyone is invited and welcome.

3. Put up signs at important intersections to point persons to the church.

4. See that your church is listed in church directories in newspapers, hotels, motels, etc.

For economical Gospel signs, write to the Mennonite Publishing House, Scottdale, Pa., and/or to Holderman Sign Shop, Eldorado Springs, Mo. For further information write to the Secretary of Home Missions and Evangelism, MBMC, 1711 Prairie St., Elkhart, Ind.

MISSIONS

EDITORIAL

Goals for Missions

Some folks object to a giving goal for **Missions Week.** But the use of a goal to motivate the Christian is not a modern promotion device. The Apostle Paul used the illustration of a race several times in his epistles to encourage Christians to more earnest activity for Christ. In his classic statement regarding his desire to know Christ in reality as given in Phil. 3:10-14, he concludes by setting a goal: "I press toward the mark for the prize of the high calling of God in Christ Jesus."

He also sets a goal of self-control for himself in I Cor. 9:25-27. The writer of the Hebrews in Heb. 12:1 uses the illustration of a race to depict the Christian life. A race without a goal would be foolishness.

The purpose of a goal in connection with an appeal for funds for missions is to help the participant understand what his personal responsibility is in relation to the need, or in relation to the goal set by his fellowship group, since a small denomination cannot begin to meet all the human need in the world.

The sincere Christian who gives as the Lord has prospered him will look at the goal and consider what he can give in light of that goal. An average goal obviously cannot be taken at its face value by everyone because not every member of the church has the same amount to share. Jesus recognized that human factor in His parables of the talents and the pounds.

Since not everyone can give the same amount, an individual goal such as $7.50 per member serves as a median or an average from which each member can then determine his own giving responsibility. The individual goal can be used to represent the church member of average income. Thus, the person with an income ten per cent above average would give ten per cent more than $7.50 and the person with an income of ten per cent below the average would give ten per cent less. Of course, neither of these come up to the standard of the widow who cast all her living into the treasury in the sight of Jesus.

However, this is not time to bicker about methods of giving when over half the world is dying without Christ and only 1,500,000 of the 17,500,000 babies being born this year will ever hear about Christ at our present rate of evangelism. If ever the cause of Christ needed the consecrated giving of the widow's mite, it needs it today. At no time in her history has the church been so rich. If **Missions Week** arouses any feeling of bitterness or resentment within us, perhaps this is the time to examine our own standing in Christ.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

Voluntary Service

Mrs. Monica Owen, national field work consultant for the National Migrant Ministry, will spend several days with our VS units at Glendale, Ariz., and Grants, N. Mex., during the first week in November to conduct an orientation program for the workers. Mrs. Owen has spent many years in migrant work and will be able to share techniques of working with migrants with our unit members. This is very essential in light of the developing program in the area.

The VS girls at the Calling Lake, Alta., VS unit were taken on a wagon trip to the north shore of the lake by Mrs. McIntosh and her daughter, Mae. The McIntoshes have been in this area for many years as fur traders. They operate the local trading post. The family has shown very much interest in the work of the unit and recently have been attending the church services. The unit hopes to be able to minister to the family in a spiritual way through such informal contacts as the above.

Edna Beiler, Grantsville, Md., has extended her voluntary service term an additional six months to continue her writing assignment. She will be working from the Elkhart office during this time. Readers of our church papers can look forward to more of her very interesting and informative articles based on her observations while visiting various VS units during the past year.

On a recent Sunday the Kansas City, Mo., VS unit entertained one of the families who attend the regular Sunday services held at the VS unit home, 2512 Holmes St., while five of the other unit members had dinner with other families in the community. This is an attempt to learn to know the community better and also to have the community people learn to know the unit and its work.

About 35 people attended the Mennonite Student Fellowship which met at the Iowa City, Iowa, VS unit Friday evening, Oct. 19. Harold Moyer, Freeman, S. Dak., serves as president of the fellowship which meets regularly at the VS center.

I-W Services

The peace mailings program carried on by the I-W Services Office will begin using the new series "Christian Youth and War." This series of eight pamphlets was written especially for the mailings to 17- and 18-year-old men. Young men will begin receiving these in the near future. These pamphlets, published by the Peace Problems Committee of the Mennonite General Conference, are entitled: **Why Men Fight, Why Be a Christian, Christ and War, Christians and the State, The Churches and War, Nonresistance: a Mennonite Attempt, Is There a Middle Road?** and **Am I Responsible?**

In order for each Mennonite young man to receive each pamphlet it is necessary for pastors to return the draft census cards (yellow cards) to the I-W Services Office, MBMC, 1711 Prairie St., Elkhart, Ind. It is through the information received on these cards that we are able to send the peace mailings to each Mennonite young man.

The East Lansing, Mich., I-W unit meets every Tuesday evening for fellowship and Bible study. Scott Radford, a member of the Bethel Mennonite Church, Ashley, Mich., was the special speaker Oct. 23. John Landis, pastor of the Bethel Mennonite Church, is the sponsor of the unit.

Released October 26, 1956
Office for Relief and Service
Elkhart, Ind.

MCC Weekly Notes

Paraguay

Sister Theodosia Harms of Bethel Deaconess Hospital, Newton, Kans., has gone to Paraguay to establish an inter-Mennonite deaconess program and Mother Home. The program will be initially centered in Filadelfia, Fernheim Colony, and in its beginning will offer opportunity to women in the nursing profession. The Home will provide fellowship and a place for vacations, rests, convalescence and retirement.

Sister Theodosia has been associated with Bethel Deaconess Hospital the past 37 years and was operating room supervisor several years. She is a graduate of Bethel College and Bethel Deaconess Hospital school of nursing. She is a member of Grace Hill Mennonite Church, Whitewater, Kans.

Herman Konrad, Abbotsford, B.C., completed training for first aid services on the Trans-Chaco road crew and has joined the team of roadbuilders. He earned Red Cross certificates in first aid at Sloatsburg, N.Y., and later gained practical experience in the busy emergency ward of Cumberland Hospital, Brooklyn, N.Y. In addition he studied radio technology which is expected to be useful in communications on the road project.

It is reported the roadbuilding is under way and progressing rapidly, although not all the machinery has arrived.

Jordan

Robert and Virginia Lapham (Wyandotte, Mich.) moved from the relief center at Irbid to an eastern Jordan city, Amman, where they are making clothing distributions to East Jordan refugees. This particular project is expected to take a year. Lapham's carpentry class of Jordan boys in Irbid was turned over to a local carpenter.

Indonesia

Albert and Edgar Hoover (no relation) sailed from New York on Oct. 25 to become the first members of Pax Services on the island of Timor in eastern Indonesia near Australia. They will soon join Leonard Kingsley (Berne, Ind.) in an agricultural project.

Edgar is the son of Mr. and Mrs. Evan Hoover, Detroit, Kans., and a member of Bethel Brethren in Christ Church. Albert is the son of Mr. and Mrs. Samuel Hoover, Troy, Ohio, and a member of Pleasant Hill Brethren in Christ Church. Both attended Messiah College, Grantham, Pa.

The Timor project began last spring with plans for a program of agricultural demonstration, dairy and poultry improvement. This attempt to boost the island's economy is aimed at strengthening the Christian Church of Timor, which has a membership of approximately 300,000 persons—the result of early Dutch missions.

Two more Paxmen for Timor will leave later. They are Maurice Hertzler, Mechanicsburg, Pa., and Edward Weber, Kitchener, Ont. There are more Pax Services openings in Indonesia.

Mennonite Disaster Service

A set of slides on Mennonite Disaster Service is now available from MCC Information Service, Akron, Pa. The slides and script portray MDS in action in a number of recent disaster areas across the continent.

MDS is an organization of laymen who volunteer assistance to families in times of severe disaster.

Personnel

James and Mary Eleanor Gaede serve in the Mental Health and Voluntary Service sections, respectively, at Akron headquarters. James is the son of Mrs. Lena Gaede, Bakersfield, Calif., and a member of the Mennonite Brethren Church there. He is a graduate of Tabor College. Mary Eleanor is the daughter of Mr. and Mrs. J. C. Kliewer, Isabella, Okla., and a member of Fairview Mennonite Brethren Church. She attended Tabor College.

George and Dorothy Unger serve at Prairie View Hospital, Newton, Kans., as a psychiatric aide and office worker, respectively. George is the son of Mr. and Mrs. Peter N. Unger, Niversville, Man., and a member of Christian Fellowship chapel at Winnipeg. He attended Mennonite Brethren Bible College, Goshen College Biblical Seminary, and Garrett Biblical Institute. Dorothy is the daughter of Mr. and Mrs. Emil Keller, Eureka, Ill., and a member of the Roanoke Mennonite Church.

Milton Harder, Mountain Lake, Minn., is the new acting director of the European program, succeeding **D. C. Kauffman** who recently returned to the United States. Harder is director of the community center at Kaiserslautern.

Released October 26, 1956
MCC Information Service
Akron, Pa.

Widely observed in Holland this year is the Rembrandt anniversary, commemorating the birth of the famous Dutch painter who was born July 15, 1606, 350 years ago, at Leiden. It is believed by some that Rembrandt was of Mennonite ancestry.—**Mennonite Weekly Review.**

WMSA Weekly Notes

The WMSA treasurer in the local congregation has a large responsibility. She keeps an accurate record of all money received and disbursed. She is responsible to forward all contributions to the district WMSA treasurer as instructed.

Contributions for district mission projects, district institutions, schools, as well as home and foreign missions, voluntary service projects of the General Mission Board and MCC projects should be forwarded to the district WMSA treasurer.

The district WMSA treasurer forwards to the general WMSA treasurer all contributions for MCC and general mission board projects. Contributions for district missions and institutions are forwarded by the WMSA district treasurer to the district mission board treasurer.

Soap, toilet soap, the kind you use at your wash sink, is needed. MCC workers overseas need soap in the children's homes, hospitals, and for distribution to combat dirt and disease.

Each member may wish to bring a cake of soap to the meeting, or maybe an offering will be given and a case of soap will be purchased. Send the soap to the nearest MCC clothing center. Ephrata, Pa.; North Newton, Kans.; Reedley, Calif.; or Kitchener, Ont.

The WMSA Missionary Circle of Kaufman congregation, Hollsopple, Pa., invited the senior sewing for a special all-day quilting. A covered dish dinner was served at noon. In August, the missionary circle has a family meeting when all the members of the family are invited to a wiener roast. These special times of fellowship are features that the members and their guests anticipate.

Dish cloths, tea towels, wash cloths, hand towels, and bath towels, too, are needed. Any group wishing to have one of these for a Thanksgiving project should write to the executive secretary telling how many of which kind they wish to contribute. The name and address of a mission or institution requesting these will be given so that the parcel may be sent direct. Write now to the Executive Secretary of WMSA, 1711 Prairie St., Elkhart, Indiana.

The Program Guide is used by WMSA in preparing devotional programs at Kaufman Missionary Circle, Hollsopple, Pa. Martinsburg, Pa., WMSA uses the meditations in the **Women's Missionary and Service Monthly.**

The **Program Guide** and the WMS **Monthly** use the same theme for the meditations each month. The subject for November is Thanksgiving. The Scripture passage and the subjects for discussion center around the same theme, "Why am I thankful today?"

Office of WMSA Executive Secretary
1711 Prairie Street, Elkhart, Ind.

Missouri Synod Lutherans, who have only 18 missionaries in Japan, report the phenomenal success of the Lutheran Hour radio ministry. There are 13,000 persons waiting to be baptized as the result of their radio correspondence courses.

From Our Churches

CULP, ARKANSAS

(Bethel Springs Congregation)

Greetings:

Fall is here with its accompanying beauty scattered through the hills, schools in session, preparation being made for winter, and the folks who have been out in seasonal work returning home. Three I-W men worked at the school this summer redecorating classrooms, converting the garage into a science room, and painting doors and windows. Kenneth Long completed his I-W term in August and has accepted a position as science teacher with a school in (or near) Berrien Springs, Mich. The two returning I-W men are Carl Metzler, Scottdale, Pa., principal, and Fred Meyer, Smithville, Ohio. The other teachers are Erma Grove, Greencastle, Pa.; Margret Ulrich, Eureka, Ill., and Ellen Kauffman, Minot, N. Dak. Miss Kauffman's parents, Bro. and Sister Floyd Kauffman, brought her to school and Bro. Kauffman preached for us the night of Aug. 27. School opened Sept. 3 with a record opening enrollment of almost 50 pupils.

Aug. 29 the semiannual Arkansas Mennonite Fellowship meeting was with the West Richwoods Conservative Mennonite group near Mountain View, Ark. It was a day of precious fellowship. Five different Mennonite affiliations were represented.

The Bethel Springs congregation has adopted a revised constitution and following that is completely reviewing the membership registry. So far 31 membership cards have been signed and turned in.

Sunday morning sermons are following an expositional study of the Book of Hebrews; we are considering a congregational enrollment with the Mennonite Hour correspondence courses for Sunday night services. Midweek services are alternating weekly with group meetings at the church and home visitation by small teams of two or three. The Floyd Millers continue in charge of the work at Lone Rock.

There were good early rains this year and fruit trees and gardens yielded well, but the last three months are exceptionally dry.

The remodeled Bethel Springs Church building is nearly completed and plans are being arranged for a dedication service on Thanksgiving Day. As the Spirit moves, do feel free to write us, come visit us, and don't forget to pray. We are in continual need of prayer intercessors.

Frank Horst.

ELKHART, INDIANA

(Belmont Congregation)

Greetings:

"Hitherto hath the Lord helped us" (I Sam. 7:12). On Oct. 14 we had a very enjoyable fellowship while partaking of the communion emblems, following an inspiring sermon by our former bishop, D. A. Yoder. Partaking were 75 brethren and sisters.

On Oct. 14 we broke our former Sunday-school attendance record with 132 present. Our new assistant superintendent, Elmer Miller, was in charge. Our superintendent is Leroy Willoughby. These services were the final services to be held in our present building which was built for us by the Prairie Street congregation in 1929. The contractor has been busy the past weeks in building our addition which will nearly double the size of our main assembly room. The basement rooms were enlarged and used since last winter.

All who formerly worshiped with us at Belmont will be welcome to attend our rebuilt and enlarged church building as soon as we can again meet there for worship. Last evening it was decided to continue regular services in another location, perhaps in one of the city school buildings.

Our present pastor and bishop is S. Jay Hostetler. We are happy to welcome among the members the Nelson Kauffman family, Victor Esch family, James Boyts family, and Dan A. Miller and wife.

Each week we distribute about 40 copies of the bulletins and Youth's Christian Companion among the homes in this area of Elkhart. In our Oct. 7 bulletin we find these facts for the year ending Sept. 30: Average attendance for the year, 106; average weekly offering, $224.59; total for our general fund, $4,812.21; total for building fund, $6,035.12; total for other special purposes, $1,056.09; total for year, $11,403.42.

H. S. Bender, the first Sunday-school superintendent in this area of Elkhart, was present on Sunday, Oct. 7, and brought a helpful message and a report of the Bethany Christian High School which is being operated south of Goshen by the Indiana-Michigan Conference.

V. E. Reiff.

FORKSVILLE, PENNSYLVANIA

(Estella Congregation)

Greetings of love in the name of our Lord Jesus Christ:

Through the interest and prayers of Bro. David Clemens, Morwood, Pa., a summer Bible school unit conducted a school in Elkland Twp., Sullivan Co., Pa., in the summer of 1954. The unit lodged at Bro. Clemens' hunting camp on Bear Mountain, near Estella, and was composed of members of the Rockhill Church, Telford, Pa. The average attendance at the school was 144. Interest was very good and a number of requests were made for church services.

The following year (1955) again a group of workers conducted a Bible school with an average attendance of 166. Again requests were made for permanent work. The Franconia Mennonite Board of Missions and Charities then took action. Henry M. Goshow was licensed to carry on the work which he had supervised the previous years. The Goshow family moved into the area on July 4, 1956.

Frank, Sue, and Marlene Keller, formerly of Loman, Minn., and Raymond Nace, Souderton, Pa., are assisting in the work.

A Disciples of Christ church which was idle for the past 20 years was leased, repaired, and cleaned, and is now used for worship services.

Bible school was conducted Aug. 13-24, and on Aug. 19 the first Sunday school and worship was conducted in the Estella Mennonite Church. In the afternoon Bro. Markley Clemmer, Norristown congregation, preached the rededication sermon and led the prayer.

Sunday school is held every Sunday morning at 9:30 and worship service at 10:30, with approximately 35 from the community in attendance every Sunday. Please pray for the work and the workers that the Lord's will be done and much honor and glory be unto Him.

On Oct. 17-21, D.V., Bro. Rudy Borntrager, Fort. Wayne, Ind., will conduct evangelistic meetings. Please pray.

Henry M. Goshow.

FORT WAYNE, INDIANA

(Anderson Congregation)

Christian Greetings:

Again we rejoice in the many wonderful blessings we have received and can say, "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

Officers elected for our church and Sunday school for the new school year are as follows: Supt. and Asst. Supt., Lester Perry and Calvin Neuhouser; S.S. Chor., Sue Miller, Church Chor., Micheal Zehr; Treas., Calvin Neuhouser; Secy., Jerry Zehr.

God has made it possible that we have a new church building which was needed badly. We thank those of other congregations who have helped make this possible by assisting in the construction and by giving of their material means. The work is progressing. The building isn't completed, but we are able to worship in the main auditorium.

Our pastor brings a message to the aged at the Allen County Old People's Home monthly.

We have a few of the I-W young men and their wives worshiping with us and we appreciate their presence. Our prayer is that they may be a real Christian witness wherever their work may be.

Recently the Lord called home one of our elderly sisters, Elizabeth Deihl.

Bro. and Sister Arnold Andrews and son have returned home from I-W service. Bro. Roger and Sister Sue Miller and daughter have moved into our community and worship with us. We are glad to have these young people with us and we pray the brotherhood may be enriched by their lives and testimony.

We have had a number of guest speakers and are always happy to welcome anyone coming through this community to worship with us. The speakers included Leland Bachman, Goshen, Ind.; Henry Stoll, Rensselaer, Ind.; Willis Troyer, Lagrange, Ind. (our evangelist Feb. 17-26), and the Fair Haven Mission, Ft. Wayne, Ind., group rendered a program one evening with a message by Bro. Martin Brandenberger.

The annual July 4 meeting of the conjoint Sunday schools of this area was held at our church with Bro. Elmer Jantzi as guest speaker.

Our Bible school was held June 11-22, with the program on the evening of June 21.

On March 25 Bro. Anson Horner, Kokomo, Ind., and Tobe Schrock, Clarksville, Mich., were with us for communion services in the morning and for ordination services in the evening. Our pastor, Bro. Joseph S. Neuhouser, was ordained bishop, and Bro. Lester Perry was installed as visiting brother for one year.

Although our number is small, God is with us as we worship Him together. We want to do our best in witnessing of His saving power. Our prayer concern is that we may be true and faithful. May we seek first the kingdom of God and His righteousness.

Violet Perry.

Field Notes

CONTINUED

Materials for Christian Service Training: Manuals, credit cards, and teachers report blanks are available from A. Don Augsburger, Box 79, Soudersburg, Pa. Write at once, receive your materials, have your instructor register, and begin your classes. Be sure to meet the requirements listed in the new Christian Service Training Bulletin so that your students can receive credit.

L. C. Hartzler, Elkhart, Ind., and Fred Brenneman, appointed to Tanganyika, at Maple Grove, Belleville, Pa., Nov. 11.

H. Clair Amstutz, Goshen, Ind., guest speaker for Youth Social Life Conference at Hesston College, Nov. 12.

Bible meeting at Hanover, Pa., with Frank Enck, Arthur Good, and Benjamin Eshbach, as speakers, Nov. 11.

Philhaven Hospital urgently needs a nurses' aide and two cooks. A secretary will be needed in February. Persons interested in serving in a church-sponsored psychiatric hospital please contact J. Horace Martin, administrator, R.D. 5, Lebanon, Pa., or call Lebanon 3-2491.

J. G. Hochstetler, Kalispell, Mont., at Cass Lake, Menahga and Detroit Lakes, Minn., Oct. 21 to Nov. 15.

The Christian Faces Materialism, topic to be discussed by Elmer Showalter at Lititz, Pa., YPM, on Nov. 11.

Becoming Better Parents, theme of weekend conference at Bart, between Bart and Christiana, Pa., with Noah G. Good, Lancaster, Pa., and Melville Nafziger, Wilmington, Del., as speakers, Saturday evening, Sunday morning and evening, Nov. 10, 11.

All persons interested in the establishment of a church camp in the area northeast of Middletown, Pa., are invited to a meeting at the Steelton Mission at 7:30 p.m., Nov. 12.

Tobe Schmucker, South Bend, Ind., main speaker at annual Harvest Home-Missionary Day services at Zion, north of Morgantown, Pa., Nov. 11. In the evening, "Scrap and Steel" will be shown. Some mission converts will accompany Bro. Schmucker.

W. W. Graybill, senior bishop of the Lancaster Conference, observes the fiftieth anniversary of his ordination as bishop on Nov. 13. In these 50 years he has baptized about 700 persons and married 116 couples.

Missionary Conference with Lloyd Weaver, Sr., and wife, Newport News, Va., as speakers at Chestnut Ridge, Orrville, Ohio, Nov. 10, 11.

Visiting Speakers

Oct. 14. **E. S. Garber,** Nampa, Idaho, and **Marcus Lind,** Salem, Oreg., at Fairview, Albany, Oreg. **Roy Geigley,** Gettysburg, Pa., and **Ira D. Landis,** Bareville, Pa., at Krall's, Cornwall, Pa. **Martin E. Weaver,** Annville, Pa., at Millwood, Gap, Pa. **Lester C. Shirk,** Jonestown, Pa., at Ellicott City, Md. **Abe Klassen,** student at Central Baptist Seminary, Kansas City, at Argentine, Kansas City, Kans.

Oct. 21. **Harold Yoder,** Middlebury, Ind., at Riverview, White Pigeon, Mich. **John David Zehr,** Los Angeles, Calif., at Manson, Iowa. **Walter Stuckey,** West Unity, Ohio, at Cleveland, Ohio, Fellowship. **Edwin Albrecht,** Grabill, Ind., at Fort Wayne, Ind. **C. L. Graber,** Goshen, Ind., at Hesston, Kans. **Clarence Horst,** Mountain Home, Ark., and **R. P. Horst,** Kansas City, Kans., at Garden City, Mo.

Oct. 28. **William Claassen,** Princeton, N.J., at Woodridge, Washington, D.C. **Luke Stoltzfus,** Philadelphia, Pa., at Hess YPM, Lititz, Pa. **Grant Stoltzfus** and Mennonite Hour Ladies' Sextet at Zion, Morgantown-Pa. **B. Charles Hostetter,** Harrisonburg, Va., at Plain, Lansdale, Pa. **Oliver Hsu,** Chinese evangelist, at East Chestnut St., Lancaster, Pa. **Josef Herschkowitz,** Minneapolis, Minn., at Midway, Pekin, Ill. **Paul Horst,** Gladstone, Mich., at Holdeman, near Wakarusa, Ind. **Lester Brubaker,** a Gideon representative, at West Chester, Pa. **Lewis Strite** and Mennonite Hour Male Quartet, at Frazer, Pa. **Walter C. Otto,** Springs, Pa., at East Holbrook, La Junta, Colo. **Gordon Glazier,** Gideon speaker, at Pigeon, Mich. **Harvey Bauman,** Lititz, Pa., at Goshen, Laytonsville, Md. **Paul R. Clemens** and quartet, Lansdale, Pa., at Estelle, Forksville, Pa. **Norman Weaver,** Gulliver, Mich., at Bon Air, Kokomo, Ind. **Andrew Nachtigall,** student at K.U. Medical Center, at Argentine, Kansas City, Kans. **Clarence Fretz,** Harrisonburg, Va., at Springdale, Waynesboro, Va. **Earl Showalter,** La Junta, Colo., at Chicago Avenue, Harrisonburg, Va.

Evangelistic Meetings

Richard Yordy, Freeport, Ill., at Greensburg, Kans., Oct. 29 to Nov. 4. **J. C. Wenger,** Goshen, Ind., at Fort Wayne, Ind., Dec. 9-16. **Willard Mayer,** Pigeon, Mich., at Riverview, White Pigeon, Mich., beginning Nov. 12. **John S. Martin,** New Holland, Pa., at Ida Street, Tampa, Fla., Oct. 28 to Nov. 4. **Mervin Baer,** Carlisle, Pa., at Cottage City, Md., Nov. 12-25. **Martin Lehman,** Tampa, Fla., at Freemanville, Ala., Nov. 7-18. **John Winters,** Kinzers, Pa., at Homeville, Cochranville, Pa., Nov. 25 to Dec. 1. **Aaron M. Shank,** Myerstown, Pa., at Oak Shade, Quarryville, Pa., Nov. 11-22. **Frank Garman,** Columbia, Pa., at Nickel Mines, Paradise, Pa., Oct. 28 to Nov. 4. **Rudy Borntrager,** Fort Wayne, Ind., at Forksville, Pa., Oct. 17-21, and at Roselawn, Elkhart, Ind., Nov. 1-11. **Henry Frank,** Mt. Joy, Pa., at North End, Lancaster, Pa., Nov. 11-18. **Andrew Hartzler,** Newport News, Va., at Barrville, Belleville, Pa., Nov. 9-18. **Mark Peachey,** Grantsville, Md., at Bowlings Creek, Ky., beginning Oct. 7. **Frank G. Dutcher,** Beech, Ky., at Conservative Church, Arthur, Ill., Oct. 28 to Nov. 4. **J. F. Garber,** Burton, Ohio, at Battle Creek, Mich., Nov. 14-24. **Wilbur Yoder,** Middlebury, Ind., at New Wilmington, Pa., Oct. 28 to Nov. 4. **Evangelist's** name not given, at New Providence, Pa., Oct. 31 to Nov. 11. **Paul M. Miller,** Goshen, Ind., at Kidron, Ohio, Nov. 18-25. **Urie A. Bender,** Scottdale, Pa., at West Union, Parnell, Iowa, beginning Oct. 21. **C. J. Ramer,** Salem, Oreg., at Wellman, Iowa, beginning Oct. 24.

Results reported from meetings: at Sugar Creek, Wayland, Iowa, 13 confessions; at Rehoboth, St. Anne, Ill., over 20 confessions.

Mission News

CONTINUED

Newly elected officers of the Indiana-Michigan Mission Board are Etril Leinbach, vice-president, and Ray Keim, secretary. Bro. Percy J. Miller, former secretary, will serve as full-time field worker.

Bro. F. S. Brenneman, who is sailing on Nov. 23 for missionary service in Tanganyika, preached twice on Nov. 4 at the Pennsylvania Church, Hesston, Kans., in their last Sunday there. His mailing addresses are as follows: to Nov. 6, Hesston, Kans.; to Nov. 9, c/o Goshen College, Goshen, Ind.; to Nov. 12, c/o J. J. Brenneman, Belleville, Pa.; to Nov. 22, c/o Paul G. Brenneman, 398 East Court St., Doylestown, Pa.; to Nov. 23, c/o S.S. **Queen Elizabeth,** New York.

The Johnstown, Pa., Mennonite Church and Kingview Mennonite Church, Scottdale, are collaborating in conducting a mission emphasis week, Nov. 11-18. Speakers who will serve at both places include Bro. Mark Lehman, St. Anne, Ill.; Bro. Paul N. Kraybill, Salunga, Pa.; Bro. S. Allen Shirk, Bihar, India; Bro. Mario Snyder, Chicago, Ill.; Bro. Vern Miller, Cleveland, Ohio; Bro. Norman Derstine, Broadway, Va., speaking on Sicily and the Gold Coast; and representatives from **The Mennonite Hour.**

Members of the General Mission Board headquarters staff will be keeping the following appointments on Fall Missionary Day, Nov. 11: J. D. Graber, Goshen College, Goshen, Ind.; Dorsa Mishler, Wellman, Iowa, Mennonite Church; Boyd Nelson, Locust Grove Mennonite Church, Elkhart, Ind.; H. Ernest Bennett, Freeport, Ill.; and Levi C. Hartzler, Belleville, Pa.

BIGNESS OR GREATNESS

(Continued from page 1055)

"(f) Ministering to small groups in homes would overcome much of the temptation to self-importance which ruins so much of God's work, where large buildings and big congregations are involved.

"(g) Having a special building for meetings nearly always involves the idea of a special person as minister developing into 'one man ministry' and preventing the full exercise of the priesthood of all believers.

"(h) If the 'church in the home' falls through, there is left no dead organization to maintain as a spiritual, financial, and social liability on all connected with it."

Though one may not fully agree with all of his points, it must be admitted that they carry spiritual and logical insight which we should prayerfully and carefully consider. Let us pray and work that we may have the necessary spiritual energy to respond to the challenge of remaining a believers' fellowship rather than a "massenkirche" which seems to be the end result of accepting non-Christian cultural values.

[1] Pp. 97 ff., New York, Abingdon Press, 1930.
[2] W. J. Pethybridge, **The Lost Secret of the Early Church**, Bethany Fellowship, 6820 Auto Club Road, Minneapolis, Minn., p. 2.

Chicago, Ill.

TO BE NEAR TO GOD

(Continued from page 1059)

Word, humbly, gratefully, carefully, walking in the path He points out.

Read Colossians 1:9-18.

Friday, November 16

Watch and Pray

Lest ye enter into temptation. Luke 22:46.

The Master was crushed beyond human endurance by the awful load of humanity's sins. Not a word of complaint, no hint of bitterness at the awful injustice of the sinless bearing the punishment of the sinner. Only a pathetic craving for understanding sympathy from those He was dying to save. No response—just drowsy indifference. "What, could ye not watch with me one hour?" In heaven He is still pleading—"My church, awake!" We need His arousing command—**Watch** and **Pray.**

Read Matthew 26:36-44.

Saturday, November 17

Comfort

I will give you rest. Matt. 11:28.

Our sins, those clinging detestable iniquities, our silly blunders—how they grieve, haunt us. There is deliverance. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Forgetting those things which are repented of, forgiven, and past, we may press towards the mark—**free.** Any failure brought in judgment to the Master, and left there, shall never be held against us again. Why should we continue to grieve? Let us joyfully, gratefully go on to perfection.

Read Isaiah 40:1-11.

—M. Lena Kreider.

Births

May the blessings of God be upon the homes

Bolton, John L. and Thelma (Moyer), Silverdale, Pa., first child, John Lee, Oct. 22, 1956.

Brubaker, Harold L. and Miriam (Groff), Strasburg, Pa., second child, first daughter, Mary Ellen, Sept. 19, 1956.

Brubaker, J. Lester and Lois (Byler), Rohrerstown, Pa., third child, second daughter, Anne Marie, Oct. 21, 1956.

Buckwalter, Robert and Faith (Steffy), Wellsville, N.Y., eighth living child, Leslie Roy, Sept. 5, 1956.

Byler, Allen J. and Eunice (Hartman), Goshen, Ind., second son, James Douglas, Sept. 25, 1956.

Combs, John and Ruth (Stalter), Oaklawn, Ill., fourth son, Reid Cornell, Oct. 13, 1956.

Denlinger, Roy D. and Verna (Hostetter), Devon, Pa., seventh child, fifth daughter, Karen Elaine, Oct. 15, 1956.

Drudge, Norman and Mary (Baker), Markham, Ont., first child, Stephen Ray, Oct. 5, 1956.

Eash, Maynard and Elaine (Roth), Wellman, Iowa, second child, first daughter, Rita Kay, Sept. 27, 1956.

Glick, Dwight and Emma (Yoder), Belleville, Pa., second daughter, Joanne Joy, July 25, 1956.

Good, Jacob H. and Grace (Sauder), New York, N.Y., first child, Delores Jean, Oct. 3, 1956.

Harshberger, Lester and Lila (Shetler), Norristown, Pa., first child, Lynette, Oct. 11, 1956.

Hertzler, Elmer K. and Esther (King), Elverson, Pa., third child, first son, Merle Elmer, Oct. 9, 1956.

Howe, Milton B. and Marie (Beachy), Glenmoore, Pa., seventh child, fourth daughter, Esther Lois, Oct. 18, 1956.

Huber, James and Dorothy (Reifsnyder), Reading, Pa., third child, first daughter, Dorothy Naomi, Aug. 7, 1956.

Kabino, John and Elsie (Aukamp), New Castle, Del., eighth child, fifth daughter, Betty Jane, Sept. 23, 1956.

Kurtz, Elmer B. and Esther (Hurst), Denver, Pa., fourth child, second daughter, Mairan, Sept. 30, 1956.

Longenecker, Phares, Jr., and Anna Ruth (Bair), Elizabethtown, Pa., fifth child, first son, Duane B., Oct. 6, 1956.

Martin, Glenn B. and Gloria J. F. (Woodiwiss), Denver, Colo., fourth child, first daughter, Glenna Fern, Sept. 21, 1956.

Miller, Allen and Lorene (Slagell), Weatherford, Okla., fourth child, second son, Larry Dwight, Oct. 1, 1956.

Miller, Dan and Dorothy (Kaufman), Hartstown, Pa., second child, first daughter, Barbara Ann, Oct. 17, 1956.

Nauman, E. Glenn and Vera (Bauman), Lancaster, Pa., second child, first daughter, Glenda Jean, Oct. 13, 1956.

Otto, Darrel D. and Ruth Anna (Mast), Cheraw, Colo., first child, Darrel Denton II, Oct. 17, 1956.

Schwartzentruber, Kenneth and Grace (Bender), Goshen, Ind., second daughter, Wilda Kay, Oct. 13, 1956.

Shetler, Carl and Ruth (Ross), ——, third child, second daughter, Mary Sue, Oct. 22, 1956.

Slagell, Walter W. and Ida (Hartzler), Hydro, Okla., fourth child, second daughter, Loretta Elaine, Oct. 20, 1956.

Smoker, J. Ivan and Elsie (Metzler), Genesee, Pa., fifth child, third son, David Carl, Oct. 18, 1956.

Snyder, Ralph and Eileen (Hallman), Vineland Station, Ont., first child, Cheryl Maree, Oct. 5, 1956.

Steckle, John and Marion (Erb), Vineland Station, Ont., first child, Kenneth John, Oct. 16, 1956.

Stutzman, Dale and Ethel (Miller), Goshen, Ind., third child, first son, Dexter Ray, Oct. 20, 1956.

Weaver, Floyd and Edna (Stalter), Chicago, Ill., second child, first son, Galen Floyd, Oct. 13, 1956.

Wine, Jesse Owen and Anna Ruth (Stonisefer), Langhorne, Pa., first child, Willard Lee, Oct. 4, 1956.

Yoder, Elwood and Carolyn (Rodgers), Wellman, Iowa, third son, Martin Roos, July 18, 1956.

Zehr, Harold G. and Eleanor (Streicher), Wellesley, Ont., first child, Connie Lynn, Sept. 22, 1956.

Zimmerman, Norman L. and Emma Jean (Hertzler), Mechanicsburg, Pa., second child, first daughter, Cynthia Joyce, Aug. 27, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Niemela.—Perry Beachy, Arthur, Ill., cong., and Eleanor Niemela, Menahga, Minn., Huntersville cong., by J. D. Graber at the Prairie Street Mennonite Church, Elkhart, June 2, 1956.

Boll—Brubaker.—Titus B. Boll and Lois G. Brubaker, both of Lititz, Pa., Erb cong., by Homer D. Bomberger, at the Erb Church, Oct. 6, 1956.

Burkholder—Bowman.—Raymond W. Burkholder, Washington Boro, Pa., Mountville cong., and Anna Lois Bowman, Washington Boro, Masonville cong., by Christian K. Lehman at the Masonville Church, Oct. 20, 1956.

Cender—Schaer.—Robert Cender and Joan Schaer, both of the East Bend Mennonite cong., Fisher, Ill., by Harold Zehr at the East Bend Church, Sept. 8, 1956.

Freed—Kulp.—Curtis Freed and Shirley Elaine Kulp, both of Telford, Pa., Easton Mission cong., by Cleon Nyce at the Rockhill Church, Oct. 20, 1956.

Fretz—Musselman.—Paul L. Fretz, Selkirk, Ont., Rainham cong., and Viola Musselman, Floradale, Ont., cong., by A. Lewis Fretz, father of the groom, at the Floradale Church, Aug. 18, 1956.

Funk—Leaman.—Lester H. Funk, Lancaster, Pa., Habecker's cong., and Mabel M. Leaman, Lancaster, Millersville cong., by Christian K. Lehman at his home, Oct. 20, 1956.

Herr—Shenk.—Roy D. Herr, Quarryville, Pa., Mechanic Grove cong., and Betty Jane Shenk, Millersville, Pa., New Danville cong., by D. Stoner Krady at the New Danville Church, Oct. 17, 1956.

Hurst—Mast.—Luke Hurst, Harrisonburg, Va., 12th and Windsor St., Reading, Pa., cong., and Pearl Mast, Fleetwood, Pa., Oley cong., by Ira A. Kurtz at the Oley Church, Oct. 20, 1956.

Koppes—Kirkendall.—Melvin R. Koppes, Chester cong., Wooster, Ohio, and Lucille Kirkendall, Pike cong., Elida, Ohio, by Harold Good at the Pike Church, Sept. 23, 1956.

Martin—Martin.—Samuel B. Martin, Elmira, Ont., and Mary Ann Martin, St. Jacobs, Ont., both of the Elmira cong., by Howard S. Bauman at the Elmira Church, Oct. 20, 1956.

Miller—Gingerich.—Elroy Miller, Goshen, Ind., Clinton Frame cong., and Marie Gingerich, Millersburg, Ind., Benton cong., by Galen Johns at the Clinton Frame Church, Sept. 30, 1956.

Miller—Yoder.—Lester J. Miller, Salem cong., Foraker, Ind., and Martha L. Yoder, East Goshen cong., Goshen, Ind., by R. F. Yoder, father of the bride, at the Yellow Creek Church, July 29, 1956.

Nofziger—Whitacre.—Melvin Nofziger, Wauseon, Ohio, West Clinton cong., and Dianne Whitacre, Toledo, Ohio, West Bancroft cong.,

by Freeman Aschliman at the West Bancroft Church, Sept. 15, 1956.

Noll—Heisey.—Donald B. Noll, Lancaster, Pa., Rohrerstown cong., and Shirley Ann Heisey, Manheim, Pa., Kauffman cong., by Homer D. Bomberger at the home of the bride, Sept. 29, 1956.

Peters—Geib.—John Kready Peters and Orpha Ebersole Geib, both of Manheim, Pa., Hernley cong., by Homer D. Bomberger at the Hernley Church, Oct. 20, 1956.

Sauder—Lehman.—Orval Eugene Sauder, Archbold, Ohio, Central cong., and Esther Louise Lehman, Hollsopple, Pa., Kaufman cong., by Harry Y. Shetler at the Kaufman Church, Oct. 6, 1956.

Schrock—Berkey.—Earl Schrock, Haven, Kans., Yoder cong., and Janette Berkey, Harrisonburg, Va., Chicago Avenue cong., by Norman Derstine at the Chicago Avenue Church, Oct. 13, 1956.

Sollenberger—Delp.—Harold B. Sollenberger, Chambersburg, Pa., cong., and Lois B. Delp, Conestoga, Pa., River Corner cong., by D. Stoner Krady at the River Corner Church, Oct. 13, 1956.

Wenger—Emswiler. — William Wenger and Mary Margaret Emswiler, both of Harrisonburg, Va., Chicago Avenue cong., by Harold Eshleman at the Chicago Avenue Church, Oct. 19, 1956.

Zimmerman—Baer.—Marlin Roy Zimmerman, Mechanicsburg, Pa., Slate Hill cong., and Joanne Ruth Baer, Carlisle, Pa., Churchtown cong., by William M. Strong at the Churchtown Church, Sept. 29, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bauman, Ira, son of the late preacher Enoch and Veronica (Martin) Bauman, was born near Waterloo, Ont., Jan. 5, 1893; passed away at the K.W. Hospital, Kitchener, Ont., on Oct. 9, 1956, after a brief illness; aged 63 y. 9 m. 4 d. On Oct. 29, 1919, he was married to Ermina Musselman. They had one daughter (Mildred, Elmira, Ont.). Surviving, besides his wife and daughter, are 6 brothers (Enoch, Waterloo; Daniel, Clayton, and Clarence, Elmira; Abram, Breslau, and Nelson, Kitchener). He was preceded in death by 4 brothers and 2 sisters. He farmed in the community of St. Jacobs, Ont., until 1942 when the family moved to Elmira. He united with the Mennonite Church in his youth and remained a faithful member until his death. Funeral services were held at the St. Jacobs Church on Oct. 11, 1956, in charge of Roy S. Koch and Howard S. Bauman. Burial was made in the St. Jacobs Mennonite Cemetery.

Berner, Homer, son of Robert and Mary Berner, was born near Hesston, Kans., March 2, 1890; died at the Bethel Deaconess Hospital, Newton, Kans., Oct. 8, 1956; aged 66 y. 7 m. 6 d. On May 2, 1915, he was united in marriage to Anna Roupp. This union was blessed with 4 children, all of whom survive (Leonard, Little Rock, Ark.; Florence—Mrs. Plez McCullough, and Pearl—Mrs. Robert Lilly, both of Brewster, Wash.; Wilma—Mrs. Waverly Winfrey, Wichita, Kans.), and 9 grandchildren. Also surviving are 2 brothers and 2 sisters (Elmer, Newton, Kans., George, Kalispell, Mont., Hattie—Mrs. Martin Reiff, Owatonna, Minn.; and Elsie—Mrs. Louie Dreyer, Lemon Grove, Calif.) His parents and one brother preceded him in death. In 1944 the family moved to Newton where his wife died in 1949. He was a member of the Eagles Lodge. Funeral services were held at the Pennsylvania Mennonite Church on Oct. 11 with Earl Buckwalter in charge. Interment was made in the adjoining cemetery.

Buechle, Annie B., daughter of the late Sarah (Bemer) and Isaac Bewinghouse, was born in Bedminster Twp., Bucks Co., Pa., Feb. 10, 1869; died March 16, 1956; aged 87 y. 1 m. 6 d. She was married to Frederick F. Buechle, Feb. 18, 1888. To this union were born 2 daughters. Her husband died in 1925 after which she made her home in the Eastern Mennonite Home. She was a member of the Deep Run Mennonite Church, where she remained a faithful member to the end. Surviving are 2 daughters (Mrs. Sarah B. Bissmiller, Lansdale, and Mrs. Mary A. Savitz, Quakertown, Pa.), 11 grandchildren, and 14 great-grandchildren. Funeral services were held at the Eastern Mennonite Home on March 19 and at the Deep Run Church on March 20, in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Interment was made in the adjoining cemetery.

Burkholder, Emma W., daughter of the late Samuel R. and Martha (Wissler) Hess, was born near Lincoln, Pa., Dec. 23, 1865; passed to her eternal reward at the home of her son, Aldus, Vintage, Pa., Oct. 7, 1956, after an illness of 3 weeks; aged 90 y. 9 m. 15 d. On Oct. 23, 1890, she was married to David L. Burkholder, who preceded her in death in 1939. She was the last of 12 children, and a faithful Christian, a member of Mellinger's Mennonite Church. Surviving are these sons and daughters (Hettie M.—Mrs. Philip H. Culp, Kutztown, Pa.; David L., Leacock, Pa.; Mary A., at home; Lester M., Lancaster, Pa.; Clarence A., Roaring Branch, Pa.; Aldus M., Vintage). She was preceded by 3 sons. Also surviving are 25 grandchildren and 30 great-grandchildren. Funeral services were held at the Mellinger's Church on Oct. 10 in charge of David L. Landis and Harry Lefever, with interment in Hammercreek Cemetery.

Burkholder, Harold James, son of Walter W. and Florence (Bauman) Burkholder, was born June 2, 1939; was fatally injured in a motorcycle accident on Sept. 26, 1956, of which he died at East General Hospital, Toronto, 2 days later; aged 17 y. 3 m. 26 d. On Sept. 4 he entered employment at Conlin Motors, Markham, and looked forward to completing his apprenticeship as a motor mechanic, but his stay there was only 3 weeks and 2 days. At the age of 10 he took Christ as his personal Saviour and was received into fellowship of the Cedar Grove, Ont., Mennonite Church, of which he was a member until his home going. During the recent Crusade for Christ campaign at Markham, he renewed his commitment to the Lord and has given testimony in various places of his assurance of salvation. Surviving are his parents, a sister (Marianne Lucille), and a brother (Stuart Earl), all of Pickering, Ont., also his grandparents (Amos R. Burkholder, Markham, Ont., and Mr. and Mrs. Emanuel M. Bauman, Floradale, Ont.), and a large circle of relatives and friends. Funeral services were conducted at the Cedar Grove Church by E. F. McDowell assisted by Floyd Schmucker, with interment in the adjoining cemetery.

Burkholder, Reuben S., son of the late A. B. and Nancy (Weaver) Burkholder, was born near Harrisonburg, Va., on Sept. 10, 1876; departed this life on Sept. 29, 1956; aged 80 y. 19 d., after an illness which lasted two months. On Oct. 26, 1904, he was united in marriage to Effie V. Grove. To this union 4 children were born. He spent his entire married life in Augusta Co., Va. He was a lifetime member of the Hildebrand Mennonite Church, where he was chorister for about 40 years. He is survived by his wife, 3 sons (Oren and Nelson, Waynesboro, and Roy, Philadelphia, Pa.), one daughter (Lettie—Mrs. Robert Groves, Waynesboro), 4 brothers (John, Weyers Cave, Va.; Perry, Waynesboro; Emanuel and Amos, Harrisonburg, Va.), one sister (Ella—Mrs. Leon Davis, Salem, Ohio), 11 grandchildren, 3 great-grandchildren, and a number of nieces and nephews. Three sisters and one brother preceded him in death. Funeral services were held on Oct. 1 at the Hildebrand Church conducted by John R. Mumaw, with burial in the adjoining cemetery.

Buskirk, Sarah, daughter of Josiah and Sarah (Clemmer) Martin, was born May 14, 1888, at May City, Iowa; passed away at her home near Brutus, Mich., Oct. 1, 1956; aged 68 y. 4 m. 16 d. In 1896 she went with her parents to Michigan. On April 21, 1918, she was united in marriage to Roval A. Buskirk. To this union 9 children were born. One daughter and one son preceded her in death. She is survived by her husband, 3 sons and 4 daughters (Naomi—Mrs. John Eby, Alanson, Mich.; Neil C., Vestaburg, Mich.; Luke, Flint, Mich.; Esther, Mt. Clemens, Mich.; Ruth, Dearborn, Mich.; Joanna, Petoskey, Mich., and Philip at home), one sister (Lydia, Brutus, Mich.), and one brother (Menno, Stanton, Mich.), 6 grandchildren, and other relatives. She accepted the Lord as her Saviour at the age of 22, and united with the Bern Mennonite Church near Pigeon, Mich., and remained faithful to the end. Her life was one of unselfishness and concern for others. Funeral services were held Oct. 4 at the Maple River Church, where she was a member at the time of death, in charge of Earl Hartman, Clyde Kauffman, and Ivan Weaver, with burial in the adjoining cemetery.

Ebersole, Simon Benjamin, son of Benjamin and Susan Ebersole, was born near Sterling, Ill., Jan. 5, 1872. As a young lad, he moved with his parents to Adams Co., Nebr., where he resided the greater part of his life except for some years in Missouri and Kansas. On Oct. 18, 1898, he was united in marriage to Catherine M. Lapp, who preceded him in death on Oct. 18, 1946. To this union were born 6 sons and 2 daughters. In his young manhood he accepted Christ as his Saviour and united with the Mennonite Church, remaining an adherent of the faith the remainder of his life. He was in failing health the last year of his life, passing away at a Lincoln, Nebr., hospital on Sept. 28, 1956; aged 84 y. 8 m. 23 d. Surviving are 6 sons (Albert, Whittier, Calif.; Sam, Hastings, Nebr.; David, Ayr, Nebr.; George, Pauline, Nebr.; John, Spencer, Iowa; and LaVern, Marathon, Iowa), 2 daughters (Edith—Mrs. J. Worling Bereman, Climax Springs, Mo., and Mary, Ayr, Nebr.), 5 grandchildren, and other relatives and many friends. Funeral services were held at the Roseland, Nebr., Mennonite Church in charge of Alvin Gascho and Alton B. Miller, with burial in the adjoining cemetery.

Eby, Christian R., son of Elam and Elizabeth (Reiff) Eby, was born Nov. 3, 1881, in Washington, Co., Md.; passed away on Oct. 6, 1956, at the Mennonite Old People's Home, Maugansville, Md., where he had been a guest for 4 years; aged 74 y. 11 m. 3 d. He was a member of Reiffs Mennonite Church. On Dec. 3, 1907, he was united in marriage to Fannie S. Ebersole, who preceded him in death 6 years ago. One daughter also preceded him in death. Surviving are one daughter and 3 sons (Naomi E.—Mrs. Earl R. Shank, Hagerstown, Md.; Amos E., Chambersburg, Pa.; Ira E., and Irvin E., both of Hagerstown), 11 grandchildren, 6 great-grandchildren, 2 sisters (Amanda R. and Lena R., Clear Spring, Md.), 3 brothers (David R., Paramount, Md.; John R., Clear Spring; and Laban R., Greencastle, Pa.). Funeral services were held Oct. 8 at the Reiff Church in charge of Irvin Shank and Moses K. Horst with burial in the adjoining cemetery.

Gindlesperger, Jacob, son of the late Samuel and Sally (Miller) Gindlesperger, was born Jan. 8, 1870, near Johnstown, Pa.; died Sept. 18, 1956, after an extended illness which confined him to his bed over a period of 10 years; aged 86 y. 8 m. 10 d. On Oct. 11, 1891, he married Sally Thomas, who passed away in 1897. To this union were born 3 children, 2 preceding him in death. On Feb. 15, 1920, he was married to Sue Hershberger, who passed away Oct. 8, 1947. He was also preceded in death by 3 brothers and 2 sisters. Surviving him are his son (Cloyd) and stepson (Harry Weirich) both of Hollsopple, Pa.; one brother and 3 sisters (John, Mrs. Mary Berkey, and Mrs. Harry Weirich, all of Hollsopple, and Mrs. Leah Holsopple, Davidsville, Pa.). He united with the Mennonite Church in 1896, and until sickness and the infirmities of old age hindered was a regular attendant at the Blough Church. Funeral services were held at the Thomas Church on Sept. 22 in charge of Aldus Wingard and Harry C. Blough, with interment in the adjoining cemetery.

Gregory, Wilmer John, son of Amos and Elsie (Brubaker) Gregory, was born near Brutus, Mich., Dec. 16, 1939; died Oct. 3, 1956, at the Little Traverse Hospital, Petoskey, Mich., after a long illness; aged 16 y. 9 m. 16 d. At the

age of 11 he accepted Christ as his Saviour and united with the Maple River Mennonite Church. He is survived by his parents, 5 sisters (Kathryn —Mrs. John Yoder; Ruth—Mrs. Fred Yoder, both of Minot, N. Dak.; Jean, Elkhart, Ind.; Ila—Mrs. William Gregory, Brutus, Mich.; Bernice, Petoskey, Mich.), and 2 brothers (Leroy, Guam, and Gerald, at home). Funeral services were held at the Maple River Church in charge of Earl Hartman, assisted by Clyde Kauffman and Ivan Weaver, with burial in the adjoining cemetery.

Guengerich, Robert Elton, son of Daniel J. and Esther (Thompson) Guengerich, was born Aug. 12, 1914, at Kalona, Iowa; passed away Oct. 8, 1956, at Sturgis, Mich.; aged 42 y. 1 m. 26 d. He had been in failing health in the recent weeks. He was an only child and was preceded in death by both his parents. He is survived by 4 aunts and 6 uncles. Since the passing of his father, he for 3 years made his home with 2 aunts, the H. A. Yoder family and the John M. Yoder family, both of Parnell, Iowa. In his youth he united with the Methodist church at Kalona. After making his home at Parnell, he united with the West Union Mennonite Church in 1952, and was a faithful member at the time of his death. He was not blessed with good health during most of his life, and since Oct. 1954, he resided at Froh Bros. Rest Home, Sturgis, Mich., where he enjoyed his stay and made a good contribution. Funeral services in charge of Herman Ropp and Amos Gingerich were held at the West Union Church, with burial in the East Union Cemetery.

Hallman, Lizzie Ann, daughter of Enoch and Catherine (Good) Erb, was born May 17, 1877, near Waterloo, Ont. On Sept. 2, 1903, she was married to Manasseh Hallman. In 1905 she confessed Christ as her Saviour and united with the Mennonite Church. She is survived by her husband, 2 sons (Jacob C., Kitchener, Ont., and Elverne, at home), 3 grandchildren, and 2 sisters (Mrs. Matilda Cressman, Kitchener, and Mrs. Addis Cressman, New Hamburg). Preceding her in death were one daughter (Verna—Mrs. Josiah Baer), 2 infant sons, and 3 sisters. Funeral services held at the Mannheim Mennonite Church were in charge of Osiah Horst and Moses Roth. Burial was made in the adjoining cemetery.

Halteman, Melvin S., son of the late Israel N. and Lizzie (Schatz) Halteman, was born April 28, 1892; departed this life Oct. 9, 1956, at his home after a short illness; aged 64 y. 5 m. 11 d. As a young man he accepted Christ and united with the Mennonite Church, where he remained a faithful worker until his death. He used what talents he had to glorify his Creator. On Oct. 31, 1914, he was married to Carrie Alderfer. Shortly after this he began farming near Franconia, Pa., and was still active when he took sick. To this union were born 10 children, one son preceding him in death. Surviving are his wife, 5 sons, 4 daughters (Mary—Mrs. Henry K. Moyer, Coopersburg, Pa.; Norman A., Telford, Pa.; Edna—Mrs. Lester Reinford, Schwenksville, Pa.; Clarence A., East Greenville, Pa.; Willis A., Carlisle, Pa.; Ruth—Mrs. Andrew Mack, Jr., Yerkes, Pa.; Wilmer A., Miriam A., and Melvin A., at home), 35 grandchildren, 3 brothers, and one sister, and many friends and relatives. Funeral services held at the Franconia Mennonite Church on Oct. 13 were in charge of Menno Sauder and Amos E. Martin. Burial was made in the adjoining cemetery.

Hochstetler, Joseph B., son of Benjamin A. and Elizabeth (Schrock) Hochstetler, was born in Johnson Co., Iowa, Aug. 13, 1871; died at the Mercy Hospital, Iowa City, Iowa, Sept. 22, 1956; aged 85 y. 1 m. 9 d. His entire life was spent in the same community where he was born. In his youth he became a member of the church and remained a faithful Christian to the end. On Dec. 3, 1893, he was married to Mary Ann Stutzman, who died April 15, 1936. To this union 11 children were born. Surviving are 8 children (Lena—Mrs. Lee Schlabach, Mulino, Oreg.; Ben, North English, Iowa; Anna—Mrs. Theodore Larsen, Kalona, Iowa; Ora, Iowa City; Ira, Denver, Colo.; Mrs. Gertrude Shetler, Wellman; Omar, Topeka, Ind., and Earl, Ligonier, Ind.), 32 grandchildren, 30 great-grandchildren, one brother and 2 sisters (Dave, Mrs. Lizzie Yoder, and Mary—Mrs. John Yoder). After his marriage, they moved on the farm near Kalona where he resided at the time of his death. Besides their own children, they also made a home for Susie Pugh for a number of years. He had been very sick about 5 years ago but regained normal health again for one of his years until a few days before his death. He did not feel the necessity of consulting a doctor until the day of his death, when he was immediately taken to the hospital but died less than 12 hours later. He spent much of his time reading and in meditation and prayer. Funeral services were held Sept. 25 at the East Union Church in charge of Albert S. Miller and Morris Swartzendruber.

Hostetler, Daniel D., son of David and Magdalena Hostetler, was born July 27, 1879, at Goshen, Ind.; passed away suddenly on Sept. 28, 1956, at the family home in Canby, Oreg.; aged 77 y. 2 m. 1 d. He married Elizabeth Troyer on Nov. 22, 1903. To this union were born 9 children, of whom 8 survive. He went to Oregon in 1901 and since then has been a resident of the Hubbard and Canby area, with the exception of one year when they lived at Tillamook, Oreg. He has been a faithful member of the Zion Mennonite Church since 1903, and has served the church in various ways. He loved singing and especially to have his family sing whenever opportunity afforded. He is survived by his wife, 3 sons (Rolla R., Canby; Samuel D., Hubbard; Daniel L., Canby), 5 daughters (Mae—Mrs. William Wesenberg, Canby; Delilah—Mrs. Dale Jones, Vancouver, Wash.; Alice—Mrs. Ben Kyllo, Canby; Thelma—Mrs. Lyman Nightingale, Hubbard; and Betty—Mrs. Ralph Kraxberger, Canby), one brother (Amos, Nappanee, Ind.), 22 grandchildren, and 16 great-grandchildren. Funeral services were held at Zion Church, Oct. 2, in charge of Clarence Kropf and Edward Kenagy, with burial in the Zion Cemetery.

Maurer, Ella, daughter of Jacob and Catherine (Schloneger) Schmucker, was born near Louisville, Ohio, Nov. 15, 1889; died at the Timken Mercy Hospital, Canton, Ohio, Oct. 11, 1956; aged 66 y. 10 m. 26 d. In 1903 she accepted Christ as her Saviour and on her fourteenth birthday was received into the fellowship of the Beech Church where she continued faithful until the end. On Dec. 24, 1912, she was united in marriage to Alvin Maurer, who died 3 years ago. To this union were born 3 sons. She was an active member of the WMSA and other church interests. A number of years ago she suffered a light stroke from which she never fully recovered, but she was able to do most of her work. On Oct. 2 she suffered another cerebral hemorrhage which resulted in her death 9 days later. Her father and 3 brothers also preceded her in death. Surviving are her 3 sons (Harold, Pasco, Wash.; Clayton, Louisville, Ohio, and Ivan, Reedley, Calif.), 7 grandchildren, 5 stepgrandchildren, 7 great-stepgrandchildren, one great-great-stepgrandchild, her mother (Mrs. Catherine Schmucker, Harrisburg, Ohio), 2 sisters (Mrs. Lydia Miller, Louisville, and Anna of the home), and many other relatives and friends. Funeral services were conducted from the Beech Mennonite Church with O. N. Johns and Eldon King officiating. Interment was made in the church cemetery.

Risser, Peter H., son of Ephraim and Annie (Ebersole) Risser, was born near Mt. Joy, Pa., on Aug. 25, 1884; passed away Sept. 1, 1956, at the St. Joseph Hospital, Lancaster, Pa., after an illness of 6 days; aged 72 y. 7 d. He was united in marriage to Fannie H. Ruhl, Feb. 27, 1908. To this union were born 3 children; 2 preceded him in death. Surviving are his wife, one daughter (Loda—Mrs. Roy B. Shearer, Mt. Joy), and 2 grandchildren. He accepted Christ as his Saviour in his youth and was a faithful member of Risser's Church, where funeral services were held on Sept. 5 in charge of Noah W. Risser, assisted by J. Harold Forwood. Interment was made in the adjoining cemetery.

Schmucker, Daryl Grant, son of Tobe E. and Esther (Troyer) Schmucker, South Bend, Ind., was born at Goshen, Ind., on Jan. 8, 1954; went to be with the Lord on Sept. 27, 1956; aged 2 y. 8 m. 19 d. He was a very active boy and hardly knew a day of sickness. After returning from the potato field where his two older brothers were digging potatoes, he went to the house to see his mother. In the course of entertaining himself as he usually did, he went into the shed where there was a small pile of potatoes beside an old furnace. After a two-hour search by the family, transient men, and converts from the Hope Rescue Mission, the father found Daryl under a cast-iron section of the furnace, which weighed approximately 100 pounds. Death had resulted from suffocation. Daryl had been dedicated to the Lord in a public service at the East Goshen Mennonite Church in May, 1954. Besides his parents he is survived by 4 older brothers (Galen Eugene, Ronald James, Gregory Alan, and Philip Merlin) all at home, his grandparents (Mr. and Mrs. Eli Schmucker, Nappanee, Ind., and Mrs. J. C. Troyer, Shipshewana, Ind.). Funeral services were held Sept. 30 at the Prairie St. Mennonite Church, Elkhart, Ind., conducted by Paul M. Miller and Ray Keim. Burial was made in the Prairie Street Cemetery.

Sensenig, Samuel G., son of the late John and Mary (Good) Sensenig, was born in Earl Twp., Lancaster Co., Pa.; July 21, 1876; died Sept. 23, 1956, from a heart attack while sitting in his chair at the home of his daughter, Mrs. Roy Zimmerman, Ephrata, Pa.; aged 80 y. 2 m. 2 d. On Nov. 25, 1897, he was united in marriage to Ida G. Martin, who preceded him in death 4 years ago. To this union were born 6 children, five of whom survive, Alta dying in infancy. Surviving are (Alice—Mrs. Erbie Sauder, East Earl, Pa.; Edith—Mrs. John W. Burkholder, Blue Ball, Pa.; Eva—Mrs. Roy Zimmerman, with whom he resided; Lillian—Mrs. Hershey Weaver, Ephrata; and Lloyd, Leola, Pa.), 27 grandchildren, 29 great-grandchildren, 2 sisters (Emma—Mrs. John H. Martin, East Earl, Pa.; and Barbara—Mrs. Noah Sauder, New Holland, Pa.). By occupation he was a painter and paper hanger, which he followed until 6 weeks before his death. He was a consistent member of the Martindale Mennonite Church. Funeral services were held Sept. 26 at Weaverland, with burial in the adjoining cemetery, David N. Weaver and Harry Lichty officiating.

Wenger, Oscar Emmanuel, son of Jacob C. and Virginia (Suter) Wenger, was born June 19, 1881, near Linville, Va.; passed away unexpectedly at his home at Dale Enterprise, Va., on Oct. 6, 1956; aged 75 y. 3 m. 17 d. He was the first to break the family circle of 15 children. On Nov. 9, 1905, he was united in marriage to Bessie Heatwole, daughter of Bishop L. J. Heatwole, who passed away Sept. 11, 1942. To this union 5 children were born (Raymond, Scottdale, Pa.; Marvin, who died in infancy; Linden, Harrisonburg, Va.; Mildred—Mrs. Marvin Plank, Scottdale; and Edith, Harrisonburg, Va.). He served as a rural mail carrier for 34 years. On May 30, 1943, he was ordained as deacon for the Northern District of the Virginia Mennonite Conference. He made frequent trips to mission churches in the mountains and elsewhere. He was also a trustee of the Virginia Mennonite Home. On Sept. 2, 1948, he was united in marriage to Viola Deputy, who survives. He also leaves 5 stepchildren, 9 grandchildren, and these brothers and sisters (Mary, Florence, Margaret, and Katie Wenger at the home place, Linville, Va.; Lillie—Mrs. Moffett Faught, Edom, Va.; Annie—Mrs. Perry Martin, Sallie—Mrs. Henry Weaver, Lucy—Mrs. Jacob Shenk, all of Park View, Harrisonburg, Va.; Laura—Mrs. Lewis Burkholder, Denbigh, Va.; Clara — Mrs. Ray Shenk, Elkridge, Md.; Luther, Perry, and John, Linville; and Homer, Wellman, Iowa). Funeral services were held from the Lindale Church on Oct. 9, with John Mumaw preaching the funeral sermon, assisted by J. L. Stauffer and D. W. Lehman. Interment was made in the Lindale Cemetery.

Huber, infant son of John M. and Mary E. (Mellinger) Huber, East Petersburg, Pa., was stillborn at the Lancaster (Pa.) General Hospital, Oct. 4, 1956. Besides the parents, he is

survived by 2 brothers (John Larry and Robert Lynn), the grandparents (Mr. and Mrs. Amos H. Mellinger, Sarasota, Fla., and Mr. and Mrs. Benjamin L. Huber, East Petersburg). Graveside services were held at the East Petersburg Mennonite Church Cemetery on Oct. 5, with Irvin Kreider in charge.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

The Youth Hymnary, Lester Hostetler, Ed.; Faith and Life Press, Newton, Kans.; 1956; $2.50.

An excellent collection of material intended for the use of young people. There are hymns, spirituals, Gospel songs, carols, canons (rounds), and part songs, mostly for women's voices or in easy three-part arrangements for junior choirs. Many of the hymns are arranged with descants which will furnish interesting variation for youth choral groups. The carol section, especially, furnishes much material not easily available elsewhere. A very few hymns express ideas which might be considered liberal in their theology. The book will be useful to our church chiefly as excellent additional choral material. For this we recommend it.—Paul Erb.

Items and Comments

K. H. Ting, an Anglican Bishop in China, reported to the Central Committee of the World Council of Churches this summer that the Protestant membership in China today is between 700,000 and 1,000,000.

* * *

The National Temperance League is distributing 7,500,000 Christmas seals carrying the slogan "Christmas for Christ."

* * *

General Lewis B. Hershey, Director of Selective Service, and Dr. Arthur S. Flemming, Director of Defense Mobilization, in addressing the consultative council of the National Service Board for Religious Objectors congratulated American churches for the success of the alternative service program for conscientious objectors. General Hershey said the program has worked so smoothly that in more than four years of operation not a single objector who is a member of a denomination represented in the NSBRO has refused a work assignment or walked off the job. He noted that 85 per cent of all registrants assigned to alternative service volunteered to start their work before they were subject to induction.

* * *

Crime increased 14.4 per cent throughout the United States in the first half of 1956, sharpest rise since World War II, according to J. Edgar Hoover of the Federal Bureau of Investigation. The FBI had said that if the crime rate of the first six months of 1956 continues, more than 2,500,000 crimes will be committed this year.

* * *

The National Service Board for Religious Objectors has announced that percentage of CO's actually assigned to alternative service projects to the total number of persons actually inducted into the armed forces is almost two and one-half times as many since 1948 as there were during World War II.

* * *

Approximately 110 tax-supported colleges and universities of the 208 such schools in the South now admit Negro students in principle or practice. About 100 of these schools in the District of Columbia and in twelve of the southern states have Negroes on their campuses. States which do not yet admit Negroes to white public colleges or universities or to public schools at any level include Mississippi, Alabama, Georgia, South Carolina, and Florida.—**Southern School News.**

* * *

The fifth annual conference of Evangelical Literature Overseas will be held in Lincoln, Nebraska, December 10 to 13 of this year. The conference will be in the form of a workshop. The whole field of missionary literature will be considered from the standpoint of writing, translating, publishing, production, and distribution.

* * *

A united evangelistic campaign of a week's duration was held recently in Rome. Evangelical churches advertised that they were presenting "the fundamentals of the Christian faith according to the Scriptures." Co-operating in the campaign were all the evangelical churches of Rome including Baptist, Methodist, Waldensian, and Assemblies of God.

* * *

Lutherans are planning to build a 328-bed general hospital at Easton, Pennsylvania. The cost is to be $6,500,000.

* * *

Protestant and Roman Catholic churches in Germany have issued strong warnings against the growth of sects. It is reported that Jehovah's Witnesses have about 55,000 adherents in that country, the Adventists about 44,000, the Pentecostalists about 40,000, and the Mormons 30,000.

* * *

It is estimated that one out of every five marriages in the United States today is between young people of different religions. This means that there are more than 300,000 inter-faith marriages each year with millions of children growing up with the resulting problems of a dual religious heritage.

* * *

Alice, a self-styled African prophetess, has almost paralyzed the Christian church in one section of Rhodesia. Thousands of persons are trekking to hear and see the false prophetess. She has even inspired converts to build their own churches. Alice claims to have a direct connection with God. She says she died but God kept her from entering heaven, telling her instead to return to her own people. She warns them to give up witchcraft and to repent of their sins. Alice also says that God told her there were two books, one for the whites and one for the blacks; the black book is the right one. In twelve months 60,000 Africans have listened to Alice and been baptized by her.

* * *

Religious instruction is obligatory in the schools of three of Canada's ten provinces. In three it is permitted, in two not permitted, and in one it is elective in high schools.—**The Canadian Mennonite.**

* * *

In 1947 Lorne R. Shantz, a member of the United Missionary Church, launched the first Church and School Week in Kitchener, Ontario. The movement has now spread into almost every Ontario city. The purpose of this week is to stress the importance of every child attending Sunday school regularly. It ends with a special drive to have every child in Sunday school on the Sunday at the close of the week. This year efforts in Kitchener resulted in 95 per cent of all Kitchener public school pupils attending Sunday school.

* * *

Publishers estimate that the American people bought 6,000,000 of all editions and versions of the Bible in 1955. Those in touch with Bible sales also believe that there will be new records in 1956. New translations seem to be arousing the interests of laymen. Disagreements among church men appear to be adding to the sales. Systematic merchandising of the publishers are yielding good results. The sale of the Revised Standard Version has been spectacular, but publishers of other versions also report sales going up. Oxford University Press, which sells the King James and other versions, reports record Bible sales in the United States in 1953, 1954, and 1955.

* * *

Scholars are translating another apocryphal Gospel written probably by Gnostics but attributed to Thomas the Apostle. This Gospel was found in 1945 in a village of Egypt and has just recently been made completely available. It is said that this writing will shed a good deal of light on the Gnostic heresy.

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The Mennonite Ethical Dilemma

By Paul Peachey

About eighty Mennonite church leaders and businessmen met Oct. 26-28 at Kidron, Ohio, for a major discussion of the economic problems of our time. The conference followed in the wake of a growing volume of social and economic concern in the Mennonite churches. The Committee on Economic and Social Relations of General Conference, which called the session at Kidron, has led out prophetically and effectively in this area in recent years.

The stage has now been reached in these discussions where a deep malady in American Mennonitism has been laid bare. It is a malady which arises because of the discrepancy, some decades in the making, between the "official" ethic of the denomination and the involvement of all of us in the economic world of our time.

Ethically, Anabaptism originally affirmed the commands of Christ as to the character of the new life in Christ within the new community. This affirmation meant, in the sixteenth century, a twofold negation. To the Catholic view, that the monks somehow fulfilled the perfection of the Gospel for the whole church, they replied that Christ's teachings applied to everyone. To the Protestants who held that a man is *simul justus et peccator*—simultaneously just (justified) and a sinner—because social responsibility in business, politics, etc., necessitates compromise in ethics, they replied that there is no "justification" without "sanctification."

Originally this absolutist viewpoint of the Anabaptists was easier to achieve because the sixteenth century economy was simpler than ours is today. Fundamentally, however, the problems were the same. Their absolutist position was possible, not because the economy was simple, but because they believed that Christ meant what He said, and each local fellowship became the kingdom of God. Here members shared their entire life with one another and waited for Christ to show them His will. Some practical results were their unqualified dedication to nonresistance, to economic life motivated by love, to social purity, and to honesty, despite the prevalence of completely different standards in the larger society.

Absolute Ethics

Accordingly, the earlier Anabaptist ethic can be characterized as absolutist—accepting the rule of Christ as absolute. What Christ says He means, and gives power to follow, but with persecution, i.e., a head-on collision with world culture and society.

When Mennonites came to America, they brought with them the absolutist vision of ethics. Early in the eighteenth century the settlers met in eastern Pennsylvania to adopt anew the articles of Dordrecht of 1632. These articles do not date from the earliest days, but still move on the absolutist plane. They have served as the basis for most of our confessions since then. A perusal of district and general conference minutes indicates that officially we still profess the absolutist ethic.

The conference at Kidron, as have similar discussions recently, reveals that something revolutionary has taken place. For at least a century "official" bodies have set standards and made pronouncements on such items as the unequal yoke or insurance. But these have been made by a few leaders. It has been claimed that standards can be defined more safely by the "consecrated" ordained men than by the "unconsecrated" laity. And the system worked — apparently — for the standards on paper have remained high.

Meanwhile, however, farming has become complex, and beyond this, Mennonites have entered business and the professions. On the local level in the congregations, however, little creative and disciplined listening to Christ was done together. The time is long past when major economic decisions were the concern of Christian brothers together.

Accordingly, economic decisions became fundamentally individual, and more than this, they became severed from the common experience of the expectant new community ruled by Christ. Indeed, the community lost much of this character. In innocent honesty, therefore, American Mennonites entered business, accepted its canons, tried to be as Christian as possible, but accepted nonetheless many of its unchristian features. They were neither given adequate help to discover the Christian implications of what they faced, nor were they asked to help define standards.

Relative Ethics

The American Mennonite businessman therefore accepted—and did so unwittingly — something less than the absolute ethic of his fathers. He now operates his business much as other Protestants do—in thrift, honesty, conscientiousness, but accepting the immoral foundation stones of the American economy as a thing given, a fact of nature, an inevitability. *And the businessman here is all of us*—including the "clergy" who are still defining absolutist standards for their flocks.

This means that there is a deep gulf between our "official" thought and our "practical" thought. At Kidron the Anabaptist ethic held before us in the eloquent devotional meditations of Robert S. Kreider, and injected into the discussion at intervals by other conference members, was simply embarrassing. Our theological "self" and our practical "self" could not communicate. Businessmen complained that they could not understand, and rightly so. The "absolutist Mennonite self" and the "Mennonite business self" have not been on speaking terms for a century. The former defined the standards in a vacuum and the latter acted without a compass.

Pilgrimage

By Lorie C. Gooding

I am a stranger in the world;
I have no sure abode.
Through valleys deep, o'er mountains steep,
For me there is one road.

I do not cast my glance around,
Nor turn to left or right,
But fix my eyes upon the skies,
And keep one Star in sight.

I carry nothing of the world,
Nor do I turn to look
For treasures here I once held dear,
The things my heart forsook.

But walking ever in the light
That guides my pilgrim soul,
One day I'll come to that sweet home,
My far, eventual goal.

Holmesville, Ohio.

The time has come when we shall have to admit officially what some of us have concluded—that awful fact, *the necessity of compromise.* Or we shall have to accept a thoroughgoing restitution, which may cost us much of our wealth and even our church institutions. For the genius of Anabaptism—and fundamentally of New Testament Christendom — is precisely that act of obedient faith. "He that loseth his life shall find it."

Admittedly, this analysis of our predicament is harsh. It may seem to ignore the sacrificial stewardship of many Mennonites. In certain situations it may not be true at all. But it seems to me that whatever allowance must be made, the fundamental problem exists. Am I wrong?

Harrisonburg, Va.

What Is Your Problem?

By Katherine Bevis

Whatever Your Problem Is, You Can Weave It Into Your Pattern of Living

When Jesus asked the multitude, "What went ye out into the wilderness to see? A reed shaken with the wind?" (Matt. 11:7) He called to their minds a most familiar sight along the Jordan River. There, a tall, quivering cane with bright green leaves rises up out of the river underbrush to a height of about ten feet; the plumelike flowers at the ends of these canes often "shake with the wind." Even the largest reeds were not of sufficient strength for use as a walking staff.

More people than we would care to enumerate are like the shaken reed. They seem content to live "shaken lives." They may not be able, exactly, to put their finger on *why,* but they have a haunting feeling of dissatisfaction, frustration, unhappiness.

"But what can they do about it?" someone asks.

In answer to this question, listen to the answer given by a noted surgeon of our day: "Speaking as a medical man I would say that everyone should give himself very careful physical attention at regular intervals, and follow the directions of his doctor." Then he smiled and continued: "But there is something else I think would contribute to the cure of this condition. Such a person needs a good mental and spiritual tonic; he needs to live with the rich beauty that fills the world." Then he concluded his answer with: "The healing therapy of beauty and inspiration is highly beneficial."

In Ps. 19:1, 2, we are given the beautiful "language of the heavens." The heavens declare . . . and the firmament showeth forth . . . . Day unto day uttereth speech, and night unto night showeth knowledge."

Professor Rollin H. Walker in his book, *The Modern Message of the Psalms,* has a chapter on the nature of the Psalms which begins by saying that there are two ways in which nature appeals to men. Some see only its vastness and variety and the intricateness of its processes. But others, like the Psalmist, are filled with the sense of nature's revealing God, whose handiwork it is. In the familiar spectacles of dawn and sunset, seedtime and harvests, clouds and rain, they see an ordered beauty which is not a mechanical and lifeless process but an expression of the power and wisdom of God who made them more beautiful than the pomp of Solomon, and drew from their loveliness an assurance of the power of God and of His good will to use in behalf of His children. God is seen also in the vastness of the starry heavens, in the glory of the sunlit sky, in the awe-inspiring turbulence of the boundless sea, in the towering majesty of the mountains.

The medicines which are prescribed for us to take internally are derived from herbs or minerals which God has stored up in this beautiful earth which He has created. God has also put medicine in His beautiful world in the form of beauty and inspiration, which if we yield to it, will have a salutary healing effect upon us.

We need to cultivate the ability to see this beauty if we are to rise above the problems of life—if we are to be not as "a shaken reed," but as one who is able to weave these problems into life's pattern, because we have been *saturated* with the rich beauties that fill the world.

Hamilton W. Mabie said in an address he gave one day: "Last summer I was talking with one of the foremost contemporary Scotch writers, and I said to him, 'Is there not a great deal of poetry among the commonest and most uneducated people in Scotland?' And his answer was, 'They are saturated with it.' "

Then Mabie told of one day in the early spring he was walking along the side of a mountain in Skye when he came to a hut in which lived an old man. Seeing the old man with bowed head, bonnet in hand, he did not speak until the old man raised his head. Then he explained, "I did not speak to you, Sandy, because I thought you might be at your prayers."

"Well, not exactly that, replied the old man, "but I tell you what I was doing. Every morning for forty years I have taken off my bonnet here to the beauty of the world."

Said the great botanist Linnaeus: "In the unfolding blossom I saw God in His glory passing near me, and I bowed my head in worship."

May we so open our eyes to the glory of God all around us that we may be so saturated with the beauties of His creative Hand, that as the daily problems present themselves, we may accept them, and weave them into the pattern of our life.

Houston, Texas.

Our Readers Say—

In the Oct. 16 issue is a most timely editorial, "Guidance or Boldness." For those who do not have the opportunity to read or reread it, I wish to quote the closing thought: "God's Word is a light to our path. But we do not need to understand everything before we begin to obey what we do understand. Waiting for more light may be a way to darkness, for it is the one who wills to do who knows more of the teaching. We can be obedient without being omniscient. We can be courageous without knowing all."—David M. Nolt, Ephrata, Pa.

* * *

I read with interest the article "We Went to Hear Billy Graham," because I went to hear him at Richmond, too. If each of the 800 persons mentioned had spent $2.50 for a light above the kitchen sink, no one would have thought anything about it.

Now and then someone accuses Billy of not stressing discipleship. I wonder what they think he is stressing. That night I heard him he preached from Ezekiel 22:30, calling for courage, strength, faith, vision, self-denial—anything but an easy religion. When he gave the invitation, he did not coax or beg. In fact he said, **"Don't** come if you don't mean business. It is a serious thing to say yes to God and then go on living the way you have always lived."

I had heard so much about the "popular evangelist" that I wanted to see and hear for myself. It was probably a once-in-a-lifetime experience, but it was a mountain-top experience, the memory of which will be a blessing throughout my life. I don't advocate that anyone take his church or mission money to go to hear Graham. Just a little of the money he would otherwise spend on himself. . . .

However, many have gone to hear him out of curiosity and come away convicted—like the columnist in England who in one of his columns poked fun at the tall, handsome American with hair falling softly back from his forehead . . . . Weeks later the man was asked to cover one of the meetings. He thought he might as well make the most of it and endure the evening with pleasure. But he couldn't quite explain the feeling that came over him the moment Billy started to speak, nor the tears that insisted on spilling over his cheeks all the way back to his apartment as he sat there in the taxi smoking his pipe and pondering, according to his next day's column.—Mrs. Herman King, Westover, Md.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Conscience in Business

The group participating in the Kidron study conference on Christian Ethics in Economic Life was an interesting one. The attendants came from Pennsylvania, Indiana, Ohio, Virginia, Kansas, Illinois, Michigan, North Dakota, Iowa, and Ontario. There were farmers, teachers, college administrators, manufacturers, church administrators, students, greenhouse operators, psychologists, physicians, veterinarians, garage owners, ministers, salesmen, editors, feed-mill operators, attorneys, bankers, retailers, elevator operators, soil conservationists, printers, dairymen, personnel directors, and perhaps others. It was a good cross section of our church life.

These men were present on invitation. But they came on their own expense, some of them a long distance. Certainly some of them sacrificed income also to take these days out. And why were they there? Their interest in the discussions was evidence that they were eager to face the Christian implications of the economy in which we are all involved. What are the teachings of the Bible on work and business? What examples on these matters do we have in the Bible? What business principles did our Anabaptist fathers enunciate? What are the implications of Christian teaching for the economic order of our day? In what ways have we consciously or unconsciously departed in our economic life from true Christian living? The papers and discussions were directed to these questions. We were given a searching analysis of the problems of Christian ethics in relation to business investments, national agricultural policy, business administration, insurance and mutual aid. There was a free interchange of opinion, always in the finest Christian spirit. A findings committee drew up summary statements which we hope can be useful in further publicity and discussion on these matters.

Bro. Paul Peachey, in the leading article of this issue, gives his reaction to the meeting. It is an able and honest statement. It is no doubt correct in its sensing that in the economic area we are failing most in practicing a simple life of faith and brotherhood. It should set us diligently to work to get our fundamental points of reference for our business life, not from current practice, but from the Word of God.

Not all, probably, will go as far as Bro. Peachey does in indicting Mennonite economic practice. Most of us would agree that the Bible teaches us to work and to carry on business. One who works must have his own tools and equipment, which involves some investment, or he must use the investment of others, which involves him none the less on moral grounds. Even if we live a communal life, as some Anabaptists did and as some Christians do today, then we co-operate in doing business, with much of the same involvements. We cannot live in the world without doing business.

But in doing this business we must be thoroughly Christian. How we may do this was the concern of the Kidron study conference. It is true that we have not given the attention to this that we should have. There are things in the world's business in which we cannot participate. We must sharpen our consciences to differentiate between what is Christian and what is less than Christian. We must not think that we can atone for sub-Christian business practice by liberal giving from our profits for Christian causes. We must, in the context of our brotherhood, give one another guidance and counsel in what is according to Biblical principle and what is not. We are far behind in this, let us admit. None of us dare think that the way he does his business is his own affair, not to be meddled with by his brethren. We need one another's help.

That is what it seemed to us the Kidron conference was—not an official group handing down decisions, but a representative group of brethren conferring together. Naturally, in those few sessions we did not get very far. There were more questions asked than answers given. But something was started that can be carried on at the local level.

Your editor was thankful for those in the meeting who kept reminding us of the New Testament basis for our thinking. But he was also thankful for businessmen there who have deliberately turned their backs, because of their Christian consciences, on big business "success."

If God wants us to work, there must be a way to work without compromising our consciences, or departing from the way of Christ. Together we must find that way.

"Follow Christ in Our Work" will be the special emphasis of the Commission for Christian Education in 1958. Literature and meetings are being planned. This emphasis is overdue. May it bring to all of us an understanding which we have not had, a repentance from our economic sins, a new conviction of business righteousness, a dedication to the achievement of a true Christian community, perhaps at the expense of some values which we have held high. Mennonite business ethics is not beyond redemption.—E.

The Eagle and the Sparrow

"He had the wings of an eagle—and the soul of a sparrow."

This biting characterization is from the pen of Harold Begbie. It describes a combination of great equipment with meager motive and direction. One visualizes the enormous wings of the bald eagle, fitted for soaring among the mountain peaks and sailing high above the earth, but useless because the bird who owns them desires only to flit from one outbuilding to another and look for food in the filth of the barnyard.

It does describe people we all have known, who have good birth, education, wealth, and ability, but whose interests do not go beyond the popular magazine, the latest TV show, and an evening at the bowling alley. They have wings which could soar among lofty thoughts, and carry them into powerful service, but a trifling soul does not match the powerful equipment.

The phrase may describe a cultural scene which enjoys the wealth of resources which have been squeezed from the earth and pulled down from the sky; which has invented gadgets for every possible use and has achieved a standard of living that was the futile dream of previous generations. But contemptible little men rush around in streamlined machines of unbelievable power, or idly loll in push-button houses. The means for great living are here. But the men to do the living are lacking. We have wings, but we don't know how to soar.

It could also describe the plight of the modern church, with everything that could be desired in elaborate organization and up-to-the-minute church plant. Architect and artist have collaborated in giving us a beautiful setting and effective equipment for doing our church task. But if the organization is only parliamentary, if the well-styled building is only art, if the worship is only good liturgy, if the curriculum is only good pedagogy, if spiritual pygmies are trying to run a great ecclesiastical machine, then the wings will not lift us up to God. The teacher who knows God can do a better job in the corner behind the furnace than the unspiritual teacher can do in the most modern classroom; the farmer-preacher who is Spirit-taught can do more good in the one-room church than an intellectual giant can do in a modern church plant if he is a spiritual dwarf.

Let's have eagle wings, but also men who have eagle-eyes and eagle-souls and eagle-hearts.—E.

Yes, God Heals

BY BARBARA H. PAUL

I have had an experience I want to share with others, to the honor and glory of God.

In the beginning of April I became ill. My son's wife took me to the doctor. He examined me and gave me medicine. I got better, but soon was worse again. I had a change of medicine several times, was on a strict diet, and lost weight. Then another change of medicine. If this did not cure me, the hospital would be next. This kept up all during April and May.

On Sunday morning, June 3, at 3:00 o'clock I became very ill. I had terrible pain and could not sit up. There were about three doses of the last medicine left in the bottle. I thought, the Bible says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord will raise him up."

But the pastors are all busy on Sunday morning, and I did not like to call them. But at 8:00 o'clock, I called my pastor and told him I would like to be anointed.

So three brethren came at 12:30. Each one prayed and the pastor anointed me. It was a very impressive service. I felt a great change take place in my body.

That was four months ago. I am perfectly well ever since. I have no aches or pains, and am busy every day. I help with the cooking and cleaning and take care of the flowers and plants, visit the sick, and walk downtown once a week to give out our Sunday-school papers, the GOSPEL HERALD, and tracts—about five blocks one way. I also baby-sit. I'm feeling fine and perfectly well.

". . . Praise the Lord for his goodness, and for his wonderful works to the children of men."

I will praise and thank the Lord as long as I live.

Scottdale, Pa.

Mennonite Delegation Leaves for Russia

Two Mennonite churchmen left New York City Monday, October 22, to spend a month in Russia.

They are H. S. Bender of Goshen, Ind., and David B. Wiens of Saskatoon, Sask. The delegation was planned to include four persons, but visas did not arrive in time for the other two persons to join the team—H. A. Fast of Newton, Kans., and William T. Snyder of Akron, Pa.

Bender is dean of Goshen College Biblical Seminary, assistant secretary of MCC, and chairman of the planning committee of the World Mennonite Conference. Wiens, who speaks the Russian language, is a minister in the Mennonite Brethren Church.

The men were scheduled to arrive in Moscow October 26 from Stockholm after spending two days at Frankfurt, Germany, with other Mennonite leaders.

The delegation, sponsored by Mennonite Central Committee, is "to establish contact, to fellowship and conduct services with other Christians in Russia—including Mennonites," according to the MCC executive committee.

For North American Mennonites this is the first contact in many years with the brotherhood in Russia, where an estimated 20,000 to 30,000 Mennonites live. Most of them reportedly worship in Baptist congregations.

MCC urges the North American brotherhood to make this event a matter of prayer.

It is hoped this goodwill venture will be the beginning of further exchange and contact with Christians in Russia.

It is the first official MCC visit to Russia in many years. A relief unit set up in Russia in 1921 at the time Mennonites suffered from a famine prompted the formation of MCC.

Baptist leaders in Russia are helping with deputation arrangements. Russian Baptist visitors to the United States last spring, who met Mennonites in Chicago, offered then to assist a Mennonite delegation to their country.

The men will report to the executive committee of MCC following their return to the United States. Plans are to be made by the Akron offices for them to report in various Mennonite communities of North America following that meeting.—via MCC.

25 Years Ago

(*from* GOSPEL HERALD, *Nov. 12, 1931*)

. . . three-weeks' evangelistic meetings . . . three Mennonite churches . . . West Liberty, Ohio . . . Bro. Milo Kauffman . . . one hundred thirty made public confessions . . . .

Final enrollment figures are 195 [Goshen College].

Bro. Emory H. Herr . . . and Sister Ruth N. Rohrer . . . were united in holy matrimony, Aug. 15, 1931 . . . Manheim, Pa.

On Oct. 25 . . . New Providence, Pa., Bro. Amos D. Wenger, Jr., . . . and Sister Lenora Harkins . . . were united in marriage . . . .

On Oct. 18 . . . Wm. E. Hallman . . . and Beatrice I. Hershey . . . were united in marriage . . . .

Henry Ford gave . . . a practical object-lesson in solving the unemployment problem on his 12,000-acre farm by ordering all modern machine methods of farming abandoned for hand power.

My Advocate

BY BERTHA KING

Jesus lays one hand on Father,
And He lays one hand on me;
Then I know my sin is pardoned,
That my heart from guilt is free,
When He lays His hand on Father,
And He lays His hand on me.

Jesus lays one hand on Father,
And He lays one hand on me;
Oh, I'm filled with joy and wonder,
For His love and grace I see
As He lays His hand on Father,
And He lays His hand on me.

Jesus lays one hand on Father,
And He lays one hand on me;
And I feel the surging power
Of His Spirit flowing free,
When He lays His hand on Father,
And He lays His hand on me.

West Liberty, Ohio.

♠

How many are there who check passion with passion; and are very angry in reproving anger! Thus, to lay one devil, they raise another; and leave more work to be undone than they found to be done. Such a reproof of vice, is a vice to be reproved.—Secker.

Fifteen Minutes in Bible Lands



Some of the Lebanese gardeners arrange their varied produce attractively in a shady spot in the street of their village.

Come with Me to Mount Lebanon

By Anis Charles Haddad

Snow-crowned, sun-bathed, or veiled in mist, lit with sunrise or sunset fires, the mountains of Lebanon in all their glory stand sentinel over Syria. On the west they dip their feet in the waters of the deep blue Mediterranean Sea; eastward they do homage to beautiful, fascinating Damascus at the edge of the Syrian desert. All along the coast from Tyre northward the mountains are in evidence, rising higher and higher until they are piled up into the calm majestic peaks behind sunny Beirut, the capital of Lebanon. The coloring in the foreground is exquisite. Blue waves caress the faintly tinted sands. The sun-splashed sea is dyed rich blue, the famous blue of the Mediterranean on a sunny day! The sky is clear forget-me-not blue and the land emerges from between the two as a line of soft gold-fawn topped by the eternal pink and white of the great mountains of Lebanon.

Progressive little Lebanon, the only Arab nation with a Christian majority, though long familiar with Christian thought, speaks the eloquent language of the Koran. But most of its inhabitants understand English and French. Workmen along the waterfront may meet the visitor more than halfway by Babelizing several languages. Beirut owes its existence to an ascending spiral of economic life in which American cars, bought on the installment plan, now play a conspicuous part.

The long climb from Beirut over the mountains of Lebanon is varied by the many flocks of sheep and camel caravans which saunter down the hillside. But Lebanon roads, responding to the demands of the thousands of American automobiles seen everywhere today, are improving steadily. The roads zigzag, however, over the mountains in a way that is terrifying to the motorist and passenger! Traffic is heavy on this mountain pass, especially in summer. Some of the roads run at an altitude of between 2,700 and 7,000 feet. Some of them have no walls or fences, simply a level roadway and a sheer drop. One has sometimes hair-raising experiences on some of the appalling bends.

We drive through these hill resorts which are an integral part of the holiday city, and in high summer the most important part of it, relegating the beaches to the second-fiddle section. High summer starts with a bang in early July, when schools "let out" for the long vacation. From that day on, the splendid corkscrew highway that lifts the hot city dweller up to the cool suburban resorts is absolutely packed with automobiles, bumper to bumper, for a couple of hours every afternoon, and it is similarly packed every morning with commuters driving down to work. The scene is so American that one can hardly believe oneself to be in a country of the East! Practically all the thousands of cars are big, shiny American ones, each looking as if it had not yet been broken in, though their speed and the whistling tires on the curves belie this! Lebanon's westernized prosperity is evidenced by these myrids of modern cars, and the country's boosters claim seriously that it has more automobiles in proportion to its population than any other country in the world! The claim is easy to believe as one watches the endless traffic on the summer highways.

The Mountain Villages

We reach the summit of the highway and commence the even more awe-inspiring descent down the steep road which leads us to most of the beautiful villages of Lebanon. Here and there we pass wayside inns, surrounded by fruit trees and olives. Wooden benches welcome the easy-going visitor to a seat in the shade.

Among the mountains, lovely little villages nestle in sheltered valleys; others climb the rocky slopes, their flat-roofed houses built tier upon tier. One is astonished again and again, when rounding a curve in the road, to come upon a village perched precariously on a ledge half a mile above some valley, the remainder of the ledge and all its sloping hinterland being a mass of waving golden wheat. Rivers rise in fairy glens, gathering strength or swollen by winter snows. Flowing water is seen on every side.

People of many creeds inhabit these villages. Greek and Maronite have convent bells; an ancient tree, hung with prayer rags, marks a Moslem shrine; a whitewashed dome on some lonely hill is a place of worship to the Druse. Houses in these villages are clustered close together, reminders of the troublesome life of the countryside.

These villagers represent the rosy-cheeked, hardy mountain stock that first carved the land's autonomy from outside rule. From the heights of these cliffs they won recognition as a self-governed people within the successive empires that swept over this coast.

The Grape Harvest

To cross the Lebanon in summer means witnessing pastoral scenes of classic beauty. It is grape time! The picking of the luscious grapes is something in the nature of a festival to the Lebanese—a festival that has as its inherent feature customs and traditions that have characterized the land from time immemorial.

As we drive across the landscape it seems as though we watch a silent movie in which rural laborers are the chief actors in an episode in which nature and the harvest are the principal features.

The scenes are animated and full of rich and pleasing colors. The inhabitants of entire villages have turned out for the occasion. It is a tradition with the villagers to sink all differences at harvest-time and to work together to bring home the grapes. Old disputes and troubles are buried. Gossips who have sworn never to speak to each other again are seen lending a hand. Thus the laborers all combine to harvest each other's vineyards, every man helping his neighbor, and every family associating with every

other family to make a veritable ceremony of the occasion. Even the old folks find the season one that offers them opportunities to glean again, as they did in their young days!

Lebanese Life

In these mountain villages life is still to some extent Biblical. These sturdy mountaineers live the hard, healthy life of olden times. The summer occupations keep especially the women busy. We have a very good opportunity to go about the place and see something of the life of these industrious people.

The thing that may interest us most is a visit to the houses of these mountain people. Here women and girls are compelling an already too satisfied sheep to swallow a little more of green food, until after months of such treatment the creatures can hardly stand by reason of their weight, and their tails become an impediment to every movement. A charm is hung around the neck to ward off the evil eye! The pet lamb, subject to frequent bathings, is being fatted to provide savory dishes through the long and severe winter that faces the inhabitants of this mountain region.

As we look on the sheep, we wonder if there is any lingering trace here of the "fatted calf" of the Gospel, for should occasion require, this fatted sheep may be killed to provide a feast for some very unusual event. The same rapidity in dressing it will be shown. This sheep which we have just seen alive will be served in perhaps a little over an hour, thus reminding us of the parable of the prodigal son as told by our Saviour.

It is already evening as we drive again through one of the many pretty villages. The potter in his hut by the river stops his wheel and piles up his vessels of clay. A gentle gurgle announces the evening irrigation. Channels have been dug and blocked with mud which the laborer takes away with his feet, as the ancients did in Egypt, to let the stream of water flow into his garden of herbs.

We soon see smoke issuing from evening fires, for the women are preparing for the return of the men and boys, when the sudden dusk falls. The villages deserted during the day begin to stir with animation as night approaches. When all these busy groups have vanished indoors, a deep hush falls upon the village. Nature seems waiting for a signal. It comes! A tiny whisper stirs the mulberry trees as the mists steal through the valleys. The mountains change their soft blue robes for rose-color; the pines grow black. But the glory is short-lived. With the sun's departure a new day begins. In Bible lands the order of creation is still observed, "darkness and light" and the "evening and the morning." The scene slowly becomes hidden in the night, as the tired laborers rest from their day's work.

In whatsoever respect the modern people of Lebanon are unlike the ancients, they have most bounteously inherited the virtue of hospitality. It is enough to speak any language they understand, and they are most charitable.

They soon learn that my parents come from the Lebanon, and that we have arrived from the Holy Land on our way to the United States. Why then should we not stay for supper and spend the night with them?

When supper has been cleared away, a company of friends gather about on the housetop and a pleasant evening is spent in varied conversation. Religion is sure to hold a prominent place in the talk, but it is not the only thing discussed.

Amongst the crowd is an aged villager who recently returned from the United States after a stay of over forty years! The extraordinary thing is that the glories of civilization are not enough to imprison him forever in his "glittering exile"! Sooner or later, however large a fortune he has accumulated, whether he owns three automobiles or only one, the chain draws him back irresistibly to the chatterboxes in the sunny village square, the hens in his rafters, and the pigs in the courtyard!

The evening will be finished with the simple service and those from other homes will take their leave, while we remain with our host, free to seek repose.

The sun rises very early, and one is up betimes. The heat of the sun begins as soon as it appears above the horizon. It is interesting to note the gradual resumption of activity in the village. The people get ready for another day's work. Men are starting for the fields and the cattle wend their way to pasture.

A new Lebanon has arisen—neither wholly East nor West—shaken out of Oriental calm. But her beautiful mountains stand unmoved, pointing silently upwards, symbols divinely chosen of eternal strength and protection. Lebanon at all levels is a country to fall in love with!

Scottdale, Pa.

Laurels of Laurelville

By IRA D. LANDIS

'Twas a bit late (Mennonite time?) on the afternoon of September 24 that the Commission for Christian Education (twelve less one, like the apostles after Calvary) in their thirty-ninth semiannual meeting presented more laurels to Laurelville. They had assembled for this biennial fall meeting with representatives from Christian education cabinets across the church. Richard Detweiler held the gavel for the educators, and an old-fashioned cowbell for the farmers. The chair was flanked by Paul M. Lederach, field worker; Noah G. Good, vice-chairman; and J. J. Hostetler, who held the pen and the bag. From Illinois was Laurence Horst; from Ohio, Freeman Aschliman; and from Ontario, Ontario Amish, Franconia, Lancaster, and Allegheny, their representatives.

The devotional periods, much worth while, were opened by Paul Roth on the Commission theme for the year, directing us to Joshua 1:1-9. Then the quantitative analysis course began and soon much time was spent in the reading of reports.

Interspersed between the six sessions were domestic science courses and midnight restoration siestas. The cooks were very capable and satisfying. "Pop" Yoder supplied the burning embers and accommodations were superb, supplying crisp, autumn air conditioning a-plenty. The morning air was often broken by our own Amos Herr's "I Owe the Lord a Morning Song." Fellowships were elevating and practical.

The new course contains the same vitamins of qualitative analysis and immediately came the question of streamlining reports of Commission secretaries, calling for capsule treatment, and eliminating some every half year to avoid reports without progress and cream. But conventical changes are rare among Mennonites, and so these were discarded as nonpractical, but secretaries were warned, in the future, concerning "Much Ado About Nothing."

The General Sunday School Convention and the Elmira MYF meeting were evaluated and future conferences on recreation, music, the Christian home, *et al.*, were proposed. The theme for 1957 will be "Co-operation for Effective Service." Propagative materials, implementing on "How to," were assigned for articles to appear in the GOSPEL HERALD. "Following Christ in Our Work" will be the 1958 theme. An undated quarterly on "Justice, Adapted to Life," prepared by J. Lawrence Burkholder, will be forthcoming for the third Sunday-school quarter of that year, when the general subject of the International Series is "Principles of Social Justice." The latter decision was arrived at in a conference with the Committee on Social and Economic Relations on August 10. J. J. Hostetler will represent the Commission at the Karlsruhe World Conference in 1957. The treasury is healthy, but not superabounding.

The Sunday evening meeting was discussed profusely and forward proposals were enunciated, but no new secretary herein will be needed. The service of an expert in this field is at present on the Commission and it would belong to his secretaryship. The *Builder* is to replace the *Program Builder* in this field.

The next *Handbook* will be a more exhaustive issue, containing history, constitution, etc., and then cumulative addenda annually, without duplication.

The Nursery course is appearing on the horizon with its magnificent swaddling clothes and the standardized graded materials will be presented, up to the intermediates, with certain blocks of material from General Conference writers. The present Kindergarten II mate-

A PRAYER

FOR THIS WEEK

Eternal God, Creator of man, who gave to all nations one blood, help us to remember that all our bodies are formed from common dust, that every soul of man lives by the breath which is divinely given. Help us to remember that one love and one sacrifice redeemed us all at one price, and one common home is prepared for all who accept that redemption.

Lord, help us to see how foolish and how wicked are the barriers and the hatreds with which man has separated himself from his fellow men on earth. Forgive those who name the name of Christ yet have given expression to prejudices, fostered divisions, placed barriers in the way of any man, or added to the burden and discouragement of those who were oppressed.

Fill us, Lord, with love like Thine; give us wisdom to express it in our daily contacts; give us courage to cross the barriers which ought not to have been built. Make the church of Jesus Christ the first among all the forces which both teach and exemplify the equality and the exceeding worth of every individual life and soul. Amen.

—Linden M. Wenger.

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rials, not entirely satisfactory, can be replaced in the future. The curriculum is ready for the writer as soon as he or she is found.

Junior Hymns is to be X-rayed for treatment, if necessary. The chorister must "remain forever dissatisfied (with himself), the sky is the limit." The *Christian Service Training* program, formerly *Teacher Training,* is ready for classes on a congregational level, forging ahead with the slogan, "A better servant, a better service." The *Wayfarer's Guide Book* for Junior Club work will soon be forthcoming, with the *Torch Bearer's Manual* and the leader's manual in the offing. The *Junior Activities Manual* and Convert instruction manuscript are with the Curriculum Committee for final streamlining.

The Summer Bible School secretary told of new report cards and blanks; Grades 3, 4, 6, 8, 9, and 10 of the Herald Series materials have been revised thoroughly for 1957, with new pupil and teacher guide books required. Promotional district summer Bible school workshops were proposed, but there was no action. In 1943, Erb Street, Waterloo, had the first summer Bible school in the city with 300 enrolled; this summer there were seven others in the same area with a grand total of over 2,900.

Eight church-owned camps, with five more appearing, give an impetus to camp programs. With the present rate of growth, it may be possible soon to be "property poor" with camp sites.

District secretaries reported: their conference contributions in the fields of Scriptural Memory schedules, Family Altar Through the Bible Reading Programs, Weekday Bible School materials, summer Bible school song books (including a new one), a new church history textbook, and their interest, or lack of interest, in the total program of the Commission and its component parts.

The resolutions manifested appreciation to the host, and also spread on their minutes an acknowledgment with thanksgiving of the excellent work of John R. Shank in the area of the Commission's interests in its early days.

Dovetailed into this meeting was a study conference on the place of Christian experience in a believer's life. Papers were presented by Allen H. and Paul Erb, J. Otis Yoder, Myron S. Augsburger, Grant M. Stoltzfus, Paul M. Miller, Clayton Beyler, Paul Mininger, and John H. Mosemann.

A few excerpts follow:

"The reception of this salvation by man is a definite personal experience. It is a revolution, not an evolution; it is a new creation, not a development."

"Thus God is engaged the second time in creating men."

It is a "case of identification rather than imputation, for the sacrifice is made for the sinners, not as a sinner." This is "a double identification, mine with Christ in death and His in my life:

Potentially, at Calvary, Gal. 2:20.

Actually, at Conversion, Rom. 6:11.

Really, at Commitment, Rom. 6:12-14.

Finally, at the Consummation, Phil. 3:20, 21."

"Christ is a wheel hub, so that the closer to the hub, the closer to one another."

"There are approximately 150 passages in the New Testament regarding the Spirit's work of uniting the believer to Christ."

"The baptism is our position in Christ, while the filling is our possession. The baptism is an act, while the filling is an action."

"The concept of discipleship is the most characteristic, the most central and regulative concept in Anabaptist thought, which largely determines all else."

"When a man meets Christ, he meets one going in the opposite direction. Accepting His call and becoming a believer in Him involves turning around and following Christ, with all this may involve of self-denial. . . . Without discipleship, there is no true Christian experience."

"The *have to* of law finds in Christ the *how to* of grace."

"God intends that we should neither retreat into monasticism, nor that we should be overwhelmed by the world's evils."

"Our beliefs determine the nature of Christian experience; our beliefs and experiences thereof determine the principles and guides used in life; our beliefs and experience determine our practice; and our practice in turn affects our beliefs and standards."

"Our Christian life created in God cannot be divorced from the life of the church."

The Findings Committee presented a tentative report. This will be worked on further for presentation to the church at large.

This study conference was sponsored by the General Council of General Conference, with John R. Mumaw as chairman. It was considerably larger than the one of 1954 on Child Evangelism and Nurture. It was cosmopolitan, of laymen, clergy, editors, educators, evangelists, farmers; Alberta, Oregon, California, Virginia, and all points between had representatives. It was a blessed fellowship that in these trying days should have its fruits throughout the church. The thinking done here should lead to better theological understanding. Laurelville has more laurels!

Bareville, Pa.

PRAYER REQUESTS

(Requests for this column must be signed)

Be much in prayer for the safety and effective witness of our missionaries and relief workers in the troubled Near East.

Pray that a Christian married couple may realize the sin of theater attendance.

Pray that a family may co-operate in conducting a godly Christian home.

Pray for the first Cuban Mennonite Conference to be held Nov. 18, for interested individuals from all the areas to which our witness has reached.

Pray that the visit of our delegation to Russia may result in mutual understanding and be a means of encouragement to the Mennonites of Russia.

Theodore F. Adams, president of the Baptist World Alliance, who recently completed a world tour, warned in an address in Miami, Fla., that Christianity faces an increasing threat from Buddhism and Mohammedanism as well as from "creeping insidious materialism." This Southern Baptist minister hit also at the "fear, hate, and prejudice" surrounding the racial issue in the South. "Is this Christian?" he asked.

OUR SCHOOLS

Developments of the Associated Mennonite Biblical Seminaries

BY NELSON E. KAUFFMAN, PRESIDENT
Mennonite Board of Education

One of the significant items of business before the Mennonite Board of Education at its annual sessions at Harrisonburg, Va., Oct. 18, 1956, was the action following a report of developments since October, 1955, with regard to the proposed plan of Associated Mennonite Biblical Seminaries.

At the 1955 annual meeting of the Board of Education the following action was taken: *Action 4* "That we approve Actions 4 and 5 of the Executive Committee Meeting of March 1, 2, 1955, welcoming the Mennonite Biblical Seminary to Goshen for closer association in graduate seminary education and that we approve in principle the Revised Plan of Co-operation and that we authorize the Executive Committee (a) to work out further details in the association and (b) to appoint representatives on the Joint Committee on Co-operation at such time as they see fit."

At the Oct. 18, 1956, annual meeting of the Board, the Executive Committee brought the following recommendation, which was accepted and approved by the Board:

WHEREAS the Board in its 1955 Annual Meeting in Action 4 approved inviting Mennonite Biblical Seminary to come to Goshen for Association in Seminary work according to the plan presented to the Board and asked the Executive Committee to work out further details of the Association and authorized it to appoint members in the Joint Co-ordinating Committee, and

WHEREAS the Mennonite Biblical Seminary Board action reported they did not discern the leading of the Lord for them to come to Goshen, but as an alternate proposal stated their willingness to move to Elkhart and invited Goshen College Biblical Seminary to associate at Elkhart, and

WHEREAS our Executive Committee after consultation (See Executive Committee Meeting Minutes April 26, 1956) did not believe our brotherhood would agree to such a move, and

WHEREAS the Executive Committee then proposed (Action 24, May 11 and 12, 1956) to the Mennonite Biblical Seminary Board that they come to Elkhart and we carry through the Association with alterations in the plan to provide for the program to be carried through with our seminary on the Goshen College campus, and theirs at Elkhart, and

WHEREAS the Mennonite Biblical Seminary Board unanimously approved this plan (June 13, 1956) and the General Conference of the Mennonite Church Triennial meeting in session at Winnipeg, Manitoba (Aug. 15, 1956), approved this plan, and

WHEREAS more than three fourths majority of our Board members responding to the letter from the Board Chairman outlining the alterations to the plan, approved the plan as presented to them (letter dated July 26, 1956),

The Executive Committee recommends that the Board approve proceeding with the Association according to the plan of Association dated July 17, 1956, providing for the Goshen College Biblical Seminary to remain on the Goshen College campus, and the Mennonite Biblical Seminary and other participating Mennonite groups located in Elkhart, and

That the Board approve the building plans as outlined in the Plan of Association.

Following action of approval, this action was also taken:

"That we approve the Revised Proposed Plan of Association between the Mennonite Biblical Seminary, the Goshen College Biblical Seminary, and any other Associated Mennonite Biblical Seminary of July 17, 1956, with the understanding that the plan permits the building of a strong library at Goshen College Biblical Seminary."

Immediately following the Aug. 15, 1956, General Conference Mennonite Triennial Meeting, their Seminary Board authorized taking option on 54.7 acres of land south of Elkhart on Benham Avenue and on Oct. 31 the purchase was consummated.

This experience of the past two years since consideration of an association was begun has been a heart-searching one and has been the subject of earnest prayer by all concerned. Through it those who carried chief responsibility have been forced to think carefully on the implications of both the failure in our day to associate in seminary work with other Mennonite groups, as well as the long-range results of association.

The present plan for the Associated Seminary campus to be at Elkhart, with our Goshen College Biblical Seminary to remain on the Goshen College Campus, was thought at first to be impracticable. It was the clearly-stated sincere desire of the General Conference brethren that we might see our way clear to move our Seminary to Elkhart. However, our tradition and pattern of Seminary education has been and continues to be, close relation to our colleges. Neither of our three colleges would be willing, nor think it wise, to separate their Bible departments from the college. For this reason, the possibility of moving all seminary work from the colleges to a non-college location has never gained any wide acceptance in our brotherhood. We know by a bit of experience how to administer and finance a seminary as a part of a college, but we have no experience in operating one separately. We want to be free to administer a program to meet the needs of our church and free also to give and receive all the help we can from our brethren of other Mennonite groups. We believe the present arrangement will make this possible.

The Board of Education and particularly our members on the Committee on Co-ordination and the whole Goshen College Biblical Seminary faculty solicits the earnest prayers of our brotherhood that we may be sensitive to the leading of the Lord at every step in the future.

GOSHEN COLLEGE

The Student-Faculty Council recently elected Dean Carl Kreider and Victor Stoltzfus, Martinsburg, Pa., as co-chairmen. Other officers of the Council are Mary Alice Schantz, Quakertown, Pa., recording secretary, and Leanne Fricke, Goshen, Ind., reporting secretary.

Richard Camp, St. Paul, Minn., won first place in the thirty-second annual men's speech contest Oct. 26 with his speech entitled "Plenty of time." Daniel Leatherman, Line Lexington, Pa., and Paul Wenger, Wayland, Iowa, placed second and third. Other participants in the contest were Palmer Becker, Marion, S. Dak.; Paul Kauffman, Des Allemands, La.; and Richard Vandiver, Glenwood, Colo.

The senior class spent Friday and Saturday, Oct. 26, 27, in Detroit on the annual senior trip. This year's trip included visits to several museums and the University of Michigan campus. The group was accompanied by Arthur Smucker, of the college faculty, and Mrs. Smucker.

Professor Maurice A. Mook of Pennsylvania State University addressed the Nov. 2 meeting of the Mennonite Historical Society on the subject "The Anthropology of Ethnic Groups." Dr. Mook, who is an authority on the Amish, spent some time working in the Mennonite Historical Library on a special study of Amish names. John A. Hostetler, Scottdale, Pa., accompanied him to the campus.

Luke E. Steiner, Chairman of the Chemistry Department of Oberlin College, Oberlin, Ohio, spent Nov. 5 and 6 on the Goshen campus as visiting scientist for the American Chemical Society. In addition to meeting with faculty and students, Dr. Steiner presented a public lecture on the subject, "We Need Intellectuals," Monday evening and a Tuesday evening technical lecture. The visiting scientist program sponsored by the Ameri-

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TEACHING THE WORD

A Church with a Mission

BY LEVI C. HARTZLER

What is the mission of the church in the world today?

The church proclaims the good news of salvation from sin, of victory over evil to all who are oppressed regardless of race, or clan, or creed, or political affiliation. Jesus in announcing the establishing of the church to the disciples added, "... and the gates of hell shall not prevail against it." The mission of the church is to carry forward the battle against evil by bringing as many persons as possible into the kingdom of God.

The church is also concerned about the many areas of human need in the world today—physical, spiritual, moral—just as Jesus was in His day. Thus, the church seeks to meet that need through missions, relief and service, charitable institutions, and radio evangelism.

Another important mission of the church relates to the nurture and proper instruction of its members. To be a good witness in the world, the church must be intelligent about that world and conscious of its responsibility to that world. Too many church members have only a personal interest in the church and no interest in the witness of the church. The church itself must alter that situation.

Missionary Education

Some church members look on missionary education or interest in missions as an elective: something for mission enthusiasts but not necessarily related to being a good church member or an active Christian. For them missions is *an* activity of the church but not necessarily *the* activity.

The other view of missionary education which seems to be more in keeping with the teachings of Jesus and the apostles looks upon missionary education as a vital part of the program of the church. Missionary education is integrated into the preaching program, the Sunday school, the summer Bible school, the weekday Bible school, and any other Christian education department of the church. It is not incidental but central.

Missionary education in the local church includes first of all teaching the imperative of the Great Commission. Our children must catch the vision early that the Gospel of Jesus Christ is for all men and that Jesus wants all men to have it. They should realize that bringing their friends to Christ is a normal activity of the Christian, and that taking the Gospel to people of all races and clans is the chief responsibility of the church.

Knowledge of human need motivates Christians to act. Missionary education in the local congregation includes information about the whole range of human need: economic, educational, physical, social, and spiritual. It includes human need in the U.S.A. and to the uttermost parts of the earth. Mission study will attempt to portray these needs in their true light.

The third aspect of missionary education concerns the church at work meeting human need. The next question our young people ask after they have learned of the spiritual need in Africa or Asia is, "How can I help meet that need?" They want to know what the church is doing and local leaders are responsible to see that they find out. This can be accomplished by mission sermons, mission meetings on Sunday evening, mission study classes, inviting in missionary speakers, calling attention to information in the church papers, or special mission conferences.



A Missionary Education Program

The pastor is the key person in promoting a program of missionary education in the local church. He will want to preach mission sermons, use mission illustrations, and conduct special prayer for missions or missionaries. Sources for mission information are available to him: the GOSPEL HERALD mission pages, his district conference paper, the General Board *Mission-Service Newsletter,* the annual report of the General Board and Eastern Board, the *Mennonite Yearbook,* and articles in the other church papers.

Several methods are open to the pastor and local mission leader who wants to carry on a program of missionary education: evening mission study classes, for consecutive nights until a course is completed, using the midweek service for mission study, or conducting a Sunday evening school of missions.

Mission study classes conducted for two weeks during a time of the year when congregation members have more time for study or when a mission worker is available to teach provide concentrated study. Courses of ten or twelve lessons are available on the various mission fields where the church carries on a mission program. These can also be co-ordinated with the Christian Service Training program for the local congregation prepared by the Mennonite Commission for Christian Education. A manual outlining the why, what, when, and how of such a Christian Service Training program is available from the Commission office at Scottdale, Pa.

Other congregations have found the midweek service a good time to study missions. The same lessons can be used that have been prepared for the mission study classes and the time extended so that the whole course can be covered in one weekly meeting over a period of ten to twelve weeks. Congregations who have separate meetings for adults, youth, and junior-intermediates on Wednesday evening can provide study suitable to each group.

A method used by a sister denomination is called the Sunday evening school of missions and is usually conducted during January and February of each year. Such an emphasis begins with a half hour fellowship lunch at five-thirty, followed by a forty-minute class period, and concluded by a twenty-minute worship period, all before the evening service. Some congregations might want to make such a study part of the Sunday evening service for six weeks to two months. Here again, mission study materials provided for the study classes could be used.

Missionary Education Materials

The latest material available on mission study is the new Africa kit prepared by the Eastern Mennonite Board of Missions and Charities in co-operation with the Mennonite Commission for Christian Education. This study covers the three East Africa fields of Tanganyika, Ethiopia, and Somalia. The kit includes a study manual; *Africa Answers* by Dr.

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FAMILY CIRCLE

Home

Home! Well, what is home
but food to eat,
clothes to wear,
A bed, and a roof above,
a stove for heat,
the Book to read,
And a Father above who cares;
a window to let
the sunshine in,
A door for friends to ope',
a smile, much love,
a word of cheer,
Well, this is home to me.

—A sister.

The Pendulum Is Swinging

BY MRS. HAROLD MININGER

A pendulum on a clock oscillates back and forth; so it is with our lives. Some years ago people in general were seeking for more activities (church and social) outside the home. In this fast moving machine age and stepped-up living, we can hardly find time to stay at home one or two evenings a week. This tempo of living affects children, teen-agers, middle aged, and older people.

Especially am I thinking of the middle-aged group, parents of young and growing children. Activities! Church-sponsored, social or other outside interests—are they as important to our lives as we think they are? We should remember to put first things first. God has given us children to raise and to bring honor and glory to Him—a duty and privilege which none of us should forget and very important in God's sight.

Teen-agers are full of energy, always looking for something to do that is packed full of adventure. There is no better way for them to be active than through church-directed activities consisting of good, clean fun and fellowship with a spiritual emphasis. It is very important that the church plans many activities for the young people, as they are the future church at work.

The older people have much time on their hands and can enjoy the outside-of-the-home activities after having raised their children.

Serious consideration should be given to the young and middle-aged couples in relationship to all outside-the-home activities. Every consecrated Christian will be interested in the church and its program, co-operating whenever and wherever possible for the up-building of the church of Christ. No one is excluded from praying and giving toward the work of the church, and we do need the Sunday school, church worship, weekday Bible study and conferences.

Take a look into a typical Christian home of a young couple with three, four, or five children. Daddy comes home from work; Mother is busily engaged in preparing a balanced but hasty meal for the family. There is a special meeting or social to be attended that evening, and so laughter and unnecessary talk must be omitted. Dishes are partly or hurriedly done, last minute dressing and combing attended to. No time for school homework; no going to bed early for the smaller ones; everyone must be ready to go by 7:15. After all the family's patience has been tried, they finally leave ten minutes later than had been planned. Oh, yes, no family worship since it will be too late for that when they get home, and no time to be wasted at the supper table either. Maybe it won't matter for one night!

If Daddy is a businessman there are always one or two nights he must attend to his outside duties pertaining to his particular business. Mother would appreciate Daddy's presence at home in the evening to share in some of the interests and problems of child raising. (Yes, I know we need family men serving with our different committees.)

Here is the other typical (ideal) home. Daddy, returning from work, finds Mother waiting to greet him and talk over their day's work and other bits of news. As the meal is served, everyone is relaxed and chatting merrily around the table (a time when discussions and everyday happenings are at their best). After supper Daddy can play with the boys or younger children while Mother and the girls are busily washing dishes and talking as girls to girls. At the completion of the evening chores the time comes to play games, read, relax, or sing and really enjoy the family. (I haven't found the solution to the telephone and business interruptions). Before bedtime the family gathers for family worship, in which all take part. What a good feeling comes over all in this spiritual uplift at the close of the day. Everyone at ease and off to bed. (It is almost too ideal but something to practice.) Our children have oftentimes asked us, when returning from a meeting or social call, "Where are we going tomorrow night?" It should make us stop to consider what seems to them like a daily occurrence.

Our homes are becoming too much like a hotel—a place to eat, dress, and sleep. We have forgotten how to enjoy our families and relax together. The small, seemingly uninteresting things we have done together as a family will be the high light of their childhood memories. We hope that other people will not be critical of the families that take time to really *live*. We must be careful that calling in baby sitters, or leaving children alone as they grow older, does not become a habit. Our children too quickly grow up and leave us for other associates. Occasionally a separation of children and parents is beneficial to both.

The children are definitely a reflection of their parents and as we walk and talk so very often will they follow in the same steps. No amount of Sunday school, Bible school, Christian day school, or public school will take the place of a truly Christian home to a child whose parents took time to teach and to enjoy family life.

As parents of three growing children in a highly commercialized and social community, we must squarely face these facts as they have slowly come upon us and become so fixed in our lives that we will need to take courage and allow God to speak to us and lead in such a way that will save our children and grandchildren from the pitfalls of a too-busy home life. Is our pendulum off balance? I know mine needs improving. With Christ at the control of the pendulum, we will keep a firm balance, swinging back and forth with a sense of knowing what is best and most profitable for each family concerning their children and outside-the-home activities.

Souderton, Pa.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our many kind relatives, neighbors, and friends for the scrapbook, cards, flowers, and many gifts, and for the prayers offered, during the illness of our wife and mother, and for those who so faithfully assisted us at the time of her passing away. May the Lord richly bless each one of you.—Lester B. Shelly and family, Richfield, Pa.

* * *

I wish to express my sincere thanks and appreciation to all the blood donors, to all who remembered me in their prayers and with cards, visits, flowers, plants, and all other gifts during my stay in the hospital and since my return home. May the Lord richly bless and reward each one in return.—Mrs. Jesse Stoltzfus, Elverson, Pa.

* * *

I wish to express my sincere thanks and appreciation to my many friends and neighbors for their kind words of sympathy, letters, cards, and prayers, and to those who helped me in my recent sad bereavement in the loss of my husband. May the Lord richly bless each one of you.—Mrs. A. P. Coffey, Staunton, Va.

* * *

We wish to express our thanks and appreciation for the sympathy and help shown to us by so many at the death and burial of our beloved father and brother, Joseph R. Driver.—The J. R. Driver family and Fred A. and Maggie M. Driver, Waynesboro, Va.

* * *

We wish to express our sincere thanks and appreciation to our many kind friends who remembered us in their prayers, and with cards and expressions of sympathy during the illness and passing of our dear husband and father. May the Lord richly bless each one of you.—Mrs. Aaron C. Souders and son, Millersville, Pa.

Love suffers without resentment.

—J. D. Graber.

TO BE NEAR TO GOD

Sunday, November 18

For Our Government

Happy is that people, whose God is the Lord. Ps. 144:15.

Our national Thanksgiving season and great reason for gratitude! Like the promised land, ours is a land of corn and fruits, rain and sunshine, milk and butter, flock, herds, home, and rest. We enjoy religious liberty, yes, innumerable blessings. Humbly we would bow and thank God for our beautiful country, our president who often calls the nation to prayer, for a government that recognizes God as supreme—that grants Christians the joy of worshiping when, where, and how they wish.

Read I Timothy 2:1-8.

Monday, November 19

For Our Heritage

O give thanks unto the Lord. Ps. 105:1.

Our Christian heritage! The faith for which our forefathers forsook homes, friends, a livelihood—to wander in the cold, destitute, afflicted, tormented—and for which many died. To them God's approval was the pearl of great price—worth more than all the world. We are so prone to accept the same jewel, unmoved and ungratefully, even grudgingly. "It costs so much!" Really? Only self-will, pride, friendship with the world, that men kid themselves into believing the world appreciates, but really despises. The least we can do is to "go forth . . . unto him without the camp, bearing his reproach."

Read Hebrews 13:10:15.

Tuesday, November 20

For Nature

And God saw that it was good. Gen. 1:12.

Mother often thanked God that He made the earth so beautiful. We take for granted, too often, the beauty of trees, flowers, sky, and woodlands. A robin chorus at 3:30 a.m. on a June morning is exhilarating indeed, a pleasure so rewarding and costs so little. We owe thanks daily for the mysterious power in a tiny seed—to die and yet live again in a hundred others just like itself. Every summer the miracle of life and death takes place about us. Suppose the miracle stopped?

Read Psalm 104:1-24.

Wednesday, November 21

For "My Church"

I will build my church. Matt. 16:18.

The Church is Christ's. He has the keys. When we, like Peter, cry, "Thou art the Christ, the Son of the living God," the door opens to us. The seven churches of Asia (Rev. 2; 3) were like congregations and church members throughout the ages. Where do we stand? If He should read my record, what would I hear? In love He built His church—a fold, a retreat, a place of safety and comfort, where the soul is nourished, the spirit sustained, every need supplied until all come to perfection in Christ. "Nondenominational"—a vain illusion, a snare, the blind leading the blind. Praise God for the blessed shelter and protection of His Church.

Read Revelation 1.

Thursday, November 22

Thanksgiving Day

Thanks be unto God for his unspeakable gift. II Cor. 9:15.

Happiness is the fruit of gratitude. However adverse our circumstances, every Christian has reason for growing gratitude—because God gave His unspeakable Gift. We have heard the story of redeeming love, over and over, yet the half has never been told. We enjoy very much and can look forward to wonderful, wonderful things in eternity because God gave and Jesus came. "Every day will I bless Thee" should be our grateful heart cry day by day, no matter the cost to self.

Read Psalm 145.

Friday, November 23

The Grace that Excludes None

For God so loved the world. John 3:16.

And He loves even me. In glory we'll never get done thanking Him, and wondering at the grace that can so love the unlovely. It was hard for the disciples to believe the chosen people, Israel, were not superior to others—that they were chosen the instrument whereby God could reveal Himself to the rest of the world. John the Revelator caught the vision when he saw before the throne that great chorus—of all nations, tongues, and languages, praising and thanking God for salvation—that excludes none.

Read Revelation 7:9-17.

Saturday, November 24

One Fold One Shepherd

My beloved is mine, and I am his. S. of Sol. 2:16.

Sheep in a green meadow; lilies nodding by the brook, the watchful Shepherd nearby. The Shepherd speaks, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." From the ends of the earth He brings them, red, yellow, brown, black, white. Washes all—white in His blood, feeds them bread from heaven and gives them living water. There is one fold, and one Shepherd.

Read John 10:1-16.

—M. Lena Kreider.

The Prodigal Son

Sunday School Lesson for November 25

(Luke 15:11-32)

In selecting the great passages of the Bible, who wouldn't choose the story of the Prodigal Son? It is the greatest short story of all time. Why? Because it describes each one of us and the forgiveness of the Lord God that all Christians have experienced. If your class are all Christians it should stir their hearts to a new appreciation of their redemption and also renew their zeal to help other sinners return to the forgiving Father.

Jesus always told His stories for a purpose. Why did He tell this one? Read together Luke 15:1 and 2. Consider carefully: if you had been there, would you have murmured? Why did the Pharisees murmur? What are we but sinners saved by grace? In the prodigal son you and your pupils may see yourselves.

Why did he want to leave home? Surely not to hurt his father, nor because his father mistreated him, nor to wreck his life. But because he wanted to be his own master, to be free. Self-pleasing is the very essence of sin. The laws of life which God gives for our happy living are not accepted because self asserts itself above everything else.

Recall modern prodigals, and your own prodigality experiences and see at the core how the going away from God was for seeking pleasure of one's own.

What did the self-pleasing cost the son? Fellowship with his father and loved ones and the joys of home. Did he get freedom? How acute did his condition become? Feeding swine was the most menial task for a Jew. Then, too, he got the loss of all he once owned; he got hunger, loneliness, and surely much suffering because of his foolishness. He reaped what he sowed. God won't make us obey Him. What did you reap?

But the prodigal did return. Why? He recognized the fact and folly of his going away. He decided to return and confess his error. He arose and went.

Then comes the climax—the welcome home, the reclothing, and the feast. "Oh, the great love the dear Saviour has shown!" He forgives and restores and gives us good gifts.

How interested the sinners in the audience must have been in this story!

Who in the story represents the Pharisees and scribes? What was the message to them? Did the father love the older son too?

The chief character in this story is really the forgiving father representing Jesus and God. We may lose our souls by rejecting the Father's love and salvation, but our conduct will never destroy the Father's love for us. He saves us not because we deserve saving (the prodigal son knew this) but because He loves. We must wonder if the elder son repented.

Every Christian does give hearty thanks to Jesus for telling this good story.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Fourth Annual Christian Literature meeting sponsored by the Library Committee of Lancaster Conference was held on Friday and Saturday evenings and all day Sunday, Nov. 2-4, at New Holland, Pa., with brethren Don Augsburger, Soudersburg, Pa., and Gideon Yoder, Hesston, Kans., as speakers. Bro. Yoder gave his lectures on Child Evangelism. Good interest and attendance marked the meeting, a capacity crowd being present on Sunday evening.

The Indiana-Michigan Mennonite Camp Association is in process of incorporation and is planning to purchase a camp site that includes Perrin Lakes, north of Sturgis, Mich. The Indiana-Michigan Christian Workers' Conference in its August meeting voted to authorize the establishment of such a camp.

Five men accepted Christ at a recent service conducted by the Sonnenberg congregation, Apple Creek, Ohio, at the Wooster, Ohio, jail.

Workers from the Prairie View Hospital, Newton, Kans., gave a program at the Pennsylvania Church, Hesston, Kans., Sunday evening, Nov. 4.

Communion and baptismal services were held at the Pleasant View Church, Schellsburg, Pa., on Sunday, Nov. 4, with Bro. A. J. Metzler in charge. Two persons were baptized.

Bro. Jacob Z. Rittenhouse, Lansdale, Pa., recently underwent surgery at the Temple University Hospital, Philadelphia, Pa.

Bro. J. R. Shank's new address is Corner E. McNair and Richardson St., Versailles, Mo., where he and Sister Shank recently moved from Philadelphia, Mo., if plans carried.

A group from the Salem Church, Elida, Ohio, gave a program on "Heaven," at the Tedrow Church, Wauseon, Ohio, Wednesday evening, Nov. 7.

Representatives of all the conferences having congregations in the Gulf Coast states met at Cumberland, Md., on Nov. 3, to discuss mutual interests and concerns. The meeting was most cordial and helpful.

The Kentucky Ministers' Fellowship held a meeting at Gays Creek, Ky., Nov. 6-8. A communion service closed the meeting. Among guest speakers was Bro. Emanuel Peachey, Belleville, Pa.

Bro. Eli Zook, Belleville, Pa., proprietor of the White Hall Book Store and former pastor of the Rockville congregation, died of a heart attack Oct. 22.

Sister Helen Trumbo, editor of "Beams of Light," recently underwent surgery at Harrisonburg, Va. Her recovery is satisfactory.

The Foreign Literature Committee, representing the mission, relief, and publishing interests of the Mennonite Church, met at Scottdale, Nov. 12. The personnel of the committee is J. N. Byler, Akron, Pa.; Paul Kraybill, Salunga, Pa.; J. D. Graber, Levi C. Hartzler, Elkhart, Ind.; Ellrose Zook, A. J. Metzler, Scottdale, Pa.

The Mission Literature Committee representing the mission and publishing interests of the church, met at Scottdale, Nov. 13. It is composed of the following brethren: Nelson Kauffman, Paul Kraybill, Levi Hartzler, Henry Weaver, Jr., Benj. Cutrell, Paul M. Lederach, Ellrose Zook.

The Ontario Mennonite Evangel is the name of the new periodical representing the Ontario and Ontario A.M. conferences. It takes the place of the "Church and Mission News" formerly published by the Ontario Conference.

A Christian Service Training Course is being conducted by the St. Jacobs, Ont., congregation, Nov. 12-16, using the course, "Bible History Survey of the Prophets," with two periods each evening.

The main walls of the new church building for the Wayside Mennonite Church, Gulfport, Miss., have been completed and the other work is proceeding. Brethren from other places have helped.

A youth meeting was held at Christopher Dock Mennonite School, Saturday evening, Nov. 10, when Tobe Schmucker, superintendent of Hope Rescue Mission gave an illustrated talk on "Scrap and Steel."

The Fall Council Meeting of the church-wide Mennonite Youth Fellowship was held at Scottdale, Pa., Nov. 2, 3. Thirty-nine persons were present, representing thirteen conferences, our three colleges, the general Mission Board, and the Publishing House. A profitable meeting is reported.

A Fiftieth Anniversary program of the Kingview Mennonite Sunday school and church was held at the Kingview Church, Scottdale, Pa., Sunday afternoon and evening, Nov. 11. This also introduced a Missions Bible conference extending until Nov. 18, with guest speakers from many mission fields.

Announcements

Cedar Grove Bible School, Greencastle, Pa., Nov. 2-25, with J. R. Mumaw, Harrisonburg, Va., and Edward Stoltzfus, West Liberty, Ohio, instructors.

An anniversary meeting commemorating the fifty years of bishop service of Bro. W. W. Graybill in Juniata and Snyder counties, Pa., at Lauver's Church, Cocolamus, Pa., all day Nov. 18. A former moderator of Lancaster Conference, Bro. Graybill was ordained bishop Nov. 13, 1906.

Christian Nurture meeting of Lancaster Conference at Stumptown, meetinghouse, Friday evening, Nov. 23, and all day Nov. 24. Etril Leinbach, Moorepark, Mich., and John Ruth, Conshohocken, Pa.

C. Nevin Miller, Detroit, Mich., for Bible study meetings at Sharon, Plain City, Ohio, Nov. 18-25.

Thanksgiving Music Festival at Canton, Ohio, Nov. 22, 7:30 p.m. Third annual meeting.

Fifty-second annual Bible Conference at Slate Hill, Shiremanstown, Pa., Nov. 22. Instructors: Eli Kramer, Portsmouth, Va., and Samuel Miller, Harrisonburg, Va.

Change of address: Abner G. Stoltzfus, from Kinzers, Pa., to R.F.D. 1, Atglen, Pa. Telephone: Atglen, LYric 3-5675.

All-day Thanksgiving meeting at Twelfth and Windsor St., Reading, Pa.

Bro. Nelson E. Kauffman spoke to the Allegheny Conference Mission Board at Meyersdale, Pa., on Nov. 3. This meeting gave orientation for Missions Week.

Correction: We incorrectly listed Maurice W. Landis as a visiting speaker at Lauver's, Cocolamus, Pa., on Sept. 23.

Lois N. Garber, Ethiopia, at Elizabethtown, Pa., Nov. 16.

C. K. Lehman, Philadelphia, Pa., commencement speaker at Hesston College, June 3, 1957.

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Indiana-Michigan Ministers' meeting, Maple River congregation, Brutus, Mich., Dec. 4, 5.
Universal Bible Sunday, Dec. 9.
Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Annual meeting Argentine Conference, Feb. 19-23.
Annual meeting Mennonite Publication Board, Scottdale, Pa., March 6, 7.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 26-28, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Annual meeting Mennonite Board of Missions and Charities, at South Union, West Liberty, Ohio, June 15-18.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The missionaries' children on Hokkaido, Japan, were given Salk vaccine injection on Oct. 23 at Sapporo since they had all been exposed to polio. Kathy Richards has no use of her right arm as a result of her previous attack and the left side of her face seems to be affected. Pray for her parents as they seek ways of helping Kathy overcome her handicap.

The Bragado Bible School Chorus, Argentina, under the direction of Bro. Delbert Erb recently gave programs at the following places: Salto, Oct. 21; Arrecifes, Oct. 21, afternoon; Carmen de Areco, Oct. 21, evening; and Bragado, Oct. 31, the final program for the school year.

The board of the Mennonite Biblical Seminary, Montevideo, Uruguay, will meet the third week in November to review the work of the past year and make plans for the next school year. Prayers are requested in behalf of the seminary and the board of control composed of representatives from Argentina, Paraguay, Brazil, and Uruguay.

A cable from Bro. and Sister Roy Kreider, Jerusalem, Israel, received at General Mission Board headquarters, Nov. 5, indicated that the Kreiders are planning to remain in Jerusalem, but are prepared to go to Athens if necessary. Sailing for the Paul Swarr family to Israel has been indefinitely postponed pending developments in the Middle East. Pray for the Kreiders and Swarrs.

Graduation exercises for the 1956 graduating class of the Bragado, Argentina, Bible School were held in the Bragado Mennonite Church on Friday evening, Nov. 2. The graduates were Raul Aguilera, Elsa Gamaleri, Rosa Rodriguez, and Geronima Romero. Bro. Pedro Lanik gave the message and Bro. John Koppenhaver presented the diplomas.

The S. Paul Miller family, en route back to India following furlough, have temporarily terminated their voyage at Naples, Italy. Their ship, S.S. **Victoria,** went no farther, due to the Middle East crisis.

The first series of evangelistic meetings in the James Martin Chapel in Montevideo, Uruguay, was conducted by Bro. Nelson Litwiller, Oct. 20-24.

Dedication services were held for the new church at Villegas, Argentina, where the Lawrence Brunks are serving, on Oct. 27, 28. The Bragado Bible School quartet—Alicia Quiroga, Ana and Heriberto Palomeque, and Delbert Erb participated in the dedication services.

Six homes in La Plata, Puerto Rico, area are centers of a special community outreach each Thursday evening. Each service has a speaker and a chorister and is attended by those who sign up for it. The host home is responsible to invite friends and relatives to the meeting. This is an attempt to win many families who have heard the Gospel but have not definitely responded to Christ, as well as to strengthen and unite the believers. May our prayers join those of the Calvary congregation in this endeavor.

Bro. Martin Duerksen, Buenos Aires, Argentina, conducted special spiritual life meetings at the Mennonite Biblical Seminary, Montevideo, Uruguay, Oct. 14-19. The chapel messages as well as the sermons in the evening were heart searching and challenged faculty members and students. Bro. Nelson Litwiller writes: "Hearts were humbled, sins were confessed, fellowship was restored, and the joy of the Lord filled every heart. One hesitates to write much about such visitations from the Lord for fear of being misunderstood, but the reality and significance of this spiritual quickening cannot be denied."

The funeral of Bro. T. K. Hershey, at Hershey's, Kinzers, Pa., Nov. 3, was conducted by the Brethren Martin Hershey, local minister, William Lauver, returned missionary from Argentina, and J. D. Graber, secretary of the General Mission Board. Bro. Lester T. Hershey, missionary son, returned from Puerto Rico to be with his mother. Sister Beatrice Hershey Hallman, missionary daughter, Pehuajo, Argentina, was represented by her son, Clemens Hallman, who resides at Elkhart, Ind.

Attendance at the evangelistic meetings conducted recently at the Mennonite Spanish Church, Chicago, by Bro. Manuel Ovando, former Catholic priest, encouraged the local workers. At least 14 professions of faith were made during the meetings. Catholic opposition developed on two evenings, but Bro. Ovando was able to reply to all questions.

The Robert Witmers recently received their French residence visas and left Montreal by ship for France where they will be serving in Paris with the Orley Swartzentrubers.

A special anniversary-communion service was held at the Palo Hincado, Puerto Rico, church Oct. 28, after a week of well-attended evangelistic meetings. Bro. Elvin V. Snyder, La Plata, preached the morning sermon on a Reformation theme. Women of the local congregation served the noon meal, and in the afternoon, preceding the communion and foot-washing service, each member of the congregation gave his testimony. Rev. Angel Luis Gutierrez, Cayey, brought the evening message, and the **Luz y Verdad** ladies' sextet sang special hymns. Pastor Don Heiser and assistant pastor Jose Antonio Santiago also participated in the services.

Bro. S. M. King, Goshen, Ind., former missionary to India, served as Missionary Day speaker at the Stoner Heights Mennonite Church, Louisville, Ohio, on Nov. 11.

Bro. Carl Kreider, Goshen, Ind., served as Missionary Day speaker at the Oak Grove Mennonite Church, West Liberty, Ohio, on Nov. 11.

Sister Mary Ann Hostetler Melchert, Sendai, Japan, writes that their family was scheduled to sail for the United States Nov. 2, and her husband, Bro. James Melchert, plans to attend school in Chicago second semester. Their mailing address for the present will be c/o S. Jay Hostetler, 3110 Frances Ave., Elkhart, Ind.

A group from the Rehoboth Mennonite Church, St. Anne, Ill., including VS and mission workers and local members, gave the evening program at the North Main St. Mennonite Church, Nappanee, Ind., Nov. 4. The MYF chorus under the direction of Bro. Mark Lehman, pastor, sang.

Bro. and Sister James Stauffer, missionaries appointed by the Eastern Board to serve in Viet-Nam, spoke at the Crown Hill Mennonite Church, Rittman, Ohio, Sunday morning, Nov. 4.

(Continued on page 1092)

Your Treasurer Reports

Occasionally we receive letters at the Elkhart office which bring to our attention the consecration which is demonstrated by individuals who contribute of their means for the mission outreach of the church. Examples of this kind also make us very conscious of the responsibility which we have as a Mission Board to administer funds which are contributed.

This past week I received a letter from a Sunday-school superintendent which read as follows:

"This Sunday-school year I am superintendent of the children's classes.

"Our hearts were saddened by the death of one little girl nine years of age. She died the slow death of cancer, and during her prolonged illness she saved dimes. Before her death she told her parents she wanted the dimes given to help some poor boys and girls. The dimes have amounted to $55.00.

"I was wondering if you could send me a list of suggested places where this money could be used."

During the past several years we have had several instances of Sunday-school children who have indicated this type of interest in the mission work of the church. Surely this does represent the kind of consecration and interest which can be effective in helping our church extend its witness and testimony throughout the world. I feel quite certain that the Sunday-school class to which this little girl belonged will be blessed by her contribution and we believe that her testimony is an example which all of us can follow in dedicating our services and our resources to the work of the church.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

A Retreat Is a Treat

BY MRS. FLOYD SIEBER



Group of young people of the church at America, Argentina, in 1955.

Last year during annual Young People's Retreat at Trenque Lauquen in February the jovenes themselves decided that once a year isn't enough for this type of get-together.

"We just begin to learn to know each other, comes time to break up camp, and most of us don't see each other again for a year," they lamented.

And that was about the long and short of the matter. Small groups went back to their respective interior towns where one day is about like every other day, and until next year's retreat they had no privilege of fellowship with any Christian young people except those in their own group, which might number a dozen or less.

This year it was decided that churches in each district should sponsor week-end retreats during the year. For instance, there are five churches in this district which are large enough to give accommodations for a retreat program. Keeping within districts cuts traveling expenses so that they are not burdensome to anyone.

We checked the calendar for Friday holidays which would give us a long week end. The first one was May 25 (Argentine national holiday commemorating liberation from Spanish rule), so the jovenes of America invited those from the other churches. More than fifty enjoyed those three days together, including the young folks of America and several pastors who accompanied their groups.

With farewells in America came an invitation to spend the long week end of August 17 (national holiday commemorating death of San Martin, Argentine liberator) in Trenque Lauquen. Everyone applauded, for that meant that in three months they'd be seeing each other again.

On the afternoon of Aug. 16 they already started to congregate at Trenque Lauquen where the Frank Bylers are stationed. Bro. Sieber took a carload over on Thursday, returned that day yet so that early the next morning he could take the rest. There is no bus from America to Trenque Lauquen until Saturday afternoon, so Friday morning by car and two-wheeled canvas-covered trailer, the remaining ten from America arrived at the retreat.

The Trenque Lauquen property is large and the layout good. There are several good-sized Sunday-school rooms where cots were placed for sleeping quarters for most of the boys. Accommodations were offered in homes of church members for the rest of the young people. A small Sunday-school room was transformed into a kitchen for the occasion, and a large room at the rear of the church served as a dining hall. The church women co-operated first rate to hand out tasty meals to about fifty from Friday noon until Sunday evening. Even roast suckling pig and chicken were on the Sunday menu.

The spiritual menu included devotional periods and a nightly public service with Bro. Schyder, a consecrated Methodist pastor from Buenos Aires, as visiting speaker. His Sunday evening message touched many hearts and seven persons accepted Jesus as personal Saviour.

Urge for diversion was satisfied by organized games, tournaments of table tennis, basket- and volleyball, and shot-put throwing. Each group had also prepared a short program of songs, readings, and skits, and of course, some time was spent in just chatting and getting better acquainted.

The only blot to mar the picture was that Anna Byler was sick in bed during those days. She had grippe with complications, so really was in no state to have all that noise and confusion around, but since all had been planned, she did not want to disappoint the young folks by saying they shouldn't come. The Lord proved that He is sufficient. Beatrice Hallman, Anna's sister-in-law, was there to help. We tried to keep a circle of quiet around Anna's room, and all turned out fine. Instead of getting worse she got better, and by the time we were ready to clear out she was about back to normal again.

There is no question about the value of such days of companionship and spiritual refreshment for our Argentine youth. Temptations are many. Few have Christian parents or Christian companions in school or at work. We long to see each one fully yielded to the only One who can keep them from the stain of sin in this present evil world. We are often reminded of the words of our Master as He prayed for His chosen ones in John 17:15: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." May this be your prayer for our precious Argentine jovenes.

America, Argentina.

Three Years as a Nurse to Korean Children

BY LOIS KUHNS RAMSEYER

I went to Children's Relief Hospital at Seoul, Korea, as an MCC nurse in January, 1956, after serving more than two years at Taegu Medical College Hospital and in five Baby Homes of that area. This hospital is operated by the Seoul City Hall, primarily for the care of sick children from the 52 or more orphanages in and about Seoul. Its 75-bed capacity is to be increased to 100 beds.

When I arrived there were about 100 patients in 75 beds! Many of the children had been abandoned or found on the streets needing medical care. The children are placed in orphanages as soon as they are ready for dismissal from the hospital.

At first we had only one graduate nurse and 13 aides. Though they worked hard, they could not give proper care and neither did they have the knowledge for caring for sick babies. (There were six graduate nurses when I left.)

We began classes for nurses aides in nursing ethics, history, care of children, disease and diets. We also started classes in singing, reading, and writing for older patients.

Feeding schedules, improved diet, and the provision of vitamins were added. Before I arrived there were only two washcloths and a couple of wash basins and two infant bathtubs for these 100 little ones—and they were scarcely used! Of course that was in the cold winter and I didn't much blame them for not bathing the babies in those cold rooms.

They had no soap except some harsh laundry soap. And no towels! Now each room has an adequate supply of these things. Nurses and aides are urged to give the children plenty of boiled water to drink. They still do not follow this order very well unless they are told each time.

A weekly weighing of all patients was begun and carried out conscientiously with accurate records. We need a better scale. A more frequent change of clothes and bed linen is possible because of gifts received from North America.

Much emphasis is placed on the child. We try to set an example of good loving care for each child and teach nurses and aides to give personal attention to each child. A nurse can feed, bathe, and make beds all day, but her efforts are of little effect in the recovery of the child unless she does all this happily, plays with the child, and takes the baby in her arms to show affection.

These Korean children are **starving for love!** If I have done nothing else in the months I have been in Korea except to cause these nurses and aides to be more conscious of the child's sick **spirit** and to give the needed loving care, I think my time there will not have been in vain.

—via MCC Information Service, Akron, Pa.

French Children's Home Gets 'Diploma'

World War II was over. But its effects were just beginning to be felt in European homes. Neatly kept houses were in ruins . . . the man who was husband and father was now absent.

This was particularly true in war-ravaged France. Young widows were faced with the problem of making a living for themselves and for their children. Many French people said the postwar years were even worse than the dreadful days of war and occupation.

The need for a children's home became apparent. Since war widows had to earn a living, a place was needed for their children. It was then that Mennonite Central Committee opened homes for children in co-operation with the French Red Cross as a partial solution to the plight of these families. That was in 1945.

One of these homes was set up for preschool children at Mont des Oiseaux (pronounced Mon-dez-waz-ZO which means "mountain of the birds") located in a quiet spot in northeastern France on a hill above the Alsatian farming village of Weiler.

French Church

In October of this year the children's home at Mont des Oiseaux graduates into permanent stature. The Mennonite Church of France is assuming full administration and operation of the home. This is one example of a national church taking charge of an MCC project. (Mission boards have frequently done so. Other examples include the Javanese Mennonite Church taking over a medical clinic started by MCC, and the Mennonite Voluntary Service program in Europe which is now operated by three national churches of Europe.)

The Mennonite Church of France has a membership of approximately 2,700 persons served by approximately 70 ministers. The church has missionary interest on the island of New Caledonia in the South Pacific Ocean, in Java, and in Algeria and Tchad in Africa.

Phillipe Hege, an elder in the Geisberg Mennonite Church, is president of the committee responsible for the home.

Permanent Program

French Mennonites with MCC help purchased the property and facilities in 1951. This was a turning point for the home. Until then the facilities had been rented and the program had been considered somewhat temporary.

A permanent program was then designed and transition was made toward French leadership. Added to the plant were an orchard, a new roof for the house, a modern kitchen, new paint and furniture plus a new addition to the building.

The new director of the home is Regina Nussbaumer of Basel, Switzerland, who is experienced in the field of social work. She served in the MCC office at Basel for a time and has also served as matron at Mont des Oiseaux. She was a student at Goshen College one year.

MCC Workers

MCC workers Jonas (Hillsboro, Kans.) and Mary Byler Classen (West Liberty, Ohio) have directed the home the past nine years. Mary began service there in 1947 and Jonas started in 1948 after service with a reconstruction unit at Wissembourg, France.

The couple said, "We have greatly enjoyed our service in France and it is going to hurt us to cut the strings. But we believe this is a necessary step to the growth of the work."

During the ten years MCC operated the Mont des Oiseaux institution, a total of 19 MCC workers served there, some for short periods and others for longer periods. These include Naomi Derstine, Esther Eby, Lena Gerber, Kathryn Long, Beulah Roth, Ella Schmidt, Evelyn Sensenig, Marie Widmer, Ruth Carper, John Fox, John and Mary Friesen, B. F. Hartzler, John Overholt, John Shearer, Marie Sauder, and Harold Weaver.

Tiny Tots

When the morning sun peeps over the hill at Mont des Oiseaux it beams into the rooms of 33 tiny tots. Soon the dark-eyed youngsters are up and ready for the routine of the morning and into the swing of work and play for the day.

These children range in age from two to six years. Kindergarten classes are conducted for them. The kindergarten is recognized by the state, which pays the teacher's salary. An additional 80-85 children spend part of the summer at the home for summer camp. Up to 700 children have found care and love in the home since it was started.

The sun sets over Mont des Oiseaux and heavy eyelids come to the toddlers. And it is a time for reflection and serious thought on the part of workers. Baby arms reach up to a devoted worker for a goodnight kiss. The child points to the painting "The Good Shepherd" on the wall above his bed. "A picture of Jesus," he is told. "It is because of Him that you are permitted to live in this home," the child hears. "It is in His name that your food and clothing were given. It is for His sake that we are here to care for you."

The worker's conversation continues, but not aloud: "Your mother is dying of tuberculosis and your father is ill, too. When you were brought to us you were wearing a borrowed coat because you did not have enough clothes to keep you warm. You do not know anything about that now. All you know is that you are happy, well-cared for and loved . . . .

"And maybe sometime you will receive into your life the Christ whose picture you as a tiny child recognize as the Good Shepherd. This is our prayer for you."

via MCC Information Service, Akron, Pa.

A Witness in Virgin Soil

BY ESTHER ROBINSON

Christian Greetings!

We again bring to you a report of the annual "Christ for You" tent campaign conducted by the Glad Tidings Mennonite Church, Bronx, N.Y. As we prayed and sought the Lord's will concerning "Christ for You," 1956, we were led to hold it in New Jersey, feeling the Lord would have us to confirm the witness which had already been given by our brethren who work there.

In the surveying of different areas the Lord definitely led us to a beautiful lot in Fairview, N.J. The lot was owned by Catholic folks, but permission was granted very willingly for us to use this lot in conducting the tent campaign.

In the erection of the tent, securing all the necessary permission, and meeting all the requirements several times God definitely performed miracles. It was because of God's great faithfulness to us that all was in readiness for the announced opening date. Again we praise the Lord that "nothing is impossible with God."

We were located in the midst of a large Catholic population and also near some social Protestant churches. We waited before the Lord in anticipation. We knew God had led us there and that He had a purpose for doing so.

The first service was attended by quite a few neighborhood folks for which we praised the Lord. As the days and weeks went by, people from neighboring towns attended because they had seen the ad in the newspaper or found out in some other way. Christians from other denominations attended. Some came occasionally, and one particular lady attended almost every evening. Her testimony was that she was "so blessed." It was a real means of growth in her Christian experience, I'm sure.

People received a Gospel witness whether they came to the service or not. Nearly every afternoon Christian workers would go out in personal work. Also witnessing was done by going to the home and meeting people in their yards, on their porches, etc. In the evening the service could be plainly heard over the amplifier about one and one-half blocks away. People stood on the sidewalk listening, others sat on their porches, while others watched and listened from their windows. One evening several women were seen standing behind a parked car listening to the message. Little children wanted to come in to hear a Bible story but were not permitted to do so. Teen-age Catholic boys came into the service a few times but would never stay for the entire meeting.

One particular Saturday evening a group of six Catholic boys came into the tent after the service was closed. We had a precious opportunity to present to those boys the glorious Gospel story, to give a personal testimony, and give them the invitation to accept and experience this wonderful salvation, too.

Praise the Lord! During the conversation with these boys one of the spokesmen said, "You preach faith in Jesus Christ." This he knew from having heard parts of previous messages. So we do praise the Lord that the seed is sown and we trust in due time it will bring forth fruit for the glory of God.

All during the three weeks God by His Holy Spirit was working in hearts. There had been some response but we knew God wanted to do more. The last night of the meetings the Holy Spirit came upon souls in a very definite way. During the invitation souls were responding from all over the tent, some crying because of conviction. Oh, how we praise God for the mighty working of His Spirit in our midst! Souls were gloriously born into the kingdom of God.

We praise God for answering prayers and so graciously manifesting Himself in our midst in every way. We are very thankful, too, for the support of interested Christians. Whether by prayer, money, or time given in service we pray for each one the Lord's richest blessings.

. . . "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6b).

Bronx, N.Y.



Today I saw Willie in a big city. He looked so small as he stood between the rows of towering tenements.

Willie is lost, lost in the filth of a city. The soot and the mobs and the sin give him an empty feeling. They press down on him and give him scuffs, and yells, and hate. They never give him love.

Willie needs a service worker to reach him. He needs a friendly I-W couple to dry his tears and give him bread and teach him about Christ.

Through your regular relief and service offerings you can support those who dry Willie's tears, give him bread, and teach him Christ.

Broadcasting

Mennonite Hour

Capacity audiences attended the radio rallies held at the McCaskey Auditorium in Lancaster, Pa, at the Blooming Glen, Pa., Church, and at the Conestoga Mennonite Church over the week end of Oct. 27, 28. Some had to be turned away at McCaskey since the law does not allow standing in the auditorium after seats are filled. The auditorium holds about 1,700 persons.

Alma Keyser and Ella Ruth, both of Franconia Conference, are now employed full time by Mennonite Broadcasts, Inc. Alma is serving as publicity secretary and Ella is receptionist. Before their service here they were secretaries for George R. Brunk in the tent campaigns. They plan to return to this work again next summer.

KYW, Cleveland, has again written that they were "quite pleased with **The Mennonite Hour**" and wish to continue the broadcast through November. Ohio, Ontario, and Michigan listeners can hear the program 10:00 p.m. Sunday evenings at 1100 on the dial. KYW is giving free time for this broadcast. If you wish to see it continued why not drop a card or letter to KYW, Cleveland, Ohio, expressing your appreciation for their broadcasting **The Mennonite Hour?**

Recently a Baptist minister in North Carolina listened to our program, and as a result, he inquired into the history and belief of the Mennonite Church. He states that he was "so hungry for that which I found that I spent about half of the night and a great part of today just inquiring and doing some research in my study into your faith and work. I am very much interested in it and praise God for it."

On the Calendar

B. Charles Hostetter and the Ladies' Sextet
Nov. 16 at Kingview Church, Scottdale, Pa.
Nov. 17, 18 at First Mennonite Church, Johnstown, Pa.

Norman Derstine
Nov. 14 at First Mennonite Church, Johnstown, Pa.,
Nov. 15 at Kingview Church, Scottdale, Pa.,
Nov. 18 at Weavers Mennonite Church near Harrisonburg, Va.

Luz y Verdad

In the Pan American Christian Network "Network News" bulletin received recently, this notice appeared concerning our Spanish broadcast: "One of the most popular Spanish program series we know of is called in Spanish 'Light and Truth' put on by the Mennonite brethren of Aibonito, Puerto Rico. . . . We ask your prayers for their very fruitful ministry by radio."

An urgent item for prayer comes from a correspondence student living in Colombia, S.A.: "I ask you, Brother Lester, and your church to pray for our fellow Christians here in Colombia. Saturday, Sept. 29, an elder was killed as he was coming home from his farm. . . . Monday, after having attended the funeral, another elder of our church was killed as he was leaving his farm. . . . Last Sunday they killed another brother on the road."

The Argentine Mennonite Conference's Executive Committee has agreed that Ernesto Suarez be director of the Bible correspondence courses for students in South America.

A look at the files reveals that the 1,465 students enrolled in our "Life of Christ" course work at the following vocations: students, clerk in lawyer's office, homemakers, servants, ministers, nurses, farm hands, barbers, typesetters, prison farm administrator, teachers, carpenters, cabinetmakers, masons, laundry hands, firemen, pharmacists, factory workers, telegraph operators, tailors, seamstresses, salesmen, shipping clerks, cane cutters, dietitians, chauffeurs, mechanics, librarians, soldiers, bookkeepers, radio shop repairmen, railroad workers, etc.

Heart to Heart

"To Splurge or to Serve—Which?" That was the title of an article in a recent **Heart to Heart Monthly Letter.** It lamented excessive Christmas spending that ignores physical and spiritual needs in the world.

A new kind of Christmas card was recommended which would extend warm greetings and at the same time invite others to join the sender in the plan of Christmas spending for Christ. The idea met with such good response that 5,000 cards were printed with a special message similar to this: "May the King of Kings bless you and yours! Will you, with us, give of your means this Christmas to help carry on His work?"

As long as the limited supply lasts, these **Christmas Cards for Christ** are available. 21 cards with varied messages and designs are $1.00. Order before Nov. 24, from **Heart to Heart Program,** Harrisonburg, Va.

Mrs. Grant Stoltzfus, Heart to Heart Program Director, spoke to the college women and high school girls in two separate sessions during Youth Guidance Conference at Eastern Mennonite College, Harrisonburg, Va., Oct. 31. In November she has been asked to speak to a number of Home Demonstration groups and a Presbyterian Married Couples' Fellowship, all in the Harrisonburg area. Pray that through these contacts homes will be strengthened for Christ.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

♣

Although missionaries deplored the fall of China to Communism, a recent news item gave them cause for cheer. Red China's leaders are undertaking to simplify the complex written language, with its 50,000 individual characters. The Peking dialect of Mandarin has been chosen as the official language for all of China and is to be simplified and popularized until it is commonly in use. Then the sounds will be reduced to a 30-letter alphabet, and the language scientifically phoneticized. If the way should ever open for missionaries to re-enter China, this development would vastly simplify the problem of literacy and Christian literature. Pray that God may greatly use the ministry of "Deng-ta," the new Christian magazine for the thousands of Chinese in other parts of the Orient.—**Missionary Mandate.**

How To Make Christ Known Through the Witness of the Mennonite Church

IV. Suggestions to parents.

1. Have the church papers coming to your home.
2. Provide books and magazines that acquaint your children with the history of the church.
   Suggestions—**Glimpses of Mennonite History and Doctrine**—Wenger
   Not Regina—Kauffman
   But Not Forsaken—Brenneman
   Complete Writings of Menno Simons
3. Teach your children stewardship.
   Share with them your proportionate giving figure.
   Read **The Challenge of Christian Stewardship** by Milo Kauffman.
4. Share in **Missions Week,** Church School Day, etc.
5. Attend all church services regularly.
6. Take your children to conferences, general board meetings, etc.
7. Invite missionaries into your home. Have a bulletin board where missions news and pictures are placed.

For further information write to Secretary for Home Missions and Evangelism, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.



This Saturday afternoon Bible class group is gathered outside the home of Peter and Alice Sawatsky, Sao Paulo, Brazil. An average of fifteen children attend the class, where they sing, pray, and have a Bible lesson illustrated by flannelgraph or a filmstrip. Some children have won small prizes by memorizing the weekly Bible verses. Usually some handwork and games follow the lesson, and the children always take home a folder with a picture of the Bible story.

Some children from Catholic and Spiritist homes, after attending once, have been forbidden to come back to the evangelical meetings. The Sawatskys hope, however, that this work will open many homes to the Gospel.

The girl at the right, who helps with the Bible class, was born of Mennonite parents in Brazil.—via MBMC, Elkhart, Ind.

MISSIONS

EDITORIAL

Wise but Inoffensive

Many a contact with persons of non-Christian religions has failed because the Christian witness unwisely offended the person he was attempting to win. We believe that there is no other name by which we can be saved, the name of Jesus. This is the simplicity of the Gospel and not intolerance. The Christian must take the position that other religions cannot bring salvation to the adherent. In that sense Christianity can be classed on a higher plane than the religions.

But we do not need to carelessly offend those we are trying to bring to the Gospel light by completely ignoring what they already believe. Non-Christian religions have good tenets. For example, Hinduism recognizes the worth of the individual soul and so does Christianity. Frank Laubach made contact with the Moslem Moros on the Philippine Island of Mindanao by finally sitting down with them and asking them to tell him about their religion. He could then tell them that he also knew about Moses and Jesus whom they consider great men. This gave him a point of contact.

Those who serve in Roman Catholic countries can often avoid the offense of Protestantism by using the Catholic Bible or using the accepted Catholic terms for the Bible. For example, when an individual talks only about the Bible he is evidently an evangelical or Protestant, but when he talks about the Holy Bible he uses a term acceptable to the Catholic.

Too many Christian witnesses have transferred the no other name attitude to lesser important aspects of their faith like the name for the Scriptures or which version of the Scriptures to use and immediately lost contact with the person they attempt to win. Too many missionaries have taken a superior attitude toward a non-Christian religion and lost contact with the people they desired to win. Why not begin with the concepts the non-Christian already has and lead him to the high concepts of Christianity?

Would not such an attitude be in keeping with Jesus' command to His disciples when He sent them to the lost sheep of the house of Israel? "Be ye therefore wise as serpents, and harmless as doves." We are so afraid of compromise that we fail to be wise. We prefer to err on the offense side so as not to compromise. But if we are wise as Jesus suggests, we will neither offend the non-Christian whom Christ is calling or compromise the faith we preach.

May God grant each of His witnesses the wisdom and spiritual sensitivity necessary to witness effectively to people of other religions.

—L. C. Hartzler.

RELIEF AND SERVICE NOTES

MRSC Weekly Notes

John Wyse, Archbold, Ohio, was unable to return to his Algeria assignment after attending the MCC workers conference in Friesland, Netherlands. He remains in Europe recuperating from jaundice.

Jacob Schrock, Kalona, Iowa, returned to the States from the Algerian unit.

Relief and Service Committee Meeting

The Relief and Service Committee met at the Elkhart, Ind., office, Oct. 15. John Mosemann, Goshen, Ind., reported on his administrative visit to Algeria. He pointed out that because of the tense political situation in Algeria it will be difficult to expand the work there at the present time.

The next meeting of the Relief and Service Committee will be Jan. 22, 1957, at which time the committee will invite the MCC Akron staff members for a full presentation of the total MCC program.

Ray Horst, Elkhart, Ind., director of VS, reported that 153 volunteers are serving in long-term VS as of October, 1956. He reported an extensive visitation program by Edna Beiler, Grantsville, Md., through the sponsorship and support of the Alberta-Saskatchewan district conference.

The Calling Lake, Alta., project is moving forward progressively. The committee authorized the expansion of the Northern Alberta VS program to Sandy Lake providing there would be no increase in the VS budget.

At Grants, N. Mex., according to the report by the VS director, a medical clinic under the direction of Dr. George Horst, Smithville, Ohio, is moving forward. The VS-ers at Grants are participating in the newly formed Mennonite fellowship and helping thus to develop the church.

The urgent need for a matron for the La Junta, Colo., unit was presented.

Ray Horst also presented the report prepared by Walter Smeltzer on summer service. He reported a total of 63 women and 22 men serving in 27 different units.

Boyd Nelson, Elkhart, Ind., secretary for Relief and Service, reported that a disaster unit of ten men was leaving for Puerto Rico the following morning. For a fuller report see elsewhere in this column.

The Relief and Service Committee approved the recommendation for the leasing of the La Plata farm to Simon Liechty, Aibonito. Royal Snyder, present director of the farm, will become the agriculture extension service worker for the Puerto Rico church.

Dorsa Mishler, Elkhart, Ind., secretary for Personnel, presented 23 VS personnel recommendations. The workers were appointed by the committee.

The committee adopted a relief and service budget for Oct. 1, 1956, to Mar. 31, 1957, again totaling $15,000 monthly. Of this monthly budget $6,850 will be forwarded to MCC for support. MRSC will spend $4,300 for voluntary service. This includes the service program in Puerto Rico.

Summer service will require $600 monthly and I-W services will require $1,200.

Voluntary Service

Nine men left for Puerto Rico the morning of Oct. 16, from various airports in the U.S. These men are John Brandeberry, Middlebury, Ind.; Murray Good, St. Jacobs, Ont.; Landis Hershey, Lancaster, Pa.; Julio Rivera, Elkhart, Ind.; Eldon Rocke, Tiskilwa, Ill.; Kenneth Sommers, Louisville, Ohio; Dan Stucky, West Unity, Ohio; Glen Roth, Milford, Nebr., and Lloyd Miller, Nappanee, Ind.

Tilman Hershberger, Wheatland, N. Dak., went there on Oct. 23. Peter Ventura, Chicago, Ill., who had gone earlier, remains there in the disaster service.

The first week was spent with service projects relating to the mission-service buildings such as completing the roof on the Rabanal clinic building. During this time they became acquainted with the mission-service program.

The second week the men began construction on the United Evangelical Church at Yabucoa, Puerto Rico.

The Puerto Rico Department of Agriculture is providing the lumber and these men are furnishing the labor to rebuild a number of La Plata farmers' homes.

Five of the men attended a meeting of the Puerto Rico Council of Churches and were introduced there. They have been asked to meet with other church groups who desire stimulation for their own men's groups.

Michael Lee, infant son of Clayton and Wilma Bender, Kalona, Iowa, who are serving with the La Junta, Colo., VS unit, died Nov. 3. He was born at the Mennonite Hospital, Oct. 28.

Lois Huddle, Glen Rock, Pa., will complete her term of VS at Eureka, Ill., Nov. 12.

Released Nov. 3, 1956.

MCC Weekly Notes

Jordan

All but three MCC workers in Jordan are temporarily in Beirut, Lebanon, according to a cablegram from area director Ernest Lehman received in Akron Nov. 1.

The move was made at the request of the United States Embassy as an emergency precaution in the event of full-scale war in the Middle East, the dispatch indicated. There were 13 workers in Jordan at the time.

The country of Lebanon, located north of Israel, is close enough to Jordan in case their service can be useful.

The cablegram stated that Ada and Ida Stoltzfus (Morgantown, Pa.) and Bessie Plant (Edmonton, Alta.), a new worker transferring recently from Taiwan, were still in Jordan at the time. It was believed they were in no immediate danger.

The program in Jordan included material aid distributions, medical service, a boys' orphanage and co-operative work with the Near East Christian Council in relief work.

MCC relief workers have been in Jordan six years. They were headquartered in Jericho until last December when the warehouse was burned during riots. Headquarters were since located in Jerusalem.

The other Jordan workers are Mr. and Mrs. Ernest Lehman, Wakarusa, Ind.; John Horst, Los Angeles; Mr. and Mrs. J. Paul Shenk, Harrisonburg, Va.; Leona Yoder, West Liberty, Ohio; Alice van der Zwaag, Utrecht, Netherlands; Grietje Groenveld, Haarlem, Netherlands; and Mr. and Mrs. Robert Lapham, Wyandotte, Mich.

Delegation to Russia

H. S. Bender, Goshen, Ind., and David B. Wiens, Saskatoon, Sask., arrived in Moscow, Russia, to begin a month's good-will visit in the country as representatives of North American Mennonites through MCC. Their exact itinerary was not definite at the time they reported to Akron.

European Bible School

The European Mennonite Bible School is scheduled to open its seventh year on Nov. 11 at its new location in the village of Arisdorf, Switzerland, near Basel.

Formerly located in Basel, the school's facilities this year for the first time offer living accommodations for all students in the school building. Students in previous years roomed in private homes.

The 12-week session will offer training in Bible, church history, youth leadership, ethics, personal evangelism, missions, and music. Both the German and French languages are used.

Cornelius Wall gives leadership to the school. Others on the faculty include Christian and Adolf Schnebele (father and son), both of Germany; Willy Peterschmitt and Andre Goll, both of France; Samuel Gerber of Switzerland; and David A. Shank of Belgium.

Korea

Every few days an old man came to the Children's Hospital at Pusan, Korea, carrying a bundle—an abandoned baby.

Margaret Wiens (Vancouver, B.C.) writes about one of these babies: "A little boy was brought who was about ten days old and weighed a pound and a half. We nicknamed him 'Peanut.'

"He seemed to be fine except he just had no flesh. We did everything possible to keep him alive. But sometimes the night nurse would not take time to feed him, and so he grew weaker. Nine days later he died."

However, many babies brought to the hospital do live and are later placed in a home for children. Margaret said, "The problem with abandoned babies is getting worse. One week our hospital received 13 abandoned babies—most were just a few days old, some were several months or nearly a year old. More girls than boys are abandoned."

It becomes a vicious circle, she explained. "Babies are brought to a hospital then placed in an orphanage. The orphanages are overcrowded so babies do not get the attention

they need and must be returned to the hospital again."

Personnel

Gerry Reimer, son of Mr. and Mrs. David P. Reimer, Giroux, Man., is a new worker in the Voluntary Service and I-W sections in Akron. He is a graduate of Goshen College and taught public school three years. He also served at Northern Light Gospel Mission in Manitoba, and is a member of Blumenort Evangelical Mennonite Church at Giroux.

Mrs. Phyllis Bixel, Newton, Kans., is giving part-time service as an occupational therapist at Prairie View Hospital in Newton.

Released Nov. 2, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Clean up kits! Sewing kits! Many of these are needed now! A small number of kits had been sent to the office. Our supply has now been sent on to missions and VS units using these. Some have gone to our workers with migrants, and some to Puerto Rico to families who suffered loss and damage to property when the hurricane struck the island.

If you wish to supply some of these kits, write to the WMSA Executive Secretary, 1711 Prairie St., Elkhart, Ind. Tell which kind of kit you wish to supply and how many. Instructions on where to send them will be forwarded to you.

Contents of clean up kits

1 bath towel, 1 washcloth, 1 toothbrush, 1 medium tooth paste, 1 nail file, 1 bar toilet soap, 1 serviceable comb, 1 hairbrush, packed in a plastic or oilcloth bag.

Contents of sewing kits

1 pack assorted needles, 1 thimble, 1 pair scissors, 1 tape measure, 3 spools thread (1 white, 1 black, 1 colored), straight and safety pins, 1 feed bag, a 3 yard length of material for a skirt or dress. Can be packed in a cloth bag.

Mrs. Donald Yoder writes from East Union WMSA, Kalona, Iowa, "At a recent meeting of our group, during the devotional hour we called for testimonies on 'What blessings I received from attending WMSA.' One sister said things always go better at home after she has given a day's time in service for others. There is joy in service, no matter how menial the task may be."

"Everyone is looking forward to the November Guest Day," writes Mrs. Arthur Nafziger from Hopedale, Ill. "Everyone invites one or more persons from the community and neighboring churches to our meeting. We plan a display of handwork or hobbies for this meeting."

To promote the reading of the books suggested on the reading list, the WMSA purchases the books and circulates them among the women and girls. Later they are given to the church library where all have access to them. This idea was reported by Mrs. John Hartzler of Roanoke, Ill.

"At our meeting today we had Mrs. Levi Keidel, a local Flanagan girl, missionary on furlough from the Kasai District, Belgian Congo, speak to us. There is a medical dispensary in the district which Mrs. Keidel, a trained nurse, runs without the assistance of a doctor." Mrs. Virgil May continues her report to tell of the love gift which the WMSA gave to Mrs. Keidel.

The thirty-ninth meeting of the Ohio women and girls' missionary and service auxiliary was held on Sept. 22, at the South Union Church, West Liberty, Ohio. Hannah, Mary of Bethany, Vashti, Martha, Dorcas and Lydia were discussed with the general theme, "Be thou an example of the believers."

Office of WMSA Executive Secretary
1711 Prairie Street, Elkhart, Indiana.

From Our Churches

GREENWOOD, DELAWARE

(Tressler Congregation)

Dear Christian Friends:

The Lord has been good to us through all the changes and trials of the year. At present one of our members, Glenn Miller, is getting around very well considering the heavy leg cast he carries around since his accident in the woods. Oscar Hofstetter's son, O'Ray, is slowly improving since the doctor is treating his rheumatic fever. Several weeks ago he was pleasantly surprised with a sunshine box from the Sunday school.

Since our pastor, Walter Campbell, and his family moved to Harrisonburg, Va., in January to attend school, we have been supplied with Sunday morning messages from the Conservative ministers of the nearby congregation. We have discontinued our own Sunday night and midweek services but are privileged to worship with the Greenwood Conservative congregation. Our pastor has returned periodically to worship with us and take care of necessary business.

His last visit began with the reorganization of Sunday school and church officers on Sept. 28, when the following officers were elected: Sunday school: supt. and asst. supt., Oscar Hofstetter and Ralph Miller; secy. and asst., Sarah Hostetler and Leota Warnick; chorister, and asst., Esther Miller and Vera Stauffer; cradle roll, Dorothy Bowell; librarian, Dorothy Yoder.

Church officers: secy., Leota Warnick; treas., Daniel Wisseman; chorister and asst., Vera Stauffer and Salome Miller; ushers, Daniel Bowell and Drexel Chaffinch; mission board representative, Orie Bowell; trustees, Clayton Hershberger, Orie Bowell, Daniel Wisseman; church janitor and asst., Sarah Hostetler and Leota Warnick; corresponding secy., Vera Stauffer.

On Saturday evening, Sept. 29, preparatory services and counsel meeting were conducted by our bishop, Bro. Paul M. Lederach, Scottdale, Pa. On Sunday morning we had communion services, which completed our week-end blessings.

This past year we have had an average enrollment of 35. Our small group needs your prayers as we look forward to the coming year. May we experience Christian growth and rich blessings as the Lord blesses the work here.

Vera Stauffer.

HARRISONBURG, VIRGINIA

(Park View Congregation)

Christian Greetings:

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank thee, and praise thy glorious name."

We are thankful for the privilege of fellowship in worship and Christian service since our congregation was organized on Nov. 27, 1953, with fifty-six members. Our membership is now eighty-four with an attendance of around 125. The group is made up of folks living in Park View who formerly had their membership in surrounding churches, and folks serving at Eastern Mennonite College who live here at least nine months of the year. Our pastor is Bro. Ira E. Miller, dean of the college.

During the school year the students and staff of the college worship with us on Sunday but we have our own Bible study and prayer service Wednesday of each week. Besides the adult group there are five weekday Bible classes for children and young people.

Recently we divided the five classes of the primary group from the rest of the Sunday school and made it a separate department with our pastor's wife, Sister Helen Miller, as superintendent. Separate services are also provided for these children each Sunday evening in Junior Bible Meeting and the Bible Hour.

Passion Week services with an evangelistic emphasis were held over the Easter season with Bro. Milton G. Brackbill as guest speaker. This included a sunrise service on Vesper Hill and a significant communion service.

Summer Bible school is held each summer and usually there are fresh-air children in the community at the time. The past summer Bro. Lester C. Shank was superintendent and most of the classes were taught by mothers in the congregation. The school closed July 20, with eighty children enrolled. The missionary offering totaled $36.80.

Sisters Mary Harnish, Elva Landis, and Lois Landis, missionaries to Africa, attended summer school at Eastern Mennonite College. We were glad for their contributions to services in the way of exhibits, stories, and talks, describing life in Tanganyika and Ethiopia. Sister Beatrice Hess, with her children, lived in Park View this summer while her husband attended language school in North Dakota. We became much better acquainted with their work in Honduras through the illustrated talk she gave on Aug. 17.

Another happy occasion was the annual evening of congregational fellowship on Aug. 15, in Park Wood. The supper was carried in by the women of the congregation and shared with summer students of the college. Nuwa Kajubi of Uganda, Africa, one of the students, was the speaker. He described his cultural background, told of his experience with the Lord, and showed us his vision for service upon return to his home country.

Right now the women of the congregation are gathering together household equipment and the men are moving furniture to an apartment for the Inre Weinstein family who are moving into our community from Israel.

We would ask you to remember our needs in your intercessions at the throne of grace. Pray for the Weinstein family in the adjustments they need to make. Pray that the children and young people may be nurtured so they build strong Christian characters. Pray that each member may be a witness to the Lord Jesus Christ in his daily contacts and that he may follow the leading of the Lord in his life. Pray for our pastor as he ministers the Word and leads and counsels the brotherhood.

Come and worship with us in the auditorium at Eastern Mennonite College.

Mary F. Shenk.

KENT, OHIO

(Plainview Congregation)

Greetings to all:

The month of October has been beautiful, almost like summer. The spring and summer were very cool, wet, and rainy, but God has given us many blessings.

Our Bible school, conducted by members of our congregation, was held June 4-15, with an enrollment of 228. May much of the seed have fallen on fertile soil.

July 3-5 the S. Paul Miller family of India were in our community, giving us talks and

(Continued on page 1093)

Mission News

CONTINUED

Sister Rhoda Ressler, Kamishihoro, Japan, has been teaching English classes at the local high school during the hospitalization of the regular teacher. As a result of this contact three high school teachers came to the Ressler's' Tuesday evening English class, and a student came to their Bible class for the first time.

Sister Bertha Alderfer, R.N., Telford, Pa., is planning to serve at Black Mountain Mission, Chinle, Ariz., beginning about mid-November until April, 1957, while Sister Lois Kauffman, R.N., the regular missionary nurse, is taking a course of study at a midwifery school in Philadelphia, Pa.

Field Notes

CONTINUED

Address of Glen Brubacher and wife: 42 Yardley Ave., Toronto 16, Ont.

Annual Conference of Historic Peace Churches on Nov. 17 at Mennonite Brethren Church, Ottawa St. N., Kitchener, Ont. Guest speakers: A. J. Metzler, Scottdale, Pa., H. H. Janzen, Winnipeg, Man., and others.

Annual Christian Workers' Conference sponsored by Christian Workers' Council of the Virginia Conference, at Weaver's, Harrisonburg, Va., Nov. 22, 23. Visiting speakers: Paul M. Lederach, Scottdale, Pa., Frank Nice, Orrville, Ohio.

Anyone knowing Mennonites or relatives of Mennonites now living in Grand Rapids, Mich., please send their names and addresses to T. E. Schrock, Clarksville, Mich. He wants to contact them in making a religious survey of the city.

Bible Conference at Lindale, Linville, Va., with Stanford Mumaw, Orrville, Ohio, as guest speaker, Nov. 14-18. All-day meeting with basket lunch, Nov. 18.

Chester K. Lehman, Philadelphia, Pa., Thanksgiving sermon at East Chestnut St., Lancaster, Pa., Nov. 22.

George R. Brunk, Denbigh, Va., will speak at the twentieth anniversary program of The Calvary Hour at the Orrville, Ohio, high school auditorium, Saturday evening, Sunday afternoon and evening, Nov. 17, 18.

Change of address: Vern Miller, to 4619 East 175th St., Cleveland, Ohio. This is near the junction of Route 43 and Lee Road.

Week-end service at East Chestnut Street, Lancaster, Pa., with Noah Hershey, Jr., and George R. Brunk as speakers, Nov. 24, 25.

All day Thanksgiving program at Norristown, Pa., with B. Chas. Hostetter as guest speaker, who will also speak in evening services to Nov. 25.

Millwood Winter Bible School will be held, D.V., at Millwood Church, Gap, Pa., Dec. 31 to Jan. 11. Faculty: Clarence Fretz, principal; Aaron Shank, Jacob Rittenhouse, David Thomas. Courses: Old Testament—Genesis, Ruth, Esther, Daniel, Job; New Testament—Mark, Acts, Ephesians, Colossians, I and II Timothy; other subjects—Christian Personality Development, Community Evangelism, Missions, Pastoral Class, Christian Principles, Plan of Salvation, The Home, Guiding Principles for Voluntary Service; Teacher training—Child Study, Bible Survey, Christian Growth, Music.

Bible conference at Manson, Iowa, with Laurence Horst, Chicago, Ill., and LeRoy Kennel, Lombard, Ill., as speakers, Dec. 30 to Jan. 1.

Change of address: Nathan Nussbaum from Route 1 to Route 2, New Wilmington, Pa. His new telephone number is New Wilmington 5640.

Visiting Speakers

Oct. 21. **Norman Teague,** Elton, Pa., at Mt. Pleasant, Fentress, Va. **Willard Mayer,** Pigeon, Mich., at Providence, Conservative Church, Kempsville, Va.

Oct. 28. **Willard Mayer,** Pigeon, Mich., at Mt. Pleasant, Fentress, Va. **J. M. Stamm,** Wesleyville, Pa., representing Gideons, at Meadville, Pa. **Alvin Becker,** representing Northern Bible Society, at Pleasant Hill, Smithville, Ohio. **Henry Tregle,** Akers, La., at Crystal Springs, Kans. **Paul M. Lederach,** Scottdale, Pa., at Glade, Accident, Md. **Mark Peachey,** Grantsville, Md., at Williamsville, N.Y., for week-end meetings.

Nov. 4. **Orie Kauffman,** White Pigeon, Mich., at Berne, Ind. **John Driver** and wife, Puerto Rico, at Fort Wayne, Ind. **L. S. Weber,** Scottdale, Pa., at Oak Grove and South Union, West Liberty, Ohio. **Robert Keller,** Chicago, Ill., at Freeport, Ill. **R. Stinson,** Stroudsburg, Pa., at Bloominging Glen, Pa. **Ward M. Ayer,** Marietta Evangelistic Crusade, at Congregational Mennonite Church, Marietta, Pa. **J. Mark Stauffer,** Harrisonburg, Va., at Hopedale, Ill. **Floyd Kauffman,** Minot, N. Dak., at International Falls, Minn. **H. A. Diener,** Hutchinson, Kans., at Mt. Zion, Versailles, Mo. **John L. Horst,** Scottdale, Pa., at Casselman, Grantsville, Md.

Evangelistic Meetings

B. Charles Hostetter, Harrisonburg, Va., at First Mennonite Church, Newton, Kans., Nov. 4-11. **Olen Nafziger,** Wauseon, Ohio, at Salem, Waldron, Mich., Nov. 11-18. **Walter Stuckey,** West Unity, Ohio, at Warneke Chapel, Pedro, Ohio, Nov. 7-15. **Daniel Wert,** Manheim, Pa., at Fairpoint, Ohio, Nov. 4-11. **Emanuel B. Peachey,** Belleville, Pa., at Marlboro, Ohio, Oct. 28 to Nov. 4; at Doylestown, Pa., Nov. 11-18. **Milton Brackbill,** Paoli, Pa., at Salem, Elida, Ohio, Nov. 12-18. **E. M. Yost,** Denver, Colo., at Meadow Brook, Hubbard, Oreg., Oct. 21-28. **Etril Leinbach,** Moorepark, Mich., at Berea, Montgomery, Ind., Nov. 8-18. **David N. Weaver,** New Holland, Pa., at New Providence, Pa., Oct. 31 to Nov. 11. **Lloyd Weaver,** Portsmouth, Va., at Meyersdale, Pa., Oct. 14-21. **Wm. McGrath,** College Park, Md., at Nampa, Ida., Oct. 26 to Nov. 4; Filer, Ida., Nov. 4-13; Yoder, Kans., Nov. 18-25; Mt. Home, Ark., Nov. 26 to Dec. 2. **Wm. Martin,** Menges Mills, Pa., at Sunnyside, Lancaster, Pa., Nov. 17-25. **Eli Nissley,** Plain City, Ohio, at Exeland, Wis., beginning Nov. 5. **Lloyd Hollinger,** Manchester, Pa., at Kralltown, Pa., Nov. 18-25. **Noah Hershey,** Parkesburg, Pa., at Chestnut Hill, Columbia, Pa., Nov. 4-11. **Simon Martin,** Strasburg, Ont., at Glen Allen, Ont., Nov. 11-18.

Practical Holiness

A holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles or battles, nor one great heroic effort or martyrdom—that maketh the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam "that go softly" in their meek mission of refreshment, not "the waters of the rivers great and many," rushing down with torrent noise and force, are the true symbols of a holy life. The avoidance of the little evils, the little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudences, little foibles, little indulgences of self and of the flesh, little acts of indolence or indecision, or slovenliness or cowardice, little equivocations or aberrations from high integrity, little bits of covetousness or penuriousness, little exhibitions of worldliness or gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper, or crossness, or selfishness, or vanity—the avoidance of such little things as these goes far to make up at least the negative beauty of a holy life.

—Horatius Bonar.

A modern parable is told about a man who dreamed that he attended a convention of the devil's advocates in which a discussion was in progress concerning the best means by which they could destroy the Christian faith. Someone suggested that they spread the idea that the Bible is a fable; another proposed that they say everywhere that Jesus was nothing more than a man; still another suggested that they whisper widely that there is no God, no Saviour, and no heaven. Some in the company expressed approval of each of the plans as it was proposed. The oldest of the devil's advocates waited until the others were finished before he rose to address the assembly. "Let us go far and wide across the earth," he said, "and let us tell men that there is a God. We will agree that there is a Saviour, and that there is a heaven. But let us tell every man on the earth that there is no need to accept and follow Christ *now*. Let us assure them that tomorrow will be soon enough." Cheers greeted the suggestion, for the devil's advocates realized that one of their number had found a way by which they could bring death to the soul.

—From G. Ernest Thomas, in **Spiritual Life in the New Testament** (Fleming H. Revell Co.).

TEACHING THE WORD

(Continued from page 1081)

Merle Eshleman; *This Is Africa* by S. Franklin Mack; the booklet series *God Led Us to Tanganyika, God Led Us to Ethiopia,* and *God Led Us to Somalia;* and several maps and charts.

Other mission study kits are available on India, Argentina, Japan, and Puerto Rico. Many of these kits contain as many as thirty pieces of material including full length books, teachers' manuals, study outlines, maps, tests, and picture sheets. Order through the Mennonite Publishing House or your branch bookstore.

A new course for teen-agers recently released, "Getting Acquainted with Mennonite Missions," is the first in a two-course series of ten lessons each covering the total missions, relief and service, and institutional program of the church. This course can be used very effectively in midweek or Sunday evening youth meetings, summer Bible school, weekday Bible school, and summer camp programs where a mission course is desired.

Audio visual aids such as slides, maps, and pictures of missionaries are available from both the General and Eastern Board headquarters for use with mission study. Write the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., or Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

To evangelize our world, to fulfill the mission of the church to our generation, we must pray, give, and go. We will do none of these without the information necessary to make them possible or the vision necessary to make the information operative in our own personal lives. God grant our leaders wisdom to lead their people into a correct understanding of the mission of the church.

Elkhart, Ind.

OUR SCHOOLS

(Continued from page 1080)

can Chemical Society is financed by the National Science Foundation.

"Rediscovering the Relevance of the Christian Mission" will be the theme of the annual Missions Conference, Nov. 9 to 11. Andrew Shelly, Chicago, Ill., will speak Friday morning and evening on the subjects "Why Missions?" and "The Heart of the Missionary Message," and J. D. Graber, Elkhart, Ind., will speak at Saturday and Sunday sessions on "Looking into the Orient," "Who Are Today's Missionaries?" and "My Answer." Other speakers for the week end include John Mosemann, pastor of the college congregation, and Harvey Driver, Wauseon, Ohio, who will speak on "Forces That Challenge the Christian Mission."

The annual evangelistic meetings will be held Nov. 26 to 30 with Paul Erb, Scottdale, Pa., as guest speaker. Throughout the week the College and Seminary students and faculty will meet together in a lengthened chapel period. A Friday evening service will be held in the Union Auditorium.

The annual Home-coming week end begins Thursday, Nov. 22, with a Thanksgiving worship service at 10:30 a.m. in the Union Auditorium, at which Norman Kraus will speak and Walter Yoder will lead the singing. Following the service is the Thanksgiving dinner in the Alumni Memorial Dining Hall.

Scheduled for Thursday evening is a program by the three choruses of the College—the A Cappella, Collegiate, and Seminary choruses under the direction of Dwight Weldy, Ralph Wade, and Herman Weaver, respectively.

Robert Friars will present a full-color film travelog entitled "England and Scotland" to the Lecture-Music audience Friday evening, Nov. 23. New to Goshen audience, Friars has the reputation of being among the top film lecturers. This film, considered one of Friars' best, portrays an interesting combination of historic sites, scenery, and the life of the people.

HESSTON COLLEGE

In the annual meeting of the Mennonite Board of Education at Harrisonburg, Va., Oct. 18, 1956, action was taken to abbreviate the name of the institution from Hesston College and Bible School to Hesston College. This action came in response to a recommendation from the faculty passed by their unanimous vote in a business meeting on Thursday, Sept. 27, 1956.

This change of name does not reflect any innovation in organizational pattern or revision of curriculum offerings but simply makes official the designation of the school which was commonly accepted and used for several decades. The abbreviated designation will also eliminate the possibility of a common misunderstanding concerning the kind of institution operated at Hesston, particularly on the part of persons who in the past reviewed certain official correspondence and statements of credit transfer and associated the former name with a Bible institute type of school rather than with a liberal arts college.

The change is effective immediately, and the diplomas for the commencement of 1957 will be printed with the new school name.

Alice T. Miller, dean of women at Hesston College, attended the fortieth annual conference of Kansas Association of Deans of Women and Advisers of Girls, at Kansas State College, Manhattan, Kans., Oct. 26, 27. The theme of the conference was, "Freedom and Responsibility — Unchanging Values in a Changing World."

Justus Holsinger, Leonard Lichti, and **Eugene Miller,** attended the annual meeting of the Deans of Men and Registrars from the state of Kansas, Oct. 25, at Pittsburg, Kans.

Alvin King, owner of King Motor Company, delivered the new 1957 Custom 300, four-door Ford to Hesston College, Oct. 24. This will be the official college car used for college business. This is the fourth year Mr. King has provided the college with its official car.

Dr. Fred Brenneman spoke in chapel Friday, Oct. 26. Doctor and Mrs. Brenneman will soon be sailing for a mission assignment in Africa.

Hesston's high school students were dismissed from all classes Friday, Nov. 2. Classes traveled to neighboring cities to visit and observe business and industry in action. The freshmen visited McPherson; sophomores, Wichita; juniors, Hutchinson; seniors, Topeka. These tours are an annual event for Hesston students.

Marion Bontrager, vice-president of Hesston's Young People's Christian Association, attended the national Mennonite Youth Fellowship meeting at Scottdale, Pa., as a representative of the YPCA.

FROM OUR CHURCHES

(Continued from page 1091)

showing pictures in the evenings. Our prayers go with them as they are returning to the work to which God has called them.

Sept. 16, election of Sunday-school officers and delegates was held. The teachers were chosen Sept. 23. On Sept. 30 we had a hymn sing, after which a consecration for officers and teachers was held, in charge of Elmer Stoltzfus.

Sept. 23 Noah Hilty, Sterling, Ohio, spoke in the morning service, and Alvin Becker of the Northern Bible Society was our evening speaker. Recently Moses Slabaugh, Harrisonburg, Va., gave the message. We welcome all visitors, and especially those who bring us a message.

Sunday evening, Sept. 30, Eugene Yoder had charge of the services at the Gladstone Mission, Cleveland.

On Oct. 2, five members of the WMSA went to Cleveland to clean the house and the following week two more, and some men, helped the Vern Miller family into their new location in Cleveland. May God bless them in their work.

On Oct. 14, we had counsel meeting and expect to have communion on Oct. 28.

Several of our young people have gone to school in Goshen and in E.M.C.

Health has been quite good; one member, Irma Stutzman, has not been able to attend services and WMSA for some time, and we miss her. May God be near her.

Elsie J. Yoder.

McVEYTOWN, PENNSYLVANIA

(Mattawana Congregation)

Greetings to all:

Our yearly business meeting was held in June when our officers were elected as follows: S.S. supts., David French and John Kauffman; secy. and treas., Faith French and Doris Jean Kauffman; chorister, Charles Kauffman; YPM leaders, Clyde Miller, David Harshbarger: church chorister, Newton Yoder.

Our summer Bible school was held July 9-20 with 10 teachers and 79 pupils. The offerings were given for the translation of Bible school literature into other languages.

Our pastor, Bro. Ross Metzler, held meetings at Plainfield, Pa., July 17-29.

Our youth project for the summer consisted of truck gardening, mowing lawns, and digging gardens wherever there was a need for their services, with about 35 young folks participating. We also have a monthly youth meeting with visiting speakers and singers, and a social is held once a month at one of our church homes.

On Aug. 4 our young folks enjoyed a joint social of the Allensville, Rockville, Otelia, and Mattawana congregations.

Bro. Laurie Mitton, principal of Belleville Mennonite School, gave Sunday evening talks on Church History from June 3 to Aug. 12, which were much appreciated.

Different speakers for the summer were Bro. Irvin Roth, Rockville, on July 22: Bro. Earl Mosemann, Aug. 5; Bro. and Sister Ralph Palmer, Aug. 11, 12. On Saturday evening Bro. Ralph

gave a demonstration of a street meeting, and Sister Palmer spoke to the children. On Aug. 21 the Maurice Lehman family visited with the Ross Metzler family, and Bro. Lehman gave the morning message.

September found our young folks ready for school again, with 18 crossing the mountain to attend Belleville Mennonite School; Shirley Kauffman, Duane Kauffman, and Ray French attending E.M.C.; Dolores Kauffman, Goshen College, and John Leonard, Lancaster Mennonite School.

Bro. and Sister Paul Erb gave very interesting messages on the home on Sept. 9.

Our assistant pastor, Bro. Milo Yoder, has been ill. We wish him a speedy recovery that he may again fill his place. Ruth M. French.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bair, D. Henry and Sarah (Kuhns), Hanover, Pa., first child, Lauren Kenvin, Oct. 24, 1956.

Baugher, Grover C., Jr., and Ruth (Miller), Harrisonburg, Va., second child, first son, Jonathan David, Oct. 8, 1956.

Beachy, Jonas M. and Katherine (Kramer), Motley, Minn., seventh child, fourth daughter, Rosemary Kay, Sept. 23, 1956.

Birky, Jacob and Mary (Detwiler), Columbia Falls, Mont., second daughter, Cynthia Kathleen, Oct. 23, 1956.

Birky, Wilbert and Viola (Zehr), Aibonito, Puerto Rico, eighth child, fourth son, Wilbert Don, Oct. 12, 1956.

Bontrager, Perry and Mabel (Miller), Kalona, Iowa, fifth child, second son, David Earl, Sept. 15, 1956.

Brubaker, John A. and M. Elizabeth (Neff), Christiana, Pa., third child, second daughter, Nancy Louise, Oct. 13, 1956.

Erb, Keith and Helen (Marner), Wellman, Iowa, third daughter, Luann Wilma, Oct. 3, 1956.

Esch, Victor and Carolyn (Weaver), Elkhart, Ind., first child, Linda Carol, Sept. 12, 1956.

Gahman, Monroe T. and Ruth (Detweiler), Pipersville, Pa., third child, second daughter, Eva Mae, July 3, 1956.

Gunden, William, Jr., and Evelyn (Rocke), Elkhart, Ind., first child, Kent Paul, June 19, 1956.

Hartman, Richard E. and Esther (Diller), Elida, Ohio, fourth child, first daughter, Diane Kay, Oct. 9, 1956.

Headings, Noah and Virgie (Hostetler), Hutchinson, Kans., a son, Leland James, Sept. 23, 1956.

Heatwole, Dewitt and Kathryn (Suter), Harrisonburg, Va., fourth child, second daughter, Mary Kathryn, Oct. 23, 1956.

Holst, John and Beatrice (Roth), St. Jacobs, Ont., third child, first daughter, Dianne Gardene, Aug. 21, 1956.

Horst, Luke S. and Ruth A. (Lichty), Stevens, Pa., first child, Rosene Inez, Sept. 28, 1956.

Hunsberger, Maurice and Joann (Shantz), New Hamburg, Ont., second child, first son, Michael James, Sept. 13, 1956.

Kurtz, John C. and Barbara (Good), Snow Hill, Md., fourth child, third son, Daniel Wayne, Oct. 22, 1956.

Larrew, Loyd H. and Alice (Gingerich), Beaver, Oreg., second child, first daughter, Catherine Myrene, Oct. 2, 1956.

Leinbach, Cleo R. and Thelma (Yoder), Wakarusa, Ind., second child, first daughter, Becka Jo, Oct. 15, 1956.

Martin, Aden and Mildred (Steckle), Gowanstown, Ont., first child, Carol Irlene, Aug. 3, 1956.

Martin, Rufus S. and Thelma L. (Hoover), Wakarusa, Ind., second child, first son, Kent Jay, Oct. 23, 1956.

Metzler, Warren and Erma (Frey), Constant Springs, Jamaica, fourth child, third son, Philip Larry, Oct. 27, 1956.

Moyer, Harold G. and Louise (Pearson), Telford, Pa., second son, Timothy Dale, Oct. 5, 1956.

Moyer, Harry and Dorothy (Detweiler), Plumsteadville, Pa., third child, second son, Keneth Gene, Oct. 6, 1956.

Moyer, Norman G. and Edith (Meyers), Telford, Pa., second child, first son, Gerald, Sept. 9, 1956.

Ratzlaff, Henry B. and Faith (Stalter), Sumner, Ill., sixth child, fourth daughter, Ruth Rebecca, Oct. 13, 1956.

Reesor, Cecil L. and Ruth (Wideman), Unionville, Ont., first child, Arthur Howard, Oct. 17, 1956.

Richer, Henry and Celesta (Schlabach), Jerome, Mich., first child, Janice Marie, Oct. 17, 1956.

Rush, Howard and Kathryn (Rice), Bristol, Pa., second daughter, Eunice, July 16, 1956.

Shenk, James A. and Eileen (Miller), Harrisonburg, Va., first child, Karen Sue, Sept. 19, 1956.

Stauffer, Wilbur and Arlene (Lehman), Tofield, Alta., second daughter, Coleen Joan, Oct. 17, 1956.

Strite, Leonard D. and Betty Louise (Davis), Williamsport, Md., second child, first son, David Ray, Oct. 14, 1956.

Stutzman, David D. and Erma (Swartzentruber), Sugarcreek, Ohio, seventh child, second daughter, Ruth Elaine, Oct. 17, 1956.

Thomas, Orval and Phyllis (Delagrange), Grabill, Ind., first child, Grace Ann, Sept. 21, 1956.

Wadel, Joseph S. and Orpha Ruth (Boll), Lititz, Pa., first child, Linda Sue, Oct. 22, 1956.

Weaver, Daniel M. and Naomi (Kauffman), Mifflinburg, Pa., third child, first son, Daniel Paul, Oct. 14, 1956.

Yoder, Duane E. and Ellen (Miller), Kalona, Iowa, sixth child, third son, Verle Dean, Oct. 21, 1956.

Yoder, Elmer and Velma (Yoder), Riverside, Iowa, fourth child, third son, Arden LaVern, Aug. 11, 1956.

Yoder, Mervin and Phoebe (Hollopeter), White Pigeon, Mich., third child, second daughter, Judy Lynn, Sept. 24, 1956.

Zimmerman, Ralph G. and R. Edna (Crouse), Lancaster, Pa., third child, first son, John Crouse, Oct. 5, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Bowman—Martin.—P. Wilmer Bowman, Ephrata, Pa., Red Run cong., and Naomi R. Martin, East Earl, Pa., Lichty cong., by J. Paul Graybill at Lichty's Church, Oct. 6, 1956.

Crowley—Bowman.—Alexander John Crowley, Toronto, Ont., Evangelical Church of the Deaf, and Enid Arlene Bowman, Kitchener, Ont., Roseville Mennonite cong., by Moses S. Bowman at the First Mennonite Church, Oct. 13, 1956.

Gingerich—Beachy.—Ray C. Gingerich and Wilma C. Beachy, both of Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview Conservative Church, Aug. 26, 1956.

Graber—Delagrange. — Ray Graber, Indianapolis, Ind., Howard-Miami cong., Kokomo, Ind., and Lorretta Delagrange, Grabill, Ind., Leo (Ind.) cong., by Emanuel J. Hochstedler at the Leo Church, Oct. 13, 1956.

Hochstetler—Kinsinger.—Leslie Ray Hochstetler, Kalona, Iowa, Lower Deer Creek cong., and Carolyn Kinsinger, Parnell, Iowa, West Union cong., by Herman Ropp at West Union Church, Oct. 14, 1956.

Kauffman—Brendle. — Robert C. Kauffman, Richfield, Pa., Lauver cong., and L. Ruth Brendle, Goodville, Pa., Lichty cong., by J. Paul Graybill at Lichty's Church, Sept. 14, 1956.

Miller—Yutzy.—Ivan Miller and Emma Lorene Yutzy, both of Hutchinson, Kans., by Val Headings at the Plainview C.M. Church, Oct. 14, 1956.

Miller—Bender.—Owen E. Miller and Ruby I. Bender, both of Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview Conservative Church, Sept. 9, 1956.

Nofziger—Histand.—William Nofziger, Wauseon, Ohio, and Lois Histand, New Hope, Pa., by Don Augsburger at the Doylestown (Pa.) Church, Oct. 27, 1956.

Peterseim—Kinsinger. — Emanuel Peterseim, Huntsburg, Ohio, and Mary Edna Kinsinger, Middlefield, Ohio, both of the Maple View Conservative cong., by Roman H. Miller at the church, Aug. 25, 1956.

Reist—Hochstaettler.—Donald E. Reist, MCC, Valdoie, France, Mount Joy, Pa., cong., and Ilse Elisabeth Hochstaettler, Frankfurt/Main, Germany, Mennonite cong., by Daniel Habeggar at Ibersheim, Germany, Mennonite Church, Oct. 21, 1956.

Stoltzfus—King.—John Stoltzfus, Orrville, Ohio, cong., and Beverly King, West Liberty, Ohio, Bethel cong., by Edward Stoltzfus at the Bethel Church, Oct. 28, 1956.

Swartz—Brenneman.—Jacob E. Swartz, Kalona, Iowa, and Lorena Mae Brenneman, Wellman, Iowa, by Elmer G. Swartzendruber at the Fairview Conservative Church, Oct. 23, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Amstutz, Simon S., son of Samuel S. and Anna (Sommer) Amstutz, was born near Kidron, Ohio, on July 15, 1871; passed away on Oct. 15, 1956, at Dunlap Memorial Hospital, Orrville, Ohio, following a brief illness of bronchial pneumonia; aged 85 y. 3 m. He accepted Christ as his personal Saviour when he was a young man, and was received into the fellowship of the Mennonite Church, attending faithfully at the Kidron Church where he was a member. On Dec. 2, 1893, he was married to Fanny Bixler, who preceded him in death on May 15, 1930. This union was blessed with one son (Harvey). Surviving are his son and many other relatives and friends. Two brothers and one sister preceded him in death. Services were held at the Kidron Church on Oct. 17 in charge of Reuben Hofstetter, Isaac Zuercher, Allen Bixler, and Simon W. Sommer, with burial in the adjoining cemetery.

Birky, Jerry Glenn, son of Glenn and Mabel (Burkey) Birky, was born in Denver, Colo., May 25, 1938, moved with his parents to Sweet Home, Oreg., in 1943; met death in an automobile accident near Sweet Home on Oct. 16, 1956; aged 18 y. 4 m. 21 d. He was on his way to work when the traffic accident occurred that caused his death. He accepted Christ as his Saviour at the age of 7, united with the Sweet Home Mennonite Church on May 12, 1946, and was faithful until death. Surviving are his parents, one brother (Jackie Warren), one sister (Janice Jane), all of Sweet Home; his grandparents (Mr. and Mrs. N. M. Birky, Albany, Oreg.), his grandmother (Mrs. Lena Burkey, Lebanon, Oreg.), and many relatives and friends. Funeral services were held on Oct. 18 at the Sweet Home Church, conducted by N. A. Lind, Archie Kauffman, and Willard Stutzman, with burial in the church cemetery.

Blosser, Abraham Daniel, son of Martin and Elizabeth (Lehman) Blosser, was born near Harrisonburg, Va., April 28, 1880; peacefully passed away on Oct. 11, 1956, at the home of his son LaVerne, Wayland, Iowa; aged 76 y. 5 m. 13 d. He had been in failing health the past two years, but continued to be active, and had attended evangelistic meetings three evenings the week before he died. As a boy he moved with his parents to Tennessee, and in 1901 he went to Fisher, Ill., living in the Fisher, Morton, and Sterling communities until 1907 when he went to Iowa, where he engaged in farming. On Nov. 25, 1909, he was married to Emma Gerig, who died in Jan., 1953. To this union 4 sons

were born. After the death of his wife, he spent about two years with his son Dennis in Tampa, Fla. Since March, 1956, he made his home with his son, Virgil. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, where he remained an active member until his death. Surviving are his sons (Virgil and LaVerne, Wayland, Iowa; Dennis, Tampa, Fla., and Marvin, Yellow Springs, Ohio), 6 grandchildren, one great-grandson, 2 brothers (Bishop Perry J. Blosser, South English, Iowa; Sol Blosser, Concord, Tenn.), and one sister (Mrs. Frances Dowling, Knoxville, Tenn.). One brother and 3 sisters preceded him in death.

Funeral services held at the Sugar Creek Church on Oct. 14 were conducted by Simon Gingerich assisted by Walter Stump, pastor of the United Missionary Church. Text used was Phil. 3:13, 14, which was selected by Bro. Blosser himself.

Driver, Joseph R., son of Joseph N. and Fannie L. (Rhodes) Driver, was born near Waynesboro, Va., June 17, 1884; died on Sept. 12, 1956; aged 72 y. 2 m. 24 d. As a young man he was converted and united with the Springdale Mennonite Church, where he was ordained as minister in 1911 and bishop in 1932. On Dec. 2, 1908, he was married to Lizzie Weaver, who preceded him in death 24 years ago. To this union were born 8 children. One little son preceded him in death. Surviving are 7 children (Ruel W., Fred A., David H., Ruth—Mrs. Aaron Burkholder, Martha—Mrs. Paul Wenger, Mary Frances—Mrs. Alva Showalter, and Naomi —Mrs. Ornan Huber, all of Waynesboro), an aged brother and sister (Fred A. and Maggie M., both of Waynesboro), and 25 grandchildren. At the time of his death he seemed to be in normal health and was doing his usual work. He was found dead on his farm from a heart attack. Funeral services were held at Springdale Church in charge of Franklin Weaver and John R. Mumaw.

Hartzler, Anna Mary, daughter of Jacob Z. and Barbara (King) King, was born near West Liberty, Ohio, April 8, 1878; passed away of a heart ailment soon after being admitted to the hospital, Oct. 7, 1956; aged 78 y. 5 m. 29 d. On Aug. 22, 1906, she was married to John M. Hartzler, who preceded her in death on March 27, 1925. To this union were born 7 children (Harold, Goshen, Ind.; Clayton, Belleville, Pa.; Ethel, Sunbury, Pa.; Eva, Huntingdon, Pa.; Carrie—Mrs. Kenneth Dodd, Newport, Oreg.; and John M., Belleville, Pa.; Una Grace, deceased). Also surviving are 11 grandchildren and one great-grandchild. She was a resident of the Belleville community and a member of the Maple Grove Mennonite Church for a period of 40 years. Her husband served as minister of the Belleville congregation from 1915 until his death in 1925. Before this she served with her husband when he was superintendent of the Fort Wayne Mennonite Mission, Fort Wayne, Ind., and later as minister at the Fairview Congregation at Surrey, N. Dak., and also at Long Green, Md. She was well known and respected by the Belleville community, having operated a small general store for many years. She will be long remembered for her deeds of kindness to others and especially for the home she provided for more than fifty boys and girls of Mifflin County, over a period of years, and who had learned to call her "Mother Hartzler." Funeral services were held in the Maple Grove Mennonite Church on Oct. 10, conducted by Jacob F. Weirich. Interment was made in the Allensville Cemetery.

Imhoff, Ralph L., son of the late Samuel P. Imhoff and Nora (Garber) Imhoff, was born Sept. 4, 1909, near Lowpoint, Ill.; departed this life Oct. 11, 1956, at the Methodist Hospital, Peoria, Ill., where he had been a patient for one week; aged 47 y. 1 m. 7 d. On Aug. 21, 1932, he was united in marriage to Mary Nafziger. To this union were born 3 children (Mary Lu—Mrs. Ronald Smucker, La Porte, Ind.; Dorothy, Goshen College, Goshen, Ind.; and Ralph Wesley, at home). In addition to his wife and children, he is survived by his mother (Mrs. Nora Imhoff, Eureka, Ill.), 2 brothers (Peter, Washington, Ill., and Sanford, Lowpoint, Ill.), and one sister of Eureka, Ill. His father and one sister preceded him in death. In his youth he accepted Christ and became an active member of the Metamora Mennonite Church.

He was called into many areas of service. For 11 years he served at the Richland Sunday-school program, and since 1954 had served as president of the Illinois Mennonite Mission Board. In this responsibility he not only performed well in administration, but was deeply concerned about the salvation of lost souls and the mission outreach of the Mission Board. He was interested in singing and was in charge of church music in his home congregation. He was always much concerned that the message of the hymns might be received, and his testimony was often given in song. His sudden passing came as a forceful shock to his family, his community, and his church. Funeral services were held at the Metamora Church on Oct. 14, conducted by Roy Bucher, Ivan Kauffmann, Kenneth Good, and Ernest Bennett, with burial in the Hickory Point Cemetery.

Miller, Donald Ross, son of Harley and Luella (Hostetler) Miller, was born Jan. 29, 1938, near Kouts, Ind.; passed away at Northern Indiana Children's Hospital at South Bend, Oct. 14, 1956; aged 18 y. 8 m. 15 d. He accepted Christ as his Saviour and united with the Forks Mennonite Church on Dec. 3, 1950. Surviving are his parents, one brother (Richard Arlin, at home), 2 sisters (Bonnie Lou—Mrs. Donald Yoder, Middlebury, Ind., Joyce Yvonne at home), 2 grandmothers (Mrs. Lydia Miller and Mrs. Mary Hostetler, Middlebury), and a host of other relatives and friends. He lived most of his life in the Forks community. He was stricken with bulbar polio, admitted to the Goshen Hospital on Saturday afternoon, transferred to the South Bend Hospital on Saturday evening, where he passed away on Sunday evening. Funeral services held Oct. 17 at the Forks Church were in charge of Earley Bontrager and Melvin Miller, with interment in the Forrest Grove Cemetery.

Nauman, Henry W., son of Milton M. and Fannie (Wenger) Nauman, was born in Rapho Twp., Lancaster Co., Pa.; died July 9, 1956, at the Lancaster General Hospital; aged 46 y. 3 m. 9 d. He was united in marriage to Ella Nora McMichael on Feb. 20, 1930. One son (E. Glenn), one grandson, 3 brothers (Norman, Frank, and Jacob, all of Manheim), one sister (Bertha—Mrs. John Randler, Manheim) survive. He was ordained a minister in the Mennonite Church on June 23, 1938, and to the office of bishop for the New Danville District on Jan. 26, 1948. Funeral services were held July 12 at the New Danville Church by Mylin Shenk, Jacob Harnish, David Thomas, D. Stoner Krady, Elmer Martin, H. E. Lutz, and Simon Bucher, with interment in adjoining cemetery.

Ruby, Lydia Esther, daughter of Joseph and Anna (Kauffman) Schertz, was born Aug. 28, 1878, near Hudson, Ill.; departed this life at the Flagler (Colo.) Hospital, Oct. 17, 1956; aged 78 y. 1 m. 19 d., following an illness of several months. On Sept. 17, 1917, she was united in marriage to Michael Ruby, who passed away on Nov. 14, 1942. To this union 2 children were born. Following their marriage they moved to a farm near Thurman, Colo. In her youth she accepted Christ as her Saviour and united with the Danvers (Illinois) Mennonite Church, later transferring her membership to the Mennonite Church at Thurman. After the death of her husband she made her home with her children and worshiped with them in their respective congregations. She maintained a steadfast faith in her Saviour to the end. Surviving are her children (Irene Mae—Mrs. Dale Jones, Seibert, Colo., and David, Louisville, Colo.), 8 grandchildren, and many other relatives and friends. Two sisters and one brother also preceded her in death. Funeral services held in the Thurman Church on Oct. 20 were in charge of Earl Yeackley, assisted by Raymond Scott of the Seibert E.U.B. Church, with burial in the Thurman Cemetery.

Shelly, Nettie A., daughter of Frederick and Sara (Acker) Lauver, was born near Mifflintown, Pa., Oct. 21, 1877; passed away at the home of her son near Evendale, Pa., Oct. 6, 1956; aged 78 y. 11 m. 15 d. Nearly 2 years ago she had a stroke from which she never fully recovered. In her youth she accepted Christ as her Saviour and united with the Mennonite Church where she was a faithful member until death. Her place was seldom vacant as long as health permitted her to go. On Dec. 19, 1899, she was united in marriage with Lester B. Shelly. Surviving are her husband, one son (Marchal, McAlisterville, Pa.), one daughter (Celestia—Mrs. Wm. L. Shafer, Richfield, Pa.), 4 grandsons, 2 great-grandchildren, one brother (Amos, Denbigh, Va.), 2 sisters (Tressie—Mrs. John Swineford, Columbia, Pa., and Delia—Mrs. Daniel Brubaker, Mifflintown, Pa.). One grandson, 4 brothers, and 2 sisters preceded her in death. Funeral services on Oct. 10 at Lauver's Mennonite Church were in charge of Jacob G. Brubaker and W. Banks Weaver. Interment was made in the adjoining cemetery.

Snyder, Charles H., son of Henry and Hannah (Nusbaum) Snyder, was born April 23, 1894, in Cullom, Ill.; departed this life at his late home near New Paris, Ind., on Sept. 15, 1956, on his 40th wedding anniversary; aged 62 y. 4 m. 22 d. The family had planned a get-together on Sunday, but God changed the nature of the meeting. He retired as usual on Saturday evening and died during the night. He was united in marriage to Sadie Kefarber on Sept. 16, 1916. To this union were born 2 sons (Harold and Paul, New Paris, Ind., and one daughter (Esther —Mrs. Titus Metzler, Nappanee, Ind.). He became a Christian in his youth and united with the Mennonite Church. He served the Salem congregation in various capacities. He was the last of his family of 4 to survive, his oldest brother having died 10 days before him and his father on March 15, 1956. Surviving him are his wife, 3 children, 14 grandchildren, and other relatives and friends. Services were in charge of R. F. Yoder, assisted by F. E. Freed.

Snyder, Laura Frances (Shupe), was born on May 3, 1872, at Kalona, Iowa; passed away Oct. 1, 1956, at the Mennonite Hospital, La Junta, Colo.; aged 84 y. 5 m. 5 d. When a young girl she with her family moved to Kansas, and on May 3, 1894, she married William Henry Snyder, who preceded her in death on Aug. 6, 1937. To this union were born 11 children, 4 having died in infancy and a daughter, Mrs. Minnie Good, passed away on Nov. 24, 1923. In her youth she joined the Mennonite Church and remained a faithful member until her death. She was untiring in her efforts in nursing the sick in her home and in the community. When there were hopeless cases of illness, she was the one who kept vigil at the bedside night and day. One of her little girl patients, having been given up by nurses and her doctor, has since spent most of her life on the mission field, ministering, in turn, to others. As many as 20 children, homeless and in need, lived in with the family for a period of time and were loved and cared for by Mother. Surviving her are 4 sons (Charles C., La Junta; Bert D., Harve E., and Chris, all of the Holbrook community), 2 daughters (Mrs. Marion Hartzler, Goshen, Ind., and Mrs. John Rhodes, La Junta), 2 granddaughters, whom she reared from childhood (Mrs. Alvin Kauffman, Crystal Springs, Kans., and Mrs. William Stjernholm, Cheraw, Colo.), 25 grandchildren, 28 great-grandchildren, 3 sisters (Mrs. Allie Schmidt, Harper, Kans.; Mrs. Effie Sharer and Mrs. Inez Kuhns, La. Junta, Colo.).

Souders, Aaron C., son of Amos and Susan (Charles) Souders, was born Sept. 21, 1876; died Oct. 7, 1956, at his home in Millersville, after several years illness; aged 80 y. 16 d. He was a faithful member of the Masonville Mennonite Church for many years. He was the last of a family of ten children. Surviving are his wife (the former Elizabeth Herr), and one son (Aaron). An infant daughter preceded him in death. Funeral services were conducted in the Millersville Church on Oct. 10 in charge of Christian Lehman and Christian Charles, with interment in the adjoining cemetery.

Thompson, John, was born in Caithness, Wick, Scotland, in 1900. He went to Canada at the age of 15 where he lived at St. Elizabeth, Manitoba. Here he accepted Christ as his Saviour. In 1921 he moved to Alberta, where he lived since then except for a few short periods. He never knew his parents and had no known relatives except one sister from whom he had not heard since 1917. Last winter, when helping to finish the new church at Bluesky, he fell from the balcony and was badly hurt. The doctors expressed fear that the bump on his head would affect him mentally. On Sept. 30, he was found dead in his home by a neighbor. Many times he was offered assistance and invited into homes, but often refused to accept. Funeral services were conducted by J. B. Stauffer and M. D. Stutzman.

Thut, Noah, son of the late Abraham and Elizabeth (Steiner) Thut, was born near Bluffton, Ohio, on Aug. 15, 1870; passed away in Goshen, Ind., on Oct. 3, 1956; aged 86 y. 1 m. 18 d. In 1895, he was married to Emma Neuenschwander who preceded him in death in 1939. Six children, all surviving, are John, Edna King, Ira, Isaac, Harold, and Amelia Zook. Also surviving are 13 grandchildren, 5 great-grandchildren, 2 brothers (Reuben and Timothy), and one sister (Elizabeth Baumgartner). The family home was first established near Bluffton, Ohio, but in 1913 they moved to West Liberty, Ohio, the family home since then. In early manhood he became a member of the Zion Mennonite Church near Bluffton, the congregation founded by his grandfather, the late Bishop John Thut. Throughout life, until infirmities of age prevented, he was active in the Mennonite Church. At the time of his death he was a member of the Oak Grove Church, Smithville, Ohio. He also took an active part in the community affairs, and served a term on the local school board. Funeral services were held at the Hostetter Funeral Home in West Liberty on Oct. 6 with Virgil Gerig and Stanley Shenk in charge. Interment was made in the South Union Cemetery.

Weyant, Amanda, daughter of Mr. and Mrs. Henry Eash, was born May 24, 1885, in Cambria Co.; Pa., died Aug. 12, 1956, at her home in New Paris; aged 71 y. 2 m. 19 d. Preceding her in death were 2 sons, 2 brothers, and 2 sisters. She is survived by her husband, Irvin Weyant, these sons (Charles, Windber; John, New Paris; and Frank, New Enterprise), 2 brothers (Samuel and William, both of Johnstown), a sister (Lena Eash, Johnstown), a half sister (Mrs. Sarah Thomas, Johnstown), 8 grandchildren, and 2 great-grandchildren. Funeral services at the Pleasant View Mennonite Church, Schellsburg, with Charles Shetler and Aldus Wingard officiating.

Wismer, Mary, daughter of Isaac and Elizabeth (Proctor) Overholt, was born in Hilltown Twp., Bucks Co., Pa., Dec. 21, 1868; died Aug. 15, 1956; aged 87 y. 7 m. 24 d. On Jan. 12, 1889, she was married to Enos B. Wismer, who preceded her in death in 1951. Her husband was ordained to the ministry at Deep Run Mennonite Church on June 4, 1903, where they took a great interest in the work of the church. No children were born in this home, though they partly raised 2 nieces (Mrs. Samuel Trauger and Mrs. Jacob Tyson), and one nephew (Edward Detweiler). Surviving are 2 sisters (Mrs. Hannah Gross, Perkasie, Pa., and Mrs. Samuel Miller, Dublin), and other relatives. Funeral services were held Aug. 18 at the Eastern Mennonite Home and on Aug. 19 at the Deep Run Church in charge of Wilson Overholt, Abram Yothers, and Erwin Nace. Interment was made in the adjoining cemetery.

Yoder, Ruth E., daughter of Ezra and Sallie (Yoder) Yoder, was born at Mattawana, Pa., March 16, 1895; died in the Ephrata (Pa.) Community Hospital on Aug. 15, 1956, following a brief illness; aged 61 y. 5 m. She is survived by 3 sisters and 2 brothers (Naomi, Lancaster; Anna and Salina, at home; Milo, McVeytown, Pa.; Jesse, Denbigh, Va.), and other relatives and friends. Funeral services were held at the Ephrata Mennonite Church on Aug. 18 in charge of Mahlon Zimmerman, Eugene Landis, and Elvin Martin, with interment in the Denver Cemetery.

Items and Comments

Airlines in United States insist that they practice no racial discrimination in hiring employees. However, Negroes heretofore have been employed only in ground jobs. In a recent joint statement the airlines indicated their intention to hire for all branches of their service without discrimination, although they admitted there were problems to be solved. According to the **New York Times,** the problems were mainly those of operating with Negro personnel in the South.

* * *

A Commonwealth of World Citizens is a new organization pledged to the service of mankind and to nonparticipation in war. This group was organized in Wales last August. More than 150 representatives from 12 countries drew up a constitution and elected officers. Plans are under way for undertaking such aspects of international social service as work for refugees and stateless persons and the formation of a corps of unarmed volunteers to serve in the world's danger spots.

* * *

Malaria has been almost completely eradicated from Southern Rhodesia after a seven-year battle. The campaign included a program of spraying and the use of about one million tablets of anti-malaria drugs given to the people of the country. Because the rest of Africa is a "sea of malaria" constant precautions will have to be taken.

* * *

J. Herskovits, Professor of Anthropology at Northwestern University, has learned through careful research that 71.7 per cent of American Negroes have some white ancestry. By changing our definition of Negro it appears that we could solve the race question, at least 75 per cent. At present anyone who has some Negro ancestry is called a Negro. It would just as logical to call anyone who has some white ancestry a white person.

* * *

Police in Colorado Springs ordered owners of ten downtown clothing and furniture stores to stop doing business on Sunday. They based their action on a Sunday closing ordinance adopted years ago by the voters.

* * *

A Catholic scholar who has been working with the Dead Sea scrolls says that nothing found in these scrolls to date "will bring about any doctrinal changes for any Christians. Perhaps the biggest news of all on the Dead Sea scrolls is that there is no news in them," he declared.

* * *

Researchers studying the Dead Sea scrolls are finding that Hebrew was used far more widely as a written and spoken language in Palestine at the time of Christ than had heretofore been supposed. Ninety per cent of the scrolls found in 1952 appear to be written in ancient Hebrew and only 8 per cent in Aramaic. The latter was used widely in the Middle East by all Semitic people for nine centuries before Christ. It is the language Christ is believed to have spoken. Six of the 388 scroll fragments are in Greek. "This proves," said one scholar, "that the Essenes were in contact with Greek-speaking peoples of Egypt and that they were familiar with the Greek language." He said it also suggested that the Aramaic which Christ spoke was translated directly into Greek by those who knew both languages.

* * *

A five-week advertising campaign to increase church attendance has been launched with large ads in all Stockholm, Sweden, dailies. The slogan of the drive is "Let us go to church." If the campaign is successful in Stockholm, it will be extended to the whole of Sweden.

* * *

Joseph L. Hromadka, Czech Protestant theologian, said in an address in Montreal that the future of mankind rests in the hands of the Christian Church. He implied, however, in an interview that Christians will have to increase their zeal. Communists, he said, "exceed us by their zeal and strong convictions. Today's Christian has light but no heat. The materialist has heat but no light." Hromadka pointed out that it is one of the ironies of history that the more we are united the deeper grow our tensions. He said, "Let us all remember the world is not divided into good men and evil men. On the right side is God; all the rest on the other side are sinners. But no Christian can realize the judgment of God without realizing the divine promise."

* * *

Four cases involving censorship of indecent literature are before the United States Supreme Court in its fall term. These cases may result in a far-reaching decision on the power of state and city governments and the post office department to limit the sale and distribution of publications deemed offensive to public morals.

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The Spiritual Life in Relation to the Church

By John H. Mosemann

[Paper read at the study conference on the Theology of Christian Experience, Laurelville, Pa., Sept. 27, 1956]

It is well established in the experience of all of us that Christian experience takes place and continues, not in isolation, but in relationship. That is to say, while the experience of life in Christ is intensely personal, it is none the less a part of a process of redemption that is going on simultaneously in many people. To this the New Testament refuses to allow a dividedness and individuality. Rather it consistently tears a person out of his individualism and puts him in a context of fellowship, sharing, and mutual dependence. Any argument that a Christian can be such in total isolation has no support in the Scriptures.

Reference to several analogies which the Scriptures elaborate will be pertinent at this point. The Apostle Paul in various passages, including I Corinthians 12 and Ephesians 2, conceives of the Christians as individual members of a united but single body. An arm or any other member of the body existing in pure isolation is of course worthless and meaningless. A further analogy Paul uses, and he has the supporting word of Peter, is that a Christian is like a stone. The reference is not to a stone lying by the roadside without purpose and without mission, but a stone that fills its useful place in a total building. That is, its value and its meaning exist only as it is in relationship with others.

Thus Paul, in addressing the Corinthians, speaks of the church of God which is at Corinth. This implies, of course, a certain relatedness and groupness within the local church of that city. But he links these Christians in Corinth together "with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." The implication, therefore, of our subject, that the spiritual life is that which is sustained in relation to a group, has the full support and indeed is grounded in the New Testament. Furthermore, it is certainly consistent with our basic social nature. The latter does not permit us for any length of time to choose a life which would be shorn of all normal associations and relationships. It is therefore not optional whether a man wants to live his spiritual life in relation to the church or not. The spiritual brotherhood, the body of Christ, the living temple, forms the context within which each individual Christian may alone find his spiritual life thriving and wholesome.

The above, of course, does not deny the very real and intensely personal character of one's relation to Christ. All of us testify to the glory and power of this intimate fellowship. And it needs to be further insisted upon that such experience is absolutely essential to strong mature Christian experience. However, this "impression" side of Christian experience must always be counterbalanced by the "expression" aspect of Christian living. For example, Paul's insistence in Ephesians 5 that Christians be filled with the Spirit can find its partial fulfillment in a personal experience of Christ within. However, (and many of our Christian friends place a great deal of emphasis upon this) this fullness of the Spirit requires a context in which to express itself. We might even say that the fullness of the Spirit requires an audience to witness it. Paul immediately provides for exactly this when he tells us that this fullness of the Spirit is to have first and primary demonstration in the relationships between husbands and wives, between parents and children, between servants and masters. What a far cry this is from the usual audience which is desired in attempting to evidence the fullness of the Spirit!

We have two assumptions now as preliminary to this study. The first of these is that the spiritual life is a creation by God Himself. He is the source; He determines the conditions; He established the laws of growth and He it is who determines quality and expression of that life. The second assumption is that the spiritual life cannot be divorced from a very vital relation to the church.

We must emphasize that the church is important to the spiritual life as providing the appropriate climate in which Christian experience can deepen and become enriched. God in His providence provides for the mutuality by which what otherwise would be isolated Christian experience may become contributory and receptive in the relationship which is possible within the body of Christ.

We must come now to the actual role the church must play in the fortifying of the spiritual life of its brotherhood.

The Church Must Supply Meaningful Experiences in Worship

It is quite true that worship can be experienced on the private, personal level. This is proper. More than this, it is absolutely imperative. The same might be said for family worship. And it is entirely within the church's responsibility to make help available to its people in realizing rich experiences in both these areas. We are here more concerned with the role of the church in public worship.

The foremost objective in the public services should be that the would-be worshiper should actually meet and confront God. The personal experience of Isaiah may not be repeated, nor need we expect it to be. However, there is no reason why the soul should not be stilled in unspeakable awe and reverence as it discerns the Lord whom it seeks coming suddenly in His temple. The experience of the Israelites before Mt. Sinai represents a mass experience of the majesty of God, so that the people shrank back in fear and wonder. We are not come to Mt. Sinai, as we are so plainly taught in Hebrews 12, but God is still "a consuming fire"! And who would doubt His readiness to disclose Himself in smiting holiness when His people yearn for Him?

Purpose in worship must be dictated by this eager anticipation for God even as man anticipates each new morning. "My soul thirsteth for God, for the living God"—when this becomes the passion of the heart, our worship services will be-

Blessings Shared

By Gladys Niece Templeton

The crops are gathered one by one,
Awaiting needs of beast and man.
We pause to give our grateful thanks
In special tribute as we plan
To share with those who hunger
In a weary war-torn world. We shall
Humbly reach across the miles,
The discord, pain, despair,
And clasp the hands of those who wait—
Assuring them we care.

Great Bend, Kans.

come cases of spiritual revival and refreshment such as we have rarely known.

A. The reading of the Scriptures in worship can be a hearty, healthy experience when the soul is actually waiting upon God—waiting for some word which will fit the precise need of the past or coming week. To listen to or participate in the reading of Holy Scripture with the inquiry "What saith my Lord unto His servant?" will open the mouth of God. For He speaks whenever the ear is bent on hearing. Let the public reading of the Scripture become integral to worship, not just a filler, a part of routine, a "marking of time" until the rest of the people arrive.

B. The singing of our public services must be charged with awareness that such expression is "unto the Lord." It is easy for the minister or song leader (whichever one happens to plan the hymn selections) to pick the songs he likes or is familiar with. This is a poor way in which to draw together the thoughts, aspirations, and hopes of the worshipers. Music is intended to be a carrier of and way of reinforcing the message of the hymn. To select hymns so that they in turn add up to a firm experience of common worship and gratitude—this is the challenge for the music of our churches.

C. How effectively do we use prayer for really strengthening the worshiper in his attachment to God? Too many prayers become sermonettes. They are recitals of many facts which God already knows and which it is often profitless for us to repeat. Rather, prayer should be a conscious entry into the presence of God. There should be no question but that the pastor in a service should bear upon his heart the needs of his people. They should find it easy to identify themselves with these needs as they are placed before "the mercy seat." No doubt it would be stimulating and strengthening for the people to participate in prayers offered in unison. This could be the Lord's Prayer on occasion. It could profitably use prepared prayers, sometimes of confession, for who could not join effectively in a common prayer for common forgiveness?

I need not detail the place of proclamation (preaching) in the resources for spiritual living which the church places at our disposal. What place should silence have in our times of public gathering? What would periods of quiet meditation do for us in our congregations? True, we have gotten to the place where religious hubbub is mistaken for spiritual fervor. It might make us uncomfortable until we learned that to be quiet is not to lose the essence of worship.

There might also be advantage in repeating the Apostles' Creed together in a worship service. Nor should it be necessary to use this only. Some other brief statement of faith might be made the common affirmation of faith for all the congregation. The value of this type of experience is that it makes the congregation an active participant at a good many points in the service. If the minister alone is the primary actor, there will be a positive decline in a "sense of involvement" in the people themselves. This will come to mean that worship is something done *for* rather than *by* me.

It seems to me that the whole of the spiritual life must root into this living center — God-consciousness realized supremely in private, family, and public worship. Without this, all other avenues of developing and maintaining the spiritual life are closed. The Bible itself becomes a mere fetish if God is not real, and if He is not confronted on every frontier of Christian expression.

The Church Must Become a Vital Fellowship

New and immature spiritual life often perishes for lack of a proper context in which it may thrive and develop. For too many of our brotherhood, the church is *not* the center of orientation in their lives. Rather, it is the vocation or profession, the school, the community, or some other group which exerts the greatest pull upon the time, interests, and loyalties. Indeed, we seem to fight a losing battle on this front, in the effort to recapture the primary loyalties of our people. The church, with its mission and program, does not come first any more in a great many instances.

This is quite in contrast with the cohesion which was so patent in the church of the first century. There it was the Christian group which laid its demands closest to the hearts of the people. Christianity was not a sideline. Nor was the fellowship in which they were involved a periphery matter. "Whoever loves the Father, loves the Father's children" meant that the love-tempered fellowship of the believers was in kind and nature identified with communion with God.

The task of the local church becomes one of furnishing fellowship and experiences which will afford opportunities to exploit the central dynamic of our fellowship—Christ, living and reigning in each. Basic loyalties, primary concerns, sacrificial mutuality, all these are realized in Him.

Our Readers Say—

I deeply appreciate the article on the use of the lot. The plan suggested is both sane and sensible. It is obvious that if we wish to retain the lot as one method of calling men to special office in the church, we need to make it more than a lottery. May we be humble enough to give the Spirit an honest chance to lead.—John K. Brenneman, Lancaster, Pa.

It is difficult to recognize that closeness is not oneness. The dozen or two of people who crowd into an elevator are close, but not at all one. However, when the elevator becomes stalled between floors, and an hour or two must be spent by the group in this close confinement, something happens. They talk. They share. They sustain a common misfortune, or at least an inconvenience. Thus, in the Christian fellowship, the elements of commonness must be exploited. Fellowship must be exercised, not just talked about. This will mean that encouragement will be given to every genuine inclination to exercise this function. This will furnish the bonding cement within Christian relationships—relationships which otherwise would remain a "rope of sand."

The Church Must Fulfill an Effective Teaching Ministry

The church must exercise diligence to undergird the total need of its people in order to insure the maximum of spiritual growth and strength. We take training for granted in no other area. If we wanted a house built we would never select a person at random, even though we might select from among carpenters in such fashion. We do not request blacksmiths to repair our watches. Why then do we imagine that the training for Christian living and service can be achieved without the church furnishing effective nurture in this?

A. Training for godliness is the general, inclusive description of what the church owes its people in this area. While Paul directed this to a young leader, its imperative character envelops every Christian. We have worked at this most energetically in the areas of summer Bible school materials, and are now undertaking the equally enormous task of providing our own Sunday-school outlines and materials. The investment our church is making in this effort has to be matched with thoroughness and painstaking conviction in our pastors to *use* these instruments for Scriptural literacy

(Continued on page 1103)

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EDITORIAL

Be Ye Thankful

Man's every thought of God must be with thanksgiving. We do not truly apprehend Him unless we see how much we owe Him, and we do not truly love Him except as we praise Him. We say we must believe in Him. Right. But if we believe in Him, we also know that even our faith is His gift. We say that we ought to obey Him. Right. But He commands us to be thankful; the only obedience that becomes us is a thankful obedience.

For a man whose heart is not overflowing with thanks must be one who has no true sense of what God has done for him. When something of the greatness of God's grace breaks upon us, then a gracious praise is the natural expression of heart and of lips.

Obedience without thankfulness is not enough. We might obey because we feel we must, with a grudging acquiescence. We might obey for what we think we will get out of it, of reward or commendation. We might obey only to prove how good we are, to bolster up our pride. Our obedience might be of a calculated sort, to gain some sly advantage. But none of these is the obedience which God wants; no such obedience truly blesses our hearts. Such obedience does not grow out of a genuine faith in God.

As true believers we realize that God has created us; we did not make ourselves. To Him we owe our being; we thank Him for that.

We have learned to know God as one who is great and mighty; there is nothing we need that He cannot do for us. And so we praise Him for His greatness.

But we know Him as one of great love and mercy; His power would be a terrible thing without that. "It is of the Lord's mercies that we are not consumed." We thank Him for that.

We have learned how God purposed our salvation and wrought it in Christ, when He sent Him to die for us and to rise again for our full redemption. Surely we must be thankful for full salvation.

We have realized His transforming power in the death of the old life and the daily triumph of the new, so that sin has no more dominion over us. For this great deliverance we praise Him.

We have entered into the reality of the Spirit's indwelling, cleansing our hearts, enlightening our minds, strengthening our hands, encouraging our endeavors. For this we say, "Thanks be to God."

We are taught that we are identified with Christ, hidden in Him, so that our very life is the life of Christ. For this we can never be thankful enough.

And we know that at the end of this age God shall bring all things to an exultant consummation, and that we shall participate in the glories of the Eternal Kingdom. For this we can only shout, "Hallelujah!"

Of all God's commands, the easiest to obey is, "Be ye thankful."—E.

The Ordinance of Foot Washing

If I then, your Master and Teacher, have washed your feet, you ought to wash one another's feet too. For I have set you an example, in order that you may do what I have done to you.—John 13:14, 15, Goodspeed.

The church by its ordinances, or sacraments, as they are sometimes called, helps the Christian to remember the great facts of the Christian faith. The outward symbols speak to us of spiritual realities. The communion service, for instance, through its symbols of the bread and the cup, reminds us that Christ wrought our atonement by dying for us upon the cross. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26). The periodic observance helps us to remember and realize something very important for us.

Another thing Jesus told His disciples to do was the washing of one another's feet. He amazed them by stooping and washing their feet, one by one. Thus He symbolized that though He was their Lord, He had come to earth to be their servant and minister. And He told them that they should follow His example in this.

Washing one another's feet, we are reminded in a forceful way that we are servants one of another. We thus demonstrate that being a Christian involves, not only the vertical relationship between a man and his God, but also the horizontal relationship between a man and his fellows. One does, of course, demonstrate his attitude of loving service in his daily life. And let us admit that it is possible for one to wash feet twice a year and yet live a very unservantlike life. But yet it is true that the observance of this ordinance does help us to remember how we should live.

The foot-washing service should be observed with decent order and propriety. Administrators should study their procedures to see how they may invest this service with the fullest possible meaning. It should be beautiful and reverent, with distracting mechanics reduced to a minimum. Christ designed that we should be happy as we do this. There should be nothing to disturb the deep inner satisfaction in a full acceptance of Christian duty.

We have in most of our conferences observed foot washing in connection with the communion service. We now observe a movement to have this service in connection with the counsel meeting. This may be a good move. Jesus did not tell us when to observe it. Most harmonies of the Gospels have the foot-washing incident before the Last Supper. It is true that having communion and foot washing together makes a very long service. Either ordinance might be more meaningful if we did not have so much to carry away in our minds from one service. The quality of our living together might get more emphasis if we devoted one service more particularly to relationships within the brotherhood.

We are only concerned that separating these two ordinances does not become a step toward the neglect and final elimination of the foot-washing service. In many congregations the largest attendance of the year is on communion Sunday. We have not observed, usually, the same interest in being present at the counsel meeting. If the foot washing were observed in connection with the counsel, one can conceive of people purposely staying away from that service, and later appearing for the communion. Certainly we would weaken the position of the ordinance among our practices if its observance became in any sense an optional thing.

In some congregations, too, some nonresident members come home for communion twice a year. If foot washing were observed at another time, they would miss this service.

All the ordinances of the church should be observed at a time and in a manner that makes them most effective. Changes that will improve any observance should be adopted.—E.

MCC Conference in Mennonite Birthplace

Friesland, Holland—The birthplace of the Mennonite Church was the setting for the annual conference of Mennonite Central Committee workers October 11-14 attended by 140 persons.

They took the opportunity to visit several historical Mennonite landmarks, including a visit to the Menno Simons memorial at Witmarsum. They were guests of a congregation in the historic Mennonite community of Giethoorn, highlighted by a boat trip through the village canal.

Dwight Wiebe, Kaiserslautern, Germany, director of European Pax Services, moderated the conference. Cornelius Wall, Basel, Switzerland, led Bible studies and discussions on the theme: "The Believer's Life of Faith as Lived by the Apostle Paul."

Albert Meyer, Basel, Switzerland, reported on "Recent Theological Conferences Between Mennonites and European Protestants." Paul Bender, Heerewegen, Holland, gave an address, "International Mennonite Brotherhood." Kenneth Hiebert, Basel, Switzerland, spoke on "My Responsibility to My Environment."

Other topics for talks by MCC Europe personnel included, "What Is Unique in Witnessing for Christ as a: Pax Services Matron, as a Children's Home Matron, Mennonite Voluntary Service Camper, Paxman, Publisher, Relief Worker, Pastor and Youth Worker."

T. O. Hylkema, a Dutch Mennonite leader, gave a slide-illustrated review of MCC work in Holland. Music was furnished by Paxmen.

Eight countries were represented at the conference, including Greece and Algeria. Other Mennonites who are in Europe as missionaries and students also joined the fellowship.

—via MCC Information Service.

Above the triple doorways of the Cathedral of Milan there are three inscriptions. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that which pleases is but for a moment." Over the other is sculptured a cross with the words, "All that which troubles is but for a moment." Over the great central entrance is the inscription, "That only is important which is eternal."—Hazel G. Neal in The Gospel Trumpet.

The Olive Branch

A New Mennonite Church in Amsterdam

By Paul Bender

A new Mennonite church was dedicated in Amsterdam West in a special service on October 25. Its name is *de Olijftak* (the Olive Branch), signifying not only the olive branch in the mouth of the dove of peace, but also the special gift brought to us from heaven by the dove representing the Holy Spirit.

This new church is one of four churches in various parts of the city of Amsterdam which are subsidiary to the large central Singel Church in the heart of the old city. The total membership of this composite Mennonite community is about 5,500, served by six ministers, each responsible for the membership in a certain portion of the city. Hendrik Bremer is the minister serving the west part of Amsterdam where *de Olijftak* has been built.

On the west side of the older city is being built a new residential district around the artificial lake, Slotermeer, to include eventually four communities totaling 150,000 population. *De Olijftak* is the result of the planning of Brother Bremer from the earliest development of this new settlement. It now serves about 200 Mennonite members recently moved into the new flats of the new development, as well as about 700 others living in the adjacent sections of Amsterdam West. It is the first Protestant church to be built in this new Slotermeer region, and it may well serve other new residents who are not now Mennonite.

The building is of modern functional design, planned by a famous church architect. It is acoustically excellent. It includes room for the "West Hill" (Sunday school) meetings of the children. A residence for the minister is attached. The building's simple beauty is enhanced by a modern sculpture of a bird representing both God's gifts of creation and of the Holy Spirit. To the new is added also the old in a communion table first used in a monastery in about 1500, old jugs for the communion wine, and two old Italian paintings. An old edition of the Biestkens Bible, much used by the early Mennonites in Holland, was presented to Brother Bremer for the church at the dedicatory services, from which he read Menno Simons' text, "Other foundation can no man lay than that is laid, which is Jesus Christ."

The dedication service attracted a capacity audience. The program included music and addresses by the chairman of the building committee, the chairman of the Amsterdam church board, and the Burgemeester (mayor) of the city of Amsterdam. The central part of the program was Brother Bremer's effective sermon and dedicatory prayer.

Zeist, Holland.

50 Years Ago—

(from Gospel Witness, Oct. 17, 1906)

High schools and colleges were not encouraged because many who have educated their children have lost them to the church [Lancaster Conference].

Does this conference [Western A.M.] favor an Aid Plan in our brotherhood against loss by fire and storm? *Ans.* We believe we have an Aid Plan laid down in God's Word . . . .

Bro. J. W. Yoder . . . teaching vocal music . . . Kinzer, Paradise, Stumptown, New Providence, Brick . . . 345 . . . enrolled.

(from Gospel Witness, Oct. 24, 1906)

Would it be more scriptural to use the unfermented . . . . wine in the communion? *Ans.* We [Ind.-Mich. (fall) Conference] recommend the use of the pure unfermented wine . . . .

Joseph F. Smith, the president of the Mormon Church, has been arrested . . . on the charge of living with five wives. The arrest followed the birth of Smith's forty-third child.

(from Gospel Witness, Nov. 7, 1906)

There were 757 members reported within this district [Kans.-Nebr.].

Race riots are still a curse in the South.

Thanksgiving and Christ's Return

By Orrie D. Yoder

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ . . . even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (I Cor. 1:4-7).

"I thank my God upon every remembrance of you . . . being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:3-6).

"We give thanks to God always for you all, making mention of you in our prayers; . . . how ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven . . . which delivered [Gr., who delivers] us from the wrath to come" (I Thess. 1:2-10).

With all our great reasons for thanksgiving let us not forget to join the great apostle in giving thanks for the hope of eternal glory awaiting all those who await the blessed coming of our Lord Jesus Christ!

Del Paso Heights, Calif.

The Thankful Heart

By Oliver H. Zook

Were there not ten cleansed? But where are the nine?—Luke 17:17.

The above words were spoken by our Saviour when He was up in Galilee, and were apparently addressed to His disciples. They are a sad reminder to us that true thankfulness is a rare quality of the human heart. One must wonder if Christ were walking among us today, would He find a very much greater percentage of thankfulness in our hearts.

We may well wonder, if He were to ask the same question of our race today, "Where are the nine tenths of the people today, of those who receive my blessings and benefits," what the answer would be. For generations past, our government has set aside a special day of Thanksgiving, late in November, in which the American people are urged to assemble in the churches of their choice, to render thanksgiving, adoration, and praise to our God for the manifold blessings He has been showering upon us.

The celebration of Thanksgiving Day with sincere worship and praise is a thing of the past. To be sure, we sing a few hymns, have prayer together, and have a thanksgiving sermon, and then hurry back home to a family reunion, and a table loaded with roast turkey, cranberry sauce, mince pie, and gobs of ice cream and cake. Our celebration is apt to end with an overloaded stomach, and a superficial worship that we could hardly expect God to accept.

When the ten lepers met Christ that day in Galilee, they were a hopeless group, banished from their own homes and society, who could not draw near to any one, not even to Christ. The very nature of their disease prevented them from fellowship with society under all circumstances. All they could do was "to stand afar off" and cry to Him for help. The Son of God, who came to seek and save the lost, heard their pleading cry, and healed them. He directed them to go to the priest for inspection and approval, before returning to their homes.

They immediately started, and just as quickly, became conscious of the fact that they were healed. Naturally, their hearts were filled with gladness.

The prospect that they would soon be reunited with their loved ones, without the stench of foul, decaying flesh, no doubt filled their hearts with overflowing joy. In their experience of healing, their happiness knew no bounds. But they forgot the Healer, and made haste to see the priest, so they might the sooner return to their loved ones and home. All but one, and he was a Samaritan. He joyously returned to the Lord Jesus, and falling down before Him, with a loud voice, gave thanks to God.

It is strange how great blessings from God affect different people. There were ten cleansed, but only one "made whole." That one returned to Christ and gave "glory to God." The other nine? They were no doubt grateful, but they missed the greater blessing of being "made whole." Being healed, and being made whole, are two quite different things. How many times we miss this added blessing because of an unthankful heart. There is a profound meaning here for us all. It is not enough that we are just thankful. The truly thankful heart will seek to live unselfishly, regardless of what is involved. Self must yield to service and sacrifice, so that the name of God will be exalted above all else. Our love for God will be measured to a large degree by our service to others. Jesus said in the parable of the sheep and goats, Matt. 25:40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Gossip has the mixture of hatred, with a dagger of wrath, and the devil as instigator.
—E. J. Hochstedler.

Christian service for God must extend in service for others, without the possibility of being served. Second-mile religion is never selfish. We should go the "second mile" gladly, and without the thought of reward. Our Saviour set us the example, and we should gladly follow Him who has showed us the way. How many times He healed men's bodies, and blessed their souls, and never received a word of thanks! The thankful heart knows that the blessings of God are better than the praise of men.

Being "made whole" implies more than just healing. It means healing *and cleansing*. The thankful heart knows that it is only when the body is healed and the soul has been cleansed, that it has been "made whole." One man was made whole, the other nine were just cleansed. The truly thankful hearts will seek to live unselfishly, regardless of the sacrifice it takes. The love they have for the Giver will inspire them to the greatest thankfulness for blessings given. The light of life must be kept shining. "Let your light so shine before men, that they may see your good works," the Master said. Matt. 5:16. Did you ever notice that "The light that shines farthest, shines brightest at home?" Keep your light shining that men may see. We should make every day a day of thanksgiving.

God has blessed us abundantly. Our needs have been bountifully supplied. Our giving may require sacrifice, but God supplies the needed grace. The storehouse of heaven is never empty. Our Lord said, "Freely ye have received, freely give" (Matt. 10:8). Are the blessings we are receiving costing us anything? Does the service we offer to God, cost us anything? What difference if He asks us to give all? He gave the best of heaven for the worst of earth. Can we do less? Will God be pleased with a stingy heart? Have we any more right to expect more of God than our fellow men have to expect of us? Thankfulness and sacrifice go well together. May our lives overflow with gratitude and joy, remembering the words of the Lord Jesus, "Freely ye have received, freely give."

Belleville, Pa.

Night Blindness

By Betty Swinford

During the years of our early Christian experience we made several trips to and from Indiana—for our home was now in Arizona—and it was during these times that God chose to make known to us the sweet evidences of His care.

It was in the month of September when we were heading back for our home, and it was to be the last trip we would make for five years. A friend and her two-year-old son were coming back with us to go on to her husband, who was stationed in Williams, Arizona. The four of us plus a medium-sized bull terrier were wedged into the small coupe and we drove each night as late as possible to conserve both time and money. Since our friend could not drive, my husband and I took turns at the wheel.

I had been troubled before with what is commonly called "night blindness," but none of us realized just how bad it had become until on the second night of our journey. Every person in the car was sleeping excepting me, when some sixth sense wakened my husband instantly to pull the steering wheel from my hands. In that instant I saw that the car was heading directly for a bridge abutment! We missed it by scant inches but it took the length of the bridge for the car to straighten itself once more. My husband had been sleeping soundly, and, in His love and mercy, God had wakened him to save all of us from death.

Still it did not occur to us that it had happened because I could not see properly, and so I continued to drive. In the next town I almost struck a dog crossing the street, not being able to see the animal until the car was almost on top of it. A little later, out on the open highway once more, I almost missed a long curve. It was then I became really frightened and conscious of my responsibility to those sleeping in the coupe. My hands shaking, I began to pray, asking the help of my heavenly Father. Should I stop

and wake my husband? What should I do? The answer came immediately.

The lights of the little car went out abruptly and I was driving that highway in total darkness. I slowed the car and the lights came back on. From then on every time I speeded up a little the lights went out, but as soon as I stopped they came back on. Finally I thought they were going to stay on altogether—then they went out and stayed out. I stopped at the side of the road and wakened my husband. The lights came on. He looked under the hood of the car and found absolutely nothing amiss. He took the wheel from then on, and not once in all the time we owned that car did the lights ever go out again!

It was again the hand of God preventing disaster to all of us. Fantastic? It would seem so from the human standpoint, but with our Saviour nothing is impossible, as He proved to us that night.

Tucson, Ariz.

In the fleshly birth, a person sometimes gets a bad start in life; but God has a "new birth" awaiting every man, and this second birth gives him a new start, a good start.—J. E. Forrest.

♠

The message I am going to preach is 2,000 years old, but it is modern as tomorrow's newspaper. I will preach Jesus and Him crucified.—Billy Graham, at Kottayam, India.

Iowa-Nebraska Conference Report

Held at Riverside Park, Milford, Nebr., Aug. 28-31, 1956

Organization: Mod., Vernon S. Gerig; Asst. Mod., Paul Glanzer; Treas., Warren A. Eicher; Secy., Willard R. Leichty.

Nominating Committee: Sam Oswald, Paul T. Guengerich, Fred Reeb.

Resolutions Committee: William R. Eicher, Herman Ropp, Eli Yutzy.

Conference Sermon: J. Y. Swartzendruber; "I Will Build My Church," Matt. 16:13-19.

Program topics: The Nature of the Church, Silas Horst; Trends in Mennonite Church Organization, Noah Landis; Evaluation of Present Trends in Mennonite Church Organization, Noah Landis; The Laity Building the Church, Virgil Brenneman; Building the Church Through Evangelism, Henry Yoder; The Importance of Pastoral Work in Building the Church, A. Lloyd Swartzendruber; The Victory of the Church, Sam Oswald. Sermon, by George Miller.

Ordinations during the year: **Bishops,** Herman Ropp, West Union congregation, Wellman, Iowa; Milton Troyer, Milford congregation. **Minister,** Don Heiser for mission field in Puerto Rico. Received by conference letter: J. W. Birky, formerly from Spartansburg, Pa.

Delegates present: bishops, 13; ministers, 28; deacons, 8.

Visiting ministers: 4.

Actions of Conference

Noah Landis, Alpha, Minn., was appointed as delegate to the World Mennonite Conference in Aug. 1957.

Warren Eicher and Robert Yoder were appointed as delegates to the "Conference on Nonresistance and Political Responsibility" held at Laurelville, Sept. 21, 22, 1956.

The motion that the Iowa-Nebraska Conference would co-operate in the cost-sharing plan as suggested by the General Council in meeting the travel expenses of the delegates was approved.

It was moved and carried that our conference's delegation to General Conference be composed of all the bishops in the district, the conference secretary, and enough additional members from the ministers and deacons to fill the quota specified by General Conference.

It was approved that conference retain a I-W pastoral committee to be composed of three brethren whose term of office should be for three years, a new member to be elected to replace the expiring term of Simon Gingerich. A. Lloyd Swartzendruber's term expires 1957, and Vernon Gerig's in 1958.

Recommendations of Conference Reorganization Committee. Following points were approved:

1. That more time be given to prayer during conference sessions.
2. That the executive committee be enlarged, but action delayed until next year.
3. That the executive committee of conference accept recommendation three, and that the present executive committee appoint a new committee to report to conference at our next annual meeting concerning lay delegates being elected to the conference body.

Conference accepted the report of the committee appointed to investigate the disturbance in the Wood River congregation. The committee's recommendation to the bishop's council was approved.

The motion was adopted that the work of the Historical Committee be accepted and that the committee and the conference historian appointed by them, John W. Gingerich, Kalona, Iowa, be retained for a term of five years.

Approved that the Iowa-Nebraska Ministerial Relations Committee give consideration to the recommendation of General Conference, found in the booklet, "Mennonite General Conference Proceedings," p. 16, Recommendation B., Points, 1, 2, 3, and also Recommendation C., pp. 17, 18, I and II, in supplying subject matter for our Midwinter Ministerial Meetings.

The Constitution of the WMSA was presented to the delegate body and accepted.

Bro. Virgil Brenneman was elected assistant moderator of the Workers' Conference, to fill the place of Bro. Earl Greaser, who was absent.

Conference accepted the invitation of the Sugar Creek congregation, Wayland, Iowa, to entertain the 1957 annual meeting.

The conference secretary was instructed to order a copy of "Church Organization and Administration" for each ordained man in the district.

The following is the proposed change in the Conference Constitution to be considered in the next annual meeting. Article III, Section I, first sentence shall read: "The moderator, assistant moderator, secretary, and two brethren elected from the bishop body shall constitute the Executive Committee." Also Article II, Section 3, Point 3, shall read, "The two bishop brethren shall serve for a term of two years, and shall be elected in alternate years." What is now Point 3 will become Point 4 in Section 3, Article II.

Resolutions Adopted

Statement of appreciation: We, the Iowa-Nebraska Conference, in regular session, assembled at Milford, Nebr., Aug. 28-31, 1956, with the Milford Mennonite congregation, hereby express to these brethren and sisters our appreciation and thanks for the fine reception and hospitality which we have enjoyed while in session here. We furthermore do hereby express our sincere appreciation to the Evangelical United Brethren Church for the use of Riverside Park and its facilities for the conference session.

Resolution of Condolence: Whereas it has pleased the Lord to remove our beloved brother, minister, and colaborer, John R. Troyer, of the West Fairview congregation, Beaver Crossing, Nebr., by death, we bow in humble submission to His divine will, and we, the ministerial body of the Iowa-Nebraska Conference, assembled in regular session, with the Milford Mennonite Church, Aug. 28-31, hereby extend to the bereaved family our deep and sincere sympathy. Likewise to the congregation in which he rendered faithful service.

Congregational Report

Congregations, 23; Mission Stations, 2; Bishops, 14; Ministers, 35; Deacons, 17. Membership, Aug. 1, 1955, 4,386; received by baptism, 66; received by letter, 71; reclaimed, 5; received from other denominations, 2; total received, 144. Number lost by death, 31; by letter, 112; by excommunication, 4; by other causes, 47; total number lost, 194. Net loss, 50. Membership Aug. 1, 1956, 4,336. Number of members under 13 years of age, 96.

All congregations have services each Sunday morning. All have regular Sunday evening services. Sugar Creek and Bethel meet together each Sunday evening at alternate places of worship. All congregations have regular mission offerings.

New congregations organized: Sandtown, Iowa. Work begun in Kalona, Iowa; Des Moines, Iowa; Belmont, Nebr., and assisting with the work at the Cedar Rapids Rescue Mission.

Election of Officers

Moderator of Conference, A. Lloyd Swartzendruber, 1957; **Asst. Mod.,** Earnest Kauffman, 1957; **Secy.,** Willard Leichty, 1959; **Treas.,** Warren Eicher, 1958; **Treas. of District Mission Board,** Ira Wenger, 1959; **General Mission Board Member,** Edward Birkey, 1957; **Publication Board,** Paul T. Guengerich, 1957; **Ministerial Relations Committee,** George Miller, 1959, Isaiah Litwiller, 1959; **Iowa-Nebraska Conference School Board,** Max Yoder, Noah Landis, William Eicher, all 1959; **Secy. of Home Interests,** Herman Ropp, 1957; **Mennonite Aid, Inc.,** Harry Wenger, 1958; **Secy. Church Music,** Jesse Hartzler, 1958; **Mod. Workers' Conference,** Robert Yoder, 1957; **Asst. Mod.,** Glen Salzman, 1957; **Delegates to General Conference,** Earnest Kauffman, J. John J. Miller, Ammon Miller, Paul E. M. Yoder, Silas Horst. **Delegates to Conference on Nonresistance and Political Responsibility,** Warren Eicher, Robert Yoder. **I-W Pastoral Committee,** John Y. Swartzendruber, 1959; **Children's Welfare Board,** Sam Slabaugh; **Conference Reorganization Study,** Edward Birkey, Milton Troyer, George Miller.

A PRAYER

FOR THIS WEEK

In this time of Thanksgiving, ever-giving God, we praise Thee,

Not that we have no need of Thy mercy, but that Thy forgiveness is infinite;

Not that we are prosperous, but that we have the means to help the less fortunate;

Not for mere abundance of bread, but that we hunger and thirst for Thy righteousness;

Not that the scourges of war and conflict are far away, but that Thou hast put love and peace in our hearts;

Not for knowledge, but for the ability to learn;

Not for what we have achieved, but for the yearnings that call us on;

Not for the satiety of earth, but for the glorious prospect of heaven;

Not for what we have and are, but for what Thou art. —Paul Erb.

THE SPIRITUAL LIFE

(continued from page 1098)

and obedience. Simply to *have* materials is not sufficient. These must reach and make their impact upon the people at the grass roots of our church. The pastor, as is so consistently the case, must be the expediter of this necessary conjunction.

B. One of the blind spots in the teaching and training program of our churches is the neglect of adequate preparation for dynamic and meaningful participation in the life of the church. Training for church membership, it may be called. This can be very formal, but need not be so. It can resemble a probationary period, but need not be this.

It is generally recognized that we have lowered the age-level at which we baptize our children to an unrealistic one, and we will need to correct our errors on this point. While encouraging a more mature decision in the acceptance of Christ, we can fortify the convert by giving him every possible orientation into the life of the church, so that he will not merely find his niche after a year, or five, or twenty, but will promptly feel involved in the total spiritual community —an integral, functional unit in the common life of worship, service, and fellowship. It is precisely this which so many of our junior, intermediate, and high school age youth are denied by default. Here is a very pertinent place for reinforcing the spiritual life of our people—clarifying meaning and pouring content into the experience of belonging to Christ and His church.

C. The life of any church has a direct relationship to its sense of call *to* and fitness *for* witness. This is of primary importance, but will not be developed here. It is apparent that we have not majored in preparing our people for their major task. The logical impact upon this, as well as the practical implications, is apparent by our consistent pattern of witnessing by proxy. What is required to adequately train our brotherhood in witnessing? Let us wrestle with this far-reaching problem.

D. Closely related to the above, and integral with it, is the need for training in service. Our tendency is to consider these to be identical if we are engaged in only one of them. We *are* finding ways to explicate and express our faith, but we must explore every way of discovering situations of human need for which and in which our Christian faith has relevance. Our experience in CPS was too conspicuous and revealing for us to again back away from such opportunities. We need to carry them further in adventuring with Christ into new frontiers.

There is a well-beaten path from the Mennonite churches of the present and past generations. It has been made and hardened by the uncounted youth, parents of young families, as well as by a few older persons. Far too many of them took this path because they sensed spiritual needs in themselves and families which were either not recognized by the church, or recognized, the church seemed to neglect or refused to provide. History has a way of repeating itself, and those who do not learn well from it will in all likelihood be condemned to repeat it.

Goshen, Ind.

A Thankful Heart

By Lorie C. Gooding

Let me not say, "For this thing and for that
I'm thankful, Lord, to Thee,"
And catalog and tabulate
The kind and quantity,
And measure and evaluate
Each blessing at a price,
As though the mercies of the Lord
Are so much merchandise.

But let me lift my heart to Him
In perfect gratitude,
Knowing what things I have I have
Because the Lord is good.
And if I have no words to say,
Let service be the token;
(A prayer is none the less a prayer
Because it is unspoken.)

And He who knoweth every thought
And heareth every prayer
Will look upon my inmost heart
And see "thanksgiving" there.

Holmesville, Ohio.

PRAYER REQUESTS

(Requests for this column must be signed)

Be much in prayer for the safety and effective witness of our missionaries and relief workers in the troubled Near East.

Pray that the visit of our delegation to Russia may result in mutual understanding and be a means of encouragement to the Mennonites of Russia.

Pray for a wayward boy who does not appreciate his Christian parents and wants to go his own way; also for an older brother.

Pray for a young husband and father who has lost interest in the church and her services and manifests indifference to the welfare of his family.

Pray for our missionaries who, because of mideast military movements, are experiencing difficulty in travel.

Pray that the outside neighbors who have looked at the Christians in the Bihar, India, area for years might be brought to know Him and the power of His resurrection.

Pray for Salome, the daughter of widow Ruth at Nagar, Bihar, India, that she may accept Christ as her Saviour.

We live in the era of the broad grin. Our public figures seem to be vying with each other to see how many teeth they can show at a sitting. While young men die in remote places our politicians just smile and smile.

The press displays page on page of brisk and cheery persons engaged usually in acts of empty vanity, and the radio sounds forth daily the blithesome laughter of the world's paid giggle-artists who try to give the impression that they are just too, too happy, though their public lives may be despicable and their inward lives anything but glad.

That our big twentieth-century smile is more than a bit strained and our laughter a little on the nervous side seems not to occur to the public; so the rising generation puckers up to laugh and laugh through life. And this is the most ominous and foreboding hour since the flood of Noah.

We Christians will do well to remember that our Lord pronounced His blessing upon them that mourn and warned against irresponsible and premature laughter. The Prince of Life, when He walked among men, wept more than He smiled and earned for Himself the name "Man of Sorrows."—*Alliance Weekly.*

OUR SCHOOLS

Dramatics in Social Activities

(Presented at E.M.C. Faculty Conference, Sept. 1, 1955)

By J. Mark Stauffer

The matter of dramatics in social activities ought to be of personal interest to each one of us as Christian educators. I trust that I am not doing violence to the self-respect of this distinguished faculty to suggest that we are all actors in a collegiate drama—individualistic characters bent on arresting the attention of our observing audience of students and faculty fellows.

There is nothing inherently sinful in the process of drama; life itself is a continuous series of dramatic episodes in human relationships. My fondest hope for this faculty embraces the concept that we shall be sanctified actors (pardon the designation) completely committed to a beautiful portrayal of the virtues of Jesus Christ in our lives. Nothing could be more potential in the lives of our students than this day by day witness of the divine indwelling presence.

We used to say that social activities must be planned for youth today because of increased leisure time; this does not seem to obtain any longer. It is rather that social activities are needed to relieve and relax our students from the growing tension and occupation with curricular and extracurricular pursuits.

I firmly believe that the problem of drama in our day has been intensified by the crowded lives we live; we seem so weary, worn, and exhausted at the end of a day that we have little ambition to do something ourselves; we prefer to remain passive and desire someone else to entertain us. If this is correct, we might well look again at how we could spare the physical, intellectual, and emotional power of our students, but this is not my subject.

Because dramatics in social activities have become a concerning problem, we might prohibit it entirely. This would be the easy way, and I frankly admit that there are times when I think we should move in this direction. On the other hand many would protest that this is legalism. In this contested area of our college life, I do not profess to have the answer. For your consideration, I want to suggest three limitations of dramatics in social activities and conclude with some practical implications for our local situation.

I. Limitation One—*Dramatics in social activities must be consistent with the principles that govern Christian discipleship.* I make no apology for insisting that dramatic activities in our social occasions must meet this standard. Consider the area of stewardship:

1. Stewardship. As disciples of Christ we are responsible for our time, money, and talents. We have seen, I believe, in our college, students who neglected their studies and their devotional practices in order to prepare for a dramatic performance at a social. We have also seen greater interest in dramatic preparation than in attendance at prayer circle.

2. Consistency. We need to look to the consistency of a given performance in light of our Christian discipleship. Can a nonresistant Christian re-enact a fit of anger and hatred in drama or carry a gun as an armed guard?

Beloved, now are we the sons of God. Let us so conduct ourselves that onlookers will know it.
—Lorie C. Gooding.

Ought we countenance in dramatics what we feel is unethical in a real life situation?

3. Sincerity. Somewhere I have read or have been told that in medieval history, actors were the object of criticism, because they were all regarded as hypocritical.

4. The glory of God. Everything that we do as Christian disciples must be brought under the Lordship of Christ and bring glory to God. We cannot be another man's conscience, nor can we "water down" the requirement of Scripture on the character of man's activities.

II. Limitation Two—*Dramatics in social activities should combine wholesome recreation and intellectual stimulation.*

1. Emotional extremes. Apparently drama, by its very nature, capitalizes on the emotional extremes of people. Now, there is nothing wrong with enjoying a good laugh and we are told that even an occasional "cry" hurts no one, but I suspect that drama has a more continuous appeal to the emotions than to the intellect.

2. The spectator aspect. Dramatics generally involve a select few and, while they may profit from the experience, the larger group assumes the role of spectator. I believe that social committees frequently resort to planning for dramatics because it simplifies their work as a committee. I wonder if the character of our social activities would improve if our committees would attempt a program that would allow for a larger participation, possibly by every member of the group.

3. Build rather than destroy. The dramatics used in our social activities should contribute to the best ideals and principles of the college and the individual. Words, costumes, and actions may be employed which unthinkingly reflect on true Christian ideals.

III. Limitation Three—*Dramatics in social activities tend to be cumulative and may develop a taste for questionable, unethical programs of drama.*

1. Pressure to intensify and enlarge. Social committees often look back on a

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HESSTON COLLEGE

Pres. Roy D. Roth and Kenneth King presented Hesston's new approach to fund raising at the Eureka Gardens Mennonite Church, Wichita, Kans., Sunday morning, Nov. 4, and at the Spring Valley Mennonite Church, near Canton, Sunday evening. A male quartet composed of Arden Kauffman, Arnie Wyse, Mark Headings, and Harold Blosser accompanied them on both services. Letha Miller joined the group for the evening service at which time she was in charge of the children's meeting.

Justus G. Holsinger and Merle L. Bender were in Colorado, Nov. 6-8. During these days they visited La Junta, Colorado Springs, Denver, and Greeley. The objective of their trip was to investigate the possibility of establishing a Mennonite school of nursing in the area.

Pres. Roth and his Introduction to Christianity class attended the Friday evening family Sabbath service at the Ahavath Achim-Hebrew congregation in Wichita, Kans., Nov. 2. This was one of the field trips planned for the class to acquaint them with various religions.

Ellen Penner, Harold Blosser, and Mervin Stauffer, members of the 1957 **Lark** staff, accompanied by their sponsor, Merle L. Bender, visited the Myers Yearbook Plant in Topeka, Kansas, Tuesday, October 30. The group toured the plant and discussed in detail plans for the 1957 **Lark** cover.

The Hesston College Radio Committee, composed of Vincent Krabill, Paul Marvin Yoder, and Merle L. Bender, accompanied by Kenneth King, acting business manager, spent Saturday afternoon, Oct. 27, at Tabor College, talking with Archie Kliewer of the Tabor faculty. Mr. Kliewer serves as manager and producer of the Tabor College broadcasts. This trip was to familiarize the committee with the equipment used in radio broadcasting. Tabor College has $5000 of equipment for preparing broadcasts. At present their program is being broadcast over 13 radio stations, according to Mr. Kliewer.

Henry J. Tregle, pastor of the Akers Mennonite Church, at Akers, La., led the chapel meditation Wednesday morning, Oct. 31. Bro. Tregle served as evangelistic speaker for the Crystal Springs Mennonite Church last week.

Kenneth E. King, acting business manager, attended the annual regional meeting of the Association of Physical Plant Directors, Tuesday, Oct. 30. The meeting was held on the campus of the University of Nebraska in Lincoln.

PEACE AND WAR

Analysis of Draft Census of Five Mennonite Conferences

(From the Annual Report of the Mennonite Research Foundation, 1956)

Working under the direction of the Mennonite Research Foundation, and using the draft census records in the offices of the I-W Services Section of the Mennonite Relief and Service Committee, Floyd Metz, Bergey, Pa., has analyzed the census results of six conferences: Franconia, Ohio and Eastern, Indiana-Michigan, Illinois, South Central, and Pacific Coast. The study reports the record of the registered men in these six conferences for the period, January, 1952, to April, 1956. It is concerned with the percentage of CO's among these men, and seeks to correlate the CO preferences with age, marital status, education, and occupation.

An analysis of the World War II census shows that within the Mennonite Church at that time 59.5 per cent of the men drafted or classified to be drafted were CO's (IV-E). This census does not, however, reveal the percentage of CO's within the deferred classifications. The 1952-56 census, on the other hand, reports the preference (CO or non-CO) of all registered men, including those in deferred classifications as well as those who had not yet been classified at the time of reporting. The percentage of CO's in these six conferences in the present draft, arrived at by this process, is 89.3 per cent.

The following table gives a comparison of the records of the two draft periods for the six conferences here studied.

Conference	Percentage of CO's among drafted men, World War II	Percentage of registered men indicating CO preference, 1952-56	Increase in percentage of CO's
Franconia	50.4	97.7	47.3
Pacific Coast	68.2	96.6	28.4
Ohio & Eastern	65.9	95.0	29.1
Indiana-Michigan	62.8	89.1	26.3
South Central	67.9	86.5	18.6
Illinois	45.0	74.0	29.0

Assuming that these six conferences are representative of the church as a whole, the table would seem to indicate that the proportion of CO's in the 1952-56 draft is about 30 per cent higher than it was in World War II. It is possible, however, that the basis of calculation in the World War II census does not reveal the full CO strength of the registered men of that time. As said before this census does not report the CO (or non-CO) preferences of the men with deferred classifications. Many of these men were farmers, and among drafted men the farmers had a higher percentage of CO's than any other occupation except teachers. Also a considerable number of registered men were ministers with a IV-D classification, all of whom presumably were CO's. If these factors could be brought into the picture it is conceivable that the percentage of CO's in World War II would be increased at least slightly.

No organization becomes mature until there can be disagreements without rancor, even if there is disappointment.
—G. Bromley Oxnam.

This theory seems to be supported by the following evidence drawn from the Metz study. In the six conferences 89.3 per cent of all men registered in 1952-56 expressed CO preferences. Ninety-eight per cent of the men with deferred classifications, however, declared themselves CO's. This group included many farmers and college students (II-S), as well as persons with the ministerial classification (IV-D). On the other hand, only 87 per cent of the men in service or discharged, of those classified for service, and of those unclassified but with a declaration of intention to ask for a I-O classification, were CO's. If one takes only those classified for service, those in service, and those discharged, the result is 85 per cent CO's. This would seem to show either that the deferred classes have a slightly higher percentage of CO's than do the draft classes, or that the actual draft tends to reduce to some extent the percentage of potential CO's.

In any case it seems clear that the CO record of the Mennonite Church in 1952-56 was considerably better than it was in World War II. Floyd Metz suggests the following possible reasons for the improved record.

1) Increased awareness on the part of the church as to the issues involved in conscription.
2) More effective peace teaching given throughout the church.
3) An increased number of young people attending Mennonite colleges and high schools, where peace teaching is strong.
4) A more favorable public opinion regarding the CO position, with less social pressure demanding military service, especially in the case of very young men.
5) In some cases, perhaps, draft boards were more lenient than in World War II.

The Metz study shows that, as in the case of World War II, factory workers in 1952-56 have fewer CO's than any other occupation. The difference, however, is less striking than it was a decade earlier. In World War II the percentage of CO's among factory workers was more than 20 points below that of farmers and teachers. In 1952-56 the difference between the group was 10 points. Also as in World War II, men with a high school education have a lower percentage of CO's than do men with an eighth grade or a college education. In 1952-56, however, the poorest showing of all is made by students of non-Mennonite Bible institutes and Bible colleges. It may be, however, that this group (44 in number) is too small to be statistically significant.

A word of caution is in order before accepting the percentages in this report without reservation. The draft census is only about 75 per cent complete. When once it is complete the percentage of CO's may be reduced somewhat. It may be discovered, for example, that in some instances men who entered military service and whose names were then dropped from the church rolls were not included in the census returns, on the ground that they were not members any longer. Whatever modification will need to be made in the final report, however, it is certain that the CO record of the drafted men in the Mennonite Church is much better than was the case in World War II.

A Report on the 1954 Draft Census

(From the Annual Report of the Mennonite Research Foundation, 1956)

On July 12, 1954, the Director of Research released a report on the 1954 draft census which concludes as follows:

"Taking into account only those men who were I-O, I-O appealing, I-W and I-W Release on the one side, and those who were I-A, I-A-O, I-C, and I-D on the other side, the figures tabulated by the Elkhart I-W office indicate that up to July 1, 1955, they had records of 2,216 men in the former group and 237 in the latter group. Thus, 90 per cent of these men took their position as conscientious objectors to all forms of army service, and 10 per cent had accepted some form of army service, either combatant or noncombatant. This, of course, does not take into account the preferences of the unregistered, unclassified, and the deferred men."

"From the table it is also possible to see which conference districts have responded well enough to the questionnaire so that there has been an adequate

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FAMILY CIRCLE

My Secret Place

By Verla Fath

The place wasn't painted,
  Between the boards were big cracks,
Cobwebs were everywhere,
  There were big piles of sacks.

There was hay in the mow,
  There was grain on the floor,
Cows below in their stables,
  Rusty hinges on the door.

It was in that old barn
  Where I poured out my heart
To my great heavenly Father,
  When things looked so dark.

It was there I found victory,
  Over many a care,
And found peace for my soul,
  For He met me there!

Dalton, Ohio.

The Anchor Which Holds

BY ELIAS B. MARTIN

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

". . . we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (Heb. 6:18b, 19).

What could be more secure, more steadfast, than to have one's hope by faith anchored within the veil, fastened to the solid Rock which cannot be moved, which Rock is Jesus Christ our intercessory High Priest who sits with the Father on His throne, and there He is pleading and interceding for us.

With this blessed assurance, this steadfast hope, and the trust in Him that He is able to perform whatever is His will, I resigned myself entirely into the will of God, that whatever was His will, that He would perform on me. With this resignation and faith in the Lord, I recently consigned myself to a dangerous operation, although in such a weakened condition that even the doctor did not expect me to survive it.

I was anointed a few days before the operation, and my church and two other churches, where some of my children attend, had special prayer for me the Sunday before and the Sunday after my operation. As a result my recovery was so rapid that even the doctors were surprised about it. But like Sister Johnson [GOSPEL HERALD, Sept. 4], I was too timid to witness to the doctors for my Lord; although I did to a few of the nurses.

I was in the hospital two weeks before the operation—this also may have helped toward my recovery. But I like to give all the credit to the Lord, to the prayers of my friends, and to the fact that I had resigned myself entirely into the will of the Lord, without any worries or cares or thoughts of what might happen.

A great help in recovering from sickness is to be always cheerful, free from worries, from despondency. Worry is like poison to a sick person; it works against his recovery.

I also experienced what I had already believed before, that when one is suffering pain, the sooner one gets his thoughts away from himself, from his suffering, the better. Think of others who are in need, perhaps also suffering, and pray for them; if one prays for all the needy and the needs he can think of, he will be surprised how soon his pains are gone, or at least greatly alleviated and made more bearable.

I never realized before what a comfort and cheer sympathy cards can be to a sick person, especially if the words they contain are chosen to fit his condition. They remind him that his friends think of him and are interested in his recovery.

I pray that these experiences of mine may be of benefit to someone in a similar condition.

Hawkesville, Ont.

My Problem

BY MARGERY COFFMAN

Problems are a popular theme—problem children, problems of the church, young people's problems, international problems, religious problems, personal problems, financial problems! Considering the lengthening list, I have concluded that there is still one more to add! For I have come to the conclusion that *I* am my own biggest problem!

I have not come across myself in any of the problem-solving articles in any of our periodicals, although I meet myself frequently in my journeys through the Bible!

For I am Eve, being weakly human and female, and often tempted. I am Peter, denying my Lord, while I love Him, oh, so dearly! I am Paul, for I do often those things I would not do, and I am John, for I, too, would see visions of my Lord!

Problems? We all have them, but don't we make too much of them? After all, problems are what make up the mosaic of life, adding color to the obscure background, providing essential shade and light to give it character, to bring out the design. Take away problems, and where is the challenge? A problem is something requiring solution, with a possibility of finding one. Humph! A good many of my problems are never actually solved. Some of them dissolve into thin air, and disappear, like ghosts on ancient battlements! Some of them change color, like chameleons, blending into the landscape, so that while still there, they are no longer conspicuous. Like where to put Lewis's piano in our already crowded living room! We put it, and now it belongs. Some problems are ugly demons, requiring strength, even defiance, to face up to them boldly and put them to route! There are splendid weapons for tackling these. Prayer, courage, faith, even laughter, are elements cordially hated by all problems. A child is a problem most easily solved by love with gentle persuasion, when, if, and where necessary! Sometimes the adjustments of timetables solve the problem, as in our case, working out a solution to take care of Granny. Soon we hardly noticed it. It all became part of the daily scheme.

Problems? Life is so complex nowadays, and our lives are so interwoven, we just can't live apart from others, hermits hidden away from the world. When I read or hear of another's problem, it automatically becomes my own. That juvenile problem in the next block is my problem, too. Oh, yes, he is! I helped build up this over-accelerated modern way of living, which has assumed a tempo far too fast for him and his kind. That lack of funds in the mission bank account is your-my problem, too. Must an unknown, unsaved, go without testimony of witness, because you thought you wanted a new fall coat? It amounts to that.

Because of the political, economic, and international setup of their countries, Europeans are born with an international awareness lacking in our make-up. We are learning, however, and rightly so, for in this age, the world has become a closely-knit metropolis, and my neighbors are legion and their problems are mine. The hungry in India are my problem. The homeless in Israel (how ancient that sounds! An old, old woe!) are my problem; the sick and dying in Korea are my problems; the door of China, slammed shut in the face of Christ, is my problem. Russia, confused, troubled, lacking something, and knowing not what she lacks—all, *my* problems!

The daily paper is full of problems closely related to my own life. The strikes in industrial concerns; the tremendous decisions facing our government; floods; fires—*all* my problems, your problems. We must face them. Our mental attitudes towards today's problems,

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TO BE NEAR TO GOD

Sunday, November 25

True Greatness

I am among you as he that serveth. Luke 22:27.

People fret to be important in the minds of others, forgetting that true greatness comes only by "humility and fear" of God. We measure ourselves by, and among, ourselves, when the standard is not what others think, but Christ. His passion was to do His Father's will—not His own—and to set sin-enslaved captives free. He spent nights in prayer, His days in teaching, preaching, comforting, and healing. He said, "he that is greatest among you shall be your servant" (Matt. 23:11).

Read Isaiah 53.

Monday, November 26

Offences

Lest we should offend them. Matt. 17:27.

How cautious is the Master! Rather than give occasion for offence, He paid what He did not owe. Offences will come, He declared, but woe to the one by whom they come. Thank God, I need not be the one, but to avoid it, I must assume my place as my brother's keeper—bound to align my life to Christ's standard, denying self of rightful liberties, cheerfully, rather than run the risk of leading another astray.

Read Matthew 18:6-14.

Tuesday, November 27

Laws

The law was our schoolmaster to bring us unto Christ. Gal. 3:24.

Laws are essential for the common good. The superhighway seemed a symbol of freedom as we sped along. Any laws? You enter and leave through the gates—nowhere else. Pay toll at the exit—what they ask. Speed limit? Yes. An unseen eye sees if you comply or not. Comfortable, delightful freedom—if you obey the rules. Christ makes us free indeed, but we immediately become so in love with Him that we voluntarily become His bondslave forever. Laws become pleasure as we keep them in devotion to our Lord.

Read Psalm 119:9-24.

Wednesday, November 28

I Surrender All

Follow me. John 21:19.

Ananias and Sapphira sold their land and said they had given all the proceeds to the Lord, when they hadn't. Horrible was their punishment! Has no Christian since then been guilty of this sin? To sing "I've given all to Jesus" or "I surrender all," and then live our lives so like the world, where and how we like, is there not danger we are failing where they failed? Can we escape their doom if we are untrue to our baptismal and consecration vows?

Read Luke 9:57-62.

Thursday, November 29

Leaves or Skins

God . . . clothed them. Gen. 3:21.

There was no alternative for them. What an uproar, should God ask us to wear clothes of skins! It seems Adam and Eve were glad for deliverance from torture of guilt, shame, and fear. Were they comfortable? Cool? Modest apparel was designed for purity, beauty, and happiness of the race. How dare Christians revert to suggestive nudity and escape the wrath of God? Can the Bride wear fig leaves and claim the Bridegroom's approval?

Read Galatians 5:16-26.

Friday, November 30

Words

Of the abundance of the heart his mouth speaketh. Luke 6:45.

Jesus declares our words will either justify or condemn us. No wonder the Psalmist cries, "Set a watch, O Lord, before my mouth; keep the door of my lips." Every Christian knows he cannot control his tongue. How often it gets us into trouble! Why do folks think it clever to use Scriptural phrases in a joking way and expect others to laugh with them? Does not this grieve the Holy Spirit? The Lord Jesus says words reveal heart conditions and must be called to judgment. How momentous—**Words.**

Read Matthew 12:31-37.

Saturday, December 1

Proverbs and Ecclesiastes

Take fast hold of instruction. Prov. 4:13.

God misses no one. These wonderful writings are His messages especially to the teenager. Just what inexperienced, turbulent, carefree folks need to set and keep their feet on the way to happy, useful, praise-worthy living. Here are unveiled the priceless treasures of wisdom, knowledge, honor, success, and happiness. We are told how to find them and make them ours. If the Creator is feared and obeyed, man can face a hoary head and Ecclesiastes 12, not with dread, but with joyful confidence.

Read Proverbs 3:1-12.

—M. Lena Kreider.

Let Not Your Hearts Be Troubled

Sunday School Lesson for December 2

(John 14:1-14)

Many people's hearts are sorely troubled today. Perhaps you don't have any non-Christians in your class. Yet at times they may become troubled. This lesson holds the antidote for all insecurities. Let your objective be so clear that your pupils cannot miss the truth. Give them a sure help for times of trouble. You need not tell them that this is your purpose, but just look into the lesson and see how Jesus helped the troubled disciples.

The title of our lesson is the first verse of the Scripture text. Where is this verse found? All Christians should be able to turn there at any time. Remember John 14.

To whom was Jesus speaking? What was the occasion? What were their troubles? Go with the disciples to the other side of the cross, to the upper room scene. What had Jesus said that disturbed them? "I will not drink of the fruit of the vine, until the kingdom of God shall come." "Yet a little while I am with you." "One of you shall betray me." "Ye also ought to wash one another's feet." "The cock shall not crow, till thou [Peter] hast denied me thrice." Who could hear these statements and not feel insecure and disturbed?

Jesus speaks almost like giving a command. Yes, and He tells them how to come to rest. It is possible to be at rest or He would not have spoken like this. Peter asked Jesus, "Lord, whither goest thou?" Thomas asked, "How can we know the way?" Philip said, "Shew us the Father, and it sufficeth us." Jesus answered and gave a foundation for security, security that can be ours too. How did He comfort them?

1. Jesus said that His going away was for their sakes and His going could benefit them greatly. He also assured them that He would come again to receive them to Himself. But could they understand? No, the following days until the resurrection were very dark days. Yet we all rejoice that Jesus went to the cross (and later to heaven).

2. Jesus encouraged the disciples to be at rest because they believed in Him and God, who were one. They would not be able to understand but they knew Him. The words of any one can be comforting only as we believe in the one who speaks them. If we know God, then we can trust Him and rest on His promises.

3. When the disciples seemed to be troubled still, Jesus spoke again very wonderful words. He told how they and we can be related to God. Only through Jesus could anyone come to the Father. He and the Father are one.

4. Then when they asked to see the Father, to know Him better, Jesus spoke again a strengthening fact. "You saw my works. Believe me for the very work's sake. The Father abiding in Me does these great works."

Jesus also encouraged the disciples with two great promises. "He that believeth on me, . . . greater works than these shall he do; because I go unto my Father." And "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

The disciples did great spiritual work after the Holy Spirit empowered them. All

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Cleveland I-W Chorus sang at Millersburg, Ohio, on Nov. 4.

Bro. J. Ross Goodall, director of the Ontario Hebrew Mission, spoke at the Beech Church, Louisville, Ohio, on Nov. 7, at Farmerstown, Ohio, Nov. 9, at Salem, Elida, Ohio, Nov. 11, and at Tedrow, Ohio, Nov. 13.

The Ontario Mennonite Evangel is the new name of the Ontario publication. It replaces "Church and Mission News," and is now a joint publication of the Ontario and Ontario Amish Mennonite Conferences.

The men's chorus from Belleville, Pa., gave programs at Burton, Aurora, and Hartville, Ohio, Nov. 4, 5.

The Farmerstown, Ohio, congregation gave a program at Longenecker's, Winesburg, Ohio, on Nov. 4.

Bro. Justus Holsinger, dean of Hesston College, has received the degree of Specialist in Education from Kansas University.

Bro. Allen B. Ebersole, Canton, Ohio, has been called to bishop oversight at the Zion congregation, north of Morgantown, Pa.

Speakers in a Missionary Day program at Mount Clinton, Va., on Nov. 11 included G. Irvin Lehman, Merle Eshleman, Linden Wenger, Grant Stoltzfus, and Norman Derstine.

Bro. George Beare, Upland, Calif., spoke at a young married people's retreat in Albany, Oreg., the week end of Nov. 11.

Bro. Clayton Kauffman, secretary of church music in the Pacific Coast Conference, represented his interests at Portland and at Zion, Hubbard, on Nov. 4.

Bro. Jacob F. Weirich spoke concerning Mennonites to the young people of the Belleville, Pa., Presbyterian Church, on Nov. 11.

A Music Committee has been organized at Neffsville, Pa. It will study the music needs of the congregation.

Bro. Chester K. Lehman, Philadelphia, Pa., spoke on the book of Colossians at Perkasie, Pa., on Oct. 28 and Nov. 4.

Bro. Paul Hackman was ordained to the ministry on Nov. 10 to serve the Norristown, Pa., congregation. Bro. Hackman is now attending Ontario Mennonite Bible Institute. Bro. J. L. Stauffer preached the ordination sermon.

NO GOSPEL HERALD NEXT WEEK

As announced by Publishing Agent A. J. Metzler in the Oct. 23 issue, the Nov. 27 issue of the GOSPEL HERALD will be omitted. We will be back with you in the Dec. 4 issue with pages running over with news and inspirational articles.

A fiftieth anniversary service of the ordination of Bro. J. C. Clemens was held at the Plain Church, Lansdale, Pa., on Nov. 18. Bro. Clemens preached in the morning on "Fifty Years in the Christian Ministry." The congregation enjoyed a fellowship lunch at noon at the Christopher Dock cafeteria. They returned to the church for an afternoon program, with reminiscences by members of the family and of the congregation.

The first Mennonite baptismal service in Cuba was held on Nov. 11, and the first Cuban Mennonite Conference was held on Nov. 18. Bro. John Lapp and Bro. Harold Weaver went to Cuba on Nov. 10 and returned the next week.

A week of Bible study climaxed by a weekend youth conference was held at Laurel Street, Lancaster, Pa., Nov. 4-11. Bro. E. W. Kulp, Bally, Pa., taught the book of James and Bro. Urie A. Bender, Scottdale, Pa., spoke in a Youth Conference.

Bro. Kenneth Good, Morton, Ill., spoke at Midway, Pekin, Ill., Nov. 12-14.

Construction of a new church building at Dillon, Delavan, Ill., is to begin about Dec. 1.

Three new members were received at Wayside, Gulfport, Miss., on Nov. 11. Rapid progress is being made on the new building at Wayside.

Bro. Philip Miller, superintendent and pastor at Knoxville, Tenn., has recovered from a recent appendectomy.

Bro. Irwin Schantz, Loman, Minn., spoke of his mission work to the Fairview congregation, Minot, N. Dak., on Nov. 19.

The Pennsylvania Historical and Museum Commission has given an initial order for "Amish Life" and "Mennonite Life" to be displayed at fourteen historical sites in Pennsylvania.

Bro. J. W. Yoder, veteran song leader and music teacher of Huntingdon, Pa., died on Nov. 13. The funeral was held at Belleville on Nov. 15. Obituary later.

Bro. Mario Snyder, Chicago, Ill., addressed the Scottdale workers in their weekly meeting on Nov. 14.

Sister Katherine Royer and Sister Norma Hostetler, writer and artist of the forthcoming Nursery Sunday-school Course, were in Scottdale on Nov. 14 for finishing touches on their work, which is now at press in Chicago.

Bro. Arthur Ruth, Souderton, Pa., has returned home from the hospital much improved. Bro. Jacob Z. Rittenhouse, Lansdale, Pa., is still in the hospital. Hemorrhages required about fifteen transfusions. Pray for him.

Bro. Paul Showalter, Wooster, Ohio, spoke to the MYF of the Pleasant View congregation, North Lawrence, Ohio, on Nov. 13.

The Kansas Ministers' meeting was held at the Pennsylvania Church, Hesston, Kans., on Nov. 13.

Representing Herald Press at the National Sunday School Association at Chicago, Oct. 10-12, were Paul Shank and Maynard Shetler.

Sister Margaret Lapp has terminated her services at the Mennonite Publishing House. She plans to enter foreign service under MCC.

Bro. Paul Showalter, Wooster, Ohio, has been appointed by the Ohio Christian Workers' Conference to encourage congregational singing in the district. He has prepared the first number of "The Staff," a monthly mimeographed sheet for song leaders. This will be sent free to anyone in the district requesting it.

Pupils of the Burton Christian School and the Maple View school of Burton, Ohio, visited the Publishing House on Nov. 14. Public school pupils of the Scottdale vicinity frequently visit the Publishing House plant in groups.

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Calendar

Indiana-Michigan Ministers' meeting, Maple River congregation, Brutus, Mich., Dec. 4, 5.
Universal Bible Sunday, Dec. 9.
Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Special Bible Term E.M.C., Harrisonburg, Va., Jan. 10 to Feb. 20.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Kishacoquillas Valley Bible School, Belleville, Pa., Jan. 21 to Feb. 8.
School for Ministers, Goshen, Ind., Jan. 29 to Feb. 15.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 16, 17.
Annual meeting Argentine Conference, Feb. 19-23.
Annual meeting Mennonite Publication Board, Scottdale, Pa., March 6, 7.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 26-28, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Annual meeting Mennonite Board of Missions and Charities, at South Union, West Liberty, Ohio, June 15-18.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The S. Paul Miller family was temporarily stranded in Naples, Italy, en route to India following furlough due to the Suez crisis. They arranged for their baggage to be shipped to Bombay via the Cape of Good Hope and they flew from Naples to Bombay, arriving there safely on Nov. 8.

Sister Alice Kehl, missionary under appointment to Puerto Rico, left Toronto, Ont., by plane for her field of service on Nov. 9, arriving in San Juan that same day. She can be addressed at La Plata, Puerto Rico.

Mark Phillip was born Nov. 1 to Bro. and Sister Mario Snyder, Chicago, Ill., superintendent and matron of the Mennonite Spanish mission there.

Bro. Lewis Martin, Harrisonburg, Va., is making a six-week administrative visit in Europe. He left New York Oct. 29 on the S. S. Vulcania, and was scheduled to arrive in Palermo, Sicily, Nov. 11. After a two-week visit with the Mennonite Church on the island, he plans to go to Florence, Italy, to contact a Christian printer about printing summer Bible school literature. Another stop will be in Belgium, where Bro. Martin wants to contact the 150,000 Italian men who are working in Belgian mines.

Bro. Truman Brunk, Denbigh, Va., with the help of Bro. Lewis Martin, plans to license Bro. Vincentzo Moncada, Palermo, Sicily, to preach for the church there. En route to Sicily by plane, Bro. Brunk will stop in Jamaica to visit the Warren Metzler family at Constant Spring.

Bro. Carl Metzler, principal at Bethel Springs School, Culp, Ark., reports that eleven new students were enrolled Nov. 6, bringing the total to 67. "This is going to necessitate buying more books and supplies. . . . the budget is going to be burst at several points."

A farewell service for Bro. and Sister James Hess was scheduled at East Chestnut Street Church, Lancaster, Pa., on Sunday evening, Nov. 11. The following day Bro. Hess was scheduled to leave for Cuba to visit the mission there. From there he will go to Puerto Rico to visit the mission and also Bro. Manuel Medina, a young man from Honduras who is attending Bible school at La Plata. He will fly to Miami Nov. 26, where he will meet his family and together they will return to Honduras for their second term of service.

The recent hostilities in the Near East have affected some of the Eastern Mission Board workers. Bro. and Sister Victor Dorsch and Sister Helen Landis, missionary appointees to Somalia, are delayed in Italy because of the closing of the Suez Canal. Efforts are being made to arrange an alternate route of travel.

On Tuesday evening, Nov. 6, a good representation of the Lancaster Conference ministry and Sunday-school superintendents met at the Salunga Mission Board headquarters for a meeting designed to give them a clear picture of the Eastern Board's program, this in preparation for the annual observation of **Missions Week** which is scheduled for the first week in December in the Lancaster area. Speakers on the program included the brethren Orie Miller, Henry Garber, Ira Buckwalter, and Paul Kraybill.

Phillip Larry, son of Bro. and Sister Warren Metzler, Constant Spring, Jamaica, was born Oct. 27.

Bro. Laurence Horst, pastor of Union Ave. Mennonite Church, Chicago, Ill., was guest speaker for a series of revival-missionary meetings at Latschar, Mannheim, Ont., Nov. 6-11.

Bro. Elmer Springer, Aibonito, Puerto Rico, reports that the inside of the new Mennonite hospital there is now being painted and several rooms will soon be ready for storage of equipment which is already beginning to arrive.

The building work in Dire Dawa, Ethiopia, is progressing nicely. The chapel and office-garage building are now completed. Business has increased in the bookstore since the opening of school. The guest rooms will soon be ready for the roof and the foundation is being completed for the dwelling. As soon as the guest rooms are finished Bro. and Sister Daniel Sensenig plan to move in there until the dwelling is completed, possibly before New Year.

At Margherita, in southern Somalia, land has been surveyed for a mission site, and eleven miles south of Margherita, at Torda, land has been surveyed for the Pax agricultural project. The tribe in the Margherita area has been very co-operative and seems to be anticipating the coming of the missionaries.

A fire caused by a short in the wiring system caused major damage on Oct. 31 to the house of the Don Reber family in Sapporo, Japan. The house and almost everything in it was saved, but some clothing was lost. Until other arrangements can be made the Rebers are living with some Southern Baptist missionary friends.

Temporary living quarters are being built at Deder, Ethiopia, for the lepers who come to the hospital for treatment. They now live in various houses scattered throughout the vicinity but are forbidden to enter the town of Deder. Those whose bodies are not too crippled by their disease have been donating two days a week toward helping to build themselves a house on the compound. A clinic building which will also serve as an isolation ward is part of the unit.

The Spanish Broadcast Committee, together with Bro. Lester T. Hershey, director of **Luz y Verdad,** will meet Nov. 20 at the Mennonite Spanish Church, Chicago, Ill.

Bro. and Sister Martin Bender have moved into the third floor apartment of the Jewish Center in Philadelphia, Pa. Each Tuesday evening they help in the visitation work and also help in the Sunday schedule. A Bible study has been started on Tuesday evenings during the week that fellowship meetings are not held. Bro. Bender leads the group in the study of Romans. A half hour is spent in singing; there is a very good interest.

A Gospel Team from Goshen College, Goshen Ind., canvassed the community around the Detroit, Mich., Mennonite Church on Saturday, Nov. 17. On Sunday afternoon, Nov. 18, they presented a Thanksgiving Vesper service at the church.

The tenth anniversary of work at Mt. Vernon in Southern Lancaster County, Pa., was marked on Oct. 28 with an all-day meeting and a rededication program for the enlarged building.

(Continued on page 1116)

Your Treasurer Reports

We are rapidly approaching the Thanksgiving season. Truly we have much to be thankful for. When we compare our standard of living in America with many of the countries in which our missionaries and service workers are located we recognize very vividly the many material blessings we have received. In addition to these material benefits we also realize that we have been blessed with a freedom of worship which so often is not recognized for its true value.

During this Thanksgiving season let us not only be thankful for what we have and receive, but let us also be thankful for the "privilege of giving." Many Christians across the world are not in a position to be able to share as much as we can. We understand that the Bible teaches clearly that we are to share and give in proportion to what we have received. This certainly makes it possible for our brethren in America to give much more because that which we have received is so much greater.

During these days let us remember all the areas of the church's program which need our help. Not only does the mission, relief, and service program need our contributions but let us also remember the educational program of the church, the work of the publishing board, the needs of our local congregation, and also the needs of our General Conference. We should continually remember that it is the combined effort of our local congregations and district boards and general boards of the church which make up the total effort of our church to extend its impact and witness in our own country and abroad. Let us give thanks during the weeks ahead for the privilege which we have of being thankful "for being able to give."

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Pax Finishes Work at Backnang Settlement



The completed settlement houses and church (center) are of cement block construction with stucco exterior and tile roofs.

A new community of twenty large apartment houses, a church, and many friends were left behind as Pax recently bade farewell to the Backnang Mennonite refugee settlement in southern Germany. An official farewell service, held in the new church on the evening of Sept. 8, was one long anticipated as signifying a completed Pax job and yet not so pleasant an occasion to actually say good-by after four and one-half years of building both houses and many ties of close friendship. It was the expressed wish of many that more of the 90 Pax-ers who had at some time served on the project might also have been present for the occasion.

Appreciation Expressed

The gathering filled the church as representatives of both MCC Pax and the German Mennonite settlers expressed thanks and farewell remarks.

Unit leader David Peachey spoke on behalf of the final group of Pax workers which would soon leave. European Pax Director Dwight Wiebe gave the official Pax farewell address.

A series of slides by Pax Matron Susan Krahn showed progress of the project plus other events of interest during the Pax stay at Backnang.

In reviewing the work of MCC with Backnang Mennonites, D. C. Kauffman, MCC European Director, also challenged the new community to fulfill the hopes and prayers of those who have worked to make the settlement possible—hopes that what has now been started will grow strong as a church-centered community.

To Pax from the community, sincere thanks and gratitude were expressed by Richard Rupp, settlement leader who has been responsible for relations between MCC, the settlers, and the German construction firm in charge. On behalf of the German firm, Kreisbaugenossenschaft, Mr. Haeussler also voiced appreciation for the experience of working with MCC Pax to make the resettlement program a reality.

Numerous references of appreciation were made during the evening to the vision and work of the late C. F. Klassen, former European MCC Director who did so much in assisting Mennonite refugees and who helped found the Backnang settlement.

The Backnang Pax quartet, male chorus, and the combined Pax-German youth choir presented numbers of special music. Presiding chairman for the evening was Cornelius Wall, Associate European MCC Director.

Project Initiated by Refugees from Russia

A camp of small wooden barracks at Backnang was the temporary home of many Mennonite refugees from Silesia and Ukraine when they first came to Germany immediately following World War II. From this point, with the help of MCC, many migrated to Canada, the U.S.A., or South America. It became apparent after several years, however, that because of security and health reasons not all would be able to emigrate.

The refugees, under leadership of Richard Rupp, then made plans to build a ten-house unit to accommodate the thirty families remaining at Backnang plus thirty other Mennonite refugee families temporarily living at Schleswig-Holstein, North Germany. The story of this undertaking follows:

—1952—

Refugees themselves began the project in January, digging out a first basement and beginning the street. In May a first unit of ten American Pax men from earlier housing projects at Espelkamp and Neuwied went to work at Backnang under the leadership of Jesse "Pop" Short from Archbold, Ohio. Ten new arrivals in late summer boosted the unit to twenty strong. They lived in an old Backnang hotel three kilometers from the project until, when two houses were completed in December, they moved into several apartments.

—1953—

Nine houses were under roof in June when Nelson Waybill, White Cloud, Mich., became unit leader and Susan Willms, Alberta, Canada, arrived as matron replacing "Pop and Mom" Short. By August all remaining Mennonite families from the Backnang camp had moved into their new homes and others were being moved down from northern Germany as the houses became ready.

—1954—

Long-anticipated construction of the church began in May. The job of unit leader went to Marcus Smucker from Bird in Hand, Pa., and the unit was increased to a high of 34 men that summer. Work progressed rapidly on a second section of ten houses planned to accommodate more refugees from the Prussia and Danzig areas.

—1955—

Church Completed

In March, Don "Scuff" Schierling, Henderson, Nebr., was appointed unit leader and Susan Krahn, Winnipeg, Man., replaced Susan Willms as matron in June. On July 10, nearly 400 persons attended dedication services of the first church for Mennonite refugees in West Germany. Pax labor plus other donations of labor and materials made possible a $7,000 saving in construction of the building which has a sanctuary seating 250 and a full basement.

Backnang Housing Completed This Fall

With "Scuff's" assignment to Greece in September, David Peachey of Belleville, Pa., became last in the succession of unit leaders. Eighteen houses were under roof with sixteen occupied at the close of the year.

—1956—

The roof of the twentieth and final house went up in May, after which a unit of 11 to 15 men kept busy on the various jobs of finish work—building sidewalks, landscaping, laying floors, plastering, and painting—until the unit closed out on September 21. Five Pax-ers have remained in the settlement for several weeks to do final finishing of the last apartments, which are to be occupied by December 1.

The completed settlement includes 110 full family apartments and about 20 rooms for single individuals. Each house has a full basement with storage room for each family plus common laundry facilities.

The apartments cost an average of nearly $4,200, thus valuing the total project with the church at almost half a million dollars. Pax labor supplied the approximate equivalent of a ten per cent down payment which is required before refugees may secure a long-term loan (up to 34 years) from a government resettlement program. **—Euro Pax News.**

Broadcasting

Mennonite Hour

"The Mineral Life Hour" is a rather interesting variation for program name coming from Arlington, Va., postmarked Oct. 30. Other recent innovations included "The Miniture Hour" postmarked Oct. 23 from Alabama, and "The Mayonite Hour" from Wisconsin. This week from New York a letter was addressed "Midianite Hour" and another "Midy Night Hour" from Virginia. How well are we known?

Home Bible study enrollment has risen to 3,801. Every day 20 to 50 new persons are enrolling. The course on "God's Great Salvation" has enrolled 3,035 persons, and the new course on "The Sermon on the Mount" has enrolled 766 since it was announced the first of October.

The Way to Life

The Christian radio station ELWA in Liberia, W. Africa, is very enthusiastic about the overseas English version of **The Mennonite Hour** called **"The Way to Life,"** according to a recent letter: "Just a word to say how pleased we of the staff have been with the good results of **'The Way.'** After only the second airing the program has set a record for drawing quick comments of listener appreciation. Let us continue to pray that the program will be an avenue of bringing many Africans to Him."

The first letter received from a listener to the new station in South Africa (Radio Lourenco Marques) now carrying **"The Way to Life"** states: "Your broadcast really helps me. It makes my heart very glad to hear how brothers expound the word of the Great Jesus in whom all wisdom is to be found."

Nineteen persons in the Gold Coast, W. Africa, have completed the course, "God's Great Salvation," according to a recent letter from their leader, T. George Thompson, pastor of the fast growing Mennonite church in that country. Other recent interest in the Home Bible Studies comes from a Jew in Luxembourg and a minister in Australia who wishes to promote it among "young converts."

Menonaito Awa

Don Reber, in charge of the Japanese radio broadcast, reports: "The first 13 courses on 'God's Great Salvation' (Bible correspondence course) have been sent out in Japanese. One boy who is in the Japanese defense corps wrote . . . 'My present life in the army is not very happy or satisfactory. I hope I can find satisfaction in the teachings of Jesus. Will you please send me your Bible correspondence course, which is free?' "

Two radio stations and four farmer stations now carry **Menonaito Awa** produced entirely in the Japanese language. Ralph Buckwalter at the present time is working with a young people's chorus which they hope to use on the air in the future.

$25.00 weekly is needed for each of the two Japanese stations in the cities of Obihiro and Kushiro, each reaching about 30,000 persons. Also $5.00 weekly is needed for each of the four farmer stations carrying the broadcast. These farmer stations are a type of telephone system with speakers contacting 400 to 600 homes by each station.

At the present time the national MYF is helping to buy time, but more monthly pledges are needed. Groups or individuals interested in helping the Japanese broadcast should earmark the gift "Japan." Monthly pledges should be sent to Mennonite Broadcasts, Inc.

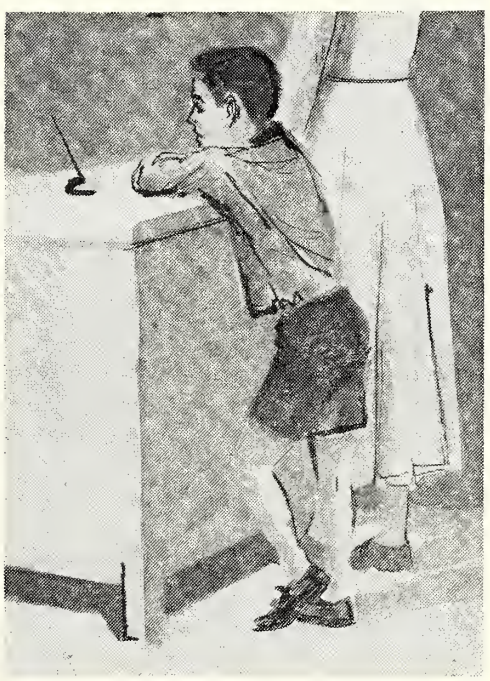
Luz y Verdad

Sympathy is extended to Lester T. Hershey, pastor of **Luz y Verdad,** whose father, T. K. Hershey, recently passed away. Pray for the family and friends of this pioneer missionary who has gone on to a well-deserved rest.

via Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

♣

Since 1953 the number of alcoholics in Ontario has jumped from 57,000 to 76,000, according to the province's Alcoholism Research Foundation.



Willie looked up at his mother as she stood waiting in the MCC office, Asuncion, Paraguay. He thought to himself, "Mother is not as tall as she was. I guess I'm just growing fast."

Willie did not know that just as he was growing taller his mother was becoming more stooped. "Danke," said his mother as she finished giving information for the Missing Persons Card File. "Danke." (Thank you.)

If Willie could have seen the man who came to the Frankfurt, Germany, MCC office a month later, he would not have known him. Willie was only two months old when his father was taken away by the soldiers.

Your regular contribution through relief and service offerings makes it possible for families like Willie's to be reunited.

Seminary Visits Mennonite Colonies

Upon invitation by the Ombu and Gardental Colony churches in Uruguay the Mennonite Church and Seminary choirs from Montevideo traveled to these respective colonies to repeat the performance of the song festival program previously presented on Aug. 26 in Montevideo. At that time one hundred voices joined in song, praising God our Maker and Jesus Christ our Lord and Saviour.

The trip was made by chartered bus by 30 choir and faculty members and local young people. The group was convincingly reminded of God's protecting presence when the steering rod broke on the bus. At such times man must recognize his weakness.

In spite of the rainy season which makes local roads almost impassable, the colony turned out to welcome its guests and made them feel ever so welcome.

The church service in song consisted of two parts. In the first, the church choirs took turns singing numbers arranged to present the birth, passion, resurrection and ascension of Jesus Christ. Preceding the final part, Bro. Nelson Litwiller preached. His final message during Gardental Sunday morning service had as its text Romans 10:9. The inspired message challenged each one to think through what it means and what is implied when he calls Jesus Christ Lord.

The mass choir directed by Mary Ann Litwiller and Henry Epp sang several beautiful psalms: The Lord Has Done Great Things for Us, The Lord Is My Shepherd, Create in Me a Clean Heart, The Heavens Declare the Glory of God, and Psalm 1.

It was a privilege to fellowship in song with the young people of Uruguay. This trip gave the seminary group a much-appreciated opportunity to see the colonies and meet their pioneering citizens.

via MBMC, Elkhart, Ind.

♣

This magazine reported in the last issue on the movement in the Gold Coast for independence and the renaming of the country Ghana. The British Government has now issued a statement concerning the establishing of the Gold Coast as "an independent sovereign state like any other member of the Commonwealth," and the name would be changed to Ghana, the name of an ancient inland African kingdom. In mid-July, voting in the Gold Coast gave a majority to Dr. Kwame Nkrumah's Convention People's Party, giving them 71 seats out of the 104 in the Legislative Assembly. In the light of this almost overwhelming victory for Dr. Nkrumah, Great Britain has promised to set a time for independence. . . . Pray for mission work in the Gold Coast. All too little is being done and yet we believe there is a wide open door for the Gospel. Eighty-five per cent of the people are illiterate.—IFMA News.

My Call to Navaholand

BY MARIE KAUFFMAN

In 1950 when the first service unit went to Grants, N. Mex., to begin their work, they stopped overnight in La Junta where I was working. Upon hearing of their proposed work, I became very much interested in service to the Indians.

At the close of their summer's program en route home they spent another night in La Junta. I was most eager to hear their comments about their summer's work. Because they were very enthusiastic about it, I became intrigued as I listened to their reports. From that time on I kept up with all the news items in the various church papers pertaining to the work at Grants. As various unit workers stopped in La Junta in going to or coming from Grants, I made a special effort to inquire concerning the work there and began to feel the call of the Lord to serve Him among the neglected, needy Navahos.

One year the unit at Grants was without a teacher to teach the Navaho boys and girls in the Stanley Card Camp. This made quite an impact upon me and caused me to do some real thinking in regard to answering calls where real needs existed. Of all the teachers in the Mennonite Church, why wasn't there one who was willing to do a real service for Christ in teaching and helping with the work among the needy, migrant Indians? True, I was a teacher, but at the time I was out of the profession and was serving at the La Junta Mennonite School of Nursing. More and more I felt when the Lord was through with me at La Junta He wanted me in Navaholand. But before I made a decision, I wanted to talk to Stanley and Arlie Weaver, who had been serving at Grants for some time and who I felt could enlighten me more on the needs and the type of teaching done among the Indians. Since I had heard that it was very different from ordinary teaching, I felt I might not be able to do justice to the teaching program among the Navahos.

Shortly after Stanley and Arlie Weaver had been appointed to Black Mt. Mission, Ganado, Ariz., they visited in La Junta over Thanksgiving. Here was my opportunity to talk to them firsthand. After our conversation, I was convinced of the need and challenged with the possibilities of teaching Navaho boys and girls.

I still had the assurance that this was the next place of service the Lord had for me, but I didn't know just when because I did not feel led to terminate my work at La Junta. In the meantime as representatives of the MRSC and the Mission Board came to La Junta on business, I made known my interests to them and sought their advice and suggestions as to how to proceed. Would the Mission Board set up an educational program in connection with the Black Mt. Mission? Nothing seemed to be in sight along this line, so I was encouraged to secure a teaching position in the public schools near the mission, thereby being able to assist in the work of the mission in one way or another.

Upon writing to Bro. Weaver he sent me the name of a school official whom I could contact. In the spring of 1954 I wrote an application letter and sent it to him. Since the schools on the reservation are under the Bureau of Indian Affairs of the U.S. Department of Interior, he referred my letter to the Gallup area office. The office sent me a formal application blank and a teacher's examination to fill out. I held these for several months, trying to determine in the meantime if I still had the assurance and the approval of the Lord in going ahead with this undertaking since it was a civil service position. In the fall of 1954 I returned the above materials to the Gallup Office with the notation I would not be able to accept a position for the 1955-56 school year because of my work at La Junta.

During 1955 the sense of call to teach the Navahos became more and more pressing and at the same time I had the assurance from the Lord to relinquish my duties at La Junta. In the fall of 1955 I again wrote to the Gallup Office to inform them I would accept a teaching position for the 1956-57 school year. After taking a medical exam, being finger printed, and filling out forms regarding my past teaching experience, I received word that I had been accepted as a teacher. I had hoped and expected to be told where I would be teaching and what grades I would have, but no such information was forthcoming. By way of telegram I was told to be at the Gallup headquarters on July 24, at 1:00 p.m.

About a week before I was due at Gallup, I received another telegram stating that I had been appointed to teach at the Coyote Canyon Boarding School at Brimhall, N. Mex. I had requested to be near Chinle which is in the neighborhood of the Black Mt. Mission so I was anxious to find Brimhall on a map. No map seemed to show it, so I really began to wonder where it was. However, I felt wherever it was, it was the Lord's will for me and I rested in that assurance and looked forward with great expectancy to my work and experiences with the Navaho Indians.

Now after six years of thinking, praying, planning, seeking the Lord's will, and the counsel of the church leaders, I find myself comfortably situated in a house trailer on the Navaho reservation, 25 miles northeast of Gallup, N. Mex., at Coyote Canyon Boarding School, Brimhall, N. Mex. This is about one hundred miles from the Black Mt. Mission at Ganado, Ariz., where the Stanley Weavers are located, near where I had hoped to be placed. Brimhall is one of the driest, most barren and sandy areas of New Mexico.

Upon finding myself here and on the opposite side of the reservation from our mission work the question naturally comes to me, WHY? The only answer I have is that the Lord has a work for me here. I had prayed definitely for the Lord's will to be done in my location and placement and I accept my work here as a challenge and a direct answer to prayer. One thing is certain, that without this deep assurance of the Lord's will and the great challenge that Christian witnessing presents among the needy, benighted Navahos, one would not choose to remain in this barren, isolated area so far away from family and friends. But Christ is sufficient at all times, in all places, and under all circumstances as I have experienced here as well as many times before. I thank Him for His friendship and companionship. He has been wonderful to me!

From July 30 to August 10, approximately one hundred and five new teachers spent two weeks in an orientation school at Shiprock, N. Mex., which is about 93 miles north of Gallup. This was very helpful and much appreciated by the teachers. After this we returned to our schools where we were on duty from 8:00 a.m. to 5:00 p.m., making preparations for the opening of school.

Most of the Indian Service schools are boarding schools. That is, the Indian girls and boys live in dormitories on the school premises during the school year. These boarding schools range in size from 30 to 1,000 pupils. Coyote Canyon has been having from 60 to 90 pupils. This year we are supposed to have 96, but so far we have about 70 enrolled. Each teacher is to have 30 pupils. Most of the Indian Service schools just go through the third grade. During this time the child is to learn English and the basic fundamentals in reading, health, arithmetic, social living, etc., that will enable him to continue his education in a regular public school off the reservation. Beginning in the fourth grade the pupils go to peripheral or bordertown dormitories near the edge of the reservation where they attend the public schools nearby.

From the foregoing you will see that the Indian children have to be away from their homes during most or all of their educational experience. Is it any wonder that the Navahos are slow to accept education for their children? There are approximately six to nine special schools located in Oklahoma, Arizona, California, Nevada, and Utah that take care of the overage children and give vocational training quite extensively in some cases. The school at Intermountain, Utah, has over 2,000 pupils enrolled.

I was impressed with the number of missions that are located on the reservation. To many Indians the various faiths or denominations are very confusing. I shall not forget the testimony of a Navaho educational leader who spoke at our orientation group. He was asked, "How do the Navahos react to the missionaries?" He answered the question by giving the following: "I am a Baptist by faith. I've had many tribal ceremonies done over me. I'm confused. I don't know which way to turn."

He said that many of the Indians felt this way. This touched my heart. In trying to analyze the situation from my own brief observations and contacts, I feel perhaps that many Indians have been drawn into the church without a personal experience with Christ. Christ has not been the center of their salvation experience. With the language barrier and their strong imbedded cultural beliefs, I realize it is no easy task, but Christ is

the answer to their confusion! What a great responsibility rests upon God's witnesses as they witness to the peace that only can be found in Christ!

At Coyote Canyon there is a Baptist Mission. Mr. Knight, the husband of one of the teachers, is the missionary. He is very fundamental in doctrine and I do appreciate this Christian fellowship with the Knights. Mrs. Knight and I have Bible classes for the children during the sermon hour. I appreciate this opportunity very much.

There is a great need for a strong Christian witness on the Navaho reservation. Likewise there is a great need for good Christian teachers. There is no end to the challenges which present themselves in the various aspects of the teaching profession. If you are a teacher, like adventure, don't mind isolation, and want to be challenged in Christian witnessing, come to Navaholand!

Brimhall, Ariz.

"Prove All Things"

No organization has more reason than the American Bible Society to be impressed with the great love of multitudes of generous people for the Bible and its distribution. They have given it the means to do a great work. The staff of the Society is not surprised that others see in this devotion an opportunity to appeal for support for causes which are or appear to be similar.

Unhappily, some organizations and individuals who observe this generosity and this devotion see in it an opportunity for unjustified appeals or personal profit. They do not deserve the support for which they appeal. The cause presented may appear good and is often attached to some situation prominent in the public eye. But of the money raised very little is applied to the object and more to the private welfare of the campaigners. Or the object may appear valid but really be supported by exaggerated, unsubstantiated or false claims which the prospective donor has little opportunity to check up on. Or the promoter may be a self-deceived enthusiast who is unable to perform that which he proposes, which, indeed, may duplicate at greater expense what others are already doing.

There are many wholly legitimate and worthy enterprises. There are others which are not. To protect oneself from giving to wasteful or false appeals, some safeguards may well be used by those appealed to.

1. If a list of endorsers is given, pick a name you know and write him and ask him if his name is used with his consent and if he approves the appeal.

2. Ask to see a recent (not over eighteen-months-old) annual statement of income and expense that has been audited by certified public accountants. Examine it to see how much goes to the real objective and how much is spent for promotion and executives' support.

3. Look twice at the claims of an organization that uses extravagant language.

4. If money is asked for some alleged Biblical manuscript, write a theological seminary of your church and ask if the claims for it are authentic.

5. If you are asked to contribute to an organization which you do not know about, ask your denomination's head office or missionary society what they know of it.

"Prove all things, hold fast that which is good" (I Thess. 5:21).

—Eric M. North, in **Bible Society Record.**

India Celebrates 250 Years of Missions

Thousands of Christian Indians recently celebrated the 250th anniversary of Bartholomew Ziegenbalg's arrival in India. The celebration was held at Tranquebar, in the church built by Ziegenbalg, believed to be the oldest Protestant edifice in Asia.

Ziegenbalg and his companion, Henrick Plutschau, arrived in India on July 9, 1706. The money-making European population had no interest in missions, and the idolatrous natives were antagonistic toward a new religion. Ziegenbalg spent his first four months in prison, but, in spite of these great odds, the first Protestant mission in India was established.

Having no grammar or dictionary to help him with the language, Ziegenbalg sat down with the children and imitated the characters they made in the sand. With the help of a Brahman teacher who knew a little English, he learned to speak Tamil in eight months.

During his 13 years in India, Ziegenbalg had the first edition of the Tamil New Testament published. He prepared a grammar, dictionary, and two lexicons, and translated 33 other works. At his death, at 36, there were 350 native converts who promised, by God's grace, to carry on the work for Christ which he had begun.—**Gospel Herald,** Cleveland (Ohio).

"How to Make Christ Known" Through the Witness of the Mennonite Church

V. Suggestions to pastors and Sunday-school superintendents

1. Plan to make the next series of meetings more effective by
   a) first making a diagnosis of congregational needs,
   b) planning a series of meetings to meet those needs, and
   c) choosing a speaker to realize predetermined goals.
2. Plan a series of meetings in which the congregation co-operates in visitation and evangelism.
   a) Precede this by a course in personal work.
   b) Prepare by making a survey of the community.
   c) Engage as many members as possible in soul-winning.

For further information write to the Secretary for Home Missions and Evangelism, MBMC, 1711 Prairie St., Elkhart, Ind.

MISSIONS

EDITORIAL

Sharing Time

Recently a friend gave me the following message.

"A returned relief worker wanted to attend a special service. She wrote to the friend who had the humblest home and asked if she could stay there.

"When asked why she chose to come to this home she replied, 'I feel more comfortable here. We are not used to living like the folks do here in the U.S. We see so many that do not have even the necessities of life. It rather hurts to see how people live here when there are so many people that do not have even the necessary things of life.' "

In talking to a used car dealer recently he indicated that eight cylinder cars with automatic transmission are in the greatest demand today, even in the low priced car range. Does this not remind us again of the trend in our standard of living? Will we go along with the crowd using all the means for increased personal comfort, or will we willingly deny ourselves increased comforts so that the millions in the world who have less than the comforts of life, yes, less than the necessities of life, may receive at least the necessities?

We live so close to our comfortable standard and so far from the meager existence of the world's needy that we can scarcely appreciate their situation. We cannot understand their lack of things. They must be lacking in initiative or native ability, we think. However, we forget that the opportunities to exercise initiative and native ability are not equally distributed throughout the world.

Our relief program takes into consideration initiative and native ability wherever possible as evidenced by the boys' vocational school in Taegu, Korea; the agricultural program on Timor Island, Indonesia; the Pax program in Greece; and the agricultural service program in Puerto Rico.

But this is sharing time, Thanksgiving time. We need to look at the blessings God has given us, the returns we have received from investing our talents in a land of opportunity. We need to think of these as means for carrying on Christ's work in our world today and not as means for personal indulgence. May God grant us grace to share with the world's needy according to the blessings He has bestowed upon us.—L. C. Hartzler.

Less than two per cent of the estimated 10,000,000 leprosy victims in the world receive any kind of treatment.

RELIEF AND SERVICE NOTES

Voluntary Service

The VS orientation school scheduled for Nov. 6-17 was shortened. It now begins Monday, Nov. 12, and closes on Saturday, Nov. 17. Mary Lou Beiler, Grantsville, Md., and Ruth and Mary Ellen Guengerich, Blackie, Alta., arrived in Elkhart for the VS orientation on Nov. 6. They spent the week helping with housekeeping duties at the Hope Rescue Mission, South Bend, Ind. On Monday, Nov. 12, they began classes with the other VS-ers.

Summer Service ECHOES is now off the press. Anyone desiring a copy of the ECHOES, which contains pictures and articles contributed by the 1956 summer VS-ers, should write to the VS Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Dwight Plank, South Webster, Ohio, arrived Nov. 5, to serve a short-term VS assignment as a builder at the General Mission Board headquarters, Elkhart, Ind.

Edna Beiler, Grantsville, Md., will be at Elkhart, Ind., Nov. 13-24, working on her writing assignment. Following that she goes to Camp Rehoboth, St. Anne, Ill., for two or three weeks. There her work will be similar to that in the other units she visited. Her main assignment is to gather material that will be pertinent for future promotional releases.

I-W Services

Paul Clemens, Lansdale, Pa., pastor of the Worcester, Pa., Mennonite Church, spoke at the regular unit services of the Norristown, Pa., I-W unit, Nov. 1.

The Norristown unit gave a program at the Neffsville, Pa., Mennonite Church, Nov. 6. The theme of this program was "Christian Youth Faces a World at War."

The Cleveland, Ohio, Mennonite Chorus gave a program of song at the Millersburg, Ohio, Mennonite Church on Nov. 4. They also gave several talks about I-W work in Cleveland.

Roy Glick, Narvon, Pa., deacon of the Conestoga Mennonite Church, Morgantown, Pa., was the special speaker at the Norristown, Pa., I-W unit service, Nov. 8.

Released Nov. 9, 1956

MCC Weekly Notes

Paraguay

Initial stages of the proposed 250-mile trans-Chaco roadway in Paraguay from Asuncion to Filadelfia are taking form. Reports from Paxmen and foreman Harry Harder (Mountain Lake, Minn.) reveal that approximately seven miles of road have been made from Asuncion to the Paraguay River, where a ferry service is to operate to the riverport Villa Hayes.

This first link of roadway follows a well-traveled trail used for oxcart transportation and for driving herds of slaughter cattle to market. From Villa Hayes the road will follow a virgin route toward the semi-isolated region of the Chaco in northwest Paraguay. Up to the time of their report, Paxmen worked with Paraguayan government machinery on half-day shifts—Paraguayans in the morning and Paxmen in the afternoon. Paxmen take advantage of extra time by studying Spanish and becoming acquainted with new surroundings. This is Harder's second period of service in Paraguay.

Paxmen are LaVerne Graber (Freeman, S. Dak.), Floyd Bauman (Waterloo, Ont.), Robert Ediger (Henderson, Nebr.), Peter Harder (Abbotsford, B.C.) and Johnny Huebert (Henderson, Nebr.). Herman Konrad (Abbotsford, B.C.) joined them after receiving first-aid training in the United States.

Indonesia

Christian Yoder (Warwick, Va.) is beginning a new phase of relief work in Indonesia as a material aid worker with the Inter-Church Aid Committee. He has been with the medical relief unit at Kudus, Java. This new responsibility will require work in some of the other Indonesian islands.

Wilbert Shenk (Sheridan, Oreg.) works out of the Kudus center as he enters into a different and varied type of service with the youth in the Javanese Synod of the Mennonite Church there. Other members of the unit continue to offer medical aid in clinics and schools.

Viet-Nam

General clinic work at the leprosarium at Banmethout, Viet-Nam, in charge of Grace and Willard Krabill (Louisville, Ohio) continues to grow. Many patients travel long distances for treatment. Some do this in the face of opposition from family and village chiefs who urge them to "sacrifice to the spirits" instead.

Migrant Ministry

"How do you do this?"

"What do I do now?"

"Can I be next to sew on the machine?"

Girls in migrant camps at Coalinga, Calif., are enthusiastically learning to sew. Guidance is given by voluntary service workers. One worker said, "Though seams were crooked and sewing machine needles broken and fingers sore, the completed blouses were worth it all." The girls also stuff teddy bears in their club work.

Organized teen-age recreation is provided each week. Workers conduct various types of home demonstration for the mothers. Workers say these activities stimulate migrants' interest in Bible lessons and Gospel services which are conducted regularly.

Migrants seldom arrive in camps with furniture—much less with money enough to buy furniture. VS workers try to give them pieces of furniture donated by Christians in Coalinga. If donated furniture needs repair, men of the camp are invited to help make repairs. "So far this has been the most successful way to reach the fathers of the camps," unit members said.

Heifers for Russia

MCC recently financed one heifer in a shipment of livestock to Russia by Heifer Project Inc. Milk will be distributed on a priority basis to hospitals, schools, and then to regular customers.

Personnel

Margaret Lapp, daughter of Mr. and Mrs. Norman B. Lapp, Perkasie, Pa., recently began a second period of service in the Akron offices, where she served a previous period of service. A member of the Perkasie Mennonite Church, she is a graduate of Lansdale (Pa.) Business College and Eastern Mennonite College at Harrisonburg, Va.

Violet Leis, daughter of Mr. and Mrs. Christian Leis, Tavistock, Ont., recently began service as a psychiatric aide at Brook Lane Farm, Hagerstown, Md. She is a member of East Zorra Amish Mennonite Church.

Released November 9, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From the South Pacific Conference, Myrtle Groff writes: "A recent project of the WMSA has been the taking of a hot dish for the evening meal to a family where the mother was ill. Peaches were donated and canned for another family where the mother was ill. Many sisters participated in these projects.

The secretary of literature at Nampa, Idaho, has encouraged the reading of missionary books. To the regular meeting she brings an armload of books, either from the Sunday-school library or personal copies for exchange. These are passed out to anyone interested in taking them along home, either for themselves or for other members of the family to read.

"We do nothing unusual. Those who cannot attend take sewing, especially baby clothes, to their homes. Our special project right now is packing boxes of used clothing to send to Alaska for distribution among the needy."

Meeting the needs of the local community may not seem unusual or very spectacular, but it is a service that the local WMSA can perform. It is a real witness in the community.

From one of the smallest circles, Mrs. Ruth Poper, Bethel Church, Albuquerque, N. Mex., writes: "Our circles being so small, we feel sometimes that we do not get very much done. But little is much when God is in it. We enjoy very much doing what we can, even though sometimes we have only two to sew."

The first workshop especially for junior girls and their sponsors was held at First Mennonite Church, Kitchener, Ont., Oct. 27. About 250 girls and sponsors were present to hear Mrs. George Amstutz, Dalton, Ohio, general secretary of girls' activities, speak. Not only were the girls reminded of what is accomplished as they work together with the large group of girls in the church, but they

were also challenged to serve with their hands, minds, and hearts.

Reports of interesting projects were given by the junior sponsors. Some of the work that the girls had done in the preceding months was also on display.

In a talk to the girls, Mrs. Gladys Cressman, New Hamburg, Ont., suggested to the girls that they purpose to serve, to attend regularly, and to take part. The girls had illustrated their willingness and ability to do each of these by their attendance at the meeting, their display of work, and their participation in the program.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Indiana

From Our Churches

DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Greetings:

Our Sunday-school reorganization resulted as follows: superintendents, Maurice Beckler and Wilford Erb; secretaries, Elaine Erb and Joanne Bontrager; choristers, Amos Oswald and Ruby Grieser; librarian, Fanny Stoll.

Bro. and Sister Jonas Bontrager continue in charge of the mission outpost at Fargo, N. Dak. This past summer we had services every two weeks at the Sunny-side Rest Home at Lake Park, Minn., about ten miles from Detroit Lakes. We are glad for this opportunity to witness to these dear souls. They very much appreciate having us come.

On Sept. 30 Bro. and Sister J. C. Gingerich worshiped with us, at which time we observed our communion services. Bro. Gingerich preached in both the morning and evening services.

We are looking forward to our revival meetings in the near future, with Bro. John Hochstetler, Creston, Mont., as evangelist.

We are planning a District Mission meeting to be held at this place on Nov. 18, and extend an invitation to all to attend.

One of our older members, Sister Barbara Erb, has been seriously ill and is in the hospital in Detroit Lakes. We are praying that the Lord will give her grace and strength for this time of suffering. Mrs. Ben Grieser.

EAST PEORIA, ILLINOIS

(Pleasant View Congregation)

Greetings:

Sunday, Oct. 28, will be a day long to be remembered by all who were present to witness an impressive ordination service here when our pastor, Bro. D. Richard Miller, was ordained to the ministry. His mother and aunt, Marilyn's grandparents, uncle and wife, all from Ohio, were present, and also the pastor of Bro. Richard's home church, Bro. Virgil Gerig. Smithville, Ohio. Bro. Gerig brought the morning message in our regular Sunday morning service, using as a subject, "Test of Loyalty." At noon a fellowship dinner was served in the basement for our friends. After a social hour of visiting, we met again for a vesper service, beginning with a devotional meditation by Robert Harnish of Highway Village. Ordination sermon was given by Bro. J. D. Hartzler, Flanagan, Ill.; special music by men's quartet from Pleasant Hill; Bro. Harold Zehr, Roanoke, Ill., gave the charge to the ministry, and Bro. Kenneth Good, Morton, the charge to the congregation, after which Bro. Gerig again gave a short address. Bro. J. N. Kaufman was in charge of the meeting. Our former pastor, Bro. Roy Bucher, now of Metamora, and Bro. Ezra Yordy, Eureka, were also present.

May the Lord richly bless and give wisdom through the Holy Spirit's leading for the responsibility placed upon our pastor and his wife, that many through their ministry may find Christ.

Evangelistic meetings have been scheduled for Nov. 26 to Dec. 2, with Bro. S. J. Hostetler, Elkhart, Ind., as evangelist.

Sunday morning, Nov. 11, we expect to have communion services.

Missionary day is to be observed Nov. 25, with Bro. Laurence Horst, Chicago, Ill., as guest speaker. May our prayers ascend for all these meetings that much good may be derived from them.

Our annual Sunday-school meeting organization results are Bro. Richard Zimmerman, supt.; Ivan Egli, asst.; Wilda McGinnis, primary supt.; Ruth Magnison, cradle roll; Judy Gilbert, librarian; John Anderson, secy.; Albert Litwiller, treas.; Maynard Conrad, trustee; Lester Egli, head usher; Arthur Egli, church chor.; Pastor Miller, mission board member; Carroll Anderson, evening meeting supt.; Amelia Conrad, correspondent. May everyone try to work harmoniously and cheerfully, doing his best in the task assigned to him, that the work may prosper and be strengthened here at Pleasant Hill for the glory of our Lord and Saviour Jesus Christ.

Amelia Conrad.

HARPER, KANSAS

(Pleasant Valley Congregation)

Dear GOSPEL HERALD Family:

Our Bible school followed the close of grade school and was held in the same building. Bro. Waldo Miller, our pastor, directed the school. Sister Vera Hallman Hunsburger was a visitor.

Bro. Wilbert Nafziger and family moved to the west in June. We are trying to become accustomed to getting along without them. They are living in Nampa, Idaho, for the present.

Bro. R. M. Weaver, who visited relatives in Virginia and Pennsylvania, has returned. Kansas looks good to him even though it is dry, for it is home.

The Waldo Miller family went to Belleville, Pa., to attend the Kauffman family reunion. In Bro. Waldo's absence Sanford Hartzler, Edward Yutzy, and Chester Osborne filled the pulpit.

Bro. and Sister Sam Schmidt and daughter Mary visited in Virginia, Ohio, and Pennsylvania in early summer. Later Bro. and Sister Martin Yoder and the O. J. Yoder family went to Harrisonburg, Va., for a Yoder reunion.

Uncle Henry Horst still lives with his niece, Mary Kuhns. Even at the age of 93, he is in good health physically and spiritually.

In our Sunday-school election, Lee Unruh was chosen again to be superintendent in the adult department, with Ernest Detweiler as assistant. Elsie Hostetler and Lois Unruh have charge in the primary department.

Our Women's Fellowship, which meets every Thursday afternoon, is led by Myrtle Hostetler. The men are scheduled to meet in the parsonage this coming Thursday morning for prayer and fellowship.

Bro. G. G. Yoder gave his talks on Christian Education and Nurture of Children over the week end of Oct. 14. This is one of the Conrad Grebel lecture series.

On Oct. 21 the Hesston Business Men's Chorus sang for us. This chorus is directed by Marvin Miller.

We are looking forward to our fall communion and to meetings early in 1957 with Bro. George R. Brunk as evangelist. Will you pray with us, that God may give us a real revival?

Margaret Horst.

KITCHENER, ONTARIO

(First Mennonite Church)

Greetings:

"Bless the Lord, O my soul: and all that is within me, bless his holy name" (Ps. 103:1).

In our midweek prayer meetings we had mission studies in which we studied both the mission and the country in which it is stationed. As we learned more about each station we could appreciate and share more fully the concerns of the missionaries in their work. This also challenged us to pray more definitely for the various needs.

Beginning in September Bro. Martin Goodall has held a series of studies on the Holy Spirit.

Summer Bible schools have again been the means of reaching many of the neighboring children with the Gospel. The youth department of the Sunday school sponsored evening Bible schools at Rockway Mennonite High School and at Blair. The interest shown in both schools was very encouraging. Several of the young people served in other communities through VS.

There are 19 representatives of our congregation at the Rockway Mennonite High School which began Sept. 4. The total enrollment is 151, an increase of 20 over last year.

There were nine young Christians received into church fellowship by water baptism, Sept. 16. May we help these and other young Christians to grow in their spiritual life through consistent living and much prayer. Erma Baer.

MILLBANK, ONTARIO

(Conservative Mennonite Church)

Dear Readers:

The harvest is past, the summer ended, and what is our concern? Jesus said, "Not every one that saith unto me, Lord, Lord, . . . but he that doeth the will of my Father." Truly the Lord has been good to us and His blessings are innumerable. As a congregation we enjoyed our Thanksgiving service on Oct. 8. On May 20 we had a baptismal service when two young men were received into fellowship, and on July 8 we had our first service in the new church.

Among ministers who brought us encouraging messages this past summer were the brethren Ralph Heatwole, Dayton, Va., Cecil Cullins, Fordwich, Ont., and Menno Schrock, Goshen, Ind. Also some local ministers favored us with messages. Others are welcome.

The time is again approaching for our fall communion services. May the Lord be pleased with our communion. As a Mennonite people pray for us that we may be separated unto God to live a life of separation in our every area of life.

Catherine Barbara Nafziger.

MILLER, SOUTH DAKOTA

(Miller Congregation)

Christian Greetings:

"O give thanks unto the Lord; call upon his name: make known his deeds among the people" (Ps. 105:1). We have great reasons to give praise and thanks to the Lord who has done so very much for us. May we call upon Him continually and tell others of His goodness and abundant mercies.

Our Bible school this summer had an enrollment of 29 with an average attendance of 26. We were happy for the privilege of teaching these pliable lives about the Lord Jesus. Eleven of these children were from our own group while the remaining eighteen were from Baptist, Methodist, Catholic, Presbyterian, and Lutheran homes.

We were richly blessed when a group of young folks from Hesston College gave a program here earlier in the year. Let us remember to pray for those who attend our church schools and for their teachers. One of our group, Mary Miller, daughter of Mr. and Mrs. Wayne Miller, is beginning her college work at Hesston this winter. We trust she may be richly blessed as she continues her studies. Pray also for our young people in the town high schools and grade schools.

During our pastor's absence in June, our group enjoyed having Bro. and Sister Merle Kropf and family from Rio Linda, Calif., here for one Sunday's services. Others who helped during the summer were Bro. and Sister Warren Eicher, Milford, Nebr.; Bro. and Sister Homer Mumaw and three children, Harrisonburg, Va.; Bro. and Sister Elmer D. Hershberger, Detroit Lakes, Minn.; Bro. Reist Mummau and four sons, Mt. Joy, Pa.; and Bro. and Sister Floyd Kauffman, Minot, N. Dak. We are very grateful

to them, and do invite others to come and worship with us also.

Most of our group were able to attend the Brunk revivals at Dolton, S. Dak., about 150 miles from here. Some were also privileged to attend the meetings held by Bro. B. Charles Hostetter at Lake Bryon Bible Camp. We praise the Lord for these brethren and their timely messages.

Great spiritual blessings were ours during the third week in September when Bro. Ammon Miller, Milford, Nebr., conducted our evangelistic services. We are grateful to God and Bro. Ammon for the wonderful messages. We want to be doers and not hearers only.

Bro. Harley Rediger is back home again after serving in I-W in Denver, Colo. We are happy to have him and his new bride living in our community, and we wish them the Lord's richest blessings throughout their married life.

We miss Bro. Dale Rediger and family since they moved to Montana in the spring.

May you remember us and the work here in your prayers. "Prayer changes things."

Mrs. Paul J. Glanzer.

Mission News

CONTINUED

Bro. Warner Jackson, Cleveland, Ohio, will be guest speaker at Thanksgiving week-end services at Zion, north of Morgantown, Pa., Nov. 22-25.

Bro. Nevin Miller, pastor of the Detroit Mennonite Church, along with his family gave a Missionary Day program at the Benton, Ind., Mennonite Church on Sunday evening, Nov. 11. Bro. Miller will be guest speaker in a Christian Life Conference at the Sharon Mennonite Church, Plain City, Ohio, during Thanksgiving week.

Sister Ruth Bean, missionary recently returned from Japan, spoke to the young people of the Spanish Mennonite Church, Chicago, Ill., Nov. 8.

Bro. Milton Vogt, Balumath, Bihar, India, served on the Evangelistic Conference at Dhamtari, M.P., Oct. 18-22. Elva Mae and Myra Jean Vogt met their parents in Dhamtari, M.P., on their way home from school at Kodaikanal.

The West Sterling, Ill., mission congregation was organized as an independent congregation on Nov. 11 by Brethren A. C. Good and J. D. Hartzler. Bro. Vernon Schertz, Sterling, Ill., is pastor. Forty-two charter members were received by transfer from Science Ridge Mennonite Church, Sterling, and by letter from other congregations. One was received by baptism. Communion and feet washing were observed the same day. Bro. Nelson Kauffman, Elkhart, Ind., Secretary for Home Missions and Evangelism, led the congregation in a Christian Life Conference the week end of Nov. 9-11.

Speakers on the program of the Eastern Mennonite Board of Missions and Charities meeting at Hammercreek, Lititz, Pa., on Nov. 14 included Mahlon Hess of Honduras, Levi Hurst of Tanganyika, and James Stauffer, appointed for Viet-Nam.

The Eastern Board is sending week-end voluntary service units to New York, Washington, Philadelphia, Baltimore, and the northern Pennsylvania rural field.

Field Notes

CONTINUED

Bro. J. C. Wenger, Goshen, Ind., conducted a Christian Life Conference at Tedrow, Ohio, Nov. 16-18.

Speakers in a Missionary Conference at Haycock, Quakertown, Pa., Nov. 10, 11, included Levi Hurst of Africa and Blanche Sell of India.

Christopher Dock students and faculty gave a program at Salford, Harleysville, Pa., on Nov. 11.

Announcements

Roy Roth, Kenneth King, and quartet from Hesston College, at Crystal Springs, Kans., Dec. 2.

Dedication of mission property and installation of pastor at Bloomington, Ill., Nov. 25, 2:30 p.m.

All-day Thanksgiving service at Allentown, Pa., with John Lapp, Elmer Kolb, and Joseph Gross as speakers.

Jess Kauffman, Colorado Springs, Colo., at Hesston, Kans., Nov. 25.

Josef Herschkowitz, Minneapolis, Minn., at Midway, Pekin, Ill., Nov. 25.

School for Ministers

A school for ministers will be conducted by the Biblical Seminary at Goshen, Ind., Jan. 29 to Feb. 15. Classes Tuesday through Friday. The traditional ministers' three-day program is being omitted this year so as to concentrate on the special school for ministers.

Paul Hummel, Millersburg, Ohio, in Discipleship Conference at Neffsville, Pa., Dec. 8, 9.

George R. Brunk will speak to World Wide Gospel Fellowship at East Chestnut St., Lancaster, Pa., 7:30 p.m., Nov. 26.

The church building under construction at 16th and Fairview, (not South 7th as said in Nov. 6 issue) Reading, Pa., will be dedicated the afternoon of Dec. 16.

The Christian Faces Communism will be discussed by Paul W. Histand, Langhorne, Pa., at Hess YPM, Lititz, Pa., on Nov. 25.

Bro. Noah Burkholder will discuss Thanksgiving or Unselfish Giving at Miners Village YPM, Cornwall, Pa., on Nov. 25.

All-day Bible meeting at Manchester, Mt. Wolf, Pa., Nov. 25. Speakers: Warren Good, David Thomas.

Melville Nafziger, Wilmington, Del., served with B. Charles Hostetter in the Thanksgiving program at Norristown, Pa.

Correction: In the obituary of Lizzie Ann Hallman in the Nov. 6 issue, a daughter Verna—Mrs. Josiah Baer, New Dundee, Ont.—should have been listed among survivors. Mrs. Hallman died Oct. 13, 1956, and funeral services were held on Oct. 16.

B. Charles Hostetter and Mennonite Hour Male Quartet at Neffsville, Pa., 10:30 a.m. and Church of the Brethren, East Petersburg, Pa., 7:30 p.m., Dec. 1.

Annual Thanksgiving meeting at Sunnyside, Lancaster, Pa., with David Thomas, Nathan Hege, Sanford Hershey, Russel Zeager, and Arlene Hege speaking.

G. G. Yoder, Hesston, Kans., on "Education and Evangelism of Children" at Tiskilwa, Ill., Nov. 22-25.

Dedication of Krall's new Mennonite Church, all day Thanksgiving Day, with James Sauder, Honey Brook, Pa., and Lloy Kniss, Baltimore, Md., as speakers, followed by evangelistic meetings conducted by Bro. James Sauder. The new location of the church is between Schaefferstown and Lebanon, Route 897.

A Thanksgiving and Home Conference at Kouts, Ind., with Paul and Alta Erb as speakers, Nov. 23-25.

Visiting Speakers

Oct. 28. **B. B. King,** Scottdale, Pa., at Lynside, Lyndhurst, Va. **G. G. Yoder,** Hesston, Kans., at Burrton, Kans.

Nov. 4. **Abner Stoltzfus,** Atglen, Pa., at Zion, north of Morgantown, Pa. **Milo Kauffman,** Hesston, Kans., at Argentine, Kansas City, Kans. **Ralph Palmer,** Denbigh, Va., at Chicago Avenue, Harrisonburg, Va. **Merle Bender,** Hesston, Kans., at Prairie View Hospital, Newton, Kans.

Nov. 11. **A. J. Metzler,** Scottdale, Pa., at Rockville, near Belleville, Pa. **L. S. Weber,** Scottdale, Pa., at Walsall, Johnstown, Pa. **Myron Augsburger,** Harrisonburg, Va., at Plain, Lansdale, Pa. **S. C. Yoder,** Goshen, Ind., at Lima, Ohio. **Wilbur Hostetler,** formerly of India, at Clinton Frame, Goshen, Ind. **Ralph Palmer,** Denbigh, Va., at Buckhorn, Mathias, W. Va. **J. N. Kaufman,** East Peoria, Ill., at Hopedale, Ill. **Ralph Stahly,** president Indiana-Michigan Mission Board, at Forks, Middlebury, Ind.

Nov. 18. **Anthony Zeoli,** Philadelphia, Pa., at Maple Grove, Belleville, Pa. **Ethel Wolgemuth,** nurse returned from Jordan, at Wesley Chapel, Newark, Del. **Norman Kraus,** Goshen, Ind., at Howard-Miami, Kokomo, Ind.

Evangelistic Meetings

Richard Yordy, Freeport, Ill., at Protection, Kans., Nov. 5-11. **John S. Martin,** New Holland, Pa., at Millersville, Pa., Nov. 15-25. **Benjamin Eshbach,** Washington Boro, Pa., at Lost Creek, Oakland Mills, Pa., Oct. 24-Nov. 4. **J. R. Mumaw,** Harrisonburg, Va., at Weavers, Harrisonburg, Nov. 4-11. **Luke Horst,** Reading, Pa., at East Petersburg, Pa., Nov. 11-25. **Erie Renno,** Allensville, Pa., at Maple Glen, Grantsville, Md., Nov. 7-14. **C. F. Derstine,** Kitchener, Ont., at Calvary Baptist, Bellefontaine, Ohio, Nov. 18-25, and at Oak Grove, West Liberty, Ohio, beginning Dec. 3. **J. J. Hostetler,** Peoria, Ill., at Geigers, New Hamburg, Ont., Nov. 13-20. **I. Mark Ross,** Wooster, Ohio, at Highway Chapel, East Greenville, Ohio, Nov. 19-25. **Clair B. Eby,** Gordonville, Pa., at Colquitt, Ga., Nov. 10-18. **Walter Lehman,** Chambersburg, Pa., at Meadville, Gap, Pa., beginning Nov. 11. **Stanford Mumaw,** Dalton, Ohio, at Springfield Township Chapel, Holland, Ohio, closing Nov. 11. **Paul R. Clemens,** Lansdale, Pa., at Manheim, Pa., Dec. 17-25. **Stanley C. Shenk,** West Liberty, Ohio, at Wayland, Iowa, Nov. 11-18.

OUR SCHOOLS

(Continued from page 1104)

dramatic program in the past and decide, rather unconsciously, to try to improve it. By this, I mean that they want to intensify and enlarge their production so that students forget the past and remember only the current program.

2. The habit-forming aspect. We who have been here the last ten or fifteen years can witness to an increased and growing demand for drama in socials. I believe this tendency is not too unlike the habit-forming nature of movie attendance.

3. The leads of drama. We believe that there may be some things, though right in themselves, which we ought to question on the basis of what they may lead to. History records that the basis for the modern opera and oratorio was laid by the little church dramas called morality, miracle, and mystery plays. I firmly believe that much of the drama used in our socials would be very unacceptable to the college constituency if attempted by our students when returning home. I believe further that students who support dramatics in our social activities may want to see religious movies and the professional play productions.

There is yet an additional possibility as suggested by the fact that a person who excels in dramatics may begin to think of his talent as God-given and consequently plan a career in acting.

In concluding this part of my little paper, I want to confess that I am not big enough to say specifically whether we should allow or sponsor dramatics in our social activities; I believe that we as a faculty can arrive at something that will be safe, consistent, and according to the will of the Holy Spirit.

Before listing a few practical suggestions, I would like to say a word regarding concert attendance. I have been told that in one sector of our constituency, attending a musical concert is thought to be as unethical as attending a big league baseball game. It seems that many of our students come here and develop interest in musical concerts to the extent that they lack both good judgment and self-control. Consequently, we have been embarrassed, as a faculty, to learn that our students have attended the All-Nite Sing, ballet performances, operettas, and the type of concert that might be called a "musical show."

I believe that we have assumed that students do not appreciate receiving guidance relative to concert attendance. But, judging by a report from some college students last year, I have been led to believe that they would be glad to receive positive direction from the faculty on this point.

IV. *Some practical suggestions regarding dramatics in social activities.*

1. Dramatic presentations of Scriptural personalities and incidents should not be used.

2. Drama, if used, should be in harmony with Christian ideals and conduct.

3. Drama, if used, should be purposeful and intellectually worth while—not simply entertainment.

4. Our social committees, both student and faculty, ought to do exploratory work in an attempt to find a virtuous substitute for drama in social functions. (The College Social Committee is working on this and its larger problem at the present time.)

5. There ought to be a larger number of faculty members present for the social activities of our students; especially would this be advisable at occasions when dramatics is employed.

6. I believe the faculty is challenged to sublimate the interests and talents that students may have in the area of dramatics into more serviceable areas of Christian education.

7. Finally, I feel constrained to suggest that, because of the complexity of the problem of dramatics, we ought to pray to God for wisdom, love, and divine understanding. Personally, I believe that He has the answer and we may know it by a diligent seeking of His face.

Harrisonburg, Va.

SUNDAY SCHOOL LESSON

(Continued from page 1107)

these works they did in the name of Jesus. What a privilege to work for Him!

On this side of Calvary we may understand much that the disciples had to take by blind faith. Yet our security is always in believing in Jesus and God.

Consider some of your troubles (yours and your pupils'). "Believe in God, believe also in me" is ever the answer. Troubles such as disaster, sickness, death in the family, failure in work attempted, etc., etc., will not make us overanxious if we keep our trust strong and pure.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FAMILY CIRCLE

(Continued from page 1106)

our acceptance of the challenge of these problems, will be justified or otherwise in tomorrow's solutions of these problems.

There is only one infallible formula for the solution of these problems, and it is not found in scientific or economic theses or equations. The acceptance of Christ and the principles of Christian ethics by nation, government, and individual, we *know,* is the ultimate answer to all problems. Unfortunately, it is too simple, too obvious a solution, and is rejected in favor of the more complicated calculations of the learnéd. This is our major problem—to see that this formula, this propaganda for Christ, is universally distributed as efficiently as possible. This is the challenge. Shall we face it?

Beamsville, Ont.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks for the many cards and gifts, the warm sympathy shown by our many friends and relatives, and for the prayers offered for us in our deep sorrow when God saw fit to call our dear husband and father to his heavenly home.—Mrs. Benj. F. Newcomer and children.

• • •

I wish to thank all who remembered me in their prayers, and with gifts and cards during my stay in the hospital and since my return home. The Lord bless you all for your kindness.—Kenneth Erb, Milton, Pa.

PEACE AND WAR

(Continued from page 1105)

sampling for accurate conclusions. The Research Foundation does, however, have its doubts as to whether the names of most of the men who entered military service and left the church have been obtained. The figure of 90 per cent conscientious objectors is probably too high."

The summary table includes the following figures:

Conference	Percentage of Replies	Percentage of C.O.'s
Franconia	80	96
Illinois	86	73
Indiana-Michigan	98	87
Iowa-Nebraska	93	88
Lancaster	74	96
North Central	87	82
Ohio and Eastern	66	94
Pacific Coast	70	97
South Central	75	87
South Pacific	84	100
Allegheny	78	84
Virginia	44	91
Washington-Franklin	82	100
Other	57	87
Conservative Mennonite	82	98
Total	76	90

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Christner—Burkholder.—Allen Christner, Lagrange, Ind., Plato cong., and Marjorie Burkholder, White Cloud, Mich., cong., by Edw. D. Jones at the White Cloud Church, Nov. 4, 1956.

Gongwer—Kauffman.—Ivan Lamar Gongwer, Holdeman cong., Wakarusa, Ind., and Ruby Kathryn Kauffman, Fairview, Mich., cong., by Simon G. Gingerich at the home of the groom's parents, Sept. 30, 1956.

High—Hurst.—Ivan Nolt High and Arlene Sensenig Hurst, both of Ephrata, Pa., Indiantown, cong., by Mahlon Zimmerman at the Indiantown Church, Nov. 3, 1956.

Jantzi—Moser.—Wilbur Jantzi and Florence Moser, both of Croghan-Lowville Conservative cong., by Lloyd Boshart at the Lowville meetinghouse, Oct. 27, 1956.

Kaufman—Bontrager.—Joe Kaufman and Lydia Mae Bontrager, both of the Middlebury, Ind.,

cong., by Harold A. Yoder at his home, Oct. 5, 1956.

Keffer—Moody.—Bernard Keffer, Lowville, N.Y., and Mary Moody, Copenhagen, N.Y., both of the First Mennonite Church, New Bremen, N.Y., by S. C. Yoder at the church, Oct. 28, 1956.

Martin—Augsburger.—Nelson Martin, Wallenstein, Ont., Elmira cong., and Wilma Augsburger, Elida, Ohio, Salem cong., by Richard E. Martin at the Salem Church, Sept. 29, 1956.

Miller—Sinor.—Clifford C. Miller, Kansas City, Mo., East Fairview cong., Milford, Nebr., and Peggy Jane Sinor, Kansas City, Mo., Mountain View, Ark., cong., by Clarence A. Horst at the Argentine Church, Oct. 20, 1956.

Slabach—Hochstetler.—Leroy Slabach, Benton, Ind., cong., and Marietta Hochstetler, Milford, Ind., North Main St., cong., by Homer F. North at the North Main St. Church, Oct. 6, 1956.

Steiner—Zimmerman.—Raymond Steiner, Orrville, Ohio, and Lucile Marie Zimmerman, North Lawrence, Ohio, both of the County Line cong., Dalton, Ohio, by Carl J. Good at the church, Aug. 26, 1956.

Vanpelt—Horst.—Roy Vanpelt, Columbiana, Ohio, Pleasant View cong., and Carolyn Fay Horst, Dalton, Ohio, County Line cong., by Carl J. Good at the County Line Church, Oct. 14, 1956.

Yoder—Farmwald.—Homer Yoder, Milford, Ind., and Mary Farmwald, Bremen, Ind., both of the North Main St. cong., by Homer F. North at the church, Nov. 3, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bacher, David and Dora Belle (Hochstetler), Wolford, N. Dak., first child, Nancy Arlene, Aug. 9, 1956.

Beachy, Alvin and Edna Fern (Miller), Kalona, Iowa, second son, David Lynn, Oct. 27, 1956.

Brubaker, Kenton and Emma (Shetler), Columbus, Ohio, first child, Karl Eugene, Nov. 6, 1956.

Diffenderfer, Melvin N. and Elizabeth (Shirk), Manheim, Pa., fifth child, third son, Darrel, Oct. 17, 1956.

Ebersole, John H. and Kathryn (Wenger), Mercersburg, Pa., fourth child, third son, Dale Lamar, Oct. 30, 1956.

Eichelberger, Calvin and Betty (Johnston), Wayland, Iowa, third son, Bruce Edward, Aug. 23, 1956.

Erb, John and Sylvia (Otto), Canton, Ohio, first child, Sharon Rose, Oct. 28, 1956.

Frank, Richard H. and Naomi (Burkholder), Lititz, Pa., second child, first son, Dean LaMar, Oct. 17, 1956.

Hess, Jacob G. and Mary (Stauffer), Lancaster, Pa., tenth child, fifth son, Joseph S., Nov. 1, 1956.

Holst, Clarence and Victoria Mae (Zehr), St. Agatha, Ont., fourth child, third son, Dennis Wilbur, Oct. 26, 1956.

Kinzie, Elton and Irene (Shantz), Preston, Ont., third child, second daughter, Rosemary Anne, Oct. 24, 1956.

Mast, Roy A. and Anna (Kline), Berlin, Ohio, third child, second son, Jerry Lee, Sept. 19, 1956.

Miller, Max L. and Mary (Hunsberger), Gulfport, Miss., fourth child, second daughter, Judith Ann, Sept. 27, 1956.

Miller, Orva and Irma (King), West Liberty, Ohio, first child, Edward Dean, Sept. 2, 1956.

Moyer, Nevin and Margaret (Blank), Telford, Pa., third child, first son, Nevin Lee, Oct. 23, 1956.

Mullet, Roy and Bessie (Johnson), Bloomfield, Mont., fifth son, Michael Dean, July 22, 1956.

Neuenschwander, Paul and Carrie (Lehman), Kidron, Ohio, sixth child, fourth daughter, Janet Rose, Oct. 26, 1956.

Over, Sanford and Virginia Lee (Baker), Protection, Kans., third child, second son, Marlin Grant, Nov. 2, 1956.

Peachey, Irvin J. and Mary (Zook), Belleville, Pa., second child, Mary Catherine, June 1, 1956.

Ponce, Toefilo and Mary (Leon), Chicago, Ill., fifth child, third daughter, Christine, Oct. 30, 1956.

Regier, Jacob and Mildred (Snyder), ——, fifth daughter, Marilyn Ruth, July 2, 1956.

Risser, Benjamin and Barbara (Hege), Greencastle, Pa., third son, Philip Eugene, March 12, 1956.

Saner, E. Elroy and Mary (Zook), Thompsontown, Pa., second son, Roger Lynn, Oct. 25, 1956.

Snyder, Mario and Barbara (Snyder), Chicago, Ill., second child, first son, Mark Philip E., Nov. 1, 1956.

Stahl, Omar and Lois (Kraybill), Esch-sur-Alzette, Luxembourg, second child, first daughter, Rachel Kraybill, Oct. 31, 1956.

Steiner, Elno W. and Mabel (Smeltzer), Elkhart, Ind., third child, first daughter, Carol Rose, Nov. 5, 1956.

Swartzentruber, Earl and Delilah (Kauffman), Wellsville, Pa., fifth child, third son, Daniel Lee, Oct. 24, 1956.

Weaver, Kenneth J. and June Marie (Collins), Harrisonburg, Va., second child, first son, James Robert, Nov. 4, 1956.

Wine, Norman and Ada (Kreider), Lebanon, Pa., sixth child, fourth son, Norman Jay, Oct. 25, 1956.

Witmer, J. Abram and Anna (Shenk), Manheim, Pa., third child, first son, Jay Robert, Oct. 15, 1956.

Yoder, Frank G. and Shirley (Elliott), Belleville, Pa., second child, first daughter, Kathy Ann.

Yoder, Jefferson D. and Reba (Stoltzfus), Elverson, Pa., second child, first daughter, Carol Marlene, Oct. 24, 1956.

Zehr, Loren and Ethel (Bachman), Columbia, Mo., second child, first daughter, Susan Marie, Oct. 29, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bare (Bair), Annie, daughter of Isaac and Kathryn (Blosser) Musselman, was born Nov. 26, 1864, in Luray, Va.; died at her home near Canfield, Ohio, Oct. 20, 1956. She lived in this same homestead since her marriage 75 years ago. Had she lived until Nov. 26, she would have been 92 years old. Her husband, Elias, to whom she was married Nov. 4, 1880, died in 1938. Their home was blessed with 10 children, three preceding her in death, two of whom died in infancy and Alvin, who died in 1950. Surviving are 3 daughters (Mrs. Alvin Knopp, Columbiana, Ohio; Mrs. J. W. Ziegler, North Lima, Ohio, and Eva, at home), 4 sons (Warren, Salem, Ohio; Elmer, Canfield, Ohio; Homer, North Lima; and Leo, Youngstown, Ohio), 21 grandchildren, 39 great-grandchildren, and 4 great-great-grandchildren. She was a faithful and regular attendant of North Lima Mennonite Church and always enjoyed the things of the Lord. Funeral services were held Oct. 23 at the North Lima Church with David Steiner in charge. The sermon was preached by a grandson, Ray Bair, Akron, Pa. Burial was made in the Midway Cemetery.

Becker, Elizabeth, daughter of Joseph and Sarah Leidig, the oldest of 11 children, was born near Morrison, Ill., on Aug. 2, 1877; passed away in the Community Hospital, Orrville, Ohio, after a long illness, Sept. 18, 1956; aged 79 y. 1 m. 16 d. She married John Stewart who after 5 children had been born to them, was fatally injured in his railroad work. Through her devotion and courage she kept the family together until they were grown. Of her children she is survived by 2 sons (Irvin Stuart, Darlington, Pa., and Mose Stewart, East Palestine, Ohio), 2 daughters (Mrs. Lloyd Moore, Gibsonia, Pa., and Mrs. John Greene, Aberdeen, Wash.), 6 grandchildren, and 11 great-grandchildren. On July 30, 1940, she was united in marriage to Charles Becker. Besides her husband and children, she is survived by 4 stepchildren, (Mrs. Ruth Bechtel, Mrs. Anna Holderman, Mrs. Frances Hartman, and Perry Becker), 9 brothers and sisters. Early in youth she confessed Christ as her Saviour. Since Oct. 15, 1944, she and her husband have been members of the Orrville Mennonite Church where memorial services were held on Sept. 21, with Harold E. Bauman and I. W. Royer in charge. Interment was made in the cemetery of the Pleasant View congregation, North Lawrence, Ohio.

Beck, Fannie Florence, daughter of Christian and Veronica Grieser, was born April 29, 1899, near Archbold, Ohio; departed this life suddenly on Oct. 24, 1956, at her home near Stryker, Ohio; aged 57 y. 5 m. 25 d. On Feb. 5, 1921, she was united in marriage to Samuel G. Beck, who passed away Dec. 8, 1935, leaving her to care for the family which she leaves (Harold E., Stryker; Marvin Dean at home; Orval J. and Chauncey M., Archbold; Paul E., Fort Wayne; Martha—Mrs. Kenneth Grime, and Ruth Ann—Mrs. Max Short, West Unity, Ohio). Also surviving are 7 grandchildren and one brother (Aaron Grieser, Archbold), and many other relatives and friends. Early in life she accepted Christ as her personal Saviour and remained faithful to Him and at the time of her death was in happy fellowship with the Pine Grove Mennonite Church near Stryker. Funeral services on Oct. 26 at the Central Mennonite Church were in chrage of D. Wyse Graber, with burial in the Pettisville Cemetery.

Brenneman, Miriam Hilty, was born June 24, 1867, in Milton Twp., Wayne Co., Ohio; departed this life Oct. 18, 1956; aged 89 y. 3 m. 24 d. On Jan. 16, 1888, she was married to Henry Brenneman, who preceded her in death on Jan. 16, 1934. To this union were born 5 children (Orris, now deceased; Bernice—Mrs. A. L. Brenner, Spartansburg, Pa.; Erma—Mrs. H. E. Brenner, Creston, Ohio; Alvin and Alice—Mrs. E. C. Leichty, both of Orrville, Ohio). Early in life she accepted her Saviour and became a member of the Crown Hill Mennonite Church, remaining a faithful member until death. She lived her entire life in Wayne County, and was the last member of the Peter Hilty family. She is survived by 3 daughters, one son, 21 grandchildren, 39 great-grandchildren, and one great-great-grandchild. Funeral services held at the Crown Hill Church were in charge of John M. Drescher, Reuben Hofstetter, and Noah E. Hilty, with burial in the Crown Hill Cemetery.

Gascho, Nancy Elain, daughter of Herbert and the late Loretta (Smith) Gascho, was born at Lowville, N.Y., March 22, 1941; died Aug. 1, 1956, at the House of Good Samaritan, Watertown, N.Y.; aged 15 y. 4 m. 9 d., from a brain injury caused by a playground accident when she fell from a swing on July 23. She was removed to the Lowville Hospital in a semiconscious condition; the following Sunday she went into a coma and was removed to the Watertown Hospital. She accepted Christ as her Saviour in Nov. 1954, and united with the Conservative Mennonite Church, of which she was an active member. She is survived by her father, stepmother, 3 brothers (Herbert James, Jr., Richard Carl, Clair David), 3 sisters (Janice Rose, Yvonne Ann, and Susan Marie), and a host of friends. Her mother and one sister preceded her in death. Funeral services were held at the Croghan Church, Aug. 4, by the local ministry, with burial in the church cemetery.

Henson, Daniel D., son of Franklin and Annie (Fowler) Henson, was born Oct. 11, 1885; died at the Washington County Hospital, Hagerstown, Md., Oct. 24, 1956; aged 71 y. 13 d. He is survived by his wife (Cora Hose Henson), 5 sons, 7 daughters, 3 brothers, 2 sisters, and 44 grandchildren. He was a member of the Pinesburg Mennonite Church where funeral services were conducted on Oct. 28 in charge of Oliver H. Martin, Moses K. Horst, and Amos E. Horst. Burial was made in the adjoining cemetery.

Hershey, Tobias Kreider, son of Tobias and Lydia Hershey, was born in Intercourse, Pa., March 14, 1879; died at his home in Goshen, Ind., Oct. 31, 1956; aged 77 y. 7 m. 17 d. He

leaves his wife, Mae Hertzler Hershey, to whom he was married on Dec. 27, 1904, a daughter (Beatrice—Mrs. William E. Hallman, missionary to Argentina), a son (Lester, missionary in Puerto Rico), 6 grandchildren, one great-grandchild, an older brother (J. H. Hershey, Coatesville, Pa.), 2 sisters (Hettie—Mrs. Ira J. Barge, Ronks, Pa.; Anna—Mrs. Harry G. Hess, Lancaster, Pa.), an aunt (Amanda Weaver from Virginia), and many relatives and friends.

Converted as a youth, Bro. Hershey felt called of the Lord to His service, and so he sold his small farm and went to take further preparation at Goshen College. The Mission Board called him to superintend the Youngstown, Ohio, Mission, where he served from 1911 to 1914, when because of health, he had to resign and move to Colorado. In 1912, while in Ohio, he was ordained to the ministry, serving as secretary of this conference for a number of years. Recuperating in Colorado, he was called to serve as pastor of the Bluffton, Ohio, Mennonite Church, where he served for one year while waiting to go to Argentina. In 1917, with the J. W. Shank family, the Hersheys sailed for Argentina. He served in this mission for 31 years, retiring in 1948. During this time he served as its superintendent for the most part, was the Board's power of attorney, financial agent during the 31 years, and took a great deal of interest in the promotion of literature, translating several pamphlets and writing two of his own books, while directing the Mission printery from its start. His interest in children caused him to promote an orphanage. On several occasions he was its superintendent. After retiring from the Argentina field, he served as supply pastor of two congregations in Puerto Rico while missionaries were on furlough.

Returning to the States in 1949, the Lancaster Conference asked him to aid with the evangelistic work among the Spanish migrants in the county. He served ably and lovingly in this capacity, even after he was called to be pastor and bishop of the Zion Church, north of Morgantown, Pa. In 1954 he resigned this pastorate after serving 3 years, and with his wife moved to Goshen, Ind.

During his lifetime he served as evangelist in many churches in United States and Canada, taught in winter Bible conferences, and in many week-end Bible conferences. He was known as a man of God, loving His Word which he always taught with zeal.

Funeral services were held at the Goshen College Church, Goshen, Ind., on Nov. 2 with sermon by S. C. Yoder, and at Hershey's, Kinzers, Pa., on Nov. 3, with sermon by J. D. Graber. Burial was made in the adjoining cemetery.

Weaver, Menno B., son of David B. and Anna (Musser) Weaver, was born Jan. 10, 1871, in Lancaster Co., Pa.; departed this life Oct. 17, 1956, at the home of his daughter near Limon, Colo.; aged 85 y. 9 m. 7 d. At the age of 9 he with his parents moved to Newton, Kans., where he grew to manhood. On Oct. 19, 1893, he was married to Lavina Burkhart. To this union were born 4 sons and 3 daughters. Two sons preceded him in death. Surviving are the five children (Alta May—Mrs. Fred H. Grove, Limon, Colo.; Lester Ray, Flanagan, Ill.; David J., Junction City, Kans.; Ruth Elizabeth—Mrs. Leland Kenagy, Kansas City, Kans.; Ethel Marie—Mrs. Martin Harbott, Lake Charles, La.), 13 grandchildren, 12 great-grandchildren, and one brother (Reuben, Harper, Kans.). Four brothers and 3 sisters preceded him in death. In 1920 he moved to Lake Charles, La., where his wife passed away in 1937. The last 10 years he made his home with his children. When he was a young man he accepted Christ as his Saviour and became a member of the Mennonite Church. As long as he was able he was always active in the work of the church. Services were held at Limon, Colo., in charge of Val Swartzendruber and at the Pennsylvania Mennonite Church, Hesston, Kans., in charge of Val Swartzendruber, assisted by Earl Buckwalter, with burial in the adjoining cemetery.

Wideman, Susanna, daughter of Abraham and Elizabeth (Dettweiler) Snyder, was born May 28, 1891, in Ontario, Canada; passed away Oct. 9, 1956, at the Scenic Convalescent Home, Pigeon, Mich., after a long illness. She spent nearly all her life in the Pigeon vicinity. On Jan. 19, 1916, she was married to Allen Wideman, who preceded her in death on June 22, 1953. Surviving are her mother (Mrs. Elizabeth Snyder, Vestaburg, Mich.), 2 sisters (Mrs. Hannah Ropp, Alma, Mich., and Mrs. Otto Beach, Vestaburg), and 2 brothers (Abe and LeRoy Snyder, both of Vestaburg, Mich.). Deceased are her father, a sister (Matilda Schloneger), and a brother (Allen). She accepted Christ in her youth and was baptized into the Mennonite Church in which faith she remained throughout life. Funeral services were conducted Oct. 13 at the Pigeon Mennonite Church in charge of Donald King. Interment in the church cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Rest for the Weary, by Vance Havner; Revell; 1956; 154 pp.; $2.00.

Anyone who is familiar with the writings of Vance Havner or has heard him preach will know what to expect in this, his latest volume of devotional, essay-type meditations. He has a humorous, whimsical style all his own, that is somewhat reminiscent of Edgar Guest's poetry. As an "unreconstructed rebel," he assails this progress-mad age, preferring his bird friends in his retreat at the "old mill." In fifty short essays he draws practical lessons from such simple, homely things as home-made ice cream, binoculars, the kitchen sink, and the fireplace. Although the writing is not deeply spiritual, yet it should provide the needed relaxation that the author evidently desired it to have for the reader.

—Earl R. Delp.

Items and Comments

Church construction in September set a new record for a single month, according to the Department of Commerce and Labor in Washington. The total of $72,000,000 was $2,000,000 more than the previous monthly high established in August. In September, 1955, church construction amounted to $69,000,000. Church building for the first nine months of this year totaled $545,000,000, an increase of $7,000,000 over the same period of 1955. September construction by non-public schools and colleges, most of which are church-related, totaled $49,000,000, the same level as August but $1,000,000 ahead of last year. Building activity by private hospitals and institutions was $1,000,000 below September of last year. Construction in this field is down 12 per cent from the first nine months of last year.

* * *

In Nagpur, India, in October, 200,000 low-caste Hindus announced their mass conversion to Buddhism. The purpose of this change of religion is thought to be the desire to escape the caste discrimination of Hindu Society. The conversion movement was organized by Dr. Ambedkar, an eminent scholar and chief author of the Indian Constitution. Dr. Ambedkar himself belongs to one of the low castes. The constitution abolished untouchability, as the discrimination against the low-caste people has been called. But the enforcement of this new idea is advancing very slowly. Buddhism recognizes no castes and therefore makes its appeal to the low-caste people. The Indian parliament is depending upon education and inter-caste marriages now permitted by law to gradually do away with the evils of the caste system.

* * *

Martin Niemoeller, well-known German churchman, has announced that he will visit Communist China early in 1958 following his scheduled tour of India. The Lutheran leader, who has just completed a ten-day preaching mission in East Germany, said he was invited to visit China by Christian members of a Chinese delegation that he met in Germany.

* * *

The American Lutheran Church has approved merger documents that would unite it with two other Lutheran bodies. These documents have been earlier approved by the Evangelical Lutheran Church and the United Evangelical Lutheran Church. Merger of the three groups will create a 2,000,000-member denomination in 1960, if the proposed timetable is followed.

* * *

Here is a new note in church comfort. A Seventh-Day Adventist church in Los Angeles has seats arranged in staggered sizes. If you don't fit, just move over until you do. Seats are built to accommodate worshipers of any dimension.

* * *

A church flag blew from the State Capitol in Harrisburg for a day and a half as delegates gathered for the biennial convention of the United Lutheran Church in America. But a state official ordered it taken down after the Pennsylvania Justice Department ruled that the flag was flying illegally. The department said a 1913 state law bars the flying of any banner over the capitol except the American flag and the official flag of the Commonwealth of Pennsylvania.

* * *

Pastors of the Presbyterian Church in the U.S.A. congregations now receive an average salary of $5,405 a year, according to the denomination's Board of Pensions. The current average salary is 49 per cent above the 1948 average.

* * *

The Southern Baptist Convention now has more foreign mission volunteers studying on seminary campuses than ever before in its history. The Executive Secretary of the denomination's foreign mission board says that more than 1000 young people have written the board volunteering for foreign mission duty. Almost every week also some Southern Baptist pastor volunteers to leave his church for service overseas.

* * *

Colleges contribute to the mental instability of their students by providing an atmosphere in which traditional beliefs are questioned but

none are put in their place, according to the president of the State University of New York. He says the universities have not gone out of their way either to praise or condemn religion. They simply have for the most part ignored it altogether.

* * *

An American woman who claims to be the wife of a Syrian citizen has been tried and condemned as a spy by the Israeli government. She is the first American citizen ever to be tried in Israel on that charge.

* * *

The enrollment at Messiah College, Grantham, Pa., this year is 205. This college is operated by the Brethren in Christ Church.

* * *

Enrollment at Tabor, Mennonite Brethren College at Hillsboro, Kans., is 262 for the fall semester.

* * *

A survey of ten communities in the area of Los Angeles shows that 10 per cent of the population belong to about 100 strange cults. The leader of one of these cults says that he arrived on earth "240,000 years ago by rocket ship from the Planet Neophrates."

* * *

"Only one southern white in twenty," says Charles A. Wells in **Between the Lines**, "perhaps even less, harbors the kind of racial antagonism which could readily be enflamed by the fanatic. But one in ten out of a population of 25,000 means a mob of over 1000."

* * *

Workers from Gulfport, Miss., report that the racial situation is exerting some pressure on their program. For instance, three of the unit members there and one Negro boy were taken to the police department for playing tennis together on the city tennis court.

* * *

C. N. Hostetter, Jr., president of the Messiah College at Grantham, Pa., was guest speaker in the annual session of the Western District Conference of the General Conference Mennonites.

* * *

President Eisenhower and Adlai E. Stevenson have repudiated the use of campaign appeals based on religious or racial prejudice. In a statement made public by the National Conference of Christians and Jews the President said that the unity of the American people demands a "fellowship of peoples of all religious beliefs and national origins. There is no such thing as just a little bigotry, just a little hate," he said. Mr. Stevenson said that intolerance, prejudice, and false accusation "have no place at any time in our national life, especially when the eyes of the world are looking to us for proof of our democratic intentions."

* * *

One of the better editorials on the Suez Canal question which we have read was in the **Pittsburgh Post-Gazette** on October 15. The editorial was entitled "Another Myth Dies." It quoted a British government agency which said last September 6, "Without the services of the present corps of pilots the Egyptians will not be able to continue to pass the present volume of traffic through the Canal." Then it went on to show how traffic is going through the Canal practically without any difficulty in spite of the walkout of the western pilots. The editorial ends, "When will we learn not to underestimate other people?"

* * *

The government in Washington is spending only 22 cents out of every tax dollar for nonmilitary purposes, according to the Friends Committee on National Legislation. This is the largest proportion of tax money ever dedicated to military purposes in peacetime.

* * *

A record-breaking traffic toll of more than 41,000 dead has been predicted for this year by the President of the National Safety Council.

* * *

There are 492 church publications with a total circulation of almost 17,000,000 in West Germany. Religious periodicals constitute the second largest group of publications in West Germany, being surpassed in number only by industrial and trade papers. The church press includes 254 Roman Catholic papers with a circulation of over 10,000,000 and 310 Protestant publications with a circulation of almost 5,000,000. Highest circulations total registered by religious publications in all of pre-Nazi Germany was 10,300,000 in 1929.

* * *

The first religious radio broadcast in this country was in January, 1921, when the regular Sunday services of the Calvary Episcopal Church in Pittsburgh was carried over KDKA.

* * *

The Hopi Indians of northern Arizona, according to the **Reporter**, object to the draft law which requires their young men to go to war. The Hopi chief said, "Hopis never participate in or aid any war effort. It is up to the Hopi and other religions to not war. I am very happy that a few even with very small number have refused to go to war. Though they have been placed in Washington prisons they are faithful ones, they are the ones who are holding this life's plan, they are the ones who are in right with Maasau. All these war efforts are contrary to the teachings of our great spirit. So it is better to be right with Him than to follow the majority who are only running after something they have created by and for themselves, something that will destroy them in the end."

* * *

Premier Chow En-Lai of Communist China is among representatives of 28 nations who have accepted invitations to attend the Fourth World Buddhist Conference to be held at Katmun, capital of Nepal, in November.

* * *

About 1,500 Negroes are teaching mixed classes in the schools of border southern states. There have been no serious problems.

* * *

H. J. Andres, Administrator of the Bethel Deaconess Hospital and Bethel Home for the Aged, General Conference Mennonite institution at Newton, Kansas, has resigned effective January 1. Mr. Andres has also been secretary of the Publishing Committee of the **Mennonite Encyclopedia** and he is manager of the Schowalter Foundation. His successor at Bethel is Marvin Ewert. Mr. Andres will devote considerable time to administering the Schowalter Foundation.

* * *

While half the human race goes to bed hungry every night, the United States has 9 billion dollars worth of farm products in surplus storage. This storage costs $1,000,000 a day. Deterioration of this food is estimated as high as $2,000,000 a day. Paul Comly French, founder of CARE, has organized WORLD to work on the problem of getting American food and food producing know-how to the lands which need it.

* * *

There are about 3,000 non-Catholic gypsies in France. A number of evangelists work among them. Last year about 200 were converted.

* * *

Worship material for churches desiring to hold a service with a Bible-centered emphasis on the World Day of Prayer next March 8 has been prepared by the National Association of Evangelicals.

* * *

The Protestant churches of the United States are facing a critical shortage of 25,000 ministers. More than 15,000 pulpits are vacant and 10,000 other crucial posts are unfilled, according to a report given at the Biennial Convention of the United Lutheran Church in America.

* * *

A Roman Catholic Archbishop in Durban, South Africa, reports that the Moslem faith is moving in a "tremendous wave" down the east and west coast of Africa. He says Islam appeals to Africans because it is uncomplicated. "It's a simple faith," he said. "A man says, 'There is one God and Mohammed is His prophet' and he is a Moslem."

* * *

About 2,750,000 pupils (almost 1,750,000 of them Protestants) are enrolled in weekday religious schools of the United States.

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EXCH

Gospel Herald

TUESDAY, DECEMBER 4, 1956. VOLUME XLIX. NUMBER 49

The Trilogy of the Living Word

There was a Word of God before the Bible was written. The Bible gives us abundant evidence of this. One has only to glance through the first two books of the Bible to find examples aplenty. Beginning with the twelfth chapter of Genesis the story is linked together by the recurrence of the phrase, "And the Lord appeared unto Abraham and said . . . ." One third of the chapters of Exodus begin with some such phrase as "And the Lord spake unto Moses and Aaron, saying. . . ." It is revealing to count how many of the 187 chapters in the Five Books of Moses begin this way.

The very power of the prophetic books of the Old Testament lies in this same fact—that they record the Word of God which came to these ancient seers, words which were later written down.

In one of the most dramatic chapters of the Old Testament, the sixth of Isaiah, the prophet describes in some detail how the Word of the Lord came to him. The writing prophets of the Old Testament may be quite correctly thought of as a group of reporters who recorded the Living Word as God spoke it to their hearts and minds.

The heart of the New Testament is in the words of Jesus, God revealed in the flesh, the Messiah foretold by the earlier prophets. It was many years after the days of His flesh before these words were recorded. Meanwhile through the ardent and continuous preaching of the apostles these words were transforming the Roman world.

And thus it was that a century or more after the founding of the Christian Church the assembling of the records of the Living Word produced what we call the Bible.

The transmission of the sacred text to our time is the miracle of literature and constitutes the second phase in the trilogy of the Living Word. Those who have preserved it have done their work with the utmost fidelity. We are told that there are hardly more than a dozen major variants between the Hebrew text of the copy of Isaiah found in a cave by the Dead Sea about six years ago—a copy dating from before the time of Christ—and the accepted Hebrew text on which our English Bible was based, a text dated more than a thousand years later. So faithful have been the copyists down across the centuries.

The miracle is also one of translation. The Living Word is good news, just as Mark entitled it when he wrote his—the earliest—of the records of the ministry of Christ. Good news is always too good to keep. And so men have translated it from tongue to tongue as civilization expanded and as languages fell out of use and developed into new forms.

Because today's world is becoming one great echoing hall of common knowledge, the labors of translating the Living Word into new languages and of revising it into current forms of speech have never been undertaken and pursued with such vigor. It is conservatively estimated that today nine tenths of the people of the world have at least some part of the Living Word in published form in their native speech. The published Word of God has become, like no other book, the world's Book.

But books that are not used are lifeless. This reminds us of the third phase of the trilogy of the Living Word. Like the first, we find this third phase referred to in the sacred text. Just as the ancient writers record their "Thus saith the Lord," so do the Apostles remind us that we are to be not hearers of the Word, but doers also. St. Paul makes it crystal-clear when he writes to his Corinthian Church, "You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men; and you show that you are a letter from Christ delivered by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts." It is the word that lives in the daily lives of those who have read it that is the Living Word and always has been the Living Word. To spread this Living Word is the burden of the New Testament. We see it in the ethical teachings of the Sermon on the Mount, but even more clearly in the call of Christ to come out from the world into the church. When the Saviour told Nicodemus that a man must be born again, was He not thinking of a new creature that should be vocal with the accents of Heaven? And the church by its living testimony shall someday be ready to receive the kingdom for which the Saviour taught us to pray. Faint glimmerings of this are observable even now. A man wrote to the leading paper of a large American city one day last summer as follows:

"While sitting in the lobby of the ——— Hotel recently, I could not help but notice the numerous delegates to the ——— Church Convention. The men appeared calm and poised. . . . They were friendly

The Word

By Jacob Sudermann

In the beginning was the Word,
The one **Word,**
The ineffable **Word;**
And then came the flood,
The flood of words,
More than forty days and forty
Nights of words,
More than forty years and forty
Centuries of words
That tried to expound the Word,
To dissect it,
To lay bare the tissue
Of its truth.
But the **Word** remained ineffable,
And it was confounded
With the torrent of words
That tried to cover its meaning,
But only hid it with the finality
Of encyclical thoroughness.
And then a Rabelaisian laugh
Echoed out of Chaos
Into the order of Creation,
And all Hell broke loose,
And Death ravaged the ranks of men,
For the **Word** was **Life,**
And **Life** was lost.
So, the **Word** became flesh
To infuse light into the habitat of Death,
For **Light** is **Life**
And the absence of **Light** is death.
In this flesh the battle was joined,
And in this battle,
The **Word** began to define itself,
Not with words,
Not with abstractions,
But in the persuasive concreteness
Of deeds.
And it was discovered
That the **Word** was **Love.**

Goshen, Ind.

and appeared very happy. . . . The women . . . also looked sweet; they were not fidgety and did not open their handbags in a frenzy to fish out a cigaret the minute they sat down. . . . I could see what their faith was doing for these people."

One recalls the prophecy quoted in the eighth chapter of the Book of Hebrews:

"I will put my laws into their minds,
And write them on their hearts,
And I will be their God,
And they shall be my people."

—*Bible Society Record.*

Mennonite Evangelistic Crusaders

BY NORMAN E. YUTZY

The Mennonite Evangelistic Crusaders with headquarters at Harrisonburg, Va., are a group of lay members and ministers who are interested in tent evangelism. Operating in conjunction with the Virginia Conference Mission Board, they own and sponsor the use of two tents. The larger tent, 80 x 150 feet, seats a thousand people; the smaller tent seats around 300. The basic interest of this group of lay members and ministers is to use this tent equipment in the work of evangelism, and in this interest the larger tent was used this summer in four different mission localities.

The staff for the summer's campaigns included A. Don Augsburger, Souderšburg, Pa., as evangelist, who was accompanied by his wife and two daughters, and Norman E. Yutzy, Broadway, Va., as song leader and tent manager, and his wife, who served as a personal worker and operated a book stand in the tent. The equipment included the large tent fully equipped, 750 folding chairs, one tractor-trailor outfit, and two house trailers as living quarters for the staff.

The first campaign was held at Harrisonburg, Va., June 3-17, sponsored primarily by the Mennonite churches of Harrisonburg. The tent was located just north of town on the Mennonite Hour grounds.

The second campaign at East Greenville, Ohio, was held June 24 to July 8, and was sponsored by the Hi-Way Chapel of East Greenville, Ohio, with a good support from the Mennonite churches of Wayne County. The tent was located at the western edge of East Greenville on an unused school ground.

The third campaign was at Altoona, Pa., July 15-29. Here the tent was erected in an open field about three miles south of Altoona along route 764. This campaign was sponsored by the two Mennonite missions of Altoona with a good support from the Big Valley Mennonite churches, the Martinsburg Church, and the Johnstown area.

The last campaign for the summer was August 5-19 at Ambler, Pa., sponsored by the Ambler Gospel Mission. Here again we had good support from the nearby Mennonite community, the Franconia Conference churches. The tent was erected on an open corner lot near the northern edge of town, but within the city limits.

The attendance at the various campaigns was good. On a number of occasions the tent was completely filled and some had to stand around the outside. Great spiritual victories were won and for this we are indeed thankful. At Ambler, Pa., a middle-aged man and his wife were won for the Lord and they have now been baptized and received as members of the Ambler Gospel Mission. At this same place one of the Voluntary Firemen who helped direct traffic at the intersection where the tent was located came in voluntarily one evening after most of the folks had left and asked for spiritual help. There in the prayer room he was led back to peace with God by Bro. Augsburger. At East Greenville, Ohio, several young boys accepted Christ for the first time on the last night of the campaign and gave up sinful habits. Several nights earlier a young lady from Boston, Mass., who chanced to hear about our services while visiting friends in Massillon, was brought back into fellowship with God. She had a long story to tell about how she had been a Christian and had backslidden into sin. It would be possible to tell of many others who were won to Christ for the first time, reclaimed, or blessed in their experience. Altogether there were 206 who made public confessions in our four campaigns this summer: 37 at Harrisonburg; 77 at East Greenville; 51 at Altoona, and 41 at Ambler. These figures include first-time decisions, confession of sin, and rededications.

As a member of the staff of the Mennonite Evangelistic Crusaders, I thank all who labored with us so faithfully in these various campaigns this summer, helping to make our labors fruitful. We of the staff received by far the greatest blessing, but we are happy that we could serve God and the church in Tent Evangelistic work and bring spiritual blessing into the lives of others. We were only laborers together with God, and to God shall be all the glory. Broadway, Va.

Our Readers Say—

The article by Bro. Paul Peachey in the HERALD of Nov. 13 contains many good points. 1) The ethic of the N.T. is for all believers; 2) There is no justification apart from sanctification; 3) Christians ought to be nonresistant; 4) Only love should be manifested to other people; 5) Honesty and purity of life are essential Christian traits. And our leaders do need to give the help which he says has not been given on the application of Christianity to the economic life.

There are a few questions upon which I would like to have more information. 1) Is there an absolute difference between our economic standards and practices and those of the Anabaptists? Did any Anabaptists serve as gold- and silversmiths, for example? 2) Is it the N.T. that we are bound to follow, or the "communistic" Anabaptists with whom the Swiss Brethren and the Dutch Menists differed? 3) In what sense is the American economic system immoral, and into what areas or activities may nonconformed Christians enter? (This is the heart of the problem, and the article gives no help here.) 4) Was the economic system of the Graeco-Roman world, in which Paul could make tents, moral or immoral? 5) Does the N.T. ever give instructions to the rich?

My deepest concerns have not to do with the problem, however, important as the problem is, and as badly as we need help in the area. It is rather the tone of the article which concerns me. Without being facetious, I wonder how Bro. Peachey would have written to the Corinthian Christians in Paul's day. Paul assumed that his readers—no matter how much in need of deeper growth and more maturity—were after all saved and sanctified, and that an appeal of love was the most effective means to lead them to higher ground. The thundering of the prophets ceased at Pentecost. The appeal of love has displaced it.

Finally, I am distressed at the spirit which the article seems to have in reference to our ordained brethren and our conferences. Were not the leaders moved by the same concerns as Bro. Peachey when they wrote those "absolutist" standards? Were they out of order in seeking to give the help which the "laity" needed? Do elders have any responsibility to assist the weaker members of the flock? Have not the great majority of our ordained brethren been Spirit-led and Spirit-filled men of God? Should they not be held high in love and respect for their works' sake? I wish there could have been a little more emphasis on this phase of truth in the article.

Many of us share deeply Bro. Peachey's concern for the unity of the church. We want to see a Brotherhood in which educated and uneducated, rich and poor, ordained and unordained, all constitute one happy band of pilgrims. But it is love and humility and kind teaching which can bring this about, not criticism. The awakening which has come to the Mennonite Church in the last few generations is tremendous. Our laity are now active for the first time in four centuries. Missions are being established by the hundreds, many of our conferences have lay delegates, our giving is beginning to become significant, we have gained some ground in recovering the "Anabaptist Vision," our young people are gladly serving in

(Continued on page 1141)

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Me

". . . thy thoughts toward us . . ." (Ps. 40:5, RSV).

A teacher asked her class: "Can you tell me anything of importance that did not exist 50 years ago?" And one lad exclaimed, "Me!"

He was right. There is no unimportant person. Not even me!

A preacher with a Southern accent was telling about Jesus' interest in the impotent man at the Pool of Bethesda. But he pronounced the word "impohtant," and his main point was that this sick man was important to Christ. His interpretation was a little faulty, but his evaluation was correct: this afflicted man at the Pool, as well as every other person, was important to Christ.

It is somewhat astounding to know that God thinks about us, that His thoughts are toward us. God is so great, and we are so small that one might suppose that He could hardly bother about us. He is one, but we are myriads; how could we expect Him to give us any kind of individual attention? God has so many things to think about, what with keeping the stars and planets in course, managing the weather and the seasons, keeping a guiding hand on the flow of history, protecting a saint here and warning a sinner there, that it should be easy for Him to completely forget about a man ill for thirty-eight years, or about a mere boy in one of ten thousand village schools.

But, we are assured, He never forgets us. We cannot drift beyond His love and care. He knows our every need, and hears even the unspoken prayer. No person is so small, or so young, or so weak, or so sick, or so useless, or so old, or so unknown, that He has dropped out of God's consciousness.

It is mighty comforting to know that we are important to God. It would be distressing to be lost in this great universe, with no one thinking about us or even aware that we exist. Friends forget us, we know; even kinfolks do. The appraisal of our value to society may sink very low. But still, we are VIP's (Very Important Persons) with God. He made us for a purpose, and He helps us to fulfill that purpose; He made us unique, and so doesn't confuse us with somebody else. He knows His sheep by name. How happy we are to be recognized and remembered! God never says, "I don't believe I know you." He never admits, "The face is familiar, but I've forgotten the name."

It is unreasonable to expect people to remember us. There are so many, and to them we may not be important. Human power is limited, and we just can't be important to everybody. But with God it is different. He never did a useless thing, and so He never made an unimportant person. You are important. Me, too.—E.

The Present Reality

The Christian faith involves both a backward and a forward look. And looking either way, we see historical reality.

Looking back we see that climactic time in history when God took upon Himself flesh as His Son became incarnate God, the divine in human form. This is not some abstract concept, but actual history, as the dating of our calendar attests. At a definite time, at a certain place on this earth, occurred the marvelous events of the incarnational ministry: the birth at Bethlehem, the miracles and the teaching in Judea, Galilee, Samaria, Tyre and Sidon, Decapolis, and Perea, the trial, death, resurrection, and ascension in Jerusalem. Christianity is a historical faith, built upon the deeds of God, but in terms that are humanly known and understood.

Looking forward, the New Testament also speaks of events in terms of historical reality. The same Jesus who went away will return, and in like manner. He will come in power and great glory, to receive His own to Himself and to execute judgment upon the wicked and unbelieving. He will come in time, to bring an end to the present order. We do not know the date, but that makes the event no less sure. The reality of the second coming grows out of the reality of the first. He who did come will come. The same God who promised the first promised the second also. The same divine will that turned promise into fulfillment at the incarnation will turn promise into fulfillment at the consummation. The faith which believes in the past event requires also the future event.

But Christian reality is not found only in the past and the future. The Christian lives in present reality. Someone has turned verbs into nouns to put it this way: "We live in the isness of the was and the isness of the will be."

That is, what happened almost two thousand years ago is blessedly real to the Christian today in terms of his personal experience. What was now is. The Christ of history is the object of a present faith. We have come to know Him as Saviour and Lord, a contemporary in whom and with whom we live. He hangs upon the cross for us as our continuing atonement. We are crucified with Him so that we are dead unto sin. But we also know Him as our triumphant and risen Lord. We live through His resurrection power in newness of life. The Holy Spirit whom He sent at Pentecost still comes to prepared hearts to comfort and to guide, to teach and cleanse, to empower and strengthen. The marvelous accomplishment of those events at the climax of history is mighty yet to transform and recreate and to send forth in flaming witness. We live today in all the splendor of the new age which was inaugurated when Christ was on earth. "Lo, I am with you alway," He said, "even unto the end of the world."

But we live also in the isness of what will be. The New Testament teachings of events to come are not only intellectual concepts to us, but a part of daily experience. That Christ will come again to bring all things to a glorious consummation is for us a blessed hope that lightens every day's walk. We look up, knowing that the day of our complete redemption draws near. Every day we know that our final salvation is nearer than when we first believed. Having in us this blessed hope, we purify ourselves of all defilements, free ourselves of complicating earthly attachments, and watch continually for the parousia of our Lord. We work strenuously to tell others of our faith and our hope, and to make His will to prevail in home and church and community and nation and world. We refuse to be disheartened by defeats and setbacks, knowing that our Lord and His Kingdom shall triumph in the end. Our Lord is even now coming and reigning in our own hearts and lives, and we long to have His will be done, whether now or beyond the parousia.

We are not Christians of only yesterday or tomorrow. We are Christians of

today, with the realities of yesterday and tomorrow blending into the realities of today. We walk today in the sureness of what was and what will be.—E.

Prairie Street Enlargement Campaign

BY J. B. SHENK

"No. No, I'm not a member of the church," the woman said. "The church has no use for people like me—I'm a barmaid. But you've got to make a living someway." The survey worker came away with painful awareness of the wistful, lonely woman who considered herself an outcast, an untouchable in the eyes of the church. But perhaps his comment that none of us can ever wander outside the love of God has borne fruit and will bear fruit. On Sunday morning the barmaid's twelve-year-old son was in Sunday school and declared he planned to come again.

This incident occurred during an eight-day Sunday School Enlargement Campaign directed by Bro. Paul M. Lederach in early November, 1956, at the Prairie Street Mennonite Church, Elkhart, Indiana. God's blessing upon this program, a rather new approach in our brotherhood, was apparent in many ways. Following the campaign the leaders of the congregation warmly recommend similar programs elsewhere. It was found to be an effective supplement to other evangelistic programs in the congregation and a significant boost to the total Christian Education program.

On the opening Sunday afternoon forty-seven teams of two contacted eight hundred homes, taking a religious survey and leaving church calling-cards. Bro. Lederach and the local pastor, J. B. Shenk, compiled the survey information early in the week, finding that about ten per cent of the homes had no church connection. The one hundred forty souls from such homes were listed as prospective Sunday-school pupils. On Saturday following the survey the entire Sunday-school staff, as well as some class members, returned to these homes to give personal invitations. Also, typed lists of names of those claiming preference or affiliation at other churches were prepared. These lists are to be presented in person to the pastors of all churches named.

A Christian Service Training class in "Methods of Bible Study" was taught by Bro. Lederach in nightly sessions 7:30-9:00 o'clock, Monday-Friday. Fifty-three persons attended all or part of the course. More than twelve persons completed requirements for one unit of credit toward certification in the Christian Service Training program sponsored by the Mennonite Commission for Christian Education.

In a Saturday night meeting with Christian Education leaders Bro. Lederach explained curriculum plans now underway and answered questions about ideals and methods of work in Christian Education. Then the trustees joined the group for a discussion of space, equipment, housekeeping, and other physical standards for church facilities. A tour of the building immediately following led to fruitful sharing of concerns between the trustees and Christian Education leaders.

Work was begun on establishing a card file of all Sunday-school pupils. Arrangements were made for the appointment of an "attendance secretary" whose work will be the active, creative, weekly use of the attendance records in helping teachers keep contact with all pupils, especially those whose attendance might lag.

A congregation could conduct such a campaign entirely on its own. However, an investment in the services of a campaign director with enthusiasm and experience will be rewarded. The bringing into a local education program of a qualified resource person can be of invaluable assistance.

The campaign did not complete any one of its several tasks; it is only a beginning. But it is a good way to get rid of inertia and to gather momentum. Every part of the week-long program must be extended throughout the year by local leaders.

Elkhart, Ind.

50 Years Ago—

(from Gospel Witness, Nov. 21, 1906)

. . . Bro. J. F. Brunk was relieved as superintendent of the [Kansas City] mission, and Bro. J. D. Charles appointed in his stead.

Our associate editor, Bro. D. D. Miller, is doing evangelistic work in the West and Southwest.

(from Gospel Witness, Nov. 28, 1906)

Balodgahan is, at last, the home of some of our workers.

Be it resolved by this [Pacific Coast] Conference that all ministers, evangelists, and all members having the baptism of the Holy Ghost encourage everywhere that believers seek a definite experience of the baptism of the Holy Ghost.

The Jews are flocking from Russia to Palestine . . . . now almost 100,000 Jews in the Holy Land.

We should so live our religion and our testimony that when we are gone it will not be hard on our successors who live after us. In a large measure, the next generation will reap what we are sowing.

—J. E. Forrest.

By the Lake

BY LORIE C. GOODING

By the lake of Gennesaret when the day was growing dim,
When the quiet shadows gathered o'er the sod,
Came the Teacher, came the Healer, and the people flocked to Him
As He taught them all the gracious words of God.

And He saw them as a shepherd sees the lost and wandering sheep
In the desert, in the darkness, in the cold;
And He gathered them together from the valley and the steep,
And He called them all together to the fold.

And He loved them in their weakness, and He loved them in their blindness,
And with deep compassion there He healed them all.
And they knew He was their Saviour by His gentle loving-kindness,
And they heard and gladly answered at His call.

By the lake of Gennesaret when the day was nearly done,
When the quiet shadows gathered toward the night,
Came the Teacher, came the Healer, came God's well-beloved Son,
And His presence was a glory and a light.

Not in solemn silken splendor, not in majesty and pride,
Not with triumphal procession, came their Lord;
But He came to them in meekness, and He called them to His side,
And they knew He was their Saviour by His Word.

Holmesville, Ohio.

You seldom hear about a certain group of workers in international relief service whose unsung ministry is highly significant and should cause you to

Add This Blessing to Your Cornucopia

Many relief workers in the Mennonite Central Committee program around the world (and all of us, really) have something special for which to thank God. Too often we think it is *we* who give, help, lift, and provide for the underprivileged persons in underprivileged nations. But there is an important, though unsung, ministry being performed by persons who represent those we are serving, the national workers. These are those serving as interpreters, translators, and general helpers. Let us be grateful for the unique contributions they are making to the total cause for Christ.

Just how much would the relief program of the MCC be curbed if there were no interpreters? Listen to what some of the workers say: Dr. Willard Krabill (Louisville, Ohio), who directs a medical relief unit at Banmethuot, Viet-Nam, says that since much of the work at Banmethuot is pioneer endeavor, interpreters are doubly important. "Our work would be impossible without interpreters. . . . In getting the program under way, many contacts with government officials are necessary. So my interpreter plays a crucial role."

Dr. Krabill's interpreter is Y Dun Ksor, who is considered one of the best-educated persons in the area and speaks English, French, Vietnamese, and two or three dialects of the Raday tribesmen whom the unit serves. Viet-Nam workers say, "If we should lose Y Dun's services, our entire program would be badly crippled. We know of no one who could replace him."

Assistant Director

Because relief workers serve only two or three years, the matter of an interpreter is important because there is not time to master a language.

Sheen Yoon Soo is the able interpreter at the Mennonite Vocational School at Kyong San, Korea. He is assistant to the director, Kenneth S. Brunk (Denbigh, Va.), who says, "Personally I feel that an interpreter is indispensable in carrying on the job here."

Sheen does all the translating for American sponsors and also for boys' letters to sponsors. He serves as secretary and does most of the typing and some bookkeeping. He calls on friends, contacts government officials, buys school supplies, interviews boys and prospective teachers, interprets at teacher and student assemblies, and serves in a myriad of other ways.

Important Teammate

Over in Indonesia on the island of Java, interpreters are important members of the MCC medical relief team, serving as clinic assistants.

While most of the present MCC workers attempt to grasp the new national language, Javanese helpers still fill an important need. This is because 85 per cent of the patients are poor village people who have not learned the Indonesian language.



Right-hand man . . . Y Dun Ksor assists Dr. Willard Krabill in the MCC medical relief work in Viet-Nam. He interprets not only words but also customs and tribal attitudes. In addition he delivers tips on health and hygiene and shares the Christian message.

In northern Greece members of Pax Service units rely heavily on interpreters to convey technical information. Projects in Greece are entirely of the agricultural demonstration nature.

The Panayitsa unit considers its interpreter one of the unit. Certain demonstration projects are his responsibility in emergencies.

Paxman Donald Schierling (Henderson, Nebr.) said, "Through the understanding of his own people our interpreter, Alex, has often explained to me the thinking of the village Greeks. Had he not been so kind to explain we would have been in many embarrassing situations."

"VIP" Tips

MCC workers in Jordan depend on interpreters, although English is spoken in some areas of the country. Leona Yoder (West Liberty, Ohio) said, "One learns to speak in short simple sentences. A good interpreter will not only repeat what you say but will give the same inflection with his voice."

Dr. Willard Kaufman (Cleveland, Kans.), who recently completed a period of medical work on the Jordan-Israel frontier, commented that interpreters tip him when visiting dignitaries arrive so that he can render more than the usual courtesies. This is important in Jordan. His helpers are Abdul Sameeh Abdul Nabi, a clerk; Khaled el Karaky, a male nurse; and Ibtesam Awaiwi, a practical nurse.

Clara Eshleman (Harrisonburg, Va.), who directs a woman's self-help project in Korea, tells of a typical occurrence where she might have been stumped were it not for her helpful interpreter, Ae Une Lee.

The Korean feels he needs a "back" in order to secure a favor or to get a job. This means, the interpreter revealed, that the Korean has a father who is in a high position or has an important relative. Without a "back" they do not expect to get ahead or secure a job. The self-help project has more women on the waiting list than can be handled, so those who apply for work—even with a "back"—are given no more consideration than others, thanks to the interpreter.

Interpreters are not merely translating machines. To MCC workers they must interpret their own customs and traditions. They must interpret not only words but attitudes, likes, and dislikes of the people. To their own people they must interpret the Christian spirit as well as mere words.

In MCC Tokyo, Japan, many former interpreters now serve as Christian missionaries. Others are in training for Christian work while still others continue to carry the spirit of Christianity which they caught while serving as interpreters.

Relief worker Mrs. Norman Wingert (Upland, Calif.) one day made a trip by train to Osaka accompanied by interpreter Koko Ichimura. A man sitting next to them volunteered the remark, "You people are Christians, are you not?"

"Yes, we are," Koko answered in Japanese. "Are you Christian?"

"No, not yet," he replied. He explained that he is a baker and that his family is Buddhist. Then he asked, "Just what is a Christian?"

Mrs. Wingert said a few words in English which Koko interpreted. Then with that as a springboard Koko launched an explanation of Christianity to him. Her sincere words seemed to impress the man. Before he got off the train he said he wanted to meet Koko and Mrs. Wingert at the next macaroni soup distribution to see MCC in action and hear more about Christianity.

. . . an example of the potential in the ministry of "interpreting!"

This year let us add interpreters to our cornucopia of blessings. We are thankful for them because our service "in the name of Christ" might not be understood if it were not for their distinctive contribution to the total Christian effort.—via MCC.

The Bible—Today

BY LORIE C. GOODING

In an age which prides itself upon its knowledge and its progress we often hear the Bible spoken of as "outdated, antiquated, and obsolete." Yet to those who will give time and earnestness to its study, it is as new as tomorrow morning. It is, in the final analysis, the beginning of all knowledge. Some would say, in a scientific age it is useless. The Bible was not written to teach science. Nevertheless, the foundations of science are in it. Ages before Galileo propounded his theory that the world is round, ages before Columbus "proved" it, Isaiah knew it, and wrote, "He sitteth upon the circle of the earth." Many years before that, Moses declared the healing and disinfecting qualities of the hyssop plant, which medicine has only recently "discovered." So when David prayed, "Purge me with hyssop and I shall be clean," he knew whereof he spoke.

For the student of literature a thorough knowledge of the Bible is necessary background. English literature is impregnated with quotations from, and allusions to, the Bible. Not only early writings, from Chaucer to Shakespeare, but the speeches of present-day statesmen, the editorials of daily papers, the novels and serious writings of contemporary authors, are full of references to the Bible, and to Biblical situations.

For the student of social sciences and the humanities the Bible is a mine of information. With its descriptions of human character, its accurate evaluation of human relationships, it is an infallible teacher.

For the philosopher, the Bible is an incomparable treasure house. Here is the best thinking of many centuries, couched in the most beautiful and expressive language to be found anywhere.

And of course for the Christian minister, preacher, teacher, layman, the Bible is the Word of God given by the inspiration of the Holy Spirit; the indispensable Handbook, and the complete Guide to life and living.

In a generation which has gone astray like the prodigal son, which is spending its gold for that which is not bread, which is expending its energies for things in which there is no satisfaction, which is wasting its inheritance in folly, the Bible is the most neglected book of the times. This does not prove any inadequacy in the Bible. It does prove the spiritual decline of this generation. The Bible is neglected because people are not willing to face facts. To read the Bible stirs up conscience, and makes sinners fearful and uncomfortable. The Bible is a mirror, and in it we see ourselves and our times reflected in true color. It is not a pretty sight.

Rather than read the Bible, accept it, and conform to its standards, men and women would "compare themselves among themselves," and doing this they reach the conclusion that they are, after all, not so bad. So they go merrily on their way, wrapped in self-righteousness against the day of reckoning, which they are reasonably sure is not coming anyhow.

Instead of going to the Bible, and the God of the Bible, for help and for strength and for comfort, they take their troubles to a psychiatrist, who often may not know as much as his patients do. But he is willing, for their "peace of mind" and their fat fees, to tell them that sin does not exist *per se;* but is only a flouting of custom or convention; that guilt, and its accompanying fears, are only complexes left by childhood instruction; that criminal or abnormal tendencies and/or acts are caused by the psychological impact of events in early childhood, or even infancy. Thus he relieves his victims of a sense of personal guilt, and personal responsibility for their actions (and of considerable sums of money), laying the guilt upon everyone and everything else. And the poor, misled person goes blithely down the road to damnation and destruction, assured that he is not to be held personally accountable for his wrongdoings.

The Bible, on the other hand, assures each person that he is, in point of fact, a sinner, a transgressor against the laws of the Almighty God, and to this God he must answer in judgment, and give account of his use of this life that is granted him. The Bible further assures him that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Peace of mind, peace of soul, absolution from guilt, power to live a life pleasing to God, confident expectation of eternal life, are all comprehended in the spiritual imperative, "Believe on the Lord Jesus Christ."

If, in this prodigal generation, the Bible is the most-sold and least-used book in the world, it does not thereby lose its power. There have been other times in which the Word of God was neglected and denied, without serious harm to the Word of God, but with incalculable and permanent damage to the souls of men. The Bible will be there, the Bible will wait until this erring generation, having expended its goods, its energy, its time in the pursuit of vague visions and vain illusions, and weary and heartsick of eating husks with the swine, and convinced that man's wisdom is foolishness; until this generation, spent and grief-stricken, shall be wholeheartedly seeking the spiritual restorative which can heal their souls. Then they will turn, and gladly return, to the springs of knowledge, the fountain of wisdom, the rivers of truth, the wells of salvation which are found in the Word of God, the Bible.

Holmesville, Ohio.

What we do is less important than why we do it.—J. D. Graber.

No Dissenting Vote

BY ALTA YODER BAUMAN

The attentive audience listened carefully to the report of the building committee for the work among the colored in Newport News. It was at a special business meeting of the Warwick River Church. The plans presented were readily and unanimously accepted, and the meeting was ended with a speed that surprised and delighted everyone. The members were of one accord, and the spirit of the group could be likened to that of the apostolic church in Acts.

Contrast this with a meeting held several years before—same place and same congregation. A building plan was presented for remodeling the church. The old-repaired building was "bursting at its seams," and the need for more room was obvious. The report brought forth various reactions, and the air was rife with conflicting ideas. Some thought the plan far too ambitious; others thought we should have a new building at a new site. Some thought we should add on to the present structure; others thought that it was not at all practical to do so. It was apparent to all that we were not ready to proceed with *any* plan. So the matter was dropped.

At subsequent meetings, the matter of expanding was brought up. Always nothing was accomplished because of clashing views. The old building was given a paint job inside and out, and we continue to worship under crowded conditions.

The work among the colored is an entirely different story. For some years a feeling had been growing that definite work among our neighbors of a different race was long overdue. Of course, we had been conducting summer Bible school for years. In fact, at the time it was decided to start work in Newport News (1952) we were having four schools every summer in the neighboring churches. When we came to choose the one to take charge of this new work, there seemed to be only one man—Nelson Burkholder. He had been getting training all these years—not in college, out in leading the Bible school project among the same people he was to serve in Newport News.

Now it had seemed as though the Lord had been leading step by step, but when the Burkholders actually started, it was quite discouraging and disappointing. The attendance was small and irregular, and there seemed to be no definite interest. They began a program of canvassing from door to door, handing out invitations to the chapel, and other literature. Still the people eyed askance the efforts of these members of another race and a different church, who were only trying to help them.

Along came a summer Bible school, and things changed. Attendance arose with a bang, and the place overflowed. It appeared that the people had needed

A PRAYER

FOR THIS WEEK

Gracious heavenly Father! Thou art kind and merciful, interested in our physical, mental, social, and spiritual welfare. Be Thy name praised and glorified. Thou hast called us from the world, given us the knowledge of Christ Jesus, our Saviour, acquainted us with Him. Thou hast forgiven our sins, washed us through His blood, and saved from the fear and slavery of the world and its king, Satan. We are now free persons, and yet slaves of Christ Jesus, being bought by His precious blood, and we are not our own.

It behooves us to serve Thee who hast served, called, separated, and saved us that we may ourselves serve the poor, the needy, the sick, the ignorant, the desolate, and all others in different situations, together with those who are suffering from the troubles of sin, as He Himself "came not to be served but to serve and give His life unto the ransom of many."

We are engaged in this service individually and as a church. Help us to do it most efficiently and effectively for Thy honor and glory. Bless the witness efforts and contacts of our preachers, teachers, and missionaries—both in the field and on furlough. Keep them in good health, happy, and cheerful. We specially bring to Thy throne of grace Amos and Edna Swartzentruber, Lee and Adella Kanagy, Ernest and Ruth Miller, Hedwig Nacht and African helpers. May the Mennonite Board of Missions and Charities, the Music Committee of the General Conference, and Mennonite Mutual Aid, Inc., be led by Thy wisdom for the good of many at home and abroad, and for the glory of Jesus Christ.

In the name of the Master and the Mediator we ask, Amen.

—Stephen Solomon.

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to be shown that the Mennonites were really out for their good and meant business. Now the problems are different. All solicitation has ceased, and the difficulty lies in trying to handle constructively a large number in a small place. What can be done with all these souls, mostly children, crowding in, eager to be taught?

With such a need right under our noses and staring us in the face, is there any doubt that we must be up and doing? And so on September 9, when the plan which had been approved at the business meeting was presented to the congregation at a regular service, *there was no dissenting vote!* The committee is now proceeding with the building on Wickham Avenue; the foundation is already laid. No doubt the Lord will lay it upon our hearts (and those of our friends) to provide enough funds to finish the structure as it is planned.

One wonders at the vast difference in the way these two projects were considered, almost simultaneously, in the same group. To some, it may seem that we lack the faith to launch our plans for a new building. Others may believe that God wanted us to get a good start on the Newport News work before doing anything about our own quarters. Then again, God may have other plans for the local congregation. To me, it is a good illustration of how the Holy Spirit can lead in a church—if the people will.

Warwick, Va.

A Deplorable Incident

All Mennonites are involved in an unfortunate incident which happened recently near Hagerstown, Md. For when one member suffers, all suffer with him. The sin of one calls for repentance by all, and the burdens of one should be borne by all.

Publicity in newspapers and in two magazines of world-wide distribution have indicted Mennonite attitudes and way of life in such a manner that only true repentance and redemptive measures are appropriate.

The incident was the forcible removal of a Mennonite to a Mennonite mental hospital. Though the facts were not all given by the press, it seems best not to argue in defense of what was done, even by a fuller recital of the facts. In imposing a fine on eleven defendants, the judge spoke out strongly against the attitude of separation from the community and the law on the part of the Mennonites.

It is only just to emphasize that all involved in this case apparently were trying to do what seemed best under the circumstances. That clears the motive, but it does not justify the procedure. Only God is qualified to pronounce judgment on this case, but it is to be hoped that the attitude of all of us will permit learning and amendment of our ways. From a distance it would seem that we need to repent:

1. Of the complex of family, church, and community relationships which has caused such an incident. There ought to be redemptive procedures which could have prevented it.
2. Of the ignorance or neglect of the laws set up for the protection of all citizens.
3. Of any tendency manifested of interpreting the case in such a way as to put the blame on others, and to protect ourselves.
4. Of any lack of love and any self-justification in our discussion of this case, or any similar.

It should be added that certain officials involved have made proper acknowledgments to persons concerned, and there is a spirit of mutual helpfulness in the payment of the fines.

Mennonites may have lost a good deal of reputation through this affair. It should be our concern, not to recover good opinion, but to truly represent our Lord, who went about doing good. We are challenged to give ourselves anew to the study of how we should live in this world, and to a full consecration to God's will for us. —Paul Erb.

PRAYER REQUESTS

(Requests for this column must be signed)

Be much in prayer for the safety and effective witness of our missionaries and relief workers in the troubled Near East.

Pray for our missionaries who, because of mideast military movements, are experiencing difficulty in travel.

Pray that the Lord's healing hand may be upon Kathy, small daughter of Missionary Joe Richards in Japan, whose right arm is partially paralyzed by polio.

Pray for the healing of a young mother who has had a nervous breakdown.

Pray for Barnabas of Itki, Bihar, India, that he may have victory in his Christian life. He has many relatives among non-Christians who should be won to Christ.

Pray for ten persons in Bihar, India, who are interested in Christianity and are receiving instruction.

It is a cheap slot-machine religion that is used as a means to an end rather than an end in itself. Would you like to have peace of mind? Try religion. Would you like to get along better with members of your family, with those with whom you work at the office? Religion might help. Would you like to have a healthier body, a healthier mind? Try religion. Don't misunderstand me. Religion does give peace of mind; it does provide better relationships; it does mean healthy minds in healthy bodies. But religion is not a means to anything other than the presence of God. We should seek God, not for what we can get out of Him, but for what He can get into us. We should love our earthly fathers, not to increase our allowance or inheritance, but because of our appreciation and respect for them and because they are lovable. We should love God because of our love for the things God loves. We should seek to be used of God rather than seek to use God.

—Gaston Foote, in **Footnotes** (Fleming H. Revell Co.).

OUR SCHOOLS

We Are Growing Better

BY C. F. YAKE, EDUCATIONAL AGENT

I have just returned from about a two-week trip visiting Christian schools. These elementary and high schools have been visited yearly for a number of years; and some have been visited twice each year—once in the fall and again in the spring. The fine co-operation given by those administering the schools is most gratifying. Board members, administrators, and teachers have extended a warm welcome, and appreciate deeply a word of encouragement and any helpful counsel. If there were no other satisfactions than this, this would be sufficient to recompense one for the investment of time, effort, and prayers. But there is more; *we are growing better!*

No problems? Don't get wrong impressions. Operating schools successfully, like any other enterprise, has its problems, and always will have them; so do not entertain the idea that we are without problems. In fact, it is the disillusionment which is occurring that is one of the encouraging features of our Christian school work. The idea, widely entertained by many when they started a Christian school, that they will thereby solve all of the problems encountered in and with the public schools, is quite extensively accepted as incorrect; yea, false. And this very disillusionment is one evidence that we are getting better. Board members in particular and patrons are aware of the fact that to have a good Christian school requires more than a Christian teacher and pupils from Christian homes. Knowing this, they face the administering of Christian schools in a realistic way. Therein lies hope for continued growth and improvement.

Where else are evidences of growth and improvement? In the slight increase in teacher salaries. Good teachers want to continue to grow. To do so requires securing further training; and this costs money. A further steady increase of salaries will help to improve our schools further.

Improved teaching is another evidence of growth and betterment. Better trained teachers in many schools, with less frequent turnover of teachers, has been very advantageous.

Improved schoolroom control has brought about greatly improved teaching in numerous places. The recognition that children from Mennonite homes are flesh-and-blood boys and girls just as are children from other homes has been a contributing factor in school improvement. Potentiality for mischievousness is no less in children in Christian day schools than in children in other schools. School control is essential to good teaching, and the teacher who recognizes this fact and exercises the control skills in a Christian school generally has a good school. We need to taboo the idea that "our" children, as such, are well behaved naturally, and "don't do such" things—whatever these may be—to disturb a normal teaching situation.

Possibly the most gratifying evidence of growth and improvement of our Christian schools is the eagerness of board members, administrators, and teachers to receive counsel about their school, their willingness to co-operate in the solution of perplexing situations and difficult problems, and their sacrificial and devoted efforts to carry forward an objective program of school improvement, immediately as may be necessary, and on a long-range plan.

It gives me great pleasure to report this progress in our Christian school program. The work as a whole is in its infancy, but we are beginning nicely this task of growing up. A word of appreciation is extended to all of you who have kindly co-operated in one way or another in my school visitation. Remember me definitely in your prayers. Thank you.

Scottdale, Pa.

1957 EUROPEAN STUDENT TOUR

General Information

The eleventh annual Summer European Tour sponsored by the Council of Mennonite and Affiliated Colleges is planned for the summer of 1957. The group will gather at the Mennonite Central Committee headquarters at Akron, Pennsylvania, about June 9. It is expected that the date of arrival back from Europe will be about August 28, and it is hoped that it will be possible to arrange at least one way by plane to give more time in Europe.

The group will spend approximately six weeks in educational travel through England, Holland, France, Germany, Belgium, Italy, and Switzerland. The tour is arranged by Menno Travel Service and their experience of previous tours is utilized in making each succeeding tour more interesting and worth while.

Leadership and Party Size

The tour party is made up of students from the nine colleges represented in the Council of Mennonite and Affiliated Colleges. A limited number of alumni members from these participating colleges and a selected number of friends who would fit into such a party are eligible to apply for admission. The group will be limited to approximately twenty-five and led by a sponsor selected by the Council of the Colleges. The educational travel through Europe will be by chartered bus.

Voluntary Service Work Camp

Approximately four weeks will be given to participation in one of the international work camps under the supervision of Mennonite Voluntary Service. Projects will be in at least three countries, likely including Germany and Austria. Assignments to the work camps will be made by the Director of Voluntary Service and the tour sponsor. During each of the last several summers several members of the group were engaged in religious education work in London during the work camp period and this opportunity will likely again be open for several qualified persons.

Expenses

Students will make a deposit of $900.00 according to the schedule listed on the application blank. Nonstudents will deposit $915.00. This includes all of the arrangements from the East Coast port and returning again to the East Coast port—transatlantic and European travel, meals, lodging, sight-seeing, and work camp fee. Members of former groups have spent from $50.00 to $300.00 each for souvenirs and other strictly personal expenses.

Comments

Members who shared in these tours in former years have again and again asserted that the trip represented an investment that was money well spent. Checking with other travel bureaus indicates that it would cost from twenty-five to fifty per cent more to get the same value in travel and experience in Europe that this trip provides. Applications should be sent to one's college president by December 15, 1956.

(For the Council of Mennonite and Affiliated Colleges by John R. Mumaw, Chairman)

HESSTON COLLEGE

Doctor H. Clair Amstutz, college physician at Goshen College, Goshen, Ind., served as guest speaker and consultant in a Christian Youth Social Life Conference on the Hesston campus Monday, Nov. 12. Doctor Amstutz is the author of "So You're Going to Be Married," and "Becoming Parents," two of the Herald Press Home Booklet Series. His latest book, published by Herald Press in 1956, is entitled, "Growing Up to Love."

Six Hesston representatives are engaged in a fund raising drive in southeastern Iowa this week. Participating are Kenneth King, Merle L. Bender, Vincent Krabill, D. A. Raber, Howard Hershberger, and Eugene Garber. During the week these men will call on approximately 775 homes. Sunday, Nov. 11, the representatives spoke in eleven congregations.

President Roy D. Roth served as speaker in revival meetings at the Mennonite Gospel Center, Kansas City, Mo., Nov. 11-18.

Guest speakers leading the Hesston family in chapel meditations recently were as follows: Tuesday, Nov. 6, Robert O. Fraley, Wilmore, Ky.; Wednesday, Nov. 7, B. Charles Hostetter, Harrisonburg, Va.; Friday, Nov. 9, Waldo Harder, Newton, Kans.; Monday, Nov. 12, H. Clair Amstutz, Goshen, Ind.; Tuesday, Nov. 13, Albert Gaeddert, Inman, Kans.

CHURCH MUSIC

Teach Me Thy Truth

By Edith Witmer

Teach me Thy truth, O mighty One;
From sin O make me free;
Prepare my life to fill its place
In service, Lord, for Thee.

Accept my talents, great or small,
Choose Thou the path for me,
Where I shall labor joyously
In service, Lord, for Thee.

Help me to show Thy glorious way
That leads in hope to Thee,
Till other souls their joy shall find,
In service, Lord, for Thee.

Grant me Thy grace for ev'ry task
Until Thy face I see,
Then ever new shall be that joy
In service, Lord, for Thee.

Elizabethtown, Pa.

A Service Hymn

BY EDITH M. WITMER

"If I could write a hymn like, 'Teach Me Thy Truth,' I would continue writing more!" Remarks like this have frequently been made to me. I think the best answer for such remarks is that hymns are "born" and not "made." One does not deliberately pick up a pencil and say, "Now I'm going to write a hymn." Famous writers like Charles Wesley and Fanny Crosby possibly could do so, but certainly not I.

How the hymn was written is best described in a letter I received from old friends of my mother. They told me four missionaries were present in their morning church service. For a closing hymn they used "Teach Me Thy Truth." Then they added, "I suppose you have often been told by others how they appreciate this hymn, but we would like to add our word of commendation and praise. You must have had *special inspiration* from the Lord, and so we praise Him too." I know that is definitely *how* it was written. But *why* it was written and what led up to it, is a longer story.

About twenty years ago there was a daily radio program entitled "A Hymn for Today." The composer-organist solicited lyrics from the listening audience, composed music for some, and played and sang these hymns on his daily program. That gave me the idea! But it was my conviction while teaching at Goshen College that a Christian college should have in addition to their "Alma Mater" a special college hymn for their worship services. The motto of Goshen College is "Culture for Service." Of course, this was always interpreted to mean Christian service. I had the general idea and the conviction. Then the thoughts, and even the words in rhyme, came quite easily. Sometimes I think the title of the hymn should have been "In Service, Lord, for Thee," which probably fits the general theme better. It is interesting to know that this hymn is now used as the theme song for the daily morning radio program of Goshen College. Last year the theme for the Christian Life Conference program was taken from this hymn. The various subjects discussed indicated the various areas of Christian service.

I have no time to be in a hurry.
—John Wesley.

After I had written the words, I sent it to Walter Yoder, the music director at Goshen College. He composed the music, which I think has fitted the words very well. Incidentally, may I include a personal opinion here? I think that no one can interpret the hymn in song quite so well as the groups directed by the composer of the music. Possibly one reason the hymn often lacks that buoyant, lilting quality, when used in congregational worship, is that too often the tempo resembles a hymn written in four-four time rather than in the two-two time in which the song is written.

The prayer of the hymn moves progressively. First, teach me and prepare me for service, then accept my gift and choose the place of service. After the choice is made, help me to show Thy way so clearly that other souls may follow in paths of Christian service and find their joy in doing so. The final petition is for sufficient grace in earthly service until transferred to higher service where "his servants shall serve him" (Rev. 22: 3). Then all things shall be "new," including our joy in heavenly service, which shall far surpass the former earthly joy.

Not too many years ago I recall that to some religious groups the idea of "service" savored somewhat of the social service of modernistic theology. I think the pendulum has swung back, not so far off center. Creed and conduct, believing and doing are on better terms with each other now.

The cost of Christian service has been demonstrated by the recent tragedy in the jungles of Ecuador when five missionary men were martyred by the Auca Indians. Many letters of sympathy poured in to the bereaved wives and parents. The father of Betty Stam (a martyred missionary in China) wrote, "It is well for us constantly to remind ourselves that acceptability of service to Christ consists not in many years of service to Him, rather in the quality of that service, putting Christ first even in motives, as our Betty now in glory repeatedly wrote, and she would add 'at any cost.' God wisely causes us always to meet our supreme tests of loyalty to Him in the circumstances and environment of our lives in which He has placed us."

The editor of *Missionary Messenger*, organ of the Eastern Mennonite Board of Missions and Charities, gives us some pertinent remarks on this incident: "Such a martyrdom as this is always humbling and heart searching. Would our Mennonite church have had the consecration or conviction to face the risk that these men took, or would we have considered it too dangerous? These men represented the nondenominational mission societies whose policies we often criticize. Yet is our measure of devotion equal to theirs? In our Eastern Mennonite Mission Board program one of our greatest needs at the present moment is for personnel. Perhaps it is a commentary on our increasing materialism that we are ready to give but not ready to go. Are we seeking to discharge our missionary obligations by giving, and thus avoid the sacrifices of going or sending our children?" (March, 1956)

Youth's Christian Companion (March 4, 1956) reports a Youth Missionary Rally on January 1, 1956, when the former Vesper Quartet of Goshen College (1948) came together from four parts of the earth and presented fine musical numbers which were an important part of the program. This unique quartet is comprised of Albert Buckwalter, the Argentine Chaco; Ralph Buckwalter, Japan; David Shank, Belgium; and Ralph Wade, music instructor at Goshen College. Some years ago I heard them sing "Teach Me Thy Truth" very beautifully. Certainly after their years of service it held even greater significance than in their college years. Could it be possible that the message of that hymn was one factor leading to their decision to go "In service, Lord, for Thee"?

Looking back to my own college days in the early twenties, I recall the concerns of choosing my lifework. I was preparing for the teaching profession. But where? The needs of South America were then being vividly presented. A married couple from our congregation had sailed for that country. But the answer to my prayer always seemed to be clear, "You are not strong enough for the rigors of a foreign mission field." Finally I had peace in accepting that answer. Then I was offered a position in the same high school where I had previously completed my six weeks of practice teaching. The middle of that first school year I was approached to prepare for a position at Goshen College. A year

(Continued on page 1141)

FOR OUR SHUT-INS

More Than a Nurse

She seemed more than a nurse as she entered the door;
The sweet smile on her face I'd never seen before.
I was longing for something, I didn't know what,
As I lay there stretched out on my hospital cot.
She started to talk as nice as could be,
And then I was sure God had sent her to me.
I was weak and I could not read for myself,
So she pulled the old Bible down from the shelf.
She read me a verse, it suited me fine,
And she seemed like an angel pure and divine.
Thereafter each morning I'd wait for my verse,
As it came from the lips of my hospital nurse.
She told me the story that never grows old,
That Christ is the Door of the great sheepfold.
And when I got strong and could read for myself
The Bible was nevermore found on the shelf.
She placed it beside me, and told me to read
And the verses she showed me fully met every need.
Lord, grant that more girls, when they train for a nurse
Will be like my friend, who was more than a nurse.

—Charles Rodney.

Why Weepest Thou?

Mary loved her Lord! But on that fateful day
He had been crucified! They took His form away
To Joseph's rock-hewn tomb, and near that tomb she stayed
To see the body wrapped and how the form was laid.

The sabbath passed and then, real early in the morn
With others Mary came, her heart with anguish torn!
She wanted to anoint the body of her Lord
With spices they had brought for Him whom they adored.

But He had disappeared—the lifeless form was gone!
So Mary sobbed and wept, her bitter tears flowed on;
She sorely wept because His body was not there;
To her the empty tomb spelled grief she could not bear!

O Mary! Could you know? Could you have understood
The cause you thought for grief was working for your good!
That empty tomb meant Life—how soon you heard His voice
Dispelling all your tears and making you rejoice!

And we, like Mary then, in vain shed bitter tears
Not knowing that the trials causing all our fears
Are but a means for blessing in God the Father's hand,
And faith can trust although we cannot understand!

That empty tomb meant triumph, so in perplexity,
Our God can overrule and give us victory!
Then trust and do not mourn; before His wisdom bow
Lest He should sadly say: "My friend, why weepest thou?"

—Marie L. Olsen, in *Now*.

Wings for the Soul

James 5:16 Neh. 8:10

By Rose Magines

Would you mount up with wings as an eagle,
Live above circumstances and things?
There's a way the Lord hath provided—
It's the use of 'Prayer and Praise' wings.

It takes two wings to soar heavenward;
And wings are made stronger by flight.
Pray without ceasing, O Christian,
With praise change weakness to might.

There are mercies new every morning.
Sing praise to God through the day.
Recount your blessings each evening.
Rejoice in the Lord alway.

La Junta, Colo.

A Treasure

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying, and while other books may amuse and instruct in a leisure hour, it is the peculiar triumph of that Book to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other topic of consolation can reach, while guilt, despair, and death vanish at the touch of its holy inspiration.—Robert Hall.

A Child of the King

By Edith Lillian Young

Poor? No, of course not! Why, how could I be,
When Christ, the King, is taking care of me?

Tired? Yes, more than tired I've been;
I know a place where I can rest again!

Lonely? Ah, well I know the aching blight;
But now—I've Jesus with me day and night!

Burdens? I have them; oft they press me sore.
And then—I lean the harder, trust the more.

Worthy? Oh no! The marvel of it is
That I should know such boundless love as His!

And so I'm rich; with Christ I am "joint heir,"
Since He once stooped my poverty to share.

Nappanee, Ind.

Walking by Faith

Why should I worry, God knows the way?
He knows each tomorrow, why trouble today?

To each day is sufficient the evil thereof;
Each day has its sorrow, its smoothness and rough.

As each day is dawning God's goodness is new,
Giving and blessing all the day through.

Walking by faith, one step at a time,
The hills of tomorrow today we can't climb.

The grief of tomorrow today we can't bear;
Christ the same yesterday, today, forever.

Walking by faith till we overcome,
Only by grace we reach our home.

By a sister.

EXPRESSIONS OF APPRECIATION

To all of you who have remembered us in prayer during our recent hospital experience, we are indeed grateful; we praise the Lord for continued blessings. And to all our kind friends who have sent gifts and cards we say a hearty thank you.—Richard and Ruth Sauder, New Holland, Pa.

* * *

I wish to express my sincere thanks and appreciation to all who remembered me in their prayers and with cards, visits, flowers, plants, and other gifts during my stay in the hospital and since my return home. I wish to express my special appreciation to the nurses and attendants at the hospital, and the Slackwater and Millersville Sewing Circles. May the Lord richly bless and reward each one in return.—Mrs. Addison B. Hess, Millersville, Pa.

* * *

May the Lord bless each one of you who have remembered us with prayers, gifts, words of comfort, cards, letters, and helping hands during the recent passing of our dear husband and father, and also for your continuing prayers. Words fail to express the deep appreciation for what you have done for us.—Mrs. Jonathan Smucker and boys, Bird in Hand, Pa.

TO BE NEAR TO GOD

Sunday, December 9

I and II Timothy

Approved unto God. II Tim. 2:15.

Here are Christ's messages directly to young Christians—to students, energetic workers, young ministers. Rich counsel, light on the pathway, facts unveiled, not for weaklings but for good, brave soldiers; diligent, serious consistent Christians, devoted to their Lord; faithful in prayer, aware of their responsibility to others, appreciative of the church and their goodly heritage. Youth craves approval. To win divine approval—there is no greater honor. Here is the way to win the trophy. Every Christian can win it.

Read II Timothy 2:1-15.

Monday, December 10

Balanced

Covet earnestly the best gifts. I Cor. 12:31.

Who wouldn't be the man of the hour! Ready in any emergency to step into the gap and fill it? Such men are rare. They don't just grow. They come of careful parental training, rigid self-discipline, doing right what needs to be done—pleasant or unpleasant. A few men get most of the big jobs because few are willing to pay the price and take the knocks that produce balanced character.

Read Galatians 1:15, 16; 2:20; Matthew 25:14-30.

Tuesday, December 11

Life

In Him was life. John 1:4.

Life as our Creator intended it to be is wonderful. So wonderful that He gave His own life to restore man to the right to the Tree of Life. Once we were not, but now that we are, we shall always be. The abundant life Jesus came to give is a priceless gift. Oh, what a tragedy to let self-pity, earthly cares, faults of others, just plain self, rob us of the joy of living here and of our right to eternal life with the Lord in glory!

Read John 3:1-18.

Wednesday, December 12

Angels

Are they not all ministering spirits? Heb. 1:14.

From Genesis to Revelation we meet angels. They kept the way to the Tree of Life. Abraham entertained them unawares. They announced the Messiah's birth, proclaimed His resurrection, assured the disciples that He will return as He went. They encamp around Christians, protecting, guarding, warning, delivering, comforting, strengthening. A "mighty angel" shall eventually announce, "with his hand raised to heaven," the end of time. Why the woman's prayer veiling is important to the angels is yet a mystery, but we shall one day learn that "because of the angels" (I Cor. 11:10) has tremendous meaning and vitality.

Read Revelation 15.

Thursday, December 13

The Holy Spirit and the Word

How beautiful . . . are the feet of him that bringeth good tidings. Isa. 52:7.

A portion of Scripture falls into the hands of one who has never heard. He reads and rereads; tells the wonderful story to others who crowd around eager to hear the tale of the "talking book" until conviction, repentance, and conversion sweep the hungry group and a church is born. We should pray much for the translators, publishers, and the brave colporteurs who risk life, enduring hardship and persecution, to carry the printed Bible to tribes that have never heard.

Read Acts 1:1-14.

Friday, December 14

Friends

I have called you friends. John 15:15.

We can know no greater honor than this. We prove we are the Lord's friend when we obey Him and befriend those He loves. He is not a friend who deserts one when reverses strike, or temptation overwhelms. A friend grieves when we fail; suffers when we are blind to our faults. He tells us, not others. A friend loveth at all times, and a brother is born for adversity. Prov. 17:17. Not his own, but that his brother might have a comforter, sympathizer and helper in his adversity.

Read John 15:9-17.

Saturday, December 15

Climbing

I will lift up mine eyes. Ps. 121:1.

Praise God His is the upward road. Down on earth, these cares and troubles, which we are utterly helpless to control, tend to crush us into despair. But God has a way, even though the worst might befall. Our faith is in His never failing promises; we can look far across these mountains to the peace and joys of Beulah land. Even live yonder, while struggling as strangers and pilgrims here, until we reach the top and hear His final "Well done . . . enter thou into the joy of thy lord."

Read Hebrews 12:1-13.

—M. Lena Kreider.

The Way of Christian Love

Sunday School Lesson for December 16

(I Corinthians 13)

(Who wouldn't say that this passage is one of the great passages of the Word? It reads like a song or hymn or poem. It gets right at the heart. Open up to it as teacher and let it flood your soul. As teachers we are not above our pupils. All these lessons are for teacher and pupil.

There is nothing in this lesson to argue about or to doubt. It is rather a look into the heart of Jesus to see love. Together in class see this greatest of Christians virtues in all its beauty and your pupils will reach after it. Close with suggestions as to how we may get more love.)

Jesus said the first and greatest commandment is to love. Any true follower wants to obey this great command. How can we love? Let's see first what love is, how it acts. What is the way of Christian love? The way is described in detail. Let each see the genuine thing. Let the Holy Spirit convict. Perhaps you want each pupil to name one characteristic and explain it or illustrate it.

Love is not synonymous with great speaking or preaching. One could be a great preacher and not have love. Eloquence is a good gift but does not necessarily go with love.

Loveless wisdom is possible too. Culture can be very cold. Knowledge can be very deadening without love. We need wisdom and understanding with love. Who doesn't appreciate a friend who gives him understanding love!

Paul told the Corinthians once that he sought not theirs but them. Someone may pity a man across the tracks and give him some food without love. What the poor man needs most is love.

Love is patient. How patient? How long will love cause one to bear with an erring brother? How long has Jesus suffered with me?

Love is free from jealousy, arrogance, and covetousness. The love of Jesus will take away all feelings of ill-will toward anyone.

Love has no pride and puffing up of self. A braggart loves himself.

Love is courteous to others. It accepts others. It is difficult for one who loves with the love of God to become provoked or irritated at another. "Love keeps no ledgers, no account of right or wrong." Love causes a Christian to respect every kind of person. Each is worthy of respect. God said so.

Love does not rejoice when others go wrong. Love hopes for the best. This trust helps one much to walk the narrow way.

Love is nonresistant, even to children.

Love puts the most favorable interpretation possible on any conduct of another. Jesus did this and saved many a soul.

Love is permanent and stable. It lasts. It is so good to find a friend who truly loves. One has no fear in approaching him. We never doubt the love of Jesus.

Why is love above faith and hope?

Love can accomplish what no other approach can do. This is true in working with individuals, with small groups, and with large groups.

Love is a reflection of Jesus in the Christian.

How can I get more love? I want it so much. This love is a gift given us, shed abroad in our hearts by the Holy Ghost. As we behold Him in a glass we will become more like

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Stanwyn G. Shetler, Ithaca, N.Y., spoke at a conjoint meeting of the Intervarsity Chapters of Hartwick College and Oneonta State Teachers' College at the Hartwick College chapel on Nov. 17. He spoke on Christian discipleship with special reference to problems of the college or university student.

The 60th Quarterly Missionary Round Table was scheduled to be held at Laurel St., Lancaster, Pa., on Monday, Nov. 12. The subject for the evening was "Our Task"; Bro. Melvin Kauffman spoke on "Making Disciples."

Bro. Earl Greaser and family have moved from Minnesota to Eureka, Ill., where Bro. Greaser will serve as superintendent of the Home for the Aged.

Correction: The editor of "Program Builder" regrets an error in the Junior Bible Meeting material for Oct. 28. The correct figure for the total membership of the various branches of Mennonites throughout the world is over 300,000. See the table on page 52 of the 1956 "Mennonite Yearbook."

Final services were held in the old church at Kralls, Cornwall, Pa., on Nov. 18. The new church was dedicated on Thanksgiving Day.

Bro. A. J. Metzler spent Nov. 18-20 at Culp, Ark., and then filled appointments in the South Pacific area until Nov. 28. He is now filling appointments in the Pacific Coast Conference.

Speakers in a Bible Conference at Pond Bank, Chambersburg, Pa., Dec. 1, 2, were Harry Shetler, Davidsville, Pa., and Norman Derstine, Harrisonburg, Va.

The Ohio Conference Study Committee on Divorce and Remarriage met in Orrville, Ohio, Nov. 17, 18.

Bro. Emanuel Peachey, Belleville, Pa., is giving lectures on the Book of Revelation at Lynside, Lyndhurst, Va., beginning Dec. 2.

Speakers in a Bible Instruction meeting at Conestoga, Morgantown, Pa., Nov. 15-18 were Urie A. Bender, Scottdale, Pa., and Richard Detweiler, Perkasie, Pa.

A farewell service was held on Nov. 18 at Herstein's Chapel, Neiffers, Pa., for the Isaac Lapp family, who are moving to Port Allegany to assist in the mission work at Birch Grove.

Bro. Orval Shoemaker, Newton, Kans., spoke to the Homemakers at Crystal Springs, Kans., on Oct. 25 concerning family relationships.

Bro. Melvin Gingerich, MCC worker in Japan, has during the past six months held discussion periods with more than 17,000 Japanese. He lectured in Mennonite churches in the Osaka area, Nov. 18 to Dec. 1. He gave three lectures at Kwansai, Gakuin, a Protestant school with more than 7,000 students.

Bro. J. R. Shank writes that he is able to get around on a wheel chair. He has fair use of his hands and can read or listen to reading. His address is 513 East McNaire St., Versailles, Mo.

Instructors in a youth retreat at Garden City, Mo., Nov. 23, 24, were Daniel Kauffman, Leonard, Mo., and James Yoder.

Bro. John Stoll, Minot, N. Dak., spoke in a mission meeting at Bloomfield, Mont., Nov. 17, 18.

Open house was held in the Stoner Heights parsonage, Louisville, Ohio, on Nov. 25.

Bro. Earl Buckwalter, Hesston, Kans., spoke at Culp, Ark., over the Thanksgiving week end in the dedication of the remodeled church building there.

Bro. H. S. Bender cabled that he returned from Russia to Frankfurt on Nov. 18. He expects to reach home Dec. 5.

The Student Fellowship in Philadelphia held a banquet at the YWCA on Oct. 27, with Bro. Chester K. Lehman as speaker. This group enjoyed a musical evening led by Hiram Hershey on Nov. 17.

The staff of Philhaven Hospital, Lebanon, Pa., gave a program at Zion, north of Morgantown, Pa., on Nov. 18.

Bro. C. L. Graber presented relief needs to churches in Ontario Nov. 25 to Dec. 2.

Bro. R. S. Koch, St. Jacobs, Ont., conducted a study of I John at Saginaw, Mich., Nov. 22-25.

Speakers in the annual ministerial meeting of the Franconia Conference held at Plain, Lansdale, Pa., Nov. 27, 28, were Nevin Bender, Greenwood, Del., David N. Thomas, Lancaster, Pa., and J. Paul Kraybill, East Earl, Pa.

The enrollment of the Ontario Mennonite Bible Institute is 21, with students coming from six states and two provinces.

Bro. James Bucher, Hubbard, Oreg., spoke at Bossler's, Elizabethtown, Pa., on Nov. 28 concerning Palestine and Israel.

Bro. Kenneth Good, Morton, Ill., spoke in a Bible Conference at Freeport, Ill., on Nov. 26, 27, under the auspices of the Freeport Evangelistic Crusade.

The Cleveland I-W Chorus sang at Wooster, Ohio, Dec. 2.

Announcements

Special Bible Term at Eastern Mennonite College, Jan. 10 to Feb. 20. Norman H. Derstine, director; Elmer G. Kolb, Pottstown, Pa., and Harvey E. Shank, Chambersburg, Pa., instructors. A special course for ministers beginning Jan. 14, with classes running for two weeks followed by the annual ministers' week, Jan. 28 to Feb. 1. For further information write Norman H. Derstine, SBT Director, E.M.C., Harrisonburg, Va.

Kishacoquillas Valley Bible School at Belleville, Pa., Jan. 21 to Feb. 8. A hearty invitation is extended to all.

A bishop ordination will be held, D.V., at the Reiff Church, Hagerstown, Md., at 9:00 a.m., Dec. 12.

Study Conference on union problems, sponsored by Virginia Conference, at Harrisonburg, Dec. 14, 15.

J. L. Stauffer, Harrisonburg, Va., in sermons on prophecy, at Wooster, Ohio, Dec. 2-9.

District Summer Bible School secretaries, who have not yet done so, should send their district report of summer Bible schools immediately to C. F. Yake, SBS Secretary, Scottdale, Pa.

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Calendar

Universal Bible Sunday, Dec. 9.
Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Special Bible Term E.M.C., Harrisonburg, Va., Jan. 10 to Feb. 20.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Kishacoquillas Valley Bible School, Belleville, Pa., Jan. 21 to Feb. 8.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 21 to Feb. 1.
School for Ministers, Goshen, Ind., Jan. 29 to Feb. 15.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 16, 17.
Annual meeting Argentine Conference, Feb. 19-23.
Annual meeting Mennonite Publication Board, Scottdale, Pa., March 6, 7.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Annual meeting Mennonite Board of Missions and Charities, at South Union, West Liberty, Ohio, June 15-18.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: • 1711 PRAIRIE STREET, ELKHART, INDIANA. • TELEPHONE, ELKHART 2-2786.

Mission News

At the November Eastern Mission Board meeting at the Hammer Creek Church, Lititz, Pa., on Nov. 14, Sisters Mary Harnish and Lois Landis were reappointed for missionary service in Tanganyika and Ethiopia respectively. Sister Alma Longenecker, R. 1, Elizabethtown, Pa., was appointed for a three-year term as missionary nurse in Honduras. At that meeting the assignment of Bro. Allen Brubaker, R. 2, Elizabethtown, Pa., to I-W Pax Service in Somalia was announced.

Bro. J. Delbert Erb reports that the evangelistic meetings held at Tres Lomas, Argentina, Nov. 8-15, were well attended for the size of this city, which is the smallest of the towns where resident pastors are located. The J. Delbert Erbs and the Eduardo Alvarezes assisted with the meetings.

The annual school year for the Mennonite Biblical Seminary, Montevideo, Uruguay, closed on Nov. 24, 25. The seminary chorus under the direction of Sister Mary Ann Litwiller gave a program on Saturday evening, Nov. 24. Spanish services were held at the seminary on Sunday morning, Nov. 25, and German services in the evening. A service was also held at the Central Methodist Church on Sunday afternoon. Visiting speakers included Agustin Darino, Argentina; David Koop, Brazil; H. P. Epp, Canada; and Peter Wiens, Paraguay.

A farewell service for the Dr. Fred Brennemans, under appointment to Tanganyika, was scheduled for Wednesday evening, Nov. 21, at the Eastern Board's Salunga headquarters with Bro. Donald Lauver as the speaker. A similar service was planned for Sisters Mary Harnish and Lois Landis at Landis Valley on Sunday evening, Nov. 25, with Bro. Nathan Hege as speakers.

A letter from the secretary of the Mennonite Church in India, Bro. E. P. Bachan, indicates that residence visas have been approved for India for Bro. and Sister J. G. Yoder, Sister Blanche Sell, and Sister Marie Moyer. Since applications for these visas were made some months ago, plans for the return of these missionaries to India may need to be revised.

A group of brethren interested in establishing Camp Hebron, a proposed church camp to be situated northeast of Middletown, Pa., met at the Steelton mission on Nov. 12. At the present time there are twenty members who have made pledges toward financing this project. Another meeting for anyone interested in this type of work was planned for Monday evening, Nov. 26, at the Steelton mission.

The missionaries returning on furlough from the M.P., India—Edwin Weavers, Paul Conrads, and Anna Lois Rohrer—are coming by freighter via Mombasa, E. Africa, Trinidad, and New York, arriving in the latter port about Jan. 1.

The Victor Dorsch family and **Sister Helen Landis,** missionaries to Somalia, have arrived safely in Mogadiscio after a delay in Rome caused by developments in the Suez Canal. The S.S. **Africa** on which they had been planning to sail from Italy, took the southern route around Cape Town and did not stop at Mogadiscio. Boat tickets were refunded and plane tickets purchased for a flight to Mogadiscio via Nairobi. Then this flight had to be canceled because of Helen's inability to attain a visa through Kenya. Finally a direct route by plane was secured to Mogadiscio from Rome via Khartoum. They reached their destination on Friday, Nov. 16.

The La Plata, Puerto Rico, Bible Institute students gave a program at the Bethany Mennonite Church, Pulguillas, on Sunday evening, Nov. 11. Bro. Samuel Rolon led the meeting and the brethren Antonio Santiago and Manuel Medina spoke on "What the Bible Institute Means to Me and My Church." The entire student group gave several numbers of special music under the direction of Sister Miriam Kauffman, music director.

Fifty-four women attended the annual women's meeting at Latehar, Bihar, India, on Nov. 8. Sister Esther Kniss and two local Christian women spoke on subjects related to the theme, "Unity." Groups from six churches repeated Scripture verses and shared key thoughts.

The following furloughed and appointed missionaries gave their testimonies at the Eastern Mission Board meeting at Hammer Creek Mennonite meetinghouse, Lititz, Pa., on Wednesday, Nov. 14: Mary Harnish, R.N., Tanganyika; Lois Landis, R.N., Ethiopia; Sara Rush, R.N., Ethiopia; Alma Longenecker, R.N., Honduras; Allen Brubaker, I-W Pax man, Somalia; Mrs. James Stauffer, Viet-Nam; Paul and Bertha Swarr, Israel; Fred and Millie Brenneman, Tanganyika. James Stauffer, appointed missionary to Viet-Nam, presented "Open Doors in Southeast Asia."

The correct address for Bro. and Sister Elmer Springer in Puerto Rico is Box 1018, Aibonito.

Bro. and Sister Lee Kanagy, missionaries on furlough from Japan, and Takio Tanase Japanese student, spoke to the Mennonite Fellowship, Ann Arbor, Mich., on Dec. 2. The Kanagys are scheduled to speak at the Yellow Creek Mennonite Church, Goshen, Ind., on Dec. 9.

The Eastern Mission Board expressed special greetings to Bro. Amos Hershey, charter member and Mission Board life member, on his 100th birthday on Nov. 29, 1956.

The Japan missionaries are securing rice, beans, and milk to assist local farmers in their area who have had very poor crops during the past season. The need is acute in some areas.

Bro. John Driver, missionary on furlough from Puerto Rico, will be speaking at the Orrville, Ohio, Mennonite Church on Dec. 9. The Driver family participated in a mission-

Your Treasurer Reports

This past week we received the following letter from the small Mennonite brotherhood in Sicily. This letter was accompanied by a small check representing a contribution from their fellowship to the General Mission Board program.

"Dear Readers:

" 'Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul' (Ps. 103:22).

"The Christian hearts cannot remain deaf to the call of the Lord. In the GOSPEL HERALD I read about the Mennonites being moved to give sacrificially during the November Mission Week and I talk of it to our members of the Church in Palermo.

"It was a spontaneous gesture to give the collection of November 4 and 11 to favor of the Mission. It is not much the collection, because we live in a poor country, but of a thing I am sure, that our offerings have been present with the deep feeling of our heart to unite to others Mennonite Brethren.

" 'And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all' (Luke 21:2, 3).

"May God bless the work of all missionaries round the world; may the Lord open the way to those who live in the darkness and give them His light.

"O Lord: 'Thy word is a lamp unto my feet, and a light unto my path' (Ps. 119:105).

Franca Ceraulo, Director
Palermo (Sicily) Mennonite Church"

We certainly appreciate this type of response from our brotherhood in other countries and I am sure it will stimulate each of us here at home to more sacrificially give that the church may be further extended.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

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ary emphasis at the North Goshen Mennonite Church, Goshen, Ind., on Nov. 25.

Bro. Allen H. Erb, administrator of the Lebanon Community Hospital, Lebanon, Oreg., who was hospitalized in a Portland, Oreg., hospital recently due to a traffic accident is recovering satisfactorily.

A registered nurse is urgently needed at Froh Bros. Homestead, Sturgis, Mich. Interested persons should write the superintendent, Ben J. Yoder, at once, or the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

(Continued on page 1140)

Sicilian Children Enjoy Day Camp

BY MARY M. SLABAUGH



One of the groups of children who enjoyed the day camp last summer conducted by Sister Franca Ceraulo and her helpers.

If you were given the opportunity to have a group of native children from Sicily under your care for a short period of time, what would you consider the best possible way to introduce these children to Jesus as their Saviour? Sister Franca Ceraulo from Palermo, Sicily, writes that she had a wonderful opportunity this past summer to teach children Bible stories at a summer day camp. It was especially a rare occasion since the children did not come from homes where the Bible is taught and the children's minds were filled with traditions transmitted from generations back.

The workers for this camp project were Rosalie Pizza, the secretary, Providenza Silino, the cook, Franco Giammona, and Franca Ceraulo. The last month Lidia Le Fata, a girl from the Waldensian Church, also helped. These workers had quite a few difficulties in launching their summer camp program, but every difficulty was overcome by faith in Jesus Christ, according to Franca.

They had a total of sixty children in their camp. Twenty children went the first month, twenty more the second month, and the last month there were also twenty. These children came from the Mennonite Sunday school and the Waldensian Church. Also joining the campers were those children who had never attended a Sunday school and did not know God and the Saviour Jesus Christ.

The workers rented a small house where there were two rooms—a little room, water closet and a kitchen. It was about 12 Km. (seven miles) from Palermo. Some brethren in America helped them buy a big table, desks, plates, covers, glasses and other things necessary in cooking. The Sicily Mennonite Church and Waldensian Church provided the food. The latter church donated powdered milk, hydrogenated cottonseed oil, and cheese. The rest was supplied through an offering taken at the Mennonite Church in Sicily.

The day's schedule started at eight o'clock in the morning. By 8:30 they arrived at the camp. There was milk ready for them prepared by Rosalie and Providenza. They gave thanks to the Lord in prayer and then sat on the grass to drink the milk. They sang hymns to the Lord and then began their Bible study. There were two groups—the little children from 6 to 8 years of age and the children from 9 to 12. First the workers taught the Ten Commandments. Next on the morning's schedule was the reading and explaining of the miracles and parables of Jesus. They also had memory work and learned verses.

During the preparation of food for the noon meal, the children played, but they had next to nothing to play with. The workers could not afford to buy playthings. At twelve o'clock they ate. After their noonday meal each one of the workers helped to wash dishes, clean rooms, and engaged in other necessary work. The children went out again on the ground to play until the workers finished their tasks. When the work was finished, the workers went out with the children to oversee the play. At five o'clock in the evening the driver came again and everyone went back to his home thanking and singing to the Lord.

Franca says that they "received abundantly the blessings of the Lord." Her concern now is that these children who received this religious instruction this past summer in their camp work need further care to grow spiritually. Franca also reminds us that Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

Harrisonburg, Va.

♣

Churches in the United States and Canada burn at the rate of more than 12 a day.

MISSIONS

Precious in the Sight of the Lord

BY MRS. FLOYD SIEBER

Another sinner saved by grace—a saint has gone to meet his Lord. Don Basilio about whom Bro. Sieber wrote in the July 3 issue of the GOSPEL HERALD passed away on Aug 10. His faithful daughter-in-law, Maria, had cared for him patiently throughout the past year and especially during the last three months when he was confined to his bed.

One day he said to Maria, "I know I won't be able to get up any more. I am near journey's end."

"Are you afraid to die, Grandpa?" she asked.

"No indeed," he replied. "If I were a follower of Satan I would fear, but I am going to be with God; therefore I am not afraid."

This testimony Maria repeated many times to Catholic neighbors and friends who would come to visit. Surely the sharp contrast between this believer's bright hope of the future and their hopelessness and desperate fear at the hour of death must have left its impression on their hearts and minds. Although Don Basilio had endured much pain, his final moments gave proof that he was at peace with his God, for he seemed to have peacefully fallen asleep with a smile on his face.

The funeral was significant in that it was the first in eight years in the evangelical church in America, Argentina. Some of the more recent members asked what it would be like, for they had never seen a Protestant funeral service. The coffin was brought into the church, but there is no custom of the last viewing. The church was filled with Catholics as well as our own members. When there was no more seating space, about twenty men entered and stood at the rear.

Catholics will risk entering an evangelical church for a funeral when they would never dare to do so at any other time. I noticed women making the sign of the cross before they stepped inside (probably as a protection from the evils they have heard of the Protestant church). We are sure that their eyes were opened as they saw the tranquillity, solemnity, and simplicity of the ceremony.

Bro. Sieber read and commented briefly on II Cor. 5:1-10 and I Pet. 1:13-21, emphasizing the "we know" of II Corinthians as the assurance of the Christian (so contrary to the common belief with regards to the hereafter). A solo, "In That Mansion Where Christ Is," closed the service. There was a pause of several moments following the words of the chorus, "Over there there is no tribulation, no pain, no cares. And when I get there I will say, Here there is no tribulation." The song seemed to move many hearts.

We have heard comments since, that is through the members, from people who had never entered our church before. They saw, for instance, for themselves that there is no image of the Virgin Mary inside the door so that we may spit on it as we enter. This is actually a common belief here. Also the occasion called attention to the fact that we do not charge for services rendered.

We wait upon the Lord and pray that He may use even this experience of the departing of a saint to move men and women to seek the **truth** found only in Him.

America, Argentina.

Beginnings in Sao Paulo, Brazil

On Saturday afternoons we conduct a Bible class for children. The interest has been good and the attendance has averaged about 15. The children enjoy the singing, the illustrated Bible stories, the handwork, and a period of games at the end of the hour. Some weeks ago five children learned the memory verses for four consecutive classes and received a small prize. We are considering the possibilities of club work to interest the teenagers. Woodwork with the boys and sewing with the girls might be good ways of arousing interest. Various hobbies offer possibilities. I started a stamp collection as a point of contact, and one of the boys who started a collection asked me for stamps before our last class.

Several afternoons a week I have been going from door to door offering people a Gospel of John and several tracts. I also have Bibles, New Testaments, and a Bible study course to offer at cost. The responses are quite varied. Many people are quite friendly and willing to accept the Gospel and the tracts after I've made it clear that they are free. Most people are reluctant to pay for anything religious, though I have sold a New Testament and several booklets with the Bible study course. Usually a short explanation of the literature can be given and often longer discussions occur in which the Gospel can be explained.

As in all of Brazil, there are numerous adherents of Spiritism here. Most of these flatly reject the Gospel literature. Catholics, who are in the majority, often are reluctant at first to accept a Gospel of John and say it is the Protestant Bible. I quickly explain that there is only one Bible, the Word of God, and it is neither Catholic nor Protestant, but is for everyone. Some say they will have to confess to the priest if they read the Bible. I reply that God Himself commands us to read the Bible and surely, therefore, it need not be confessed as a sin. Some say they have a Catholic Bible; then I say that's fine, they ought to read it, and give them a few tracts which I say will help them to understand their Bible.

We have been getting quite well acquainted with our neighbors and have visited in their homes. One family is of Russian origin. They have a car and their son took us to the hospital the morning Alice had to go. The lady came to visit her later and brought a gift for the baby. These neighbors are also building a new house and, according to Brazilian custom, after the roof is finished friends are invited to partake of refreshments in a little celebration in the new, though unfinished, house. Alice has been exchanging recipes with some of the ladies. . . .

We have been planning for Sunday evening services in our home, and some people have expressed interest in coming. There is a difference of opinion as to the suitability of a home for services, but we think it may be a good way to begin.

Please pray earnestly and definitely:

1. That we may be strengthened physically and spiritually for the task we face.

2. That God will bless the work with the children, that the Word will be effective in their lives and that they may come to a living faith in Christ.

3. That the literature given out and the words spoken may lead people to see their need as sinners and that they may come to a living faith in Christ.

4. That we may have the Lord's guidance in planning and beginning evangelistic services; that people may attend and respond to God's offer of pardon and life.

5. Continue to pray for the doctor—he is reading the book "Peace with God" by Graham and the other literature that we give him —a pilot, a radio-operator, an accountant, our neighbors and others we have contacted.—Excerpts from Peter Sawatsky's Mission Letter, Campinas, Brazil.

There are at least ten thousand Moslem students in the United States, studying in various institutions. Pray for every effort being made to reach these for Christ, particularly in the work of International Students, Inc.—IFMA News.

Disaster Service in Puerto Rico

Ten MSO men recently completed four weeks of disaster service in Puerto Rico. They were divided into two groups. One group worked in Yabucoa, a town on the southeast coast which was hard hit by Hurricane Betsy. There they rebuilt an Evangelical United Brethren Church and parsonage which had been badly damaged.

The other group is doing a variety of jobs in the areas closer to the Mennonite churches on the Island. Among other things they have built a hurricane-proof clinic at Rabanal to replace the wooden structure damaged by the hurricane, replaced the roof of the Coamo Arriba Church and repaired some of the damaged roofs on the La Plata Farm Project.

At the request of the Department of Agriculture some of the men rebuilt houses in the La Plata area to replace those destroyed by the hurricane. The government is supplying the materials for these houses.

In addition to their construction work the men visited the Puerto Rican Mennonite churches as a part of their orientation to the Mission-service program in Puerto Rico. Five of the men attended a Council of Churches meeting Oct. 25 where they were introduced by Bro. Lester Hershey. After supper they spoke to a men's fellowship group, stimulating them to a similar type of service.

La Plata, Puerto Rico.

Love makes life redemptive.
—J. D. Graber.



From his seat in the doorway of the tent Willie can look down toward the Jordan River or up to where the road enters the refugee settlement. Today the relief worker comes. Who will get some new clothes? Will there be food in today's distribution?

Willie watches the sunlight reflect on the river. He listens to the children playing nearby. Instead of playing with them Willie sits and listens and watches. Most of all he watches for the relief worker who will come.

She will pat him on the head and say, "Hello, little one." And he will jump up and follow her on her rounds.

This relief worker is sharing Christ because you have given regularly through the relief and service offering of your church.

Five Summers with MVS

Now that I have been asked to give some of my impressions of the MVS program, after serving with it for five years, I feel like an old retiring lady who hadn't anything to do other than writing her "Memoires." Memoires are always written in ten volumes, at least. I must be somewhat more limited!

I realize now that Berlin has probably been my last camp. It is hard to believe, for I can hardly imagine a summer without an MVS camp any more. I can imagine, though, that I am going to miss the fellowship of work camp. For this is what the camps gave me, in the very first place: the opportunity to experience a real Christian fellowship, an example of how it can be, the proof that there are people who are willing to help and to serve their fellow men during their free time.

But I also noticed the fact that we are sometimes so different in our daily lives at home. To be a good MVS-er in camp is fine, but to be one at home is often more difficult. For camp life, in fact, is not real. We cannot live in a work camp all our life. We all have our own work to do: it may be school or study, office or teaching. But we must do our daily work in the same spirit in which we served in work camp. We must serve our fellow men not only by building houses or digging septic tanks for them, but much more by giving a Christian witness to the people with whom we work and live. This is something you can do wherever you are, in school, office, or factory.

Camp is only one place your witness is needed—one of the many places and a rather ideal one, to be sure. But we do have the same task in our daily life. Coming back from a camp, one gets a clearer understanding of this task and the camp experiences were for me a great help in trying to fulfill this task. We are all called to sacrifice and serve, every day again, in camps, but also at home. If we did not learn that in a work camp, we have not understood why we organize MVS work camps.

Camps gave me an example of how it can be, how it is possible, to live and work with people from all over the world. There is one reason for that: Because One is our Master, even Christ, and we are all brethren.

There was my first camp in Genk, Belgium. I was the baby of the camp. There was so much noise, laughter, and fun that I listened in silence in the beginning. I did not know that something like this existed and I enjoyed every minute.

Hohenlimburg, Germany, in 1952 was a camp of music and long, long discussions; "concerts" on violins, flutes, organ, and trumpet; a Richtfest of "our" five houses. Hohenlimburg was the only place where our work consisted of laying bricks.

In 1953 in Linz, Austria, we had the privilege of living in a barrack right in the middle of a refugee camp and there we experienced what it is to live in a barrack in a hot summer.

In Mainz, Germany, in 1954 I served as leader with a trembling heart! I know now how important the entire group in a camp is. No good group, no good camp, because the leader is only one of the campers and the campers make the camp. Mainz was the place where we had the best contacts with the refugee people and where we heard much about the stories and problems of refugees.

In 1955, Berlin. I know that one should never compare one camp with another, because every camp is different, and you may never compare two different things. But now that I am leaving MVS, I cannot help but compare. I enjoyed every camp and I am glad for every person I came to know, but to me Berlin has been the climax of my MVS "career." Berlin is the place where you really realize that the people need more than just food and clothing—they need a positive Christian testimony.

Memories of the five MVS camps are the five diaries with pictures and signatures. Greetings to all who were in camps with me. Now that I leave, or rather "retire," I would like to express a sincere "thank you" to all who made MVS something I shall never forget. God's blessing to MVS in the future.

—By a Dutch camper who spent five summers in MVS, now studying medicine at the University of Amsterdam. Reprinted from **European Relief Notes.**

New Believers at La Plata

Several persons have recently accepted Christ at the Calvary Mennonite Church, La Plata, Puerto Rico.

Don Tomas, a resident of La Plata, accepted Christ after a Sunday morning sermon. He has taken several opportunities to witness to others since his conversion and recently gave his personal testimony at a church service. The local Christians are encouraged by his testimony and are happy for the children who accompany him to the services.

A young man employed at Casa de Salud, a children's home in Aibonito where Elmer and Eileen Lehman, Lowville, N.Y., are serving in VS, accepted Christ as his personal Saviour during the services conducted at the Calvary Church recently by Bro. Ernesto Suarez, Argentine Mennonite pastor. He had attended Sunday services regularly for two years and recently indicated an interest in taking a public stand for Christ. He has already registered with Selective Service. Pray that he may be privileged to declare his convictions regarding military service.

Don Ramon and his wife also accepted Christ after a Sunday morning service recently. They are sincerely studying God's Word in preparation for baptism. Because of a physical difficulty he cannot stand heavy physical labor. Therefore, he has been agent in Aibonito for the national lottery. Pray that other employment will become available for him so that he will be able to give a clear Christian testimony in the community. His children are happy attendants at the Calvary Church services.

via MBMC, Elkhart, Ind.

Broadcasting

Mennonite Hour

Blind take Bible Course. Recently we learned of a new use of one of the Bible correspondence courses, that of instructing blind persons. A Christian worker reads the lesson to two blind friends. His blind friends then read the Scriptures from their Braille Bibles. After the lesson is studied the Christian worker reads the questions to his students and writes down their answers. Because one of the blind persons is from a family that opposes such open Bible study there is some difficulty. The one teaching these handicapped persons requests that we "pray that God will use me to win these souls for Him."

The KEOK, Fort Dodge, Iowa, release is now heard at 8:30 a.m. every Sunday instead of 9:00 a.m. KEOK is located at 540 on the dial.

Bro. Hostetter is scheduled to speak at the Faith Bible Conference, Flatwoods Baptist Church near Connellsville, Pa., December 10, 11. Services are held twice daily, 2:00 and 7:45 p.m.

The Way to Life

Radio Saigon in Viet-Nam recently began broadcasting the overseas English version of **The Mennonite Hour** called **The Way of Life.** It is released every Thursday evening at 10:30 at 1130 k.c. and 6.165 m.c. on the 49 meter band.

Located just south of Red China the broadcast should be heard by many throughout the Far East. Pray that this broadcast may reinforce our relief witness which has been in operation for some time, and also the newly organized mission effort.

Luz y Verdad

WTEL, Philadelphia, now carries the Spanish broadcast at 8:30 a.m. Sunday instead of Saturday evening. WTEL is 860 on the dial.

The Spanish Committee met in Chicago with its director, Lester T. Hershey, on Nov. 20. Other members of the committee present were Samuel E. Miller, Mario O. Snyder, Levi C. Hartzler, and Henry Weaver, Jr.

Heart to Heart

Listeners in the Youngstown, Ohio, area should note that the new time of the broadcast over Station WBBW, Youngstown, Ohio, is 7:10 every Saturday night.

The new time for Station KNWS, Waterloo, Iowa, is 1:15 every Monday afternoon.

A man from Denver, Colo., affiliated with Radio Station KNWS, Waterloo, Iowa, writes: "We do appreciate your broadcast so much and are thankful that we are able to release it on our station."

Since Heart to Heart has been aired on WONW, Defiance, Ohio, a listener wrote: "I am sure it would be a help to every mother in our community if they would hear your broadcast. I have been trying to get more

mothers interested and I know if they will remember to hear the broadcast once, they will want to hear it again."

A lawyer from Woodstock, Va., requested one of the talks on "Better Home Discipline." This request points up the fact that a lawyer, as well as many mothers and homemakers, is finding this series significant.

A letter from Radio Station WMTC, Vancleve, Ky., asks for the **Heart to Heart Program** on a sustaining basis. This request came in response to the article, "Home Building on the Air," by Alta Yoder Bauman, which appeared in the November issue of **The Christian Parent** magazine, Highland, Ill.

via Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

Navigators Begin Work with Mau Mau

A team of four Navigator missionary representatives has been sent to Kenya, East Africa, for immediate follow-up and to assist in evangelism among the Mau Mau. British government officials have appealed for help from evangelical missions of Great Britain and the United States as they begin to move the 67,000 former Mau Mau terrorists out of detention and work camps into some two thousand small villages.

Dr. Clyde W. Taylor, executive secretary of the Evangelical Foreign Missions Association, recently visited Kenya, where he was told by a Colonial official, "We realize that the only remedy for these Mau Mau is Christianity and we want that kind of Christianity that will transform their lives." The desire of the Colonial government is that every Kikuyu village be established with a thoroughly evangelical Christian culture, to fill the vacuum left by the crushing of the Mau Mau movement.

The Navigators see in this emergency a similar opportunity to that of two years ago among the Chinese communist prisoners of war in Korea. Bible studies were offered to the POW'S and 10,600 of the 14,000 who returned to freedom had completed at least one of the studies.

Of the 63,000 Mau Mau still interned in camps (4,000 have already been processed out into villages) some 85 per cent are literate. The Pocket Testament League has put many thousands of Scripture portions into Mau Mau hands and added its evangelistic efforts to those of other missions working in Kenya. These missions, comprising the Christian Council of Kenya, have asked the Navigators to set up a follow-up program for those who have already made decisions for Christ and to train Kikuyu Christians who will reach their own people with the Gospel.

The Navigator team arrived in Kenya in late June, with two immediate objectives: (1) to assist the missions already working in Kenya in Mau Mau camp evangelism; and (2) to translate and distribute follow-up Bible studies by correspondence, which has proved effective in large-scale follow-up in the Orient. A third objective they expect to reach as a result of this dual ministry is the training of key nationals to evangelize and teach among their own people. As a service agency, The Navigators will not seek to build churches but rather to channel converts into the established churches and to support the work of other missions.

Members of The Navigators Africa team are Richard Hightower, Navigator director for the Africa work; Douglas Sparks, who helped set up similar follow-up work in Formosa; Joseph Shankle, on leave of absence from Fuller Theological Seminary; and Kenya-born Robert Howarth, who was converted during Billy Graham's Harringay Crusade in London. — EFMA **Missionary** News Service.

Neglected Mission Field

According to census figures, Negroes make up ten per cent of the population of the United States. Many of them are still unacquainted with God's plan of salvation and little effort is being made to reach them with the Gospel. Although the majority live in the South, there is opportunity close at hand, throughout the States, to evangelize these people, many of whom, along with other Americans, are as ignorant of the Bible as unreached tribes in remote areas of heathen lands. The American Negro has been called "one of the world's most neglected mission fields."—**Gospel Herald** (Cleveland, Ohio).

In Argentina during the past year, 61,950 Bibles, 52,489 New Testaments, 1,009,636 Gospels and other Bible portions were sold, making a total of 1,24,075, a 10 per cent increase over the distribution of the previous year (1954).—LEAL Bulletin.

How to Make Christ Known

Through the Witness of the Mennonite Church

VI. Suggestions for youth leaders in cooperation with pastors.

1. Plan for an integrated youth meeting.
   a. Distribute copies of "Christian and Race Relations" adopted by General Conference.
   b. Send to the Secretary for Home Missions for a copy of the program held at Archbold, Ohio, Aug. 24-26, 1956.
   c. Plan a conference in which you invite people of other races to a fellowship of service, study, discussion, recreation, and worship.
   d. Plan that the people of other races in your area will be treated as equals.
   e. Welcome folks to church service regardless of race or color.

For further information write to the Secretary for Home Missions and Evangelism, MBMC, 1711 Prairie St., Elkhart, Ind.

MISSIONS

EDITORIAL

New Mission Horizons

Who is eligible to be a missionary? Do all of our missionaries need to come from our North American churches? Can we not draw qualified persons from the total church to serve as missionaries?

The use of national workers in their own country has never been questioned. Faithful national workers have made possible the building of the church in India, Argentina, Tanganyika, and other countries. But we have not yet appointed missionaries from these national groups to serve in other countries. We have brought such nationals to our schools in America and had them speak in our churches here. They have made a contribution to our North American church life.

The desire of the young church in the Gold Coast, for example, to send missionaries to Liberia and other nearby states, raises the question of Argentine Christians serving in Uruguay or Puerto Rico, or Indian Christians serving in Africa, or vice versa. The young people of our Mennonite Church in India have given some support to an Indian missionary to Africa, but not through the Mennonite church.

Of course, certain problems will immediately arise when one raises the question of securing missionary personnel from one mission field to serve another. The need for national workers on all of our fields utilizes all available personnel locally. However, an exchange of workers between the various fields could very well have some wholesome effects on the local churches and strengthen the bonds of fellowship between the total church.

The question of support would immediately be raised from some quarters also. But could not the North American church support an Argentine national as a missionary to Uruguay as well as supporting a North American? Or perhaps an Indian national could make a real contribution in Japan or Viet-Nam.

The largest problem would likely be one of training. This raises some problems because we have accepted our North American training standards as a norm for missionaries. Perhaps we should be ready to accept other nationals as full-fledged missionaries who have been trained in schools like Yeotmal Seminary in India and Mennonite Biblical Seminary, Montevideo, Uruguay.

We should not pass by the opportunity of using personnel from the total church to serve as missionaries whenever qualified persons are available. Certainly some exchange of personnel could have a wholesome effect in bringing the total church closer together.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

An interesting series of incidents related closely to the relief program took place on Goshen College, Goshen, Ind., campus the week of Nov. 12. What started as a panel discussion about the world crises in the Middle East and in Hungary concluded as a $550 cash gift for relief and a closer identification of the students with the world relief needs.

On Monday, Nov. 12, after a panel discussion by students and faculty members centered in the present world sore spots, Hungary and the Middle East, J. Lawrence Burkholder, Associate Professor of Bible and Philosophy, spoke to the student body on "The Christian's Responsibility to Suffering."

The spontaneous response of the students was a desire to somehow identify themselves with the suffering people of the world and to do some specific thing for these sufferers. On Wednesday, Nov. 14, over 400 of the students missed the noon meal at the college dining hall and the college gave the meal refund money toward a special relief offering.

In addition the campus snack shop charged double that day and gave the extra income to this same fund. Students and community folks also made cash contributions. This "Dollars for Hungary" drive netted $550 which were sent to MCC designated to be used preferably for emergency relief in Hungary and the Middle East.

Voluntary Service

The Grants, N. Mex., VS unit spent Thanksgiving week end in Glendale and Phoenix, Ariz. On Thanksgiving Day and on Friday they attended the South Pacific Conference held at the Sunnyslope Mennonite Church, Phoenix. The week end was spent in fellowship with the Glendale VS unit.

On Monday and Tuesday, Nov. 26, 27, the Grants VS unit members helped the Glendale VS unit locate in the migrant camps around Phoenix Navahos who had spent the summer in Grants, N. Mex. The Glendale and Grants VS units hope that it will be possible for them to refer families to each other so that there can be a continued witness and service rendered to these migrant families.

Service Emphasis Week will be held at Eastern Mennonite College, Harrisonburg, Va., and Hesston College, Hesston, Kans., Dec. 3-7. Dorsa Mishler, secretary for Personnel, will represent the Relief and Service Committee at Eastern Mennonite College, and Boyd Nelson, secretary for Relief and Service, will be the representative at Hesston College. Both the summer and long-term voluntary service projects will be presented to the student bodies. These representatives will be available for counseling students who are interested in service through the church.

Persons interested in summer voluntary service who are not attending any of our church schools should write immediately to the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. The folders showing summer VS opportunities will be mailed out for distribution in our churches on Jan. 20. Persons interested in specific projects listed on these folders should write immediately. When possible it is well to have application forms submitted by March 1, 1957.

Summer volunteers will again serve in summer camps, homes for children, rural missions, city missions, and migrant camps. Between 85 and 100 volunteers will be needed to fill the requests received thus far by the Relief and Service Committee.

In the summer program volunteers serve for six to twelve weeks depending on the particular project. Board, room, and transportation plus a $10.00 monthly allowance are provided.

One of last year's summer VS-ers gives this testimony: "You can have a rich experience if you accept the opportunities which VS offers. And I am sure you will find, as I have, that living for Christ and others is wonderful!"

I-W Services

The Cleveland, Ohio, Mennonite Fellowship Chorus gave programs at the Millersburg, Ohio, Mennonite Church, Nov. 4, and the Aurora, Ohio, Mennonite Church, Nov. 18. On Dec. 2, they were scheduled to sing at the Friendship Mennonite Church, Bedford, Ohio.

The Cleveland, Ohio, Mennonite Fellowship is spending their Wednesday evening periods of fellowship studying Japan missions. Meetings thus far have included a series of slides on Japan and also a talk by a Japanese student from Western Reserve University.

Released Nov. 23, 1956.

MCC Weekly Notes

Austria

MCC relief supplies are being distributed to Hungarian refugees in Austria while efforts are underway to send supplies into Hungary via the International Red Cross, reports Irene Bishop (Perkasie, Pa.) from Vienna, Austria.

Miss Bishop has requested funds so the Vienna unit can be helpful to refugees in other ways than only through gifts of food and clothing.

Money has been cabled to Vienna from Akron. Due to the shortage of funds for operating the relief program and because of this special request, MCC will be pleased to receive cash contributions for relief to Hungary and for the general relief program. Contributions should be channeled through district conference treasurers or through the relief and service office at Elkhart.

Greater needs will arise if full-scale distributions can be made in Hungary.

The Christian Church in Austria is making a united effort to assist Hungarian brothers. Most denominations there organized relief committees and are channeling their services and contributions through Evangelisches Hilfswerk (Lutheran relief agency).

These church committees discussed the possibility (and MCC would like to help) of providing refugees with employment, free post cards and telegraph service, some pocket money, church services in their language, and ministers to serve them.

Many refugee men already are working. Many families have been received into other nations. Miss Bishop said the refugees appeared to be very open to the Gospel. She and her co-worker, Clarence Sakimura (Grantham, Pa.), solicit the prayers of North American Christians.

Jordan

Some of the MCC relief workers have returned to their posts in Jordan after a temporary absence in Beirut, Lebanon, according to a communication from area director Ernest Lehman (Wakarusa, Ind.).

It was believed that those with institutional responsibilities would return but that the material aid workers would not return to Jordan immediately. The MCC group quartered outside the city, so apparently would have been away from the recent Beirut political demonstrations.

The Stoltzfus sisters, who directed a home for boys at Hebron, have taken the boys to their homes or to homes of relatives. The three workers occupy the MCC house in Jerusalem. They make trips to projects, handle some requests for material aid, and care for callers. Other Americans still are in Jerusalem.

Bessie Plant, who remained in Jerusalem, wrote, "Best of all, our Arab friends know MCC is still here. Arabs who hardly exchanged a nod of greeting before now wave to us from store windows or call out kind words."

An elderly Arab said: "We know you are staying for the sake of Jesus Christ who said 'to take no thought for yourselves.' "

Viet-Nam

Negotiations are underway for a mobile medical clinic to be operated in a new district near Banmethuot where there is a concentration of some 25,000 persons in a dozen tribal villages. The provincial governor and health officials invited the MCC team to consider this area in addition to their services at Banmethuot.

The Banmethuot unit reports 180 more treatments given in the two clinics over the previous month. They have begun the use of suppressive drugs instead of DDT to control malaria. This is a trend in Southeast Asia due to the growing resistance of mosquitoes to DDT.

I-W Mission

Jerry Newcomer, son of Mr. and Mrs. E. K. Newcomer, Seville, Ohio, began I-W service in the Ypsilanti (Mich.) State Hospital in the newly organized I-W Mission plan. He will work on a voluntary service basis and will turn his wages to his conference mission board to help support a missionary couple. There are more openings in this I-W Mission plan.

Boys Village

Two Ohio men have joined the voluntary service unit at Boys Village, Smithville, Ohio.

They are William Helmuth, son of Mr. and Mrs. Alvin Helmuth of Louisville; and Richard Miller, son of Mrs. Orpha Miller. Both are members of Beech Mennonite Church.

Pax Germany

Five recruits for Pax Services are entering refugee housebuilding projects in Germany: Arthur P. Driedger, son of Mr. and Mrs. Jacob P. Driedger, Wheatley, Ont., member of Essex County United Mennonite Church; David A. Herschberger, son of Mr. and Mrs. Annanias B. Herschberger, Arthur, Ill., member of Menno Miller District Old Order Amish Mennonite Church; Reynold Kipfer, son of Mr. and Mrs. Nurias Kipfer, Kitchener, Ont., member of First Mennonite Church; Wayne E. Schertz, son of Mr. and Mrs. Ray Schertz, Flanagan, Ill., member of Waldo Mennonite Church; and Roger Von Gunten, son of Mr. and Mrs. Sherman Von Gunten, Berne, Ind., member of First Mennonite Church.

Bible School in Germany

A summer Bible school was conducted in the Enkenbach refugee settlement in southern Germany last summer by the Pax Services program. More than 50 children from ages 5-14 attended. Local teachers served. They used material from the Agape Publishing firm in Basel, Switzerland.

Trainee Sponsors

Sponsors are needed for some of the foreign trainees' second six months of their year-long stay in the United States. Twenty-six young people from Germany, The Netherlands, Switzerland, Paraguay, and Jordan are presently in the country living with Mennonite families while observing American life as well as working in their particular occupation. Inquiries should be sent to MCC, Akron, Pa., as soon as possible.

Released Nov. 23, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

From Nampa, Idaho, WMSA: "Missionary interest was encouraged by getting forty pictures from the mission office at Elkhart, Ind., of families or single workers in foreign countries. These were passed out to all who would take one, to be placed in the homes as prayer reminders. Each one was urged to write at least one letter to the missionary. Any letters received were shared with the group at the next meeting."

Pictures of the missionaries can be obtained by writing to Information Services, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. Seventy-two individual glossy pictures are included in the set costing $5.00. Another set which has several sheets of pictures can be obtained for $3.00.

"Last week I received three copies of the magazine which you forwarded to us," writes Mabel Cressman from the Chaco, Argentina. "I always enjoyed reading that magazine, it contains so many good articles. They came at such an appropriate time, when we really had a little time to sit down and read them. We've had such an abundance of rain these past few weeks, which hindered us from going out to the reservations for our regular teaching program with the Indians."

At the fall workshop of the Ontario WMSA, Oct. 29, the group discussing the program planning and devotional periods was led by Alice Kehl, missionary to Puerto Rico. Answering the question, "Does the devotional period take too much time?" it was suggested that if the devotional period of the regular WMSA meeting were the last opportunity we had for worship, would we be taking too much time?

Planned, well-prepared devotional periods can be meaningful. The **Program Guide** and the **Prayer Guide,** as well as the WMS **Monthly** have suggestions for programs and for specific prayer requests.

From India, Anna Lois Rohrer writes: "I am busy getting ready for furlough. I want to thank you, too, for remembering me on my birthday. We do enjoy getting mail. I think since the birthdays are given in the Prayer Guide we get more mail on our birthdays."

From Quebec, Mrs. Tilman Martin writes: "Greetings from Quebec, the province of many churches, but few true believers; the place where God has called us to proclaim the unsearchable riches of Christ.

"We trust that you will use the prayer cards to remember us and the people to whom we have come. During these past two months of language study we have had many encouragements. We have made new friends, seen new needs, and been challenged to study that soon we might be out meeting the needs of the field, 'White unto harvest.'

"Pray that we might readily acquire the French language, for guidance in planning for the future, for the French Canadian people, that they might seek after the truth."

Mennonite women in Kitchener and Waterloo were invited to Sterling Ave. Mennonite Church, Kitchener, Ont., Friday, Oct. 19. The guest speaker, J. Lawrence Burkholder, Goshen, Ind., said, "It is the wife and mother who sets the standard of living for the family. She determines in a large measure the share that the kingdom of God will receive from the family income."

Following the address, a short time of fellowship was enjoyed by the women from the five different Mennonite churches in the two cities.

Kindergarten equipment is needed in the kindergarten conducted by the voluntary service unit at Mathis, Texas. Toys for teaching and play are necessary equipment for the kindergarten classroom. Big toys like scooters and tricycles; little toys like puzzles, farm animals, farm machinery, and tools are used for teaching English in the kindergarten.

Send your contributions to the district WMSA treasurer, designate the money for VS Kindergarten Equipment. Sunday-school classes or junior groups as well as adult groups may wish to share at Christmas in this project.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

GASSVILLE, ARKANSAS

(Three Brothers Congregation)

Greetings:

On Sunday, Oct. 14, the Three Brothers congregation held a special service when Bro. George Mayfield was licensed to serve as resident pastor for one year. The service was opened by Bro. Clarence Horst, Mt. Home, Ark., after which Bro. Nelson Histand, Pryor, Okla., took charge. Devotions were led by Bro. Frank Horst, Culp, Ark., reading I Tim. 4, and the singing was led by Bro. Noel Crawford, Mt. Home, Ark.

Bro. Histand preached the sermon, taking for his text, Isa. 6:1-9; he gave many good thoughts on the duties of the pastor to his church and the duties of the members to their pastor.

After the presentation of the license, Bro. Manasseh Bontreger, Calico Rock, Ark., led in a consecration prayer, after which the meeting was closed by Bro. Histand.

Three Brothers Church is located four miles from the Missouri state line on Highway 5. We worship in an old schoolhouse which is still owned by the county and is also used for other purposes by the citizens of the community.

The work here began in 1950. After two consecutive summer Bible schools (in 1950, 1951), regular services were started in response to the plea of a mother in the community saying, "I would like to send my children to Sunday school, but there is none."

At present Sunday-school and church services are held every Sunday, also Sunday evening services, Wednesday evening Bible study, and weekly workers' prayer meetings.

Evangelistic meetings are held twice a year. Souls have been saved, and seven have united with the church. More have been saved, some having united with other denominations, others have become indifferent, and one has gone to be with the Lord. The Holy Spirit is working with others who have not yet been willing to yield.

Several ministers and lay members have served this congregation at different times, but there were times when we had no one to preach for us. Again, before Bro. Mayfield came, we were without a minister. We thank God for providing a pastor. Bro. Mayfield grew up in this community and understands the needs of the church and the community.

"Brethren, pray for us" (I Thess. 5:25). Satan is very busy trying to hinder the work.

Our aim is to lift up Christ before the people, that they might look to Jesus and be saved. Isa. 45:22.

Estella Short.

NAMPA, IDAHO

(Nampa Congregation)

Greetings:

Our Sunday schools have reorganized for the coming year with Harold Hooley and Menno Stoner at home base, LaVern Miller and Virgil Hochstetler at City Acres, Arthur Schertz and Wilbur Troyer at Eastside. Our Sewing Circle reorganized with Naomi Hooley and Sara Nafziger as president and vice president, and Ressie Good as president of the canning committee.

Bro. and Sister Harold Hochstetler and family returned from Creston, Mont., where they visited his parents, the John Hochstetler family. On Sept. 23, Bro. James Bucher, Portland, Oreg., brought a very interesting message on the Jews and prophecy, speaking about his recent visit to Israel.

Bishop and Sister E. S. Garber, Bro. and Sister Abram Good, and Edwin Good drove to Filer on Oct. 7 where Edwin gave a report on his VS work in Germany.

Our revival meetings will begin Oct. 25 with Bro. William McGrath, College Park, Md., as evangelist.

Mrs. Sam D. Miller.

Mission News

CONTINUED

Thanksgiving Day activities at La Plata, Puerto Rico, included an English worship service in the morning with Bro. David Groh, service unit leader, in charge. The mission-service personnel enjoyed their Thanksgiving dinner in the unit dining hall. In the evening, the whole congregation came together on the church lawn for a fellowship supper of roast pig, rice, beans, French bread, and cabbage salad. A praise and testimony service followed in charge of Bro. Fidel Santiago, president of the young people's group. Bro. James Hess, missionary to Honduras, brought the evening message, if previous plans carried.

A music workshop was held at the Mennonite Spanish Church, Chicago, Ill., on Sunday afternoon, Nov. 18. Communion services were held at the church that evening. Bro. Lester T. Hershey, missionary from Puerto Rico, spoke at the Spanish Church on Tuesday evening, Nov. 20, following a meeting of the Spanish Broadcast Committee there.

A memorial service was held for Bro. T. K. Hershey at the Calvary Mennonite Church, Mathis, Texas, on Sunday evening, Nov. 11, since Bro. Hershey had served the local congregation as pastor several years ago when Bro. and Sister J. Weldon Martin were attending Spanish language school. Members expressed appreciation for Bro. Hershey's ministry and Bro. Martin closed with a missionary message.

Bro. E. V. Snyder, La Plata, Puerto Rico, preached for the Bethany Mennonite Church, Pulguillas, the first three Sundays in November during the absence of their pastor, Lester T. Hershey, who was in the United States for his father's funeral. Bro. Hershey spoke for both the College Mennonite and Pleasant View Mennonite Churches, Goshen, Ind., on Sunday morning, Nov. 18.

Bro. Yusuf Wambura was ordained to the office of deacon in Tanganyika on Dec. 2, if plans carried.

Field Notes

CONTINUED

Laurence Horst, Chicago, Ill., at Dillon, Delavan, Ill., Dec. 7-9.

Telephone number for Yearbook: All ordained persons should examine the **1956 Yearbook** to see that their telephone numbers are correct. Report changes to the District Secretary or Statistician or to the **Mennonite Yearbook,** Scottdale, Pa. When reporting your change of phone number, be sure to give the full name of the exchange and not beginning capital letters only; e.g., HAymarket 1-5783; not, HA 1-5783. Capitals used for the dial should be clearly marked.

Bart Chapel group in Christmas program at Wesley Chapel, Newark, Del., Dec. 9.

George R. Brunk at Manson, Iowa, Dec. 14-16.

Trained Secretaries, Note! The Publishing House has a fine opportunity for a trained secretary to serve the church as well as to gain personal satisfaction in employment. Responsible for stenographic and general office service in the Sales Division. Supervises at least one typist. Female preferred. Write: Personnel Manager, Mennonite Publishing House, Scottdale, Pennsylvania.

Want to Sell Books? The Publishing House has an opportunity for some energetic Christian who loves books and enjoys meeting people. The Scottdale bookstore is looking for a clerk to begin January 1, 1957. Experience desirable but not essential. Write Personnel Manager, Mennonite Publishing House, Scottdale, Pennsylvania.

Relief to Hungarian Refugees

Our hearts go out to those millions of Hungarians suffering from war within their country and to those thousands of Hungarians who have managed to flee across icy rivers and frozen terrain to freedom in Austria.

According to latest reports more than 80,000 Hungarians have fled into Austria. Eight Mennonite Central Committee workers who have been serving in Vienna, Austria, with our relief and Pax Services program are now giving full attention to the needs of these refugees. MCC workers are cooperating with other relief agencies in supplying these unfortunate people with necessary food, clothing, and other items.

Hungarian refugees have been invited to come to the United States and various countries of Europe. The Netherlands has received at least 1,300 Hungarians. MCC offered to take care of some of these refugees at the peace conference center at Heerewegen. Dutch authorities decided that the university students among the refugees should be housed at Heerewegen. There are now 64 Hungarian students living in the Heerewegen MCC center.

Because of this present special need and because of the serious shortage of funds in the relief program, MCC appeals for cash contributions designated for Hungarian relief. All contributions should be channeled through district conference treasurers or through relief and service office at Elkhart. MCC also requests contributions of new and good used clothing, yardage material, bedding, soap and other such items designated for Hungarian relief.

In this time of great need MCC intends to do everything possible to help these unfortunate Hungarians. We request your prayer support as we endeavor to meet this need "in the name of Christ."

Visiting Speakers

Nov. 11. **Liesel Widmer,** Switzerland, and **Nevin Miller,** Detroit, Mich., at Benton, Ind. **Clayton Swartzentruber,** Goshen, Ind., at Central, Archbold, Ohio. **Ralph Palmer,** Denbigh, Va., at Springdale, Waynesboro, Va. **Dale F. Nofziger,** Bedford, Ohio, and **J. L. Hostetler,** Beaver, Ohio, at Arthur, Ill. **H. J. King,** Arthur, Ill., at Buckeye, Ariz. **E. C. Bender,** Martinsburg, Pa., at Johnstown, Pa. **John Lehman,** Goshen, Ind., at Pigeon, Mich. **Lee Kanagy,** Hokkaido, Japan, at Wooster and Orrville, Ohio. **Galen** and **Edith Johns,** Benton, Ind., at Kendallville, Ind. **Christian E. Charles,** Salunga, Pa., at Blooming Glen, Pa. **Arnold Dietzel,** Akron, Pa., at Sandy Hill, Sadsburyville, Pa. **Cleo Mann** and group from Indianapolis, Ind., at East Goshen, Ind.

Nov. 18. **H. J. King,** Arthur, Ill., at Phoenix, Ariz. **Chauncey Kauffman,** West Liberty, Ohio, at St. Jacobs and Waterloo, Ont. **Erie Renno,** Allensville, Pa., at New Wilmington, Pa. **Harold Eshleman,** Harrisonburg, Va., at Morton, Ill. **Cleo Mann,** Indianapolis, Ind., at North Judson, Ind. **Paul N. Kraybill,** Intercourse, Pa., at Landisville, Pa. **Robert Baker,** Elkhart, Ind., at Wadsworth, Ohio. **Laurie Mitton,** Belleville, Pa., at Casselman, Grantsville, Md. **Ralph Palmer** and wife, Denbigh, Va., at Mount Clinton, Va. **Glenn Esh,** Akron, Pa., and Heraldaires Male Quartet at Blooming Glen, Pa. **Amos Sweigart,** Pottsville, Pa., at Bossler's, Elizabethtown, Pa. **I. E. Burkhart,** Goshen, Ind., at Alma, Ont. **Frank Klassen,** superintendent of Union Rescue Mission, Wichita, Kans., at Hesston, Kans. **Dr. and Mrs. Rohrer Eshleman,** Africa, at Steelton, Pa. **Mart Brandenburger,** Fair Haven Mission, Fort Wayne, Ind., at Lost Creek, Hicksville, Ohio. **J. D. Graber,** Elkhart, Ind., at Fort Wayne, Ind.

Thanksgiving services: **John King,** Millersburg, Ohio, at Beech, Louisville, Ohio. **Warren Wenger,** Lambertville, N. J., at Worcester, Pa. **Harold Horst,** Altoona, Pa., at Maple Grove, Belleville, Pa. **J. F. Weirich,** Belleville, Pa., at Martinsburg, Pa.

Nov. 25. **Paul Hackman,** Norristown, Pa., at St. Jacobs, Ont. **John Driver,** Puerto Rico, at North Goshen, Ind. **Vernon Roth,** Washington, Iowa, at Iowa City, Iowa. **Robert Baker,** Elkhart, Ind., at Fort Wayne, Ind.

Evangelistic Meetings

Virgil J. Brenneman, Iowa City, Iowa, at Pea Ridge, Philadelphia, Mo., Nov. 19-30. **Noah Hershey,** Parkesburg, Pa., at Elizabethtown, Pa., Dec. 9-23. **Edward D. Jones,** White Cloud, Mich., at Marion, Ind., Nov. 23 to Dec. 2. **R. J. Yordy,** Freeport, Ill., at Flanagan, Ill., Nov. 16-18. **Elam Hollinger,** Range, Ala., at Leonard, Mo., Dec. 2-9. **George R. Brunk,** Denbigh, Va., at Pigeon, Mich., sponsored by the Pigeon and Pigeon River congregations, Dec. 2-16. **Jesse Short,** Archbold, Ohio, at Zurich, Ont., closing Nov. 18. **Ira Huber,** Manheim, Pa., at Miners Village, Cornwall, Pa., beginning Dec. 2. **Roy D. Roth,** Hesston, Kans., at Gospel Center, Kansas City, Mo., beginning Nov. 11. **Myron Augsburger,** Harrisonburg, Va., at Slate Hill, Shiremanstown, Pa., Dec. 14-23. **Abner Miller,** Harrisonburg, Va., at Otelia, Mount Union, Pa., Nov. 18-25. **Peter Wiebe,** Goshen, Ind., in city-wide campaign, Winkler, Manitoba, Nov. 18-25. **Sanford G. Shetler,** Hollsopple, Pa., at Sonnenberg, Apple Creek, Ohio, Nov. 22-25. **Lloyd Eby,** Ronks, Pa., at Old Road, White Horse, Pa., Dec. 2-16. **Leonard Garber,** Winton, Calif., at Buckeye, Ariz., beginning Nov. 18. **J. F. Garber,** Burton, Ohio, at Battle Creek, Mich., Dec. 2-9, instead of dates announced earlier. **Clarence Horst,** Mountain Home, Ark., at Birch Tree, Mo., Nov. 13-21. **Henry Tregle,** Akers, La., at Three Brothers, Ark., Nov. 22 to Dec. 2. **Donald Cook,** Lone Rock, Ark., at Lone Rock, Ark., Nov. 18-25. **Josef Herschkowitz,** Minneapolis, Minn., at Rockway Chapel, Minot, N. Dak., beginning Dec. 9.

SUNDAY SCHOOL LESSON

(Continued from page 1131)

Him. Also we can deliberately refute Satan when he sends us on a selfish way. We can resist him and go the way of love. We can pray and get forgiveness at once if we find any ill feeling or root of bitterness. We can go the first, second, and more miles to serve others.

Genuine love has the identifying characteristics presented in this chapter. Let's make them ours. —Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

CHURCH MUSIC

(Continued from page 1129)

of preparation in graduate school and three happy years of Christian service followed. Then three major operations in less than two years followed by only partial recovery and a continual battle with ill health. There was a temptation to say, "Why, Lord?" But I understood then why I was led to give up the thought of going to South America. "They also serve who only stand and wait."

Looking ahead to eternity when the prayer of the last stanza will be answered, possibly I shall be permitted to serve in His presence beside some redeemed souls from Argentina, Japan, and the uttermost part of the earth who would not have been there except for the fact that some youthful Christian from one of our church schools was challenged "to show Thy glorious way that leads in hope to Thee, till other souls their joy shall find, in service, Lord, for Thee."

Anticipating such a possibility, I can truly and gratefully sing

Grant me Thy grace for every task
Until Thy face I see.
Then ever new shall be that joy
In service, Lord, for Thee.

Elizabethtown, Pa.

OUR READERS SAY

(Continued from page 1122)

VS and Pax. And we need discerning teachers such as Bro. Peachey to prod us into further growth. But we must deepen our stakes, not yank them up. The N.T. recognizes both ordination and conferences. Let us seek to be true to the N.T. in spirit and in letter. I hope that this letter has the spirit of I Corinthians, rather than that of an O.T. prophet denouncing the wicked!—J. C. Wenger, Goshen, Ind.

* * *

The perplexity of the Mennonite ethical dilemma, so clearly set forth in Paul Peachey's article, even prompted one Mennonite brother to question the wisdom of having conferences like the one at Kidron. "After all," he said, "when you have drifted to within a few feet of Niagara Falls there's no use trying to start paddling your canoe; you might as well take a sleeping pill and go on over."

I doubt whether the situation is this hopeless, although even the most casual observer will likely agree that much of the unique Anabaptist emphasis is at stake here.

Paul Erb's editorial on the Kidron conference did a good job of outlining some of the practical issues involved. His fourth paragraph, however, marred an otherwise excellent piece of work. "The Bible teaches us to work," said Erb. "One who works must have his own tools and equipment, which involves some investment, or he must use the investment of others, which involves him none the less on moral grounds." One gets the impression here that there is little we can do about the problem of involvement.

This of course is true in at least a limited sense. We cannot escape living in our social order and therefore participating in it. However, we must not forget that personal guilt and involvement in the larger sins of society correspond to the extent of one's participation and responsibility in perpetuating the immoral order. And here the individual is offered a wide range of choices, all the way from positions of primary responsibility to positions which give little support to the status quo.

There is without doubt a vast moral difference between being a conscientious objector to war on the one hand, and actually helping with front-line combat on the other. Yet both individuals remain in the social order, the one seeking a minimum involvement in the social sin, the other entering fully in the ungodly undertaking.

Perhaps if we wish to be consistent, we will also need to become conscientious objectors to business. We could voice strong protest against the business evils of our day, we could seek a minimum of involvement in business activities, and give ourselves unreservedly to the extension of the church. The basic Christian mission is to reconcile men to their God and to one another. This should be the dominant character of our contacts with society.

The political and economic life of a nation are so closely related that it is difficult to see how we can take differing attitudes toward the two. Underlying both are similar basic presuppositions, such as unashamed self-seeking, a disregard for the welfare of others except when it is personally advantageous to befriend others, and a preoccupation with material accumulation and security. Even warfare is often just another form of economic competition.

We cannot escape living in a world which condones decision-making on this level. But this in no way justifies taking on anything more than a minimum of responsibility for this kind of action. I would think, therefore, that although the laborer faces many ethical problems, he has a much better chance of coming through with solid Christian answers than does his employer.

If we were so bold as to take a clear stand on these issues, I suspect we would find many more people available to do the essential work of the church and that we would still have adequate funds to carry on the church program.—Virgil Vogt, Goshen, Ind.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Mahlon C. and Betty (Garrett), Maugansville, Md., second child, first son, Marvin Lee, Sept. 14, 1956.

Birky, Wayne and Betty (Beard), Foosland, Ill., a son, Kevin Wayne, July 4, 1956.

Bontrager, Alvin J. and Leona (Miller), Goshen, Ind., first child, Daryl Eugene, Oct. 14, 1956.

Bontrager, Warren E. and Edna (Miller), Ann Arbor, Mich., fourth child, third son, Wesley Calvin, July 13, 1956.

Borntrager, William and Susan (Gingerich), Burton, Ohio, first child, Grace Elaine, Nov. 17, 1956.

Boss, Vernon and Ella (Stoll), Kalispell, Mont., fourth child, second son, Marvin Ray, Oct. 30, 1956.

Breckbill, Parke and Mary (Meck), Willow Street, Pa., fifth child, third son, Parke Wilmer, Nov. 12, 1956.

Brunk, Perry E. and Fern (Maust), Hyattsville, Md., third child, second son, Steven Bradley, Nov. 1, 1956.

Cowan, Albert and Beulah (King), Sweet Home, Oreg., fifth child, second daughter, Carlene Sue, Oct. 7, 1956.

Cressman, Zenas and Eloise (Cressman), New Hamburg, Ont., twins, son and daughter, Lyle Keith and Eileen May, Nov. 4, 1956.

Deiter, Paul W. and Esther (Siegrist), Manheim, Pa., second daughter, Roseann S., Oct. 10, 1956.

Derstine, David F. and Maxine (Troyer), Blooming Glen, Pa., third child, second daughter, Barbara Susanne, Nov. 10, 1956.

Eberly, Lloyd and Mary (Imhoff), West Salem, Ohio, fourth son, Wayne Israel, Nov. 8, 1956. (Two are paternal.)

Eby, Claire and Rosella (Kauffman), Drake, Sask., first child, Deborah Ann, Oct. 7, 1956.

Falb, George and Priscilla (Miller), Orrville, Ohio, fourth child, first son, Timothy Ray, Nov. 9, 1956.

Frank, Richard H. and Naomi (Burkholder), Lititz, Pa., second child, first son, Dean LaMar, Oct. 17, 1956.

Garber, Marion J. and Phyllis (Ramer), New Paris, Ind., third child, first daughter, Pamelyn Kay, Nov. 15, 1956.

Gochnauer, Norman K. and Helen (Yoder), Tampa, Fla., third child, second son, Wayne Y., Nov. 10, 1956.

Greaser, Lawrence and Annabelle (Troyer), Aibonito, P.R., fifth child, first daughter, Rachel Ann, Nov. 8, 1956.

Handrich, Forest J. and Vesta (Zook), Fairview, Mich., sixth child, third daughter, Beth Yvette, Oct. 31, 1956.

Hertzler, Truman and Virginia (Mast), Elverson, Pa., first child, Philip Ray, Sept. 19, 1956.

Hess, Ben B. and Sarah E. (Rudy), Souderton, Pa., fourth child, second son, Ned Alan, Nov. 14, 1956.

Histand, Arthur H. and Doris (Derstine), Pipersville, Pa., fifth child, first son, Gerald Arthur, Nov. 12, 1956.

Hochstetler, Dean and Edna (Swartzentruber), Nappanee, Ind., third son, Verle Gene, Nov. 7, 1956.

Hoover, John Harry and Irene (Showalter), Ephrata, Pa., first child, Mary Louise, Oct. 21, 1956.

Horst, Henry K., Jr., and Beatrice (Garrett), Maugansville, Md., third child, first son, Gerald Lester, Aug. 2, 1956.

Hostetler, Norman, Jr., and Delories (Pebley), Hollsopple, Pa., third child, second son, Norman Douglas, Oct. 14, 1956.

Jones, Daniel D. and Virginia (Huber), Royersford, Pa., first child, Stephen, Oct. 26, 1956.

Kauffman, Norman D. and Margaret (Stutzman), Millersburg, Ind., fourth son, Jonathan Glen, Nov. 8, 1956.

Lehman, Clifford and Lena (Geiser), Apple Creek, Ohio, first child, Michael Clifford, Nov. 1, 1956.

Leinbach, Lloyd and Gladys (Stichter), Goshen, Ind., fourth child, second son, Carl Wayne, Nov. 2, 1956.

McMichael, David H. and Anna Lois (Shertzer), Lancaster, Pa., second daughter, Jane Louise, Oct. 25, 1956.

Martin, Oliver H. and Ada R. (Hostetter), Hagerstown, Md., fourth child, third daughter, Etta Grace, Nov. 2, 1956.

Martin, Raymond E. and Elsie (Newswanger), Lititz, Pa., seventh child, fourth son, David Phillip, Oct. 31, 1956.

Metzger, Arthur and Inez (Martin), Elmira, Ont., second child, first son, Kenneth Dean, Oct. 15, 1956.

Miller, Kenneth D. and Bertha (Neufeld), Indianapolis, Ind., first child, Beracah Lee, Oct. 7, 1956.

Nafziger, Lloyd and Eunice (Yoder), Hopedale, Ill., third child, first daughter, Marla Dawn, Nov. 12, 1956.

Peachey, James L. and Iris (Yoder), Chicago, Ill., second child, Bryan James, Nov. 9, 1956.

Reber, Ronald and Dora (Brubacher), Fairview, Mich., first child, Michael Dean, Nov. 6, 1956.

Rhodes, Mr. and Mrs. Leland C., La Junta, Colo., second child, first son, Gary Lee, Oct. 2, 1956.

Schantz, Boyd and Evelyn (Erb), Bancroft, Nebr., third child, second daughter, Marilyn Louise, Nov. 11, 1956.

Schrock, Lester and Louise (Knepp), Goshen, Ind., first child, Kenneth Lee, Oct. 5, 1956.

Shenk, Paul E. and Dorothy (Benner), Denbigh, Va., second child, first son, Philip Eugene, Nov. 1, 1956.

Slabach, Monroe C. and Orpha (Hilty), Midway, Ohio, second son, David Bruce, Nov. 13, 1956.

Steiner, Elno and Mabel (Smeltzer), Elkhart, Ind., third child, first daughter, Carol Rose, Nov. 5, 1956.

Steiner, Truman and Eva (Eberly), Orrville, Ohio, fourth child, second daughter, Marjorie Ann, Oct. 27, 1956.

Stoltzfus, Joseph K. and Dorothy (Herr), Quarryville, Pa., second child, first son, Joseph Karl, Nov. 15, 1956.

Ulrich, Elmer O. and Betty (Litwiller), Roanoke, Ill., first child, Sandra Kay, Nov. 1, 1956.

Weaver, J. Paul and Nora (Sensenig), Ephrata, Pa., third child, second son, John Paul, Nov. 2, 1956.

Weaver, Wm. Irvin and Esther (Martin), ——, Pa., third son, Ray Dennis, Oct. 11, 1956.

Wenger, Homer A. and Grace (Burkey), Fentress, Va., first child, Charles Allen, Oct. 3, 1956.

Wideman, Leon and Marjorie (Yoder), Akron, N.Y., third child, second son, James Richard, Oct. 28, 1956.

Yoder, David L. and Verna (Beachy), Kalona, Iowa, fourth child, third daughter, Faith Joanna, Oct. 1, 1956.

Yoder, G. Allen and Anna Margaret (Peachey), Belleville, Pa., second child, first son, Jay Allen, Oct. 21, 1956.

Yoder, Joe and Malinda (Raber), Sugarcreek, Ohio, first child, Anna Marie, Oct. 17, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Albrecht—Schrock.—Virgil Albrecht, East Lansing, Mich., Pigeon River cong., and Martha Schrock, Clarksville, Mich., Bowne cong., by T. E. Schrock, father of the bride, at the Bowne Church, Sept. 30, 1956.

Bachman—Foster.—David C. Bachman, Goshen, Ind., College cong., and June Foster, South Bend, Ind., Lutheran Church, by Leland A. Bachman, father of the groom, at the First Presbyterian Church, Gary, Ind., Sept. 9, 1956.

Burkhart—Metzler.—Frank R. Burkhart, Ephrata, Pa., Groffdale cong., and Doris J. Metzler, Christiana, Pa., Kinzer cong., by G. Parke Book at the Kinzer Church, Oct. 27, 1956.

Eash—Miller.—Sam Eash, Hutchinson, Kans., and Esther Miller, Haven, Kans., both of the Pershing St. Church, by Sanford E. King at his home, Oct. 5, 1956.

Fricke—Miller.—Elmer C. Fricke, Chicago, Ill., Union Avenue Mennonite Church, and Myrtle Miller, Berlin, Ohio, cong., by Milo Kauffman, brother-in-law of the groom, assisted by Paul Hummel at the Berlin Church, Oct. 20, 1956.

Gehman—Eby.—Donald H. Gehman, Gordonville, Pa., and Ruth V. Eby, Millwood, Pa., Hershey cong., by G. Parke Book at the home of the bride, Oct. 27, 1956.

Gingerich—Mast.—Clarence Lloyd Gingerich and Sylvia Mast, both of Middlebury, Ind., North Goshen cong., by Russell Krabill at the church, Sept. 23, 1956.

Hershberger—Petersheim.—Enos J. Hershberger, Beach City, Ohio, and Elizabeth Petersheim, Wooster, Ohio, both from the Berlin cong., by Paul Hummel at the church, Nov. 4, 1956.

Kepiro—Steffy.—Joseph L. Kepiro, Parkesburg, Pa., cong., and Harriet L. Steffy, Leacock, Pa., Groffdale cong., by Mahlon Witmer at the Groffdale Church, Oct. 6, 1956.

Kreider—Kreider.—Nelson Kreider, West Willow, Pa., New Danville cong., and Verna Kreider, Ronks, Pa., Paradise cong., by G. Parke Book at the home of the bride, Nov. 17, 1956.

Lichti—Gerber.—Kenneth Lichti, East Zorra cong., Tavistock, Ont., and Mildred Gerber, Maple View cong., Wellesley, Ont., by Henry Yantzi at the East Zorra Church, Oct. 13, 1956.

Martin—Stauffer.—Gilbert S. Martin, Bareville, Pa., and Sylvia J. Stauffer, Paradise, Pa., by G. Parke Book at the home of the bride, Nov. 3, 1956.

Martin—McCreary.—James W. Martin, Stevens, Pa., Indiantown cong., and Fern Lois McCreary, Farmersville, Pa., Groffdale cong., by Mahlon Witmer at the Groffdale Church, Nov. 10, 1956.

Neuenschwander—Reihl.—Harry Neuenschwander, County Line cong., and Viola Reihl, Columbiana, Ohio, Pleasant View cong., by Carl J. Good at the Pleasant View Church, Oct. 7, 1956.

Neuschwander—Scheffel.—Lyle D. Neuschwander, Harrisburg, Oreg., Fairview cong., and Florence Erma Scheffel, Halsey, Oreg., Harrisburg cong., by N. M. Birky at the Fairview Church, Nov. 11, 1956.

Schlabach—Troyer.—Evangel Schlabach, Greenwood, Del., Conservative cong., and Mabel E. Troyer, Wooster, Ohio, Maysville Conservative cong., by David E. Showalter at the Maysville Church, Nov. 17, 1956.

Stauffer—Delagrange.—Christian Stauffer and Bernedetta Delagrange, both of Woodburn, Ind., Cuba Mennonite cong., by Edwin Albrecht at the Cuba Church, Oct. 20, 1956.

Swartzendruber—Stutzman.—Dale Swartzendruber and Susie Fern Stutzman, both of the Sheridan, Oreg., cong., by S. D. Shenk at the Sheridan Mennonite Church, March 24, 1956.

Trowbridge — DePriest. — James Trowbridge, Willow Springs, Mo., and Delora DePriest, Birch Tree, Mo., both of the Berea cong., by Oney Hathaway at the Berea Church, Oct. 7, 1956.

Troyer—Coblentz.—Earl Troyer and Lydia Coblentz, both of Pryor, Okla., Zion cong., by Walter Funk at the Zion Church, Nov. 16, 1956.

Webb—Yoder. — Geo. W. Webb, Puyallup, Wash., and Rhoda F. Yoder, Albuquerque, N. Mex., by G. D. Shenk at the home of the bride's daughter near McMinnville, Oreg., Oct. 10, 1956.

Williams—Weeks.—Earl Williams, Rock Falls, Ill., and Mary Lou Weeks, Sterling, Ill., by Vernon Schertz at Sterling, Oct. 5, 1956.

Williams—Swanson.—Edwin Williams, Rock Falls, Ill., and June Swanson, Sterling, Ill., by Vernon Schertz at the West Sterling Mennonite Church, Aug. 12, 1956.

Witmer—Steiner.—David Witmer, Columbiana, Ohio, Midway cong., and Joanna Steiner, North Lima, Ohio, cong., by David C. Steiner, father of the bride, at the North Lima Church, Sept. 29, 1956.

Yoder—Burruss.—Lee J. Yoder and Joyce Burruss, both of Zion cong., Pryor, Okla., by J. G. Hartzler at the Zion Church, Oct. 27, 1956.

Anniversaries

Reeser.—Harry W. Reeser and Lena (Metzler) Gap, Pa., celebrated their fifty-fifth wedding anniversary on Tuesday, Nov. 6, 1956, at their home. They were married Nov. 6, 1901, by the late Isaac Eaby.

They are the parents of five daughters, Bertha —Mrs. Arthur G. Kolb, Morris, Pa.; Anna M., Spring City, Pa.; Nora—Mrs. Clarence L. Lefever, Paradise, Pa.; Ruth—Mrs. John K. Longacre, Spring City, Pa.; Miriam—Mrs. Daniel K. Longacre, Spring City, Pa. There are 16 grandchildren and 4 great-grandchildren. One grandchild and one great-grandchild died in infancy.

Bro. Reeser was 82 years old Aug. 31, and Sister Reeser 77 on Aug. 16. Both are enjoying fairly good health.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Kauffman, Amanda E., daughter of Christian and Elizabeth (Kauffman) Eash, was born June 6, 1872, in Elkhart, Co., Ind.; passed away Sept. 24, 1956, at St. Mary's Hospital, Decatur, Ill.; aged 84 y. 3 m. 18 d. When a child, she with her parents moved to Ness Co., Kans. On Jan. 23, 1896, she was united in marriage to John J. Kauffman. After their marriage, they lived in Indiana one year, after which they moved to Ransom, Kans., and in 1911 they moved to her present late home at Shelbyville, Ill. She is survived by her son-in-law, John L. Hostetler, Prophetstown, Ill., 5 grandchildren, and 20 great-grandchildren. She was preceded in death by her husband on April 5, 1952, after having been married over 56 years, and by 2 brothers, 2 sisters, an adopted daughter, Ida, and 2 grandchildren. She was a faithful member of the Conservative Amish Mennonite Church since her youth. Funeral services were held Sept. 27 at the Mt. Herman Church, Shelbyville, Ill., by Christy Christner, assisted by John E. Hostetler, with burial in the church cemetery.

Keener, Sadie, daughter of the late Christian and Barbara (Herr) Nissly, was born Nov. 19, 1904; died Oct. 11, 1956, at Lancaster Osteopathic Hospital, where she was a patient for 2 weeks; aged 51 y. 10 m. 22 d. She was ill about three months and suffered much pain the last weeks. She was a faithful member of the Willow Street Church. On Nov. 21, 1928, she was married to Clarence Keener, who survives. Also surviving are 4 children (Ruth—Mrs. Ernest Mellinger, Ronks, Pa.; Harlan, near home, and Roy and Martha at home), 5 brothers and sisters (Harry, Lancaster; Roy, Lititz; Grace—Mrs. Titus Horning, Hinkletown; Ralph, Washington Boro, and Barbara, Mountville), and 4 grandchildren. Funeral services were held Oct. 14 at Willow Street Church with Jacob Harnish, John Brenneman, and Emory Herr officiating. Burial was made in the adjoining cemetery.

Keim, Joseph B., son of Benjamin and Susanna (Miller) Keim, was born Oct. 14, 1868, in Elkhart Co., Ind.; passed away at the home of his daughter, Mrs. Orie Kauffman, White Pigeon, Mich., on Oct. 20, 1956, after a short illness; aged 88 y. 6 d. He accepted Christ in his youth in Holmes Co., Ohio, and after living in Illinois, Indiana, and Iowa, he and his family moved to Pigeon, Mich., where he was a faithful member of the Pigeon River Conservative Church for over 45 years. In January, 1890, he was married to Sarah Heimbuch. To this union were born 5 sons and 2 daughters (Abe, Katie—Mrs. Jess Schrock, and Alvin of Kokomo, Ind.; Noah and Jonas, Sugarcreek, Ohio; Lena—Mrs. George Swartzendruber, Pigeon, Mich.). One son died in infancy and his wife Sarah died on April 18, 1906. On Nov. 19, 1907, he was married to Lucretia Swartzendruber, who preceded him in death on Dec. 28, 1954. To this union were born 3 daughters and one son (Mary—Mrs. Elmer Ropp, Pigeon, Mich.; George, Bay Port, Mich.; Erma—Mrs. Orie Kauffman, White Pigeon; and Dorothy, at home). Also surviving are one sister (Mrs. Eliza Julian, Benton Harbor, Mich.). 36 grandchildren, 43 great-grandchildren, and a host of relatives and friends. He was blessed with a keen memory until his death, a good sense of humor, and friendliness. Funeral services were held at the Pigeon River Church with Emanuel Swartzendruber, Loren Dietzel, and Donald King officiating. Burial was made in the church cemetery.

Lapp, Benjamin F., son of the late Benjamin F. and Christieanne (Summers) Lapp, was born in Lancaster Co., Pa., on Jan. 19, 1880; died unexpectedly a few minutes after stricken with a heart attack on Aug. 28, 1956; aged 76 y. 7 m. 9 d. He was married to Malinda Glick on Dec. 20, 1904, with whom he lived for over 51 years. To

this union were born 12 children, 11 of whom are still living (Katie—Mrs. Henry S. Lapp, Kinzers; Elam, Marietta; Aaron, Leola; LeRoy, Gap; David, Parkesburg; Malinda—Mrs. Jacob C. Miller, Gap; Benjamin F., Jr., Bird in Hand; Leon, Lititz; Melvin, Akron, Pa., and Annie and Christieanne at home). One daughter died 47 years ago, and a brother (Elias) died 3 days after Benjamin. Also surviving are 43 grandchildren, 6 great-grandchildren, 2 brothers and 2 sisters. He was a member of the Weavertown Amish Mennonite Church, Bird in Hand, Pa.

Martin, Walter J., son of John and Eliza (Yoder) Martin, was born on Oct. 1, 1913; departed this life on Oct. 29, 1956, near Prophetstown, Ill.; aged 43 y. 29 d. He was married to Ruth Hertzler on Sept. 30, 1934, at Hesston, Kans. Surviving are his widow, 4 daughters (Shirley—Mrs. Stanley Stutzman, Bernice, Jean, and Helen, all of Iowa City), a grandson, a sister (Marie—Mrs. Roy Buckwalter of Wellman, Iowa), and his father and stepmother (John and Fanny Martin of Iowa City). Walter operated a trucking service and was at home in Iowa City, Iowa. Funeral services were held at the East Union Mennonite Church on Nov. 1, 1956, with Virgil J. Brenneman and C. Warren Long in charge. Burial was made at the East Union Cemetery.

Mast, Wiley, adopted son of John and Lizzie Mast, was born Aug. 31, 1887, in Howard Co., Ind.; died on Oct. 13, 1956, from a coronary attack; aged 69 y. 1 m. 12 d. He retired in the evening as usual and passed away during the night. On Oct. 24, 1908, he was married to Janie Sommers. Surviving are his wife, 3 sons (Orville, Wabash, Ind., Gerald and Robert, both of Kokomo, Ind.), a daughter (Charlene—Mrs. Herbert Osborne, Fort Wayne, Ind.), a stepsister (Mrs. Ernest Nichols, Anderson, Ind.), 14 grandchildren, and 3 great-grandchildren. In his youth he accepted the Lord as his Saviour and became a member of the Howard-Miami Mennonite Church, Amboy, Ind., where he remained a faithful member until death. Funeral services were held Oct. 15 at the Howard-Miami Church in charge of A. G. Horner and Emanuel Hochstedler, with burial in the Mast Cemetery.

Moshier, Joseph J., son of Joseph P. and Katherine (Widrick) Moshier, was born near New Bremen, N.Y., Oct. 28, 1885; departed this life at the Lewis Co. General Hospital, Lowville, N.Y., Sept. 20, 1956; aged 70 y. 10 m. 22 d. Immediate cause of his death was a heart ailment, although he had not been well most of his life. His first wife, Sarah Roggie, whom he married on Nov. 25, 1909, died on Jan. 28, 1917, leaving 3 children (Marion K.—Mrs. Ezra Yousey, Luella R., and Spencer D.). On Feb. 14, 1918, he was married to Katherine Roggie, who survives. Two children were born to them (Norman J., who died in 1954, and Richard J.). Also surviving are 2 sisters and one brother (Katie—Mrs. Joseph J. Zehr, Aaron E., and Leah—Mrs. Menno Roggie), 12 grandchildren, and one great-grandchild. All are living in Lewis County. Besides his wife and son, he was preceded in death by 4 brothers, including his twin, and 2 sisters. In youth he became a Christian and a member of the Amish Mennonite congregation at Croghan, N.Y., (recently renamed Conservative Mennonite) and remained faithful to his choice. Funeral services held on Sept. 23 at the Croghan Church were in charge of Lloyd Boshart and Elias M. Zehr, with interment in the adjoining cemetery.

Moyer, Edith B., only daughter of Allen and Alice Gehman, Line Lexington, Pa., was born Aug. 3, 1918; passed away after a brief illness of one week at the Hahnemann Hospital, Philadelphia, Pa., on June 19, 1956; aged 37 y. 10 m. 16 d. She is survived by her husband, Mark L. Moyer, and 5 children (Harold, Stanley, Lorraine, Marion, and Glenn). Funeral services were conducted at the Line Lexington Church, where she was a faithful member, in charge of Merle Ruth, with burial in the adjoining cemetery.

Mueller, Willie Ann, was born Nov. 15, 1869, in Cottontown, Tenn.; departed this life Oct. 5, 1956; aged 86 y. 10 m. 10 d. Surviving are her husband (Henry Mueller, Lima, Ohio), 2 sons (Lawrence and Joe H., of Lima), 3 sisters (Dora Harrison, Loveland, Ohio; Molly Groves, Cottontown, Tenn., and Alice Kirk, Gallatin, Tenn.), 4 grandchildren, 3 great-grandchildren, and many friends and relatives. Funeral services were conducted at the Chiles Funeral Home, Lima, Ohio, with M. L. Troyer officiating, assisted by Darwin O'Connell, with interment in the Lima Memorial Park Cemetery.

Rich, Douglas Lee, first child of Clarence and Wanda Rich, Archbold, Ohio, was born May 26, 1942; died on Oct. 22, 1956, of injuries received from being dragged through the woods by his horse; aged 14 y. 4 m. 26 d. He enjoyed many hours riding and training the horse in the past several years. Another interest of his was amateur radio operation, and he had recently received his novice license for sending and receiving code. He was active in the Sunday-school program at Zion Mennonite Church. Other members of his immediate family are Phillip, Mary Ellen, and Karen, and grandparents (Mr. and Mrs. Sylvanus Lugbill). Services were held at the Zion Church on Oct. 25, in charge of P. L. Frey.

Smoker, Larry Lee, son of Levi and Lena (Stoltzfus) Smoker, Parkesburg, Pa., was born Nov. 28, 1954, was killed instantly on Oct. 20, 1956, at the feed warehouse at Parkesburg when a truck tire and rim fell on him and crushed his head; aged 1 y. 10 m. 22 d. He is missed much by the parents, 2 brothers (Leonard James and Lloyd Eugene), his grandparents (Christian and Barbara Stoltzfus, Lancaster, Pa., and David and Rebecca Smoker, Atglen, Pa.), and other relatives. Funeral services were held at the Millwood Mennonite Church in charge of Aaron F. Stoltzfus and Noah Hershey, with burial in the adjoining cemetery.

Warnick, Susie Leota, daughter of Levi J. and Fannie (Bontrager) Eash, was born April 5, 1915, near Briar, Mich.; died Oct. 18, 1956, at her home in Greenwood, Del., on Oct. 18, 1956; aged 41 y. 6 m. 13 d. Death was due to a long-standing heart condition. She accepted Christ as her Saviour at the age of 13, and at her death was a member of the Tressler Mennonite Church near Greenwood, Del. On June 28, 1940, she was married to Dwight L. Warnick. Surviving are her parents, her husband, 2 children (Mary Kathryn and Donald Lloyd), 4 sisters (Mary, Florence, and Kathryn, all of Grantsville, Md., and Anna, Kent, Ohio), 5 brothers (John and Floyd, Burr Oak, Mich.; Lloyd, Greenwood, Del.; Dale, Hagerstown, Md.; Jesse, Grantsville, Md.), and many other relatives and friends. In spite of the limitations imposed by her physical condition, she carried on the duties of wife and mother to the last day of her life and quietly slipped away during the night without her family being aware of her going. Her courage and cheerfulness will never be forgotten. Funeral services were held at the Greenwood Conservative Church in charge of Walter Campbell, assisted by Mark Swartzentruber and Alvin Mast, with interment in the adjoining cemetery.

Wenger, Moses W., son of the late Joseph and Susanna (Weaver) Wenger, was born Oct. 4, 1865; passed away at the Oreville Mennonite Home on Sept. 27, 1956; aged 90 y. 11 m. 23 d. He was united in marriage to Lizzie Spickler on Nov. 14, 1886. Surviving are his wife and 6 children (Nora—Mrs. William B. Saylor, Manheim, Pa.; Phares, Mt. Joy, Pa.; Mrs. Susan Esbenshade, Lititz, Pa.; Rufus, Manheim, Pa.; Elmer, Lancaster, Pa.; Noah, Hershey, Pa.), 31 grandchildren, 110 great-grandchildren, 3 great-great-grandchildren. Funeral services were held Sept. 30 at the Hernley Mennonite Church in charge of Homer Bomberger, Abram Risser, and Clyde Metzler, with interment in the adjoining cemetery.

Zimmerman, Martha, daughter of John and Catherine (Oesch) Helmuth, was born in Wheatland, Mo., Oct. 15, 1875; died on Oct. 9, 1956; aged 80 y. 11 m. 24 d. At the age of 9 she moved with her parents to Cass Co., Mo., near Garden City, where she grew to womanhood. In early life she accepted Christ as her Saviour and united with the Mennonite Church, near Garden City and at the time of her death she was a faithful member of the Sycamore Grove congregation. On Nov. 10, 1893, she was united in marriage to Edward Zimmerman. They lived in the vicinity of Garden City or in Garden City the remainder of her life except for almost one year spent in Illinois. To this marriage were born 5 sons and one daughter. One son preceded her in death in 1896. Surviving are her aged husband and companion of 63 years, her children (Edna—Mrs. Orvie Kropf, and Harold, both of Kansas City; Glenn, Los Angeles, Calif.; Lester, Santa Monica, Calif., and George, Windsor, Mo.), 4 grandchildren, 2 great-grandchildren, and many other relatives. In Nov., 1943, on their 50th wedding anniversary, and again 10 years later on their 60th anniversary, they were permitted to enjoy the fellowship of all their children and their families in their home. She had been in failing health for some time and had much pain and discomfort during the last year. Two days before her death she was taken to the Lakeside Hospital, Kansas City, where she quietly passed away as she slept. Funeral services were held at the Sycamore Grove Church, Garden City, Mo., on Oct. 18, in charge of James D. Yoder, with interment in the Clearfork Cemetery.

Book Shelf

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Ascent to the Tribes, by Isobel Kuhn; Moody Press; 1956; 315 pp.; $4.00.

When the communist occupation forced the Christian missionaries to leave China, the China Inland Mission began to look for other possible fields to enter. Their attention was called to the mountains of North Thailand, and accordingly they made preparations to enter that field. A veteran Chinese missionary, John Kuhn, was appointed overseer of the new work. This book, by his wife, is the account of their pioneer work among the hill tribes, notably the Lisu, of northern Thailand. In giving a vivid description of the early days of the work, begun in 1952, the author shows her deep love and concern for the natives and displays a deeply spiritual style of writing. Her treatise on the indigenous church is illuminating and helpful. I predict that anyone who is at all interested in missions, and all Christians should be, will find this book hard to put down once he has begun to read.—Earl R. Delp.

Items and Comments

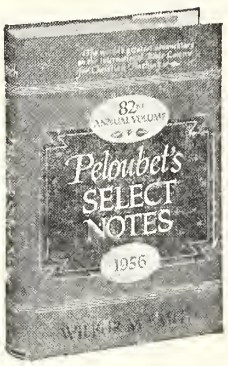
The legislature of South Carolina has requested the State Library Board to remove from circulation books "antagonistic and inimical to the traditions and customs of this state." Immediate target were copies of "Swimming Hole," a picture book showing two Negro boys swimming with three white boys.

* * *

Admit Red China? is the question discussed in the second issue of **Christianity Today,** new evangelical magazine. The author is William F. Knowland, Republican leader in the Senate. He gives arguments why communist China should not be admitted into the United Nations. None of them are related to the Christian's faith. It seems unfortunate to

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us that a magazine which should become a leading voice of evangelical Christianity should speak on a purely political question in such a way as to equate Christianity and American nationalism for readers in Europe and Asia. American self-protection is not the Gospel of Christ.

* * *

American Protestant ministers were probably happy over the election news. A pre-election poll by **Christianity Today** showed that 85 per cent of a random selection of clergymen favored Eisenhower. Leading reasons given were: personal stature of the candidates, moral and spiritual emphasis, religious views of candidates. Even in the Democratic South Eisenhower was favored by a big majority of ministers.

* * *

A new book on Islam, **The Call of the Minaret,** says Mohammedanism "developed in an environment of imperfect Christianity." Christian failure, says the author, made Islam possible. "A failure in love, in purity, and in fervor, a failure of the spirit."

* * *

In September an independent missionary was shot down and killed in Mexico while he was flying over a village and dropping Scripture leaflets.

* * *

There is little hindrance to Christian evangelization in Ceylon. One lay organization spreads the Gospel with a sound truck. A Bible school for training evangelists has been opened recently.

* * *

Liquor establishments outnumber churches in the United States by better than four to three, according to the Methodist Board of Temperance. However, last year churches had a larger increase than did the liquor outlets. May that trend continue.

* * *

Two new international postcards being issued by the U.S. Post Office Department feature the motto, "In God we trust." One is a four-cent card which will receive first-class handling to any part of the world, the other an eight-cent postage-paid reply card.

* * *

New Methodist publications just out are **Together,** popular-type monthly, and **The New Christian Advocate,** monthly for ministers and lay leaders. They replace **Christian Advocate** and **The Pastor.** The two magazines aim at a joint subscription list of one million.

* * *

President Pusey of Harvard says: "If it was only yesterday that theology was simply tolerated within universities as a harmless survival from an earlier day . . . today it is almost universally acknowledged that the study of religion rightfully belongs, and that this is so because religion's concerns make valid claims upon us all."

* * *

Gardner Cowles, editor of **Look,** says: "The upsurge of religion as reflected in increased church membership can mean but one thing —people are afraid. . . . With the multiplication of nuclear weapons the end of the world, as we know it, is a frightening possibility. Without religion, it would be a probability . . . . Explosive population increases, expansion of the networks of communication, dwindling food supplies, the threat of wars—all point up the necessity of working out a common salvation before it is too late. . . . Unless the world kneels in prayer, it will kneel in slavery."

* * *

Out of almost three million arrests reported from 1,771 American cities for the first six months of 1956, over 60 per cent were for the alcohol-related offenses of drunkenness, disorderly conduct, driving while intoxicated, and liquor law violations.

* * *

Brewers ranked second as sponsors of syndicated televised film programs in the year ending July 31. In the previous year breweries ranked fourth.

* * *

Last year Sweden abandoned strict control of sales of hard liquor, a law which had been in existence for forty years. In the year since then drunkenness has increased 125 per cent in the country, more than 200 per cent in big cities. Instances of delirium tremens increased tenfold. Absenteeism is a serious problem and alcoholism among women shows an alarming increase. Arrests in streets and in homes totaled over 1,000,000 as compared with 22,000 in the last year of the ration books.

* * *

The American people spent $9,050,000,000 for alcoholic beverages in 1955, more than eight times the amount they paid out for medical care and hospitalization insurance during the same period. The liquor expenditure figure is $50,000,000 greater than the total spent during 1955 for all milk and dairy products. It exceeds the total paid the nation's physicians, spent on all books, magazines, and newspapers, and contributed to all religious and welfare activities, according to **Clipsheet.**

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Gospel Herald

TUESDAY, DECEMBER 11, 1956. VOLUME XLIX. NUMBER 49

MENNONITE LIBRARY

My Appreciation of the Church

An Anniversary Sermon

By Roy S. Koch

Introduction

Twenty years ago (Oct. 4, 1936) I was ordained to the ministry in the Mennonite Church. The first ten years of my ministry I was a student securing more training in Bible School, college, and seminary. The last ten years I have been a teacher in the Ontario Mennonite Bible School and Institute. These twenty years have been the busiest and happiest in my life. I have been privileged to serve the Lord not only in the congregation but also in the Ontario conference and in the General Conference on committees and boards and in the field of evangelism. During this time the Lord has blessed me with a fine, Christian wife who has been an inspiration and a blessing to me and four children.

I began my ministry as an inexperienced, untrained, and timid young man. I appreciate the patience and help of this congregation over the years. Your encouragement, prayers, moral and financial support have been a great help. You permitted me to secure training and then to teach. You have always responded to my needs as you became aware of them. May God bless you for your Christian love and kindness.

In my message today I wish to make a general review of these twenty years in our beloved denomination, in the church at large, and with some particular references to this congregation. The last twenty years have been the best since the first few decades of our denomination. Changes have come, vision has become enlarged, and service has expanded. We are living in a time of rejuvenation, of the restoration of youth and energy. Many of the problems facing our church today are not so much marks of drift as of progress. It is a wonderful time to be young in the Mennonite Church.

I Appreciate Her Increasing Spirit of Open-Mindedness

I have just returned from a meeting of the General Council of General Conference, of a study conference on The Theology of Christian Experience, and from an informal meeting of a number of church leaders representing our publishing and school interests in the church. In these conferences we were not afraid to look at all sides of questions. Papers and reports were read that embodied much thought. The brethren who presented the papers were subjected to searching questions. We opened our hearts to each other; we talked with respect and confidence for each other; we spoke in humility and love. We can evaluate new movements in our church. The old attitude of "condemnation without investigation" is rapidly disappearing. Study conferences are becoming a regular feature of our church.

Another indication of a new open-mindedness in our church is a willingness of several conferences to make major revisions in their constitutions, thus providing a more wholesome approach to current issues. This congregation has shown this same attitude in the last two decades by accepting a church council, by regular Sunday evening preaching, by employing a number of assistant pastors during summer months, and by other new departures from former customs.

I Appreciate Her Increasing Sense of Mission and Missions

Our primary concern in the past was to protect ourselves *from the world*. Today we feel called to give a message *to the world*. We are discovering with Kenneth Scott Latourette that "isolation is the heresy opposite to worldliness." This basic shift of emphasis requires an almost completely new approach to our problems. Some methods must be modified, some discarded, and some new ones employed. We are not unmindful of the danger that isolation may give way to worldliness, nor have we always succeeded in not being overtaken by it, but we are nevertheless optimistic because our new insight and call are more Scriptural than the old conviction.

Our new sense of mission has produced new channels of expression in these past twenty years in particular. Our literature program, which was only a stripling twenty years ago, has matured to respectable manhood. Our relief services, which were only a trickle then, have exploded into a mighty surge of millions of dollars in money and gifts and a mighty tide of personnel. Our educational program has mushroomed from three church high schools to nine, from a few scattered elementary schools to literally dozens, from no seminary to a well-established seminary, advanced Bible colleges and several Bible Institutes, from a simple Board of Education to a mighty parasol sheltering area councils over seminary, collegiate, nursing, secondary, elementary, and winter Bible schools. An ever increasing stream of doctors, dentists, psychiatrists, nurses, social workers, and teachers, is flowing out of the church, not into the seclusion of isolation but into the stream of modern life. Our radio testimony has expanded from a very feeble voice of twenty years ago to a torrent of testimony encircling the world through local conference outlets, over the Mennonite Hour, over Luz y Verdad, in the Navaho and Japanese languages as well as English, and the stream is ever widening as it flows. Our mission program has blossomed forth from three buds twenty years ago into a full blossomed testimony that girdles the globe in many languages and countries. City and rural missions have been and are penetrating the haunts of ignorance and vice.

A Prayer for Unity

By Lorie C. Gooding

Lord, we are Thine, we would be true to Thee.
Weld us together in peace and unity.
Let naught divide us, and leave an aching scar;
Keep us from all that would so wound or mar.

We are Thine own, and by Thy Spirit sealed.
We own Thee Lord, and full allegiance yield.
One Lord, one faith, one body, and one bread,
So keep us by Thy Spirit, O Christ our gracious Head.

Buried with Thee, in Thee we find our life.
Bind us by love too close for any strife.
Grant this our prayer, that neither self nor pride
May enter in and heart from heart divide.

Hear us once more; O Lord, again we plead,
Grant us Thy grace sufficient to our need.
Cleanse every heart, and heal Thou all our strife,
That we may honor Thee, our Lord, our Life.

Holmesville, Ohio.

Our own congregation has had a share in this twenty years of expansion. Witness Paul Hunsbergers on the frontier of northern Ontario, Lucinda Snyder ministering to unfortunate children in Germany, Ada Brubacher matroning a girls' home in Goshen, Ind., Ida Habermehl witnessing to Spanish needs in Chicago, Howard Good pastoring a church in Preston, Ont., Sidney Martin pastoring a city mission in Altoona, Pa., Gordon Bauman pastoring a church at Alma, Ont., Tilman Martins witnessing in Quebec, Floyd Bauman "Paxing" in the Paraguayan Chaco and others in various stages of preparation now.

I Appreciate Her Increasing Program of Giving

God has blessed the Mennonite Church in the U.S.A. and Canada materially in the last twenty years as never before. Praise be to His mighty name! There has been a response to His giving in our giving too. There is a growing army of tithers in the church, men and women who tithe from conviction. Some members have become men of some wealth among us. How refreshing to see in these, and many of lesser wealth, an increasing sense of responsibility growing out of their wealth!

The congregational program of giving has risen to an all-time high. Along with it has risen also the giving on the conference and general church level. Pastoral support, practically unknown twenty years ago, has become an established program in many conferences; building programs and the general congregational budget have kept pace with the increasing need. Conference expansion in missions, education, and relief is siphoning off the dangerous overplus of prosperity. And, finally, the church-wide expansion has kept our sense of mission ever before us. Giving to educational causes multiplied; giving to missions and relief has increased by more than 1000 per cent per annum. Even causes beyond our denominational boundaries draw heavily on our hearts and purses, many with the official blessing and sanction of our leaders. e.g., The American Bible Society, the Upper Canada Bible Society, World Vision, Gideons, nondenominational missionaries, and broadcasts.

I Appreciate Her Increasing Program of Service

What pastor's heart has not been stirred, as mine was, by helping to draw up an MYF nomination slate to see all the available and willing talent! What a blessing committees experience when they can assign to duties literally dozens of our lay members and to know that all will accept their appointments and serve faithfully in their offices! No, we have not yet arrived; don't feel your shoulders yet for wing buds. But what pastor would be so ungrateful as not to appreciate so many willing workers, and what lay members would be so ungrateful as not to appreciate such opportunities?

Our church schools are spawning consecrated young Christians by the hundreds. These young men and women are moving out into the arms of the church that is beckoning them to service. From the local congregation to the church at large legion opportunities present themselves.

You cannot tell at what hour someone may lose his way in the night because there is no gleam from the window of your soul.—The Methodist Recorder.

Look at the program of many congregations such as ours: instead of having preaching every two weeks, we now have it twice a Sunday, instead of two departments in the Sunday school we now have five or six; instead of a barely recognizable youth program the MYF presents a well-rounded program; four sewing circles give opportunity for young and old; a men's fellowship occupies the married men; a church council directs the church; and so ad infinitum.

On the wider church level the arms of the church are extended to our own people and others in Mennonite Mutual Aid, Mennonite Automobile Aid, Mennonite Benefit in Canada, Mennonite Church Buildings, Inc., church camps, committees for industrial and social relations, more Old People's Homes, women's organizations, child welfare, and rescue missions. "Expansion" has been the watchword in the last twenty years. May it continue so.

I Appreciate Her Increasing Sense of Ecumenicity

Twenty years ago we were vaguely aware that there were other Mennonite bodies and other Christian groups. Today our arm of service is extended to our sister denominations and, to a lesser degree, the hand of fellowship. The MCC has taught us that we can work together; the Mennonite World Conference has taught us that we can fellowship together. In relief work and in publication

(Continued on page 1165)

Our Readers Say—

Permit me to offer a few suggestions with reference to Bro. Metzler's article entitled "Let's Talk GOSPEL HERALD." I very much regret to learn that the HERALD is to be smaller with one or more issue to be omitted entirely. I think the church paper should be larger instead of smaller, as there is not enough room as it is for sufficient doctrinal articles. I concede that all the various reports are also necessary. So here are the suggestions:

(1) Raise the price for single subscriptions to $4.00 a year with moderate club-rate discounts. As a young man I earned as low as 5¢ an hour, yet I paid $1.00 for the HERALD. Now I make $2.00 an hour and I suppose my earnings are below the average among the brotherhood at that. Should I object to $4.00 a year for a very necessary and valuable possession?

(2) Increase the size of the HERALD to 32 pages, 52 issues a year.

(3) Accept about 4 pages of advertisements each issue, good, clean, honest ads like the ones which appear in **Christian Living**. This would bring in some revenue, as well as render an added and real service to the brotherhood. There are some that would object to this, but one thing is sure, unless some ads are permitted in a periodical, the subscriber must pay the price.

(4) Urge every Mennonite congregation to provide for the HERALD to go into every home in the congregation, thus taking advantage of special rates. The expense could be met from the church treasury (some do that now) or some other way satisfactory to the church group. In this way even the poor families would also receive the paper with such contributions as they are able to give. It seems to me that this plan should bring the HERALD circulation well over the twenty thousand mark.

(5) Instead of a direct Mission Board subsidy I suggest that the Board render help to those poorer congregations (or mission churches) which cannot afford to place the HERALD into every home.

Now, these are just some suggestions. I realize there would be "loads" of criticism. Also, that numerous modifications would be necessary. May God use the HERALD mightily to His honor and glory, to the salvation of many souls and to the spiritual upbuilding of the church.—David E. Plank, Detroit, Mich.

* * *

On the last page of the GOSPEL HERALD, Oct. 23 issue, is an article entitled, "Let's Talk GOSPEL HERALD," by A. J. Metzler.

I appreciated the article and was never aware that the loss was so great. As far as I'm concerned, I'd rather see the price of subscription go up than see the paper get smaller. Maybe I'm too frank, but it seems to me a person would have to be awfully narrow-minded if he or she doesn't like the high price, since it's our official church organ.

People don't hesitate to spend for luxurious cars and homes. So no one should growl at an increase in price for our church paper. The subscription price should at least be up so you folks can break even. Really it should be high enough to leave some kind of a profit.

Just thought I'd pass my opinion. We in this house will be glad to pay the price. The main thing is to keep from having a loss.—Andy Byler, Strasburg, Ohio.

GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Baptism in Television

Guest Editorial

Three-weeks-old Richard Cushing Morrissey, crying lustily in the arms of Archbishop Richard J. Cushing, whose name was given to the child, was baptized a Roman Catholic in a unique television ceremony in Boston, Massachusetts. It is believed to be the first time that baptism has been administered before television cameras anywhere in the world. The television audience was given close views of the impositions of the archbishop's hand upon the infant's head, the placing of salt in the baby's mouth, the anointing with "holy" oils, and pouring of the baptismal water.

Archbishop Cushing attempted several times to placate the crying infant by holding hands but young Richard screamed louder as the rite moved on. Now we wonder whether Richard will remember anything at all about this when he gets to be 21. Of course, his church and his family will both emphasize that he has been baptized. But, outside of that, will Richard know when or where? And if Richard, at 21, wanders into an evangelical meeting where, in this blessed free land, he can accept Christ for himself and be regenerated by the Holy Spirit, and, after that, desire to be baptized as his Saviour was baptized, what will happen to Richard if he asserts his freedom?—J. W. Bradbury in *The Watchman-Examiner.*

The Church Needs Our Prayers

She was a dear old grandmother in her nineties, a true mother of Israel. She told us of her living alone, with much time to pray. "The church needs our prayers," she said with deep feeling. Some of those needs she could see in her own congregation and among her numerous descendants. Some she was aware of through her occasional contacts with the wider church life. But some, we are sure, are so irrelevant to the church life she knew best a generation ago that she can hardly be conscious of them.

How right she is, however, that the Mennonite Church needs our prayers! And how encouraging it is to those who carry responsibilities for the church that dear Grandmother and many like her, we trust, are bringing to the Lord daily their burden for the welfare of the brotherhood. Those prayers must be answered if we are not to fail in what the Lord must be expecting of us.

Let us pray mightily that a church in transition may not become a church in transgression. Changes are taking place, without doubt. This has always been true, but the tempo and the extent of change are, it seems to many of us, greater than ever before. Changes are necessary, and they may make us a better church, but we stand in great danger of losing some important things in the transition. Ideals and standards which are of the essence of our faith are in danger of being sloughed away as we make cultural changes. Pray that our church may have wisdom to distinguish between the Biblical and the cultural, and to stand firm by what has been commanded.

Particularly we need to pray that the church may not be engulfed by the tide of secularism and worldliness. There is the threat of materialism and a greed-dominated economy. It has become difficult to distinguish between a commendable industry and frugality on the one hand, and a love of money and slavery to ease and luxury on the other hand. Pray that our prosperity may be a means for greater service, and not a liquor that will drown us.

The church needs our prayers that she may live in unity. There are strains on our brotherhood in many communities and congregations as leaders pull in divergent ways, as the rate of change varies, as personalities clash, and often as honest differences develop on important issues. There are sectional strains and differences between conferences which can cause distressing tensions, especially where the geographical boundaries overlap. There are problems in ecumenicity, with reference both to other Mennonite groups and to other denominations. If we get on better speaking terms with other Christians, do we lose our testimony, or only get a better opportunity to speak it out? Pray that unity may grow among us, but that we may know how to teach our insights rather than to lose them.

The church needs our prayers that she may take advantage of the opportunities before her. We have the organization and the facilities and the means to do a great work in the world. Doors open to us on every hand. Our witness is heard and usually respected. The world's spiritual needs are greater than ever before. We can use the multiple approach of medicine, social service, education, literature, and evangelism. We have been blessed for a purpose. Pray that we may be saved from futility.

And the church needs our prayers that she may not forget what a church is. Reformation tends to replace regeneration, machinery to replace spiritual life. Program may crowd out prayer; social concern may substitute for personal holiness of character. The voice of man may drown out the voice of God, the human overwhelm the divine. Pray that God may not have to spit us out as something not akin to His delights and purposes.

Thank you, Grandma, for your prayers. We pray with you for the church we love.—E.

Through an oversight the Gospel Herald dated December 4, 1956, was numbered 49. It should have been Number 48. This issue is Number 49.

Report from Russia

By H. S. Bender and D. B. Wiens

We returned to Frankfurt, Germany, Nov. 17 from our three-week goodwill visit to Baptists and Mennonites in Russia, a week less than the original schedule called for. This is a brief initial report. A fuller report will appear later after our report is reviewed by the Mennonite Central Committee, which commissioned us.

We are profoundly grateful to God that we could make the entire trip in safety and good health. We had no difficulties in travel (entirely by plane) with freedom of movement in the places to which we were allowed to go.

Although we could not carry through the original itinerary as planned and hence could not come directly to any of the present Mennonite settlements, we were able to make two substitutions which were of great help.

On the one hand we could make a trip to the far southeast of central Asiatic Russia (Kazakhstan and Uzbekhstan—to the cities of Taschkent, Alma Ata, and Samarkand) as well as to Kiev.

On the other hand we could summon Mennonite representatives from distant places to meet us at Moscow and Alma Ata following the advice of the chief of Intourist.

Among those whom we met for extended talks were Elder Heinrich Voth of Krasnovishersk (formerly of Sagradowka); Minister Johann Woelk of Borowsk (formerly of Molotschna colony); and Philip Cornies, a prominent layman formerly of the Molotschna and member of the last KfK.

In Alma Ata we met three Mennonites from Karaganda as well as a dozen local Mennonites living in Alma Ata, and also Dr. Alexander Waechter, a Lutheran formerly of Halbstadt. Here we also met two young men—Wedel by name—from the settlement near Toloss at Urevka, Ivanov Rayon, as well as a young married couple—Heinrich Paetkau—formerly from Orenburg.

Through thorough and intimate conversations with these brethren and sisters, especially Elder Voth and Minister Woelk, we gained a great deal of valuable information about the Mennonite brotherhood in Russia, regarding both spiritual and living conditions.

The general impression we have received is one of a genuine awakening of the church, a real revival in many places, regular worship services beginning again (many in the German language), and in general a restoration of church life.

This is, however, not on a registered basis but on a tolerated basis (except in one or two cases). In some cases separate services are being held in Baptist churches, although in other cases Mennonites simply meet with Baptists who are very hospitable to them. No general Mennonite organization has yet been effected.

Economic and living conditions are better than we expected. Mennonites said repeatedly they do not need material aid and are getting along satisfactorily. They have work, are fairly treated, and get an average income.

They eagerly desire Bibles, hymnbooks, and other literature which can now be received freely in small packages free of duty. They can travel freely, can change locations, and in general have all the liberties of other Russian citizens.

We appreciated greatly the excellent reception given us by the Baptists and the fine fellowship we could have with the leaders in Moscow and the congregations we visited in Moscow, Kiev, Alma Ata, and Taschkent.

We were invited to preach four times and gladly took advantage of the opportunity to preach the Gospel in Russia. We were convinced that the Baptist Church is a true, living, and evangelical church of Christ and that it has great vitality and is growing rapidly.

The general leadership is most friendly and broadminded toward Mennonite people and appreciate their spiritual contribution which they say is "considerable" in various places. They are willing to give a temporary conference home to Mennonite congregations so they can be registered and yet allow them full autonomy as Mennonites. Baptists appreciated the invitation to attend our Mennonite World Conference and hope to be able to send delegates, including some Mennonites.

We conceive of our mission as the first step in a continuing fellowship across the ocean and over the "iron curtain" between the North American Mennonite brotherhood and the Christian brethren in Russia, both Mennonite and Baptist.

We cannot forget the intense embraces of brotherly love at the parting with our brethren and the mutual promises of support in prayer and in every possible way in the future.

Harold S. Bender, Goshen, Ind., and David B. Wiens, Saskatoon, Sask., returned to the United States Dec. 5 following a three-week tour in Russia on a goodwill visit representing North American Mennonites through Mennonite Central Committee. This is their first report.

Spiritual Crutches

BY MONT HURST

Blessed and full of Christian joy is the individual who determinedly follows Christ in the face of any kind of circumstances and without having to resort to any human or material aid or encouragement. One of the severest tests of consecration and love for God and His Son is to derive joy in simply knowing that one's sins have been forgiven, the wicked past blotted out by the blood of Christ, that the Holy Spirit dwells within, and that God must certainly have His approval upon one's life and service.

It is sad to say that there are some Christians who must constantly have some kind of regular aids in order to stand fast and walk circumspectly in the sight of God. They cannot walk very well without the aid of "spiritual crutches." These are illustrated in many forms. Some people must be members of the church board, some must be teachers or officers in a most important way; another person feels that the minister must rely upon him to lead off with the 'Amens' and testimonies. These are all good evidences of Christian stewardship at work. But they must be carried out under the leading and prompting of the Holy Spirit and not from a standpoint of personal importance and Phariseeism. The love of God and activation of His truths must be the dominating reason for special service. Spiritual crutches must be laid aside.

It is also sad to note that there are too many people who become miffed at the slightest display of seeming indifference to them and their abilities, talents, work, or importance. Humility is absent from their make-up. They desire the eyes of others to be upon them at certain times. For instance, in a building program they want to be prominently in the limelight and take some credit when the edifice is finished. They seek a bit of glory for themselves and their ardent work in the success of the project. They use spiritual crutches. And such people bring to God's church and themselves no credit. They keep their spiritual crutches shining and in good repair for regular use!

Spiritual crutches certainly must grieve the heart of God. They mean that self has moved to the forefront and that vainglory is the objective. The Christian who requires something apart from glory only to God as he renders a service or lends his time and talent, needs to set aside his spiritual crutches, get down before God and empty himself. Then he will be filled with the glorious power and presence of the Holy Spirit which will lead and guide into all truth at the sacrifice of self and vainglory. He needs a refilling. God doesn't want any part of His work on earth to become tainted with the vanity of self-seeking opportunists who would exploit their own activities. When our way and ambition and plans fully give way to those of God, as revealed in the power of the Holy Spirit we will see spiritual crutches laid aside never to be used again.

Dallas, Texas.

75 Years Ago

(from Herald of Truth, December, 1881)

About the time that these spasms [preaching in his sleep] ceased in Bro. [Noah] Troyer, John Kauffman, a Brother in the Amish church, about four miles east of Goshen, Ind., commenced in the same way, and now speaks in a similar manner every Wednesday evening.

Brother John Schraag, of Dakota, preached at Franconia, . . . Pa., on the 19th of October. He visited all the churches in the vicinity.

All, or nearly all, connected with these churches [Mifflin Co., Pa.] now feel that Sunday Schools, when properly conducted, are a means of doing much good among our young people. . . . It is to be regretted that, in a few cases, there is yet want of agreement as to what is the proper way of conducting Sunday Schools.

We have not had one communion service to my knowledge that the English part of the congregation had full satisfaction . . . . It seems to me much good might be done if we had more service in the language which the people generally understand . . . . O ministering brethren, be willing to leaven the ninety and nine and go into the wilderness to search for the lost. [Lancaster, Ill.].

All trains [on Lake Shore and Michigan Southern] run on Cleveland time which is 20 minutes faster than Chicago and 15 minutes slower than Buffalo time.

Make Your Church Bulletins Interesting

By Ellrose D. Zook

Information and news about meetings, people, events, dates, and places will make your church bulletins more interesting to the members of your church. Well edited and arranged bulletins will help to stimulate good interest in the life and activities of the congregation. Here are a few ways church bulletin editors can plan more helpful and attractive bulletins.

1. *Be specific with regular material.* Each bulletin should carry at the top of page 2 the name, address, and phone number of the church, pastor, and Sunday-school superintendent. The use of a volume number and a bulletin number as well as the date will help members who keep files; e.g., Vol. VI, No. 26 would be the issue for the twenty-sixth Sunday of the sixth year of publication.

2. *Give information for each Sunday's services.* Sharing specific information about the services for each Sunday will encourage a spiritual response to the various worship exercises. This information would include the time of beginning of all services; the title of the Sunday-school lesson; the order of church services including hymn numbers, purpose of the offering, the title of the sermon, and the name of the minister; the program for the evening service giving the general subject, leader, chorister, topics, and speakers.

3. *Announce the events of the week.* Give the name, time, and place of each church activity for the coming week. This information will help members in planning their weekly schedules. Dates of special services should be announced as far ahead as possible; e.g., communion, dedications, anniversaries, evangelistic meetings, workshops, and so on.

4. *Vary the news coverage of congregational activities.* Try to cover all aspects of church life in the news items. Some news possibilities are births, deaths, weddings, anniversaries, coming of new members, members changing residence, notes about nonresident members in school, mission work, I-W, VS, or some other service; religious activities of community-wide interest, and so on. Use the six helpful reminders in writing each item: Who? Where? What? When? Why? How?

5. *Give brief summaries of special events.* A brief summarized report of a special meeting will serve not only as a historical record but will have news interest for the readers. The report should include number attending, dates held, names of special speakers, purpose of meeting, and a sentence or two as to its value. Examples of such meetings are music conference, Christian education workshop, anniversary or dedication services, ordination or installation of a pastor, Christian life meetings, and so on.

6. *Publish actions of church group meetings.* Official and important actions of church groups should be included in the bulletin. Sharing this information will invite the support of the brotherhood. For example, some of these meetings would be business meetings of the congregation, special congregational meetings, meetings of the church board, the church council, standing committees, boys' and girls' clubs, women's organizations, and so on.

7. *Use pointed remarks for fillers.* An alert bulletin editor need not select filler material from outside sources. Sermons and talks should keep him well supplied with well-phrased, thought-provoking statements which can be used in small spaces to fill out the bulletin. He should credit each remark with the speaker's name.

8. *Use selected quotations occasionally.* A wide-awake bulletin editor will rarely have space for outside material. Occasionally, however, he may wish to quote from a magazine or book. He normally can quote from a copyrighted book to the extent of from 200 to 300 words without writing for permission. He should not quote more than from 50 to 100 words from a copyrighted magazine without asking permission. In books copyright notices must appear on the title page or the page following. In magazines the copyright notice, if any, must appear where the subscription rates, address and similar material appears. One should never use copyrighted poems or songs without writing for permission. Authors, editors, and publishers are especially sensitive about the use of songs.

With every quotation credit should be given to the author and title of the magazine or book. One should always write several weeks before permission is needed. Any further questions regarding securing permission for the use of copyrighted material may be had by writing the author of this article in care of the Mennonite Publishing House, Scottdale, Pa.

9. *Arrange typed material in attractive manner.* Some bulletin editors litter up their typed material with capitals and underscoring of lines. Both of these make it hard to read. Also some bulletins are disorganized, poorly spaced, unattractive, and unreadable. By careful arrangement of materials and good use of space an editor can plan a neat, readable, and well-organized bulletin. Use capitals or underscoring only for those lines which mark the beginning of a new section; e.g., morning service, evening service, news notes, special announcements, and so on would be suggestive divisions.

10. *Use your denominational church bulletin.* The Mennonite Publishing House employs an editor to plan materials for our own church with her special interests and needs in mind. Special days and special emphases observed throughout the brotherhood are featured in these bulletins. If your congregation does not use the Mennonite church bulletins, write to the Mennonite Publishing House, Scottdale, Pa., giving the number necessary to supply your members, and enough will be sent you free of charge for two Sundays. These samples will be selected from our stock of past issues.

11. *Develop skill in duplicating the bulletins.* Whether the duplicator be a spirit duplicator, ditto, mimeograph, multigraph, or multilith, the operator needs to acquire as much skill as possible. He must try to avoid smudgy, illegible, and unattractive bulletins. Sometimes he may need to slipsheet bulletins as they come off the mimeograph. This is done by putting sheets of absorbent paper, larger than bulletin size, between each bulletin to eliminate smudging. The present church bulletins are printed on a two-surface paper. The outside surface responds well to printing presses, and the inside surface is intended to give the best possible duplicating surface in the light of the various machines used.

If your congregation does not publish a church bulletin each Sunday, a well-edited bulletin will be found to be of much value to your members. It will save announcement time on Sunday morning; it will be a systematic attempt to keep your members better informed of the activities of the congregation; it will provide a permanent record of the work of your church; it will stimulate a more vital interest in the worship and service of the congregation; and it will become a very acceptable newssheet to mail to members away from home. Many other advantages will be observed after a bulletin has been published.

Some Hells I Have Known

By S. L. Morgan, Sr.

I think we all have built little hells for ourselves, and know their torture. I've just read the touching story of the unknown woman who recently went into Efird's department store in a North Carolina town, and asked to see the manager privately. She said to him, "Years ago when a girl I shoplifted from this store. I'm married now and have a family, and I must clear my conscience. I made a note of the prices of articles I took. The amount was $29.59. My husband told me to forget it. But my conscience won't forget it. I want to pay it."

He offered to cancel it. She said positively, "My conscience won't cancel it; I must pay it." And she did, to the last cent.

I know the wisdom of it from experience. One summer in my college days I sold things. Once I sold a woman a stereoscope with one lens cracked. I offered it at half price, thinking she would see it. But she didn't. Of course I should have pointed it out, for I wasn't sure it was usable. At the moment I didn't see it was dishonorable. I regretted it at once, but it seemed a trifle and I let it pass.

That was sixty years ago. All this time it has been a poisoned memory. Thousands of times, I judge, it has come to mind to plague me with shame and remorse. Doubtless it has lingered in my subconscious as part of the complex of causes that often has brought me inner distraction, frustration, and a feeling of inferiority. And all this misery it has caused me for sixty years could have been avoided by even a letter offering to make good the wrong of a few dimes.

Another incident, also about sixty years ago, a smaller matter than the other, haunted me increasingly for forty years. It was hardly a sin, but only a failure to be manly and fine. But as my ideals grew finer and my conscience more exacting, the thing grew uglier and uglier till it became a torture—through the forty years. Then I wrote a letter to apologize and to make the wrong right, if possible. A generous reply came, and only then did the forty years of torture end. Pity it wasn't sooner!

My Worst Hell

Ten years ago, in a tense moment, I built for myself what I think was the worst hell I've known in my lifetime. And I've just recently climbed out of it. It's a strange story.

I had conceived what I believe and still believe was potentially a great project by which our men's Bible class, under the shadow of the greatest Baptist college in the state, might become a model class to improve the Bible teaching of the entire state. I talked to our able, admirable teacher, and he agreed the plan had possibilities. I dared to ask him if he would allow me fifteen minutes the following Sunday morning to present the matter to the class, he in no way responsible for what I said. He agreed.

I looked forward to that little speech with intense concern and hope. I was so sure of my project that I invited the college president, the pastor, and other notables to be present to appraise its merits. In many years as pastor of rather prominent churches, I doubt if I had ever looked forward to an address with so great expectation and hope. I sat tense, with a sense of destiny impending, awaiting my turn.

Some days had elapsed, and I hadn't mentioned the matter again to the teacher, and the arrangement had slipped his memory. He used all the time, and I was left nonplused.

I felt bound to explain to the guests I had invited. I got up tense and excited to the nth degree. I lost my usual poise, and said some nonsensical things, incidentally reflecting on the teacher. And then felt deeply ashamed and chagrined. That night I lost sleep over it. I told the teacher of my chagrin. Admirable man that he was, he assured me it was a trifle, and not to worry. And in retrospect it seemed to me just one of those incidents that are bound to come now and then as the common lot of mortals, and was not a matter to remember and worry about. Surely it would soon pass.

A man that is commissioned of the Almighty will not face every way the wind of popular sentiment seems to blow. He will not study to please men, nor cater to those who do not love the truth.—D. S. Warner.

But I couldn't forget that by losing my head and my tongue and saying random things I had degraded the image of God in me—and before a great class. And yet I couldn't then see it as a thing to confess and apologize for. But as time passed, I found the memory still haunted me—and year after year.

Ten years passed, and still it haunted me. During that time I had read many books on psychology. I count it the most important truth I learned from psychology that it is harmful, even dangerous, to bottle up any guilt feeling, or anything that may become a ground for brooding. It may work great harm inside, even lasting harm. But opened up, confessed, or one's motives set in proper light, one intuitively feels a happy sense of release. It is the sense that one has disowned the thing, and now God and men understand, forgive, and restore one to confidence and favor.

Clearly I should have done that promptly before the class that had seen me lose my head and had heard me speak random words. That I did just several Sundays ago—after ten years of torture. Then release came. Meanwhile I had written at length and was offering the world the gist of what I had wanted to give the class ten years before.

A Needed Lesson

Our sins and follies don't just fade out of themselves. The heart of our religion, indeed, is that the only way out for the offender is through repentance, confession, and making wrongs right.

I've had my hells and know the way out. I urge all others, out of painful experience, to take that way. For it is God's way to escape the hells we make for ourselves in this life, and the hell to come in the life hereafter.

Wake Forest, N.C.

♣

Guilt and fear walk hand in hand. One dividend of righteousness is a quiet conscience.—L. C. Gooding.

Laurelville Expands to Serve

BY SAMUEL S. WENGER

If there is any one thing which can be said to describe the Mennonite Church today, it is that the church is determined to know the whole Bible and to obey the whole Bible. One of the newly discovered Scriptural commands, which had been lost three or four generations ago, is the Great Commission, which, we now believe, commands us to witness to others, beginning at home and ending in the uttermost parts of the earth. As the church rediscovered this and other significant commands in the Scriptures, new institutions and new organizations sprang into being. One of these was the church camp.

A Brief History

In 1942, or thereabouts, a group of consecrated individuals in the eastern segment of the church bought a partially defunct Methodist camp in Southwestern Pennsylvania, renamed it Laurelville, and set up a program for summer camp activities, mostly for young people.

Now, fourteen years later, the camp is reappraising its program and is seeing that its facilities can be used, if properly equipped, to serve a much wider purpose than merely affording facilities for summer camps for children. This expansion of its facilities is taking place in a reexamination of what the members of the camp association have concluded are the Biblical commands and patterns to which they need to give heed.

A Witnessing Program

First, the association views itself as a facility to carry out the Great Commission of witnessing to a lost world. The command of our Lord as given in Acts 1:8 sets forth that the witness begins in "Jerusalem." To state the matter another way, it means that the witness begins right at home. When one recalls that the Mennonite Church during the past three or four generations has been losing about sixty per cent of its young people, the importance of beginning a witness program to this group becomes obvious. It is to this sort of a witnessing program that Laurelville Camp dedicated itself from its inception and is ever striving to work out more effectively.

Christian Nurture

Second, one of the obvious implications of the basic doctrine of the new birth is that the individual who is born into the Kingdom needs to be nurtured, just as a newborn baby needs to be nurtured. The very pointed commands which Jesus gave to Peter in John 21:15-17 are recognized as the commands that apply to the entire church, the commands being "feed my lambs" and "feed my sheep." Those who have been born

A PRAYER

FOR THIS WEEK

Our heavenly Father, it is with deep humility and yet great confidence that we approach Thy throne in the name of Christ, our Mediator. We thank Thee that Christ has broken down man-made barriers such as race and position, and has united the high and the low, the Jew and the barbarian, the colored and the white, into one glorious family of redeemed ones.

Our Father, we confess that the Holy Spirit has revealed in our hearts prejudices of which we were unaware. He has also revealed prejudices that we did not wish to face. Lord, have mercy on us and forgive our sinful ways.

Father, expose our lives to the true Light. May our love be expressed in loving the unlovely, the high and lowly, and all races in deed and truth.

Father, grant unto us that pure, undefiled love of Christ that can "know" our brother and his "queer un-Mennonite ways" and extend to him the right hand of fellowship as a true brother in Christ Jesus. Keep us deeply conscious of our own inconsistencies.

We confess complete failure to do this in our own strength, Father. We earnestly implore Thy divine aid. In the name of Christ Thy Son, we ask this, Amen.

—*Johnwilliam Boyer.*

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a wayward son for whom his mother is much concerned.

Pray for a young husband who is in sin and neglects his family.

Pray for a new Christian father in Puerto Rico whose wife died suddenly leaving him with eight children, the eldest a daughter of fifteen and the youngest a two-year-old girl. They need the prayers of the church for consolation in sorrow and fortitude to stand firmly for Christ amid adverse circumstances in family relationships. Pray that the Lord will change these difficulties into blessings for His honor and glory.

Pray that the Lord's healing hand may be upon Kathy, small daughter of Missionary Joe Richards in Japan, whose right arm is partially paralyzed by polio.

Pray for Barnabas of Itki, Bihar, India, that he may have victory in his Christian life. He has many relatives among non-Christians who should be won to Christ.

Pray for ten persons in Bihar, India, who are interested in Christianity and are receiving instruction.

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again and are growing and developing as Christians need to be "fed." This means a teaching program which is both meaningful and inspirational. It means a church facility where young people can, under favorable and inviting circumstances, have their minds opened to inspirational teaching, can discuss their problems with older counselors and can exercise themselves in living wholesomely with others of their own age. All these things Laurelville Camp has been trying to do and it is dedicating itself to continuing to do in the most effective manner.

A Church Meeting Place

Third, the church today is finding itself in frequent situations that are comparable to the situation that the apostolic church found itself in when it became obvious that the church leaders were not in agreement, both in principle and in practice on the doctrine of circumcision and other related matters such as eating meat offered to idols. A church conference was called at Jerusalem. Acts 15. The rapidly changing social and economic conditions in our church today are giving rise to new problems which also need to be worked out on a church-wide basis. This situation has created a need for a place where church leaders can meet, with proper facilities, such as meeting rooms both for larger and smaller groups and for eating and sleeping quarters. Often these meetings are held in hotels, where the environment is not exactly conducive to a wholesome spiritual atmosphere. Laurelville has had some facilities which has made it useful for these church conferences, and it has increasingly during the past several years been used for such purposes. By way of limitation, it was quite obvious that proper sleeping quarters were not available on the camp ground, particularly for older people who cannot very easily adapt themselves to a "bunk" bed. The newly conceived program of expansion at the camp calls for the erection of a facility which will give sleeping accommodations of the type comparable to the commercial motel. The plan is to have a structure with proper heating and plumbing facilities which has twelve rooms, each of which will accommodate from one to four individuals with private bath facilities. Certain other changes are proposed which will make the large lounge room of the camp more comfortable during the cool months of the year, and some adaptations will be made to increase the comforts and usability of the dining and kitchen facilities.

These renovations will make it possible to hold church conferences and to have inspirational meetings of one type or another during the spring and fall months of the year in addition to the summer months, as has been the program in the past.

One incidental advantage of Laurelville with respect to these church conferences is its location. It is situated pretty well at the midway point of the big settlements of the Mennonite Church in North America, and its location adjacent to the cross-country turnpike adds to its usability as a meeting place. The fact that the camp is located in beautiful natural surroundings replete with majestic trees, bushes of rhododendron, a picturesque mountain stream, and other beauties of nature, gives to it an appropriate setting for a meeting place of almost any kind.

Overnight Accommodations

Fourth, when the association was considering the advisability of constructing the facility with twelve fully equipped sleeping units, an additional consideration presented itself. Our Mennonite people are finding increasing occasions to be traveling across the country, particularly along the route of the turnpike, and in so doing are in need of overnight sleeping facilities. To have a setup at a Christian camp would, it would seem, be attractive to these traveling folks, and at the same time would give them an opportunity to do more than just find a place to sleep overnight. If any profit is made from the services, those profits would be used for the total camp program. There would be the likelihood that on such an overnight visit or for a longer stay, others from the brotherhood would be staying at the same place, and thus an opportunity for visit and fellowship would be afforded. The total program in this respect would give some meaning to the command in Hebrews 13:2 which says "Be not forgetful to entertain strangers." While this command might be interpreted as referring to the individual with respect to his own home facilities, it could well apply on a much broader basis. It would seem that a church facility which is available for entertainment of the sojourner is not without a Scriptural justification.

Year-around Use

The association has been planning to have some of its personnel on the grounds for the entire year. So long as the camp facilities are used only during three or four months in the summer, the keeping of a small corps of personnel on the campground during the entire year is not very practicable, but it is almost a necessity if the physical plant is to be kept under surveillance, and if the program is to be properly maintained in the periods when the camp is not in session. With this enlarged program, it would be entirely possible to have a corps of work-

(Continued on page 1153)

OUR SCHOOLS

GOSHEN COLLEGE

In a recent "Dollars for Life" drive students and faculty contributed a total of $548.30 for relief in Hungary and the Near East. To raise the amount students and faculty in a one-day drive contributed dollars for relief. In addition students were given an opportunity to give up one meal in the dining hall with the saving going for relief, and all prices in the snack shop were doubled for one day with the proceeds going to relief.

The student-initiated project sprang up as response to a Nov. 12 chapel service in which a student-faculty panel presented the facts of the international crisis, after which Lawrence Burkholder spoke on "The Christian Citizen's Responsibility" The proceeds of the drive are to be channeled through the Mennonite Central Committee to the area of greatest need.

Merle Gisel, Wauseon, Ohio, won first place in the annual freshman men's speech contest held Nov. 16. Robert Summers, Laingsburg, Mich., and Garre Schell, Bristol, Ind., placed second and third respectively. Other contestants were Wallace Shellenberger, Goshen; Don Nofziger, Archbold, Ohio; Dean Zehr, Goshen; and John Mininger, Goshen.

Winners of the annual peace oratorical contest held Nov. 24 were Palmer Becker, Marion, S. Dak., and Jean Shankel, Louisville, Ohio, who spoke on the subjects "The Great Paradox" and "The Inward and Outward Look." Other participants in the contest were Paul Wenger, Wayland, Iowa, and James Hershberger, Goshen. Dean and Mrs. Harold S. Bender annually award prizes to the winners of this contest.

The freshman class elected Jon Amstutz, Dalton, Ohio, president at a special class meeting Oct. 29. Other class officers elected were Doris Zook, Wooster, Ohio, vice-president; Ellen Keim, Kokomo, Ind., secretary; Denzel Short, West Unity, Ohio, treasurer; and Nancy Gerber, Wooster, Ohio, historian.

Singing Boys to Appear

The Singing Boys of Norway will appear on the Lecture-Music series Dec. 6. The chorus, now on its second tour of the United States, was organized in 1927 by its present director, Ragnvald Bjarne, after he had studied for fifteen years the chief boys' choirs of Europe.

All of the boys, who must be able to play violin or piano before being admitted to the choir, are given a thorough musical and vocal training. In the past twenty-nine years of the choir's career many of its graduates have become well known as singers, composers, pianists, or other professional artists.

The entire choir in Norway consists of a hundred voices, with seventy-five boy sopranos and altos and twenty-five young men tenors and basses. For their American tour, thirty-three of the best voices have been chosen, constituting an ensemble that sings a great variety of music in seven languages, ranging from Palestrina and Bach through the Romantic composers to Greig, contemporary Norwegian folk songs, and songs in English.

HESSTON COLLEGE

Service Emphasis Week will be observed on the Hesston College campus Dec. 3-7. Ray Kauffman will represent the Mennonite Central Committee interests and will be on the Hesston campus Monday, Tuesday, and Wednesday, December 3, 4, and 5. Boyd Nelson will represent the Mennonite Relief and Service Committee and General Mission Board interests and will be on the campus Wednesday, Thursday, and Friday, Dec. 5, 6, and 7. Both men will be speaking in chapel and will also be open for interviews with students. Additional contacts through the regular scheduled classes are also being provided in the week's activities.

Forty-nine members of Pres. Roth's Introduction to Christianity class attended the eight o'clock Mass at St. Mary's Catholic Church in Newton, Sunday morning, Nov. 25. Although the eight o'clock Mass is ordinarily a low Mass, Father Herrman arranged for the singing of a high Mass particularly for the benefit of the visiting class.

John P. Suderman, pastor of the St. Johns Mennonite Church, Pandora, Ohio, led in chapel meditations Tuesday morning, Nov. 27. His address was entitled, "As God Sees the Heathen." Pastor Suderman served for seventeen years as a missionary to the Hopi Indians in Arizona.

D. D. Driver, Executive Secretary of the Alumni Association, and Merle L. Bender, Director of Public Relations, will attend a joint district convention of the American Alumni Council and the American College Pubic Relations Association, Dec. 2-4. The convention will be held in the Fort Des Moines Hotel, Des Moines, Iowa.

The fourth annual fall alumni home-coming was concluded Sunday evening, Nov. 25, with a vesper service. Choral groups from ten congregations participated in the annual home-coming event. The final number of the vesper service was a mass chorus composed of all those participating in the chorale. This chorus was directed by Paul Marvin Yoder of the college music faculty. Other high lights of the home-coming week end included the Thanksgiving dinner address, "Where Are the Nine?" by Peter Dyck, pastor of the Eden Mennonite Church; the alumni chapel Friday morning, Nov. 23, in which old grads reminisced, and the presentation of "Pinocchio" by the Reed Marionettes, Friday evening, as the second number of the Hess Hall Series.

Harold Kauffman, Minot, N. Dak., father of three Hesston College students, Verla, Zella, and Zolla, completed his orientation period Monday, Nov. 26. During the winter and early spring months he will be visiting all the congregations of the North Central Conference for the purpose of presenting Hesston's new fund raising technique.

Pres. Roth's ninth grade Orientation class spent Tuesday morning, Nov. 27, on a field trip. They visited the Eisenhower Museum at Abilene and the Indian Burial Pit at Salina.

Doctor Edward L. R. Elson, pastor of the National Presbyterian Church in Washington, D.C., of which President and Mrs. Eisenhower are members was featured as the third number of the Hess Memorial Hall Series on Dec. 5.

States Doctor Elson, "Everywhere throughout our country there are signs of a moral resurgence and spiritual awakening unequaled in generations. Men are possessed by a deep wistfulness for God. More people than ever have a declared faith. Religion is penetrating every area of American life. Our president and his associates are dedicated to the way of faith and prayer. At the very time our beloved country has been given great power and heavy responsibility she is finding her soul. The new year should give impetus to this spiritual renaissance, for above everything else, America must be to the world a bastion of spiritual strength."

GENERAL EDUCATIONAL COUNCIL

Money Talks

BY C. F. YAKE

If you don't believe it, just hand a porter a one-dollar tip, or offer an automobile dealer spot cash for a car. Or observe the influence of the well-to-do around the council table. Or take a look at the back page of October 23 GOSPEL HERALD, and its revelation in "Let's Talk GOSPEL HERALD." Or try to buy a railroad ticket to Home Town. Or try to keep a Christian day school, high school, or college going in the black. Or just try to raise a family for the Lord and give a half dozen children a Christian education—and you'll know.

Yes, money talks—talks more ways than one.

I have attended a goodly number of educational meetings in my short life span, but I never attended one where money was such an outstandingly significant matter as it was in several of the sessions of the meetings held October 18-20 at Lindale and E.M.C. Teachers' salaries, much too low; building improvements and construction of new ones waiting for more funds; school operation costs higher than supporting income; present increase of student enrollment and prospects for a doubled college enrollment by 1970—which means more than 2,000 Mennonite young people in college then—call for more buildings and facilities. To meet this need more money is needed. And so goes the interesting and revealing story. Money talks!

If you want a rather detailed story of what I refer to, read Paul Erb's editorial in the November 6 issue of the GOSPEL HERALD. Bro. Erb gives a lucid digest of the report of the Study Commission on

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TEACHING THE WORD

Give Your Time in Summer Bible School

BY JACOB F. WEIRICH

Soon the last school bell will ring. Then nearly three million boys and girls between the ages of five and thirteen will run out of our public schools into the delightful freedom of vacation time. They will be looking for something to do. Here is our opportunity to give them 25 or 30 hours of Bible teaching and training through the summer Bible schools of 1957. My personal regret is that being a busy pastor limits me in serving the SBS. However, it has been a real joy to work with other pastors in recent years, helping organize and conduct summer Bible schools, and reaching many non-Sunday-school boys and girls with the Gospel. The SBS always blesses and enriches the life of the pastor who wholeheartedly promotes this cause in his congregation and community. What an opportunity this gives him to know the boys and girls better and to learn how to minister to their various needs!

It is likewise inspiring to see so many hundreds of Christian young men and women throughout the church respond to this great challenge of serving in SBS. It is true, however, that some hold back because they lack training and experience or are not properly challenged to serve in some way. Many good teachers and workers and even prospective leaders are lost to the SBS because they are approached negatively or too late. You can usually get the workers you need by planning your program well in advance. Right at this point a few SBS hints may be in order. These are basic:

1. Begin planning early. Contact your pastor. If he does not seem interested in initiating plans, be sure to contact him early to select a director.

2. Enlist your teachers and staff workers early.

3. Set date for the school sessions, staff meetings, prayer meetings, etc.

4. Use only *Herald Press SBS Materials.* They are the best.

5. Check all equipment, school facilities, and make sure transportation is available (buses or cars).

6. Order your supplies early. Contact your local religious bookstore about handling Herald Press SBS materials.

7. Plan intensive publicity to cover a number of weeks; work up interest and enthusiasm.

In organizing your SBS in the home community it is wise to make a list of all the jobs that need to be done—from driving bus, hauling children by car, or providing cool drinks for the children, to teaching. Do not hesitate to list a large number of jobs. It is an interesting fact that the more jobs you have to be done, the more people you will get to do them. The more people who become interested and help, the more successful your SBS will be.

Have the list of jobs printed or typed and distributed through the congregation. Have each member check what he will be able to do and return the sheet to you. Then use the checked sheets as a guide in contacting potential workers.

Contact each individual personally. Always be positive in your approach. Make the work sound important; it is. Do not apologize for asking anyone to serve, and do not always take "No" for an answer. This is the Lord's work, not yours. Be enthusiastic about the work and the lesson materials yourself. Challenge these individuals with the fact that it is a present-day opportunity and a joy to be able to share the Gospel in this way with boys and girls, many of whom do not have Sunday-school privileges.

It is a thrill to organize an SBS and see what it accomplishes. For the pupil it is a time of mental, spiritual, physical, and social development. The ten successive days of study offer a balanced program of activity, including Bible study, worship, missions, expressional work, handwork, evangelism. One year in one school a few older classes prepared cheer boxes for aged people of the community. The teacher along with the class distributed them; the class participated in brief services at each place. SBS can be a time of evangelism and leadership training for the church. Let each of us—everyone—all of us—be *all out* for another successful year of SBS in 1957.

We are deeply grateful and indebted to the *few* of the church who had the vision and labored so strenuously to make the SBS what it is today. May the Lord add His blessing to the work—Allegheny Conference News.

A Church Pew's Lament

By Grace Dorothy Lehman

I am sad and lonely,
An empty pew;
I was made to be used
But have nothing to do.

At first folks took notice
When I looked so bare,
But now they don't see me
Or else they don't care.

Beg pardon! To judge them
Is surely a sin,
But if I had a mouth
I'd invite some folks in.

Yet, after the service
When I hear what they say,
It doesn't surprise me
That some folks stay away.

Once I heard an old preacher
Say something about love,
But I guess he was speaking
Of heaven above.

And yet, if I heard right
He told us that day
That love is a sign
Folks are on Jesus' way.

So, maybe the people
Who never come in
Will wait till they're sure
Of real Christians within.

Lancaster, Pa.

LAURELVILLE EXPANDS

(Continued from page 1151)

ers on the campground the entire year and to find sufficient activities to keep them occupied. At the same time the total program would be on a sound income-producing basis and should be pretty much self-sustaining. In this fashion the facilities of the camp could be made available for church groups at less expense than would be the case if these groups had to bear the normal expenses of a meeting at a hotel.

Financing the Program

The cost of the new program will be approximately thirty thousand ($30,000.00) dollars. The twenty-eight camp association members and six or more new members will bear a pretty big share of the load. There may be others outside of the association who, seeing the usefulness of this extended program, will be willing to contribute. So far as equipping the new facilities, it is planned by the association to ask interested Sunday-school classes and other church groups to assist.

One Among Many

Laurelville was the first of the Mennonite Church camps and in many ways has been a pioneer in a new field of Christian activity. Numerous other camps have since sprung up at widely distributed points in the United States, and each of these camps is fulfilling in one way or another much the same purposes which Laurelville has tried and is continuing to try to fulfill. The Lord has blessed these facilities in enriching the lives of young people, in winning souls into the Kingdom, and in furthering the total spiritual growth and development of the church.

Lancaster, Pa.

FAMILY CIRCLE

The Neighbor with the Lantern

By Irma Hegel

It was early spring, my first fishing vacation. My husband and I, with another couple, had rented a cottage on a lake in a woodsy section of Michigan. Electricity and all conveniences were in the cottage. The sun was shining; it was pleasantly cool, perfect weather for a holiday. Yet, in spite of my eager plans, I came down with an attack of grippe my first day there. I was confined to the cottage while my husband and friends enjoyed themselves out on the lake.

I was alone in the cottage the second day when the sky darkened and a violent storm swept the countryside. The fishing party failed to return. As the blackness continued, and the rain pelted down, I rose from my bed to switch on the electricity. The button clicked but no light came on. I searched wildly for candles, stumbling about the cottage, and bruising my knees against unfamiliar furniture. The wind roared. A shutter banged ceaselessly. I grew increasingly worried about my husband and our friends. I was frightened at being alone. I began wishing that I was miles away from this suddenly unfriendly place. And then a knock sounded on the door, and I saw a warm flood of yellow light. A rosy-cheeked, chubby woman, an old oilskin wrapped about her round little figure, entered. She swung a kerosene lantern in her hand.

"I'm your nearest neighbor, Mrs. Heminger," she said cheerfully. "My husband's out with your folks on the lake. When the power failed, I recollected that you were alone, and ailin' here, and mightn't have any light."

"How very kind you are," I said gratefully. "Please come in, and sit down. We'll have coffee, and I think there's leftover biscuits, and jam."

We sat at the oilcloth-covered table where the old-fashioned lantern sent a cozy glow about our humble fare. I looked lovingly at the lamp. "What a wonderful thing light is," I said. "Everything that appeared frighteningly ugly is now somehow beautiful."

Mrs. Heminger smiled. "I've often thought how finding God is like light entering a dark room," she said. "You know what I mean? At one time or another in our lives we all reach a period when we're just plain scared. We think we're alone. So we stumble around in the darkness, getting some pretty bad bumps in the process. If only in these times of doubt we would turn to God in prayer, how His comforting light would make our paths clear."

I nodded, properly humbled, remembering that in spite of my worry over my husband's and our friends' safety, I had not prayed for them. I said, "Let's pray now for those out on the lake. Let's place them in God's protecting hands."

So the two of us prayed the Lord's Prayer, and Mrs. Heminger repeated the Twenty-third Psalm. Immediately I felt strengthened, cheered, and wholly at peace. Not half an hour later, our fishing party returned safely.

Since that vacation in Michigan I have been in many cities in our country and Canada. Like others I have known loneliness, reverses, illness, and heartbreak. Yet throughout these difficult periods I have never failed to recall the kind neighbor who walked through a Michigan storm, a lantern in her hand. *Finding God is like light entering a darkened room*, she said. How true! With prayer and the strength that comes from Bible reading, supposed enemies turn into friends, strange surroundings become unexpected sources of love and kindness. By facing even the most difficult situation with your hand in God's, fear vanishes. I know from bitter reverses I have learned the most valuable experience. Illness taught me much-needed lessons in diet and health. Heartbreak widened my sympathies and love.

Paul's letter to the Ephesians (5:8) phrases the truth beautifully, and unforgettably. *Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light.*

Akron, Ohio.

The Foster Mother

By Ruth Stoltzfus

We pay tribute to the foster mother, who opens her heart and home to children who need love, respect, security, good care, and spiritual training. She understands their need to "belong," especially if they have been deprived of this belongingness in their early lives.

The foster mother who sees that the child coming to her has had emotional hurts and needs deep understanding and sympathy is to be admired. Perhaps the child could not stay with his own parents because of neglect, illness, death, or some emergency. In any case, the foster child is usually a disturbed child.

Once more, here is the kind of mother who wisely understands that many of her child-problems are common to all mothers. Yet she knows she will likely have more than the ordinary problems to deal with, depending upon the experiences the child has had and the habits he has developed before coming to her home.

Although the foster home is usually considered a temporary measure, yet many a foster mother is able to give warm affection and good care to her foster child as long as he remains with her.

To foster means to feed, rear, cherish, and sustain. The foster parent who does these things for neglected and disturbed children is doing a great piece of the world's work.—from *Heart to Heart Program*. Used by permission.

Friday Night

By Margery Coffman

The house is full of the gayest noise,
It's Friday night, and our two big boys
Are home from college, and the place seems glad;
The spaniel's crazy, the cat's gone mad;
The old stairs creak, and the windows rattle,
We gird our loins for banter and battle,
For clash of wits and laughter and song,
For the week end's short, and they'll soon be gone.
The old house rumbles, and the shingles crack,
As it chuckles for joy, when the boys come back!

Beamsville, Ont.

EXPRESSIONS OF APPRECIATION

This token of appreciation for the tokens of love expressed in prayers, and with cards, visits, and flowers while I was in the hospital and since my return home. May the Lord richly bless each one of you.—Amos Nissley, Lancaster, Pa.

* * *

We wish to express our sincere thanks and appreciation to our many kind friends and neighbors who remembered us in prayers, and with cards, flowers, a birthday shower, and expressions of sympathy during the illness and passing of our dear wife and mother. May the Lord richly bless each one of you.—Martin Groff and family, Bird in Hand, Pa.

* * *

We wish to express our sincere thanks and appreciation to every one who remembered me in prayer, and with cards, visits, flowers, money gifts, as well as other gifts, during my stay in the hospital and since my return home. May the Lord richly bless you all.—Mrs. Christ H. Stauffer and family.

* * *

I wish to express my sincere thanks for the scrapbook, cards, flowers, and many gifts, prayers, and other kindnesses given my husband, Landis D. Brackbill, during his five-month illness (fifty-four days spent in the hospital), also for the kind expressions of sympathy after his death at his home in Gap. May God richly bless each one of you.—Anna Ranck Brackbill, Gap, Pa.

* * *

We wish to express our sincere thanks and appreciation to our many kind relatives, neighbors, and friends for the scrapbooks, cards, flowers, and many gifts, and for the prayers offered during the illness of our wife and mother, and for the prayers and kind words of sympathy since her passing away. May the Lord richly reward each one of you.—Evan S. Stauffer and family.

* * *

I wish to express my sincere thanks and appreciation to all who remembered me in their prayers and with cards, visits, flowers, plants, and all other gifts during my ten weeks in the hospital and since my return home. May the Lord richly bless and reward each one in return. —Mrs. Emma Hollinger, Lancaster, Pa.

TO BE NEAR TO GOD

God's I AM'S

Sunday, December 16

God of Existence—Read Ex. 3:14.

The people of Israel were as a child when in Egypt. They needed to be led as children. Moses was sure (and probably correct) that when he should say "God told me," this child-people would ask, "What is his name?" Hence the request for an identifying name for God. And the God of Abraham was obliging, for He asserted His continuity and fixed existence by saying, "I am that I am." "I Am" is His name "unto the ages of ages" and is a memorial to all generations. We need erect no other before our eyes nor in our hearts.

Monday, December 17

God Descending—Read Ex. 3:8, 9.

The number of oppressed peoples is legion. History is replete with instances of folks whose aims were good but whose activities were cramped by the opposition which seemingly all but overwhelmed them. But the God of Israel says, "I am come down," and His eternal existence has embraced such peoples, making miracles of deliverance possible. Hitler tried to exterminate the Jew; yet Hitler is gone, the Jew remains, and has a nation-homeland in less than three years from Hitler's self-destruction. Moreover Hitler's Germany pays that state indemnities which enable Jewish refugees to settle in Israel.

Tuesday, December 18

The God of the Living Dead and the Living Living—Read Matt. 22:32.

God was not the God of Abraham, Isaac, and Jacob "in their day," as we say it. God IS their God. Their borrowed dust has crumbled back to Mother Earth and perhaps others have used those atoms since, yet God IS their God.

"We shall sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

Wednesday, December 19

God, the Shield—Read Gen. 15:1 and Ps. 3:3.

You are now in the middle of the week. Perhaps it has been "quite a week." The world has shot its arrows at you. Maybe misunderstanding brethren did also. Perhaps an undue amount of work has weakened your body. You think you can be wounded easily. Perhaps you have been wounded. He, the I AM, shielded Abram, when he was yet only "mighty father" and not yet Abraham, "father of the faithful." And He, the I AM, shielded the "sweet singer of Israel," Abraham's poetical son, who went so far as to say that he was shielded "about me," that is, he had three hundred and sixty degrees of protection. This is for you also, today, if you are "of faith, a child of faithful Abraham."

Thursday, December 20

The God of Man's Location—Read Gen. 28:16-22.

The runaway made it as far as Luz which must not have been very much of a place, for the guest accommodations seem to have consisted of a stone for a pillow! But it was a good enough place, for it was a place of vision and of naming "The House of God." Many years later it was the scene of a Bible school for the "sons of the prophets." God isn't particular where He will meet the runaway; geography doesn't matter to Him. We aren't sure how many fathoms down under the surface of the Mediterranean Jonah was when he cried to God. But in Jacob and in Jonah was a like spirit, one of surrender. Have all lessons been learned? No, emphatically no. Has a beginning been made? Yes, emphatically yes. The great I AM is a God of Bethel; any old stony field can be the house of God if man's heart makes it such.

Friday, December 21

The God of Opposition—Read Ezek. 29:3, 6.

The What of the great opposing I AM is told in verse three and the Why is told in verse six. It is true that the land of Egypt had been the "University of Hard Knocks" for the Israelites, but the blessing was on the scholars, not on the school. And the Pharaoh president of the "University" was responsible. No use pitting yourself against the Almighty I AM, President Pharaoh; it cannot be done. You simply cast yourself into the maw of history which will chew you to utter destruction. Take care, all emperors and rulers, what you do to those peoples and places wherein is written the name of the Great I AM.

Saturday, December 22

The God of Parenthood—Read Isa. 46:3, 4.

Listen to the Almighty Creator speaking to the remnant of the house of Israel. Having seen that remnant into the world the Great I AM proposes that they will never be orphans. Need more be said? If you are of the "remnant of Israel," let yourself soak in these verses until these verses soak in.

—J. Paul Sauder.

The Word Became Flesh

Sunday School Lesson for December 23

(John 1:1-18)

Whose birthday do we celebrate at Christmas? Who was and is this Jesus Christ? Christmas is not just the celebration of an historical event like your or my birthday. It is God entering into humanity.

Matthew traces Jesus' line back to Abraham. Luke traces it to Adam. How far back does John go? Back to eternity. Was Christ before the creation? He was eternally in fellowship with God.

What name does John give Jesus? See how often John uses the name "Word." Why does he call Jesus "The Word"? John was writing not so much of the birth of Jesus as of His nature.

"The Word" tells us that Jesus is divine. He is the revelation of God. Jesus came to show us what God is like.

In the creation God revealed Himself, but Jesus was there too. As an agent of creation already He was revealing God.

Jesus was not only a miraculous man. He was God, the eternal Word. He was "very God of God."

Verse four gives two more words that express the nature of Jesus. This word of life gives light. Why is light needed? After the fall all men were in the darkness of sin, but Jesus came to drive away the darkness from any heart which believes in Him.

And when the light of Jesus is permitted to shine in, and Jesus is received, what power is released? vv. 12, 13.

The event of Jesus' birth is told by John too. "The Word was made flesh, and dwelt among us." This is what happened at Christmas. God had revealed Himself to His people in Old Testament times. But now He entered upon a new revelation of love for sinful man.

Jesus was divine, but became human too. He took on flesh like we have. This is called the incarnation. (This lesson is a good one to make this word have meaning.)

Christmas spells a gift—the most wonderful gift that man ever received. Man may have life, life eternal in His Son. Jesus left His glory to come to Bethlehem. At least His glory was veiled.

What do we receive from Christ? Let the class meditate on "grace and truth." Grace is the free, undeserved inclining of God to men in love, mercy, and forgiveness. In Christ we have redemption, deliverance, salvation—all because God loved us and gave us this as a gift.

Truth is the will of God for man as Jesus taught and, more particularly, as He showed by His life. Jesus lived and taught and men were convicted. He loved and died in their stead and offered them salvation.

All this we celebrate at Christmas. If I have no Christ, I really have no Christmas. Christmas means that God gave. At Christmas God's eternal Son entered the plane of humanity, revealing to us what God is and His great desire to save us from sin.

Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Allen H. Erb, Lebanon, Oreg., who was hospitalized because of a recent traffic accident, is again at his home where he is making a satisfactory recovery.

Bro. Herbert Minnich, missionary appointee to Brazil, who is now studying agriculture and rural sociology at Cornell University, Ithaca, N.Y., participated in a panel discussion on missions at the Intervarsity Christian fellowship there on Nov. 16. Bro. Minnich's address is 604 East State St., Ithaca, N.Y.

The telephone number of the Warren Metzlers in Jamaica is 61124, Kingston and St. Andrews.

Bro. Samuel E. Miller of the E.M.C. faculty is serving as pastor at Mt. Clinton, Va., during Bro. Chester K. Lehman's absence.

Bro. Daniel Hertzler has been appointed editor of the "Herald Teacher" and "Herald Uniform Series." Bro. Paul M. Lederach, former editor, continues as chairman of the Christian Education Department at Scottdale.

Bro. J. A. Hostetler is preparing a history of the Mennonite Publishing House for the fiftieth anniversary in 1958. He was at Goshen, Oct. 30 to Nov. 3, doing research on this project.

Bro. Mervin Miller, who has been serving as Personnel Manager at the Publishing House, has been appointed Sales Manager, effective Jan. 1. Bro. Ben Cutrell, who has been serving as Sales Manager, will at that time take up his new office as Business Manager, with the division heads of finance, production, and sales responsible to him.

A second large offset press has been installed at Scottdale and is now operating. Beginning with the first issue of 1957 "Christian Living" and the GOSPEL HERALD will be printed by the offset process.

Initial orders for "Amish Life," "Mennonite Life," and "The Mennonite Community Cookbook" have been received from the Indiana Turnpike Glasshouse restaurants. There have also been trial orders from the Holiday House restaurants on the Ohio turnpike.

The Free Methodist publishers at Winona Lake, Ind., have catalogued two of our books, "Growing Up to Love," and "Ten of a Kind."

The Challenge of Christian Stewardship, by Milo Kauffman, has tripled its sales during the last three months.

Four of our bookstores, at Goshen, New Holland, Lancaster, and Scottdale, have erected signs made available through a co-operative project of the Christian Book-Sellers Association.

Bro. Millard Lind is working for a doctor's degree at Western Theological Seminary in Pittsburgh. He gives one day a week to editorial work for "Christian Living." During a two-year period other writers will substitute for him in the "Herald Adult Bible Studies."

Construction has begun on the Walnut Hill Chapel, a new outreach of the North Goshen, Ind., congregation.

Bro. David Landis directed the Neffsville Mixed Chorus in a program at the Congregational Mennonite Church, Marietta, Pa., on Nov. 25.

A Peace Conference for I-O and I-W men in southern California was held at Upland College, Dec. 1, 2.

Speakers for the Michigan MYF meeting held at Midland on Nov. 22 were Roy Koch, St. Jacobs, Ont., and John Lederach, Elkhart, Ind.

The Hopedale, Ill., congregation has voted for a six-week trial period of the worship preceding the Sunday school.

Speakers in the Christian Workers' Conference held at Carstairs, Alta., Nov. 25-30, were Myron Augsburger, Harrisonburg, Va., and Noah Good, Lancaster, Pa.

The annual conference of the Historic Peace churches of Ontario, held at the Kitchener M.B. Church on Nov. 17, broke the sixteen-year record in both attendance and offerings. Attendance reached 750 and offerings totaled nearly $1,000. Hundreds of young people attended.

Bro. J. F. Weirich, Belleville, Pa., spoke to the Men's Fellowship of the Evangel Baptist Church in Lewistown, Pa., on Nov. 26.

Speakers in a Youth Conference in Rohrerstown, Pa., Dec. 1, 2, were Clarence Fretz, Harrisonburg, Va., and Don Augsburger, Soudersburg, Pa.

Bro. Harold Kauffman, Minot, N. Dak., will present the financial program of Hesston College to the North Central congregations this winter.

Christian Schools, Inc., a new organization sponsored by the Ohio and Eastern Mennonite Conference, was recently incorporated with a board of seven trustees, the officers of which are as follows: Stanford Mumaw, chairman; Dallas Hamsher, vice-chairman; Melvin Hartzler, treasurer; Floyd Shore, treasurer. The trustees have been authorized to select a building site for a Christian school and have been made responsible for other administrative matters.

The charter membership at West Sterling, Ill., is 46. Bro. Vernon Schertz serves as pastor there.

Bro. Paul Peachey, Harrisonburg, Va., spoke in a historical meeting at Plain, Lansdale, Pa., Dec. 1, 2.

Bro. Willard Heatwole, a student at E.M.C., is assisting in the work at Broad Street, Harrisonburg, Va., where Bro. Paul Peachey is serving as pastor.

A Golden Age Club of older members of the congregation was recently organized at Maple Grove, Belleville, Pa.

The Stewardship Committee of General Conference, consisting of Milo Kauffman, R. J. Yordy, and E. C. Bender, met recently in Chicago. A subcommittee met at Elkhart, Ind., Dec. 1, to plan immediate steps toward a more co-ordinated program of giving and church financing. Bro. I. E. Burkhart, who is on sabbatical leave from his duties at Goshen College, will be working for several months in the collection and interpretation of facts and the planning of publicity.

A study conference on recreation was held at Elkhart, Ind., Nov. 29, 30. It was planned and conducted by a committee appointed by the General Council of General Conference. Most of our conferences were represented among the participants.

Recent meetings at the Sonnenberg Church, Apple Creek, Ohio, were a Bible conference, Nov. 23-25, with Bro. Sanford Shetler, Hollsopple, Pa., speaker; and a missionary conference, Dec. 1, 2, with Bro. Mahlon Hess, on furlough from Tanganyika, as the main speaker.

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Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich. Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Special Bible Term E.M.C., Harrisonburg, Va., Jan. 10 to Feb. 20.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Kishacoquillas Valley Bible School, Belleville, Pa., Jan. 21 to Feb. 8.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 21 to Feb. 1.
School for Ministers, Goshen, Ind., Jan. 29 to Feb. 15.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 16, 17.
Annual meeting Argentine Conference, Feb. 19-23.
Annual meeting Mennonite Publication Board, Scottdale, Pa., March 6, 7.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Ohio and Eastern Conference, May 14-16, Maple Grove, Atglen, Pa.
Annual meeting Mennonite Board of Missions and Charities, at South Union, West Liberty, Ohio, June 15-18.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2788.

Mission News

The Executive Committee of the Argentine Mennonite Church has set Sunday, Dec. 30, as a day for taking offerings in all the churches for their conference church building loan fund.

The Weyburn Groffs, Yeotmal, India, were able to move into their new house about the middle of November. Housing has been very crowded at Yeotmal because of the growing student body in the Seminary which reached a total of 75 this year.

Christian Stewardship will be the theme of the 1957 Argentine Mennonite Conference to convene at Trenque Lauquen, Feb. 19-23. Present officers of the conference include the brethren Agustin Darino, moderator; B. Frank Byler, secretary; and Delbert Erb, treasurer.

Bro. and Sister Ernest E. Miller, Woodstock School, Landour, India, will be spending six weeks of the annual school vacation which began on Nov. 28 in visiting Nepal and Mennonite missionaries in Bihar and Madhya Pradesh, India. They will be participating in the annual Christian Life Conference at Dhamtari usually held at the end of December and the beginning of January.

The Eastern Mission Board reports developments at Norma in southern New Jersey. A summer Bible school was conducted last summer in this rural community of several thousand folks, many of whom are foreigners, including a number of refugee Jews. There is no Protestant church active in the immediate area. A closed church, 24′ x 40′, has been offered to the Board on a lease basis. The Board acted to approve a recommendation that this lease be accepted for one year, that necessary repairs be provided, and that a mission project be developed.

The John Litwiller family is scheduled to leave Montevideo, Uruguay, Dec. 13, arriving in Chicago on Dec. 22 after spending a week in Brazil. They spent a few days at the end of November in the Argentine Chaco where they served as missionaries for several years.

New address: Bro. and Sister Robert Witmer, 19 Rue de Bagneux, Chatillon-sous-Bagneux (Seine), France.

The Eastern Mission Board at its November meeting delegated and authorized Chairman Raymond Charles and Assistant Secretary Paul N. Kraybill to make a deputation visit to Honduras in January or February.

A study committee appointed to study present provisions for rehabilitation of men released from prison has reported to the Eastern Mission Board that very few such facilities are available. A new committee has been appointed to study possible ways of developing such a facility for the eastern Pennsylvania area.

The new Rabanal clinic near Cidra, Puerto Rico, built by MSO workers was dedicated at an afternoon service, Nov. 25. Bro. Melquiades Santiago presided and Bro. E. V. Snyder gave the dedicatory sermon followed by a brief message from Dr. Herbert Neff, medical director of La Plata hospital. Music was provided by the La Plata chorus directed by Sister Darlene Landes and by a children's chorus from the Cayey area. Sister Marjorie Shantz, local missionary nurse, arranged for a fellowship with light refreshments after the service.

Tower City, a new Eastern Board mission outpost project, is located ten miles west of Pine Grove and twenty-five miles east of Harrisburg, Pa., in Dauphin County. Summer Bible school was held during the past summer followed by Sunday school services on Sunday p.m., begun in October in a rented building by workers from Miners Village and North Lebanon. One person has been baptized. Bro. Clarence Martin, R. 1, Lititz, is serving as superintendent. The work is known as Wayside Gospel Mission.

Bro. Weldon Troyer, son of Bro. and Sister G. D. Troyer, Aibonito, Puerto Rico, has completely recovered from a fractured pelvis injury caused in a recent accident and has lost no time in his medical studies at the University of Puerto Rico.

The Dr. Fred Brennemans, who sailed from New York on Nov. 23, were scheduled to arrive in London on Nov. 28. After spending some time visiting various points of interest in Europe, they plant to fly from Rome on Dec. 22 and arrive at Nairobi, Kenya, E. Africa, Dec. 23.

The Don Rebers, Sapporo, Japan, expect to move back into their rented house soon following the repair of damage caused by a fire several weeks ago.

An evangelistic team composed of Bro. and Sister Eduardo Alvarez (Marta Quiroga) and Bro. and Sister Delbert Erb are serving at Piedritas, Argentina, Dec. 4-16. Bro. Sebastian Villar, San Raphael, Mendoza, Argentina, is serving as the evangelist. This work is under the direction of Bro. Lawrence Brunk, Villegas. A similar campaign was conducted in Villegas, Nov. 21 to Dec. 2, with Bro. Ernesto Suarez as evangelist.

The School for the Blind at Addis Ababa, Ethiopia, reopened the first Monday in October with fifty-eight boys attending. Two Moslem boys who went to their homes during the vacation have not returned. Pray that these small boys may be a witness among their families and friends.

Two decisions for Christ resulted from the message given at the Mennonite Spanish Church, Chicago, on Sunday evening, Nov. 25, by Bro. Samuel Ruiz, ex-priest from Colombia, South America.

A music conference conducted by Bro. Alexander Lark, Chicago, Ill., was held at the Ninth St. Mennonite Church, Saginaw, Mich., on Saturday evening, Nov. 17. Bro. Lark also brought the message for the Ninth St. congregation the following morning.

A Bible Fellowship Conference was held at the Ybor City Mennonite Church, Tampa, Fla., on Thanksgiving Day, Nov. 22, 23. A good representation from the churches in Alabama and Florida and the migrant projects in southern Florida were in attendance. LeRoy Stoltzfus, Mahlon Witmer, and Ira Buckwalter, brethren from Pennsylvania, served on the program in addition to local speakers. Approximately one hundred twenty people fellowshiped together at the Thanksgiving Day noon meal.

Bro. Roy Koch, St. Jacobs, Ont., conducted a Thanksgiving Bible Conference at the Ninth St. Mennonite Church, Saginaw, Mich., Nov. 22-25.

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Your Treasurer Reports

Several contacts which I have made recently both with individuals and with congregational leaders indicate a growing trend in our church for planning financial programs. I have been particularly interested in the increasing number of individuals with whom I have personally discussed this matter who have indicated that they are now planning their personal giving on some systematic basis. Most individuals discover that tithing is a very satisfactory basis for working out a planned giving program.

It is also of considerable interest to note that a number of congregations are moving in the direction of an over-all planned program for congregational support of the church's needs. This has resulted in several congregations adopting an over-all planned giving program based on a church budget or some similar organized planned distribution of funds. Recently one congregation has adopted the plan of having all Sunday morning offerings designated for the total church program. It would seem that this type of planning would be in line with the encouragement given by the Apostle Paul to lay aside on the first day of the week as the Lord has prospered.

It would seem to me that this is a good direction for our brotherhood both for individuals and for congregations. It would seem evident, however, that it will be difficult to have a successful planned giving program on a congregational basis unless the members of the congregation themselves are ready to have a systematic method of setting aside contributions for the church. We would hope that more of our brotherhood will be encouraged to accept tithing as a basis for planned giving and we are certain from our experience that each one who gives on this basis will find it a very satisfactory way to give and will find that the Lord will give them increased spiritual blessings.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

A Sevenfold Missionary Advance

BY NORMAN DERSTINE

A leading article in a prominent religious magazine spoke of the year 1955 as a "Year of Urgency" for missions. If the same church leaders and missionary statesmen were to speak today on this matter as they did then, no doubt this year could be given the same title but underscored for additional emphasis. Frank Laubach in his book, **Wake Up or Blow Up,** says, "America, lift the world or lose it!" The situation is that critical! And we lift the world by lifting up Christ who said, "And I, if I be lifted up from the earth, will draw all men unto me."

Fred Jarvis, a missionary from Japan, shows us how we are failing to lift the world by failing to lift up Christ. In his heart-searching message on "The Crime of the Century" he says, "We missionaries find it hard to understand how people at home can sit like Jonahs in their little booths, carefree, contended, and comfortable, while millions of earth's modern Ninevehs without Christ sink into endless, hopeless, Christless eternity."

He says further, "They are sinking into a lost eternity, not because they couldn't be saved, or wouldn't be saved, but because we don't care, or if we do care we don't care very much. How often we missionaries on the battle lines of the world, giving sweat and tears, fasting, sacrificing, praying—how often we weep over the callous indifference of unmoved, unstirred, unsurrendered, unconcerned, unresponsive souls in soft, stable America. It's the crime of the century, and it's caused by your guilt, your neglect, and your failure."

How I wish I could write to this missionary and tell him he is wrong or that this may be true of other Christian groups but it certainly isn't true of our Mennonite Church; But it seems we're too much like Jonah, too —more concerned about the gourds than about the perishing millions! Many times we show such interest in preserving our own cultural, protective gourds that we become almost oblivious to the dying multitudes around us. Consequently we show more pity about the passing culture changes than about the millions who know nothing about us or our Christ.

Will God need to remove the sheltering gourds of material prosperity and religious superiority to lead us to a real concern for others? Jonah's gourd was taken away in a night and our sheltering gourds may disappear that suddenly, too! When we fail to heed God's call to "anoint thine eyes with eyesalve, that thou mayest see," He must intervene. He may allow the eyesalve of tears to remove the cataracts of indifference from our eyes.

If we are to advance in helping to reach the modern Ninevehs and "stop sitting like Jonahs in our little booths, carefree, contented, and comfortable," our church life must include a sevenfold missionary program.

Preach Christ

I'm using the term "preach" in both its limited and broad sense. If we do not have Christ-centered living, are we not lacking in Christ-centered preaching? It was Christ-centered preaching that produced dynamic living in apostolic times and gave birth to a missionary church. Paul could conscientiously say, "We preach not ourselves, but Christ Jesus the Lord."

The Jews tried to put their "religious practices" on the Gentiles, but in doing that they were preaching themselves. No, Christ was not excluded but He was being robbed of His central place. Paul constantly affirmed by his life and preaching that we are "complete in him" (Christ). When our message fails to make Christ absolutely and completely central, we fail in winning the lost. We lose part of the **drawing power** of the Gospel when we fail to make Christ central. A Gospel message that is laden with "human wisdom" or the "preaching of ourselves" is not as powerful as it should be in compelling men to teach and preach. Would not our lack of missionaries and missionary conviction point to the fact that we are not preaching the potent message that grips the heart of an individual until he says, "I cannot but speak the things which I have seen and heard"? It is this message of Christ crucified and that we are complete in Him that produces missionaries, missionary praying, and giving. No doubt there are other factors, but the message content is of prime importance.

This can be illustrated when you look at religious groups other than false sects who are not missionary minded. An unbiased examination of the messages preached will no doubt reveal that they are preaching a mixed message which Paul calls in the book of Galatians "another gospel." The first step, then, in coming to grips with our failure in missions is to carefully examine our message to see if we are truly preaching Christ.

Promote Unity

Unity is greatly hindered by "preaching ourselves." Unity is promoted when we "preach Christ and not ourselves." Paul M. Lederach has stated this so well when he said, "Whenever anything is injected or added to faith to enhance this relationship, both the relationship with Christ and unity are endangered. If faith is not enough, as some say, what should be added? If law, then what law? If works, then what works? As we try to list or spell out necessary laws or works, we become hopelessly confused. We disagree; we are separated one from another. . . . Each of us has a form of religion, but not Christianity, for Christianity unites men in one Lord and one faith."

Many times our concept of unity is false. Unity is not something we create or work up. Rather it is something given to us which we are to keep. Because the Apostle Paul knew the dangers of losing this Spirit-born unity, he writes to the Ephesians, "endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

We need to magnify our points of agreement and submit our differences to the scrutinizing control of the Holy Spirit who is seeking to unify the church. As one man says, "As long as Bible-believing Christians spend considerable time criticizing each other, they don't have much time left for a positive presentation of the Gospel." And Ralph Steward says, "We need to make an end once and for all of the nonessential prejudices among groups of Bible-believing Christians. When the world is on fire, it is no time for the firemen to talk about the size of the hose, the color of the shirts the firemen wear, or which department should take charge of putting out the flames."

When we emerge with a true concept of unity based on the Word of God, we will be more of a missionary church.

Prepare Workers

Missionaries are not made overnight. Neither are they produced through gaining a college education. Education is important and necessary for many types of missionary service, but much of the preparation is done indirectly. This is the kind of preparation I want to speak about; the kind of preparation that is caught as well as taught.

Are your children, the future missionaries of our church, being taught that the salvation of the lost is your highest concern? I mean are they catching it? Does the spirit and atmosphere of your home lend itself to training missionaries? Does self-denial play a part in your way of life so that the step to the mission field will not be as great a sacrifice? Or will your manner of life tend to curb potential missionaries for the church?

Luxurious living severs the missionary nerve of the church. L. E. Maxwell says, "The love of a worldly soft life is the chief enemy of missions today. We are calling Christ 'Lord, Lord,' while we are in bondage to the spirit of the world. We are worldly-minded instead of being missionary minded. The demand is for some prophets of God to rise up and lay the ax to our love of money, our love of ease and family and friends."

Now if we are in bondage to the spirit of the age, we are not preparing future missionaries and we are not real missionaries ourselves. You can keep your children up into the late hours of the night, reading them stories about how missionaries are sacrificing for the name of Christ but at the same time you can give them an injection of your secular interests and luxurious living that will make them immune to missionary service the rest of their lives.

Plan Wisely

The Bible reveals the missionary strategy. Paul never built on another man's foundation. Borden of Yale had the same concept when he said, "If ten men are carrying a log, nine of them on the little end and one on the heavy end, and you wanted to help, on which end would you lift?" Any child could answer this missionary question.

A certain missionary group went into Brazil to conduct meetings and to see the missionary needs. The response to the Gospel was so great that they went home and purchased fifty tents to help reap the harvest. In addition they sent a number of their key staff members even though they couldn't do without them, to meet this challenging need.

But someone will say, "Yes, but they are just preaching a fractional Gospel." Maybe they are, but at least they have the first two letters in it, "Go." We who profess to have the full Gospel many times fail to "go." If we fail to go we do not have the full Gospel either, and I'm inclined to feel that the group with such missionary zeal may have the biggest fraction. In this atomic age more than ever before, we need a world-wide witness, for I believe more people are ready to accept the way of love as taught by Christ.

Pray Fervently

Great evangelists such as Billy Graham are asking people all over the world to unite in prayer for "revival in our times." But 2000 years before Billy Graham was on the scene Christ asked us to "pray . . . the Lord of the harvest, that he would send forth laborers into his harvest." It was James who was nicknamed "camel knees" and who said, "The effectual fervent prayer of a righteous man availeth much."

Are you praying for laborers to harvest the fields that are white? Are you asking the Lord to "send forth" your children as "labourers into his harvest?" The words "send forth" present a picture of a bursting torrent spreading over the land. So He will do with our lives and our children's if we are willing to offer them as a living sacrifice.

Pay Our Tithes and Offerings

We need to "mass millions for the millions who are without Christ." Our dimes and dollars are working capital for the kingdom of God.

In our prosperous times we need to take a fresh look at the words of the wise man Solomon. He said: "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. . . . There is a sore evil which I have seen under the sun, namely riches kept for the owners thereof to their hurt."

Jesus, who was greater and wiser than Solomon, taught the same truth when He told us not to lay up treasures on earth but to lay them up in heaven. George Mueller once said: "God judges what we give by what we keep." God so loved the world that He gave. God's love, we would all agree, is measured by His giving. God measures ours in the same way. If we love much we will give much.

Persuade Men

"Knowing therefore the terror of the Lord, we persuade men." The reality of judgment is a missionary incentive. Even groups of men who don't believe in an eternal hell are more zealous than we. The Seventh-Day Adventists have doubled their membership in ten years, and yet they do not preach all the Bible.

Every member in the church needs to sense to a greater degree their missionary obligations. Robert G. Lee says, "One of the great urgencies is for preachers to lead their churches into being real marching armies instead of mere camp grounds. If an auto had as many useless parts as the average church, it would not run down hill."

Are you camping around the flag pole of church membership? Or are you part of the marching army of Jesus Christ, which is helping to persuade men to follow Christ?

Broadway, Va.

Broadcasting

Mennonite Hour

The new 1957 desk calendar picturing the broadcasting activities of **Mennonite Broadcasts, Inc.,** is now being released. Pictures cover the four language broadcasts now sponsored by our church. For your complimentary calendar write to Mennonite Broadcasts, Inc., Harrisonburg, Va.

From Turkey a listener writes: "I am putting my all in this new life Christ has given me. Brother Hosetter's messages are really helping me in ways I can't express. Also the book, **Challenge of Christian Stewardship,** which I am now reading, is giving me a completely new and different outlook on stewardship and tithing, which really is challenging!"

A seeker from Iowa says, "We heard your message this morning and it was a wonderful message. . . . We are not what we should be. I know it. . . . I want what you got. How can I get it? . . . I never have been to a Mennonite Church. Are there any in Des Moines? Pray for me please." We are happy to report to this woman that a church has just been started in the past few months in her city under the leadership of Willard Roth. Please pray for her.

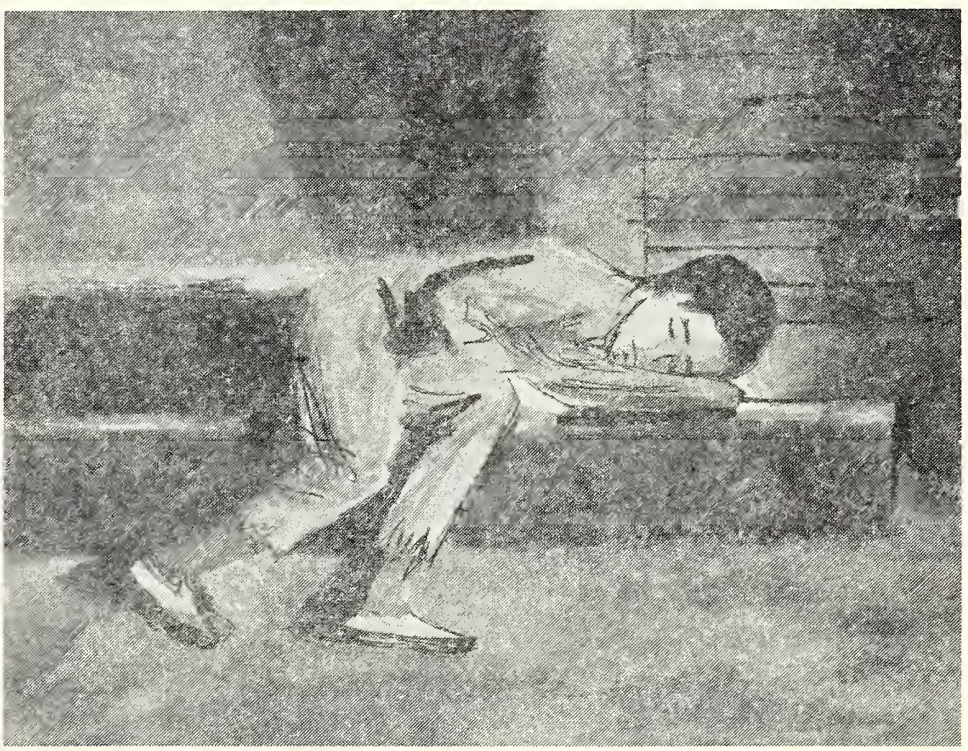
In the Nov. 6 issue a prayer request was made for a young man who fatally wounded another only a stone's throw from the radio headquarters in Harrisonburg. He is now enrolled in the Home Bible Studies and the most recent letter from him says, "I want to be fully prepared to meet our Saviour, the Lord Jesus Christ. Could it be, someway, that I may be baptized and join the Mennonite Church?"

Colorado listeners note. KGLN, Glenwood Springs, is now carrying the broadcast at 8:30 a.m. instead of 1:00 p.m. Please help pass the word around.

Heart to Heart

A new series of thirteen programs will begin the first week of the new year centering around the theme, "The Homemaker Builds Up Her Inner Life." During the six years that **Heart to Heart** has been on the air, special emphasis has been placed on marriage preparation, husband and wife relationships, family worship, child training, and helping teenagers.

"Your Friend Ruth" feels a special concern to concentrate on the importance of mothers and homemakers building up a strong devotional life in which Bible reading,



The night is dark. Willie is tired. The day was long. He is hungry. But not all little boys in Korea have beds. Not all little boys in Korea have enough food.

Willie and many of his friends are orphans. No one loves them. No one warms food for them. No one says, "Put on your sweater, Willie, it is cold." Willie has no sweater.

Maybe Willie will wander into the Christian Vocational School for orphan boys. Maybe, in Taegu city, he will get some of the milk which MCC provides daily for 2,500 persons.

Maybe relief workers will find him, give him food, give him a bed, and most of all . . . love him.

Maybe . . . if they receive sufficient support through regular relief and service offerings.

meditation, and prayer are given a meaningful place in their busy days.

Be sure to listen in to every one of the talks in this new series which will begin during the week ending Jan. 5, 1957.

via Mennonite Broadcasts, Inc., Harrisonburg, Va.

Navaho Bible Hour

Recently the Navaho Bible Hour has opportunity to begin broadcasting three days a week on a station in Flagstaff, Ariz., at a more suitable time than that which they had been able to secure on the Gallup, N. Mex., station. The program is now scheduled to follow a very popular secular Navaho broadcast. This means a large audience of Navahos will already be tuned to this station. The broadcast is now carried on three stations, reaching parts of four states in the southwest.

How to Make Christ Known

Through the Witness of the Mennonite Church

VII. Suggestions for unordained.

1. Get together in small groups
   a) To discuss the effectiveness of the witness of the church in your community.
   b) To discuss how to find opportunities for Christian witness in your community.
   c) To make a list of persons you know who need salvation.
   d) To pray for the unsaved and make plans to visit them.
2. Counsel with your pastors on
   a) Making a survey of your community.
   b) Bringing unsaved to the services.
   c) Personally leading a soul to Christ.
3. Read
   Effective Evangelism—Sweazley
   Fellowship Evangelism—Munio
   Personal Work—Kauffman
   We Are Witnesses—Ellis
   Every Member Evangelism—Conant.

Order from the Mennonite Publishing House, Scottdale, Pa.

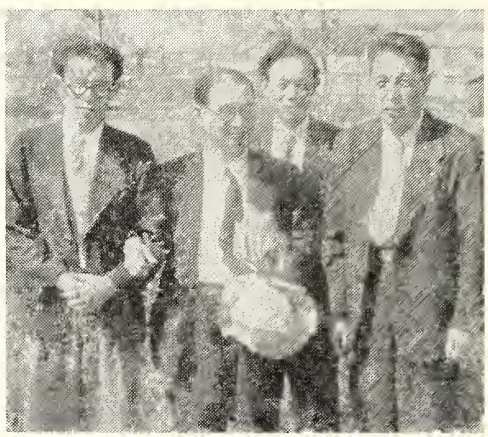
For further information write to the Secretary for Home Missions and Evangelism, MBMC, 1711 Prairie Street, Elkhart, Indiana.

Moslems are setting their sights on parts of East Africa. They have recently finished translating the first part of the Koran into Luganda and have started translating it into Kikuyu. Thus they carry out their threat to evangelize for Mohammed the whole of Africa.—IFMA News.

God's Witnesses in Japan

By Lee H. Kanagy

From the time when foreign missionaries first arrived in Japan to this day, Japan has seen the Christian church from various angles. Because of the bad taste which the Jesuit inquisitions left when the Jesuits were forced to leave Japan at the turn of the 17th century, Japan has not forgotten how these foreigners, who had come some 50 years earlier from Portugal and Spain, tried to overthrow the Iyeyasu Tokugawa government. Today Iyeyasu is enshrined in Nikko, one of the most revered Shinto shrines in all Japan. Iyeyasu



Japanese Christians (left to right), Pastor Ito (Kushiro), Dr. Kagawa, Elder Kitama, (Kushiro) and Mr. Nishimura (Sapporo). The picture was taken in August, 1952, during Dr. Kagawa's evangelistic meetings in Kushiro.

Tokugawa has been highly exalted while the work of the Jesuits was crushed to almost extinction. And from that day, some 400 years ago, Japan has been and is very reluctant to enter into the Christian faith even though the Bible is read in many Shinto and Buddhist homes from the peasant up to and including the home of the Emperor.

In the face of this reluctance on the part of Japan to accept the claims of Christ, there have arisen great champions of the Christian faith, foreign missionaries as well as Japanese Christians. In our present day of Christian witnesses in Japan, one of these devoted followers of Christ is Toyohiko Kagawa. Kagawa has been captured by the power of Christ's love for Japan. For over 40 years Kagawa has poured out his life and soul for the soul of Japan. Whenever and wherever one reads about the devotion of this disciple of Jesus, he, be he foreigner or Japanese national, is brought face to face with the Christ way.

Japan, nevertheless, is appreciative of her native Christian leaders, and yet it seems that she cannot get any closer to the Christian church than the appreciative stage.

We are thankful for the privilege of witnessing in Japan along with such devoted leaders as Kagawa. In my studies at Ann Arbor in the division of Oriental Studies, I came across a Tokyo editor's account of Dr. Kagawa's work in Kobe in the 1920's. I trust that this account will be an inspiration and challenge to the readers as they think of their Christian faith in the light of the emphasis found in our materialistic culture; and may it be a challenge to share more freely in material offerings and prayers for the opportunities before us in Japan. May it help us to dedicate ourselves to the cause of Christ day by day.

A Tribute to Mr. Kagawa

"Mr. Toyohiko Kagawa, who is working for the social and religious uplift of the poor in slum quarters of the city of Kobe, is a graduate of Princeton Theological Seminary. Recently a high tribute was paid him by Mr. I. Tokutomi, editor of the Kikumin, which was published in his paper. The following is the substance of the comment as translated by the Japan Chronicle:

" 'Arrived in Kobe, I was immediately taken to the slum quarters at Shinkawa by Mr. Toyohiko Kagawa, according to previous arrangements. Mr. Kagawa is a man who does not argue by precept but by practice. I understand he has lived in the slum quarters for ten years and five months. I have always read his works with pleasure, not because I entirely agree with his views, but rather because I like to know how things appear when viewed from a different angle. His style is fresh, easy, elegant, and perspicuous. It has much of something that endears and attracts one to the author. It is a rare specimen in the literature of the present era of Taisho. Nor are his arguments disfigured by violence, querulousness, or pedantry. But what I admire in him most are his deeds rather than his books.

" 'The ground floor of his office is divided into an unfloored hall used for preaching purposes, a back room where penniless people can find lodging for the night, and a floored kitchen by its side, while there are two rooms upstairs, one used as a dispensary and the other a reception room as well as Mr. Kagawa's study. Obtaining here a general idea of what the quarters were like by means of a map and his explanation, I proceeded to see the place myself.

" 'The slum quarters in Japan have been happily likened to a bun. In the front street you see nothing but the presentable shops of rice merchants, green grocers, fish-mongers, dealers in liquors and so on. In passing the street in a motor car you would never suspect the presence of slum quarters in the neighborhood. But when you stop and go inside by one of the alleys, the scenes are simply beyond description. The habitations are something compared to pigsties, but really even hogs do not lead so wretched and miserable a life. In a word, the people live and sleep amidst their excrement and dirt. As some of them are said to live at so crowded a rate as 10 people on a pair of Japanese mats (3' x 6' mats), it would be out of the question to talk of morals and hygiene with them.

" 'Mr. Kagawa's home consists of a room of two mats in one of these tenement houses where he and his family sleep every night without ever troubling themselves about locking the door. His home is only different from

his neighbor's in that matting is spread over the tattered mats and that there is one electric lamp, but his family have to share one common water-closet with their neighbors. This single inconvenience alone would be too much for an ordinary man.

" 'This quarter is inhabited by gamblers, pickpockets, prostitutes, beggars—all submerged classes. But when they meet with Mr. Kagawa, their faces brighten with joy and they treat him as if he were their great friend. From every house and from every alley come forth beggarly children vying each other in greeting him with "Good morning, Master!" His relation to the children in the slum reminded me of those of the late Mr. Ishii to the inmates of the Okayama Orphanage, "In traveling a companion, in life sympathy," and "There is kindness to be found everywhere." I was keenly struck with the truth of these proverbs. Hard as his life may be, I could not but envy his proud position, making friends of gamblers, pickpockets, prostitutes, and beggars instead of courting the company of kings and peers. But this is a thing which can only be done by the like of Mr. Kagawa.' "[1]

Today Kagawa is giving much of his time, talents, money, and housing to rehabilitating repatriates and refugees that come out of Russia and China. He helps them to find work and become assimilated into society not with any demands that they first must become Christians.

During the great earthquake in Tokyo in 1923, Kagawa could have had high government positions, and since that time he was offered positions in government but it is not position that he is seeking. Kagawa is seeking how to express the forgiveness and love of Christ in contemporary Japan.

Teach us, Lord, how we may give over to Thee all which Thou hast entrusted to us for the relief of the suffering, for the eradication of fear and for the excellency of Christ and His church in Japan.

Goshen, Ind.

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[1] **The Japan Review,** Vol. IV, No. 10, August 1920.

Pikangikum

Jesus answered and said unto them, "Give ye them to eat" (Mark 6:37).

On Sunday, July 22, as the stillness of the air and the clear blue sky allowed the sun to bear down its heat, pushing the temperatures into the 90's, we crossed the lake from our island (Pikangikum, Ont.) to the Indian reservation to hold services. As the Indians gathered together and sat upon the ground under the blue heavens, we noticed the attendance to be much less than that of the preceding Sunday, which was about one hundred. We, of course, wondered where they were, but we didn't know.

Then later as the day wore into the evening, as we were sitting at home, we heard the sound of an outboard motor which usually is evidence of Indian company, which in itself is not unusual. But as I looked out the window, I saw not one or two, but a small group of Indians coming up the pathway. This aroused my curiosity and I wondered why so many. I was not kept in suspense very long, for a few minutes later David entered my room and announced that they wanted us to have services for them. Surely they must be hungry for more than physical food. Jesus said, "Give ye them to eat," and this we gladly did with the help of the Lord. These were part of the ones absent in the afternoon. They said it was too hot so they came to us in the evening.

Won't you pray in behalf of these people that the Spirit of God might continue to work within them, creating a desire to hear more about Jesus, the Bread of Life? As we see these and other doors swing open wide we remember the words of Jesus when He said, "The harvest truly is plenteous, but the labourers are few." In the past eight weeks that I've been here, I've been made more conscious of this fact. Jesus continued by saying, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

We realize that we on the field are but a small part of this work. Were it not for those who have given support to this work by sacrificing and sharing both financially and with supplies and for your much-needed prayers, this work could not be carried on. And yet it is God that giveth the increase; to Him shall the praise be given.—Henry Hostetler, Jr., in the **Northern Light Gospel Mission Newsletter.**

♣

The Ubiquitous Radio Wave Evangelical Groups

In a recent FEBC meeting in the States a former GI stood to testify. He had been stationed in Greenland five years ago and in the long cold nights he had amused himself with the shortwave radio. "By Chance" he picked up the **Call of the Orient** signals coming from Manila, Philippines, and his curiosity stirred, became a steady listener. Faith came by hearing and hearing by the Word of God and he accepted Christ as Saviour. He then invited several of his buddies to listen and some of them accepted Christ.

The signal had traveled from the antenna in Manila out over the China Sea, the Asiatic mainland, out over Siberia's frozen wastes, topped the Polar region and unerringly into the little radio shack in Greenland it bore the message of life to a heart which the Holy Spirit had prepared.

On tiny Iwo Jima, an American GI who knew the Lord was meeting stiff resistance to his attempts to speak to a friend about his soul. They were in the radio room and the friend had put up a solid and final wall against the latest effort to speak of Christ. Discouraged the GI turned to the radio set and flicked on the dial. "By Chance" the receiver picked up the signal coming from the **Call of the Orient** stations in Manila. A couple were singing "It Took a Miracle." The friend sat like stone, listening to the words. As the song ended, he turned and said, "All right, will you pray with me?"—and another soul found Christ.—**Far East Broadcaster.**

MISSIONS

EDITORIAL

We Are Witnesses

The above title has been given to a new 120-page study manual in personal soul winning prepared for the Christian Service Training series of the Church of the Nazarene and published by the Beacon Hill Press, Kansas City, Mo. The author is J. William Ellis.

Do not think that this is merely another manual. It is much more. Certainly, it has been organized into six lessons with questions at the end for the teacher. However, the language used will inspire the layman to take up the soul-winning task at once. In fact, the book was written with the layman in mind.

He will read about the need for the soul-winner to have the compassion of Jesus: "This trait does not come on the wings of the morning, nor through a mail-order house. It results from much prayer, much looking at Jesus, and much work among the lost."

In writing about the courage to do personal work the author says: "Sometimes your knees will knock, legs buckle, heart beat a staccato, tongue stick to the roof of your mouth, but hold steady, breathe deeply, move slowly onward, touch the doorbell, and surprise! You witnessed! You invited them to church! And you're still living!"

The Christian layman also learns about his responsibility to the stranger who comes to his church: "Christian layman, throw the mantle of love and kindness around the stranger in your church. A warm handshake may make the difference between heaven and hell. Make yourself the good-will ambassador. Upon entering your church look, not for the old friend, but for the new. Make him feel wanted. Introduce him. Show him around."

The role of the layman in the church's outreach is given its rightful place—"Dear Mr. Layman: Do all you can to integrate new people into the life-stream of the church. It is so important, for if you freeze people out they will burn in hell. . . . Unofficially, laymen, you are the ones who set the pace in church membership. Boosting . . . praying . . . testifying . . . practicing . . . will do more than all the word of the pastor to induce the new convert to join."

The program for personal soul winning presented here is church-centered. Preaching maintains its central place. The Sunday school and other organizations within the church are effectively integrated into the total program so that Sunday-school teachers and superintendents will find the manual full of ideas for their work.

Although this book is tied into the Church of the Nazarene Crusade for Souls program, it can be adapted very easily to any local congregation soul-winning effort. May we all seek to make soul winning as natural as breathing.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

A **recent report** concerning the work of the Relief and Service Committee of the Mennonite Board of Missions and Charities shows that 238 different persons served on a long-term basis between Dec. 1, 1955, and Dec. 1, 1956.

The percentage of I-W men averaged between 40 and 43 per cent of the total volunteers. The ratio of men and women has always been about 50-50.

At present about 166 volunteers serve at 23 different locations. This includes those serving in India, Algeria, Puerto Rico, and Canada, in addition to the ones serving in the United States. The summer service program had 85 participants during 1956.

Service workers during the year represented 19 states and two Canadian provinces. Pennsylvania led with 35 representatives and Indiana came next with 25. Fifteen of the district conferences of the Mennonite Church were represented. Two General Conference Mennonites served and also one unaffiliated Amish Mennonite.

New units were established at Glendale, Ariz. (migrant), Glenwood Springs, Colo. (hospital), Kansas City, Kans. (children's home), and Rittman, Ohio, (home for the aged). Short-term workers had served previously at some of these places.

Additional outlets for plus service activities have been found in most of the units. Sunday-school and church services have been started by unit members in Grants, N. Mex., Kansas City, Mo., and Calling Lake, Alta. At the same time VS-ers in these units have continued to help in nearby regularly established church and mission programs.

One of the greatest continuing needs is for adequate leadership for the units. The unit leaders' conference held last April will be repeated. This meeting has been found valuable in helping leaders to see and grasp the opportunities of the individual units.

Unit members from the Immokalee and Homestead Migrant camps in Florida participated in a training conference for workers among migrants Nov. 18-21. This conference was sponsored by the Florida Christian Ministry to Migrants. The instructor was Dr. Paul Sturgis; his main theme was evangelism.

Approximately forty-five persons volunteered for Eastern Mission Board week-end service units in New York City on Dec. 1 and 2. Because of this large response arrangements were made to send groups to four different mission areas in New York City and elsewhere instead of one as previously planned.

Voluntary Service

Five VS-ers attended the voluntary service orientation period held at the General Mission Board headquarters, Nov. 12-17.

Vernice Begly, Millersburg, Ohio, was assigned to serve at Kansas City, Mo. He will serve in the Kansas City General Hospital.

Mary Lou Beiler, Grantsville, Md., went to the Mennonite Children's Home, West Liberty, Ohio, where she serves as a relief worker.

Mary Ellen and Ruth Guengerich, Blackie, Alta., are serving as nurse aides at the Mountain View Nursing Home, Glenwood Springs, Colo., which is connected with the Valley View Hospital there.

Mary Ellen Yoder, Elverson, Pa., is now in language school at La Plata, Puerto Rico. At the conclusion of the school on Dec. 27 she will go to El Hogar del Nino, Rio Piedras.

I-W Service

The Norristown, Pa., I-W unit will give a program at the Monterey Mennonite Church, Bird in Hand, Pa., Nov. 29, 1956. The theme for this program is "Christian Youth Faces a World at War."

Several I-W's from the Brattleboro, Vt., I-W unit assisted the local church in putting a roof on the church building. A quartet from the unit has been singing for the patients at the Brattleboro Retreat, the hospital where they serve as orderlies.

Released Nov. 30, 1956

MCC Weekly Notes

Austria

MCC relief supplies—including a busload of medical supplies collected by Paxmen in Germany—are going into Hungary with Red Cross convoys. Hungary is being aided in the wake of war. Thousands of refugees who streamed across the border into Austria are being aided by MCC and other agencies. Many of the refugees are also being taken to other countries.

Vienna relief workers are making traveling distributions of clothing as well as supplying some of the central relief agencies with material aid. Workers are Irene Bishop (Perkasie, Pa.), Clarence Sakimura (Grantham, Pa.), and five Paxmen.

They report a visit to one of the refugee camps: "After visiting the Red Cross hospital, we went to the clothing distribution sponsored by the Red Cross, Friends, and Evangelisches Hilfswerk. There we saw long lines of people coming for clothes. They had cards on which were written in German the items they needed. Volunteer helpers pointed to a paper where neck sizes were recorded. That is how distributions are being made."

MCC invites readers to contribute money and clothing for the Hungarian refugees. Contributions should be marked "Hungary" and sent through the district mission board treasurer or direct to the relief and service office at Elkhart, Ind.

Miss Bishop commented, "It is a sad, sad situation. Now that these Hungarians have found refuge, they must be cared for—a wonderful opportunity for voluntary agencies." Efforts are made to care for the spiritual as well as the physical welfare of the refugees. The Vienna unit asks Christian friends "to pray for our strength and a special portion of wisdom during this time."

Jordan

All 13 MCC relief workers in the Middle East are believed to have returned to their posts in Jordan. Ten of the workers had been temporarily in Beirut, Lebanon, as a precaution in the event full-scale war would break out in Jordan.

Greece

The agricultural demonstration program among economically poor villagers of northern Greece appears to be picking up momentum and yielding desired results, according to the following summary by Paxman Donald Schierling (Henderson, Nebr.).

In the Tsakones area, where five Paxmen serve, experiments in planting hybrid corn seem to be presenting an impressive picture to the Greeks. The corn is irrigated and the soil is good in this particular area. Three silos were filled.

Experiments in Tsakones also include swine, chickens, and turkeys. Villagers who followed feed requirements with their chickens were astonished to see a cockerel weighing three pounds at the age of 12 weeks.

The canning project is going over big, he said. Already 7,000 tins of foods have been put up, superseding their goal of 5,000 tins. An additional 3,000 tins are expected to be canned.

In Panayitsa, hay and legume demonstrations have resulted in good harvests. A market has been found in Edessa, 20 miles from Panayitsa, for milk from the heifers which were contributed by North American Mennonites last spring (one of the heifers gave birth to twins).

Schierling commented, "Things are being done on a very small scale, but this is only the beginning. We feel this will give us a good insight into the success of the future."

California Migrant Ministry

Voluntary service workers at Coalinga, Calif., consider their ministry to migrants not only "an experience of true joy but a vital Christian ministry."

Tina Warkentin (Superb, Sask.), one of the five volunteers at Coalinga, illustrates:

"As I walked between rows and rows of cabins in one of our camps, my feet sinking into a thick layer of loose dust, I felt a small hand dip into mine. I looked down into the large longing eyes of a seven-year-old child. 'Please, can I just walk with you?' The complete trust as that wee hand was placed in mine!

"By just letting her walk with me, I believe I gave just a small amount of love she was longing for. By doing menial tasks, by putting up with circumstances many others turn away from, we experience the true joy of serving. Our work with migrants isn't always a bed of roses but I consider it a vital Christian ministry and I'm thankful for being able to do it."

Voluntary Service

The following persons completed orientation and have reported to voluntary service units:

Peter G. Penner, Winnipegosis, Man., and **Catherine Miller,** Uniontown, Ohio, both migrant ministry at Coalinga, Calif.

Doreen Kroeker, Niagara-on-the-Lake, Ont., Junior Village at Washington, D.C.; **Frieda Dirks,** Black Creek, B.C., Willow Hall orphanage at Waterloo, Ont.; **Myrna Ewert,** Drake, Sask., and **Mary Peters,** Chilliwack, B.C., both Wiltwyck School for Boys at Esopus, N.Y.

Donald Busenitz, Newton, Kans., National Institutes of Health at Washington, D.C.; **Margaret Warkentin,** Grunthal, Man., Regional Hospital at Cuauhtemoc, Mexico; **Nettie Wiens,** Abbotsford, B.C., Colorado Medical Center at Denver.

George Ediger, Inman, Kans., transfer from Pax Peru to Brook Lane Farm at Hagerstown, Md.; **Mary Kasdorf,** Sardis, B.C., Prairie View Hospital at Newton, Kans.; **Mr. and Mrs. David E. Witmer,** Columbiana, Ohio, Akron staff.

Released Nov. 30, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

"Unless we are ready to serve our neighbor in need, what doth it profit to serve those in distant places," said Mrs. Elmer Brubacher, district WMSA president at the fall workshop, Oct. 29, at Waterloo, Ont.

Mrs. Brubacher reminded the officers of the local circles of the necessity to search out the needs and serve in the local community, as well as to meet the needs of missionaries and relief in far off places. "Our witness and testimony in our communities is strengthened by our service to our neighbors round about us."

From Nampa, Idaho, we have a report. One of the women has a rug loom. Any material unfit for other use is torn into strips and sewed, then rolled into balls to be woven into rugs. The finished rugs may be given as gifts, or sold on occasion.

Mrs. Donald Yoder reports for the East Union WMSA, Kalona, Iowa. "About 25 girls and 17 mothers and grandmothers visited the school for Severely Handicapped Children in Iowa City, Iowa. There we were made to appreciate again our healthy bodies and we received a new challenge. Since we are so blessed, we owe something to those who are not. Inquiry revealed there are ways we can help, and plans are being made to do so."

Many times there are local institutions nearby, in our communities, which we could serve.

From Hopedale, Ill., Mrs. Arthur Nafziger writes, on Oct. 5: "Our WMSA was attended by 30 members today. Everyone is looking forward to November Guest Day with everyone inviting one or more persons from the community and neighboring churches to our meeting. We also plan a display of handwork and hobbies for the occasion.

"Our ladies have been doing some memorizing which a number of the older ones find quite difficult. We have memorized Psalm 121 and are at present on John 15. We say this in unison during our devotions."

From Tanganyika, East Africa, Elsie Cressman writes: "I have been wanting to thank you for the magazines lined with plastic bags. I think it is a good idea to send used magazines like that. We never get magazines but what they are three months old at any rate, so a few more months doesn't make much difference.

"The plastic bags are most useful for we don't have hotels or snack bars handy and when one travels he must carry lunch. There isn't such a thing as waxed paper and paper bags are even scarce. So we'll make good use of the plastic bags."

Waterloo, Ont., senior former WMSA members were entertained at the regular meeting of the Erb St. WMSA on Nov. 13. A special program was planned for this supper meeting. Transportation was arranged for those from out of town. Some of the women who came for this time of fellowship, were charter members active in the work since the organization in 1908.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

From Our Churches

BELLEVILLE, PENNSYLVANIA

(Allensville Congregation)

Dear Christian Friends:

Our visiting speaker on Aug. 26 was Bro. B. Charles Hostetter who, with the brethren Paul Erb and Andrew Jantzi, was serving at this time in a Bible Conference held here conjointly with the churches of the Valley. The closing service in the tent was on Sept. 9.

Two of our girls, Fern Smucker and Tillie Yoder, who are in VS work at the Children's Home in Kansas City, Kans., were at home in August. On Sunday evening, Aug. 19, they gave us information about their work in the Home. That same evening Ben Yoder, recently returned from Pax service, told about his work overseas.

Sunday, Sept. 23, we enjoyed a Home Conference when Bro. and Sister Milton Brackbill, Paoli, Pa., were with us. Bro. Brackbill delivered the message both morning and evening.

The Junior Chorus of this place, under the direction of Bro. Crist Peachey, went to Schellsburg to sing on Sunday evening, Sept. 23. The following Sunday they gave an evening program at Woodlin, a mission point near Reedsville, Pa.

Sunday, Oct. 21, we observed communion service with Bro. Chester Kanagy of the Rockville Church bringing the message.

Bro. and Sister Elmer Yoder, who were recently appointed to serve at Canan Station, moved a few weeks ago into the mission home purchased by the Allegheny Mission Board at that place. Four other young people from this congregation go up each Sunday morning to help the Yoders.

"Be thou faithful unto death, and I will give thee a crown of life." Ida Kanagy.

BELLEVILLE, PENNSYLVANIA

(Rockville Congregation)

Dear Christian Friends,

We enjoyed a lively summer Bible school from June 18 to 29, which was held in the evening. Irvin Roth was superintendent and Frances Young, secretary. Ninety-nine were enrolled and the highest attendance was 105. Ages ranged from 3 to 78 years.

The oldest member of our congregation, Mrs. Anna Cutman, celebrated her 91st birthday anniversary on Aug. 4. She has been bedfast for more than three years at the home of her daughter, Mrs. Sadie Hartzler, in Allensville.

Bro. and Sister Ralph Palmer of Denbigh, Va., were with us on Sunday evening, Aug. 12. Mrs. Palmer had a flannelgraph lesson for the children, after which Bro. Palmer told us many interesting things about his tract work. Preceding the service in the chapel, a short service was held outside under the pines.

Visiting ministers who preached for us on Sunday mornings during recent months were Richard Detweiler on July 29; M. S. Stoltzfus, Aug. 12; and Andrew Jantzi, Sept. 2.

Katie Yoder of our congregation, and George Mohler of the Maple Grove congregation, were married on Sept. 15. He is now attending services at our church.

Our young people planted sweet corn and potatoes for their missionary project this year. Both were a very good crop.

David Kanagy has been re-elected superintendent of our Sunday school, and Harry Esh as assistant.

The 17th Annual Harvest Fellowship was held at our church on Oct. 13 and 14. It was a very beautiful autumn week end and the meetings were well attended. Guest speaker was Bro. Don Augsburger, Soudersburg, Pa.

Our Sunday school has agreed to support an African child for one year.

Sunday morning, Sept. 30, we had our counsel meeting and the following Sunday evening we enjoyed another communion service. A baptismal service was held before the communion service at which time Martin Graham was baptized and received into church fellowship.

Bro. Chester Kanagy, our pastor, assisted with the communion service at the Allensville church on Sunday morning, Oct. 21. He also preached the communion sermon.

About 30 people from our Sunday school crossed the mountain to the Roy Payne home near McVeytown on Saturday afternoon, Nov. 3, and helped to husk corn.

Bro. A. J. Metzler, Scottdale, was our guest minister on Missionary Day, Nov. 11. He taught the Sunday-school lesson to the adult group and preached a very challenging message.

Martha E. Zook.

BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Readers:

Our Bible school, which was held in June, was well attended.

Three young people were baptized in the spring.

On July 1 we had a church fellowship dinner. On that Sunday Bro. and Sister Harvey Handrich, Fairview, Mich., worshiped with us and Bro. Handrich gave both morning and evening messages.

On Aug. 4 Sister Audrey Gregory, from this congregation, and Bro. Gerald Rogers, who is in I-W at Froh Bros. Homestead, Sturgis, Mich., were united in marriage.

On Aug. 19 Bro. and Sister Clarence Shank and daughter, Wakarusa, Ind., worshiped with us, Bro. Shank bringing messages morning and evening.

Sept. 16 Bro. and Sister Dan Sommers, Archbold, Ohio, were with us, Bro. Sommers bringing both morning and evening messages.

Our Sunday-school officers for this term are supts., John Eby and William Gregory; chor., Edna Newswanger; secy.-treas., Jonas Burkhart.

Three of our young people are in college again this year.

We lost two members the first week in October by death.

Oct. 13, 14 a group of young people from Olive, Elkhart, Ind., gave a program at our MYF meeting on Saturday evening and on Sunday morning they gave us special music and Bro. Walter Smeltzer brought the message.

Remember the work at this place in your prayers. Irene Hartman.

Field Notes

CONTINUED

The Stoner Heights congregation, Louisville, Ohio, organized about a year ago, dedicated their new parsonage Sunday afternoon, Nov. 25, followed by an open house reception. The parsonage was built almost entirely by donated labor from members of the congregation. Bro. Delvin Nussbaum serves as the first resident minister of the congregation.

Six members were received into the fellowship of the church at Centereach, Long Island, Nov. 25, four by water baptism and two upon confession of faith.

The Wellington Mennonite Mission, near Long Rapids, Mich., sponsored by the Fairview congregation, had a time of rejoicing on Sunday, Nov. 25, when seven members were received into church fellowship, two from the community and five of the family of Bro. Harold Sharp, recently ordained for this field. This gives the group worshiping there a membership of fourteen.

The first Mennonite Church for the deaf, now being built near Lancaster, Pa., is nearing completion. Your prayers and financial support of this work are solicited, as the Lord leads. History and details of this work will appear in an article in a later issue. Send contributions to John H. Buckwalter, R. 7, Lancaster, Pa.

The congregation at Madisonville, La., held their first regular services in their newly built church building on Sunday, Nov. 25.

The funeral of Deacon Irvin J. King was held at Frazer, Pa., on Nov. 23. His son, Bro. Aaron King, came from Cuba for the funeral.

Speakers in a Missionary Conference at the Chestnut Ridge Church, Orrville, Ohio, Nov. 10, 11, were Bro. and Sister Lloyd Weaver, Sr., missionaries to the Japanese and Chinese seamen, Newport News, Va.

Announcements

G. F. Hershberger, Goshen, Ind., out of the district speaker at Industrial Relations Study Conference at Lindale, Linville, Va., Dec. 14, 15. Everybody welcome.

Home Conference, J. R. Mumaw speaking, at East Chestnut Street, Lancaster, Pa., Jan. 19, 20.

Spiritual Life Conference with Lawrence Burkholder, Goshen, Ind., as guest speaker at Metamora, Ill., Jan. 19, 20.

Bro. Milo Kauffman, Hesston, Kans., speaking in a workshop on Christian Stewardship to the Manitoba Mennonite Youth Organization at Altona, Dec. 27-29.

General Conference reports. Anyone building a file of General Conference reports may secure from the secretary at Scottdale reports of all conferences since 1921 except those of 1923, 1935, 1939, and 1955. We also have in stock 580 copies of one edition of **Selections from the Church Hymnal** and 980 copies of another edition. Both of these precede the edition now in use. We will send these free to anyone who asks for them. We also have 100 copies of the illustrated story of the 1941 General Conference in Iowa. These materials are all free.

Change of address: Amos S. Brubacher from Wallenstein, Ont., to Minden, Ont.; Herman N. Glick from Parkesburg, Pa., to Atglen, Pa.; Lester T. Weaver, Columbia, Pa., to R. 6, Lancaster, Pa.

Special Bible Term at Lancaster Mennonite School, Dec. 31 to Feb. 8. Noah Hershey, director; additional instructors: Wm. McGrath, J. Paul Graybill, J. Irvin Lehman.

Regional Bible Schools in Lancaster Conference, Jan. 1 to Feb. 7, at the following places: Elizabethtown, Rohrerstown, Manheim, Weaverland, Slate Hill, Ephrata, Hanover, Lauvers, Mechanic Grove, Strasburg, Groffdale, Twelfth and Windsor (Reading), Buffalo-Beaver Run, Gingrich, East Chestnut (Lancaster), Millwood. All these are evening schools, with two sessions following a devotional period, beginning at 7:00 p.m., excepting Millwood, which begins at 9:00 a.m.

Bible Conference at Mattawana, Pa., Dec. 29, 30; instructors: Paul R. Clemens, Lansdale, Pa., and R. J. Shenk, Elkridge, Md.

Amos K. Mellinger, Lancaster, Pa., speaking on his recent trip to Greece, at Mattawana, Pa., Sunday evening, Dec. 16.

Christmas baskets will be given out at Bridgeport Mission, near Lancaster, Pa., delivery on Dec. 24. Sunday-school classes are invited to come and sing for needy homes. Call X31152 for arrangements.

Program at East Chestnut Street Church, Lancaster, Pa., sponsored by Youth Committee of Lancaster Conference, Saturday evening, Dec. 15, 7:45 p.m., with Don Augsburger speaking on "The Home Building with Christ."

Maple Grove Winter Bible School, at the church near Atglen, Pa.. Jan. 21 to Feb. 1. Instructors: Omar Kurtz, Oley, Pa.; Elias W. Kulp, Bally, Pa.; Christian E. Charles, Salunga, Pa.; Isaac G. Kennel, Atglen, Pa. Further information can be secured from Benj. Kauffman, R. 2, Cochranville, Pa. Phone Lyric 3-5961.

Visiting Speakers

Nov. 18. **John E. Lehman,** Goshen, Ind., at Indianapolis, Ind.

Nov. 25. **Clyde Fulmer,** Martinsburg, Pa., at Johnstown, Pa. **John L. Horst,** Scottdale, Pa., at Cumberland, Md. **John E. Gingrich,** Johnstown, Pa., at Mill Run, Pa. **Kermit Derstine** and **Takio Tanase,** Goshen, Ind., at Detroit, Mich. **Paul Brunner,** Lansdale, Pa., at Wooster, Ohio. **Oscar Schrock,** Martinsville, Ind., at Bon Air, Kokomo, Ind. **Amos Hess,** Holtwood, Pa., at Landisville, Pa. **Edward Kauffman,** Allemands, La., at Wayside, Gulfport, Miss. **Mahlon Hess,** Africa, at Martin's, Orrville, Ohio. **Titus Lehman,** Norristown, Pa., at East Chestnut St., Lancaster, Pa.

Dec. 2. **Glenn Sell,** Baltimore, Md., at East Chestnut St., Lancaster, Pa. **Ted Ingram,** executive director of Youth for Christ, at Fort Wayne, Ind. **Paul** and **Alta Erb** in Home Conference at Holdeman's, Wakarusa, Ind. **Paul M. Lederach,** Scottdale, Pa., at North Lima, Ohio, for a Sunday School conference. **Harry Y. Shetler,** Davidsville, Pa., and **Norman Derstine,** Harrisonburg, Va., at Pond Bank, Chambersburg, Pa., for a week-end meeting. **John L. Horst,** Scottdale, Pa., at Marion, Chambersburg, Pa.

Evangelistic Meetings

Paul R. Clemens, Lansdale, Pa., at Mattawana, Pa., Dec. 31 to Jan. 6. **David N. Weaver,** New Holland, Pa., at Gingrichs, Annville, Pa., Dec. 9-16. **John E. Gingrich,** Johnstown, Pa., at Rockton, Pa., Nov. 26 to Dec. 9. **Roy Geigley,** Gettysburg, Pa., at Chambersburg, Pa., beginning Dec. 2.

Mission News

CONTINUED

Two students from the Bragado, Argentina, Bible School — Amer Oyanguren and Raul Aguilera—conducted four weeks of colportage work in two Argentina towns during November: Salto and Arrecifes. They began their work in Salto and were joined the second week by Bro. William Hallman and Bro. and Sister Heriberto Palomeque for six days of tent meetings. This entire group continued colportage and personal work for a week in Arrecifes and then Bro. B. Frank Byler conducted evangelistic meetings for six nights, Nov. 27 to Dec. 2.

Ann Louise was born to Bro. and Sister Paul Lauver, Cayey, Puerto Rico, on Nov. 24. She has three brothers.

Bro. Tobe Schmucker, superintendent of the Hope Rescue Mission, South Bend, Ind., spoke at the First Mennonite Church, Ft. Wayne, Ind., on Thursday evening, Nov. 29.

Bro. S. L. Longenecker, Middletown. Pa., who has been ministering to men in penal institutions for over three years, has found that a large percentage of them have had no Christian background, many are from broken homes, and many have never enjoyed Sunday-school privileges. Several young men who have recently been released have been baptized and received into church fellowship. One man was baptized in a Philadelphia penitentiary and shared in a communion service there. Many men realize their need but have not yet committed their lives to the Lord. "I am deeply impressed," writes Bro. Longenecker, "that we ought to go forth with Gospel literature into the highways and hedges and the streets and lanes of the cities so that at least some might be spared from getting into these institutions."

Bro. John Driver, missionary on furlough from Puerto Rico, is scheduled to hold special services for the Mennonite Spanish Church, La Junta, Colo., Dec. 26-30. Bro. Driver served as Missionary Day speaker at the Rehoboth Mennonite Church, St. Anne, Ill., on Dec. 2. He was accompanied by Bro. and Sister James Bomberger, Elkhart, Ind.

The La Plata, Puerto Rico, Mennonite Chorus participated in several Thanksgiving services: Nov. 21 at the First Baptist Church, Ponce, and Nov. 22 at the Calvary Mennonite Church, La Plata. The 24-voice chorus is composed of Bible Institute students, local congregations members, VS-ers, and two MSO workers in Puerto Rico for a short-term assignment, and is directed by Mrs. Roland Landes, VS-er.

The Lee Kanagys, missionaries on furlough from Japan, are scheduled to speak at the Prairie St. Mennonite Church, Elkhart, Ind., on Sunday evening, Dec. 16.

GENERAL EDUCATIONAL COUNCIL

(Continued from page 1152)

Higher Education, and tells what it means in terms of providing adequately for the need today and in the days to come, and the giving necessary to support the educational program of the church. Needs are growing, opportunities are before us, and the responsibilities are upon our shoulders.

The General Educational Council, which has conducted the study on higher education and which gives general direction and guidance to our educational work, needs sources of substantial support. It renders all its services impartially to schools, and does so without charge. It is solely dependent upon the gifts of friends and schools. Much of its service is rendered through the office of the educational agent, which is made possible only by gifts. This office stands ready to counsel and give guidance at any time and wherever possible. It endeavors to promote the total educational program to the best interests of the church, for the extension of the kingdom of God.

What the General Educational Council Has Done and Is Doing

Here are some of the things that have been done in the interest of our educational work by the General Educational Council:

1. Church School Day is promoted each year on the last Sunday in August. A bulletin accompanied by a letter is distributed over the entire church—one bulletin to each family.

2. *The Christian School* is published ten months, August through May, in the interest of elementary and secondary schools.

3. School Standards and Self-Evaluation Sheets have been provided to endeavor to standardize our schoolwork as much as possible.

4. Elementary Report Cards—lower and upper—have been printed and are available at about cost price.

5. A Mennonite Teachers' Association has been formed to enlist the support of every Christian teacher, teacher to be, and ex-teachers in behalf of our educational work.

6. An MTA Workshop was conducted last summer at Laurelville Mennonite Camp, and another is to be held Aug. 10-16, 1957.

7. At least four Conrad Grebel lectures, costing up to $2,500 each, have been prepared on subjects of vital interest to the entire church. Numbers 5, 6, and 7 are being planned.

8. A Bible curriculum for use in elementary Christian day schools is in preparation by an educational group at E.M.C.

9. A special Study Commission on Higher Education has prepared an analytical report of educational trends. This has cost about $6,000.

10. At Philadelphia, a Student Center has been operated for young men and women attending various educational institutions in that big city. The operating cost of this is considerably above income, and must be subsidized by gifts.

11. Teachers' Institutes have been promoted and/or encouraged—at L.M.S. and at E.M.C. These have proved very helpful.

12. Educational Meetings, such as the ones held in October at E.M.C., are conducted yearly, and in different sections of the church, to promote interest and support to our educational work.

13. Numerous educational pamphlets, in addition to the Church School Day bulletin, have been prepared and distributed.

14. Special educational releases are distributed from the Office of Educational Agent from time to time.

15. Parent Teacher Association service is rendered by the Educational Agent as opportunity presents itself.

16. A Teacher's Registry is in the process of being formed. The task is slow, and presents many perplexities.

17. School Visitation. The Educational Agent endeavors to visit our Christian schools at least once yearly, and twice if possible and the need warrants. This gives opportunity to provide guidance and counsel on the elementary and secondary school levels, especially. This service is proving helpful in strengthening our schoolwork, by the Lord's blessings. The expenses are met by voluntary contributions by schools generally and any others interested in promoting our Christian educational work.

THEREFORE, by giving to the General Educational Council you contribute to the support and promotion of all our educational work. Your co-operative support and prayers are solicited and will be appreciated. Any contributions should be sent to Melvin H. Lauver, Treas., Akron, Pa.

Scottdale, Pa.

APPRECIATION OF THE CHURCH

(Continued from page 1146)

work we have been drawing closer together in actual, living co-operation. The Canadian Conference of Historic Peace Churches has brought together all Mennonite groups in a blessed annual day of conference for over a decade. The joint seminary in Uruguay is a reality, and the proposed plan of associated seminaries in the Elkhart-Goshen area is stirring interest in all our related groups. The tent meetings of George R. Brunk have created a bond of evangelistic zeal between us. We are learning, cautiously and carefully, that the Spirit of God is working among us. We are watching humbly for His continued leading. Meanwhile we are discovering that we can learn from each other and help each other.

We are even moving gently closer to other Christian groups. Some of our church boards have courtesy relations with boards other than Mennonite. We have Easter Sunrise services together; we invite Gideon speakers into our pulpits; we participate in Christian Business Men's Committees; and we pray for, and participate in, the great community-wide evangelistic campaigns current in America.

Conclusion

Shall we congratulate ourselves and relax now? No, never. Our commission from Christ includes the whole world. Until we have done all He has commanded us we shall still call ourselves "unprofitable servants." We have lengthened our cords and enlarged the place of our tents, but now we must strengthen our stakes. We have achieved spread; now we must labor earnestly for *depth* penetration. We must capture still greater *loyalty;* we must inspire still greater *consecration;* we must encourage still greater *service,* and we must express still greater *love.* "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

St. Jacobs, Ont.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Beachy, Walter Lewis and Laurine (Miller), Kalona, Iowa, third child, second daughter, Leah Belle, Nov. 1, 1956.

Benner, Marvin and Kathryn (Alderfer), Franconia, Pa., fifth child, third son, Arlin, Nov. 11, 1956.

Blosser, Herman and Eileen (Perry), Salem, Ohio, third son, Kevin Samuel, Oct. 20, 1956.

Brunk, Henry Jr. and Edna (Ebersole), Glenn Dale, Md., third child, second daughter, Joan Ellen, Nov. 27, 1956.

Clemmer, Lester and Beula (Moyer), Harleysville, Pa., third child, first daughter, Bonita Joy, Nov. 15, 1956.

Eby, Jonas E. Sr. and Marie (Showalter), Big Spring, Md., second child, first daughter, Joy Kay, Nov. 12, 1956.

Erb, Albert and Irene (Lebold), Wellesley, Ont., third child, second son, Mark Allan, Oct. 30, 1956.

Frey, Martin and Margaret (Bowman), New Holland, Pa., seventh child, fourth daughter, Joyce Marie, Nov. 21, 1956.

Gingerich, Alvin and Ruby (Wagler), Baden, Ont., first child, Laura Anne, Oct. 8, 1956.

Graber, Jacob and Tillie (Miller), Jerome, Mich., first child, Patricia Joy, Nov. 10, 1956.

Hendricks, Richard and Norma (Litwiller), Bloomington, Ill., first child, Curtis Wayne, Nov. 17, 1956.

Hershberger, James and Gladys (Kauffman), Hesston, Kans., second living child, Paul David, Nov. 4, 1956.

Hilty, Marvin S. and Mary (Richard), Marshallville, Ohio, third child, second son, Duane Mark, Nov. 11, 1956.

Horst, W. Glenn and Christiana (Lehman), Chambersburg, Pa., second son, Dale Leroy, Oct. 24, 1956.

Hurst, Noah S. and Mary (Graybill), Manheim, Pa., third child, first daughter, Sharon Kay, Nov. 11, 1956.

Keim, Ray and Clara (Bontrager), Goshen, Ind., second son, Mark Alden, Nov. 17, 1956.

Martin, Paul G. and Elthea (Landis), Pen Argyl, Pa., second child, first son, James Robert, Nov. 16, 1956.

Martin, Ralph and Judy (Silvia), Harrisonburg, Va., first child, Dean Edward, Sept. 26, 1956.

Miller, Fred and Ruby (Shrock), Eden, Ohio, sixth child, fourth son, Donald Jay, Oct. 21, 1956.

Miller, Harvey W. and Esther (Landis), Akron, Pa., first child, Mary Evelyn, Sept. 20, 1956.

Miller, Owen and Eunice (Schrock), Congerville, Ill., fourth child, third son, Gordon Alan, Oct. 13, 1956.

Moser, Elmer W. and Kathleen (Lehman), Castorland, N.Y., second child, first son, Darwin Elmer, Nov. 16, 1956.

Myers, Dorwin and Pauline (Troyer), Greentown, Ind., fourth child, third daughter, Carolyn Elizabeth, Nov. 12, 1956.

Nissley, Ira and Arlene (Schlabach), Williamsburg, Iowa, third child, second daughter, Brenda Viola, Oct. 21, 1956.

Osborne, Millard and Joyce (Nyce), Mathis, Texas, first child, Myrna Kay, Nov. 21, 1956.

Petersheim, John and S. Lavern (Stoltzfus), Elverson, Pa., second child, first son, Jerald Marlin, Nov. 20, 1956.

Reber, Willis and Stella (Yutzy), Wellman, Iowa, second child, first son, Willis Dale, Nov. 13, 1956.

Schrock, Reuben H. and Naomi (Larrew), Beaver, Oreg., fourth child, second daughter, Linda Kaye, Nov. 10, 1956.

Shantz, Glen and Elsie (Hunsberger), Waterloo, Ont., first child, Robert Glen, Oct. 20, 1956.

Smoker, Wilmer and Ruth (Smoker), Cockranville, Pa., fourth child, second daughter, Anna Louise, Oct. 28, 1956.

Ventura, John and Hope (Sanchez), Elkhart, Ind., second child, first daughter, Esther Rose, Nov. 17, 1956.

Wagler, Kenneth J. and Alice (Schwartzentruber), Shakespeare, Ont., third child, second son, James Stanley, Oct. 27, 1956.

Weaver, Henry M. and Esther (Stauffer), Wernersville, Pa., second child, first son, Clifford Lamar, Nov. 19, 1956.

Zimmerman, Charles M. and Jane (Metzler), Blue Ball, Pa., first child, Julianne, Nov. 11, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beck—Wyse.—Lowell E. Beck, Archbold, Ohio, and Marlene Fay Wyse, West Unity, Ohio, both of the Lockport cong., by Walter Stuckey at the Lockport Church, Nov. 22, 1956.

Bixler—Mann.—James Donald Bixler and Thelma Ann Mann, both of the Roselawn cong., Elkhart, Ind., by Verle Hoffman at the Prairie St. Church, Nov. 23, 1956.

Blank—Riehl.—Wilmer K. Blank, Gap, Pa., Millwood cong., and Dorothy E. Riehl, Bareville, Pa., Maple Grove cong., by Aaron F. Stoltzfus at the Maple Grove Church, Nov. 22, 1956.

Bowman—Rosenberger.—Donald L. Bowman and Blanch E. Rosenberger, both of Guernsey, Sask., Sharon cong., by Stanley D. Shantz at the Sharon Church, Aug. 4, 1956.

Craven—Kauffman.—Clifford Craven, Dafter, Mich., Wayside cong., and Virginia Kauffman, Clarksville, Mich., Bowne cong., by Daniel Zook at the Bowne Church, Oct. 28, 1956.

Hostetler—Huddle.—Lester Jacob Hostetler, Washburn, Ill., Linn cong., and Lois Arlene Huddle, Glen Rock, Pa., Neffsville cong., by Paul T. Huddle at the Neffsville Church, Nov. 24, 1956.

Kauffman—Roth.—Verlin Kauffman, Clarksville, Mich., Bowne cong., and Audrey Roth, Deer Creek, Ill., New Castle Bible cong., by Robert E. Zehr at the New Castle Church, Sept. 9, 1956.

Mast—Troyer.—Alvin Mast, Riverside, Iowa, Daytonville cong., and Wilma Troyer, Harper, Kans., Pleasant Valley cong., by Henry M. Yoder at the Pleasant Valley Church, Nov. 3, 1956.

Raber—Swartzentruber.—Abe Raber and Clara Swartzentruber, both of Millersburg, Ohio, Grey Ridge cong., by Aden J. Yoder at the Walnut Creek Church, Nov. 22, 1956.

Riehl—Esh.—John E. Riehl, Gap, Pa., and Elsie Elizabeth Esh, Atglen, Pa., both from Maple Grove cong., by Aaron F. Stoltzfus at the Maple Grove Church, Nov. 17, 1956.

Wright—Blosser.—William Dean Wright, Lisbon, Ohio, East Fairfield, Methodist cong., and Olive Marie Blosser, Columbiana, Ohio, Leetonia cong., by S. A. Yoder at the bride's home, Nov. 22, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman, Peter B., son of Joseph and Barbara (Steider) Bachman, was born Dec. 19, 1871, near Metamora, Ill.; passed to his eternal reward Oct. 23, 1956; aged 84 y. 10 m. 4 d. On Feb. 12, 1895, he was united in marriage to Elizabeth Ulrich, who survives. To this union were born 6 children, all surviving (Elma—Mrs. Albert Sommer, Metamora; Freda—Mrs. Lester Smith, Washington, Ill., and Corena at home; Raymond and Milton, Washington, and Elton, Metamora). One sister (Mrs. Sarah Kennell, Roanoke, Ill.), also survives. Two brothers and 4 sisters preceded him in death. He accepted Christ as his personal Saviour in his youth, uniting with the Metamora Mennonite Church to which he was faithful to the end. His illness began more than 8 years ago, but his suffering became especially intense during the last 2 years. He always bore his suffering well, patiently waiting for the time when God would call him home. Funeral services were held Oct. 25 at the Metamora Church, with Roy Bucher officiating. Interment was made in the Hickory Point Cemetery.

Burkholder, Oscar, son of the late Aaron and Agnes Burkholder, was born Sept. 24, 1886, near Stouffville, Ont.; died Oct. 29, 1956, at the Kitchener-Waterloo Hospital; aged 70 y. 1 m. 5 d., following a heart attack.

In 1913 he married Laura Mae Shantz of Breslau, who predeceased him April 13, 1916. On March 28, 1918, he married Mary Reesor who survives. Also surviving are 2 sons (Clayton, Breslau; John, Waterloo), 3 daughters (Ethel Marie—Mrs. Arthur Gingerich, Markstay; Agnes —Mrs. Hilton Staynor, Hamilton; Nellie—Mrs. Archie Kinsie, Breslau), 4 brothers (Orval, Ralph, and Ira, Stouffville, and Clarence, Breslau), one sister (Laura—Mrs. Walter Miller, Stouffville). One sister (Ruth—Mrs. Ed Litner), one brother (Lorne) and one infant daughter (Elsie) preceded him in death. There are 12 grandchildren.

Bro. Burkholder accepted Christ as his Saviour in 1898 at the age of 12. On July 13, 1912, he was ordained to the Christian ministry at the Cedar Grove Church, Markham, Ont. On Jan. 5, 1913, he assumed pastoral responsibilities at the Cressman Church, Breslau. On June 13, 1954, he preached his farewell sermon to the Cressman congregation after having served as their pastor for 41 years. He was ordained as bishop of the Cressman congregation on April 3, 1949, and continued as bishop until June 5, 1956.

Bro. Burkholder was widely known, used, and appreciated in the Mennonite Church as evangelist and Bible teacher. He was also a competent leader and held many positions in the church. Included in his activities are the following: Bible teacher at Ontario Mennonite Bible School for 37 years and principal for 7 years; secretary of Ontario Sunday School Conference, 26 years; president of the Ontario Mennonite Mission Board, 14 years; member of the Publishing Committee of General Conference, 27 years; member of General Conference Executive Committee, 22 years; moderator of General Conference, 2 years; member of General Mission Board, 6 years; as well as many other committees and boards of both General Conference and the Ontario Conference. Three books of his have been published, "Life Stories for Youth" vol. 1 and 2; and "Predicted Departure from the Faith," as well as articles for the GOSPEL HERALD, "Christian Monitor," "Christian Ministry," and "Sword and Trumpet."

On Sept. 30, 1952, on his return from the World Conference at Basel, Switzerland, and his tour of the Holy Land, Bro. Burkholder had the opportunity of conducting the first Mennonite communion service in London, England, at the Finsbury Mission where John Coffmans are located. The pulpit which he used was the one used by John Bunyan when he preached in London.

On June 18, 1954, Bro. Burkholder was taken to the hospital suffering from a heart attack. He was confined to the hospital for some time but made a remarkable recovery, and on Thanksgiving Day, Oct. 11, 1954, he preached a full sermon for the first time after his heart attack. He enjoyed fairly good health from that time until early in the summer of 1956 when he was confined to his home, suffering from muscular rheumatism. On Oct. 7 he again suffered a heart attack and was taken to the hospital where he passed away quietly in his sleep three weeks later.

Funeral services were held Oct. 31, 1956, at the Cressman Church, with Carl J. Rudy officiating. Others participating in the service were J. B. Martin, C. F. Derstine, Roy S. Koch, Horace Cressman, Merle Shantz, and E. J. Swalm. Bro. Martin used as a text for the message II Tim. 4:7, 8, the text Bro. Burkholder used as his farewell message to the congregation on June 13, 1954.

Byler, Rudy, son of John S. and Penina (Zook) Byler, was born May 7, 1899, near Allensville, Pa.; passed away Oct. 1, 1956, in the Lewistown (Pa.) Hospital; aged 57 y. 5 m. 24 d. Death was caused by cerebral hemorrhage. Surviving are his wife, the former Lena H. Byler, and 4 children (John S., Belleville, Pa.; Robert, South Mountain, Pa.; Paul and Freda at home), and one brother (Elmer, Allensville). He was a member of the Allensville Mennonite Church where services were held on Oct. 4, conducted by R. R. Peachey, J. Elrose Hartzler, and Erie Renno.

Gerber, Lloyd, son of the late Emanuel and Katie Ann Gerber, was born in Tuscarawas Co., Ohio, on July 27, 1897; departed this life at the home of a daughter, following an extended illness, on Nov. 11, 1956; aged 59 y. 3 m. 14 d. His death was the third in his parental family in the last 11 months. In 1914 he became affiliated with the Walnut Creek Mennonite Church. During his late illness, on July 1, 1956, following a period of delinquency, he recovenanted again with his Lord. On Feb. 14, 1920, he was united in marriage to Florence Hostetler, who preceded him in death on April 26, 1930. Five children were born to this union. Surviving are the five children (Herman, Robert, Galen, and Ruby of the home, and Minnie—Mrs. Howard Mishler, at whose home he was staying since early summer), 4 grandchildren, 3 brothers (Elmer and Harry, Sugarcreek, Ohio, and Wilbur, Smithville, Ohio), besides many other relatives and friends. Funeral services were held at the Walnut Creek (Ohio) Church on Nov. 14, with Venus Hershberger and Paul R. Miller in charge. Burial was made in the church cemetery.

Gerber, Sarah, daughter of John and Leah (Hofstetter) Zuercher, was born near Dalton, Ohio, June 1, 1882; died on Oct. 30, 1956, at her late home in Apple Creek, Ohio, following an extended illness; aged 74 y. 4 m. 29 d. She was a faithful member of the Kidron Church where she enjoyed Christian fellowship. For almost 16 months she was bedfast and needed to be cared for by her family. She never complained, but often expressed her faith in God, looking for her future home in heaven with Him. On Dec. 12, 1905, she was married to Joshua Gerber, who preceded her in death a few months before she became ill. To this union 7 children were born, 3 surviving (Milton, Geneva, Ind.; Sylvia, of the

home, and Alta, Orrville). Also surviving are 6 grandchildren, 2 sisters (Fanny—Mrs. Amos B. Amstutz, Dalton; and Mary—Mrs. Edward Neuenschwander, Lebanon, Oreg.). Two daughters, 2 sons, and one brother preceded her in death. Funeral services were held Nov. 1 at the Kidron Church in charge of Reuben Hofstetter, Allen Bixler, and Isaac Zuercher, with burial in the church cemetery.

Gingerich, Joseph Dale, son of Melbern and Sarah (Kauffman), was born March 28, 1955, at Burton, Ohio; died Nov. 9, 1956; aged 1 y. 7 m. 12 d. Surviving, besides his parents, are 2 sisters and 3 brothers (Daniel, Mary, Ruth, David, and Melbern Jr.). He suffered from cerebral palsy but gave evidence of real intelligence. Funeral services were held on Nov. 11 at the Burton Mennonite Church in charge of John F. Garber.

Groff, Edna M., daughter of the late Abram L. and Alice (Hersh) Martin, was born near Intercourse, Pa., Oct. 3, 1903; passed away Oct. 27, 1956, at the General Hospital, Lancaster, Pa., after an illness of several months; aged 53 y. 24 d. She accepted Christ as her Saviour in her youth and was a faithful member of Stumptown Mennonite Church. On Dec. 29, 1926, she was united in marriage to Martin R. Groff, who survives. To this union were born 2 children (Irene—Mrs. John B. Noll, Lancaster; and Jay M., Bird in Hand, Pa). Also surviving are 2 grandchildren and the following brothers and sisters (Ruth—Mrs. Eby Hostetter, Gap, Pa.; Mabel—Mrs. Clarence Groff, Kinzers, Pa.; Amy—Mrs. Menno Hess, Mt. Joy, Pa.; Jay, Paul, and Charles, all of Paradise, Pa., and Landis, Harrisonburg, Va.). Funeral services were held at the Stumptown Church on Oct. 30 in charge of Elmer Martin and Lloyd Eby, with interment in the adjoining cemetery.

Hagey, Gordon, son of Simon and Nancy (Moyer) Hagey, was born in Waterloo Twp., Waterloo Co., Ont., Nov. 28, 1894; died Oct. 26, 1956, at St. Mary's Hospital, Kitchener, Ont., following an accident two days previous while loading cattle on a truck; aged 61 y. 10 m. 28 d. On Dec. 26, 1917, he was married to Malinda Snyder who survives. To this union were born 3 sons, (Edward, New Dundee, Ont.; Glen, Red Deer, Alta., and George at home), 3 daughters (Ruth—Mrs. Wilfred Shantz, Ripley, Ont.; Edna—Mrs. Clarence Becker, Blair, Ont.; Lois—Mrs. Harold Cressman, New Hamburg, Ont.), also surviving are 2 brothers (Roy, New Hamburg; Elton, Lincoln Park, Mich.), 3 sisters (Mrs. Norman Groh, Beamsville, Ont.; Nellie Hagey, Galt, Ont., and Mrs. Laura Sauder, Toronto), and 18 grandchildren. He accepted Christ in his teens, uniting with the Hagey Mennonite Church, Preston, and was a member of the Preston congregation until his death. The funeral was held Oct. 29 at the Preston Church in charge of Merle Shantz, Howard Good, and Arnold Gingrich, with burial in the Hagey Cemetery.

Items and Comments

The Disciples of Christ have voted to change the name of their denomination to International Convention of Christian Churches. Most of their local churches have been called Christian for some time.

* * *

Seventh-Day Adventists will open a nine-story center on Times Square, New York City. The building was a former hotel. There is a 900-foot auditorium where films will be shown and religious worship held.

* * *

"The Old Rugged Cross," one of America's favorite religious songs, was written by George Bennard in Albion, Michigan, in 1913. A 15-foot floodlighted cross has been erected in Reed City, Michigan, Bennard's birthplace, in honor of Bennard and his famous song.

* * *

The Robert E. Speer Library has been dedicated on the campus of Princeton Theological Seminary, New Jersey. This $1,500,000 structure will house the largest theological library in the world.

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Contributions to 48 Protestant and two Eastern Orthodox communions in the United States reached a record total of $1,842,592,260 in 1955, according to the Department of Stewardship and Benevolence of the National Council of Churches. This figure represents an over-all increase of 11 per cent over the previous year and a per capita increase of 8 per cent, a new all-time high of $53.94. Highest per member giving was recorded by the Seventh-Day Adventists, whose per capita total contributions amounted to $194.12. Free Methodists were second, Wesleyan Methodists third, and the Evangelical Free Church fourth. Seven other denominations also recorded total annual giving of over $100.00 per member, among them the Conference of Evangelical Mennonites.

* * *

Three years ago the sale of cigarettes in the United States began to decline, probably because of the publicity given various studies which indicated cigarettes as a cause of cancer. Now sales are back to a higher figure than ever before. The Department of Agriculture estimates that Americans this year will smoke 395,000,000,000 cigarettes, a record figure.

* * *

The president of Schenley Distillers says that his firm's total advertising expenditures for the holiday season will be nearly $8,000,000.

* * *

An eight-member delegation of Australian Anglican churchmen are traveling 10,000 miles in China as guests of the Chinese Episcopal Church. It is the first representative group of religious leaders from outside the Iron Curtain to visit China since the Communists took over the country in 1949.

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Delegates to the biennial convention of the Union of Orthodox Jewish congregations in America opposed the instituting of "mixed pews" in its synagogues. A resolution pointed out that traditional Jewish law requires the separation of men and women in the synagogue.

* * *

The final service of a month-long crusade in Louisville by evangelist Billy Graham was attended by some 38,600 persons. Total attendance during the campaign was nearly a half a million, with 8,162 making decisions for Christ.

* * *

In the newly signed contract between the United Steel Workers of America and the steel mills Good Friday is included in the list of paid holidays.

* * *

A New York expert on religious architecture urges the importance of providing off-street parking space for modern churches. A medium-sized church, he says, should have a site of at least five to seven acres to provide parking space. A good formula, according to this authority, is one parking space for every four persons seated in the church's auditorium. Churches cannot expect, he says, that families will park four blocks away in inclement weather.

* * *

A Lutheran hospital chaplain in Minnesota said that overemphasis on guilt in preaching and religious instruction is a very important factor in the mounting toll of mental breakdowns. He said there is "too little emphasis on forgiveness and too much on guilt; too little on love of God and too much on the wrath of God."

* * *

Twenty-nine Kentucky colleges and universities are open to Negro students and eleven are closed to them. Nine of those receiving Negro students are publicly supported and therefore must accept all qualified students. The other twenty voluntarily admit Negroes.

* * *

The British government plans to stage its next bomb tests on "Christmas" Island in the Pacific Ocean. We exploded our largest one yet on "Pentecost" Sunday. How long will this blasphemy continue?—**Gospel Messenger.**

* * *

The Papacy usually has little to say on the issue of alcoholism. But recently the Pope told an Irish Pioneer Total Abstinence Association "that in more than one country intemperance was leading to alcoholism and becoming a spiritual and physical tragedy for thousands," according to **Between the Lines.**

* * *

U.S. Army doctors have told pilots to avoid smoking 45 minutes before making night landings, because nicotine constricts blood vessels and impairs vision and depth perception. That ought to be true also for night driving.

* * *

Only a few years ago America insisted that the Krupp works in Germany should never again make munitions. Now with the full blessing of United States officials Krupp is producing military aircraft.

* * *

A trend toward establishing Southern Baptist Colleges in large cities will result in the opening of perhaps a dozen new schools in the next 15 years. The trend is strengthened by the anticipated doubling of student enrollment by 1970-75.

* * *

Elfan Rees, adviser to the World Council of Churches, said recently that there is no moral justification for war under any circumstances. He rejected the view that war may be the lesser of two evils. "In this atomic age," he said, "there is no moral justification of war to meet any end."

* * *

An estimated 60 per cent of the four million alcoholics in the United States come from disturbed or insecure homes. Male alcoholics outnumber women six to one. There were five million arrests last year for drunkenness.

Seventy per cent of all highway accidents are "liquor related." Of teen-agers in 90 communities 56 per cent said they got their first drink in their own homes.

* * *

A group at Toledo, Ohio, contended that nudism is a religion, and that therefore an Ohio law forbidding its social practice violates the Bill of Rights. The U.S. Supreme Court denied their contention.

* * *

The nation's largest Lutheran church, Mount Olivet at Minneapolis, has more than 9,500 members.

* * *

The Moravian church in Lititz, Pa., will give up control of the Lititz Springs Park so that a gift of $100,000 for its improvement can be used. The church retains ownership, but a 12-man commission representing churches of the community operates the park. There will be no sale or free distribution of liquor, and no games of chance.

* * *

The Red Cross has given a special certificate of appreciation to the Seventh-Day Adventists for their training of 24,000 persons in first aid. The church's interest in first aid "springs from its belief that its first duty is to help to save life, rather than destroy it."

* * *

Clergymen as a group are "not good, safe drivers," according to the Employers Mutual Casualty Company. "Most clergymen drive like they are going to a fire."

* * *

Don E. Smucker, Professor of Christian Ethics at Mennonite Biblical Seminary in Chicago, has been elected a Director of the Robert Treat Payne Foundation for the encouragement of the Christian's peace position. The Payne Foundation, established by a wealthy Episcopalian clergyman, includes in its activities the exchange of peace-minded Christians from various nations. Martin Niemoller of Germany is now lecturing in this country under the auspicies of the Foundation. Roland Bainton is writing a book on the history of the peace movement under the authorization of the Foundation.

* * *

Religious overtones in the Near East situation are discernible in the following: the Archbishop of Canterbury, speaking in the House of Lords, said that "Christian opinion is terribly uneasy and unhappy." He was referring of course to the British invasion of Egypt. Also the chief priests of one of the most famous mosques in Cairo proclaimed a holy war against Britain and France. That is, to Egyptians, this looks like a war of the Moslems against the Christians.

* * *

Only five weeks before Israel's invasion of Egypt, Israeli Premier David Ben-gurion said, "We will never start a war. We do not believe that wars provide comprehensive solutions to historical problems."

* * *

The Norwegian Parliament, says Time, has repealed a constitutional clause excluding the Jesuits from that officially Lutheran country, which ends a 142-year-old ban against "monkish" orders and Jews.

* * *

About 85 per cent of India's people live in some half million villages where disease, poverty, and ignorance are the rule rather than the exception.

* * *

In Madras State, India, 124 people out of every 1000 are infected with Hansen's disease, better known as leprosy.

* * *

The Salvation Army has opened a men's hostel in one of Rome's poorest districts. The hostel has a 125-room dormitory and is equipped with a lounge and a restaurant open to the public. It was built at a cost of $250,000, mostly with Canadian donations. Salvation Army officials say that during the past year more new members were added to the army than during any 12-month period in the past two decades.

* * *

The Sante Fe Railroad has donated $40,000 to colleges and universities in Texas voluntarily supported, and $30,000 to such institutions in Kansas. The share to Hesston College is $1500.

* * *

The Pennsylvania Supreme Court has ruled that tax money may be paid to religious institutions for the care of neglected children.

* * *

Though the Bible is the perpetual best seller, a recent poll showed that 53 per cent of Americans queried could not name one of the four Gospels. Some people must think that owning a Bible is enough.

* * *

About 1000 persons are members of the Peace Group in the Dutch Mennonite Church. —**The Mirror.**

* * *

One of the Dead Sea Scrolls just deciphered at the Hebrew University in Jerusalem describes in detail the beauty of Sarah, Abraham's wife, in connection with the incident of Pharaoh's taking her to be his wife.

* * *

Commissioner Thomas E. Murray of the Atomic Energy Commission said recently that United States must abandon military programs and strategy contemplating the use of large nuclear weapons against the civilian population of any country. He said the current military doctrine of total war represents a "regression toward barbarism" and threatens civilization with ruin.

* * *

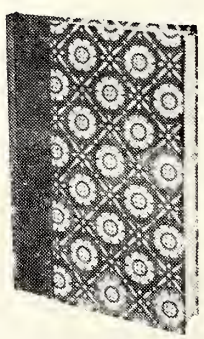
A reorganization of the National Christian Council of India aimed at disassociating the group from foreign influence was approved at a recent meeting at Allahabad. Delegates voted to change the council's constitution so that hereafter only churches and regional Christian councils in India will have full membership in the organization. At present council members also include foreign mission societies working in India.

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Gospel Herald

TUESDAY, DECEMBER 18, 1956. VOLUME XLIX. NUMBER 50



Bethlehem

No Place for Them in the Inn

Fifteen Minutes in Bible Lands

By Anis Charles Haddad

There is one way to visit Bethlehem during Christmas. It is to drive leisurely alone, or with some one who, like yourself, is thinking of the old, old story.

We drive towards Bethlehem by the same route the Holy Family followed in fulfillment of the prophecy of old—a track invested with the imperishable charm of legends.

I remember the last Christmas I spent in my dear homeland. The snow was gone from the ground, but a recent fall had left its traces. There was a refugee camp on the outskirts of Bethlehem and there some of the shattered tents had collapsed. Thus the homeless Arabs were left without even a canvas roof over their heads, and were wandering about shivering. And I believe that the Holy Family arriving and finding "no room" in the village inn were welcomed by such humble folks!

* * *

Luke begins the Christmas story with the statement "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Universal peace reigned, and there was one emperor over all! His decree was headline news of the day! Caesar Augustus—what a name to ponder! The mightiest monarch the world had seen up to that time. On his words the whole world waited.

The reign of Augustus was the turning point of Roman history; in fact we might say it was the turning point of all history, for during his reign Christ was born in Bethlehem of Judea, and from then on we mark all annals as B.C., before Christ, or as A.D., Anno Domini, in the year of our Lord.

The mighty Augustus, interested very much in the affairs of his great Roman Empire, and not at all interested in the affairs of the kingdom of God, must at the appropriate time issue his taxing decree, according to which everyone went into his own city, that is, the place where the family had originated. This requirement was not properly a Roman custom, but the Romans accommodated themselves in this regard to the Hebrew usage. The Jews still clung to their genealogies and to the memory of long-extinct tribal relations. Hence, those who belonged to the impoverished and obscured royal family of David were obliged to enroll at Bethlehem, the city of the Shepherd King. But Caesar Augustus little knew that in an obscure Judean town a name had been registered of a baby boy, one day old, who holds the universe in His puny little hands.

The edict itself, as coming from Augustus, and the subjection to it of the nation, and heirs of David, indicated that the scepter had departed from Judah. But Luke used the fact simply to introduce the announcement of an event of far greater importance—the birth of the Son of God.

According to God's promise in Old Testament prophecy Christ must be born in Bethlehem of Judea, the city of David. Yet Mary, who was to become His mother, lived eighty miles north of Bethlehem, in Nazareth of Galilee. As far as we know, Joseph and Mary had no intention to move from the northern part to the southern part of Palestine. What did Augustus know or care about the poor carpenter's wife? To have to travel, if you lived away from your birthplace, back to it for the census, was obviously a great burden. Such moving caused much work and trouble, annoyance and unnecessary expense. And Mary was in no condition for the tedious journey, almost certainly done by riding on a slow donkey, which was the only means of travel for all poorer folk who could not walk! But the journey had to be faced. Mary must be in Bethlehem when the days would be accomplished that she should be delivered. What will bring her there? What will make her move to Bethlehem?

It was obviously difficult to arrange in advance for accommodation, unless some previous traveler would carry a letter, and even so it was unlikely that any reply would come. Joseph probably was expecting to find a place in which to shelter, but when they arrived the accommodation was let. The town was crowded. The scattered Bethlehemites gathered in such numbers that the inn was overflowing. The Holy Family were probably late in arriving, for they would have to travel very slowly. In the little village "one of the least in the kingdom of Judah," we would not expect to find a building occupying a large space of ground.

The innkeeper had doubtless chosen from the many applicants for rooms the wealthiest and highest in rank! For it was a time to make money too! There was "no room" for the carpenter and the meek and modest maiden who was his wife. Even though they were in the city of their father David, they were poor strangers and refugees! Their lineage,

which was thus remembered of God for His servant David's sake, secured them no privilege or respect among men. So forgotten was David among the Jews that respect for his memory could not obtain a roof for his descendants. We can almost hear the innkeeper speak roughly to them when they begged for a room! How would it have sounded to us if we had been there to watch and listen? We understand how truly Jesus was humbled when He was born among men.

So while the well-to-do were exchanging their merry greetings and taking their ease, and feasting together, Mary and Joseph passed on to the stable. Here Jesus was born, and His mother, who perhaps had none to help her, wrapped the child herself in His first garments, swaddling clothes, a tiny rolled-up bundle, huddled in her arms of love! Actually the Holy Family were far more fortunate than those who had beds but could not sleep!

No doubt men of that age would have flippantly dismissed the news of the birth of the Bethlehem Babe with the words, "What is that little child compared with mighty Rome and Caesar Augustus?" But the little child of Mary was vastly more important than Rome and Caesar. Imperial Rome has long since gone, but the little Child lives on! God came to earth in the form of that little Child. The Child grew and by the power of love vanquished imperial Rome. Today Caesar Augustus would scarcely be remembered except for his connection with the Christmas story! Not the decree of emperors, not the proclamation of rulers, but the birth of Christ in the life of the world and of nations—that alone is what counts. Just as the root of a growing tree can crack the solid pavement, so the divine life which was in the Bethlehem Babe has cracked the crowns of kings and despots down the centuries.

* * *

Tonight my heart is with these two weary anxious travelers of long ago reaching Bethlehem in the dusk to find the town overfull, with no room in the inn to receive a saintly woman already in the pangs of a childbirth which would give to the world its Saviour. For her there were no lights, no welcome, nor the ordinary help the poorest may receive in her hour of great need.

The inn of Bethlehem was the place where they directed their steps. What appeared unto every traveler who happened to rest in Bethlehem on that holy night when occurred the chief incident in human history? What he saw was a roadside inn in the East, a place of four bare walls with the sky for roof, where each traveler made his own provision and created his own comfort. One part was raised a foot or two above the ground and possibly divided into compartments, and the first comers had spread their beds and were resting in peace. The lowest space was filled with beasts—camels, oxen, horses, and donkeys as they could be arranged, a mass of hungry, struggling, evil-smelling life. Into such rude stable the Christ child might well have received the homage and gifts of the Wise Men from the East who would rest there as fellow travelers.

I suppose the idea that Christ was born in a stable was suggested by Luke's use of the word "manger." Many may have pictured in their minds Mary and Joseph arriving at the inn at Bethlehem and, finding no room, were forced to turn into some barn built of timber, with the lofty roof, wooden mangers, and stables for cattle and sheep. But this does not present a really true picture. No one who has seen the village houses in the Holy Land can doubt that Jesus was born in one of them, and not in the stable of Western tradition. The family occupy the upper chamber separated only by the thickness of the rock floor from the cave in which the animals sleep. There are in most of them a stone trough or manger, cut from the rock, and iron rings to which the animals are tied during the night. As we look at one of the mangers, we feel how natural it is to use it as a cradle for a newly born infant. Its size, its shape, its soft bed of fodder, its nearness to the warm fire always burning in midwinter would immediately suggest the idea to an Eastern mother.

In small towns and villages there would be but one inn, and it would generally be the chief's house. Boaz was obviously the chief of Bethlehem. His house in due course became David's. Inns in the East are neutral spots, almost invested with sacredness. They, therefore, are not destroyed in war, and if they fall into decay are carefully repaired. Considering the permanence of all Oriental recollections it cannot be supposed that between the time of Christ and that of Constantine, the site of the inn was forgotten at Bethlehem.

* * *

The world today is much like the inn of old. There is room and smiling welcome for the rich and the reveler. There is no room for the heavy laden and the poor. And our hearts are sometimes like the inn. There is room, ample room, for pride and display and luxury, and indolence, but no room for humility and meekness, and self-denial. Is it not always so when the heart is engrossed with cares or with pleasures absorbed in making money, or in the engagements and amusements of social life, that Christ and true religion are left out? Yet as surely as Christ was born nearly two thousand years ago in a stable, so He is born now in lowly homes and hearts.

As once again Christmastide approaches it is meet for us to ask whether the old tragedy is being repeated in our lives. Are we shutting the Saviour out? Now, as in the past, there is much admiration for Jesus, but how much adoration? Has the world and have we room for Christ in the guestchamber of our hearts? We keep Him, even many of the best of us, in the outer courts of the heart and refuse Him an abiding place in the innermost sanctuary, where motives are born, where principles are enshrined. What darling habit or comfort do we surrender for His sake?

It will be with thousands this Christmas as it was at Bethlehem. Men will be loud in their greetings and glad in their feastings, but they will forget the needs of the soul and the Saviour. There will be no room for the poor and the afflicted in the inn where selfishness spends Christmas! There was no room in the inn for the King of heaven and earth. We are surprised at this, but perhaps there is no room for Him in our hearts. They are so full of earthly care and merchandise that we are willing to lead Him forth among the beasts to lodge with them.

Does not our own experience correspond with such? Have we not found Christ in poverty rather than in plenteousness, in suffering rather than in merriment, in solitude rather than in multitudes, in the stable rather than the inn?

It is not that we are not to be in the inn—the world—but that we must *first* find Him in the manger, who alone can teach us how to use the world as not abusing it. It is when we go to the inn and forget the manger, when we go into the world without Christ, that our mirth is a mockery and our poor pride foolishness.

Scottdale, Pa.

Our Readers Say—

Quoting from your editorial in 11-13-56: ". . . It was a good cross section of our church life. These men were present . . . ." A good cross section?—Lois Kenagy, Albany, Oreg.

[A few "silent" women were present. Apologies. Ed.]

GOSPEL HERALD

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EDITORIAL

God Gave His Best

There was a young lady who said it was too early to consecrate her life to the Lord. Her mother was concerned about her daughter's attitude, and spoke to a visiting minister of her concern, and he prayed that the Lord would give him a message for the girl.

When the daughter served lemonade to their visitor later in the evening the minister left the dregs in his glass and offered it to the girl. "Please drink the rest," he said. "It is very good." The girl was shocked and refused with indignation. When she became calmer, he said, "I only wanted to show you how our heavenly Father must feel when we offer Him the remainder of our life after having spent the greater part in the world and its lusts." The story says that the girl burst into tears and promised to seek the Saviour immediately.

God wants our best. And He bid for it by giving us His best. The wonder of the Christmas story is not that God sent something or someone. One might have expected that He would make some move to give relief to the awful situation in which His creatures were involved. The Jews for centuries had expected someone to come—someone rather special, in fact—the Messiah. But they didn't know the Deliverer would be God's only Begotten, His beloved Son. No one, not even the prophets, had clearly told that heaven would have to be emptied of its central Treasure in order that men might be saved.

God might have looked around for some makeshift. He might even have sacrificed something that seemed essential in heaven. He might have given something whose leaving would hurt—some angel whose constant attendance He counted on, some covering glory whose departure would make heaven a little duller. Imagination falters as it tries to conceive of what else God might have done.

But what He did do is historic reality. He gave His best! He had only one Son, and He sent Him to be the world's Saviour. At a given point in the time line of history, at a given place on this earth, God became flesh in the person of His Son. This is God's gracious move for our salvation. He so loved that He gave, and He gave in such measure as no one else has ever given. His gift was pressed down, heaped up, and running over. He always gives liberally, but His giving reached its climax when He gave us heaven's best.

Thanks unto God for His gift beyond telling.—E.

Look How Big We Are

Guest Editorial

Me? I'm sick and tired of statistics on church membership. Sure, there are now 100,162,529 church members in the U.S.A. Yes, I understand, 58,448,000 are Protestant, 33,369,000 are Roman Catholics, 5,500,000 are Jewish. . . . Let me raise my head just long enough to say, so what?

Cynical? Maybe.

Bitter? Hardly.

Bored? Yes!

Let's stop kidding ourselves. Let's admit that a church shot through with unbelief and superstition just doesn't have what it takes in an atomic age. This is no day for pious platitudes, for effeminate leadership, for a church that denies the God she professes to worship. Priestcraft is not going to lead the world to God. Humanism, no matter how the unbeliever dresses himself in the garb of religion, is not going to save the day (let alone any souls).

What does it mean to be a church member today? The articles of faith are forgotten. The demands of consecration are left on the shelf. Words like "duty," "discipline," "unworldliness" are the stodgy remains of an ancient and undesirable culture. Let us be frank enough to admit that church membership today is one of the marks of social conformity. Not to be a church member is now to be a nonconformist!

Let's not get so excited about numbers. Our question has to do with the kind of members the church is getting. Until there are more of those who count all things but loss that they may gain Christ, until there are more of those who are committed wholeheartedly in their allegiance to the Lord Jesus Christ, until there are more who know experientially the meaning of the Christian words *crucifixion, discipleship, obedience, persecution, warfare,* we shall continue to have a church which may know how to lobby but which does not know how to live.

The only way to produce such members is the way they were produced in the first century. There still is no substitute for regeneration. There still is no way to regeneration apart from the supernatural working of God. There still is no Gospel save that of the crucified, risen, glorified, and coming Saviour.

But remember, these great truths work transformingly in life. What kind of Christianity is yours?

—William Culbertson
in *Moody Monthly.*

I'm Wondering About Eli

By Mary Alice Holden

Eli was high priest, which was a full-time job. However, he also served as judge in a critical time in Israel. But that didn't matter, as judges were like old-fashioned preachers and often held two jobs. Anyway Israel's judges were anything from farmers and housewives to high priests and generals.

One of Eli's great contributions was the training of Samuel in piety and things of God. He also taught him to judge Israel, which he did for many years. Samuel was a greater man than Eli. He should have been, because he had all that Eli could teach him plus what he learned from godly parents and others.

Eli made mistakes. He mistook the anguish of Hannah for drunkenness. His sons were wicked, whether because of Eli's failure we do not know. But Eli himself was a zealous servant of God. One might think that being high priest would be his greatest honor, but when he died the thing remembered of him was that he had judged Israel for forty years. I Samuel 4:18.

What am I doing worth remembering?

Cimarron, Kans.

December's Priests and Levites

By Helen Good Brenneman

And so we make our annual pilgrimage
From altars of Thanksgiving
to lights of Christmastide,
And in our hurry to our family feasts
We see the wounded world,
but pass by on the other side.

A PRAYER

FOR THIS WEEK

Our Father, we thank Thee for Christ, Thy gift to the world. We thank Thee that He became flesh, and in that body He tasted life with its joys and sorrows, and temptations and victories, so that He might save all who come to Him in faith.

May this Christmas be a symbol to us of the birth of Jesus, who came to redeem us from spiritual death. Remove from all Thy people the desire to celebrate, as we observe Christmas. Create in all the desire to worship and adore Christ as Saviour and Lord of our lives. May we come to Him for salvation, cleansing, and power to live as Christians should.

Make us triumphant during life. At the close of life, clothe this mortal with immortality. May we awake in glory with Thy likeness. In Jesus' name. Amen.

—*Gordon Schrag.*

A Philadelphia church has a marble plaque over the entrance, bearing the words, "Gate of Heaven." Beneath this was the legend on the church signboard, "Closed during July and August."

—Benjamin P. Browne, in **Let There Be Light** (Fleming H. Revell Co.).

Mother's Saying

"One snowy Saturday night," says Louisa M. Alcott, "when our wood supply was very low, a poor child came to beg a little wood, as the baby was sick and the father was on a spree.

"My mother hesitated at first, as we also had a baby in the home. Very cold weather was upon us, and a Sunday to be got through before wood could be had.

"My father said, 'Give half of our stock, and trust Providence. The weather will moderate, or wood will come.'

"Mother laughed, and answered in her cheery way, 'Well, their need is greater than ours, and if our half gives out, we can go to bed and tell stories.'

"So a generous half went to the poor neighbor. A little later in the evening, while the storm raged, and we were about to cover up our fire to keep it, a knock came, and a farmer who usually supplied us with wood appeared, saying anxiously, 'I started for Boston with a load of wood, but the snow is drifting so, I want to go home. Would you not like to have me drop the wood here? It would accommodate me, and you need not worry about paying for it.'

" 'Yes, thank you,' said Father. And as the man left, Father turned to Mother with a look that much impressed us children with his gift as a seer, and said, 'Did I not tell you wood would come if the weather did not moderate?'

"One of my mother's sayings was, ' "Cast thy bread upon the waters," and after many days it will come back to you buttered.' " —*The Christian.*

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a new Christian father in Puerto Rico whose wife died suddenly leaving him with eight children, the eldest a daughter of fifteen and the youngest a two-year-old girl. They need the prayers of the church for consolation in sorrow and fortitude to stand firmly for Christ amid adverse circumstances in family relationships. Pray that the Lord will change these difficulties into blessings for His honor and glory.

Pray for Barnabas of Itki, Bihar, India, that he may have victory in his Christian life. He has many relatives among non-Christians who should be won to Christ.

Pray for a young couple who need Christ. The husband is a slave to alcohol.

We belittle God when we beg for crumbs, while He stands before us in the Person of Jesus Christ and declares Himself to be the entire bread of life!

—Eugenia Price, in **Early Will I Seek Thee** (Fleming H. Revell Co.).

Christmas Morn

Oh, what do you treasure in your heart,
  Mary of Nazareth, what do you ponder?
Is the travail over, the pain forgotten,
  That you gaze on the child with eyes of wonder?

Did you hear last night the angel song
  That flooded the earth with peace and joy?
Or were your ears bent low to heed
  The cries that came from a newborn boy?

Did you listen in awe to the shepherds' story?
  And did you marvel to see the star?
Or were you watching lest He be wearied
  By too many visitors come from afar?

Now that the night, most strange, most holy,
  Yields to the day and the child lies sleeping,
What do you keep in the depths of your heart
  As you ponder and pray, your vigil keeping?

K.M., in Gospel Messenger.

Memories

By Edna Hull Miller

When life has held a train of years—
  (Happy ones like mine)
Christmas always reaches back
  Arranging them in line.

Now the Merry Christmas songs
  Are with minors cleft—
I can hear the season's voice
  Asking why you left.

Oklahoma City, Okla.

The Star

By Lorie C. Gooding

See where the star lights up the evening sky.
How steadily it shines, how golden bright!
You said, "It's Venus, evening star." But I
Know that's the Star that lighted up the night
For Wise Men from the East, and guided them
To where the young Child lay. Its shining meant
"A Saviour has been born." And it is sent
Tonight to lead me back to Bethlehem.

Holmesville, Ohio.

Christ in Christmas: Some Questions

By Miriam S. Lind

Why is it that we Christians become so bothered, so anxious, yes, so worried about "keeping Christ in Christmas"?

Why is it that we accuse the tinsel and the glittering tree and Santa Claus of displacing Christ in Christmas?

Why is it that among Christians one finds the same hurry, the same feasting, the same mad exchange of gifts, the same complaining that Christmas brings to those who are not committed to the Christ of Christmas?

Why do people never say

We must keep Christ in New Year's!
We must keep Christ in Tuesdays!
We must keep Christ in payday!

Why not? For what is Christmas that any day is not? And why should Christ be kept in Christmas more than in any other day?

For is not our keeping of the Christmas season only a blown-up snapshot of our keeping of every other day in the year?

And is not something very wrong, somewhere, that we should have so tender a conscience about keeping Christ in Christmas, yet so careless a conscience about keeping Christ in every day?

Devout believers are worried about Christmas. And some are courageous enough to say:

> We will break with this celebration entirely. The Scripture nowhere sanctions making a festival of His birth. We are only told to remember His death. Furthermore, the very name is echoing with paganism and Romanism. And we keep it together with the pagan world—is not this an unequal yoke?

These and other reasons some believers give to explain their breaking with the customs of Christmas. And we cannot help but admire such action when it is done out of a genuine spirit of love—Godward and manward.

Others feel that since Christmas is with us, we should capitalize spiritually on that which the pagan uses to capitalize carnally. We should, they say, be content to be the little bit of yeast working quietly, unseen, yet not without influence. They would say, with Peter Marshall, "Yes, we want to keep Christmas—'keep it in our hearts that we may be kept in its hope.'"

But how, *how* does one keep Christmas in the heart?

Is the answer too difficult? Are we not stewards of the hours and the days of Christmas just as surely as we are stewards of the hours and days of any season? And will not keeping Christ central at Christmas be as simple as keeping Christ central in the heart when payday comes around—if that can be simple?

Some people would suggest: give the manger scene a prominent place, rather than the Christmas tree. Or put a Scripture verse on your card. Or send a tract.

Perhaps these are all good ideas—as aids to help us remember the centrality of Christ in Christmas. But they may also cause us to miss the point entirely. The use of the manger scene can deteriorate into a form of idolatry as surely as the images in a Catholic church. Scripture verses may be uttered—or written—glibly. And the sending of a tract can be the salving of an inadequate conscience.

Alone, good though these ideas may be, they can give no assurance that Christ will be in our Christmases. Just as hanging mottoes on the wall and quoting Scripture freely and attending church regularly are no assurance that Christ is central on any day of our lives.

The only way to have the assurance that Christ is in our Christmas, and that we are really keeping Christmas in the heart, is to be able to give a satisfactory answer to the question, "Is Christ in me?"

Thomas Kelly, in his beautiful essay on "Simplification of Life" from the book, *A Testament of Devotion,* says it this way:

> We western peoples are apt to think of our great problems as external, environmental. We are not skilled in the inner life where the real roots of our problem lie.

And do not the real roots of our Christmas problem lie within? If we were attending to what Kelly calls "the Holy Within" as we ought, would the keeping of Christmas be a problem to us?

An oversimplification of the problem? Probably. But if we pause and reflect, it will likely be necessary for each of us to admit that it is not the tinsel and glitter, nor the rush and the wrappings which keep Christ out of our Christmases.

It is myself . . . yourself . . . ourselves.

The starting point for action in the matter is never "How does the world keep Christmas?" but rather, "How do *I* keep it?" (Hypocrites, we must first dislodge the log in our own eyes; then we can see to pick the speck out of our brother's eye.)

After having taken that first step, what then?

Who can say? For there are as many expressions of the indwelling, outgoing Love of Christ as there are personalities. Following are some of the possibilities: some, by no means all.

1. Christmas can become for us a time of re-evaluation.

As we enter the season recalling the Incarnation, why not examine ourselves as we do when approaching Communion Sunday? Why not ask ourselves, "Soul, how many more rooms of the inn have you opened to Him since last Christmas? How about the red room of resentments and angers? The green room of jealousies and covetousness? How about the gray room of uncommitted doubts? The golden room where you keep your shekels under lock and key? And all those secret, secret compartments of thoughts and motives unmentionable?" Why not ask ourselves? For it is only as we open those rooms, one by one (that is His way, to knock on the doors one by one) that He can become the Central Master of the house.

2. It may mean that we will embark on new, creative adventures.

What new discoveries in the use of prayer are possible! Or in fasting. Or in voluntary poverty. Or in sharing. (As Phillips translates, "Don't let the world . . . squeeze you into its own mould" in this area.)

3. It may mean that we will give ourselves more fully to the program of the church.

Again, it may mean curtailing some good but secondary activities in order to more faithfully discharge our spiritual obligations to our families.

4. It will by all means imply that for us the Christmas season shall be a flowering in the holy practice of Love.

Of Love, that alone is the fulfilling of the law; Love that asks no foolish questions such as are sometimes asked by the charity committees of our churches: "But are they worthy? Will they take good care of it? Will they repay the loan?" Love that is not worldly-wise. Love that would rather be wasted than to be withheld! Careless Love—that gives and forgets the gift. Love that is not confined to a list. Love that dies not with the mysterious goodwill of a so-called holy season, but makes of every day a holy day.

And it may be that if Christ is truly in us, we will dare to seek new outlets for our love: perhaps we will take advantage of the good will of the world about us, and speak and act to share what we have in Christ. Why not invite into our homes those people whom we would not ordinarily feel free to invite. Not only the "poor and needy" but the *rich* and needy also. Not only the social outcasts but also the socially prominent. Not only those "beneath" but those, too, "above."

Perhaps this Christmas season we should make inroads upon the general concensus of the opinion of many communities regarding their Mennonites: "Yes, you have something up there on the hill . . . and you keep it all to yourselves!"

Above all, let us not fear nor bewail our pagan Christmases. That is not the way of Christ.

But in holy obedience let each of us observe Christmas—and every day—by an ever-increasing union with Christ, which in turn will involve an ever wider sharing of ourselves with our brothers—here in our town, and all over the world. For:

> Though Christ a thousand times
> In Bethlehem be born,
> If He's not born in thee,
> Thy soul is still forlorn.

Scottdale, Pa.

PEACE AND WAR

The Churches and the Hungarian Catastrophe

BY PAUL PEACHEY

The sad struggle now going on in Hungary constitutes another chapter in history's uneasy balance between church and state. The uprising of the people of Hungary was occasioned by the accumulation of many grievances across the whole broad field of social existence. In the deepest sense, however, it is a struggle over ultimate values and authority, and hence it is a religious conflict.

And yet the issues are not clear-cut Christianity against communism or the church against the state. For the history of Christianity in Hungary is the history of churches deeply involved in the political and economic structures of the nation. Therefore to take a position against the revolution which occurred in the country since World War II under Russian domination also meant defending social abuses which should have been corrected many decades ago. On the other hand, to come to some kind of agreement with the new government would most certainly endanger the independence of the church.

Roughly two thirds of the Hungarian population [which numbers just under ten million] is Roman Catholic.* Nearly two million are Reformed and about half a million Lutheran. In addition there are small groups of Orthodox, Baptist, and Methodist. Since 1848 Hungarian law has guaranteed religious freedom to most groups, though a distinction was made between the "Accepted Religions," which included the three major groups, and the "Recognized Religions," which included the Baptists, Methodists, and Mohammedans. While both categories alike were permitted to carry on their own religious life as they chose, the "Accepted Religions" enjoyed privileges granted by the state which included subventions and the right to levy taxes.

These major denominations maintained a strong network of institutions such as schools and hospitals. According to government figures released in 1948 there were in Hungary 4,771 church schools and 3,273 state schools. Roman Catholic sources, however, claimed 4,813 Catholic schools alone. The Roman Catholic church also held vast tracts of land totaling about 10,000,000 acres in 1945. These lands naturally formed the economic base for an institutionally strong church.

For centuries, too, high church officials exercised a strong influence in affairs of state. Even as late as 1940 forty-eight religious leaders sat in the national parliament, and of these fourteen were archbishops who held their position by virtue of birth. By the very nature of the case, therefore, the church sided with the propertied classes in defense of the social and political status quo under the feudalistic regime.

During World War II Hungarian sympathies lay primarily on the side of Germany, on whose side the Hungarian army fought. Some church leaders went so far as to proclaim the war a holy crusade against communism. Some pastors announced that the Hungarians had a God-given task to "convert the Russian heathen."

God begins His work in children.—John Wesley.

On the other hand there were those who criticized the Nazi regime, though Hungary was controlled by a Nazi puppet state. By 1944 some leaders had become outspoken in their condemnation of anti-Semitism and other Nazi abuses. This was true of both Catholics and Protestants. As a result, some progress was made during the war years in purifying and renewing the churches.

Meanwhile dissatisfaction among the people of Hungary has grown through the years. Particularly the peasants had come to suffer burdens of social injustice, though in earlier times peasant ties with the churches had been strong. Unrest was greatest, however, among the industrial workers who now composed half the population. Leaders of the revival in the churches became deeply concerned about these neglected classes, and in their work of evangelism also took up the cause of proposed reforms, such as separation of church and state, land reform, and nationalization of church schools.

Measures taken by the Provisional government set up under the terms of the Russian occupation at once provided for the restoration of churches and their worship. In 1945 also steps were taken toward a land reform, in which the large estates were to be broken up, especially those of the church.

This second measure met with a degree of approval among church leaders, though in a pastoral letter Bishop, later Cardinal, Mindszenty expressed concern that the church might no longer be able to meet her administrative expenses. This concern quickly swelled into a major struggle as encroachments by the government increased. By 1948 the schools (other than schools of religious instruction) were being nationalized and government and church locked horns. Cardinal Mindszenty went to jail.

The Protestant churches in some respects experienced similar problems. Both the land reform and the nationalization of schools affected their activities deeply. But particularly the Reformed synod espoused the cause of separation of church and state. By 1948 the Reformed Churches signed an agreement with the government. There was opposition within the churches, however, for it was feared that an agreement with the state would make it into a tool of the state.

The Lutherans, on the other hand, since they were closer to the Catholics in religious tradition, for a time made common cause with the Catholics in standing against certain government measures. In 1948 a number of Lutheran ministers were arrested and their offices searched. As a result many other leaders resigned. Some weeks later Bishop Ordass was arrested on charges of illegal currency transactions with foreign countries. As these vacancies occurred, officials were appointed in the churches, some of whom supported government policies.

Meanwhile the government took measures for a step-by-step separation of church and state. For the first few years of the program the government was to pay the salaries of ministers, but by 1968 all support was to be cut off.

The government was successful with its program. Education, social welfare, and youth work were all absorbed in government programs. The new leadership in the churches was drawn from among those who had advocated social reform or who had come from the lower classes. For this reason they took a more lenient attitude toward government policies. In time a degree of accommodation between the churches and the new regime was achieved.

Did this mean that the Hungarian Christians compromised with the communist government? In some instances this was no doubt the case. But caution is necessary at this point. Prior to World War II, the churches stood on the side of the classes who controlled wealth and power. Urgent social reforms were needed, and many earnest Christians labored for a change. This meant that the "haves" faced the new regime differently from the "have-nots." Some of the oppressed of the old regime were eager to throw off its yoke even if it had been church controlled.

It is also instructive to compare the Catholic and the Reformed reaction to the new regime. The Catholics fought it much more vigorously than the Reformed. For the Catholics sought to maintain strong institutions and to control public life in a direct way. The Reformed, by holding a more spiritual view of the church, could continue to work even without their institutions. The Catholic resistance to the communistic government was therefore stronger than the Reformed, not necessarily because

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* The data in this article is drawn mostly from Robert Tobias, **Communist-Christian Encounter in East Europe,** Indianapolis; School of Religion Press, 1956.

TO BE NEAR TO GOD

The "I Am's" of Confession

Sunday, December 23

Unworthy Israel. Read Gen. 32:9, 10.

A variant reading, more literal than the Authorized Version, says, "I am less than all the mercies and all the truth." Here is a nugget of purest gold. The spiritual mind sees clearly that any man's personality is less than the truth and mercies that such man's life and experiences have witnessed. To sense God's providences and truth is greater riches than any heap of riches. To pass on to others such sense of mercies and truth is greater than an enormous bequest of wealth. To know one's own unworthiness and to confess God's mercies is indeed to come to Peniel, "the face of God." And there Jacob wrestled until he became Israel, a "prince with God."

Monday, December 24

An Unworthy Apostle. Read I Cor. 15:9, 10.

Any man who could stand by Stephen's stoning unmoved by "the milk of human kindness," as someone has coined a phrase, was not worthy to be an apostle of the meek and lowly Jesus. And yet unworthy people are the only types available to be apostles. Swearing Peter was not worthy; the cowardly ten who ran from the Garden of Gethsemane were unworthy, then. And, this Monday morning, you and I could reflect on our lives a minute or so and that would be sufficient time to dredge up actions and attitudes to prove our unworthiness. Yet notice some words. "Unworthy (not meet), grace, laboured, grace, God with me"—there is the experience in a nutshell. This week, for you, it will be just that sequence if indeed you have experienced the "What wilt Thou have me to do?" of the Damascus road of your life.

Tuesday, December 25

Unworthy "Man After God's Own Heart." Read Ps. 39:4-8.

"That I may know what time I have here" is the Hebrew way of saying, "how frail I am." Surely, as David said, "a man walks as an image," that is, he does not know the ultimate reality of what he does. Is it vain, then, to live and work and accumulate wealth or experience? By no means, if the living and working and accumulating is with hope in God rather than in the living and working and the subsequent accumulation. No wonder that David was "a man after God's own heart." He certainly sought the heart of God.

Wednesday, December 26

Unworthy Prodigal. Read Luke 15:21-24.

How true it was that he was unworthy of such a good father. He was just as unworthy when he went away from home with his pockets full of money, but he hadn't felt so then. Now rags, poverty, hunger, and the loss of self-respect have awakened him to what was really a long-standing condition. "But" — says the story — **"but the father."** There is the key to the Father's treatment of us prodigals. I like to think that the prodigal's subsequent days were useful and blessed. At any rate we have all seen such transformations.

Thursday, December 27

An Unworthy King. Read I Kings 3:7-9.

We Christians who are adjudged to be kings and priests to God have Solomon's position with reference to the people of God. We too must discern between the profitable and unprofitable, the bad and the good action, the building and the tearing down. Truly we walk in the midst of a great people that cannot be numbered. And, if humble, we confess our inability to guide our steps. Solomon's confession was followed by intense blessing, with riches and judgment and honor following as a train. Who can commend himself on his own merits? It is rather the province of God to do this as He gives us enablement for work. Let us claim it today.

Friday, December 28

The Disobedient Christ. Read Luke 5:4-11.

When Peter saw the Christ in His foreknowledge and miracle power, he requested that Christ leave him. To this command Jesus was disobedient. The Son of man came to seek and make whole that which was lost or amiss. Why then should He desert a self-confessed needy sinner, even if that sinner had commanded such separation? We rejoice that the divine Master was here master of the need and the needy one. We rejoice that there was a leaving, but of the nets and the fishes. Others could care for them. "Let the dead bury the dead, but come," said this same Master on another occasion. A good, sound, live, dedicated fisherman can become a fisher of men. If he feels that he is unworthy to follow and yet follows wholeheartedly, seeing the work rather than his unworthiness, so much the better. He'll then turn out to be a better fisher of men.

Saturday, December 29

Civil War in the Believer. Read Jonah 1:8-10.

What a conflict! The seas are in an uproar symbolic of the errand boy's conflict of soul. On this side the facts are: "I am a Hebrew; I am under orders; I fear the Lord." On the other side of his soul's battlefield these facts stand out: "I want to escape from God's land and presence; I will not obey His orders, and I'll pay hard cash to go opposite to the path of obedience." And now the waves were high.

"I am an Hebrew and I fear the Lord," said Jonah.

Today some professed Christian may have some such civil war. If so, overboard from the ship of Tarshish, straight into the merciful providence of Jonah's God.

—J. Paul Sauder.

New Heaven and New Earth

Sunday School Lesson for December 30

(Revelation 21:1-8, 22-27)

We have come to the last lesson of the quarter. It is "last" in what other respects? It is about the last times and it is the last of the great passages of the Bible, and it is the last study of the year. Soon we enter a new year but unless God comes very soon we will live 1957 on the old earth.

John saw a new heaven and a new earth. And John saw "the holy city, new Jerusalem, coming down from God out of heaven." "From God," what does this indicate as to its source? Who prepared the city? What is this city but the people of God among whom He dwells!

John uses the word tabernacle. What did the tabernacle mean to the Hebrews? Jesus tabernacled among men. This tells us what security we can anticipate when we go to be with Christ. There we will have the uninterrupted presence of God. There we will see Him face to face. He will dwell with us.

God gives a promise that explains the newness of our future abode. What will be different according to verse 4? Who will make these changes? We can rejoice in the assurance of the newness because God can and because He says He will make all things new.

All who thirst for God will be fully satisfied. All who overcome the evil one in the power of God will inherit all things. There shall be "fulness of joy" we are told.

In heaven there will be no church or temple. Why not? Notice the name John gives to God. Why no sun or moon to shine? Will there be night there? (22:5). Will there be no rest if we have no night? Darkness must flee in the presence of the great Light.

What does the open gates suggest? Who will enter the city? Christians of all nationalities will be there. No doubt there will be great surprises in heaven. Yet we do know that according to verses 8 and 27 many will not be permitted to enter. Is it just to keep these out? Will a God of love do this? Will your relatives all be there? Will your neighbors be there? Will your friends enter?

All that the Bible suggests about heaven is good, so good for the spiritual beings that the saints will be. It all comes from God. How true that Christ is all in all.

Our fellowship with God here is sweet and most satisfying but then our fellowship will be eternal with nothing to mar since Satan cannot tempt us nor spoil our living. Now we have the opportunity to co-operate with God in working out His purpose for the saints. The thought of the eternal abode He is preparing for you and for me should help us to be faithful to the end. Remembering that all things will be new may lift the spirit in some time of trial.

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FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A dedication service for the newly remodeled church building of the Bethel Springs congregation, Culp, Ark., was held on Thanksgiving Day. Guest speakers were Bro. and Sister Earl Buckwalter, Hesston, Kans., Bro. Buckwalter having been the first Mennonite minister to preach in the northern Arkansas Ozarks region. A testimony period on "What Bethel Springs Has Meant to Me" was conducted by the pastor, Bro. Frank Horst, and a Gospel team from Iowa Mennonite School furnished special music.

A Prophecy Conference was held at the Wooster, Ohio, Church, Dec. 2-9, with Bro. J. L. Stauffer, Harrisonburg, Va., as speaker.

A short series of special meetings was held at the Wayside Church, Gulfport, Miss., Dec. 9-12, with Harry Lui, a Chinese Christian representing the Pocket Testament League, as guest speaker.

The chorus from the Bethel Church, Chicago, Ill., under the direction of Bro. Alex Lark, gave a program at the Metamora, Ill., Church, Sunday evening, Dec. 9.

The brethren Milo Kauffman, Hesston, Kans., and Clyde Fulmer, Martinsburg, Pa., were guest speakers at the Annual Thanksgiving Bible Conference for the Johnstown District, held at the Blough Church, Nov. 21-25. Bro. Kauffman gave his Stewardship Lectures and Bro. Fulmer spoke on Bible Doctrines.

Bro. Harold S. Bender, who with Bro. D. B. Wiens recently visited Soviet Russia, gave a report of their trip at a special meeting at the Union auditorium at Goshen College on Sunday evening, Dec. 9. Most of the Mennonite churches in the area suspended their services for the evening in order that people could attend this service.

A music conference was held at Eastern Mennonite College Dec. 14-16. Both talks and workshops were featured on the program, and the meeting closed with an address on "The Employment of Singing in Winning Men to Christ" by J. Otis Yoder.

The Executive Committee of the Allegheny Conference held their quarterly meeting at the First Mennonite Church, Johnstown, Pa., on Dec. 11.

Bro. A. J. Metzler, who recently made a month's tour into the far west and intervening points in the interests of publishing and other church work, returned home over last week end.

Bro. B. Charles Hostetter, Harrisonburg, Va., pastor of The Mennonite Hour, called at the Publishing House, Dec. 12, in the interests of the printing work of The Mennonite Hour.

A discipleship conference was held at the Neffsville, Pa., Church, Dec. 8, 9, with Bro. Paul Hummel, Millersburg, Ohio, as guest speaker.

Baptismal and communion services were held at the Providence Church, Oyster Point, Va., on Sunday morning and evening, respectively. Four persons were received into church fellowship by baptism, with Bro. Ira Kurtz, Morgantown, Pa., officiating.

A youth rally was held at the Glad Tidings Church, Bronx, N.Y., on Saturday evening, Dec. 8. Bro. Paul Clemens, Lansdale, Pa., was guest speaker.

Bro. Clarence Kuhns was ordained to the office of deacon at the Diller Church, Newville, Pa., Sunday, Dec. 2.

Bro. Leroy E. Schrock, Glen Flora, Wis., was ordained to the office of bishop on Thursday evening, Dec. 6, to serve the Wisconsin churches. The service was in charge of the bishops of North Central Conference. Bro. E. D. Hershberger preached the sermon and Bro. Eli G. Hochstetler gave the charge.

Bro. Stanley Shenk, pastor of the South Union congregation, West Liberty, Ohio, who presented his resignation to the congregation on Oct. 28, was granted his release on Dec. 2. No definite date has been set when the release will become effective. Bro. Shenk feels led to do more writing and more preaching in the church at large. He also plans to take further school work in the field of Bible.

Bro. D. B. Wiens, one of the delegates who visited Russia recently, spoke at the St. Jacobs, Ont., Church, Sunday afternoon, Dec. 9.

Bro. Harold S. Bender, Goshen, Ind., spoke on his trip to Russia at the First Mennonite Church, Kitchener, Ont., on Friday evening, Dec. 7.

Bro. Paul Erb gave his Alpha and Omega messages in sermon form at the Central Church, Elida, Ohio, Dec. 9-16.—H.

Bro. Cleo Mann, Indianapolis, Ind., held week-end meetings at the Toto Mennonite Mission, North Judson, Ind., Nov. 16-18.

Bro. Stanley H. Martin was ordained as a bishop to assist Bro. Moses K. Horst in the Washington County area of the Washington Co., Md., and Franklin Co., Pa., Conference in a service at the Reiff Church, Maugansville, Md., Dec. 12. There were six brethren in the lot. The service was opened by Bro. J. L. Stauffer, Harrisonburg, Va., the sermon was preached by Bro. LeRoy Stoltzfus, Bird in Hand, Pa., and the charge was given by Moses K. Horst, assisted by Harvey E. Shank and Amos E. Martin. Sixteen bishops gave testimonies.

Bro. John E. Gingrich, Johnstown, Pa., spoke to the Market Street congregation at Scottdale, Sunday evening, Dec. 9, on the subject, "Methods of Bible Study."

Announcements

Paul M. Miller, Goshen, Ind., in a Home Conference at Zion Church, Beckersville, Pa., Jan. 12, 13.

Ordination for a deacon at the Reiff Church, Hagerstown, Md., at 9:00 a.m., on Jan. 9.

A Winter Bible School at Morton, Ill., Church, Dec. 31 to Jan. 5.

One Hundred Fortieth Week-end Conference at Columbia, Pa., Mennonite Mission Church, Dec. 29, 30. Subject: Holy Spirit and Missions. Instructors: J. L. Stauffer, Harrisonburg, Va.; S. Allen Shirk, India missionary.

Midwinter Michigan Ministers' Meeting at Wayside Church, Brimley, Mich., Dec. 27, 28. Theme: "These Things Command and Teach."

Annual meeting of Christian Laymen's Tent Evangelism, Inc., at Orrville, Ohio, High School, Jan. 25-27.

"Marks of Worldliness" will be the topic for Miners Village, Pa., YPBM, Dec. 23. Sidney Gingerich, Myerstown, Pa., speaker.

Bro. and Sister Nathan Hege, missionaries from Ethiopia, speaking at the Christmas service at the Columbia, Pa., Mission, Sunday evening, Dec. 23.

Third Annual Bible Conference sponsored by the Willamette Mennonite Bible Institute Association, at Harrisburg, Oreg., Dec. 17-28; at Sheridan, Oreg., Dec. 31 to Jan. 11. Instructors: Lloy Kniss, Baltimore, Md.; Wilbur Kropf, Halsey, Oreg.; John Kurtz, Harrisonburg, Va.; Clarence Ramer, Salem, Oreg.; Ernest J. Bontrager, Estacada, Oreg.

All-day meeting at Stricklers Church, near Middletown, Pa., Dec. 30. Speakers: D. Rohrer Eshleman and Russell Baer.

Visiting Speakers

Nov. 25. **Clyde Fulmer,** Martinsburg, Pa., at First Mennonite, Johnstown, Pa.

Dec. 2. **A. J. Metzler,** Scottdale, Pa., at Fairview, Albany, Oreg.

Dec. 9. **C. A. Graybill,** Martinsburg, Pa., at Cumberland, Md. **Arnold Dietzel,** India missionary, at Zion, Beckersville, Pa. **Ford Berg,** Birdsboro, Pa., at Lockport, Stryker, Ohio. **Carl Kreider,** Goshen Ind., at Worcester, Pa. **Laurence Horst,** Chicago, Ill., at Dillon Church, Delavan, Ill. **J. E. Hartzler** and **C. Franklin Bishop,** Goshen, Ind., at Maple Grove, Belleville, Pa.

Dec. 16. **Levi Hurst,** Africa missionary, at Frazer, Pa., Church.

Evangelistic Meetings

George R. Brunk, Denbigh, Va., at Albany, Oreg., Dec. 30, continuing for ten days. **Orvin Hooley,** Burr Oak, Mich., at Kaufman Church, near Davidsville, Pa., Dec. 8-16. **J. C. Wenger,** Goshen, Ind., at Ft. Wayne, Ind., Dec. 9-16.

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missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

Sister Elinor Hallman, daughter of Bro. and Sister William Hallman, Pehuajo, Argentina, will return to the U.S. in January to attend Bethany Christian High School, Goshen, Ind., for the second semester and Goshen College next year.

The film, "Our Bible—How It Came to Us" Part I, was shown at the Calvary Mennonite Church, Mathis, Texas, Sunday evening, Dec. 9, in connection with the emphasis of that day, Bible Sunday.

A licensing service for Bro. Donald Brenneman was held Sunday afternoon, Dec. 9, at the Calvary Mennonite Church, Mathis, Texas, with Bro. H. F. Reist, Premont, Texas, officiating. Bro. Brenneman was licensed by the South Central Conference for the work recently begun in Corpus Christi, Texas. The Brennemans have transferred their membership to the church at Mathis until a congregation is begun at Corpus Christi.

Bro. B. Frank Byler, Trenque Lauquen, Argentina, reports a successful evangelistic campaign at Arrecifes, Nov. 27 to Dec. 2. Each evening new people attended, and the audience which averaged 41 in attendance included over 20 unconverted persons each night. Some good new contacts and about ten decisions were made. The evangelistic team at Villegas also had a profitable campaign. One more evangelistic campaign is to be conducted before Christmas, making a total of five two-week campaigns this summer season in our Argentine mission.

According to present planning, the South Expressway in Chicago will go through where the Union Ave. Mennonite Church, the former Mennonite Home Mission, is now located, necessitating a relocation of the church. Pray for the local congregation as they plan for this major adjustment in their church life.

Sister Bertha Alderfer who is serving as nurse in the Navaho mission program while Sister Lois Kauffman is taking further training in Philadelphia should be addressed at Black Mt. Mission, Ganado, Ariz.

The Lee Kanagys, missionaries on furlough from Japan, will speak at the Stuart's Draft, Va., Mennonite Church at 7:30 p.m., Dec. 26. They are also scheduled at the Blooming Glen Mennonite Church on Sunday morning, Dec. 30, and the Rocky Ridge Mennonite Church, Quakertown, in the evening.

The remodeled Mennonite Sanitarium, La Junta, Colo., was opened for a public inspection on Sunday afternoon, Dec. 2, as the Mennonite Nursing Home. The first patients were admitted on Dec. 3. This represents a special effort on the part of the La Junta Mennonite Hospital to provide for the chronically ill, the aged, and those needing long-term nursing care which cannot be provided at home.

The Metamora, Ill., MYF gave the Vesper program at the Union Ave. Mennonite Church, Chicago, Ill., on Dec. 2. Their pastor, Bro. Roy Bucher, who was in the city for a week-end Christian Life Conference at the Bethel Mennonite Community church, gave the main message. The 35 young people were accompanied by their sponsors, Bro. and Sister William Mason and Bro. and Sister Harry Neuman.

Don Brandeis, a Hebrew Christian, spoke at the Wanner Mennonite Church, Hespeler, Ont., on Nov. 28 under the auspicies of the Ontario Hebrew Mission.

The Goodwill Rescue Mission, London, Ont., can use potatoes, apples, meat for the freezer, and good used clothing. They also report that two young men who found Christ at the Mission and are now attending the Ontario Mennonite Bible Institute, Kitchener, Ont., need financial assistance.

The Bethel Mennonite Community Church, Chicago, Ill., recently prepared special gift boxes for their seven young people who are attending Hesston College, Hesston, Kans., and Bethany Christian High School, Goshen, Ind.

The Spanish Mennonite Church, Chicago, Ill., planned to encourage Bible reading by showing the American Bible Society film, "How We Got Our Bible," on Sunday evening, Dec. 9.

Bro. John T. N. Litwiller, missionary from Uruguay, is scheduled to speak at the Mennonite Spanish Church, Chicago, Ill., on Sunday morning, Dec. 23.

Bro. James Hess spent Nov. 15-22 in Cuba en route to Honduras after furlough. While in Cuba he preached at two special services held in the theater in the seaport town of La Isabela, and each night about 200 persons were present. This town, with a population of 2500, is without any evangelical witness. The Cuba missionaries have been visiting there over the past year, but these were the first public meetings. Pray for the future witness in La Isabela.

The first Mennonite baptismal service in Cuba took place Nov. 11 when six persons were received by confession of faith. The service was held in the Henry Yoder home, Rancho Veloz, which also serves as a meeting place for the believers. The brethren John Lapp, Lansdale, Pa., and Harold Weaver, Collegeville, Pa., of the Franconia Conference. were present and gave their testimonies. Two days later the first communion and feet-washing service was held. The first conference of the Mennonite Church in Cuba was held Nov. 18.

The first parents' meeting of the Bethel Day Nursery, Chicago, Ill., was held Nov. 26. Parents of about half the children (25 are enrolled) attended with good interest. Pastor Paul O. King reports that the Nursery is fast becoming self-supporting and is making a good witness in the community. A number of children are on the waiting list to be enrolled when space will permit.

Your Treasurer Reports

The first reports of contributions given during **Missions Week** are now being received. It is too early to be able to report any trend in the amount of funds contributed or the general interest which has been stimulated throughout the church during this year's **Missions Week** program. As of December 7 total contributions received at the General Board office amounted to a little over $25,000.00.

Although the financial returns do not indicate any trend of giving, we have received personal reports from various congregations indicating continuing interest in the total mission outreach of the church and support of the program. It has been of considerable significance that an increasing number of congregations are recognizing the necessity of a continuing support program for the work of the church through some type of systematic planned program. We believe that a program which fully advises our brotherhood of the needs of the church and a planned program whereby support can be given will help all of us to more fully support the program of the church.

We can each help to bring this into being by supporting the program of the local congregation and encouraging each congregation to work toward a program whereby every member is fully informed of the church's program and has regular opportunity to support this program.

As additional information is received regarding **Missions Week** a report of returns received and interest shown will be given in this column.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, made a deputation tour through the West from Nov. 21 to Dec. 14. He attended and spoke at the annual meeting of the Pacific Coast Mission Board the first week in December. On the way back he stopped at Hammett and Filer, Idaho, Dec. 9; Miller, S. Dak., Dec. 11; Alpha, Minn., Dec. 13; and Manson, Iowa, Dec. 14. During January Bro. Shirk will be doing deputation work through the southeastern states.

Bro. Nelson Kauffman, secretary for Home Missions and Evangelism, spent Dec. 5-7 in Iowa where he counseled with Bro. Willard Roth, I-W pastor at Des Moines, about opening a work there, and with brethren of the West Union congregation, Parnell. The latter are interested in making a survey of rural Iowa with a view to a mission outreach from the West Union Church.



Mennonites Enter Nepal

The Kingdom of Nepal, the land of Buddha's birth and a strong Hindu country, has opened its doors to Christianity. The Christian Church is represented with an organized mission for the first time in the long and warish history of the proud but underdeveloped little nation of 8,596,000 persons. Nepal is about the size of Florida or Wisconsin, with four times as many people.

Nepal is sandwiched, geographically and culturally, between the teeming country of India and the towering terrain of Tibet. The mighty Himalaya mountains form a wall-like northern border of Nepal where high and majestic Mount Everest rules in regal splendor.

Three Mennonite Central Committee men —two Paxmen and a relief worker— have become members of a staff of Christians who are laying foundations for a Christian communion in this Hindu-Buddhist-Moslem country.

The three men are Rudolph Friesen, Marquette, Ont., who has been a relief worker in India for the past year and a half, Otho Horst, Clear Spring, Md., and Earl Schmidt, Rosthern, Sask., both of whom were in Pax Germany the past year.

They are helping construct hospitals as part of a medical and educational project by the United Christian Mission composed of more than 50 workers from nine denominations representing eight nationalities, half of them being Nepali and Indian.

How Birds Helped

Before 1950 very few foreigners were allowed into Nepal and those who did enter had very few privileges. A new king, Maharajadhiraja Tribhubana Bir, came to power in 1950 and revised the government. The new policy included a friendly attitude toward the entrance of foreigners into the country.

About that time Dr. R. L. Fleming, a biologist teaching in Woodstock School in northern India, and his wife made an excursion into Nepal seeking a particular species of bird for a Chicago museum.

The great need for medical aid so impressed them (Mrs. Fleming is a medical doctor) that they took some time to give medical help. This need prompted the Flemings to organize a medical mission in 1954 which evolved into the present United Christian Mission. Some Indian Christian seminaries had also done some evangelistic work in Nepal before the mission was formed.

Medicine, Education

The MCC men will help with the construction of two hospitals at Tansen and Bhadgaon. An old palace has been made into a 50-bed hospital at the capital city of Katmandu, which has a population of 175,000. A number of dispensaries are nearby.

An educational program for village children is also in the making. About 98 per cent of the people of Nepal do not read or write.

The bulk of evangelism is expected to be done by Indian and Nepali Christians. The country's new king, Mahendra Bir Bikram Shah Dev, recently paid a visit to the Katmandu hospital and the Royal Princesses organized a group of women to furnish regular help in the hospital.

Financial support, personnel, and equipment for the mission come from Christians in North America, Europe, and India.

Religious Roots

The chronicle of Nepal's history is centered in a small fertile valley known as Nepal where the capital city is now located. Records show that there have been centuries of intermittent warfare between the Hindu princes in that area, Tibet and Mongolia. The rise of Buddhism and Islam also contributed to ill-will, because religion is seemingly at the roots of Nepal life.

While the country seems to be somewhat underdeveloped today, it is possible that a rather advanced economy prevailed at one time. Several centuries before the birth of Christ, a Chinese traveler, Hiuen Tsang, reported: "The people are savages; fond of bathing, drama, astrology and bloody sacrifices; using irrigation; and are prosperous with well-organized commerce."

For centuries the country was divided into numerous hill clans and small principalities inhabited by the Mongol-Hindu strain of people, although most Nepali today apparently favor Indians more than Mongolians in appearance.

Ancient Hinduism is the main religion of Nepal today, although the country is still accented with some 2,700 Buddhist shrines lavishly decorated with Nepali art, the remaining monuments of early missionary work of Buddha.

via MCC Information Service, Akron, Pa.

(This work is supported through your monthly relief and service offerings.—Ed.)

A Tribute to the Church Agencies Concerned with the I-W Work Program

Through suggestions which originated in the National Office of Selective Service and the Office of Defense Mobilization, a special luncheon meeting of representatives from the church agencies and others principally concerned with the alternative service program was arranged at Washington, D.C., Sept. 21, 1956, in order that tribute could be paid to them by Dr. Arthur S. Flemming, Director of the Department of Defense Mobilization, and Lieutenant General Lewis B. Hershey, Director of the Selective Service System.

MCC representatives attending this meeting were C. N. Hostetter, Jr., Chairman of the

MCC; J. Harold Sherk, Executive Secretary of the MCC Peace Section; Ray Bair, Director of the MCC I-W and Voluntary Services Program; Noah Good, Chairman of the Lancaster Mennonite Conference Peace Committee; Edgar Metzler, Associate Secretary of the NSBRO.

Others attending included: Charles Smith, Earl Adams, National Council of Churches; Lester Ahlswede, Goodwill Industries of America (Methodist); Joseph H. Heartberg, American Baptist; Russell Olt, Church of God, Anderson, Ind.; Willis Hess, David G. Benedict, Dennis Garber, Old German Baptist Brethren; C. Emanuel Carlson, Baptist Joint Committee; Wilbur S. Hogevoll, Disciples of Christ; Lewis Hoskins, Philip Jacob, Lyle Tatum, American Friends Service Committee; Kenneth Rawson, Association of Bible Students; Joseph Howell, Ray Gibbons, Congregational Christian; Warren Griffiths, Friends Committee on National Legislation; Huber Klemme, Evangelical and Reformed; J. S. Noffsinger, International Voluntary Service; Ora Huston, Guy West, Paul Bowman, W. Harold Row, Brethren Service Commission; C. LeRoy Doty, Robert Myers, Ann Hunt of the NSBRO staff; General Hershey, Victor Olsen, and Alfred Oddo from Selective Service; Dr. Flemming from the Office of Defense Mobilization. W. Harold Row, Executive Secretary of the Brethren Service Commission and Chairman of the NSBRO, presided.

The first speaker was Victor Olsen, who administers the Civilian Work program from the National Office of Selective Service. Mr. Olsen read a paper in which he reviewed the I-W program from its inception, speaking of the nature of the program, its methods of operation, and the value of the services rendered by the I-W men and the agencies with which they have been associated.

The chairman then introduced Dr. Arthur S. Flemming, Director of the Office of Defense Mobilization. Dr. Flemming is a functional member of the President's cabinet and addressed the meeting as the President's personal representative.

Speaking to the group Dr. Flemming said: "We want to express our deep appreciation for the co-operative and constructive manner in which you are dealing with what could have been a very difficult problem." He said that the churches and other voluntary agencies which have given employment to conscientious objectors in the civilian work program have done a "splendid job" in making the work program "achieve constructive ends." Speaking from his position of responsibility within the government, Dr. Flemming expressed the view that the United States must be "strong" (in the military sense) in order to "buy time" for a "spiritual break-through." But he stated that the only hope for a peaceful solution to the deadlock between the East and the West was to bring about such a "spiritual break-through." Such a "break-through" will not come of itself, but only through the dedicated effort of many persons. For this is needed the "spiritual experience" of many, the kind of experience that comes through giving oneself in service for others. "To save life we must lose it in unselfish love for others," he said.

Expressing deep appreciation for what the church and related agencies had done in cooperation with the government in setting up and operating the civilian service program in such a way as to contribute to the preparation for this "spiritual break-through," Dr. Flemming concluded by saying, "In behalf of President Eisenhower and in behalf of all who have worked in this area, thank you very much for what you have done."

Dr. Flemming's address was followed by remarks by Lieutenant General Lewis B. Hershey, Director of the Selective Service System. General Hershey commented that when Congress ordered conscientious objectors to perform alternative service in 1951, the law "required that we assign CO's to work but didn't say anybody had to employ them. We were faced with a difficult situation," he observed, "until you folks came along and solved it for us." He commented very favorably on the things which conscientious objectors had done and were doing in alternative service, as stated in Mr. Olsen's address. General Hershey said: "We read them—you did them."

In his concluding remarks General Hershey stressed the importance of maintaining the principles of religious liberty and of the separation of church and state, and of the part that the service agencies and the conscientious objectors have played in maintaining these principles. He warned that liberty is maintained "at a price: the price of self-discipline and self-restraint."

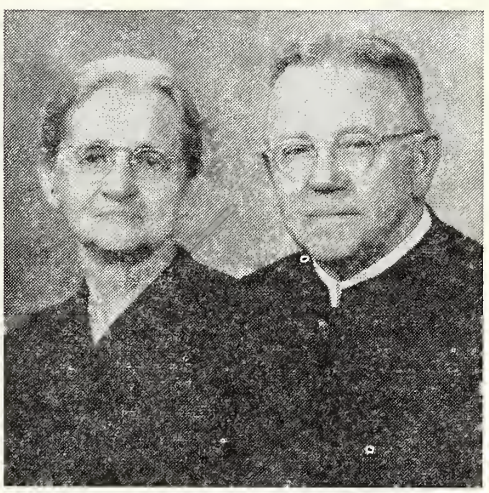
A brief response on behalf of the service agencies was made by C. N. Hostetter, Chairman of the MCC. Expressing appreciation to the government for the alternative service provisions, Dr. Hostetter remarked that through these provisions: (1) our young men have opportunity "to make articulate our concern for the spiritual well-being of mankind"; (2) we appreciate an opportunity to perform a most worth-while and significant service which is in the nation's best interest; (3) we do not ask for privileges, but for the opportunity to live our convictions at all times and in all places.

He also expressed appreciation for the government's alertness to the various concerns of conscientious objectors and their willingness to work things out, the accessibility of General Hershey and others for the submission and discussion of such concerns, and for the government's favorable representation of the conscientious objector program to the legislative branch. He stressed: "We deeply appreciate understanding men in the executive branch of the government."

via MCC Peace Section, Akron, Pa.

As I Remember Tobias K. Hershey

By J. W. Shank



T. K. and Mae Hershey, former missionaries to Argentina. Brother Hershey passed away on October 31.

My first acquaintance with Brother Hershey began upon his arrival at Goshen College about 1907. Since he was a family man and did not live with the boys in the dormitory, and also since we were never in the same classes, our acquaintance was rather casual. We knew each other some better at La Junta, Colo., where I was engaged in teaching in the public schools and where he had come in order to recuperate from a throat ailment after his strenuous years in smoky Youngstown, Ohio.

Our first conversation regarding South America and the proposed mission took place at the Hershey home in La Junta where I went one cold winter night with the express purpose of getting an answer from him and Sister Hershey as to their possible availability for work in South America. After their declaration regarding their vital and continued interest in both home and foreign missions, I felt sure their names could be presented to Bro. J. S. Shoemaker, who was then secretary of the General Mission Board. Thereafter, a correspondence started which resulted in their being appointed for South America in the summer of 1916.

Our more intimate acquaintance began with our meeting in Lancaster County, Pa., just before our two families went together to New York preparatory to sailing for Buenos Aires in August, 1917. Together on the ship we had many consultations regarding the uncharted future of our work in Argentina. After our arrival in Buenos Aires, we together made the first arrangements regarding a temporary home in the city and the securing of a language teacher.

Since we had apartments in the same house, we had frequent family conferences about the one great matter that concerned us, the best preparation for our immediate task at hand. Also, during the sixteen months of living in Buenos Aires Brother Hershey and I made trips together, looking at Argentina from all sides so that we might decide upon the precise region that our mission should occupy.

Having decided upon the town of Pehuajo as the center of our operations, we continued working together for one year prior to the

opening of our second mission station. Even after moving to Trenque Lauquen, fifty miles farther west, we often traveled back and forth between the two towns in order to work out policies together for the solution of problems that developed as our work was expanding.

By the time new recruits, the William Lauvers and the D. Parke Lantzes, arrived in 1921 and more new stations were opened, a larger missionary group made possible the distribution of responsibilities so that thereafter our business contacts were not quite so frequent.

Brother Hershey's years of service were full of activity as pastor, bishop, evangelist, building secretary, mission superintendent, financial agent, manager of the printery and numerous other duties that fall to one endowed as he was with qualities of leadership. As financial agent he dealt capably with government officials, as well as with railway and municipal directors in legal matters pertaining to properties and the functioning of our mission. Aside from such official responsibility in the mission, he was appointed on two occasions on special missions to Paraguay on matters of business related to the first Mennonite colonies in that country.

Brother Hershey's special capabilities became evident in his management of the printery and the planning and carrying out of special evangelistic campaigns with the mission Bible coach and tent. In such efforts his characteristic energy and enthusiasm brought adequate accomplishment. His success in all such work was largely due to his ability to secure the co-operation of others in the enterprise that to him seemed vital.

As bishop and minister he was always deeply conscious of personal responsibility to God and to the whole cause of missions. Likewise, during his several furloughs from the mission field, Brother Hershey always carried out an intensive program of church visitation, doing evangelistic and conference work. His calls to such service were often too numerous for his limited time and strength to fulfill. During one furlough he was asked by the General Mission Board to do deputation work in the south, especially in Texas, relative to the needs and opportunities for opening mission work in that field among the Spanish-speaking people. He thus became the pioneer in an effort that has since developed into a prosperous witness for the Lord among those needy people.

This narrative of Brother Hershey's life and work as I have been able to observe it is not at all an exhaustive summary. Others who knew him during the first decades of his life could no doubt add much to reveal the developing characteristics that made him a person of unique influence. He was able to win the confidence of all types of people. Some of the most lowly in the social scale found him to be deeply concerned for their spiritual welfare. Likewise, other individuals of high intellectual accomplishments were constrained to listen to his appeals to repentance and to acceptance of the new life in Christ.

He has been remembered, after his departure from Argentina, by a host of friends who can never forget his untiring enthusiasm and zeal in moving forward the various phases of the ever-expanding program of the Mennonite Church in Argentina.

The outstanding characteristics displayed by Brother Hershey may be summarized as follows: loyalty to the truth as he knew it, persistence and enthusiasm in pursuing a chosen policy, executive ability to organize work groups, a winning human sympathy that expressed itself in personal evangelism, a good memory that enriched his stories of life's experiences, and a deeply felt personal responsibility to fulfill his obligations.

La Junta, Colo.

Broadcasting

Mennonite Hour

For the fourth consecutive month KYW, Cleveland, is releasing the program without cost at 10:00 p.m. every Sunday. KYW originally scheduled the broadcast for one month, but because "response has been better than anticipated" the station is still carrying the program. Ohio listeners hearing the broadcast at 1100 on the dial are encouraged to write KYW a word of appreciation.

"The Prince of Peace" is the title of the Christmas program to be heard on Dec. 23. The purpose of the program is to captivate a large non-Christian audience by means of Christmas carols interspersed with the advent story. The program is climaxed by a number of individuals finding the Prince of Peace. Invite your friends to hear "The Prince of Peace."

Ralph Palmer, tract evangelist of Denbigh, Va., was interviewed on the Dec. 9 program. **Ross Goodall** of Toronto, Ont., gave a personal testimony on the Dec. 2 broadcast about how he came to know the Messiah.

A letter from behind the iron curtain was received recently by HCJB, Quito, Ecuador, indicating their Russian broadcasts "are going through."

Missionaries to Peru, Mr. and Mrs. Richard Kendig, visited the radio headquarters on Dec. 5. They enjoyed hearing the broadcast from HCJB during their missionary service in Peru.

A large State Penitentiary recently carried **The Mennonite Hour** on their central station. All prisoners were able to hear it in their cells. As a result of this broadcast a man wrote: "I certainly enjoyed your message in song as well as sermon. God has marvelously saved me from sin since being incarcerated, and naturally I'm always seeking new light. . . . Your message on pride hit me and I had to repent of this carnal thing in my heart. . . . I would surely appreciate this booklet on pride your announcer told about; and also I would like to get your correspondence course on 'The Sermon on the Mount.'"

This man is one of a growing list of prisoners who are reached for Christ by **The Mennonite Hour.** We hope to find more and better ways to minister to the spiritual needs of such men. Pray that more prisons will tune in the broadcast for their inmates.



Willie is poking among a pile of building supplies. He is looking for a stick that will be just the right size for a gun. He and Hans are going hunting.

"Was gibt's?" (What goes), calls out a tall blond Pax fellow.

Willie looks up and smiles. He likes John the Pax fellow. After all, John worked hard on the house that will be his home. Soon Willie, his father and mother, his big sister and little sister will move into the new house.

It's been a long time . . . such a long time living in refugee camps with blankets for walls that Willie can't remember what living in a real house is like. But Willie knows he is glad for a "real" house.

You make it possible for Pax men to serve by supporting them through your regular relief and service offerings.

Luz y Verdad

WWRL, New York, (1600 k.c.) began on Dec. 16 to carry the Spanish broadcast at 6:00 p.m. every Sunday. Numerous churches are co-operating in the monthly support of this broadcast.

KWKW, Pasadena, Calif., changed the broadcast to 8:00 p.m. Sunday instead of 7:00 a.m. Please pass on this word to your Spanish friends. KWKW is found at 1300 on the dial.

Heart to Heart

The 1956 Mothers' Class of the Air featuring the book, **Better Home Discipline**, by Cutts and Moseley, will be concluded at the end of December. During the thirteen weeks the class was in session, 430 copies of the textbook were sold. Judging from letters of appreciation received by the **Heart to Heart** office, this series on better home discipline filled a definite need in many homes. A typical comment is this: "I cannot tell you how much I appreciate the studies on 'Better Home Discipline.' It seems to me it would surely challenge other mothers, too."

Those who would like to have a complete set of all the talks in this special series on **Better Home Discipline**, may order the thirteen printed talks (Nos. 330 to 342) at 35¢ a set.

The response to the Christmas Cards for Christ project was gratifying. The first order of 5,000 cards was quickly exhausted, and a second order of 4,000 cards was completely sold out by November 30. One person wrote: "I have just received the box of Christmas cards and am delighted with them. They are the type of cards Christians need to send because don't we all need to be reminded to share more?"

via Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

"Why Don't They Go Home?"

Some years ago at the big Pima Camp Meeting in Arizona we had come to the end of the tenth and last service on Sunday night. It had been a great series of meetings. The campground had been crowded with more than 1600 people. Attendance at the services had been wonderful. The whole made a striking appearance with little campfires sprinkled all over the mission grounds, tents and shelters put up wherever there was a bit of shade, wagons piled high with bedding and equipment, cars and trucks from far away parked in neat rows, and everywhere the pleasant brown faces of these Indian people.

Scores had come forward at the invitations that had been given at the close of each service. The spiritual tone was high. We had been well fed from God's Word.

I pronounced the final benediction and waited for the crowds to disperse. I was tired, and feeling they must be also, I wanted them to go to their places of rest where they would sleep on the ground and start off early in the morning for home. Besides it was after 10:30 p.m.

When no one made any move to go, I turned to my interpreter and said to him, "Why don't they go home?"

He looked at me with a look of astonishment on his fine face.

Then he replied, using what bordered on a tone of rebuke, "Don't you feel it?" His words smote me, and in a moment I replied, "Yes, surely I do feel it and I do not wonder that they don't want to move."

The Holy Spirit had been brooding over that gathering for three and a half days and not an Indian there wanted to break the spell of it on his last evening. So they stayed there for a long time, in complete quietness. Then a few at a time rose, walked up to the front to shake hands with those who had taken a stand, offer some words of encouragement, and after a half hour return to their places of rest.

The Indian is sensitive to the presence of God, and here it was notably exemplified. There is nothing finer than a good Indian.—**Indian Highways.**

♣

Land for Lutherans in Ethiopia

Haile Selassie, Emperor of Ethiopia, signed a decree donating land on which a Lutheran secondary school at Debra Zeit is being erected. Some $60,000 were contributed for the erection of buildings and another $15,000 has been provided for operating expenses during the next five years. The school will open this fall, with teachers from Germany, Sweden, and Norway.—**EFMA Missionary News Service.**

How to Make Christ Known

Through the Witness of the Mennonite Church

VIII. Suggestions for Mennonite schoolteachers.

1. Consider securing a public school position in one of our mission fields such as
   a. Alice, Texas
   b. Corpus Christi, Texas
   c. Navaho Indian reservation
   d. Culp, Arkansas
   e. Northern Alberta
   f. New York City
2. Serve in a mission-related school
   a. Bethel Springs, Arkansas
   b. Kindergarten
      (1) Chicago, Ill.
      (2) Hopkins Park, Ill.
      (3) Mathis, Texas.
3. Set up a private Mennonite kindergarten in a mission church area.
4. Teach at your present location on a VS basis.

For further information write the Secretary for Home Missions and Evangelism, MBMC, 1711 Prairie St., Elkhart, Ind.

MISSIONS

EDITORIAL

Prepared to Minister

The tragedy in Hungary calls us all to the aid of needy people who have left all behind to seek freedom or who have suffered the loss of all material wealth because of the war in that country. Coming at a time when relief giving from our churches has not been keeping up with the needs our relief workers have been trying to meet around the world, this tragedy should prod us to reconsider our present giving.

Fortunately, eight Mennonite relief workers already in Europe have been able to go to Vienna to minister to Hungarian refugees. However, funds will be needed for administration and for getting supplies to the refugees as soon as possible. Furthermore, relief supplies designated for Hungarian refugees, particularly clothing, bedding, and soap can be used immediately. Any such supplies now being held by local congregations or women's groups should be released to the nearest MCC clothing depot as soon as possible.

Perhaps you read about the Scottie dog. Sandy MacDuff, who was the constant companion of a group of children in a small Oklahoma town. When Sandy was killed in an accident one Sunday, the children pooled their hard-earned pennies to pay tribute to their little friend. They sent their money to CARE and asked that CARE packages be sent to hungry children overseas and labeled "From the friends of Sandy MacDuff."

If the affection of a small dog can stimulate such sharing on the part of those Oklahoma youngsters, how much more should the love of Christ in our own hearts stimulate us to action in behalf of the needy Hungarians!

A number of relief workers who went from Jordan to Beirut, Lebanon, at the request of the U.S. consulate at the beginning of the Suez crisis have returned to their posts. Mennonite relief workers in that part of the world are doing all they can "In the Name of Christ" to ease tensions and demonstrate true Christianity. These workers need not only our prayer support, but our continued giving so that they will have the means with which to minister to the needy around them.

We as a church are fortunate to have workers and materials available for service in tension areas of our world. However, when emergencies arise we must then augment our praying and giving so that these workers are prepared to meet the exigencies of the moment and minister to the bodies and souls of the needy. What more can you do to help our relief workers? What more will you do to enlarge this physical and spiritual ministry? Make it known in the next relief and service offering.—L. C. Hartzler.

RELIEF AND SERVICE NOTES

Kenneth Nussbaum, Kidron, Ohio, reports from the Algeria Pax unit that 12 houses are already under roof. Seven others are ready for the cement reinforcements which are put in before the roof is constructed. Two foundations for other houses are also finished. Only ten more foundations remain to be built for this construction project where a unit of eight Mennonite fellows is building homes for people whose homes were destroyed in the 1954 earthquakes. The fellows feel that in the midst of the present political disturbance of the area they can give quite an effective witness to the native Arabs of the power of Christian love.

Voluntary Service

The new home at El Hogar del Niño, Rio Piedras, Puerto Rico, will be dedicated Dec. 21. The annual open house will also be held at this time. Mary Ellen Yoder, Elverson, Pa., will be serving in this new home.

Jon Lapp, Tampico, Ill., arrived Dec. 3, at the Kansas City, Mo., VS unit to begin his two-year VS assignment. Jon attended the October VS orientation school at Elkhart, Ind.

The Kansas City VS unit also reported an attendance of 51 at the Sunday morning, Dec. 2, fellowship meeting held at the unit home.

Ray Horst, Elkhart, Ind., director of VS, spent Dec. 5-7 with the Iowa City, Iowa, VS unit. He will spend the week of Dec. 9 at Indianapolis, Ind., and Chicago, Ill. At Indianapolis he will attend a meeting concerning migrant work sponsored by the Division of Home Missions of the National Council of Churches. In Chicago he will attend a meeting of the MCC Committee on VS Advice and Control on Dec. 11.

The Special Bible Term at Eastern Mennonite College, Harrisonburg, Va., Jan. 14 to Feb. 18, will offer a course in voluntary service. Henry Weaver, Jr., Harrisonburg, Va., Associate Professor of Physical Science of the college, will be the instructor. He served his I-W term as co-ordinator of I-W Services at Elkhart, Ind.

Boyd Nelson, Elkhart, Ind., secretary for Relief and Service, visited the La Junta, Colo., VS unit, Dec. 3, 4. After two days at Hesston College, Hesston, Kans., where he participated in the service emphasis week of the college, he traveled to Chicago for a meeting of the Peace Problems Committee on Dec. 8.

I-W Services

Draft census cards should be returned to the I-W Services Office, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind., as soon as possible. Seventeen-year-old men will begin receiving peace literature, including much new material, starting Jan. 1. The material includes the new series published by the Peace Problems Committee called Christian Youth and War. Six of these new pamphlets, just off the press, are being used in this program. These pamphlets were especially written for the 17- and 18-year-old men receiving peace literature. However, it is important that the draft census cards are returned immediately so that young men nearing draft age will not miss a single month of peace mailings.

If church libraries would like to have a copy of the **Evaluation of the I-W Program** by J. S. Shultz, they can still write in and get a free copy from the I-W Services Office, MBMC, 1711 Prairie St., Elkhart, Ind. Drop a post card stating the name of the church library and the desire to receive this report.

Daniel Reinford, Kulpsville, Pa., pastor of the Skippack, Pa., Mennonite Church, spoke at the regular services of the Norristown, Pa., I-W unit, Dec. 6. The Norristown unit plans to show the film "Out of the Dust" at their Dec. 13 meeting. This is a Christian film about mission work in Latin America.

Released Dec. 7, 1956

MCC Weekly Notes

Russia Delegation

The Mennonite Church in Russia is still alive and appears to be experiencing a renaissance.

That is the impression reported by Harold S. Bender (Goshen, Ind.) and David B. Wiens (Saskatoon, Sask.) upon their arrival in the United States following a three-weeks visit in the Soviet Union as representatives of North American Mennonites under the sponsorship of MCC.

Bender and Wiens had interviews with individual Mennonites in Russia who indicated a renewed interest in the church following many years of tribulation when the Mennonite brotherhood was dispersed into many parts of the Soviet Union. There are a few congregations but no organized Mennonite Church in the country. Initial leadership in some localities is being taken by women as there are few men with their families above age 30.

Materially the Mennonites in Russia are getting along satisfactorily and they do not need packages of food and clothing sent to them. Rather, they appreciate receiving Bibles.

Bender and Wiens fellowshiped in Baptist churches where many Mennonites worship. Russian Baptist young people asked greetings to be given to American and Canadian young people. Many Baptist churches attended by Bender and Wiens had large numbers of young people in the congregation.

Austria

A camp for Hungarian refugees is being set up by the MCC Vienna team in addition to co-operative material aid distributions with other relief agencies. It is expected that this type of service to refugees will provide good opportunity for spiritual and personalized Christian care. Irene Bishop (Perkasie, Pa.), the Vienna director, is in charge. The camp is to be staffed with five persons, including Paxmen.

More than 120,000 Hungarians have crossed into Austria from Hungary, making the refugee situation there critical. It is reported that the Red Cross has medical needs well in hand as the majority of the refugees are healthy. New shipments of material aid to Vienna have been made by MCC.

MCC is accepting financial contributions marked "Hungary" through conference offices. Contributions of clothing should not be designated specifically for Hungary, but should be unmarked to facilitate processing (this corrects earlier statements).

The Netherlands

The Heerewegen Peace Center in the Netherlands is housing groups of Hungarian refugee university students while they are being processed for admission to Dutch schools.

Paul Bender (Goshen, Ind.), MCC peace section representative there, said a group of 85 students were at Heerewegen for orientation. Plans call for another group to replace the first.

Four couples of students were married following their arrival in the Netherlands. A Protestant couple was married in the Mennonite church.

Japan

Japan has afforded widespread opportunities for teaching, writing, and witnessing in the area of Christian peace for Melvin Gingerich (Goshen, Ind.), the peace section's "ambassador" there. Such opportunities have opened in Mennonite missions, other Christian groups and Christian schools, plus groups and individuals who are not Christian but seek light on their problems and are receptive to the Christian message.

It is reported Japan has an inadequate amount of Christian literature concerning Christian peace. Arrangements are underway for the translation into Japanese of J. A. Toews' booklet "True Nonresistance Through Christ."

Mennonite Disaster Service

The current drought in the Great Plains section of the United States has brought about a new project in the framework of Mennonite Disaster Service—mutual aid with hay. Hay committees are being formed in Kansas to arrange shipments of hay from out-of-state Mennonite communities where there is surplus hay. This operation also represents a financial saving.

One of the first such committees was formed in the Hillsboro, Kans., community. In the Hillsboro operation orders were taken from farmers and compiled by a committee, which was authorized by buyers and the local bank to go to an out-of-state community to negotiate for the purchase of hay.

Personal

D. C. Kauffman (Goshen, Ind.), former director of MCC in Europe, is serving part-time as counselor-adviser for the Ailsa Craig (Ont.) Boys Farm and part-time in the hospital development program for the East-Central area of the Mennonite Mental Health Service.

Sam Wollmann, Carpenter, S. Dak., is the new representative of the Krimmer Mennonite Brethren Church to MCC. He replaces **George L. Classen,** Yale, S. Dak.

Gerhard Reimer (Giroux, Man.) has been made director of the Summer Service pro-

gram. He replaces **Arlene Sitler** (Hespeler, Ont.), who is studying at the New York School of Social Work.

Released Dec. 7, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Suggestions for the devotional period, as well as suggestions for work projects are found each month, with other missionary material, in the WMSA monthly publication, **Women's Missionary and Service Monthly.** The subscription price is small—35¢ a year or three years for $1.00. Subscribe now for yourself, for the members of your circles, friends, and others who are not now receiving this monthly letter.

Send your subscription to Mrs. Ben Charles, 823 Market St., Scottdale, Pa.

The Suggested Reading List has been sent to the district secretary of literature for distribution to the local secretaries. Whether or not you used his suggested list for your Christmas shopping, endeavor during the coming months to read a few of these suggested books. Some circles buy the books on the suggested list and place them in the Sunday-school library for all to read.

Home missionary is guest speaker at meeting of Waterloo, Ont., sisters. Mrs. Glen Brubacher, Morningside Church, Toronto, Ont., who with her husband serves this small growing congregation, told about the beginnings of the work and the progress of the church building. Some of the problems and challenges of this growing community were presented.

A fellowship supper was served by the Beacon Mission Circle to the members and visitors of the other three circles. Special numbers in song were contributed by junior girls and adult women. Each circle had prepared a display of work recently finished.

The monkeys made from a pair of men's socks, stuffed with nylons, which will be sent to the Hospital for Sick Children in Toronto were most interesting. The older girls had helped the little girls with this project.

Cancer dressings and quilting was the work project of the afternoon.

Christmas hospitality is a special area of service open to mothers. Many folks who share their family with those who have no family find a special blessing. Many folks working away from home, in hospitals, schools, and other institutions are unable to spend even a part of the holiday period with their own families.

An extra plate at the table, a real welcome to the guest, and one who might have spent a lonely day is blessed as you share yourself and your family with one who is serving in these special areas.

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

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One whose life is unworthy has no moral or spiritual authority.

—J. D. Graber.

PEACE AND WAR

(Continued from page 1174)

Catholic faith was stronger, but because Catholicism had a greater stake in the pre-communistic social order. As the events of the past month have shown, however, there was a point in compromise beyond which none of them could go.

The experience of the churches in Hungary warn us against too close an identification of the church with any political or economic order. It also warns us against too glib a condemnation of adjustments people make to a totalitarian state.

SUNDAY SCHOOL LESSON

(Continued from page 1175)

When I think of heaven my heart goes out at once to those who will not be privileged to enter. I have unsaved loved ones. Everywhere there are so many around me who are not thirsty for the fellowship with God. How can I interest them? May the evangelistic drive push me out in more loving service to sinners. I am not interested in having stars in my crown but I am burdened for the sinner's loss now and throughout all eternity.

—Alta Mae Erb.

Lessons based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1954 by Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bauman, Mervin and Edna (Martin), Drayton, Ont., second daughter, Denise Ann, Nov. 14, 1956.

Beckler, Clyde W. and Ruth (Krabill), Albany, Oreg., second son, Craig Duayne, Nov. 23, 1956.

Beiler, Raymond S. and Eva B. (Brubaker). Honey Brook, Pa., third child, first daughter, Faye Elaine, Nov. 15, 1956.

Bender, Francis and Catherine (Stutzman), Milford, Ind., third son, Curtis John, Dec. 3, 1956.

Bender, Paul E. and Leona M. (Miller), Grantsville, Md., fourth child, Titus Wayne, Nov. 29, 1956.

Boll, Clarence and Lorraine (Sensenig), Manheim, Pa., third son, Darrell LaVern, Nov. 22, 1956.

Bontrager, DeWayne and Mertice (Yoder), Shipshewana, Ind., first child, Rodney Lee, Sept. 18, 1956.

Clemens, Floyd H. and Gladys (Musselman), Allentown, Pa., second child, first daughter, Diane Fay, Nov. 7, 1956.

Diller, Nathan and Esther (Lehman), Smithsburg, Md., second son, Ray Donald, Oct. 25, 1956.

Graybill, Glenn and Anna (Weaver), McAlisterville, Pa., fourth daughter, Gladys Arlene, Oct. 17, 1956.

Grieser, Dale E. and Dorothy (Burkholder), Archbold, Ohio, fourth daughter, Sara Jean, Nov. 9, 1956.

Hartzler, George and Anna (Byler), Allensville, Pa., third child, second daughter, Darlis Joan, Nov. 18, 1956.

Heatwole, Oren E. and Margaret (Wenger), Dayton, Va., fifth daughter, Polly Dawn, Nov. 14, 1956.

Heistand, Ira and Barbara (Martin), Elizabethtown, Pa., third son, Ira Martin, Nov. 14, 1956. (twin son deceased).

Horst, Ernest and Beulah (Good), Orrville, Ohio, second child, first son, David Lynn, Nov. 25, 1956.

Horst, Noah and Barbara (Horst), St. Jacobs, Ont., fifth child, fourth daughter, Lois Jean, Sept. 16, 1956.

Kauffman, Benjamin K. and Erma (Ranck), Cochranville, Pa., third child, second son, James Mark, Nov. 27, 1956.

Krady, Daniel Miller and Ruth (Good), Telford, Pa., second son, Brian Lee, Nov. 6, 1956.

Kramer, Raymond L. and Doris (Miller), Meadville, Pa., sixth living child, second daughter, Stephanie Joy, Nov. 22, 1956.

Miller, Mervin and Shirley (Jantzi), Corfu, N.Y., second son, Brian Lee, Oct. 27, 1956.

Ranck, Floyd H. and Ellen (Engel), Paradise, Pa., first child, Joyce Marie, Nov. 23, 1956.

Schlabaugh, Omar and Clara Belle (Bontrager), Kalona, Iowa, third daughter, Jeanna Sue, Oct. 31, 1956.

Shellenberger, Shelley R. and Margaret (Miller), Mount Joy, Pa., fifth child, fourth son, Harold M., Nov. 14, 1956.

Slaubaugh, Aaron and Leona (Litwiller), Mylo, N. Dak., fourth child, third daughter, Alma Jean, Nov. 3, 1956.

Smoker, Reuben and Esther (Blank), Bird in Hand, Pa., third child, second daughter, Linda Sue, Nov. 24, 1956.

Stoll, John and Dorris (Bechtel), Jerome, Mich., third child, Rose Marie, Oct. 24, 1956.

Stoltzfus, Elmer and Rebecca (Blank), Gap, Pa., second child, first son, Mervin Ray, Nov. 26, 1956.

Weber, Rod and Doris (Jantzi), Petersburg, Ont., first child, Barbara Elaine, Nov. 18, 1956.

Yousey, Edward and Helen (King), Akron, N.Y., fifth child, first son, Donald Dean, Oct. 30, 1956.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Hartzler—Freyenberger.—Robert Lee Hartzler, Mt. Pleasant, Iowa, and Phyllis Jean Freyenberger, Wayland, Iowa, both of the Sugar Creek cong., by Vernon S. Gerig at the church, Nov. 23, 1956.

Kerr—Miller.—Jesse Kerr, Jr., Olive cong., Elkhart, Ind., and Genevieve Miller, Cedar Grove cong., Manistique, Mich., by Amos O. Hostetler at the Emma Church, Oct. 7, 1956.

Krabill—Roth.—Joe Krabill, Wayland, Iowa, Sugar Creek cong., and Betty Jean Roth, Wellman, Iowa, cong., by Max Yoder at the Wellman Church, Nov. 17, 1956.

Martin—Skrivseth.—Lester Martin, Lakeview cong., Wolford, N. Dak., and Norma Skrivseth, Graceton, Minn., cong., by Vernon Hochstetler at the Graceton Church, Oct. 11, 1956.

Miller—Yoder.—Ora Miller, Haven, Kans., North Haven Amish cong., and Catheryn Yoder, Hutchinson, Kans., South Center Amish cong., by John D. Yoder in the Melvin Yoder home, Nov. 29, 1956.

Purcell—Simmons.—Hunter Purcell and Shirley Simmons, Sandston, Va., both of the National Heights cong., Richmond, Va., by Truman H. Brunk at the church, Sept. 14, 1956.

Shrock—Mishler.—Mose Shrock, Jr., Leo, Ind., cong., and Mary Etta Mishler, Emma cong., Topeka, Ind., by Amos O. Hostetler at the Emma Church, Nov. 3, 1956.

Slabaugh—Miller.—Reuben L. Slabaugh and Mary Alice Miller, both of the Plato cong., Lagrange, Ind., by Amos O. Hostetler at the church, Nov. 25, 1956.

Steiner—Kauffman.—Palmer Steiner, Dalton, Ohio, Sonnenberg cong., and Joan Kauffman, Alto, Mich., Bowne cong., by James K. Stauffer at the Bowne Church, Nov. 24, 1956.

Weaver—Fisher.—Harvey Weaver, New Holland, Pa., and Ruth Fisher, Ephrata, Pa., both of the Ephrata cong., by Mahlon Zimmerman at his home, Nov. 24, 1956.

Yoder—Yoder.—Mylin Yoder, Ligonier, Ind., Maple Grove cong., and Marlene Yoder, Middlebury, Ind., Forks cong., by Donald E. Yoder, brother of the bride, at the Forks Church, Nov. 3, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eberly, Mary Etta, wife of Daniel H. Eberly, was born near Stanwood, Ohio, April 30, 1864; departed this life Oct. 30, 1956, at the Dunlap Hospital after a brief illness of several weeks; aged 92 y. 6 m. She accepted Christ as her Saviour and joined the Mennonite Church. She was unable to attend church services for a number of years but often expressed her wish to be there. Nearly 64 years ago, on Dec. 22, 1892, she was married to Daniel H. Eberly, who survives. Four children were born to this union (Fannie—Mrs. Russel Lautenshlager, Massillon; Ada—Mrs. Gabriel Heatwole, North Lawrence; Ella—Mrs. John Ressler, Dalton, Ohio, with whom they have been making their home). One child died in infancy. One brother preceded her in death. Also surviving are 13 grandchildren and 4 great-grandchildren. Funeral services were held at the County Line Church on Nov. 1, with Cleophas Steiner and Elmer Good in charge.

Eshleman, Louise Faye, infant daughter of James and Ada (Strite) Eshleman, was born July 19, 1956, at Hagerstown, Md.; passed away Oct. 28, 1956, at the University of Maryland Hospital, Baltimore, Md.; aged 3 m. 9 d. She spent her entire life in the hospital. Surviving are her parents, twin sister (Lorraine Mae), another sister (Rosalie Ellen), her grandparents (Mr. and Mrs. Ira C. Strite and Mr. and Mrs. Martin E. Eshleman, all of Hagerstown) and three great-grandparents. Funeral services were held Oct. 30 at the Stauffer Mennonite Church in charge of Amos J. Martin and Mervin J. Martin, with burial in the adjoining cemetery.

Items and Comments

Church construction in the United States set a monthly record of $76,000,000 in October. Construction experts said the high figure was surprising in view of the general decline in building activity at this time of the year. Ordinarily construction activity reaches its peak in August. The October figure was two million higher than September and five million more than August. It was eight million above the October 1955 level. The fall boom has put church building well ahead of 1955 and assures a new high mark for 1956.

* * *

A Summer Institute of Missions will be held at Wheaton College next summer. This is a first step toward a school of missions to be set up as a part of Wheaton's graduate offerings, leading ultimately to a Master's degree in Missions.

* * *

More than 1300 Rhodesian Africans have been ordered by the government to leave South Africa. They have petitioned the Israeli Consulate in Johannesburg for permission to emigrate to Israel. They are members of a sect called the Apostolic Sabbath Church of God. Their leader says, "We consider ourselves a Jewish sect and we observe the Sabbath and practice the laws of the Torah." Members of the sect have been in South Africa for eight years. They founded a basket weaving and furniture industry on a communal basis. They observe strict rules of cleanliness, may not marry outside of their community, and are not permitted to drink alcoholic beverages, smoke, or swear.

* * *

The British government has issued bonds under a plan which many Christians there feel is gambling. The bonds pay no regular interest but a drawing from time to time will pay a special bonus to holders of lucky numbers.

* * *

Country churches in America are closing at the rate of about 1000 a year.

* * *

Fifty Hungarian refugees, as of November 16, were guests of the Dutch Mennonites at Heerewegen. Said one of the brethren there: "We have sympathy for the tragedy of the Hungarians, but we also sympathize with the sufferings of the Russians whom we cannot help."

* * *

Thurgood Marshall, general council of the National Association for the Advancement of Colored People, said recently that West Virginia ranks first and Missouri second in favorable response to the Supreme Court decisions on school segregation. He said headway is being made in Oklahoma and beginning to be made in Tennessee. "The law will work itself out eventually. If we could get all the church people behind us we would have smooth sailing," he said.

* * *

The recent decision of the Supreme Court put transit segregation in the same class with segregation in public schools and pubilc recreation facilities. The decision may be considered a triumph for the bus boycott in Montgomery, Alabama.

* * *

A total of 140 operations were performed on the 25 Hiroshima girls who were brought to America for treatment by plastic surgeons. The results have been so remarkable that it is reported more than 15,000 other applications have been received from atomic-scarred Japanese who want similar treatment.

* * *

California has gained more inhabitants since 1950 than any other state. It has cut the New York lead to 2,762,000. In percentage of increase Nevada leads with 54.6 per cent. Five states have decreased in population since 1950 with Arkansas showing the largest percentage of decrease, 5 per cent.

* * *

Concerning recent events in the Near East **Christianity Today,** the new evangelical magazine, says: "Undoubtedly there are prophetic enthusiasts who will see in this new crisis specific fulfillment of prophecy. Such may be the case, but many observers feel that Christians will be wise to refrain from hasty judgment while centering their energies more on praying for all concerned—that God's restraining hand may be in evidence and that even in this conflict the wrath of men may please Him."

* * *

Ernst Regehr, Mennonite leader from Uruguay, recently visited North America and spoke in a number of Mennonite churches.

* * *

Martin Niemoeller, in his Menno Simons lectures at Bethel College in Kansas, indicated "that the proponents of the just war have almost melted away in recent years, since it is practically impossible to determine when a war is aggressive or defensive, just or unjust."

* * *

In Communist-dominated eastern Europe parental antagonism reached a high when the Ministry of Light Industries decreed that children's toys may be produced "for propaganda purposes only"; that "dolls, teddy bears, and other toy animals must be dressed in uniforms with a communist party army, police, or organized labor group." Khrushchev has declared "there is no room in the modern Soviet for the religious superstitions which give meaning to the observance of Christmas."

* * *

The Manufacturers Association of Connecticut is sponsoring the placing of Gideon Bibles in the waiting rooms of industrial plants. The plan was presented to 1600 company presidents and their response was reported as "amazing."

* * *

French Protestants recently held a huge three-day rally at Strasbourg. It was one of the largest Protestant meetings ever held in France; more than 50,000 persons from all over the country attended the closing session.

* * *

Rheumatic diseases afflict 11,000,000 people in this country. They bring pain and crippling to thousands of children; they cost us nearly 2,000,000,000 in lost wages, taxes, medical care, and public relief; they render more than 300,000 persons unemployable each year.

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4614 WOODLAWN AVE.
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Gospel Herald

TUESDAY, DECEMBER 25, 1956. VOLUME XLIX. NUMBER 51

MENNONITE BIBLICAL SEMINARY

Through Peter's Eyes

By Willard Hunsberger

"Good Master, what shall I do to inherit eternal life?"

Jesus didn't notice the young, handsome man until he spoke. Jesus had been talking to the children crowded around Him and was reassuring the mothers that the children were welcome.

At the words "Good Master, . . ." Jesus looked up and saw before Him, not a blind man wishing to be healed, not a cripple wanting to be made well, not a leper wanting to be cleansed, but in an instant Jesus noticed that the man standing before Him was young, handsome, well-dressed, and evidently wealthy, judging by his appearance.

Now Peter moved closer to Christ in order to hear the conversation. Peter was sure this stranger was an important man. Anyone could tell at a glance by the dignity of manner, by the bearing, and by the servants attending him that here was an unusual person. As Peter moved closer he heard the stranger in a well-modulated tone of voice ask Jesus, "Good Master, what shall I do to inherit eternal life?" The question was asked simply and sincerely.

Peter thought to himself, "This is no trick, this is not another wise guy Pharisee who wants to trap Jesus in debate; this fellow is serious! He sounds as if he really wants to know how to be a real disciple and have eternal life!"

Peter's pulse beat faster. His mind was racing madly. Think what this could mean! Maybe this fellow would join them and be a disciple. That would be great! This stranger no doubt had money; if he joined them that would mean better eating. No more depending on fishing for a living. Besides, the boat Andrew and he were using was about to fall apart. This fellow probably owned a whole fleet of ships. They could sail Christ across the Sea of Galilee in style without a lot of back-breaking rowing.

Another thing, Peter was sure that here was a gentleman with real class. He surely knew all the people in high society in Jerusalem, maybe even all of Palestine. He certainly would have a lot of good "connections." That would make people sit up and take notice. Peter was thinking of the headlines that would be splashed across the Jerusalem Daily News: "Prominent Citizen Joins Jesus' Band," or "Wealthy Landowner Becomes Carpenter's Disciple." That would be good publicity, and they could surely use some good publicity now.

It might even attract a lot of other high class people to Jesus. "This is what we need," thought Peter, "some men in this outfit with prestige and influence." Matthew was rich, but he was hated because of being a tax collector. Andrew, Peter's brother, was just a poor fisherman like himself. The rest of the disciples were an odd assortment of men. None of them were anything like this character who was now talking to Jesus.

Peter left off thinking the delicious thoughts of wealth and prestige which might be his, and began listening to the conversation. Jesus was telling the stranger that to have eternal life he must obey the commandments: "Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Honour thy father and thy mother. "

The young man replied eagerly, "All these have I kept from my youth up, what lack I yet?"

Jesus didn't reply immediately, but looked at the eager young man tenderly, lovingly, and almost sadly. Jesus didn't rush over, shake his hand, and slap him on the back. He didn't tell him that he was glad to have him join the disciples.

Jesus was not interested in how many things the young man refrained from doing. What good was it merely not to steal, not to lie, not to kill? That was all negative goodness. Jesus always wanted to know what a person was willing to do on the positive side. Did he love his brother? Was he willing to help his neighbor? Was he willing to do what Jesus asked? Did he go the second mile? These are on the positive side of the ledger. A true disciple could answer yes to these questions.

Peter looked up to see how Jesus would answer the stranger's "What lack I yet?"

" . . . go, sell your property, and give your money to the poor . . . come and follow me." Peter watched the young man's face become serious and sad. The stranger's eyes slowly turned downward to the ground, remained there for a long

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Thrill of the Till

By Norman A. Wingert

How it enthralls,
  The canister
One comm'nly calls
  Cash register!

Strong money box
  That captures bills
And safely locks
  Them in its tills!

Merchant's piano,
  Whose notes, square, flat,
Are staccatoed
  By coin's tat tat!

Thrill of the till—
  When notes o'erflow
The till and fill
  Pockets with dough!

To smugly feel
  A big fat roll
And casually peel
  Bills from the whole—

Ah, that's living!
  Dollars and cents
Give such thrilling
  Self-confidence.

But tills and vaults
  Default sometimes;
Grim fate oft halts
  The man who climbs

The silver steps
  Cushioned with green,
And coolly strips
  His pockets clean.

Cash registers
  Awhile may thrill,
But one day, sirs,
  They will be still!

Tokyo, Japan.

moment, then, with a bowed head, he turned and walked slowly away.

Peter wanted to run after him, bring him back. He wanted to shout at Jesus, "You are making a mistake to let this man get away!" But he couldn't move and he couldn't speak. He sat on the rock as if paralyzed. Every muscle in his body was taut.

Gradually Peter regained control of himself. He was just beginning to realize that Jesus could give no other answer to the young ruler. The man had observed all the right things on the negative side, but he was not willing to do the one job he needed to do on the positive side.

Peter was sorry to see the stranger leave. All his dreams of a wealthy, influential fellow disciple were now gone. He wished desperately Jesus could have made it possible for the man to become a disciple, even if he wasn't willing to give up his riches.

In the back of his mind Peter remembered that Jesus had at one time said that man looks on outward appearances, but God looks on the heart. As long as a man has something closer to his heart than following Christ in a positive way, he cannot be a true disciple.

Peter turned his face to meet Jesus. He knew Jesus was aware of the struggle going on in his mind. Then he thought he remembered something Jesus had said that a man who loved his father, mother, houses, or lands more than Christ was not worthy to be a disciple.

Agana, Guam.

Our Readers Say—

A hearty "Amen" to your Editorial "Building Together" in the Oct. 30 **Gospel Herald**. I hope many will be challenged by it, and by the article by C. L. Graber—"Investment Opportunity." A systematic plan to help finance church buildings in the Mennonite Church is long overdue. I do not share the view of some who think we are spending too much money on church buildings. We have too long neglected the local churches, thinking that we would have more for missions if we spent less at home. The denomination will be no stronger than its local congregations. Some are finding out that if they support their pastor and build a new house of worship, if it is needed, they have more for other causes.

While I do not believe that we should spend excessively or needlessly for church buildings, I do believe that we should have buildings that are serviceable, attractive, and adequate for our program of worship, teaching, and fellowship. Five days a week our children study in modern, attractive schools. Many of them live in comfortable, well-furnished homes. What must it mean to them to go to church on Sundays to a poor building, and to be crowded into dingy classrooms, or perhaps with only a curtain separating them from other classes? Would they not naturally be led to think that church isn't very important? We need good school rooms with adequate classrooms and furnishings, but anything will do for church!

Congregations that will work together, and sacrince together, to build a suitable house of worship will be stronger in every way for doing so. They will be led to more generously support the work of the church. Recently a pastor told me that his congregation was giving a hundred per cent more to the Mission Board since they built a good building. When the Hesston congregation was considering building and the estimated cost was announced, someone remarked, "Maybe we better not build at all, but rather give that money to the Mission Board." My response was, "The trouble is that if we do not build, the Mission Board won't get it anyway. It will go for new cars, freezers, etc. I predict that if we do build the Mission Board will get more from the Hesston congregation in the next ten years than she will if we do not build." I am now convinced that this is true. Already consideration is given to keeping the giving of the congregation up after the church building is paid for, and to channeling it into missions and church building.

Many congregations, if they only thought so, could build without outside help. Others cannot. If the Mennonite Church through Mennonite Aid, Inc., could establish a loan fund for building new church buildings it would no doubt lead to establishing new churches as well as helping strengthen established congregations. If half the cost of the building could be borrowed at a reasonable rate of interest, it would encourage church building. In our South Central Conference some of our smaller churches are building, and they had to find a source from which they could borrow. A building is needed for the work among the colored in Wichita. We have been wrestling with the problem of finding the finances to do it. May God bless the effort to make possible the building of church buildings. May there be a ready response on the part of those who can help make it possible.—Milo Kauffman, Hesston, Kans.

* * *

We miss Our Readers Say when that column is missing. Perhaps too many "readers" are like me—enjoy the good reading but fail to take time to express appreciation. It's easy for us to give little or no thanks to a frequent or constant good contributor, thinking that prolific writers don't need encouragement. My guess is that the more writing consumes your time, the more you need the assurance that your writing is read and that it is helpful . . . .

In addition to good editorials I want to say I was glad for "Have You Accepted God's Forgiveness?" by Mildred Long (Nov. 6). It touches an area not often discussed but often experienced. While "sin of accident" may be a questionable term (would that be sin?), it is certainly true that that type of thing can cause some people a lot of soul misery. How we limit God! For, whether it is "small" or "large" (also questionable terms!) God is not only able, but does forgive. What a wonderful Saviour! Thanks also for printing "Bigness or Greatness."—Dorcas S. Miller, Greenwood, Del.

* * *

In his recent article "Bigness or Greatness" (Nov. 6) Calvin Redekop addresses himself to a problem which is very real indeed. All of us have seen the "bigness" of local congregations get in the way of their "greatness" until by means of internal factions rather than missionary efforts they have been subdivided. When he moves from diagnosis to cure I cannot join in his endorsement of the "house church" idea. For one thing I object to his primitivism in his desire to imitate the apostolic church. At no place do I read that everything done by the New Testament church must be imitated slavishly by us, nor is there any guarantee that the power available to them will come to us when we follow their example and meet in homes. On the same point it could be observed that for every reference in Acts to the believers meeting in homes, there are four references to their congregating in either the temple or a synagogue. To infer therefore that the New Testament believers met exclusively in homes is naive. Their meeting in homes was necessitated by the fact of persecution and for the sake of convenience. It was never a matter of principle. Finally, it is always somewhat suspicious that the example of the Amish is never adduced when the arguments for the house church are laid out. Why not? Simply because they prove the exact opposite of what modern advocates of the house church wish. Apart from them a good look should be taken at the experiments in the house church idea now being conducted in Scotland by the Iona community before we let our enthusiasm get the better of us. (For an account of this see **The Coracle**, the Journal of the Iona Community, March, 1956, pp. 1-8, and also the pamphlet by the British Council of Churches, **The House Church.**) No price is too great to retain our historic believers' church. Wherever the size of a congregation gets in the way of its effectiveness we ought to curtail its size. The best way to do this is through a strong missionary outreach, rather than any artificial means.—William Klassen, Princeton, N.J.

* * *

I want to express my appreciation to D. D. Shenk from Nampa, Idaho, for his timely warning on that chain letter, "Good Luck Prayer," that is floating around in some of our Mennonite communities. It is in full swing here in northern Indiana. This past week my wife and I received one of these letters and to our dismay, we found a list of signatures and in this list were eight Mennonite brethren and sisters, all of whom we knew personally. This is very disturbing to us and we are amazed that our Mennonite people get tied up in a big hoax like this. These letters are not legal and the United States Postal Department condemns all chain letters. Brethren, let's be realistic and sound in our thinking about these floating chain letters. We destroyed the one that came to us. We hope you will do the same and never be guilty of passing them on. This so-called "Good Luck Prayer" is neither Scriptural nor is it a good luck charm. It is a hoax and should be condemned severely. The Christian has nothing to do with good luck charms, but instead, if walking in God's will, is blessed by Him.

Again we say thank-you to D. D. Shenk for his timely warning. Let us heed it!—Jonas E. Christner.

* * *

Thank you very much for your air-letter of November 15 giving me news that my request for subscription to the GOSPEL HERALD has been satisfied so quickly.

I will no doubt enjoy reading the GOSPEL HERALD. It may be of interest for you to know that I am French and came to know your magazine while in Paris, through contact with your mission there.

According to your request, remittance of one pound and one shilling has been made this very day, by Postal order, to Mr. John E. Coffman's address in London. . . .—Scubba Serge, Kano, Nigeria, West Africa.

GOSPEL HERALD

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PAUL ERB, EDITOR JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS LEVI C. HARTZLER, MISSIONS EDITOR

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EDITORIAL

Volume XLIX

Again the final number of a volume of the GOSPEL HERALD is in your hands, the forty-ninth of the long row of bound volumes which stand in solemn black on the shelves back of the editor's chair. One more volume will round out a half century of service which this, the official organ of the Mennonite Church, has given to the denomination.

The index in this issue has been prepared with a good deal of labor on the part of our assistant, Bertha Nitzsche, and the copyreader, Laura Showalter. An index is an essential for the bound volumes, and we hope will be of interest and value to those who do not get a bound copy. Even if you intend to discard this issue after you have read it, please give the index a careful examination. See the great variety of subjects treated. Because six pages of each issue carry mission articles, that subject leads in the index. But there are many other subjects which were treated often. Sunday schools, witnessing, and worship represent comment on the task and work of the church. The Commission emphasis this year on Knowing and Using the Bible gave us a fine series on the Bible. Anis Haddad's continuing series on Bible lands helped the Bible to come alive for us. There were numerous articles on doctrine and Christian living. The stewardship emphasis was carried in a series of articles on wills. If as you look through this index you discover some subject of importance that was omitted, perhaps the Lord will move you to give us an article on that subject during the coming year. We can publish, you know, only the articles we can get someone to write.

For the first time we have indexed the names of those contributing to Our Readers Say—.

Our contributors during the year number about five hundred, a few more than last year. A few writers have contributed frequently. We are grateful for their work. But the great majority contributed only once. We are glad that our magazine is the product of the many rather than the few—that it is a cross section of the thinking and the convictions of the church. We hope to keep it that way.

The new volume will bring us a series on co-operation in the work of the church, the Commission emphasis this year. There will be articles and promotion on planned financing for the church. We have much material in hand and we know our people will be providing us with more.

The next volume will have some format changes. Printing will be by offset rather than by letterpress, in keeping with the trend in our printing plant toward this method of printing. In offset the page is made up and the proof is then photographed. The printing is from a plate. The size of the page will be slightly reduced, but there will be just as much material, and more even printing will make for easier reading. This change will make for some economies in paper and labor. Cuts do not need to be made for the pictures, as the prints are photographed directly. Pictures will be clearer. Pages that have been printed in 10-point Granjon—field notes, school news, mission news, and mission articles —will now appear in 9-point Caledonia. This type will admit more words to the page, but will be more easily read.

A report from the subscription office shows that we have again gone over the 18,000 mark. We want to thank all our readers and contributors, and the editor expresses his sincere appreciation for a co-operative editorial and production staff. May God's blessing be on our endeavors.—E.

Planned Giving

We have heard good arguments against tithing. The best is that for many people a tenth is not enough. But we have not heard any good arguments against planned giving. Certainly the day is past, at least in our American economy, when a Christian just reaches into his pocket and drops a dollar bill into the offering basket. That method does not meet the Scriptural command—"as God hath prospered"; it does not even satisfy Internal Revenue, which wants an accounting record of all contributions deducted from income taxes.

There are many among us who need to put more business method into our giving. More conscience too! We need to sit down and take a careful look at how much we make, how much we need for a living and for investment, and how much we should be giving to the Lord's work and to philanthropic causes.

In this issue Bro. Graber shows how our church simplifies this matter for its members. Many do not know until the year-end audit what they should be giving. It is sometimes difficult to be wise in concentrating giving in a week or two. It helps to have a place to put money where income tax purposes are served, and yet distribution of the funds can be postponed until all needs can be considered.

If you have arguments, talk to your conscience. If you have questions, write to the Mennonite Foundation office.—E.

Planned Giving

BY C. L. GRABER, TREASURER
The Mennonite Foundation

Recently a group of men who are concerned with the giving of the church met for a two-day conference in New York. This was a most refreshing experience for many of us who were privileged to attend. I cannot give a report on the whole conference here but will report on only one item. We were told that solicitors for gifts for the church have quit using the terms "Stewardship" and "Sacrificial Giving." When I heard a prominent church layman say this, I was taken aback. These words have been the meat of our preaching on giving. However, after hearing his explanation it seemed reasonable and in fact desirable to drop these words.

His explanation for discontinuing the use of "Sacrificial Giving" was because he felt it meaningless clatter to ask a man owning two autos, with carpeting from wall to wall not only in his home but in his office as well, to be sacrificial in his giving. All he needs to be is "generous" in his giving. So the word "generous" is to be substituted for "sacrificial." That certainly makes good sense.

Now what about the term "Stewardship"? He said this term should be used only by the ministers and not by the solicitors for money. He felt that about all people think about when they hear this term is their purses and bank accounts. Whereas stewardship takes in all of life, talent, time, love, etc., etc. The suggestion was to substitute for "Stewardship" the term "Planned Giving." This term if applied really just implements stewardship and one can have no objection.

Planned giving means a businesslike approach to one's gifts to the church. If God gives blessing to someone, he cannot discharge his Christian obligation without being systematic in setting aside his gifts to charity. It really means a percent-

age of taxable income. The Federal Revenue office says it can be 20 per cent for an individual with an additional 10 per cent to certain causes (5 per cent for corporations). These percentages are allowable deductions, and while they can be a guide, they need not be the goal of our giving. Mr. A. A. Hyde of Mentholatum fame gave 100 per cent of income to the church for many years. He lived on his salary alone, which no doubt was adequate.

If you are interested in moving in the direction of Planned Giving, we want to remind you that The Mennonite Foundation is set up to assist you and make it easy. When your accountant has arrived at the net profit figure and you apply the particular percentage you have decided upon, then simply send a check to The Foundation for the full amount you desire to set aside. A receipt from The Foundation is valid evidence to support a deduction from income. Your deposit will be held in your name subject to your later direction where it is to be used. It works just like drawing a check on your bank account, only it is sent to The Foundation and The Foundation sends its own check where you direct. The balance in your account is subject to your order as long as you do not draw against it.

Each year more and more brethren and sisters are using The Foundation services. No charge is made for our services. The full amount of your account can be drawn on when and as you choose. When you decide what amount you wish to set aside, you can draw one check payable to The Mennonite Foundation and mail it to The Mennonite Foundation at 1202 South Eighth Street, Goshen, Indiana. Why not join this group of "Planned Giving" business men and women this year end? The Foundation stands ready to serve you if you desire our help. Remember that Planned Giving is effective giving.

OUR SCHOOLS

EASTERN MENNONITE COLLEGE

Youth's Guidance Conference, featuring messages on social life, vocational guidance, and spiritual growth, was held on Oct. 31. Speakers on the program included Richard E. Martin, Elida, Ohio, Mr. and Mrs. Grant Stoltzfus, Norman H. Derstine, Ella May Miller, Sidney Schaefer, and B. Charles Hostetter, all of Harrisonburg, Va.

Missionary Week was observed Nov. 5-10, followed by a Missionary Day Program on Nov. 11. History and present needs of a number of mission fields were presented during this week by Harry A. Brunk, S. Allen Shirk, Rohrer and Mabel Eshleman, Norman H. Derstine, Samuel E. Miller, and Myron S. Augsburger.

Alaska was the subject of the Public Occasions lecture on Saturday, Nov. 17. Edgar C. Raine, noted authority on Alaska who has resided in and traveled extensively through the Territory during the past thirty-three years, had many interesting things to tell about Alaska in connection with his slide lecture.

Stanley C. Shenk, West Liberty, Ohio, served as guest speaker for Peace Week which was observed Nov. 26-30, at which time the various phases of peace and nonresistance were considered.

New York City became an educational laboratory for two bus loads of college students on Nov. 23-27. Mr. and Mrs. Ira E. Miller and Esther K. Lehman served as sponsors for this educational tour.

Daniel W. Lehman accompanied another group of college students to places of educational interest in Virginia, Nov. 15-17, on the annual "See-Virginia Tour."

Service Emphasis Week, Dec. 3-7, brought representatives to the campus from several church agencies in the interests of Voluntary Service. Dorsa Mishler of the General Mission Board, Ray Bair and Merril Raber of the Mennonite Central Committee, and Harold K. Weaver of the Franconia Mission Board spent several days on the campus interviewing students who are interested in Christian service under these agencies. They also conducted chapel on Tuesday, Wednesday, and Thursday of that week.

John R. Mumaw, President, and Ira E. Miller, Dean, attended the annual meeting of the Southern Association of College and Secondary Schools in Dallas, Texas, Dec. 3-6.

Missionary needs in Peru were vividly set forth in a Conjoint Prayer Circle on Dec. 4, when Richard Kendig, missionary on furlough from Peru, spoke of their work among the Indians and shared their slides with students and faculty.

HESSTON COLLEGE

Introduction to Christianity students are completing a unit on world religions. To make the learning experience more meaningful, President Roth, instructor of the class, divided the class into six groups. Each of these groups were assigned one of the major world religions. They presented sociodramas depicting some worship experience as carried on in each of the religions. The six religions were: Hinduism, Confucianism and Taoism, Islam, Judaism, Buddhism, and Christianity.

Sunday morning, Dec. 9, President Roth and 30 of the Christianity students worshiped at the Melvin Yoder residence near Partridge, Kans. On Dec. 16, the remaining 30 Christianity students worshiped in a similar Amish worship service in the same community.

President Paul Mininger and Dean Carl Kreider, of Goshen College, Goshen, Ind., were guests of Hesston College Thursday, Dec. 13. During the day they met with the Hesston administration, toured the campus, observed student life on the campus, and ate the evening meal with the students in the college dining hall. The purpose of their visit was to give these Goshen representatives an up-to-date report of activities of the Hesston College campus.

Approximately 500 persons enjoyed the annual presentation of the "Messiah" Tuesday evening, Dec. 11. This year the "Messiah" was sung by the Hesston College choral union. This is the combined membership of the three organized choral groups on the campus with Paul Marvin Yoder as director. Soloists included: soprano—Lois Shetler, alto—Nelda Lauber, tenor—Curtis Dietz, bass—Donald White. Miriam K. Byler was the accompanist.

The annual presentation of Dickens' "Christmas Carol," under the direction of Mrs. Eugene Miller, was presented Saturday evening, Dec. 15. This event followed the traditional Christmas banquet held in the college dining hall for the students, staff, faculty, and their families. The turkey for the occasion is an annual donation from A. C. Gingerich, Wellman, Iowa, and is the one dinner of the year when all faculty and their families eat with the students in the college dining hall.

The Business Education club met in the student lounge Thursday, Dec. 6. "The Wardrobe of the Secretary" was the subject discussed by Miss Wilma Toews of the Bethel and Hesston College faculties. In Miss Toews' address she reminded the group that people look at the total person and notice their actions, expressions, and voice; however, the clothes are also important. One of Miss Toews' concluding remarks was, "remember your total personality." Club membership numbers 39. Officers in the club are president —Lois Hershberger; vice-president— Mildred Slagell; secretary-treasurer—Joann Erb. The next meeting of the Business Education club will be Thursday evening, Jan. 10.

The Collegiate Chorale, under the direction of Lowell Byler, presented a vesper service in the Hesston Mennonite Church on Dec. 16. Included in the program was a large section of Christmas music.

(Continued on page 1192)

50 Years Ago

(From Gospel Witness, Dec. 5, 1906)

. . . continued meetings at Paradise, Pa., . . . by Bro. A. D. Wenger . . . 77 souls confessed.

(From Gospel Witness, Dec. 12, 1906)

The city of Milwaukee is to have a three-cent car fare.

(From Gospel Witness, Dec. 19, 1906)

. . . I will have to have an operation performed and I have no means to have it done. It will cost several hundred dollars. I will have to ask of the kindness of the brethren. In case I should get more than is required . . . I will pay into the treasury to help someone else [A Virginia brother].

. . . on Nov. 27, 1885, Bro. J. S. Coffman . . . preached the first Thanksgiving sermon that was ever preached in the Johnstown [Pa.] District.

Mennonite and Protestant

By John W. Miller

It is perhaps not well known among readers of the GOSPEL HERALD and Mennonites in general what a far-reaching criticism of the Anabaptist-Mennonite interpretation of the Christian faith has arisen within contemporary American Protestantism. The criticism has never been personal and it has seldom been expressly directed to the Mennonite tradition, but for those who in their teaching and life must face it, this in itself is of little significance. The important point is that an increasingly large segment of American Christianity accepts an interpretation of the faith that stands sharply opposed to the one we have through the centuries sought to hold, and does so with a cogency and honesty that challenges to the core our position.

The criticism is all the more disturbing because its major thrust falls at a point that has been especially crucial to those of us within the Anabaptist tradition, the point of ethical realism. The major voice in American Protestantism today is probably that of theologian Reinhold Niebuhr. In his book *An Interpretation of Christian Ethics,* which many of our Mennonite students are reading, Niebuhr includes a discussion of the ethics of Jesus which faces up to the rigor of our Lord's teaching with great boldness. The radical thrust of the Sermon on the Mount against concern for physical existence, against the distractions of possessions, its call to absolute and universal love, its completely nonprudential attitude and its strong eschatological expectations are set forth by Niebuhr with almost breath-taking clarity. His frank encounter with the teaching of Jesus, however, forces upon him the question as to what all this has to do with the world of sin and compromise in which we as men must make our decisions. "Surely," he writes, "this is not an ethic which can give us specific guidance in the detailed problems of social morality where the relative claims of family, community, class, and nation must be constantly weighed." At another place he suggests: "The modern pulpit would be saved from much sentimentality if the thousands of sermons which are annually preached upon these texts would contain some suggestions of the impossibility of these ethical demands for natural man in his immediate situations."

The verbal answer to this critique will suggest itself quickly enough. The ethic of Jesus, we have stressed repeatedly, does indeed present an impossible norm and ideal for "natural man in his immediate situation." It was not meant for direct application to the world as it is. Rather it is given for those who have found the narrow way, and through a "new birth" have entered in. The ethic of Jesus, we have said, is a disciple's ethic, or better, a church ethic. All of these observations are very much to the point and need a clear proclamation among American Protestant Christianity. In spite of the great ecumenical discussions of the past several years on the theme of the church, it is hardly too much to say that a fundamental confusion continues to divide Christendom in this area. For all practical purposes, as Paul Peachey has repeatedly pointed out, contemporary Protestant ethical thinking is carried on in the framework of Middle Age State-

It is a happy thing if we can learn obedience by the things we suffer.—John Wesley.

Church theology. The concept of a called out, remnant church, abiding as an alien body in the midst of a sinful and passing age, is simply not a part of the thinking of the most influential Protestant theologians and writers today. Niebuhr and his school think only of the Christian man and the world in which he must live. Ethics according to them deals only with the question of how the Christian man must live and decide in the context of the larger social framework. The goal of the Christian's work and witness is to try in the best way available to penetrate the world system with as much Christian idealism as possible within the limits of historical circumstances. Typical of this approach are the words of the Australian Evangelist Alan Walker at the recently held National Convention of Christian Men: "The coming great struggle of the church is to penetrate the corporate affairs of society with Christian principles and Christian power. Mankind urgently needs an expansion of conscience. . . . Now the Christian Gospel must be taken into every area of human affairs, that in obedience to the will of God the whole world may be redeemed from destruction." By way of contrast the words of Harold S. Bender in an article written some ten years ago might be quoted: [The Mennonite] concept of the church leads the Christian to withdraw his major energies from participation in the general program of world betterment and attempted reconstruction of the entire non-Christian world order and focus them on the building of the Christian community. His hope for the world is the church and the creation of a Christian social order within the fellowship of the church brotherhood. Extension of this Christian order by the conversion of individuals and their transfer out of the world into the church will be his method of working at saving the world."

And so we have, on the verbal level at least, an answer to the contemporary Protestant critique, one that has strong Biblical support, and has received repeated authentication in the crucible of history. But the very nature of our answer throws us back mercilessly to the question of our life. For if we say that the redemption of the world lies, not in the diffusion of watered-down truth into the larger world order, but in the establishment now by God's grace and power of Kingdom ethics within the church, we are really inviting wayward Protestantism and the world in general to take a careful look at the life that prevails within our church brotherhoods. We are saying that the world as it is is hopeless, but within the church community there is light and love and a sharp, deliciously salty foretaste of life together as God meant it to be lived. We are saying that the Sermon on the Mount is meaningless for the world as it is, but that within our church congregations where new men gather under the power of a new spirit this terrifying Sermon is greeted and embraced like a long-lost friend. We are saying that the world is truly filled with devils and whether the Democrats or the Republicans rule in the land really makes little difference, but that within the church brotherhood there is a rule and a life that overwhelms the demons of this age and makes the difference between life and death for men everywhere.

Saying this we are therefore under pressure to demonstrate that it is true in actual practice. There is perhaps no theology in existence among Protestantism today that means so little if it does not have behind it a life as the one we as Mennonite Christians espouse. Recently an article in the GOSPEL HERALD called for a "movement" literature, and legitimately so. The "movement" literature, however, will probably come of itself in so far as the Spirit moves us toward fuller and more realistic expressions of justice and love within our church gatherings. This in the final analysis will be the only defense of our unique position that either a wayward Protestantism or the wayward world will listen to or respect.

Goshen, Ind.

The Undying Song

By Lorie C. Gooding

Down the ages rings the story—
Peace and God's goodwill!
Angels sang the heavenly glory;
Angels sing it still.
Other music dies away,
But through the years of strife
Comes still this song of Christmas Day
To brighten all our life;
And still the glory shines as near,
And still the music sounds as clear—
We hear the angels say again
"Peace. Goodwill to men."

Holmesville, Ohio.

A PRAYER

FOR THIS WEEK

Forgive us, dear Father, for transgressions against Thy will. Forgive us for things that we ought to have done but have not done.

Forgive us for using office for advantage, for living luxuriously while giving only a tenth, for comparing ourselves among ourselves, for justifying lustful thoughts, for speaking ill of our neighbors, and for boasting of denominational superiority.

Cleanse us and renew us. Make us fit vessels for Thy spirit. Empower and use us to Thy glory. In Jesus' name. Amen.

—*Stanley C. Shenk.*

Two Thousand Tribes Without the Gospel

BY SHEM PEACHEY

"More than two thousand tribes, according to the Wycliffe Bible Translators, still are without any portion of the Scriptures translated into their language." These are the first lines in an item on page 927 in the September 25 issue of the GOSPEL HERALD. Did you read it?

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." If ever there was a time when this was true, it is not now. The item continues with ". . . recent surveys indicate that there are about 1200 languages in New Guinea, Indonesia, the South Pacific Islands, and interior Australia alone —only 100 of which have any portion of the Bible at present."

As an example of the multiplicity of dialects, Ethiopia has about 31, and is only a small country.

At the present rate of translation of the Bible into new languages of twelve per year, it will take yet one hundred and sixty years before all of the tribes will have any portion of the Gospel. One hundred and sixty years! Five or six generations who must continue to be lost, without hope and without God in the world. This means that as far as the Gospel gives us any information, these people must remain without salvation, with no possible escape from hell, the last of those reached, for five generations. O brethren! Can we stand this? If we can stand it now, do you think we can in the judgment day? But a sense of duty must not be the motive. "The love of Christ constraineth." But does it constrain us? But even if we could stand it, can those people endure it? "Who . . . shall dwell with everlasting burnings?"

Brethren, the Mennonite Church has thousands of young people whose only contribution to God's program is little more than their church membership. Some are even a spiritual liability. But our youth is a product of its environment. What we shall now say concerns every person of accountable age in the Mennonite Church.

Let the "leaders" of the Mennonite Church "take the lead" in getting every member consecrated and sanctified to the Lord's work of getting the Gospel out to all people. And let the translation of the Scriptures into all languages be a first *must* in our foreign evangelism. When we reach this degree, it will be easy to consecrate two hundred young people for the work of translation, and pay whatever it costs to get them into the various fields and support them there. Brethren, it can be done. Our pocketbooks can afford it, and here is the proof. Several years ago when 10,000 to 15,000 people were assembled at the tent revivals, the cars on the grounds were easily worth several millions of dollars. And this was only in one Mennonite community. If every man present had lost his car by some misfortune, he would likely have gone and bought another car immediately, even if he would have had to borrow the money. Borrowing money is no barrier for a Mennonite when he thinks he needs a new car, or tractor or machinery, or a new house or gadgets for it. If it costs $5,000.00 to get one trained young person into an area to begin work for an eventual translation of the Scriptures years later, 200 young people would cost only $1,000,000.00. If it should cost $10,000.00 per person, 200 young people would cost $2,000,000.00. This still is less than the cars were worth at one tent revival service. Let's talk like this to our people, and make the Lord's work as urgent upon our people's minds, as it actually is. All things will lose their relative values for us, and we will be as realistic as the event itself, on the judgment day.

"And I saw a great white throne. . . . And I saw the dead. . . . And the books were opened . . . And they were judged every man according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire."

Quarryville, Pa.

♣

One among many signs of spiritual growth (almost too obvious to mention!) is maturity. When we grow, we grow *up*. We grow to maturity, don't we? Or at least we are supposed to be growing toward it. But how many of us confuse Christian business with maturity? How many of us confuse noisy meetings and numbers of forced testimonies with true spiritual maturity? Noisy meetings can be meetings of mature Christians. And certainly many busy Christians are mature, or at least maturing. The point I want to make is simply that the common signs we use are not always accurate.

Mature Christians are Christians who *act* more and more every day like Jesus Christ.

—Eugenia Price, in **Early Will I Seek Thee** (Fleming H. Revell Co.).

PRAYER REQUESTS

(Requests for this column must be signed)

Pray for a young couple who need Christ. The husband is a slave to alcohol.

Pray that in our winter Bible schools the Word of God may produce new life, new understandings, and new commitments.

Pray for your church paper, the GOSPEL HERALD, as it starts another year of publication. The editor greatly appreciates your prayerful concern.

Pray for Christian men in our prisons, that they may grow in grace and be blessed as they witness for their Lord.

Bro. P. A. Friesen, veteran missionary to India, now of Hesston, Kans., underwent emergency surgery on Dec. 12. He is reported to be doing well. Pray for his complete recovery.

I'm Wondering About Abel

BY MARY ALICE HOLDEN

There was a young man that showed promise. Righteous Abel was a robust keeper of a flock, in line for a life of usefulness, when he was killed. One scholar says the name Abel means vanity, and he was probably so named because Eve was disappointed in Cain. Another says that the name means a breath or vapor.

We know Abel's life was just a vapor compared to his contemporaries, but it was an incense acceptable, well-pleasing unto God. It left a perfume that was pleasing to think of. People remembered Abel for the good things he had done. He was like the vapor that rose from the garden of Eden after it had watered the plants. Its value was missed after it was gone.

My life may be but a vapor in the years of God, but let it be a sweet-smelling savor, ascending to His throne.

Cimarron, Kans.

♣

An old railroad conductor, carefully punching tickets at the train entrance on a very cold night, was criticized by some of the shivering passengers hurrying to get aboard. Somebody said, "You're not very popular tonight, Conductor." He calmly replied, "I'm mainly interested in being in good standing with the superintendent of this railroad." God's man had better see to it that the Heavenly Superintendent approves and not worry too much about the complaints of some of his hearers.

—Vance Havner, in **Rest for the Weary** (Fleming H. Revell Co.).

TO BE NEAR TO GOD

The "I Am's" of Praise and Gratitude

Sunday, December 30

Green Leaves Always. Read Ps. 52:8, 9.

While it is true that the olive tree sheds its leaves, it is also true that the tree never sheds all of them at once. Thus it is green and bearing its fruit, season after season. This morning you will be attending the assembly of Christ's brethren unless there will be exceptional cause, in which case you will wish you were there and will be praying for those who are. In any case your frame of mind will be that of the continuous trust in the mercy of God. There will be continuous praise. There will be continuous receptiveness toward the name of God and all He is. You will say, "I too, like David, am a constant green."

Monday, December 31

I Am Glad. Read Rom. 16:19.

Reputations get around, sometimes ahead of their owners' faces. So it was true of the believers at Rome, which place Paul had never seen. This made Paul glad. This Monday morning we may be able to recite the names of some modern "Romans" whose obedience to the things of God would make Paul glad, were he alive today. If you cannot recite the names of some Christians for whose life you can thank God, you are in a bad way. You probably need another pair of glasses or a spiritual purgative. Before Paul could see Christians at Rome he had to shed scales from his eyes at Damascus.

Tuesday, January 1

Contentment. Read Phil. 4:11, 12.

"In whatsoever state I am," the largest and most prosperous state in all the universe, the state of **contentment.** Satisfaction would indicate a fullness of everything, always. This is something else. For Paul, all things are always **adequate for the need,** which is a different thing from a constant bountiful supply.

Someone asked John D. Rockefeller, Sr., how much money was enough for any man. He replied, "Just a little more than he has." One of my pupils learned to know the old gentleman who seemed to convey to the youth a totally different impression than Paul pictures here. Without Rockefeller's wealth and Paul's persecution (a far more valuable thing), you are to be content with your opportunities and the resources therefor, just for today. Tomorrow? Perhaps more resources for contentment. Perhaps resources but still more contentment.

Wednesday, January 2

The Answer to Someone's Prayer. Read Acts 10:19-22.

This was a far cry from the night when Peter went out and wept bitterly. Today he had become the answer to someone's prayer. It is true that there had been much preparation, some of it miraculous. Peter needed vision and **a vision.** Yet we find him enabled to say, under the leadership of the Lord, "I am the man whom you seek." What praise for God, that He could make of a lying, swearing, cowardly Galilean fisherman a confident saint who knows that he is the answer to someone's prayer. So great is our God.

Thursday, January 3

God's Constant Thoughts. Read Ps. 139:17, 18.

Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee,
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness, I am with Thee.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
O in that hour, fairer than daylight dawning,
Shall rise the glorious thought—I am with Thee.

(Harriet Beecher Stowe.)

Friday, January 4

God's Evaluation. Read I Cor. 13:12.

For one to whom life is merely three meals a day and a house and other possessions, together with sufficient social prestige of his cherished sort, there is no riddle to life. But to Paul and his spiritual successors life was a mirror in which we see things "darkly" or "in a riddle," as another rendering has it. God's evaluation is hidden from our eyes. One must wonder why. Yet there is sufficient light by which to walk, even if we cannot understand why the mother is snatched away from the family or the five missionaries meet death at the hands of the very people whose physical and spiritual welfare they sought to advance. Yes, life is a dark mystery. Yet in the midst of the mystery which I know not, I am known, and "charity," that loving concern of Christ for Peter and of Paul for the believer and of God for all of us—that loving concern exists as long as I am.

Saturday, January 5

The Revelation. Read Gen. 44:18-20 and 45:3-5.

"I am Joseph," spoken in the familiar Hebrew language of youth, with that peculiar inflection, and spoken by Egypt's harsh governor—those words were as from the Great Beyond. "I am Joseph," a blessing sent ahead. "I am Joseph, doth my father yet live?" "I am Joseph—I embrace you weeping." "I am Joseph; be not harsh with yourselves." "I am Joseph; the famine is still on and I will be your provider." "I am Joseph; I am for the good of us all." "I am Joseph; the good will yet dissolve the tears and lies of the past." "I am Joseph; all things work together for good to those who love the Lord." "I am Joseph; my name means 'adding,' and adding only will I do and there shall be nought subtracted." What a great challenge to Christians!

—J. Paul Sauder.

We shall be dropping out for the present the weekly discussion of the Sunday-school lesson. We hope the materials published regularly in the **Herald Teacher** and other lesson helps will supply the need of our readers.

Psalm 19

Paraphrased by Barney Ovensen

The heavens are giving their glory to God
And the firmament shows us His skill.
Day after day they are talking to people,
Nightly instructing us still.
Without any speech, without any words,
Their voice has never been heard.
But their teaching goes out to all the world
And the ends of the earth have the Word.

In the heavens God made a tent for the sun,
The source of our light and grace.
He's much like a bridegroom leaving his bedroom
And joyfully running his race,
A strong man leaving the farthest heavens
And running his course to the end.
And nothing is hid from the warmth of the sun,
Or the grace of the Light God did send.

The law of the Lord is a perfect law,
Receiving the soul that dies.
His Gospel bears witness to unchanging truth,
Making the simple wise.
The precepts of Christ are always right,
Filling the heart with delight.
The Lord's commandment is good and pure,
Filling the eyes with light.

The fear of the Lord is wholesome and clean,
Enduring as long as He.
The laws that He gave us are honest and true,
And as right as they can be.
They're better than money, better than gold,
More precious than treasures of gold.
They're sweeter than honey, the finest honey,
That's ever been found or sold.

But who among us can see his mistakes?
Clean me from faults I don't see.
And keep your servant from willful sins,
Let them not make a slave out of me.
Then I will be blameless and saved from transgression,
Rewarded for living right.
May the words of my mouth and the thoughts of my heart
Be acceptable, Lord, in your sight.

Miami Beach, Fla.

Propose Union of Italian Evangelical Groups

Leaders of the Waldensian Church, world's oldest Protestant body, were urged at Torre Pellice, Italy, to promote the union of all Italian evangelical groups rather than seek merger with any single church organization. The recommendation was made by a special committee in a report to the Waldensian Synod at its annual meeting. The committee has been working for several years on a proposed union with the Italian Methodist Church. —**Alliance Weekly.**

FAMILY CIRCLE

To a Four-Year-Old

By Beulah I. Diffenbach

You've a sharp inquisitive mind,
You ask questions of every kind,
From dawn till the stars speck the sky.

"Why can't we go up the trees,
And catch the sun, please,
Like a plane or a bird in the sky?"

"And why did God make the fly?"
"Where do fish go when they die?"
"Just how can Jesus get into our hearts?
Tell me, please."

Then my heart breathes a prayer
That God His wisdom may share
With a mother asked questions like these.

Lancaster, Pa.

How Salvation Fortifies Marriage

BY RAYMOND BYLER

It is only through divine grace that the teachings of Jesus can be realized in human life. For the Christian, marriage is a holy union. Its standards are divine. Its responsibilities are great. Its resources are adequate.

Successful marriage is not easy. Yet as the Christian couple steps into the room of married life they find themselves literally surrounded by God's gracious sufficiency. They have already been married "in the Lord." Their union is a blessed triangle with Jesus. They can claim His promise, "where two . . . are gathered together in my name, there am I in the midst of them." He is able to keep them from falling. They can count upon His strengthening power through the difficult days ahead.

Even before they made their vows, they had been prepared by the Lord for a successful union. Being under Christian influence they were taught the Bible doctrine of matrimony. They saw Christian family life at close contact. They experienced the guidance of the church in courtship. They heard the prayers of fathers and mothers. They visited in many homes where Christ was truly the head. They had the fellowship of Christian young people. They were shielded from the love ideals of Hollywood. They chose to marry "only in the Lord."

Perhaps they missed these great premarriage means of grace. Certainly they missed something important. Maybe they were only partially prepared by some lack or failure of the past. Yet they need not despair. If they come to the marriage altar with a genuine devotion to the Lord which may be less than a month old, they still can expect success. They can still be yoked up with Christ and learn of Him. Practically all the instructions of the Lord on the subject are to those already married.

Of course they love each other. But their love has a superhuman ideal. The example for them is the blessed union of Christ and His bride the church. Christ loved the church and gave Himself for it. So the husband is committed to love his wife. The church is subject to Christ. So the wife seeks to respect her husband. The Christian husband's love is considerate. That of his wife is acquiescent. Under such conditions they can joyfully face life singing, "Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

They seek to learn the Christian answer to the issues of married life. They find the great principles stated in the Word of God. They discover the secret, "The family that prays together, stays together." They cultivate fellowship with fellow believers. They welcome children according to the Christian ideal.

Someone has said, "Fruitful and lasting marriage is largely a matter of love and faith. Where there is a genuine love and a consecrated faith, the practical problems of life are not too difficult to meet and conquer. When these are lacking, even the smallest personality differences will often bring discord and destruction to a marriage and family life."

The Christian home is an island of security in the troubled sea of contemporary society. As its qualities are preached to a world of failure, we must tell more than the divine laws of marriage. We must also preach the divine secrets of success. After all, let us be humble enough to admit that we are what we are by the grace of God. The little heaven on earth that we enjoy is a part of the *good news* of the Gospel. Thousands have neither seen it demonstrated nor heard it preached. Let us proclaim a Gospel of Christian marriage that many will, in repentance, pray the prayer of the poet,

Dear Lord, take up the tangled strands,
Where we have wrought in vain,
That by the skill of Thy dear hands
Some beauty may remain.

Touch Thou the sad, discordant keys
Of every troubled breast,
And change to peaceful harmonies
The sighings of unrest.

Where broken vows in fragments lie—
The toll of wasted years—
Do Thou make whole again, we cry,
And give a song for tears.

Take all the failures, each mistake
Of our poor, human ways,
Then, Saviour, for Thine own dear sake,
Make them show forth Thy praise.

Transformed by grace divine,
The glory shall be Thine;
To Thy most holy will, O Lord,
We now our all resign.

(Mrs. F. G. Burroughs)

Altha, Fla.

EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to our many relatives, friends, and neighbors who remembered us so kindly with cards and letters of sympathy and prayers in our behalf at the time of the passing of our dear husband and father.—Mrs. T. K. Hershey, Beatrice Hershey Hallman, Lester T. Hershey.

* * *

I want to thank all the dear fellowship of saints for the many prayers and expressions of love in my recent accident. There is no tie so precious as the tie of fellowship in the brotherhood of the church. I know this again by experience. To God be the glory for preserving my body safe for His further service for the time He has yet to grant me. May we exalt the Lord Jesus in all that He is and has done for us. Praise His name!—Allen H. Erb, Lebanon, Oreg.

* * *

I wish to express my sincere thanks and appreciation to all who remembered me in their prayers, and with cards, visits, flowers, plants, and other gifts during my stay in the hospital and since my return home. I express special appreciation to the different Sunday-school classes and sewing circles for their gifts. May the Lord richly bless and reward each one in return.—Mrs. Anna S. Dagen, Willow St., Pa.

* * *

We wish to express our sincere thanks to each one of you who remembered us with prayers, words of comfort, cards of sympathy when God saw fit to call our dear daughter Ruth home to Himself. May the Lord reward you for your kindness.—The Christian Frank Family, Salunga, Pa.

* * *

This token of appreciation for the tokens of love expressed in prayers, and with cards, visits, and flowers while I was in the hospital and since my return home. May the Lord richly bless each one of you.—Jacob L. Dagen, Willow Street, Pa.

* * *

We wish to express our sincere thanks to all who remembered us with gifts, prayers, cards, and letters in the loss of our infant son. May God bless each one of you.—Mr. and Mrs. Paul R. White, Columbia, Pa.

OUR SCHOOLS

(Continued from page 1188)

The YPCA of Hesston College will again sponsor a Gospel team during the Christmas holidays. Team members include Howard Snyder, La Junta, Colo.; Ray Horst, South English, Iowa; Fern Bontrager, Vestaburg, Mich.; Marlene Chupp, Glendive, Mont.; Carol Ratzloff, McMinnville, Oreg.; and Arnold Burkey, Dorchester, Nebr. This group will worship with churches in Kansas, Oklahoma, Arkansas, Missouri, and Nebraska, before returning to the campus Jan. 2.

♣

The monument I want after I am dead and gone is a monument with two legs going about the world—a saved sinner telling about the salvation of Jesus Christ.—D. L. Moody.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the GOSPEL HERALD is given to those whose address is supplied by the officiating minister.

Beachy—Miller.—Mose Beachy, Kalona, Iowa, and Mrs. Barbara Miller, Wellman, Iowa, both of the Upper Deer Creek cong., by Elmer G. Swartzendruber at the home of the bride, Nov. 4, 1956.

Bole—Good.—Albert Bole and Thelma Good, both of the Yellow Creek cong., Goshen, Ind., by Peter B. Wiebe at the church, Aug. 26, 1956.

High—Deiter.—Warren G. High, Lancaster, Pa., Stumptown cong., and Doris Eileen Deiter, Lancaster, Pa., Strasburg cong., by Jacob T. Harnish at the Strasburg Church, Dec. 1, 1956.

Kauffman—Wagner.—Frederick A. Kauffman, Middlebury, Ind., cong., and Georgia Allene Wagner, Perryton, Texas, cong., by Paul H. Holdeman at the Perryton Church, Nov. 10, 1956.

Ropp—Yoder.—Chester J. Ropp and Annie M. Yoder, both of near Kalona, Iowa, by Enos C. Swartzentruber at the home of Lewis M. Miller, Oct. 18, 1956.

Unger—Keller.—George Unger, Manitoba, Canada, and Dorothy Keller, Eureka, Ill., by Robert Keller, brother of the bride, at the Metamora (Ill.) Church, Sept. 8, 1956.

Yoder—Troyer.—Alva Yoder and Edna Troyer, both of Pryor, Okla., Zion cong., by Nelson Histand at the Zion Church, Nov. 22, 1956.

Yoder—Petershime.—Harvey C. Yoder, Salisbury, Pa., and Mildred J. Petershime, Oakland, Md., by Enos C. Swartzentruber, Kalona, Iowa, at the Amish Church near Gortner, Md., Nov. 1, 1956.

Births

"Lo, children are an heritage of the Lord" (Ps. 127:3).

Bender, John and Naomi (Hertzler), Philadelphia, Pa., a daughter, Jan Ellen, Dec. 2, 1956.

Bergey, James and Mary (Troyer), Fentress, Va., fifth child, fourth son, Floyd Kemp, Dec. 5, 1956.

Blosser, Albert and Carol (Schloneger), Columbiana, Ohio, fourth child, third daughter, Joanne Joy, Nov. 25, 1956.

Burkholder, Paul and Eva (Reesor), Markham, Ont., third child, first daughter, Mary Catherine, Nov. 30, 1956.

Gochnauer, Paul H. and Jean Y. (Herr), Lancaster, Pa., third child, second daughter, Patricia Lou, Dec. 7, 1956.

Gonsalez, George L. and Emma (High), Ephrata, Pa., a daughter, Ruth, Nov. 14, 1956.

Halteman, Mr. and Mrs. Paul N., Telford, Pa., third child, first daughter, Joanne, Oct. 28, 1956.

Hartzler, Eugene L. and Lois (Longenecker), Sheffield, Pa., first child, Joyce Louise, Dec. 4, 1956.

Hershberger, Frank and Betty (Nitzsche), Detroit Lakes, Minn., third child, second daughter, Debra Louise, Nov. 19, 1956.

Hochstetler, Donald and Marvel (Kinsinger), Wellman, Iowa, third child, first son, Brent Leon, Dec. 11, 1956.

Jutzi, David and Frieda (Gerber), Tavistock, Ont., second son, Dean Alan.

Kauffman, Daniel E. and Edith (Yoder), New York, N.Y., fourth child, second son, James David, Dec. 1, 1956.

Kennel, Chris D. and Gladys (Hershey), Parkesburg, Pa., eighth child, fourth son, Frederic Ralph, Nov. 26, 1956.

Kniss, David and Esther (Leaman), Tampa, Fla., first child, Fred LaMar, Nov. 30, 1956.

Maust, Walter B. and Lorene (Moyer), Telford, Pa., first child, Glenda Jean, Nov. 11, 1956.

Miller, Elwood Gene and Edna (Hochstetler), Parnell, Iowa, second child, first daughter, Evelyn Faye, Nov. 25, 1956.

Mumaw, Lowell and Mildred (Bontrager), Goshen, Ind., second daughter, Gloria Jean, Dec. 6, 1956.

Myers, Harry W. and Gladys (Martin), Portland, Oreg., sixth child, second son, John Harry, Nov. 21, 1956.

Oswald, Leland and Dorothy (Erb), West Point, Nebr., fourth child, second son, Gene Roy, Nov. 24, 1956.

Reber, John and Nina (Beachy), Newton, Kans., first child, Michael D., Oct. 27, 1956.

Rohrer, Nelson G. and Pauline (Lefever), Quarryville, Pa., twins, third and fourth children, second and third sons, Melvin Ray and Mervin Jay, Nov. 28, 1956.

Rudolph, David and Naomi (Petre), Myersville, Md., fifth child, second daughter, Rachel Emma, Nov. 21, 1956.

Ruhl, Lester and Ruth (Kreider), Mount Joy, Pa., first child, Mary Arlene, Dec. 6, 1956.

Snyder, Kenneth and Celesta (Gascho), Corry, Pa., third child, second son, Lester Owen, Dec. 7, 1956.

Swartz, Robert P. and Ruth A. (Wert), Spring City, Pa., second son, Theodore Kent, Nov. 30, 1956.

Weaver, Ivan M. and Minerva (Gingrich), Lititz, Pa., eighth child, sixth daughter, Eunice, Nov. 14, 1956.

Yoder, Paul D. and Naomi (Landes), Boyertown, Pa., third daughter, Bonnie Marie, Nov. 23, 1956.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Jerusha, daughter of Noah C. and Sarah (Basinger) Wenger, was born in Mahoning Co., Ohio, Oct. 11, 1865; died in Newton, Kans., Nov. 30, 1956; aged 91 y. 1 m. 19 d. On Feb. 28, 1888, she was united in marriage to Jesse P. Brenneman near Van Wert, Ohio. Here they started life together in a log cabin. A few years later they moved to Harvey Co., Kans. Although they moved several times they never left Harvey Co., except for three years spent in Reno Co. This home was blessed with 2 sons and 5 daughters (Lula—Mrs. Peter Jantz, deceased; Naomi of the home; Noah, deceased; Sarah—Mrs. Ernest Fiedler, Elbing, Kans.; Eunice—Mrs. Abram Zook, Portland, Oreg.; Amos J., and Pauline—Mrs. Alvin Stahly, both of Newton, Kans.). Surviving are also 18 grandchildren and 22 great-grandchildren. Her husband preceded her in death Jan. 8, 1949. She and her husband both accepted Christ as their Saviour through the evangelistic work of J. S. Coffman and united with the Pennsylvania Mennonite Church. They later transferred their membership to the East Emmet Church. Funeral services Dec. 2 at the Pennsylvania Church were in charge of Earl Buckwalter and G. Lawrence Showell, pastor of the East Emmet Church, with burial in the adjoining cemetery.

Garber, L. Anna, youngest daughter of Isaac and Catherine (Bare) Leinbach, was born near Elkhart, Ind., March 19, 1892; passed to her eternal reward Nov. 12, 1956, at the Goshen (Ind.) General Hospital; aged 64 y. 7 m. 23 d. She had suffered a coronary heart attack several weeks previous but seemed to be recovering satisfactorily, when she died suddenly from another attack. On July 28, 1917, she was united in marriage to Leander Garber. In her mature youth she united with the Salem Mennonite Church of which she was a faithful member until death. Surviving, besides her husband, are 3 sons (Etril J. Leinbach, Moorepark, Mich.; Leroy Garber, Goshen, and Verlin Garber, at home), 6 daughters (Lovina—Mrs. Jency Hershberger, North Judson, Ind.; Myrtle—Mrs Vernon Shaum, Goshen; Dorcus—Mrs. Paul Snyder, New Paris, Ind., Hazel, at home; Violet—Mrs. John J. Kauffman, Middlebury, Ind.; and Cora—Mrs. Eugene Askren, Richmond, Ind.), 33 grandchildren, 2 sisters (Mrs. Mary Fisher, Elkhart, Ind., and Mrs, Saloma Welty, Nappance, Ind.) and 3 brothers (Henry, North Lima, Ohio; Jonas, Portland, Oreg., and Noah, Petoskey, Mich.). Funeral services were in charge of F. E. Freed and R. F. Yoder, assisted by D. A. Yoder.

Hertzler, Elizabeth K., daughter of Isaac and Barbara Stoltzfus, was born Nov. 2, 1873, in Union Co., Pa.; died Nov. 27, 1956, at the home of her daughter Anna near La Junta, Colo.; aged 83 y. 25 d. On Dec. 4, 1900, she was married to Christian Hertzler, who preceded her in death almost 10 years. After they were married, they moved to Kansas and lived in or near Hesston until after the death of her husband. Four daughters were born to this union (Carrie, Anna—Mrs. Paul Hershey, La Junta, Colo.; Ruth —Mrs. Walter Martin, Iowa City, Iowa, and Ellen, who died in 1933 while in school at Goshen College). Soon after the death of her husband, she went to Colorado to make her home with her daughter Anna. She accepted Christ as her Saviour in early girlhood and has been a consistent member in the Mennonite Church. At the time of her death she had her membership with the Hesston Mennonite Church. Beside her 3 daughters, she leaves 6 granddaughters and one great-grandson. Funeral services at Hesston Mennonite Church on Nov. 30 were in charge of Milo Kauffman and Ivan Lind, with burial in the Pennsylvania Church Cemetery, Hesston, Kans.

Horst, Carl Eugene, son of John and Alice (Frey) Horst, was born at Shippensburg, Pa., Nov. 9, 1934; passed away at the Jefferson Hospital, Philadelphia, Pa., Oct. 27, 1956, after an illness of 6 weeks; aged 21 y. 11 m. 18 d. During his illness he accepted Christ and was received into the Mennonite Church. Surviving are his parents, 2 brothers (Paul M., Orrstown, Pa., and Wayne L., Shippensburg, Pa.), 8 sisters (Mrs. Glenn H. Martin and Mrs. David R. Lehman, Chambersburg, Pa.; Mrs. J. Wilmer Lehman, Townsend, Del.; Ruth I., Janet M., Thelma L., Edna G., and Joyce E., all at home). Funeral services were held Oct. 29 at the Rowe Mennonite Church by Amos E. Martin and Paul C. Martin, with burial in the adjoining cemetery.

Hostetler, Emma, daughter of Paul and Lydia Martin, was born on June 12, 1873, in Lancaster Co., Pa.; died at the home of her daughter, Mable, at Crane, Mo., on Nov. 27, 1956; aged 83 y. 5 m. 15 d. Death was due to complications following a fall which resulted in a broken hip. At an early age she moved with her parents to a farm near Zimmerdale and lived in the Hesston community until a short time prior to her death. On Nov. 21, 1895, she was united in marriage to Chancey M. Hostetler, who preceded her in death. Surviving are her daughter (Mable—Mrs. L. L. Knott, Crane, Mo.), 3 sons (Martin, Newton, Kans.; Paul, Independence, Mo., and Harry, Ontario, Oreg.), 8 grandchildren, and 5 great-grandchildren. On Sept. 20, 1891, she accepted Christ as her Lord and Saviour and united with the Pennsylvania Mennonite Church near Hesston, Kans., where she was among the early pioneer members. When the Mennonite Church was organized in Hesston, she with her husband became charter members, where they continued as faithful and active members throughout their lives. Funeral services on Dec. 1 were held at the Hesston Mennonite Church with burial in the Pennsylvania Church Cemetery.

Massanari, Lizzie, was born April 4, 1885, in Metamora, Ill., one of 12 children of John and Anna Sommer. In her early youth she accepted Christ as her Saviour and became a member of the Metamora Church. On Nov. 19, 1912, she married Joe Massanari. They set up housekeeping in the Fisher community and became members of the East Bend congregation. Six children were born to this family (Karl, Goshen, Ind.; Robert and Joe, both of Champaign, Ill.; Russell, Fisher, Ill.; Walter, Millersburg, Ind.,

and Anna Kay, Puerto Rico). She was a devoted wife and mother, radiating a strong Christian influence in her home. She passed away Nov. 18, 1956; aged 71 y. 7 m. 14 d. Surviving, in addition to the immediate family, are 17 grandchildren, a sister (Mrs. Bena Darr, Fisher, Ill.), 2 brothers (George I. and J. D., Metamora), and many relatives and friends. Funeral services were held at the East Bend Church on Nov. 21, in charge of Howard Zehr.

From Our Churches

LEONARD, MISSOURI

(Mt. Pisgah Congregation)

Christian Greetings to All:

"Search me, O God, and know my heart . . . ." This is our prayer as we meet Sunday after Sunday to hear the Word and worship God.

Our summer Bible school was held June 4-15 with Freda Hartzler, Goshen, Ind., as superintendent. The average attendance was 68, with 75 per cent of the pupils from non-Mennonite homes.

A number of our young people attended the youth camp at Florida, Mo. The camp closed after a week of youth activities, with a basket dinner in which parents and friends were invited to participate.

Our WMSA meets the first Thursday of each month with an average attendance of 13, besides the children. For our November meeting we invited the ladies from the neighboring Christian Church to be our guests. Besides the special projects decided upon by our district conference, we have our own special project each month. This year we bring a given article each month to be used in a clean-up kit. At the end of the year each member will have donated all the necessary articles and a bag to make up these kits. The business and devotional part of the meeting includes a discussion on some subject, suggested in a booklet put out by the district secretary.

Our congregation organized an MYF this year, with Bro. Ralph Detwiler as adult sponsor. Their project was raising popcorn.

Among the various meetings we enjoyed this year were our quarterly Sunday-school meeting, the lectures on Child Evangelism by G. G. Yoder, Archaeology and the Bible, by M. A. Yoder, Gospel teams and choral groups from our various church schools and service units, and our revival meetings by Bro. Lowell Nissley.

Our Sunday-school superintendent for this year is again Bro. Wain Eberly, assisted by Bro. Frank Klocke, Jr. Mrs. Orvis Johnston.

LYNDHURST, VIRGINIA

(Lynside Congregation)

Christian Greetings:

Praise God from whom all blessings flow. Our needs have been supplied by the refreshing showers and for the harvest of plenty this fall.

Our summer Bible school, June 11-24, had an average attendance of 230. A public program was given at the close of school. A bus has been purchased to bring children to Bible school and Sunday school.

A Bible Conference on "The Home" was given Sunday, Sept. 9, with the brethren B. Charles Hostetter, John Shenk, and Milton Brackbill as speakers.

During the summer the following numbers were received into church membership: Sunday, April 1, two; May 6, four; June 10, two; July 22, five; Sept. 23, two.

We had our counsel meeting on Sunday evening, Aug. 26, with communion services on Sunday evening, Oct. 7. Bro. Truman Brunk, Denbigh, Va., brought the message.

Saturday afternoon, Oct. 6, 39 members of the Busy Bee Club visited the Grand Caverns, Grottoes, Va.

Spiritual feasts we enjoyed since our last letter were given by Hubert Pellman, J. Ross Goodall, John R. Mumaw, Mahlon Blosser, J. L. Stauffer, Paul Peachey, Ezra Good, John Sollenberger, Amos Hess, and B. B. King. A hearty welcome is extended to all.

Bro. R. S. Burkholder passed away on Sept. 20. His support of the work, both spiritual and financial, will be missed by the congregation. His admonitions meant much to a number of us.

Come and worship with us.

Viola B. Tisdale.

LYNDHURST, VIRGINIA

(Mountain View Congregation)

Christian greetings:

On May 6 our newly ordained minister, Marion Weaver, preached his first sermon at Mountain View. He also brought a message on Sept. 30. Our prayers go out to him as he is busy in the Lord's work.

On May 13, Mother's Day, our Sunday school enjoyed a picnic on Howard Bridge's farm, with Paul Wenger giving an interesting talk on the home.

Bro. William Jennings, Knoxville, Tenn., preached for us on May 20 at our communion service. We always give Bro. Jennings a hearty welcome.

Our summer Bible school was held June 11-22 with Howard and Junie Bridge as superintendents, Mattie Demasters and Twilla Campbell as secretaries; Frank Hatter, Lonie, Naomi, and Helen Bridge, Marie Quick, Daisy Fitzgerald, Martha Coffey, and Betty Snead as teachers. The children were given ice cream the last day, with the program being held on Sunday evening, June 24.

Bro. William Martin, Menges Mills, Pa., preached for us Sunday night, Aug. 5.

Our revival meetings, July 16-25, were in charge of Bro. William McGrath, College Park, Md.

On July 21 a quartet from Springdale gave a testimony in song for the revival, and also on July 24. Another song service was given by Springdale on Oct. 21, which was very much appreciated.

On Aug. 12, Jean Lawrence was taken into church membership. May the blessings of the Lord abide with her as she begins her Christian life. Our bishop, Joseph R. Driver, who has since gone to his reward, was at this service. We mourn the loss of our bishop.

On Aug. 26, Howard B. Bridge, a young minister, had devotions. He is the son of Mr. and Mrs. C. B. Bridge, Waynesboro, Va. It was an inspiration to all to listen to him.

On Sept. 16 our Sunday school enjoyed a picnic. Bro. John Martin brought the morning message, and also one in the afternoon.

Our communion services were observed Oct. 14 with Bro. Franklin Weaver in charge. Oliver Keener, Harrisonburg, Va., brought the message for our communion meeting. Louise Hatter was received into church membership the same day.

Our Sunday school has been reorganized with Reginald Hatter and Reginald Bridge as superintendents; Mattie Demasters, secy.; teachers: Howard and Hershel Bridge, Daisy Fitzgerald, Aldina Fleming, Ruth Campbell, Helen Bridge, and Jean Lawrence.

Beginning in September, Mary McNeil Trissel is teaching us some new songs. We appreciate this very much.

We earnestly ask the prayers of God's people that the unsaved in this community may be made very conscious of their lost condition, and that we as a group may labor together in love, ever seeking to glorify the name of Jesus.

Betty Snead.

MIDLAND, MICHIGAN

(Midland Congregation)

Dear Readers:

Our revival meetings were held in September with Bro. Joe Swartz, Rexton, Mich., in charge. A number of folks reconsecrated their lives to God.

On July 25 we had the privilege of having Bro. and Sister Ernest Bontrager in our prayer meeting. At present we are studying Genesis.

Church officers for this year are as follows: trustee, Menno Miller; chor., and asst., Charlie Bontrager and Duane Miller; corr. secy., Amanda Miller; ushers, Lawrence Yoder and Willis Miller; Christian Workers' Conference, Kenneth Gusler, Wilbur Leidig; Mich. S.S. Del., Herman Kauffman; nominating committee, Oscar Wyse, Melvin Yoder; Disaster Committee, one year, Menno Miller, two years, Oscar Wyse, three years, Wilbur Leidig.

On the evening of Aug. 19 Bro. Tobe Schrock was with us and gave a message on "Showing Our Love to God."

On Aug. 26 Bro. and Sister LeRoy Reinsmith, Centerville, Mich., worshiped with us, Bro. Reinsmith bringing the morning message.

A number of our young folks are going to college and school elsewhere: Oscar Kindy, Esta and Leanna Yoder, and Janet Yoder at E.M.C.; Arnold Miller at Hesston College, Carl Gusler and Phyllis Leveille at Goshen.

Bro. Orvil Crossgrove and family of Yoder, Ind., worshiped with us Oct. 28, Bro. Crossgrove bringing the morning message.

Sunday-school officers are as follows: supt. and asst., Lawrence Wyse and Herman Kauffman; primary supt., Kenneth Gusler; chor. and asst., Duane Miller and Mamie Kauffman; secy. and asst., Milton Yoder and Darrell Yoder; asst. mod., YPBM, Duane Miller; asst. librarian, Juanita Yoder.

The district sewing meeting was held here Nov. 1. In the evening Bro. Mosemann spoke in our services. Amanda Miller.

PALMYRA, MISSOURI

(Pea Ridge Congregation)

Dear Readers: Greetings.

Our Sunday-school reorganization on Sept. 20 resulted as follows: Supt., Leslie Hathaway; Asst., Daniel Bender; Secy., Gladys Duff; Treas., Florence Hathaway; Chor., Mabelle Hathaway; Conference Delegate, Daniel Bender.

Since our church building was torn down, we are having services in the nearby schoolhouse. It is small and somewhat crowded, but we are thankful for a comfortable place to worship.

The work on our new church building has been at a standstill for several weeks, due to the failure of some needed material to arrive. We hope to have it finished before cold weather. We are having beautiful fall weather, warm days and cool nights. For some good reason the Lord has withheld rain from this section of the country and wells and springs have failed. Many farmers are having water hauled for livestock and household use.

Bro. Stanley Hathaway has been confined to his bed for some weeks with rheumatic fever. Remember this little brother in your prayers.

Two of our sisters are at home again after undergoing treatment at the hospital. We pray for them a speedy recovery.

We crave an interest in your prayers that the work here may prosper. May God bless all who read. Correspondent.

REEDLEY, CALIFORNIA

(The Mennonite Church)

Greetings:

New Church Organized: The members of the Mennonite Conference located in and near Reedley are very happy in a recent development—that of the organization of "The Mennonite Church," Reedley, Calif.

Bro. Sherman Maust, bishop from Upland, assisted in the organization meeting on Sept. 3, 1956. Church services and Sunday school are held every Sunday morning. Bro. Richard Showalter has accepted a one-year appointment as pastor. Services are temporarily being held in the MCC Clothing Center, 1600 I Street, Reedley, but plans are being made to purchase a lot for building. Funds to assist this project are already coming in from other congregations.

Any interested persons wishing to contribute may address it to The Mennonite Church c/o Ferne Shantz, Treasurer, P.O. Box 631, Reedley, Calif. Correspondent.

OPTIMUS, ARKANSAS

(Mt. Joy Congregation)

Greetings:

The harvest is past, the summer ended, and many are not saved. Another busy summer! Besides the three weekly services and some visitation, there are conferences, committee meetings, and the work of the Local Board to attend to, plus trying to help others where possible and to be self-supporting. In none of these efforts have we been very successful, but we wish to express our sincere gratitude to our heavenly Father for His constant presence and guidance. This is especially appreciated because we are in the poorest county of one of our poorer states, and few are able to make a living off the farm here. Philippians 4:19 is real to us and we praise God for the faithful folks who have been partners with Him in making this work, witness, and livelihood possible. With Paul we want to be content.

Our last summer Bible school for the year, at Ben, Ark., nearly 40 miles from our home, was held Sept. 10-21. The interest was good which, with their hearty personal invitations, makes us want to go back next year. The group attending was largely General Baptist, and it was their first experience with summer Bible school.

Though neither is finished, we do praise the Lord for our new home and the new church. The old log house, which we occupied nearly four years, will soon be wrecked and what we can will be salvaged for a hog house we so much need.

The Willard J. Barge family has also been living in a log house for about the same time and are now in the process of building a new house. The frame is up and the roof on, but the siding inside and out is yet to be put in place. There will also be a good deal of finishing to be done. Anyone that could be of help in this way and feels the Lord would have him in voluntary service for a week or two, would be appreciated. If the Lord lays this on your heart, will you not let us know and we can arrange for your lodging?

Pray with us as we endeavor to live and labor for the Master here.

Manasseh E. Bontreger.

RITTMAN, OHIO

(Crown Hill Congregation)

Dear Readers:

We rejoice in Christ who "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Pet. 1:3). We are enjoying a very challenging study from I Peter during our Sunday morning worship services.

Bro. Paul R. Miller, Walnut Creek, Ohio, taught us practical Christian living and pointed the lost to Christ during our fall revival services, Aug. 26 to Sept. 2.

The congregation voted to continue our radio program, The Gospel Light Hour, heard each Sunday at 12:30 over Wooster. We pray that this ministry will be fruitful both to the saving of souls and strengthening of saints.

In connection with the installation of newly elected Sunday-school and church officers and teachers, we had an impressive service when we received the charge and accepted the privilege and responsibility by pledging ourselves to diligent study and faithful work, looking to God for guidance and strength.

Bro. Allen Shirk was with us for a midweek service and showed slides of the work in Bihar, India, where he with his family worked for five years. He stressed the same concern which Paul gave in II Thess. 3:1, "Brethren, pray for us, that the word of the Lord may have free course, and be glorified."

One Sunday the Pleasant Hill congregation dismissed her evening service to worship with us and have charge of the program. Another Sunday evening Pleasant View had charge of the service. We enjoyed this fellowship. We also received a blessing in worshiping at Orrville, Flat Ridge, and Sippo Brethren in Christ Church where we had charge of the evening service.

There is continued interest shown by our young people in a discussion group which meets once a month at the John Drescher home to discuss interests, concerns, and problems of young people. They select the topic for discussion.

A crafts and fellowship gathering was started last month for ages 9-14. The young people work on different projects for an evening, spending the last fifteen minutes as a devotional period.

In our midweek services we are studying the newly adopted constitution of our conference. The Faith and Practice Committee of the MYF is putting forth a special effort to have every MYF member attend. Two classes meet in the basement each Wednesday evening, a primary class and a junior and intermediate chorus. The church chorus is practicing a Christmas cantata, "The Child of Bethlehem."

Miriam Brenneman, the oldest member of our congregation, passed away on Oct. 18, at the age of 89.

Betty Drescher.

ROSELAND, NEBRASKA

(Roseland Congregation)

Greetings of Love in the Name of Christ:

Our small group in south central Nebraska feels rather isolated, and so we doubly appreciate our contact with the church at large through our church periodicals, and we appreciate visitors of like precious faith from other communities and states.

Most of our enrollment of 21 are the remaining few of a once thriving mission-minded congregation. Different factors are responsible for this small number, perhaps the drouth years of the '30's have taken the largest toll, as many moved to greener pastures. But those who stayed, as well as we that have moved in, feel the nearness of God as we endeavor to witness for Him here.

Our summer Bible school has been our best avenue of contact with the outside. This was the fourth summer for this endeavor; our highest enrollment was 38. Parents have praised the work which is truly a challenge, as we are aware that much is expected in one season of Bible school. All these children are from non-Mennonite homes, except our four children. A large per cent of the pupils are children of nominal church members of other faiths. This fact makes it difficult to get them in for Sunday-school service. We are thankful for the one that is a faithful attendant since our last Bible school. Since most of our members are edging toward the older side of life, we find it necessary to ask other congregations to help supply extra teachers. This year we had three from the Milford community, Mrs. Orvin Yeackley, Dorothy Bender, and Elda Stutzman, and one from Shickley, Ardis Kennel. We certainly appreciated their fine spirit of co-operation. One inspiration of Bible school was the class of five high school youth who would have repeated the eighth grade work if we had not supplied a high school course.

Our sewing circle meets monthly; our work consists largely of making comforts. Recently the Wood River sisters met with us for an all-day meeting. Their fellowship and helping hands were an encouragement.

Bro. J. W. Birky, Strang, Nebr., conducted a series of revival meetings in early May. In Sept. Bro. Alvin Gascho, Wood River, was our instructor for a week of Bible Conference. Bro. and Sister Roy Zook, Kansas City, spent Sept. 16 with our group.

A few weeks ago the Wood River congregation was host to our congregation for a Sunday morning service and the noon meal. Several families stayed for the evening service. Bro. Miller presented a message both morning and evening.

Our two (and only two) young men began their I-W service at Kalamazoo, Mich., recently.

Communion service is scheduled for the coming Sunday, with our bishop, Bro. Peter Kennel, in charge.

Two of our aged brethren, Abe Schiffler and Simon Ebersole, have passed to their reward this past year.

The early days of November have found most crops harvested; the cribs of golden corn are a pleasant contrast to the brown of the fields. The deep green of the winter wheat gives one hope for another harvest. Those fortunate enough to have irrigation wells (and each year finds new ones going down) report good yields of row crops and hay, but the dry land farmer did not fare so well. However, the wheat crop was good.

The burden on my heart for this apparently dying-out Mennonite community is that you will pray with us that the Lord might prosper His work here, that souls might be freed from the bondage of sin, and that the light might not go out. We definitely feel the need of other consecrated young families to give the work more permanency. Christian friends, if the Lord speaks to you, will you heed the call?

Mrs. Alton Miller.

SCHELLSBURG, PENNSYLVANIA

(Pleasant View Congregation)

Dear Readers: Greetings.

Praise the Lord from whom all blessings flow.

On July 8 Bro. and Sister Stewart Bear, La Valle, Md., and Bro. and Sister David Martin and family, Greencastle, Pa., were with us. We are always glad for visitors to worship with us. On July 22, Bro. and Sister Hiriam Wingard, Wadsworth, Ohio, were with us, and he preached a stirring and strengthening message. Mahlon and Susie Wingard, Weaver cong., Johnstown, Pa., were with us also.

On Sept. 23 we elected our Sunday-school officers. The MYF sent 150 tracts and The Way to homes by mail and distributed 500 tracts from house to house in Bedford one evening.

On Sept. 23 a chorus of 33 from Allensville sang and Bro. Irvin Roth brought a message to a well-filled house. We give them a hearty welcome to come back. We were glad to see so many from the Johnstown district.

Bro. and Sister A. J. Metzler, Scottdale, Pa., were with us on Sept. 30 and he brought the morning message.

We are still repairing the church building. The brothers work on it every Tuesday evening. Pray for the work at Schellsburg.

Ruth Weyant.

STEELTON, PENNSYLVANIA

(Myers Street Congregation)

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

Bro. Harold Fly was used of God to bless our hearts in Victorious Life messages in our conference in May.

The last two weeks in June some of our boys and girls had the privilege of enjoying a week each at Tel Hai Camp.

Our Bible school was held in the middle of July with morning sessions. Besides the local talent as teachers we had four sisters from Juniata County helping us.

Our Twentieth Anniversary Conference was held on Aug. 19 with a number of folks present who previously worshiped here. Ira Miller and Samuel Miller of Harrisonburg, Va., and Isaac Baer of Washington each gave messages. We had a very touching testimony of the Lord's leading in his life by Bill Yovonavich, formerly of Steelton. We had occasion to praise the Lord for victory in lives through the years, but also cause for sorrow at the thought of defeat in other lives.

We were glad for the visits of Nathan Heges, Allen Shirk, and Ernest Bontragers, and the challenges the Lord gave us through them.

From Aug. 21 to Sept. 2 the Lord graciously manifested His presence in reviving fires at the Sharon Church, Steelton. Praise God some of the fire fell on us too at the Myers Street Church! We do praise the Lord for the liberty of the Spirit in meeting hungry hearts, and teaching them the way of victory and deliverance through being filled with the Holy Spirit. "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. 44:3).

Dec. 1-9 we are expecting a time of continued revival and evangelism at Myers Street Church. Pray for Bro. Ross Metzler as he comes into our midst.

Kathryn Hertzler.

FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Abner Stoltzfus, Kinzers, Pa., spoke to the Franconia Tract Society at the Line Lexington Church on Dec. 10.

Sister Ada Brubaker, who has served for nine years as matron of the Mennonite Girls' Center, Goshen, Ind., is now receptionist at the La Junta Hospital.

Bro. William R. McGrath, College Park, Md., spoke at Kempsville, Va., on Dec. 16. He served in a Bible conference at Pinecraft, Sarasota, Fla., Dec. 20-25, and is scheduled for a similar meeting at Chestnut Hill, Columbia, Pa., Dec. 29, 30.

Meditations for the New Mother is listed in the 1958 Southern Baptist Book Store catalog. One hundred copies have been ordered by the Wright-Patterson Air Force base.

Bro. Amos H. Hershey, a charter and life member of the Eastern Mennonite Board of Missions and Charities, celebrated his 100th birthday at Manheim, Pa., on Nov. 29. Among his greetings was one from Pres. Eisenhower.

The Belmont congregation, Elkhart, Ind., will be meeting in their remodeled church building for the first time on Dec. 30. The congregation will be cleaning up following construction during Christmas week.

The Middle District Chorus, under the direction of Bro. Lloyd Horst, gave a program at Mt. Clinton, Va., on Dec. 9.

The Madisonville, La., congregation is now meeting in their new church building.

Bro. A. J. Metzler, Scottdale, Pa., conducted Christmas services at Midway, Columbiana, Ohio, Dec. 22, 23.

Fifty Christmas packages were sent to the Western State Hospital by the Lynside congregation, Lyndhurst, Va.

Bro. Erie Sauder, Archbold, Ohio, in a Christmas service at Tedrow, Ohio, was scheduled to describe his recent trip to the Chaco in South America.

The brethren E. M. Yost and M. M. Troyer, moderator and secretary of the South Central Conference, visited the Mt. Pisgah cong., Leonard, Mo., on Dec. 20, relative to ministerial and overseer needs of the congregation and area.

Bro. Karl Massanari, Goshen, Ind., addressed the Men's Fellowship of Howard-Miami, Kokomo, Ind., on Dec. 19.

Announcements

The Ontario Hebrew Mission Board functions under the following executive committee: C. F. Derstine, Orland Gingerich, Gordon Weber, Angus Weber, Emanuel Steinman, and Jacob Fast. It ministers a witness to Jews in Ontario and in many parts of the United States. It works through literature and through its traveling director, Bro. J. Ross Goodall, and his wife Shirley. Permanent headquarters, Beth Sholom, have been established in Toronto in an area of more than 50,000 Jews. Already a children's Bible club and an adult Bible class have been started. At Camp Sholom, with its main lodge and smaller buildings and a private lake in the midst of one hundred acres, extends summer activities through the balance of the year. The camp has entertained 104 Jewish guests. Lately at a rally more than fifty Jews and their children gathered together for fellowship. The speaker was Don Brandeis, Carrebelle, Fla., a Jew converted in jail. He led fourteen convicted murderers to Christ before their electrocution. When he left prison, 150 fellow prisoners lined up and sang, "God Be with You Till We Meet Again." He is now a licensed minister and the Lord has been using him in a marked way. He has spoken in many Canadian Mennonite churches. The Board wishes to give its thanks for interest, prayers, and past support for the work of Hebrew evangelism. It requests all pastors and people to prepare the way for Bro. Goodall, not merely by arranging services, but by inviting Jews to the services as well as taking Bro. Goodall to meet Jews everywhere. The Lord has been using him and his wife in a blessed way. Recently by consent of the Board, Bro. Goodall has been only temporarily serving the Hebrew Christian Alliance. Send all mail to the new address: Ontario Hebrew Mission, J. Ross Goodall, director, 3886 Bathurst, Apartment 108, Box 224, Downsview, Ont.—C.F.D.

Youth Bible Normal with Kermit Derstine, vice-president of church-wide MYF, as director, at Bethany Christian High School, Goshen, Ind., Dec. 26-29.

Change of address: Isaac S. King from Parkesburg, Pa., to Route 1, Atglen, Pa.

J. R. Mumaw, Harrisonburg, Va., speaking to World-Wide Gospel Fellowship meeting at East Chestnut St., Lancaster, Pa., 7:30 p.m., Dec. 31.

MYF Institute, formerly known as Bible Normal, at Morton, Ill., Dec. 27-31.

The Conservative Mennonite Bible School will be held at Berlin, Ohio, Dec. 31 to Feb. 8. Registration for first three-week period on Dec. 31; for second three-week period on Jan. 21. Anyone wanting the strengthening experience of Bible study and Christian fellowship is invited to attend. For further information write to Mark Peachey, Grantsville, Md.

Dedication services for new Bethel Church, on Biglerville Road, Gettysburg, Pa. Weekend services Dec. 28-30, with Harold Bauman and O. N. Johns speaking.

Church Music Conference at Hess's, Lititz, Pa., with Chester K. Lehman as instructor, Jan. 5, 6.

The staff of the Shekinah Bible School to be held at Sarasota, Fla., Jan. 7 to Feb. 1 consists of A. J. Metzler, principal, Myron S. Augsburger, T. H. Brenneman, George R. Brunk, Andrew Jantzi, H. Michael Shenk, and John Umble.

The Ontario Mennonite Bible School will open at 9:00 a.m. on Jan. 2.

Watch-night service, New Year's eve, at Miners Village, Cornwall, Pa., with Harold Brenneman and Noah Sauder as speakers.

Song service with special singing and a hymn sing at Deep Run, Pa., 7:30 p.m., Jan. 1.

Annual Home Mission meeting at Oley, Pa., sponsored by Conestoga-Maple Grove district, Jan. 1. Speakers include Walter Leatherman, Lancaster, Pa.; Paul Mast, Lansing, N.C., and Mervin Baer, Carlisle, Pa.

Winter Bible School with Milton Brackbill, Paoli, Pa., as instructor at Phoenix, Ariz., Jan. 6-20.

Alton Horst, Sumner, Ill., at Hopedale, Ill., Dec. 30.

Visiting Speakers

Dec. 2. **Milton G. Brackbill,** Paoli, Pa., at Indianapolis, Ind. **Roy Eby,** former relief worker, in illustrated message on Formosa and Viet-Nam at Prairie St., Elkhart, Ind.

Dec. 9. **S. M. King,** Goshen, Ind., at Thomas, Hollsopple, Pa. **Joseph Baer,** Alden, N.Y., at Clarence Center, N.Y. **Edward Diener,** Clarence Center, N.Y., at Morningside, Warden Park, and Danforth, Toronto, Ont. **Paul Hackman,** Earlington, Pa., at Waterloo, Ont. **Richard Martin,** Elida, Ohio, and the **Clarence Fretz family,** formerly of Luxembourg, at Chicago Avenue, Harrisonburg, Va. **J. G. Hartzler,** Windom, Kans., at Pennsylvania, Hesston, Kans.

Dec. 16. **Cornelius Rempel,** representing the Gideons, at Breslau, Ont. **Nelson Kanagy,** West Liberty, Ohio, at West Clinton, Pettisville, Ohio.

Evangelistic Meetings

Rudy Borntrager, Fort Wayne, Ind., at Osceola, Ind., Dec. 2-9. **William McGrath,** College Park, Md., at Martins Creek, Berlin, Ohio, Dec. 5-14. **Don Augsburger,** Soudersburg, Pa., at Tuttle Ave., Sarasota, Fla., Dec. 23-30.

Calendar

Millwood Winter Bible School, Gap, Pa., Dec. 31 to Jan. 11.
Ministerial and Christian Workers' Course, Christopher Dock School, Lansdale, Pa., Jan. 7-18.
Canton Bible School, Jan. 7, to Feb. 15, 1957, with Ministers' Week, Jan. 22-25, followed by Christian Life Conference, Jan. 25-27.
Annual meeting Christian Laymen's Tent Evangelism, Inc., Jan. 25-27, Orrville (Ohio) High School.
Shekinah Bible School, Sarasota, Fla., Jan. 7 to Feb. 1.
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15. Ministers' refresher course, Feb. 4-15.
Special Bible Term E.M.C., Harrisonburg, Va., Jan. 10 to Feb. 20.
Winter Bible School of North Central Conference, Loman, Minn., Jan. 14 to Feb. 1.
Kishacoquillas Valley Bible School, Belleville, Pa., Jan. 21 to Feb. 8.
Maple Grove Winter Bible School, Atglen, Pa., Jan. 21 to Feb. 1.
School for Ministers, Goshen, Ind., Jan. 29 to Feb. 15.
Ministers' Week, Hesston College, Hesston, Kans., Feb. 11-15, 1957.
Christian Life Conference, E.M.C., Harrisonburg, Va., Feb. 16, 17.
Annual meeting Argentine Conference, Feb. 19-23.
Conference on Christian Community Relations, Christopher Dock School, Lansdale, Pa., March 1-3.
Annual meeting Mennonite Publication Board, Scottdale, Pa., March 6, 7.
Spring meeting of Commission for Christian Education, March 7-9, 1957, Scottdale, Pa.
Annual meeting Eastern Mission Board, Weaverland Church, March 12-14.
Church-wide music conference, Iowa City, Iowa, March 22, 23.
General Council of General Conference at Chicago, Ill., March 28, 29.
Ohio Mission Board annual meeting at Central, Archbold, Ohio, April 18-20, 1957.
Illinois Mission Board annual meeting, Arthur, Ill., April 26, 27.
Ohio and Eastern Conference, May 14-16, Maple Grove, Atglen, Pa.
Annual meeting Mennonite Board of Missions and Charities, at South Union, West Liberty, Ohio, June 15-18.
Biennial session of Mennonite General Conference at E.M.C., Harrisonburg, Va., last week of August.

missions

THE GENERAL BOARD HEADQUARTERS FOR MISSIONS, RELIEF, AND SERVICE: · 1711 PRAIRIE STREET, ELKHART, INDIANA. · TELEPHONE, ELKHART 2-2786.

Mission News

The Glenwood Springs, Colo., congregation which has been organized by workers in the local hospital administered by the Mennonite Board of Missions and Charities is making plans for the construction of a church building.

The brethren John Mosemann, Goshen, Ind., and J. D. Graber, Elkhart, Ind., president and secretary respectively of the General Mission Board, attended a meeting of Mennonite mission board representatives and MCC in Chicago, Ill., on Dec. 14.

The Hope Rescue Mission, South Bend, Ind., completed a drive for funds toward the liquidation of their building debt on Dec. 7. The amount in cash and pledges to date totals $4,051. This amount represents mostly contributions from individuals. Total building indebtedness remains at about $4,900.

Anita and Raul Garcia, E. Zanni 270, Pehuajó (Bs. As.) Argentina, write: "Christmas Greetings: We are already established in our home town at Pehuajó. The housing problem is quite serious in our city and so we are most thankful to have found a small house to rent for the time being. We are both teaching and enjoy it; we are constantly challenged by the great spiritual needs and indifference of our people. We wish to thank each one of you who entertained us in your homes and helped us in so many ways, making our stay in your country so pleasant and full of fond memories. May Christ ever be supreme in your lives."

Bro. Peter Sawatsky writes from Sao Paulo, Brazil: "Though new beginnings are hard, we are happy to get into the work of witnessing to the people. Language deficiency still hampers complete freedom, but we are gaining greater facility. We are confident that God's Word will not return void, and are grateful for the prayers of the church at home." Bro. Sawatsky has recently received a license for selling Bible and evangelical literature in the market place.

Bro. Robert Keller, Greensburg, Kans., now a student in hospital administration at Northwestern University, Chicago, spoke for the Bethel Mennonite Community Church, Chicago, on Sunday evening, Dec. 16.

Dedication services were held on Dec. 16 for the new Fairview Street Church building in Reading, Pa. Speakers at the all-day services were H. Raymond Charles, J. Paul Graybill, and Ira J. Buckwalter.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, spoke at the North Goshen Mennonite Church, Goshen, Ind., on Sunday morning, Dec. 16, and at the North Main St. Mennonite Church, Nappanee, in the evening. He gave an illustrated message at Goshen College on Saturday evening, Dec. 15, under the sponsorship of the Missions Committee of the YPCA. Bro. Shirk also spoke to the Lancaster Mennonite Nurses' Association on Dec. 20, at the Rossmere Mennonite Church, Lancaster, and at the Strasburg, Pa., Mennonite Church on Sunday morning, Dec. 23, and the Conestoga Mennonite Church, Morgantown, in the evening.

Bro. and Sister Lee Kanagy, missionaries on furlough from Japan, will be speaking at the Monterey Mennonite Church, Bird in Hand, Pa., on Dec. 31 and at the North Lima, Ohio, Mennonite Church on Jan. 4.

Bro. Albert Buckwalter, Chaco, Argentina, reports visiting a Toba Indian colony 80 miles north of Saenz Pena and finding a Toba Indian who could read the Toba language almost without help. He said that his brother was teaching him to read and that they had studied Bro. Buckwalter's letter for a whole day. Teaching the Tobas to read and translating the Bible into their language are important activities of our missionaries in the Argentine Chaco.

For a number of years the Lancaster, Pa., Conference has been participating in various material aid relief projects. In light of this interest and the large potential in this area the Eastern Mission Board has decided to build a permanent food processing plant. This plant is now nearing completion. It is a 40′ x 70′ concrete block building located near Akron, Pa., adjacent to the MCC warehouse. A food canning project is planned for January under the sponsorship of the Relief and Service Committee of the Eastern Board.

Bro. S. Allen Shirk, missionary on furlough from Bihar, India, will speak at the Hernley Mennonite Church, Manheim, Pa., Dec. 25; at the Hess Mennonite Church, Lititz, Pa., Dec. 26; and participate in a Bible conference at Columbia, Pa., Dec. 29, 30. The Shirks will be visiting churches in North Carolina, Tennessee, Mississippi, Louisiana, Alabama, and Florida, during January.

Mennonite Broadcasts, Inc., is scheduled to meet at the radio headquarters, Harrisonburg, Va., on Jan. 3. Pray for those responsible for the radio ministry of the church.

The Wayside Mennonite Church, Gulfport, Miss., received notice about Sept. 1 that they would need to move off their present property by Dec. 1. The congregation took immediate steps to build a new building and began construction about Oct. 1. Gifts in funds and labor have come from outside of the state to help with this project. A total of $2,800.00 has been received in gifts and offerings. The congregation hopes to build the new church for around $5,000. When the church is completed they plan to construct a 26 by 52 foot Sunday-school wing as funds are available.

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A Christian medical doctor working in the Province of Quebec, Canada, says that he believes it is the most neglected mission field in the world. There are said to be more missionaries working among the 90,000 people living in Alaska than there are among the 4,000,000 in Quebec. — **Missionary Broadcaster.**

Your Treasurer Reports

We are approaching the end of the year. At this time many persons review their giving for the year and plan for special contributions which are deductible for tax purposes. Although we recognize that there are many who now plan their giving throughout the year, we would like to recommend some special needs for those who may want to contribute in a special way during the next several weeks.

Although there are many projects in the total Mission Board budget for which contributions can be designated, we would like to recommend some of the major building projects for special contribution consideration. We are continually faced as a Mission Board with an ongoing operating budget which needs to be supplemented with special funds to construct or purchase buildings which are needed to house missionaries and to use as centers to carry on the mission program.

During the past year several major building accounts have been carried on our books and we would appreciate very much any contributions which might be designated for these particular projects. All of them represent major housing purchases which have been necessary to carry on an effective mission program and we believe represent disbursements for the mission program which will be effective over many years to come in carrying out the church's witness. The following projects are recommended for your consideration:

Radio Headquarters Building, Harrisonburg, Va.
Froh Bros. Homestead, Home for Aged, Sturgis, Mich.
New York City House of Friendship
Israel Workers' Residence and Center, Tel-Aviv, Israel
Japan Missionary Housing
South Bend Rescue Mission Building, South Bend, Ind.
Church Buildings General Fund

In addition to these major building projects we would also appreciate any contributions which may be designated for the General Mission Fund. The General Fund becomes the source from which all operational costs of the Board must be met when designated funds are less than total expenditures. We have appreciated very much the increased giving to the General Mission Fund during the past number of years and we believe that this is a good direction in our giving. It should also be noted that practically all contributions given during **Missions Week** are designated for the General Fund and in this way contributions received during this period of special emphasis are of considerable help to the financing of the Mission Board program.

H. Ernest Bennett, Treasurer
Mennonite Board of Missions and Charities
Elkhart, Indiana



The Frank Byler family, Trenque Lauquen, Argentina: Dennis, Marjory, Anna, Carol, Stanley, and Frank. Sister Byler writes in a letter to friends at home: "The children and I always enjoy the hour before bedtime during the school year, when I read to them. First thing each year we always read through the big Egermeier Bible Story book. This year we also read Heidi, Black Beauty, four books by Laura Ingalls Wilder about pioneer days, and two of the triplet series. We request your prayers for our children that we may bring them up in the Lord and not be too busy trying to help save others that we neglect our own."

Crazier Than Ever

BY ANNA H. BYLER

It was Sunday morning, Christmas Day, in Trenque Lauquen, Argentina, and we were in the midst of a sandstorm which had started the evening before. All night long the wind had been blowing, and by morning the air was still gray with the fine dust. The wind continued to blow. Sand from the streets had drifted onto the sidewalks, a poor substitute for the snow we would rather have shoveled on Christmas Day.

We prepared for Sunday school, knowing that only a few people would venture out on a day like this. Suddenly the doorbell rang. To our surprise there stood Camanforte, asking if he could set his bicycle in off the street. This was not the first time this man had braved the elements to come to church. In cold weather or in the heat of summer, in rain and in wind he comes.

When we first knew Camanforte, he came to church every now and then. But always when he came to town, his first stop was at a bar, for he was a slave to drink. Through his contacts with the church for a number of years he was aware of what the Bible taught, but he was powerless to live as he knew he should. When he came to church, he was always under the effects of alcohol and caused disturbances in the meetings. Usually he would try to give a testimony or repeat Scriptures; or he would unfold a bill from his purse and holding it up for all to see, walk to the front, and drop it in the plate after the offering had been taken. After church he would stay for people to pray with him, but his mind was always so confused he could never pray for himself.

God answered the prayers of Camanforte and his Christian friends about two years ago by giving him complete victory over drink, and he has not touched it since.

He wanted to be baptized, so we inquired of his neighbors as to what sort of man he was in their estimation. "He's crazier than ever," they said. "Before, he used to drink too much; but now he sits around reading his Bible and won't drink any more."



Bro. Camanforte, who rides his bicycle twenty miles to Trenque Lauquen Church.

All his friends and neighbors in the country drink. That a man should drink too much, they could understand. But to stop drinking and read the Bible instead was beyond their comprehension; so, they think him very queer. They urge him to drink again. He says there is only one man among all his companions who has encouraged him. That was his former boss, who told him, "Stick to your decision. He who offers you a drink is not your friend."

Camanforte is a changed man. He spends his spare time reading his Bible, distributing tracts, and telling others of the change which the Lord has wrought in his life. He regularly distributes Gospel papers in a little village where he always used to get drunk. He comes to our town to church at least every other week, riding his bicycle for about three hours over the sandy country roads, a distance of about 20 miles. He always brings us eggs or vegetables, and often buys cookies and candy for the children.

He gives his offerings to the church joyfully, telling how he always used to be broke, but now he always has money left over. In the church services he is quiet and attentive, drinking in every word of the sermon as though it were being preached for him alone. His face is radiant with the joy of the Lord. When he gives a testimony now, people sit up and listen while he tells how the Lord changed his life and still gives him the victory.

Will you pray for Camanforte, for his wife who left him while he was still a drunkard, and for his many friends who hear his testimony and see his changed life?

Trenque Lauquen, Argentina.

Bethlehem

BY LEONA YODER
MCC Relief Worker in Jordan

Most precious to us are the little pictures of a frosty night in Bethlehem which each of us holds in his heart: the humble shepherds with their white sheep under the stars, the angels' song, the soft glow of a candle touching the miracle in the stable and the little white road that ran like a ribbon from Jerusalem to the little town among the olives and vines.

It is still there, that little town. And do pilgrims still travel the little white road to the birthplace of the Christ child? Yes, it is there, grown to the size of a big town now, very modern, bright and businesslike in most sections.

But up on the hill the narrow little streets twist and turn between the small stone houses with their high domed ceilings and low doors and finally emerge in the open space before the massive old Church of the Nativity. This church was built by Constantine the Great in the fourth century and remains more or less as it left the hands of the builders. Massive Corinthian pillars made of some dull red stone hold up the roof and divide the church into sections.

Birthplace

On Christmas Eve this church is dark and quiet since the Eastern Orthodox Church observes January 7 as the birthday of Christ. Tourists, pilgrims, and worshipers of all kinds walk quietly about in this ancient church and go down the narrow little steps to the cave below where tradition says Christ was born.

We go down single file, for on each side pressed tightly against the wall are rows of nuns keeping their all-night vigil. The dozens of little silver lamps hardly lighten the cave because of the cloud of incense. It is just a small cave about fourteen yards long and four yards wide covered with heavy tapestry. If one draws this tapestry aside there appears the rough smoke-blackened stone walls of a cave.

Gold and silver ornaments gleam in the pale light of the lamps. On the floor on one side is a large silver star on a slab of marble and around it is a Latin inscription: "Here Jesus Christ was born of the Virgin Mary."

Most of the worshipers bow down and reverently kiss this star. On the opposite side is another marble slab surrounded by lamps where the manger stood. We went up the steps on the other side, walked quietly across the old church, entered a hallway and entered the great and newer Roman Catholic Church.

Such a sight of splendor is difficult to describe. The blaze of light was focused on the altar where richly gowned priests were performing a ritual over the image of the Christ child, while sweet-voiced choir boys chanted in the distance. The church was packed with people from many lands. We felt a bit dazed as we came out again into the cold and misty midnight air.

Other Services

Several of us Mennonite Central Committee relief workers also attended other services on Christmas Eve.

First there was the Young Men's Christian Association service out in Shepherds' Field. How inspiring it is to stand on those hills in the gathering dusk and sing the familiar carols with Christians from many lands.

One by one the stars appeared, the last light faded from the Mount of Olives and the twinkling lights of Bethlehem brightened the dark town. As the service closed, delicious odors ascended from the cave below where Arab friends had roasted a sheep on the hot stones in the traditional manner. How wonderful the hot sandwiches tasted as we filed through the cave and chatted with our friends.

Later we joined the Presbyterian Mission workers for a service a little closer to Bethlehem in the Fields of Boaz. The children from the School for the Blind sang so sweetly of Jesus the Light, lifting their happy faces into the soft falling rain. We accompanied our friends to the mission home for hot cocoa, cookies, and fellowship.

Hymns, Throngs

Crowds of people had filled the courtyard of the Church of the Nativity by this time for the Anglican hymn sing, so we stopped once again to lift our voices in joyous song.

We left the throngs of people at the great church and walked for some time through the still, narrow streets to the beautiful German Lutheran Church located high on a hill. We were early for the service and had the quiet little courtyard to ourselves. Standing there we could see all of Bethlehem around us. As the rain stopped and the moon appeared, the countryside of olives and vines shone softly and kindly as they must have shone on that first Christmas Eve.

The church was not full, but we knew many of the people. Most of the tourists had been frightened away by the riots of the previous week.

Peace but Concern

Our talkative group was unusually quiet as our auto wound its way around the sharp curves back to Jerusalem, for the little white road lies in Jewish territory and the bitterness of years prevents its use.

We were refugees that night, for the week before our Jericho house had been looted and the warehouse burned. Kind friends in Jerusalem had loaned us their home, our physical needs were being provided, the deep peace which only our heavenly Father gives was in our hearts.

But what about the hopeless misery of the people around us? The tiny bit of love and hope we can give is only a drop in the great ocean of need. But it is a drop. For this reason we are still here.

Soon again we hope to make the little Christmas Eve pilgrimage to Bethlehem. If open warfare should prevent our going to Bethlehem, there is still the pilgrimage to the Christ child in the heart.

via MCC Information Service, Akron, Pa.

How to Make Christ Known Through the Witness of the Mennonite Church

IX. Suggestions to congregational mission board members.

1. Suggest the location of late and significant missionary information to be listed in church bulletin.
2. Encourage the Sunday-school librarian to provide a display of books on missions and evangelism.
3. Send to boxholders return postal cards on which information or literature desired could be checked.
4. Encourage a periodic survey of the community to find the people not attending church.
5. Encourage placing Mennonite books and magazines in libraries.
6. Make periodic mailings of tracts or other literature through boxholders in your community or in other communities.
7. Keep posted on missions through the GOSPEL HERALD, Mission-Service Newsletter, and district mission paper.

Write for further suggestions to the Secretary for Home Missions and Evangelism, MBMC, 1711 Prairie St., Elkhart, Ind.

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A resolution which would have barred Negro students from attending Baptist schools and colleges in North Carolina was overwhelmingly defeated by the Baptist Convention of that state.

Broadcasting

Mennonite Hour

The 1957 Desk Calendar picturing various aspects of the broadcasting ministry is still available to anyone requesting it. English and Spanish editions are available. Send your request to Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

WMBI Chicago, The Moody Bible Institute station, is scheduling our broadcast at 10:30 a.m. each Monday beginning Jan. 7. WMBI, located at 1110 on the dial, is granting free time during the months of January, February, and March. If you can hear this station, your card or letter of appreciation to **WMBI Chicago, Ill.,** for carrying **The Mennonite Hour** might have its effect in lengthening this period beyond March.

The first woman prisoner was just enrolled in the Bible correspondence course.

Migrants in California show interest in Bible correspondence. A I-W man in California writes: "I contacted some young people yesterday in one of the cotton camps to see if there would be any interest in taking the Bible lessons. A number seem to be interested .... I intend to supervise the work and give quite a bit of help which will be needed because these young folks have had very little religious training. . . . We plan to meet one night a week."

Recently a Catholic student of the correspondence course on "God's Great Salvation" was sent some literature on the Mennonite faith. He replies: "Thank you for the book . . . very interesting to read . . . I will study many pages of the Bible in hope God will lead me to such a life. It is nice to read that the Mennonites care not to get instruction from the headquarters (Rome) but only from the Bible by way of the cross of Jesus. Your lessons have helped me." This Catholic student from Washington, D.C., also states that he was impressed by the emphasis of Mennonites on obedience, simplicity, and love.

A number of radio stations have been broadcasting Christmas carols from the latest record release entitled "Joy to the World," according to letters received from radio stations.

Luz y Verdad

Change in time is given for radio station KWKW, Pasadena, Calif., from 7:00 a.m. on Sundays to 8:00 p.m. on Sundays. Friends and brethren in California are interested in continuing for a new year. We praise the Lord for this.

Persons interested in seeing **Luz y Verdad** aired over a Tampa, Fla., station, please contact the Spanish program director, Lester T. Hershey, Box 1018, Aibonito, Puerto Rico.

Luz y Verdad is now being produced live, in a sense. Every two weeks on Saturday morning the singers, announcer, production engineer, and director of this Spanish program meet in the church auditorium of the Betania Mennonite Church to produce two

live recordings. Your prayers are requested in their behalf.

From Azul, Argentina, a retired Methodist minister writes: "I am writing to tell you that for a long time I have been listening to your program with messages of salvation . . . and my prayers accompany you . . . ."

A new student from Uruguay sends us a letter full of questions with respect to the Seventh-Day Adventist's insistence on observation of Saturday as the Lord's day. She seems to be an honest inquirer. Please pray for her.

Another person confused by the Adventists' doctrine writes: "Once I sympathized with the Adventists' point of view, but I began to see that they lived under the law . . . . will you please counsel me and advise me with Light and Truth (Luz y Verdad) and if possible send me several booklets on this matter."

via Mennonite Broadcasts, Inc., Box 22, Harrisonburg, Va.

RELIEF AND SERVICE NOTES

The Vienna, Austria, relief unit is being expanded to meet the emergency situation created by the thousands of refugees flowing from Hungary. The workers there are using the material aid on hand to help meet the situation. The possibility of finding some mature person with the spiritual qualifications to be a spiritual counselor for these people is being explored. This person must, of course, be able to speak the Hungarian language. It is challenging to realize that for the first time in many years these people will be able to communicate and discuss their religion freely and openly.

Since our MCC relief program has been operating on a very close financial margin, additional funds are needed to meet the expanding costs of the program. Congregations are urged to increase their current relief and service offerings or to take a special offering which may be designated for Hungarian relief.

Because of the many relief agencies working to aid the refugees from Hungary it is the desire of our church to help meet the spiritual needs of the people along with the material aid being given.

Voluntary Service

The Scottdale, Pa., Mennonite Churches have chosen the Navaho migrant work at Glendale, Ariz., for a white Christmas project. Each member of the congregations will bring a small gift wrapped in white paper which will be given to the voluntary service unit serving the migrants in the Glendale area. They have been asked to bring things such as soap for carving, embroidery thread, embroidery hoops, bleached sugar and salt bags or clean feed bags, spools of thread, and small, substantial toys.

Other groups interested in similar projects should contact the voluntary service office at the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Mildred Glick, Harrisonburg, Va., has organized a story hour for the children of the Calling Lake, Alta., community for each Saturday. Recently, several of the mothers have been attending this story hour. It is hoped that out of this can grow a mothers' club for the local community.

The community clinic built by the local residents of the Calling Lake, Alta., area is now under roof and sufficiently sealed so that it can be finished inside as soon as a stove can be secured for the building. This clinic will certainly facilitate the medical program in the area.

The Calling Lake voluntary service unit will be going on a tour over Christmas to several of the churches in Northern Alberta. Their itinerary includes Smith, Dec. 26; Fourmile, Dec. 27; Bluesky, Dec. 28, and Fort Vermilion, Dec. 29 and 30. The theme of their program will be "The Light Is Come." Isaac Glick, Harrisonburg, Va., unit leader, will be in charge of devotional meditations on this theme and members of the unit will speak regarding their various unit assignments and relate their work to the theme "As Witnesses of that Light."

Thirty-two Christmas bundles have been provided by the WMSA groups in Northern Indiana for the Navaho work carried on by the Grants, N. Mex., VS unit. This unit continues regular Sunday evening Navaho Church services. Members of the unit have discovered that a number of Navahos are living in the community on a year round basis. They plan to minister to these people this year. In addition to the Navahos the unit will also be working with Latin and Anglo members of the Grants community through club programs and outreach activities.

Orientation periods for voluntary service workers are scheduled for the early part of 1957. The first is scheduled for Jan. 8-19. The second will be called sometime in the latter part of February or the early part of March. Persons interested in serving the church through its voluntary service program should write to the Personnel Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Persons wishing to start service about the time of either of these orientation periods should apply soon. As many of the present VS-ers near the completion of their terms, more and more service opportunities become available.

I-W Services

Clarence E. Lutz, Elizabethtown, Pa., member of the Lancaster Conference Peace Problems Committee, and Paul Swarr, East Petersburg, Pa., visited I-W men and sponsors at Farnhurst, Del.; Vineland, N.J., Marlboro, N.J.; Greystone Park, N.J.; and Clinton, N.J., Nov. 29 and 30.

Milton Brackbill, Paoli, Pa., minister at the Frazer Mennonite Church, spoke at the Sunday morning services of the Mennonite Fellowship at Indianapolis, Ind., Dec. 2.

MCC Weekly Notes

Hungarian Refugees

MCC is prepared to receive expressions of interest from people who desire to sponsor a Hungarian refugee immigrant to be registered for future placement.

Immigrations will be processed by Church World Service, who will co-operate with MCC in bringing Hungarians to the United States as recommended by MCC workers in Austria. CWS said most refugees coming to the United States are young men whose family ties have been broken. There will be no orphans or other children in these movements.

Also there will be few, if any, farm families because the people now coming are from the student or bureaucratic brackets who rebelled against the existing social order in Hungary. Most of them formerly lived in cities.

Of the more than 21,500 refugees coming to the United States, it is believed approximately 4,000 will be Protestants. This is based on percentages already applicable to those who have arrived.

At the present time there are many more offers from sponsors than immigrants. First arrivals will have adequate care, but the problem of sponsorship might be more difficult later. CWS has been advised that it may call on MCC at any time to help resettle refugees, particularly Protestants who are skilled in small manufacturing or agriculture.

MCC is also expanding its relief operations in Austria. Financial contributions for Hungarian refugees may be sent to MCC through the Elkhart, Ind., or Salunga, Pa., relief and service offices.

Jordan

The land of Christ's birth will be relatively silent for Christmas, 1956, as traditional pilgrimages reportedly will not be permitted because of uncertain political conditions.

MCC relief workers in Jordan who are headquartered in Old Jerusalem probably will be among the few Americans in the city on Christmas Day. Most of the MCC Jordan team have returned to their previous places of service following a temporary stay in Lebanon during the Suez Canal crisis.

Bessie Plant (Edmonton, Alta.) who transferred to Jordan from Taiwan just before the crisis, is now serving in a home for aged invalids near Bethlehem.

West Germany

Procedures are taking form for the unprecedented alternative service program in West Germany's new conscription law, according to Paul Bender (Goshen, Ind.) and Ernst Harder (Newton, Kans.), who attended a committee meeting on this matter.

It is possible that sizable numbers of persons will claim to be conscientious objectors when conscription begins in 1957. There seems to be a healthy interest among church people.

Details of the alternative service program are yet to be worked out, but preliminary action was taken by the Committee for Conscientious Objector Questions at the meeting which the two men attended. It drew up a memorandum covering its wishes for provisions of the program. This will be distributed to members of parliament and other officials. An in-

formational statement on the plan is to be distributed to draft-age men.

A full-time secretary is planned for the committee's continuing communication with the government. Bender said the chief handicap to the committee is the lack of an integrated constituency backing for united interest and for financial support.

Peace leaders hope to set up counseling centers where alternative service recruits can receive information and help with conscription problems. As plans now stand, each conscientious objector registrant will appear privately before an area tribunal to be recognized for alternative service.

Berlin

Groups of unrecognized refugees from East Germany living in private quarters in West Berlin were recently supplied with clothing by the MCC unit. These particular refugees depend on West German churches for supplies. Because of the Hungarian crisis such supplies dwindled considerably, and so the MCC supplies were given.

Released Dec. 14, 1956
MCC Information Service
Akron, Pa.

WMSA Weekly Notes

Mrs. Simeon Hurst writes from Tanganyika, East Africa: "The first week in October we had a women's conference on the compound here. The Christian women were invited from the outschools and the women of the station church each contributed two shillings to provide meat for the guests who then did their own cooking. There were messages from the Word, fellowship meetings and a daily sewing class. An African sister, Dina Nathaiel, helped with the teachings. The Lord particularly spoke to us of our responsibilities as mothers in the home.

"To our women, the illustration of an empty four-gallon tin (when bumped in any way it is very noisy but when it is full that disagreeable sound is not there) speaks to them of a life without the indwelling Christ, which may profess a lot but possess nothing. That is how some of our women expressed themselves as needing Jesus to indwell in their hearts to the full."

From Una Cressman, Chaco, Argentina: "During this time of waiting for the roads to dry off, we want to get more of the used Christmas cards which were sent to us prepared to give out. Quite a number of cards were sent to me during the year. I am really stocked up to last for quite a while. Several packages were done up so nicely. Some people cut them up a little too much and thus make them hard to use.

"Everybody likes the cards, so I give them out as I make contacts with people here in town."

Many of our missionaries have used the greeting cards which have been sent to them in making contacts for Gospel witnessing. For instructions for sending used greeting cards to our missionaries write to the Executive Secretary of WMSA, 1711 Prairie St., Elkhart, Ind.

MCC special project—yard goods for Korea. Materials are now needed for the Widows' Sewing Project in Korea. Koreans like pretty materials, but not large flowered and figured materials, nor loud plaids. White is worn and navy blue and black are always acceptable.

Clara Eshleman wrote, "We are making heavy cotton jackets with flannel linings, adult wool chogories, men's and boys' shirts, skirts and trousers."

Send the yardage to the nearest MCC Clothing Center; Ephrata, Pa., North Newton, Kans., Reedley, Calif., or 189½ King St. East, Kitchener, Ont.

Elsie Cressman, missionary nurse at Leper Hospital, Tanganyika, East Africa, writes: "I returned from a short trip to Mwanza where I was privileged to see Princess Margaret. I stayed at a government school where a few of our girls are attending. There are many temptations for them there and they seemed glad to meet with someone from home. With this contact now I will be able to invite them in when they are home on vacation and perhaps be able to help them. One very fine girl is graduating next month and will be ready to teach home economics next year. She is a girl with a real testimony."

Office of WMSA Executive Secretary
1711 Prairie St., Elkhart, Ind.

MISSIONS

EDITORIAL

Now in 1,100 Tongues

The above theme has been adopted by the American Bible Society for 1957. The Advisory Council at its Nov. 27, 28 meeting endorsed the theme. Although 95 per cent of the world's population is included in the 1,100 tongues, more than 1,000 more languages and dialects still do not have a word of Scripture.

Eugene A. Nida, Secretary for Translations, told the Advisory Council that in addition to the new translations needed to reach the rest of the world, nearly every major language needs a revision of its translation due both to faulty earlier translations and to new textual information. The tremendous advance in translating the Scriptures into every tongue can best be seen by contrast. Only 33 languages had anything of the Scriptures at the time of the Reformation as compared to 1,100 today.

The translation department of the ABS now has four translation consultants working in foreign areas: (1) Mexico and Central America, (2) South America, (3) the Philippines, and (4) Liberia, W. Africa. It also provides helps for both readers of the Scriptures and for translators. During the past few years more than 25 translators' conferences have been held in different strategic areas of the world and help has been given to missionaries working in newly written languages. The department is also interested in education in the field of Bible translating and is co-operating with mission boards in providing training in linguistics for missionaries.

The ABS is presently supplying 1,000 Scripture volumes per hour for distribution in the U.S. Total distribution in the home country has increased from 4,000,000 copies in 1948 to 8,000,000 during the past year. However, the ABS needed to deny the armed forces $42,000 worth of Scriptures during the past year for want of funds to subsidize them. Orders of armed forces chaplains often needed to be cut in half.

Scriptures were immediately made available in the Hungarian language for refugees recently arriving in this country. In addition, Hungarian Scriptures were sent from the supply house in Amsterdam to Vienna for distribution among the refugees arriving there, and plans were immediately laid for the publication of 200,000 Hungarian Gospels in co-operation with European societies.

The big open door for the distribution of foreign Scriptures continues in Brazil. Both Protestant and Catholic authorities estimate that if the present trend in Scripture distribution and evangelical activities continues, Brazil will become a Protestant nation within a century.

May we continue to give our wholehearted prayer and financial support to the work of the American Bible Society.—L. C. Hartzler.

Literature News

The rapid growth of the evangelical church in Brazil and the increasing importance of evangelical literature throughout the country have resulted in an urgent need of a coordinating agency for those actively engaged in the field of literature.

Publishers and booksellers from Rio de Janeiro and Sao Paulo met recently and worked out a plan for the formation of an organization to serve the interests of evangelical literature in Brazil. The name provisionally adopted is "Camara de Literatura of Brazil." An organizing committee was formed to make the plans for a constitution and a national constituent assembly early next year. This committee, through its representatives, is composed of the following organizations: Casa Publicador Batista, Editora Dois Irmaos, Livraria Evangelica Ltda., Imprensa Metodista, Comissao Central de Literatura, and Livraria Independente Editora.

The new organization is parallel in scope to "Literatura Evangelica para America Latina," now serving the Spanish-speaking countries of Latin America. It is hoped that other Portuguese-speaking countries will be included in the Brazil organization.—EFMA Missionary News Service.

Items and Comments

Plans for a $1,250,000 headquarters building have been announced by the Church of the Brethren. It will be built on a 56-acre site at Elgin, Illinois. The 60,000 square foot one-story building will house the church's general offices and publishing facilities. This denomination is planning to observe the 250th anniversary of its founding at Schwarzenau, Germany, in 1958.

* * *

The Georgia Baptist Convention rejected a proposed endorsement of the United States Supreme Court School Segregation decision.

* * *

A Catholic Bishops Committee charges that some Protestant ministers disguise themselves as Roman Catholic priests in order to win over Mexican nationals who come to the United States to work. They evidently consider the clerical garb which is worn by ministers of a number of denominations as a disguise. Protestants have never considered the clerical garb a disguise as priests.

* * *

International United States postal cards featuring the national motto "In God We Trust" have been issued by the Postal Department. The cards will carry a message to any part of the world with first-class handling. One is a four-cent single card and the other is an eight-cent postage paid reply card which can be returned without additional postage from any country to which it is sent. It is hoped these cards can facilitate communication between this country and other countries.

* * *

Plastic discs that slip over the center of standard telephone dials will promote prayer support throughout the country for evangelist Billy Graham's eight-week crusade in New York, beginning next May 15.

* * *

The number of Protestant foreign missionaries from the United States and Canada has reached a new all-time high of 23,432—up more than 25 per cent from the 1952 count. Of the total, 22,680 are from the United States. Today's count is more than twice that of twenty years ago. The new American total is more than two-thirds that of the world total of Protestant missionaries. Six out of every ten are women. About 28 per cent are ordained missionaries. American foreign missionaries serve in about 100 countries around the globe. India leads all countries with 2,127 American missionaries. The largest mission boards are Methodist, Seventh-Day Adventists, Presbyterian, and Sudan Interior Mission. Missionary personnel since 1952 were heaviest among independent boards and faith societies.

* * *

A Moscow radio broadcast complained that a lack of cultural opportunities throughout the Soviet Union is causing young people to "turn to the church for consolation."—**Alliance Weekly.**

* * *

The National Association of Evangelicals is sponsoring a universal week of prayer January 6 to 13. Materials are provided free of charge by the association at 108 North Main Street, Wheaton, Illinois. Material is also available from Great Commission Prayer League Inc., 808 North LaSalle Street, Chicago 10, Illinois.

* * *

Africa South is a new international quarterly which speaks up against South Africa's apartheid policies. Sponsors include Alan Paton, R. A. Reeves, Trevor Huddleston, and Reinhold Niebuhr. To subscribe send $3.00 to S. Pauley, **Africa South,** 320 87th Street, New York.

* * *

The New Testament has now been translated into the Navaho language, according to the American Bible Society.

* * *

The British and Foreign Bible Society has distributed more than 624,000,000 Bibles, Testaments, and Scripture portions in 836 languages since its formation in 1804.

* * *

Approximately 10,900 Americans will lose their lives in 1956 in traffic accidents caused by liquor.

* * *

A new government decree in Spain authorizes civil marriage in Spain only for those who can prove they do not profess Roman Catholicism. Non-Catholics who wish to marry must submit documents to a judge proving they are not Catholics. More stringent requirements must be met in the case where persons have been baptized Catholics but have left that faith.

* * *

Alcoholism is now 155 times more prevalent in the United States than polio. There are six times as many alcoholics as cancer patients and 11 times as many alcoholics as active cases of tuberculosis. Every year we raise millions of dollars to fight cancer, tuberculosis, and polio, but we spend money to help spread alcoholism.

* * *

Fifty per cent of the divorces granted in North Dakota each year are caused by alcoholism.

* * *

In Seattle, Washington, 70 per cent of all arrests involve the drinking of alcohol.

* * *

The West Bengal Government—in "heathen India," you know—has asked heads of schools in that state to seize and destroy any cigarette or cigar in the possession of students under sixteen years of age on school premises. Police are to take the same action if students under sixteen are smoking in public places.

* * *

The Polish communist government has set up a special committee to discuss the question of restoring religious education in the school.

* * *

Baptists who are guided by the New Testament cannot become members of the Ku Klux Klan or other "mob" organizations "whose goal is to defeat and set aside the law of our land," according to a committee report adopted by the Florida Baptist Convention.

* * *

The Southern Manitoba Broadcasting Company, a radio station controlled and operated by Mennonites, will soon be a reality at Altona, Manitoba. "After being the 'stillen im Lande' for many generations Mennonites will now face the test of being on the air many hours every day," says the **Canadian Mennonite.**

* * *

Chattanooga, Tennessee, has voted to ban the sale of liquor after 17 wet years. Knoxville has been dry for many years.

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